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ABSTRACT

This guide is intended to assist the educational system with curriculum in the area of racial minorities. It was developed by the Minnesota State Department of Education and provides guidelines for developing a K-12 curriculum in intercultural and intracultural education with attention to four designated minority groups in the state: American Indians; Black Americans; Mexican Americans; and Asian Americans. Thirteen goals for human relations are outlined along with a brief explanation of them. Student objectives and instructional activities are outlined for each goal. Under each goal are objectives and activities for primary, intermediate, junior high, and senior high school age groups. This is followed by a brief history of the four ethnic target groups in the state. Lengthy appendices discuss the legislative record on Civil Rights in Minnesota, demographic data on minority groups in the state, other Minnesota human relations curriculum guides, periodicals, books, and articles relating to intracultural education, and organizations representing various minority groups. An appraisal of national social studies projects as they relate to human relations education and a task force report on racism are also included. (SK)

HUMAN RELATIONS GUIDE I: INTER AND INTRACULTURAL EDUCATION

K-12

State of Minnesota

Department of Education

Division of Instruction

St. Paul

1974

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Acknowledgments

Many Minnesotans have been involved in the discussions from which this Human Relations Curriculum Guide has been developed. They include representatives from each of the minority groups as well as members of the white majority who have been concerned about and involved in human relations education. The Department of Education wishes to acknowledge its great appreciation for the sincerity and open-mindedness with which consultants and members of the planning committee played their invaluable parts in considering and implementing these guidelines.

Faced with the sensitive task of compiling this guide from these various sources, the Department of Education is keenly aware that even within each segment of the population there are widely different notions about human relations curricula and not all members of all groups will be entirely satisfied with these guidelines. In general, however, the committee participants and consultants reached agreement on the rationale, the educational goals the guidelines should serve, and the student objectives that would have to be met to achieve those goals. It is the hope of all participants that these guidelines will play a significant role in meeting the needs of Minnesota elementary and secondary school students to enlarge their understandings, modify their behaviors, and increase their appreciation for the pluralistic society which they live.

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Rationale

The heaviest price the human being pays for possessing reason is the need to acknowledge that one can never escape dilemmas. Awareness of these dilemmas and efforts to resolve them are an operational definition of what it means to be human.

There have been periods when only prophetic or unusually thoughtful people could identify the conflicts of their time. In the past two decades, however, an increasing number of people have become aware of the paradoxes and polarities in society — the all too vivid evidence of our dilemmas.

Making war while talking peace, destroying the earth's resources while beautifying token parts of a ravaged land, extolling equality and perpetuating segregation — these are the most visible of the dilemmas in which we have involved ourselves. During the past decade, national guilt has replaced pride as a characteristic way of viewing the nation. Pride in the nation's arms is shame for their use; pride in the resources of a magnificent land is the shame of its polluted waters, poisoned air, and filthy cities; pride in the pluralistic ingredients of the melting pot is shame at its denial through discrimination and segregation.

The American dream of human brotherhood can never be realized until society as a whole comes of age. The vicious imprinting of prejudice, transmitted from generation to generation and reinforced by language, institutional practices, and overt behaviors, must be counteracted by reason and justice. Elimination of prejudice cannot happen overnight. It cannot happen by decree even though appropriate legislation provides the essential legal conditions for improvement. Not one of us will live to see the time when America has come of emotional age; but, if we believe in the nation's capacity for doing so, this generation must play its part in tering its growth. Just as every effort is made to encourage an immature person to grow toward maturity, so must every effort be expended to move an immature society toward its potential.

Only education is universal enough to become a change agent for the whole society. If education cannot provide the experiences and practices needed to move America to emotional maturity, this will never be achieved. The obligation is enormous; the necessity for accepting it is so great that the moral survival of the nation depends on it.

The State Board of Education has adopted a policy statement and guidelines relating to equal educational opportunity and demanding educational leadership in human relations curricula, instructional materials, and teacher training programs. Recent developments are encouraging for building a strong human relations program for the schools of Minnesota. This particular set of guidelines for a State Human Relations Curriculum is one of the results of these directives to the State Department of Education. Specifically, these directives were that guidelines for a K-12 curriculum in inter and intracultural education be developed with attention to four designated minority groups in Minnesota: American Indians, Black Americans, Mexican Americans, and Asian Americans. Minnesota schools must eliminate all manifestations of prejudice, discrimination, and racism in their structure, curriculum, personnel, and instruction. The schools are directed to cultivate positive human relations values for all.

Some local efforts have recently been made to provide instruction toward positive human relations values, but far more must be done. For example, curriculum guides on Afro-American history or literature, or courses on the Ojibway or Dakota, have often identified content for the sake of content, without the acceptance or clear expression of the goals to be achieved by that content.

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[1] *Human Relations Guide I: Inter and Intracultural Education* is intended to assist the educational system with curriculum in the area of racial minorities especially. *Human Relations Guide II: Sexism in Education* will be published shortly to further assist school districts with curriculum in the area of sexism.

Goals that are unexpressed are goals that will not be reached. Implicit goals can be overlooked if not misunderstood; a program without clear and worthy objectives founders into irrelevance.

Tokenism has characterized many curriculum and instructional efforts: electives and mini courses that do not touch the mainstream of the basic curriculum, Black children playing with Dick and Jane on the illustrated pages of readers, a handful of minority authors represented in literature anthologies. None of these grudging efforts to integrate the curriculum will be likely to change white attitudes or build the positive self-images of minority group members. Basic programs must help children clarify their value systems and develop a set of beliefs respecting human rights, equality, and the rule of reason.

Negative teacher attitudes can be even more serious than curricular deficiencies for human relations education. Teachers, too, are shaped by the values held in the larger society. A school may have an excellent over-all human relations program but individual teachers without a strong commitment to human rights may destroy such a program by prejudicial behavior.

The State Board of Education[2] has demonstrated its sensitivity to this human problem as well. New regulations require all elementary and secondary teachers to complete a training program containing human relations components before receiving initial or continuing certification. At the very least, teachers must be able to act without expressing prejudicial or discriminatory behavior. Ideally they should internalize a set of human values supportive of these guidelines.

These guidelines for a K-12 human relations curriculum for the schools of Minnesota are based on a set of instructional objectives. If these goals are accepted and implemented, they can assist teachers and students to examine prejudices, clarify values, and move the nation nearer to the realization of the American dream.

[2]See also *A Handbook to Assist Local Boards of Education, School Administrators, Inter-Cultural Advisory Committees in the Development of Quality Inter-Cultural Education* prepared by the Equal Educational Opportunities Section of the State of Minnesota Department of Education, Spring, 1973.

The School Environment

If racism and sex discrimination were generally deplored, and if their sources were visible, it might be possible to eradicate them. Unfortunately, the virus of racism is analogous to other invisible organisms and is even more resistant to treatment.

Attitudes toward other persons are not spread simply by example; they can be acquired just as readily from things others *fail* to do or say. People who hotly deny their prejudices can discover to their chagrin that some of their remarks or behaviors contradict their professed commitment to equality. There appears to be no way to tackle latent racism without a deliberate effort to bring it to the level of consciousness and to subject it to a continuing scrutiny of one's comments and actions.

Society has always expected more of the schools than they can possibly deliver; schools can never solve all social ills. But schools can legitimately be expected to support society's fundamental creeds by providing an atmosphere in which democratic values are recognized and fostered. At the very least, the school must never be the place where further indoctrination in racism occurs. Perhaps that is all that can be hoped for in many classrooms: that the teachers' sensitivity to the needs for eradicating racism keeps them from reinforcing prejudices children have already acquired. But many teachers can do more. Through compassionate attention to the needs of all students they can actively combat racism as they provide an objective and sensitive school environment.

Four checklists are provided below. They are intended to aid the teacher who wishes to use these guidelines effectively. The first challenges the teacher to confront and understand his or her own biases. The second and third suggest criteria for assessing the climate of the school and classroom and the materials used within it. The final checklist provides some suggestions for teacher behavior in dealing with problems that will inevitably arise.

Self-Assessment for the Teacher

☐ Am I sufficiently conscious of my personal preferences for either boys or girls, Caucasian or minority children, to attempt to compensate for those preferences in my treatment of all children in my classroom?

☐ Do I find myself saying things that perpetuate stereotypes? For example: "You boys will be especially interested in . . ."? "I'm sure you (some group, sex, or individual) will be anxious to know about . . ."?

☐ Do I have any friends among ethnic groups to which I do not myself belong? If not, why don't I?

☐ Does everything in my classroom — bulletin boards, assignments, my comments — make it clear that America is a pluralistic society? To what extent do *I* understand how pluralistic it is?

☐ Do I imply that students' stereotypes are true and acceptable by remaining silent?

☐ In making assignments in which both sexes and/or more than one ethnic group is represented, do I avoid typecasting children in traditional or negative ways? For example: Are girls represented in roles other than those of housekeeper and mother? Are girls generally "good" and passive; boys "bad" and active? Are minority group children viewed in positive roles?

☐ Do I inadvertently use terms that stigmatize or imply certain roles for individuals or members of certain groups? For example: Do I ask if minority people "must *prove* they have the right to vote"? "*Earn* the right"? "*Prove* that they are responsible and worthy"? "Should we *allow* so-and-so to vote?"?

☐ Do I avoid using films, filmstrips or pictures which show only minority group members as impoverished, as criminals, or as inferior in some respects?

Assessment of the School and Classroom Atmosphere

☐ Does the atmosphere of the entire school reflect an absolute commitment to democratic ideals and appreciation for the values of pluralism?

☐ Do human relations problems come up in faculty meetings? Are these problems discussed in an open and honest effort to confront and solve them?

☐ Do all members of the faculty and other school employees demonstrate an impartial and accepting attitude toward all students?

☐ Do all general announcements — over the public address system or from any other source — demonstrate sensitivity to the feelings of all groups? For example: Are statements such as the following avoided?

"Due to the Polish sunshine, all outdoor activities will be cancelled."

"If you students don't stop acting like wild Indians in the lunchroom, we'll have to set up some new rules."

☐ Do the bulletin boards in all classrooms reflect evidence of a pluralistic society without reinforcing stereotypes? Do art projects help in building positive attitudes toward such colors as black and brown?

☐ Before programs are produced in the school, are they screened for their stereotypic or prejudicial content? Do any school programs, plays, or skits ridicule or patronize any group?

☐ Do faculty members avoid stereotyping or the perpetuation of misconceptions in classroom practice? For example:

In math, does the teacher "count Indians"?

Is the beginning of American history considered only from the time of the arrival of the Caucasians?

Are the American Indians negatively referred to as "natives" or "savages"?

Are the contributions and various roles of the minority groups represented fairly and accurately?

Is only the male, white view presented?

Are varying viewpoints of events in American history presented?

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Are the American Indians negatively referred to as "natives" or "savages"?

Are the contributions and various roles of the minority groups represented fairly and accurately?

Is only the male, white view presented?

Are varying viewpoints of events in American history presented?

Are teachers aware of the assumptions of white superiority implicit in the literary works of such authors as Rudyard Kipling, James Fenimore Cooper, or Robert Louis Stevenson? Do teachers make a point of interpreting such assumptions within the context of their times and in relation to the attitudes they express?

Assessment of Instructional Materials

☐ Do all instructional materials present objective and accurate views of pluralistic American society? In other words, do the materials give evidence on the part of writers, artists, and editors of sensitivity to prejudice and stereotypes? Specifically, do the materials —

☆ attend, in only a token manner, to minority group members through occasional illustrations or self-conscious and infrequent use of material by or about minority group members?

☆ provide illustrations that give equitable representation to all segments of the population?

☆ present accurate, representative, and varying views of American life and history?

☆ ridicule or demean minority group members through their language, behavior, or economic or social situation?

☆ perpetuate stereotypes about the traditional roles of men and women?

☆ depict girls or women generally as standing by, helpless, while boys or men solve their problems?

☆ portray boys or men as leaders while girls hold subservient positions?

☆ depict minority group members as followers rather than leaders, subservient rather than dominant?

☆ provide abundant, fair, and balanced recognition of the fact that leaders come from all segments of society?

☆ provide examples of contributors from all ethnic groups and both sexes in art and science, in history and literature, and in all other areas of life and culture?

☆ present a realistic picture of contemporary American life, both rural and urban?

☆ portray all groups in such a way as to build positive images of both groups and individuals?

☆ suggest, by omission or commission, or by over emphasis or under emphasis, that any segment of the population is more or less worthy, more or less capable, more or less important in American life?

Teacher Strategies

Because every problem situation that might arise in a classroom differs in some way from every other, there is no possible way to produce a "cookbook" of approved teacher behaviors. There are, however, some general cautions that should be understood and practiced.

In general, the teacher will operate most usefully with this curriculum if he or she has had human relations training. Lacking that, a number of books are available that can assist teachers in becoming more sensitive to human relations problems. Two such books are *I'm O.K., You're O.K.* by Thomas A. Harris (Harper and Row) and *Born to Win* by James and D. Jongeward (Addison-Wesley).

The teacher must always remember that what one does speaks louder than what one says. Thus the teacher must be continually conscious of what his or her behavior is revealing. When it is necessary to intervene in a situation that has arisen among children, the teacher must not show partiality, even to the apparent victim of the insult or abuse. The mediator must be as fair and as impartial as possible; deviations from such impartiality are likely to polarize either the children involved or the onlookers.

If a potentially volatile situation arises which could polarize the class as a whole, one should not force a general class discussion of the problem. Rather than run the very real risk of having the class as a whole take sides, the situation should be discussed with only the participants. On the other hand, some such situation can provide opportunities for a meaningful and relevant analysis of the problem and the teacher must not hesitate to take advantage of them.

Above all, the teacher must be sensitive to the uniqueness of each situation and the individuals involved.

Goals for Human Relations

GOAL A To understand and respect the fundamental similarities that exist among people.

GOAL B To acquire knowledge of human and cultural diversity.

GOAL C To develop respect and appreciation for human and cultural diversity.

GOAL D To identify empathically with people from other groups and cultures.

GOAL E To understand the dehumanizing effects of superior/inferior relationships.

GOAL F To bring to the level of consciousness the social, economic, and political benefits which have accrued to the white majority through the perpetuation of racism.

GOAL G To recognize the pervasiveness and consequences of stereotyping.

GOAL H To make unbiased rational judgments about evidence and individuals without either prejudice or overcompensation.

GOAL I To accept and value democratic as opposed to paternalistic practices.

GOAL J To recognize the contradictions that exist between professed societal beliefs and social behavior.

GOAL K To recognize the contradictions that exist between professed personal beliefs and behaviors.

GOAL L To assist all students in developing a strong, positive self-image.

GOAL M To realize that improving the quality of human interaction is a never-ending process.

Explication of the Goals

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Goal A To Understand and Respect the Fundamental Similarities That Exist Among People

People of all cultures have common human needs: physical, emotional, intellectual, social, and spiritual. The human animal requires food, rest, love, and companionship whether he or she lives in the apartments of megalopolis or the thatched-roof homes of the tropics. Physical and psychological drives provide inescapable evidence of blood and bone kinship. But people persist in denying their kinship with other peoples and races on the basis of the more visible differences caused by geographic separation, physical environment, and acculturation.

If additional evidence of universal kinship were necessary, one must note the common themes which recur in the most diverse cultures. Separated by space and time, these common themes occur in ritual, mythology, art, music, and literature.

No true human relations education is possible if it neglects to emphasize the fundamental commonality of the human race.

Goal B To Acquire Knowledge of Human and Cultural Diversity

The traditional curriculum has failed to provide the information needed for sound human relations education. Comprehensive, authoritative, and current information is a prerequisite for developing the values and practices required.

People of Africa, Asia, and Latin America have been grossly neglected in curricula and instructional materials. Such intercultural materials as have been available are either eclectic — selecting exotic examples of an unfamiliar culture — or out-of-date, thus perpetuating the myth that those societies are primitive and unchanging. One cannot appreciate the elegance of the language or the complexity of the social structure of an African rural village when civilization is equated with electric lights and bathtubs. Civilization can no longer be defined in the limited perspective of the industrial man of the Western World.

Of even greater urgency is the need for knowledge of ethnic cultures within American society. Intracultural studies must be in the mainstream of the basic curriculum.

Goal C To Develop Respect and Appreciation for Human and Cultural Diversity

Only when one has knowledge of human and cultural diversity can one value the evidence of that diversity. Knowledge alone does not guarantee appreciation, but without knowledge true appreciation is impossible. Through knowledge of diverse peoples one becomes aware of the appropriate ways in which societies have met their needs and appreciates the talent of all peoples for adaptation to and modification of their environments.

Ethnocentricism — the belief in the inherent superiority of one's own culture — serves as an unconscious barrier to the appreciation of other cultures. Although one inevitably perceives the world through an ethnocentric filter, he must become aware of its existence and its capacity for distortion.

All societies have drawn on the experiences and material of other people, incorporating diverse cultural strands into their own. Frequently these contributions have not been recognized or attributed to their origins. Only as people become more sensitive to their indebtedness to other cultures for ideas and products can the common attitudes of chauvinism be dissipated.

Goal D To Identify Empathically with People from Other Groups and Cultures

This objective is concerned primarily with feelings and emotions. If behavior is to be changed, emotional involvement in human relations issues is required.

Knowledge alone does not change behavior without attitudinal predispositions which can be encouraged through empathic experience.

While it is true that no one can really "walk in another's shoes," the human emotions — happiness, sadness, grief — are universal. Literature and drama offer opportunities for building awareness of the common troubles and joys of all peoples and the sharing of these emotions.

Goal E To Understand the Dehumanizing Effects of Superior/Inferior Relationships

This goal focuses on the need to understand how majority persons build their egos and self-esteem on myths regarding the inferiority of others. People deny their own individuality as well as that of others so long as they see themselves exclusively as the members of a group. This group identification blinds them to the individuality of others whether inside or outside their group. We must learn "not that Jews and Negroes and Catholics and Puerto Ricans are just like everybody else . . . but that each and everyone of them is unique, special, different, and individual." (Heilbroner)

The classification of people and cultures as superior or inferior is dehumanizing to both parties. Those who have been treated as inferior may come to see themselves as inferior; those who consider themselves superior are building their self-images on deliberate myths.

Manifestations of superior/inferior attitudes may be found even in persons who consider themselves democratic. For example, in ignoring the minority individual or group, and thereby creating the "invisible man" in society, one denies the humanity of others. Language itself has perpetuated superior-inferior attitudes through the use of words with highly negative connotations.

Goal F To Bring to the Level of Consciousness the Social, Economic, and Political Benefits Which Have Accrued to the White Majority Through the Perpetuation of Racism

This goal focuses on the vested interests that are served in a racist society. Many members of the white majority, who do not consider themselves prejudiced, have

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This goal focuses on the vested interests that are served in a racist society. Many members of the white majority, who do not consider themselves prejudiced, have unknowingly accepted the benefits of racism. Their expectations for themselves and their children are predicated on the inequality of the social structure. For the white majority there is no ceiling on their expectations in terms of prestige, position, and political power. The same cannot be said for minority group members.

The white majority's expectations have been met in many cases because of discrimination. Discrimination against minorities has been a major underpinning of vested interests. Social benefits are allotted through class and caste systems. Among these benefits are prestige, status, and entree to situations prohibited to others such as housing, public accommodations, recreational facilities, private clubs, and so on.

Economic benefits are most evident in the job market where hiring practices discriminate against minority members by giving preference to certain applicants and by limiting their employment to certain occupations, low in either pay or prestige.

Political benefits have been denied minority members through voting and office holding restrictions, resulting in a loss of political power and self-determination.

Goal G To Recognize the Pervasiveness and Consequences of Stereotyping

This objective requires one to recognize stereotyping in all its manifestations and its fundamental relationship to prejudice. Stereotypes create a climate in which prejudgment, or prejudice, is virtually inevitable and they perpetuate prejudice by shaping one's perception of reality. Thus stereotypes both foster and reinforce prejudice in some of its most subtle and insidious forms.

As we "typecast the world, we tend to see people in terms of our standardized pictures." Professions, nationalities, races, religions, and the sexes all provide examples of stereotypic thinking: the dumb cop, the excitable Italian, the drunken Indian, the crafty Jew, the woman driver. It is essential that people recognize the presuppositions which underpin such stereotypes.

Although not all stereotypes are negative, the very act of stereotyping tends to blind one to reality. These standardized pictures save us the trouble of finding out what the world and its inhabitants are really like. But, much more serious than such lazy thinking is the denial of truth and the perpetuation of prejudice.

Goal H To Make Unbiased Rational Judgments About Evidence and Individuals Without Either Prejudice or Overcompensation

Objective judgments are impossible where prejudgment exists. Prejudice prevents one from seeing all the dimensions of a situation needed for a complete and accurate picture. If prejudice is to be eliminated, one must recognize its existence in oneself and others and commit oneself to a behavioral change.

While overt prejudice in the classroom is obviously destructive to minority and majority students alike, overcompensation by teachers and peers may be just as offensive.

Goal I To Accept and Value Democratic as Opposed to Paternalistic Practices

Belief in a democratic society involves the acceptance of a whole body of ideas and practices requiring mutual respect and equality. People must recognize the characteristics of democracy and paternalism before the one can be encouraged and the other minimized.

Democratic values include the right to full participation in government; to equal justice; to equal opportunities in housing, jobs, and education; to freedom of association; and the right to dignity and first class citizenship in an open society.

The paternalistic values of the past are today everywhere in disrepute. Imperialism and colonialism are disappearing. The traditional paternalistic missionary efforts of churches are no longer acceptable in major portions of the world. Wives are rejecting the paternalism of husbands, children the paternalism of parents, and students the paternalism of teachers. Texts containing paternalistic statements about ethnic minorities are under fire. It is no longer permissible to talk about "doing something" for the poor minority people.

Goal J To Recognize the Contradictions That Exist Between Professed Societal Beliefs and Social Behavior

Throughout our nation's history, commitments to democratic values and processes have been expressed, but the gap between our professed beliefs and reality is glaringly evident. Overt discrimination can be found every aspect of American life: in housing, economic opportunities, and social injustice. The public schools must aim to narrow this gap between professed belief and practice.

Goal K To Recognize the Contradictions That Exist Between Professed Personal Beliefs and Behaviors

Just as society's professed beliefs and practices are discordant, so too the individual frequently says one thing and does another. The individual must subject his beliefs to an honest, searching scrutiny and deliberately attend to bringing his practices and behaviors into line with his convictions.

Goal L To Assist All Students in Developing a Strong, Positive Self-Image

Mature human beings have a strong sense of their identity and self-worth. Individual identity is built through membership in and interaction with the various groups with which one comes in contact. It is impossible to truly know oneself if one's life is so circumscribed he is able to ignore the pluralism in the larger society. Members of the minority groups must be given opportunities to develop pride in their ethnic groups as a base for ultimately valuing themselves as individuals.

Goal M To Realize That Improving the Quality of Human Interaction Is a Never-ending Process

The purpose of a human relations curriculum is that of improving the quality of human interaction. It is a process curriculum aimed at inculcating habits and attitudes which can lead the individual to lifelong sensitivity to human values.

As one minority group after another has become integrated within the mainstream of the entire society, other groups replace them in subordinate roles.

The human propensity for status seeking at the expense of others may never be eliminated, but the aim of human relations education is that of remaining responsive to the needs of all people in changing times and situations. If the individual does not come to understand the need for ongoing examination of his attitudes and behaviors, the intentions of these human relations goals cannot be realized.

Student Objectives and Instructional Activities

Student Objectives and Instructional Activities

Goal A To Understand and Respect the Fundamental Similarities That Exist Among People

PRIMARY

Student Objective: Identifies family relationships.

Using three sets of pictures from a *Family of Man* or similar collection, student identifies family relationships, pointing out similarities.

Discusses the fact that families may be of any size, i.e., mother and father with many children, adults only, single parent.

Cuts out figures (from catalogs or magazines) to represent families from different ethnic groups and explains their relationships.

After reading a story about families of varied ethnic backgrounds, role-plays a variety of family relationships.

Student Objective: Using pictures of families around the world, identifies ways of meeting basic needs.

Sees and discusses filmstrips and films showing common features in daily lives of people of varied ethnic backgrounds.

Discusses and lists several activities that members of families do together.

Reads stories about members of varied ethnic groups participating in similar or identical activities.

Student Objective: Interprets "play" situations of children around the world in terms of their universality.

Discusses pictures of children from different cultures playing games commonly played in America, such as ball, tops, dolls, marbles, kite flying, baseball.

Learns a game, song, or dance from another culture.

Student Objective: Identifies similarities in foods and food habits in various cultures.

Identifies common foods found in many cultures — bread, fruits, vegetables, fish, seafood, meats, salt, spices.

Identifies foods which have come from other cultures.

Goal A To Understand and Respect the Fundamental Similarities That Exist Among People

INTERMEDIATE

Student Objective: Recognizes the primacy of the family unit in all cultures regardless of family type.

Using own family identifies members of the nuclear family (parents and children) and extended family (parents, children, aunts, uncles, grandparents, cousins, and so on).

Notes in stories of other cultures that the characters are grouped into families of varying sizes.

Student Objective: Recognizes the social structures larger than the family that exist in all cultures to meet basic needs.

Identifies basic needs of people. Examples — food, shelter, clothing, socialization (education), children, other people, communication, goals in life, security, freedom of expression.

Identifies social structures which meet basic needs. Examples — schools, clubs, societies, churches, armies, laws, languages.

Selecting one basic need, the student compares social structures which have been developed to meet this need in three or more cultures.

Brainstorms for reasons why languages are common to every culture.

Lists some of the purposes which languages serve and gives examples from varying cultures —

interhuman communication, preservation of experience, dissemination of knowledge — as a basis for establishing all of the other structures.
Shows relationship of language to all the other social structures.

Student Objective: Recognizes and understands the need for an improved world-wide symbol system to aid in international communication(whether graphic or verbal).

Notes families of languages which cross national and racial boundaries — Indo-European, pictographic (Egypt, China, Japan), and international graphic symbols, such as signs used at world fairs, highway signs.
Hypothesizes as to whether or not it is possible to have a single universal language and if so what form it should take or what language should be adopted: present language, coined language (Esperanto, Interlingua) or some other.

Student Objective: Identifies similar or identical themes and subjects in folk tales from different cultures.

Compares creation and other myths from different cultures noting the common need to explain the mysteries associated with creation — of man and the world, man and the universe.
Reads and compares tales of folk heroes from several cultures noting common features.
Compares fables from various cultures.

Student Objective: Recognizes the occasions for rituals in diverse societies and the similarities that can be found in them.

Defines ritual, using dictionaries. Develops a composite class definition and gives examples: courtship, feasting, mourning and funeral rites, greetings, marriage, religious ritual,
Identifies similar rituals from different cultures.
Role-plays or dramatizes observances of rituals from two or more cultures.
Analyzes similarities in role-playing situations.

Student Objective: Recognizes certain positive, abstract human qualities such as friendship, cooperation, cleanliness, loyalty, and so on, as being universally admired.

Reads stories from differe
backgrounds which preser
values are appreciated.
Sees and discusses a film i
culture are carried out in
or more of these character
exemplified.
Sees a non-narrated film o
from one's own and brains
characteristics of the peop
(Note: Julian Bryan films
America *Fishing on the*
narrative a highly compl
cooperative economic syst

Student Objective: Recognizes
ethical ideas and values.

Analyzes statements simil
as found in various cultur

What you do not want o
not do to others.
Confuciu

This is the sum of all tr
others as thou wouldst t
Do nothing to thy neigh
have him do to thee her

Student Objective: Notes simila
in sports and play in different c
Examples — kite-flying in the V
Japan, cricket in India.

Investigates and finds exa
borrowings, or adaptation
cultures.

Goal A To Understand a
mental Similaritie
People

JUNIOR HIGH

Student Objective: Demonstra
ways people of different races a
the world have solved their bas
social structures.

Identifies basic human ne
shelter, clothing, socializa
children, other people, co
security, freedom of expr

interhuman communication, preservation of experience, dissemination of knowledge — as a basis for establishing all of the other structures.
Shows relationship of language to all the other social structures.

Student Objective: Recognizes and understands the need for an improved world-wide symbol system to aid in international communication (whether graphic or verbal).

Notes families of languages which cross national and racial boundaries — Indo-European, pictographic (Egypt, China, Japan), and international graphic symbols, such as signs used at world fairs, highway signs.
Hypothesizes as to whether or not it is possible to have a single universal language and if so what form it should take or what language should be adopted: present language, coined language (Esperanto, Interlingua) or some other.

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Defines ritual, using dictionaries. Develops a composite class definition and gives examples: courtship, feasting, mourning and funeral rites, greetings, marriage, religious ritual.
Identifies similar rituals from different cultures.
Role-plays or dramatizes observances of rituals from two or more cultures.
Analyzes similarities in role-playing situations.

Student Objective: Recognizes certain positive, abstract human qualities such as friendship, cooperation, cleanliness, loyalty, and so on, as being universally admired.

Reads stories from different cultural or ethnic backgrounds which present situations in which these values are appreciated.
Sees and discusses a film in which social actions in a culture are carried out in such a way that one or more of these characteristics are clearly exemplified.
Sees a non-narrated film on a culture different from one's own and brainstorms to identify common characteristics of the people.
(Note: Julian Bryan films on Africa, Latin America. *Fishing on the Niger River* shows without narrative a highly complex, sophisticated, and cooperative economic system of fishing.)

Student Objective: Recognizes the universality of certain ethical ideas and values.

Analyzes statements similar to the Golden Rule as found in various cultures.

What you do not want others to do to you, do not do to others.
Confucius: *The Doctrine of the Mean* XIII, c 500 B.C.

**This is the sum of all true righteousness: deal with others as thou wouldst thyself be dealt by.
Do nothing to thy neighbor which thou wouldst not have him do to thee hereafter.**
The Mahabharata, c. 150 B.C.

**Student Objective: Notes similarities and borrowings in sports and play in different cultures.
Examples — kite-flying in the West, baseball in Japan, cricket in India.**

Investigates and finds examples of common sports, borrowings, or adaptations of sports among cultures.

Goal A To Understand and Respect the Fundamental Similarities That Exist Among People

JUNIOR HIGH

Student Objective: Demonstrates awareness of similar ways people of different races and different parts of the world have solved their basic needs through social structures.

Identifies basic human needs. Examples — food, shelter, clothing, socialization (education), children, other people, communication, goals in life, security, freedom of expression.

Hypothesizes as to the kinds of social structures people have devised to satisfy these needs and tests hypotheses on their own and other cultures.

Student Objective: Notes similarities in rituals among various cultures. Examples — courtship, feasting, mourning and funeral rites, greetings, marriage, religious ritual, age-grading (rituals based on age), dancing, etiquette, gift giving and hospitality.

Studies the origins of specific rituals in diverse cultures.
Dramatizes selected rituals.

Student Objective: Recognizes the universality of language systems in different cultures.

Lists purposes for which language is used in every society.
Notes typical forms in which languages have been used to preserve the experience of the culture — the epic, the poem, the play, the folk tale, the myth, the fable.

Student Objective: Analyzes similar or identical themes and subjects in literature from different cultures.

Finds examples of folk tales, fairy tales, fables, and so on from different groups that have a common theme or subject.
Analyzes these themes in terms of similar or identical content, values, and philosophy. (Note: Identical fables are found in Africa, Aesop, and the Panchatantra in India.)

Goal A To Understand and Respect the Fundamental Similarities That Exist Among People

SENIOR HIGH

Student Objective: Identifies similar conventions in language use among diverse groups in such ways as greetings and naming.

Student Objective: Identifies common artistic and decorative motifs in respect to their origins in widely scattered cultures.

Recognizes and is able to find the seven basic lines common to all artistic expression.
Finds identical or similar patterns using these lines in art objects from diverse cultures.
Compares similar representational designs — floral, birds, animal and human motifs, et cetera, from various cultures.
Analyzes common elements in the art and architecture of diverse cultures.
Finds examples of similar art styles in diverse cultures, such as realism, abstraction, naturalism, surrealism, romanticism.
Finds examples of buildings devoted to similar purposes in diverse times and cultures, i.e., temples.
Compares Pueblo dwellings with modern apartments and present projections for high density housing and cityscapes.

Student Objective: Demonstrates knowledge of the basic theories regarding cultural exchange and diffusion.

Discusses arguments about cultural exchange and diffusion.
Develops models illustrating theories of cultural exchange and diffusion.

Student Objective: Notes similarities in rituals among various cultures.

Identifies common themes in rituals associated with death in three or more cultures.

Goal B To Acquire Knowledge of Human and Cultural Diversity

PRIMARY

Student Objective: Demonstrates understanding of physical diversity as observed in classroom.

Conducts classification activities in which students group themselves in various ways — months of birth, height, eye color, hair color, skin color, sex, hobbies and interests.
Selects and describes a mystery partner in such a way that the other class members can identify him or her.

Student Objective: Identifies physical differences in people shown in pictures from around the world.

Using a set of primary pictures of people from around the world, students will identify those characteristics which differentiate ethnic groups — eye shape, skin coloring, hair texture, lips, noses.

Analyzes those physical characteristics which students personally have which identify them as members of a specific ethnic group. (Note: Purpose of this activity is to have the students understand that they too have physical attributes which identify them as group members.)

Student Objective: Understands the reasons why people have different skin coloring.

Listens to an explanation of skin color provided by the teacher or from such sources as films and books.

Student Objective: Identifies variations in ways various cultures meet basic needs for food, shelter, and clothing.

Contrasts and accounts for differences in food, shelter, and clothing based upon pictures or films of three or more cultures.

Tastes foods from various cultures.

Describes the functions or purposes of those artifacts (tools, utensils, et cetera) which are used to meet basic needs.

Goal B To Acquire Knowledge of Human and Cultural Diversity

INTERMEDIATE

Student Objective: Acquires basic understanding of physical and cultural diversity.

Reviews characteristics which differentiate ethnic groups using pictures to form a multi-ethnic composite of the American. (Note: Bulletin boards could carry such captions as "Is this your picture of America?")

Investigates current views regarding physiological differences in people.

Investigates current views regarding the races of man.

Investigates various anthropological theories about racial and ethnic classifications of humans.

Using such resources as the project *Man, a Course of Study*, students investigate physical and cultural characteristics of societies. For example — the Netsilik Eskimo.

Sees films, narrated or non-narrated, which present cultural characteristics of diverse societies. For example, the film on the Netsilik prepared for the course, *Man, a Course of Study*.

Student Objective: Demonstrat intercultural variations in diver

Contrasts methods of achi social structures in divers

Reports on several elemen to identify variations in so

Examples — athletic sport drama, dance, music, ente courtship, feasting, mourn greetings, marriage, and

Investigates various ways and sociability in diverse c

Recognizes variations in n language from one culture

customs which guide hum various cultures — such n (handshake, folded palms kissing (American, Europ

Student Objective: Demonstrat intracultural variations in Ame

Investigates our cultural h Indian, Asian, and Mexica noting contributions. A pa provided below:

Black Contributions

Spirituals and work songs

Jazz

Blues

Dance forms - Watusi

Cubism

Foods

Literature

Inventions

Science and mathematics

American Indian Contrib

Place names

Nature lore

Art, design

Democracy (influence of upon the United States

Foods

Clothing

Asian American Contribu

Foods

Art, architecture, design

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Goal B To Acquire Knowledge of Human and Cultural Diversity

INTERMEDIATE

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Reviews characteristics which differentiate ethnic groups using pictures to form a multi-ethnic composite of the American. (Note: Bulletin boards could carry such captions as "Is this your picture of America?")
Investigates current views regarding physiological differences in people.
Investigates current views regarding the races of man.
Investigates various anthropological theories about racial and ethnic classifications of humans.
Using such resources as the project *Man, a Course of Study,* students investigate physical and cultural characteristics of societies. For example — the Netsilik Eskimo.
Sees films, narrated or non-narrated, which present cultural characteristics of diverse societies. For example, the film on the Netsilik prepared for the course, *Man, a Course of Study.*

Student Objective: Demonstrates knowledge of intercultural variations in diverse societies.

Contrasts methods of achieving basic needs through social structures in diverse cultures.
Reports on several elements common to all societies to identify variations in solutions to needs.
Examples — athletic sports, bodily adornment, drama, dance, music, entertainment, rituals such as courtship, feasting, mourning and funeral rites, greetings, marriage, and religions.
Investigates various ways of manifesting hospitality and sociability in diverse cultures.
Recognizes variations in meaning of body language from one culture to another. Examples — customs which guide human behavior in various cultures — such mannerisms as greetings (handshake, folded palms of hands, bowing), kissing (American, European, Eskimo).

Student Objective: Demonstrates knowledge of intracultural variations in American society.

Investigates our cultural heritage from the Black, Indian, Asian, and Mexican American sources noting contributions. A partial list is provided below.

Black Contributions
Spirituals and work songs
Jazz
Blues
Dance forms - Watusi
Cubism
Foods
Literature
Inventions
Science and mathematics

American Indian Contributions
Place names
Nature lore
Art, design
Democracy (influence of the Iroquois Confederacy upon the United States Constitution)
Foods
Clothing

Asian American Contributions
Foods
Art, architecture, design

Literary forms
Landscape design
Paper cutting (Origami)
Porcelain

Mexican American Contributions

Place names and names for objects
Foods
Art and architecture
Cowboy life style
Mission system
Dry farming/irrigation

The following lists are samples of more specific contributions.

American Indian Contributions (including Mexican)

Corn
Popcorn
Wild rice
Beans (14 varieties)
Squash
Pumpkins
Cranberries
Maple sugar and syrup
Potatoes (white and sweet)
Turkeys
Clam bakes
Pemmican
Jerky
Tomatoes
Pineapples
Avocado
Tapioca (manioc)
Chocolate (cacao)
Peanuts
Chewing gum
Canoe
Toboggan
Snowshoes
Moccasins
Tipi
Kayak
Fringed buckskin jackets
Coonskin caps
Mukluks
Lacrosse
Cradle board (baby carriers)
Tomahawk
Tobacco
Pipe smoking
Cotton
Rubber
Quinine

Black Contributions

Benjamin Banneker in astronomy and mathematics.
Elijah McCoy in electricity.
Jan E. Matzeliger in industry.
Ernest E. Just in biology.
George Washington Carver and Dr. Percy Julian in chemistry.
Claude McKay, Jean Toomer, Alain Locke, Langston Hughes, Countee Cullen, James Weldon Johnson in literature.
Dr. Charles Richard Drew in use of blood plasma.

Chinese Contributions

Abacus
Bells
Block printing
China
Compass
Drum
Fireworks
Gong
Gunpowder
Ink
Kites
Leakproof boats
Lute
Paper
Plumbing
Porcelain
Shadow puppets
Waterproofing
Wheelbarrow

From a given list of Minnesota place names, student attempts to account for the origin of the word.
Plans a multi-ethnic menu representing at least four discrete cultures and identifies the sources.
Plans a multi-ethnic art exhibit which contains appropriate exhibits from at least four ethnic groups.
Plans a program containing dramatic or musical examples from four or more groups within our cultures.
Presents a classroom program which includes musical or dramatic components representing a variety of ethnic groups in our culture.

Goal B To Acquire Knowledge of Human and Cultural Diversity

JUNIOR HIGH

Student Objective: Arrives at an individual definition of civilization.

Participates in a group discussion of the term civilization and arrives at a personal definition.
Checks dictionary definitions of the word civilization and notes the extent to which their own definition accords with it.
Accounts for discrepancies between their definitions and that in the dictionary.
Identifies concepts in definitions of civilization which might be prejudicial to cultures not displaying a high level of technology and notes the limited idea many people have of the meaning of the term.
Redefines the definition of civilization in terms which include cultures without a highly sophisticated technology.

Student Objective: Identifies and classifies contributions to a typical American home which have originated in other cultures — clothing, household tools and utensils, foods, furnishings.

Identifies words commonly used in the American vocabulary which have come from other cultures along with the objects which they represent. Note article *"The One Hundred Percent American"* in Appendix C.
Identifies diverse means of meeting basic needs in various cultures.

Student Objective: Identifies social and cultural differences as observed in various cultures.

Investigates conventions regarding physical adornment and differing ideals of beauty in varying cultures.
Identifies differing conventions regarding the meeting of the sexes in diverse cultures.
Contrasts variations in daily ritual and such common social behaviors as greeting, both verbal and physical.
Investigates the meaning of various social acts and amenities such as gift-giving, visiting, marriage rites, and funeral behavior in various cultures.

Goal B To Acquire Knowl Cultural Diversity

SENIOR HIGH

Student Objective: Accounts for distribution of ethnic groups in t

Generalizes from data as to settlement patterns of an e United States.
Explains the occupational to some extent determine patterns of an ethnic grou Americans in the Minneso Valleys — Asian Americar
Writes an essay explaining migration patterns of one which accounts for present and occupations.

Student Objective: Questions t monly held assumption that the technology, as commonly defin

Redefines technology as th techniques that a society needs.
Views a film of tribal cultu Masai, Nootka, and Navah technology employed to m

Student Objective: Recognizes t such terms as tribal, primitive nature, as descriptors of unfamil

Brainstorms to list words (Africa south of the Sahar (American Indians).
Analyzes the composite li which most students consi
Analyzes each word on the it is positive, negative, or n
Discusses the validity of th the connotations of the wo

Student Objective: Recognizes t cultural systems: aesthetic, in linguistic, and so on.

Investigates systems of a idea of *shibui* in Japan.

Goal B To Acquire Knowledge of Human and Cultural Diversity

JUNIOR HIGH

Student Objective: Arrives at an individual definition of civilization.

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Checks dictionary definitions of the word civilization and notes the extent to which their own definition accords with it.
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Investigates the meaning of various social acts and amenities such as gift-giving, visiting, marriage rites, and funeral behavior in various cultures.

Goal B To Acquire Knowledge of Human and Cultural Diversity

SENIOR HIGH

Student Objective: Accounts for the geographic distribution of ethnic groups in the United States.

Generalizes from data as to the reasons for the settlement patterns of an ethnic group in the United States.
Explains the occupational opportunities which have to some extent determined the settlement patterns of an ethnic group. Examples — Mexican Americans in the Minnesota and Red River Valleys — Asian Americans in the American West.
Writes an essay explaining the immigration and migration patterns of one American minority group which accounts for present population groupings and occupations.

Student Objective: Questions the validity of the commonly held assumption that the concepts civilization and technology, as commonly defined, are equivalent.

Redefines technology as those instruments and techniques that a society develops to meet its basic needs.
Views a film of tribal culture, such as Pygmy, Masai, Nootka, and Navaho, and notes the technology employed to meet basic needs.

Student Objective: Recognizes the pejorative nature of such terms as tribal, primitive, exotic, native, state of nature, as descriptors of unfamiliar cultures.

Brainstorms to list words associated with a region (Africa south of the Sahara) or an ethnic group (American Indians).
Analyzes the composite list to identify those words which most students consider accurate.
Analyzes each word on the refined list as to whether it is positive, negative, or neutral.
Discusses the validity of the judgments made as to the connotations of the words.

Student Objective: Recognizes the existence of various cultural systems: aesthetic, musical, artistic, religious, linguistic, and so on.

Investigates systems of aesthetics. Example — the idea of *shibui* in Japan.

Listens to music from various cultures and discusses ways in which it varies from Western systems of music.
Analyzes the aesthetic assumptions of paintings, sculptures, and other works of art from various cultures as a basis for discussion.
Contrasts different modes of aesthetic expression, i.e., ritual drama, dance, and art forms versus improvisation and free expression.
Recognizes different ways of utilizing space and the body in terms of maintaining social distance.
Investigates various language systems noting their relative adequacy as a means of communicating in a culture.
Accounts for local and general dialects as used in one language system.
Identifies words which have come from Mexican-American contributions to the American language, such as *canyon, mesa, sierra, bonanza, chaps, hoosegow, chili, alfalfa, buckaroo, bronco, corral, coyote, lariat, lasso, mustang, pinto, ranch, rodeo, stampede, vamoose, cockroach, tornado.*

Student Objective: Identifies social and cultural differences as observed in various cultures.

Investigates the meaning of various social acts and amenities in various cultures, such as gift-giving, visiting, marriage rites, and funeral behavior.
Contrasts changing versus relatively static mores in varying cultures.

Goal C To Develop Respect and Appreciation for Human and Cultural Diversity

PRIMARY

Student Objective: Interacts with apparent pleasure and openness with students and adults representing cultures other than one's own.

Listens courteously and responds to presentations by resource persons or other classroom visitors representing various ethnic groups.
If no resource person is available have children role-play sensitively a situation in which an imaginary person from another culture visits the classroom. (Note: Be sure that children from ethnic minorities who may be class members are not always singled out to play these roles.)

Student Objective: Understands and identifies the contributions of other cultures to the American heritage.

Tastes and prepares foods from various cultures and recognizes the sources from which they come.
Plays games which have come from various cultures around the world.
Participates in musical or dramatic presentations which come from other cultures. Examples — sings songs or acts out stories or folk tales from other cultures. (Note: Be sure to avoid stereotyping the culture being represented.)
Shows paintings, cultural artifacts, sculptures, ceramics, masks, and other items from other cultures and discusses their merits.
Gives reasons for liking arts and crafts from diverse cultures.

Goal C To Develop Respect and Appreciation for Human and Cultural Diversity

INTERMEDIATE

Student Objective: Interacts with apparent pleasure and openness with students and adults representing cultures other than one's own.

Relates to friends or public figures of another ethnic group and discusses their contributions.
Writes a descriptive paragraph about a personal friend or public figure belonging to an ethnic group different from one's own.

Student Objective: Notes the relative poverty of our culture if the contributions of only one ethnic group were available.

Lists things which have come from other cultures which students would give up with reluctance.
Discusses the interdependence of cultures and ways in which all cultures have been enriched through sharing.
Identifies portions of the program of modern youth groups — Boy Scouts, Girl Scouts, Campfire Girls, YMCA Indian Guides—which have been derived from Indian lore, arts and crafts, character building practices, outdoor campcraft, and life.
Identifies ways in which past American Indian civilization (Inca, Mayan, and Aztec), plus the Iroquois Confederacy, have influenced our form of government. Example — the Iroquois Confederacy

was copied by Benjamin Franklin when he helped draft the Federation of States.
Compares and evaluates various ideas from other cultures regarding family, religion, or government relating them to one's own.
Finds and analyzes design characteristics typical of arts and crafts from other cultures.
Prepares food associated with different ethnic groups.
Explains the appeal or interest of foods from other ethnic groups.
Describes the ways in which certain rituals or events are observed in different cultures.

Goal C To Develop Respect and Appreciation for Human and Cultural Diversity

JUNIOR HIGH

Student Objective: Notes the ways in which our culture has been enriched and is dependent upon contributions from all ethnic groups.

Gives specific examples of contributions of various ethnic groups in the areas of the arts, tools and utensils (hibachi, canoe), clothing, and household furnishings in common use in the American home.
Identifies the cultural source of at least 10 objects in common use in our daily lives.
After reading the article, "The One Hundred Percent American" by Ralph Linton (Appendix C), is able to identify 10 contributions to America's culture and the sources from which they come.
Identifies arts and crafts, music, and literature from diverse cultures.
Identifies one or more personally valued objects from another culture without which the student would feel impoverished.

Student Objective: Identifies different ways in which cultures have expressed themselves in various artistic and and cultural forms.

Finds examples of arts and crafts from Asian, African, Latin American, and Indian cultures which are appealing or interesting.
Finds examples of music and musical instruments from Asian, African, Latin American, and Indian cultures which are appealing or interesting.
Finds examples of literature from Asian, African,

Latin American, and Indi
appealing and interesting.
Dramatizes a folk tale, pl
literature from another cu
Finds examples of distinct
architectural forms from
Explains the development
forms in terms of the geo
human context.
Identifies distinctive tools
explains their utility wit

Student Objective: Understands ways in which religious and oth perpetuated among various grou

Reports on the way in whi
ethnic group observes a pa
Compares or contrasts two
an important seasonal and
observed in various cult
Easter, spring rites.
Recognizes and understan
artifacts and symbols of di
Interviews a religious lead
different from one's own, e
independent activity.
Takes a field trip to visit c
representing a variety of f

Goal C To Develop Respec Human and Cultur

SENIOR HIGH

Student Objective: Recognizes systems of cultures differing fro

Identifies common element
of diverse cultures.
After a field trip, simulatio
the student identifies valu
of specific cultures or valu
middle class American cu
middle class American cul
culture.)
After viewing a film from
students define "culture
about its effects upon the "

was copied by Benjamin Franklin when he helped draft the Federation of States.
Compares and evaluates various ideas from other cultures regarding family, religion, or government relating them to one's own.
Finds and analyzes design characteristics typical of arts and crafts from other cultures.
Prepares food associated with different ethnic groups.
Explains the appeal or interest of foods from other ethnic groups.
Describes the ways in which certain rituals or events are observed in different cultures.

Goal C To Develop Respect and Appreciation for Human and Cultural Diversity

JUNIOR HIGH

Student Objective: Notes the ways in which our culture has been enriched and is dependent upon contributions from all ethnic groups.

Gives specific examples of contributions of various ethnic groups in the areas of the arts, tools and utensils (hibachi, canoe), clothing, and household furnishings in common use in the American home.
Identifies the cultural source of at least 10 objects in common use in our daily lives.
After reading the article, "The One Hundred Percent American" by Ralph Linton (Appendix C), is able to identify 10 contributions to America's culture and the sources from which they come.
Identifies arts and crafts, music, and literature from diverse cultures.
Identifies one or more personally valued objects from another culture without which the student would feel impoverished.

Student Objective: Identifies different ways in which cultures have expressed themselves in various artistic and and cultural forms.

Finds examples of arts and crafts from Asian, African, Latin American, and Indian cultures which are appealing or interesting.
Finds examples of music and musical instruments from Asian, African, Latin American, and Indian cultures which are appealing or interesting.
Finds examples of literature from Asian, African, Latin American, and Indian cultures which are appealing and interesting.
Dramatizes a folk tale, play, or some other piece of literature from another culture.
Finds examples of distinctive and representative architectural forms from these diverse cultures.
Explains the development of these architectural forms in terms of the geographical, cultural, and human context.
Identifies distinctive tools of various cultures and explains their utility within the cultural context.

Student Objective: Understands the reasons for or the ways in which religious and other ceremonies are perpetuated among various groups.

Reports on the way in which some religious or ethnic group observes a particular holiday.
Compares or contrasts two or more ways in which an important seasonal and/or religious ceremony is observed in various cultures, such as Passover, Easter, spring rites.
Recognizes and understands the significance of the artifacts and symbols of diverse religions.
Interviews a religious leader representing a religion different from one's own, either in class or as an independent activity.
Takes a field trip to visit churches or temples representing a variety of faiths.

Goal C To Develop Respect and Appreciation for Human and Cultural Diversity

SENIOR HIGH

Student Objective: Recognizes and understands the value systems of cultures differing from one's own.

Identifies common elements in the value systems of diverse cultures.
After a field trip, simulation, or viewing of a film, the student identifies value conflicts in the meeting of specific cultures or value systems. (Examples — middle class American culture/youth sub-culture, middle class American culture/Black American culture.)
After viewing a film from a very different culture, students define "culture shock" and hypothesize about its effects upon the "stranger."

Student Objective: Develops a greater understanding of the attitudes and points of view of others.

Writes a short narrative presenting a perceptive or empathic picture of a real or imagined character from another ethnic group.

After reading a representative collection of poetry by Black Americans, American Indians, and Mexican Americans, identifies a point of view or value different from his own, and explains that difference with evidence of understanding.

Views a film or other audio-visual presentation which presents the views and attitudes of a group.

Student Objective: Learns the point of view of a specific ethnic group in interpreting its past.

Reads the historical accounts provided in this guide or other accounts written by members of the ethnic group discussed.

Presents a panel report in which the participants express the differing points of view regarding the past of specific groups.

Goal D To Identify Empathically with People from Other Groups and Cultures

PRIMARY

Student Objective: Grows in his capacity to share and value the feelings and attitudes of others.

Plays with children from varied backgrounds.

Interacts comfortably and with apparent pleasure with adults representing varied backgrounds.

Uses body language or pantomime to solve a communication problem, thus emulating the situation of one who cannot speak the language of a given group.

Empathizes with children from varied cultures who face common human problems as depicted in pictures or stories. (For example, a child has lost something important or is confronted with problems of personal separation from family or friends.)

Goal D To Identify Empathically with People from Other Groups and Cultures

INTERMEDIATE

Student Objective: Grows in his capacity to share and value the feelings and attitudes of others.

Identifies empathically with individuals from other groups or cultures after reading stories and biographies concerning them.

Uses pantomime to express a message to one or more individuals with whom one does not share a common language.

Role-plays a situation from a literary source portraying a character from another ethnic background.

Responds orally or in writing in a perceptive or understanding manner to the viewpoint of a child who is photographed registering some kind of emotion.

Develops understanding of different points of view by improvising dialogue between youth and old age, man and wife, parent and child, teacher and student on some issue on which the participants would be likely to hold different opinions.

Goal D To Identify Empathically with People from Other Groups and Cultures

JUNIOR HIGH

Student Objective: Grows in his capacity to share and value the feelings and attitudes of others.

Discusses the possibility of "walking in another's shoes."

Participates in a simulation of a "power-powerless" situation in which class members are discriminated against on the basis of some physical characteristic.

Communicates comfortably and with apparent pleasure with children and adults from varied backgrounds.

Finds or identifies statements or slogans expressing positive feelings about people. Examples — He listens to a different drummer; Grant that I may not criticize my neighbor until I have walked a mile in his moccasins; and so on.

Creates an original dramatic situation which portrays a character from another background with understanding.

Develops understanding of different points of view by improvising dialogue between youth and old age, man and wife, parent and child, teacher and student on some issue on which the participants would be likely to hold different opinions.

Gold D To Identify Empathically with People from Other Groups and Cultures

SENIOR HIGH

Student Objective: Grows in his capacity to share and value the feelings and attitudes of others.

Interprets universal human values and emotions in such a way as to demonstrate sympathy and understanding.

Identifies historic and contemporary instances where universal human values and emotions have been violated.

Dramatizes experiences of various groups in plays or other literary works which build universal human empathy. (For example: *Raisin in the Sun*, Lorraine Hansberry.)

Writes slogans expressing positive feelings about the universal human experience.

Improvises dialogue between youth and old age, man and wife, parent and child, employer and employee on some issue on which the participants would be likely to hold different opinions.

Goal E To Understand the Dehumanizing Effects of Superior/Inferior Relationships

PRIMARY

Student Objective: Shows respect for the rights of others in the classroom situation through specific behavior.

Student Objective: Recognizes situations which might be embarrassing to others in the classroom.

Role-plays a situation in which a classmate is ridiculed and discusses the effect of such behavior.

Discusses the feelings of a younger sibling when he or she is not welcome in a play situation.

Notes the connotative effect of near-synonyms in describing an individual by identifying the term which suggests greater approval, i.e., "Would you rather be called skinny or slender?", "high-spirited or naughty?"

Goal E To Understand the Dehumanizing Effects of Superior/Inferior Relationships

INTERMEDIATE

Student Objective: Becomes aware of the ways in which superior/inferior relationships affect people.

Through creative dramatics role-plays and analyzes the feelings caused in subservient situations.

Analyzes the feelings of p
humiliated in a subservi
in stories or daily life.
Analyzes the feelings and
individual in superior-inf

Goal E To Understand th
of Superior/Inferi

JUNIOR HIGH

**Student Objective: Identifies su
ships as they exist in society.**

Classifies superior/inferio
various categories. Examp
woman, ethnic groups.
Identifies ways in which e
experienced discriminatio
inferior positions in societ
immigrants.
Discusses the implications
giving examples from Am
Describes the dehumanizi
system as viewed in relati

**Student Objective: Recognizes
and keep people in inferior posi**

Role-plays a situation in v
relationship is illustrated
parent/child, man/woma
Lists examples of techniq
maintain superior/inferio
put-downs, ridicule, expr
patronizing statements, au
pronouncements.
Analyzes the following st
ways of reinforcing supe

"I see from your Iowa T
material." (The tragedy
is that the child may ac
assessment of his ability
"You can't do that, you

"You can't have that, y
(Implication that "good"
people.)
"Indians did not unders
"Missionaries and gover
them, tried to teach and
that it was virtually im
and that he possessed no
"Even though the peopl
mothers love their child

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Goal E To Understand the Dehumanizing Effects of Superior/Inferior Relationships

INTERMEDIATE

Student Objective: Becomes aware of the ways in which superior/inferior relationships affect people.

Through creative dramatics role-plays and analyzes the feelings caused in subservient situations.

Analyzes the feelings of people who have been humiliated in a subservient position in society, i.e., in stories or daily life.

Analyzes the feelings and behaviors of the superior individual in superior-inferior relationships.

Goal E To Understand the Dehumanizing Effects of Superior/Inferior Relationships

JUNIOR HIGH

Student Objective: Identifies superior/inferior relationships as they exist in society.

Classifies superior/inferior relationships among various categories. Examples — adult/child, man/woman, ethnic groups.

Identifies ways in which ethnic minorities have experienced discrimination and placement in inferior positions in society, i.e., slavery, caste, immigrants.

Discusses the implications of "class" and "caste," giving examples from American and other cultures.

Describes the dehumanizing effects of a caste or class system as viewed in relation to democratic ideals.

Student Objective: Recognizes techniques used to place and keep people in inferior positions in society.

Role-plays a situation in which a superior/inferior relationship is illustrated, such as teacher/student, parent/child, man/woman, white/black.

Lists examples of techniques used to establish and maintain superior/inferior relationships. Examples — put-downs, ridicule, expressions of contempt, patronizing statements, authoritarian or dictatorial pronouncements.

Analyzes the following statements in terms of their ways of reinforcing superior/inferior relationships.

"I see from your Iowa Test that you're not college material." (The tragedy of this statement by a teacher is that the child may actually believe a false assessment of his ability.)

"You can't do that, you must think you're white!"

or

"You can't have that, you must think you're white!" (Implication that "good" things happen only to white people.)

"Indians did not understand what they were doing."

"Missionaries and government agents lived among them, tried to teach and civilize them." (Implication that it was virtually impossible for the Indian to learn and that he possessed no civilization.)

"Even though the people are poor, American Indian mothers love their children."

or a variant using "Although ..."
"Although Indians are backward people, there is no reason for us to feel superior."
"Oh, I didn't recognize you. All you Chinese look alike."

Student Objective: Understands what is meant by the phrase "white-dominant view of society."

Lists instances and events which prove that America is a white dominant society. (Examples: ghettos, degrading occupations, ghettos, degrading incidents, vocabulary of stereotyping.)
Discusses present efforts to redress the balance in society to correct these inequities.

Student Objective: Understands what is meant by the phrase "male-dominant society."

Lists instances and events which prove that America is a male-dominant society.
Identifies stereotypes (nouns and adjectives) which reveal a patronizing and limited view of women.
Analyzes the following statements in terms of their implications.

"Women are usually more patient in working at unexciting, repetitive tasks. . . . Women on the average have more passivity in the inborn care of their personality. I think that when women are encouraged to become competitive, too many of them become disagreeable."
Dr. Benjamin Spock
Decent and Indecent

"I thank Thee O Lord, that thou has not created me a woman."
Daily Orthodox Jewish Prayers
(For a male)

"Women should receive higher education, not in order to become doctors, lawyers, or professors, but to rear their offspring to be valuable human beings."
Alexis Carrel
Man, The Unknown

"Nature intended women to be our slaves . . . they are our property . . . we are not theirs. They belong to us, just as a tree that bears fruit belongs to a gardener. What a mad idea to demand equality for women! Women are nothing but machines for producing children."
Napoleon Bonaparte

"I am safe in affirming that the proofs of genius given by the Indians of North America place them on a level with whites in the same uncultivated state. . . . For a proof of their equality, I have seen thousands myself, and conversed much with them and have found in them a masculine, sound understanding. . . . I believe the Indian to be in body and mind equal to the white man." (Note that Jefferson, in affirming the equality of the Indian, manages to stereotype women.)
Thomas Jefferson

Traces the history of the women's liberation movement.
Explains in a satisfactory manner how three or more different television commercials base their appeals on emphasis of dependent or inferior roles for women.

Goal E To Understand the Dehumanizing Effects of Superior/Inferior Relationships

SENIOR HIGH

Student Objective: Recognizes demeaning statements about people in a variety of contexts.

Analyzes older social studies textbooks to identify specific examples of statements which dehumanize through paternalistic, negative implications.
Derogatory statements about American Indians were commonly in many of the elementary school histories of Minnesota used until recently.

(Examples of derogatory phrases found in early elementary histories of Minnesota used until recently: Indian "savage," "lazy" Indians, "wild" Indians, "heathen" Indians, "scarecrow savages.")

Goal F To Bring to the Level of Consciousness the Social, Economic, and Political Benefits Which Have Accrued to the White Majority Through the Perpetuation of Racism

PRIMARY

Student Objective: Recognizes kinds of neighborhoods — big city, inner city, suburban, small town, rural.

Views pictures of various kinds of homes to identify type and probable location (rural, urban, suburban) — apartment houses, duplexes, double bungalows, single family homes, townhouses, mansions, and so on.
Views and discusses street scenes to identify characteristics of neighborhoods.

Student Objective: Identifies characteristics which make neighborhoods good neighborhoods.

Brainstorms to identify what they like and dislike about their neighborhoods. (Note: Both social and material considerations should be included.)

Evaluates his or her own neighborhoods in terms of these considerations.
After viewing a film or filmstrip on a neighborhood students discuss its characteristics.

Goal F To Bring to the Level of Consciousness the Social, Economic, and Political Benefits Which Have Accrued to the White Majority Through the Perpetuation of Racism

INTERMEDIATE

Student Objective: Recognizes the fact that neighborhoods differ in their ethnic composition.

Observes and accounts for the ethnic composition of various types of neighborhoods.
Investigates to account for the ethnic composition of the local neighborhood or community.
Compares their community with others in the state or nation in terms of ethnic composition.

Student Objective: Identifies characteristics of poverty and recognizes examples in pictures and in actuality.

Evaluates data on incidence of poverty among various ethnic groups. (Note: Data is available in the appendix to this guide, in the U. S. census, and through various ethnic organizations.)
Compares data on income for ethnic minorities and the white-dominant group.
Discusses the economic and social benefits which the white majority has enjoyed.

Student Objective: Recognizes some of the problems facing inner-city neighborhoods and identifies possible solutions.

Takes a field trip into various parts of the community noting problems.
Listens to a resource person describe the problems of life in the inner-city.
Views a film or filmstrip on problems of the inner-city.
Reads and reports on stories about children who live in the inner city.

Student Objective: Understands the relationship of discrimination to the perpetuation of social, economic, and political benefits for the white majority.

Defines discrimination and gives examples of discriminatory behavior. Brainstorms to identify

reasons for discrimination
Brainstorms to identify eff
upon its victims.
Discusses the relationship
discrimination.
Identifies problems of the
result of discrimination.
Identifies and evaluates po
problems of discrimination

Goal F To Bring to the Le
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Benefits Which Ha
White Majority Th
of Racism

JUNIOR HIGH

Student Objective: Understands discrimination to the perpetuati political benefits to the white m

Participates in a simulatio
minority suffers discrimin
Using a zoning simulation
(Macalester College) inco
in decisions about zoning
residents.
Hypothesizes as to the effe
upon income, quality of
and occupational status th
of census data and other s
Discusses the political, soc
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discrimination.
Discusses the social, politi
effects of discrimination

Goal F To Bring to the Le
the Social, Econom
Benefits Which Ha
White Majority Th
of Racism

SENIOR HIGH

Student Objective: Recognizes racism in institutions and the ac

Identifies specific instance

Evaluates his or her own neighborhoods in terms of these considerations.
After viewing a film or filmstrip on a neighborhood students discuss its characteristics.

Goal F To Bring to the Level of Consciousness the Social, Economic, and Political Benefits Which Have Accrued to the White Majority Through the Perpetuation of Racism

INTERMEDIATE

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Student Objective: Recognizes some of the problems facing inner-city neighborhoods and identifies possible solutions.

Takes a field trip into various parts of the community noting problems.
Listens to a resource person describe the problems of life in the inner-city.
Views a film or filmstrip on problems of the inner-city.
Reads and reports on stories about children who live in the inner city.

Student Objective: Understands the relationship of discrimination to the perpetuation of social, economic, and political benefits for the white majority.

Defines discrimination and gives examples of discriminatory behavior. Brainstorms to identify reasons for discrimination.
Brainstorms to identify effects of discrimination upon its victims.
Discusses the relationship between prejudice and discrimination.
Identifies problems of the inner-city which are the result of discrimination.
Identifies and evaluates possible solutions to problems of discrimination in the inner-city.

Goal F To Bring to the Level of Consciousness the Social, Economic, and Political Benefits Which Have Accrued to the White Majority Through the Perpetuation of Racism

JUNIOR HIGH

Student Objective: Understands the relationship of discrimination to the perpetuation of social, economic, and political benefits to the white majority.

Participates in a simulation in which an ethnic minority suffers discrimination.
Using a zoning simulation such as "Tracts" (Macalester College) incorporates values inherent in decisions about zoning which affect inner-city residents.
Hypothesizes as to the effects of ethnic background upon income, quality of housing, educational level, and occupational status through interpretation of census data and other statistical evidence.
Discusses the political, social, and economic effects of discrimination upon those suffering from discrimination.
Discusses the social, political, and economic effects of discrimination upon the discriminators.

Goal F To Bring to the Level of Consciousness the Social, Economic, and Political Benefits Which Have Accrued to the White Majority Through the Perpetuation of Racism

SENIOR HIGH

Student Objective: Recognizes the basic characteristics of racism in institutions and the actions of individuals.

Identifies specific instances of institutional racism,

i.e., hiring policies, promotional opportunities, tokenism, segregation, power structures, "win-lose" relationships, grouping, white-dominant views, projection of middle class values, paternalism.
Charts job relationships in specific institutions, i.e., school or business, identifying ethnic and sexist components at each job level.
Evaluates the implications of this structure in terms of its perpetuation of racism and sex discrimination.
Relates the elements of prestige in the social structure to the possibility of attainment by minority group members.

Student Objective: Understands the historical significance of the "WASP ethic" in terms of its social, economic, and political impact.

Defines the meaning of the term WASP ethic by identifying its components through discussion (work ethic, white superiority, notion of the "elect," the "Mayflower" complex, concept of morality).
Investigates the formulation and meaning of the WASP ethic from Puritan times to the present.

Student Objective: Understands the relationship of discrimination to the perpetuation of social, economic, and political benefits to the white majority.

Analyzes the economic benefits which have accrued to the white majority, such as jobs, income, tax advantages, advancement.
Analyzes the political benefits which have accrued to the white majority: availability of public office, appointments, status in the hierarchy, and so on.
Analyzes the social benefits which have accrued to the white majority: housing, prestige, mobility, and so on.

Student Objective: Understands how scapegoating enhances the self-concept and ego of the white majority—in literature or contemporary life.

Finds examples in literature of expressions that imply or suggest inherent superiority based on skin color or sex.
Analyzes examples of dialect used in literature to patronize or mock its users.
Brainstorms to identify examples of scapegoating in contemporary life.

Goal G To Recognize the Pervasiveness and Consequences of Stereotyping

PRIMARY

Student Objective: Knows that Indian, Black, Mexican American, and Asian American children live in America today.

Sees a film or filmstrip that shows the pluralistic composition of a typical American city.
Listens to a story or poem in which members of ethnic minorities are presented to Americans.
(Example—Langston Hughes, "I, Too," which has been reprinted from *Selected Poems* by permission of the Alfred A. Knopf publishers.*)

I, Too

I, too, sing America.
I am the darker brother.
They send me to eat in the kitchen
When company comes,
But I laugh,
And eat well,
And grow strong.
Tomorrow,
I'll eat at the table
When company comes.
Nobody'll dare
Say to me,
"Eat in the kitchen,"
Then.
Besides,
They'll see how beautiful I am
And be ashamed —
I, too, am America.

Langston Hughes

Brings in magazines or other pictures of Americans and discusses the fact that Americans are a multi-ethnic people even though all kinds of Americans may not be represented in the classroom.

Student Objective: Realizes that children of varied ethnic backgrounds in most communities dress and act like the majority of Americans.

See pictures of children of varied ethnic backgrounds dressed in contemporary styles.

cies, promotional opportunities,
egation, power structures, "win-lose"
rouping, white-dominant views,
iddle class values, paternalism,
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Say to me,
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Then.
Besides,
They'll see how beautiful I am
And be ashamed —
I, too, am America.

Langston Hughes

Brings in magazines or other pictures of Americans and discusses the fact that Americans are a multi-ethnic people even though all kinds of Americans may not be represented in the classroom.

Student Objective: Realizes that children of varied ethnic backgrounds in most communities dress and act like the majority of Americans.

See pictures of children of varied ethnic backgrounds dressed in contemporary styles.

*Copyright 1926 by Alfred A. Knopf, Inc., and renewed 1954 by Langston Hughes. Reprinted from *Selected Poems*, by Langston Hughes, by permission of the publisher.

Student Objective: Knows that children of varied ethnic backgrounds may dress traditionally to show ethnic pride.

Sees pictures of American children dressed in traditional ethnic styles. (Examples—Indian child at a dance festival, Black child with an Afro hair style.)
Sees the film *The Blue Dashiki* and discusses the feelings of the boy in the film about this item of clothing.
See objects of clothing associated with the ethnic pride of various groups in society — Indian beadwork, Navaho jewelry, a dashiki, Afro combs, serapes, huaraches, kimonos.
Discusses the uses of articles of clothing and reasons for specific characteristics of each item.
Discusses special occasions today when children from various groups might wear ethnic clothing.

Student Objective: Identifies children of different races while looking at pictures.

Realizes that every child is unique and values the uniqueness of each classmate.
Provides opportunities for each child to express interests, likes and dislikes, and hobbies.
"Show and tell" activities in which the child brings to school objects of interest to himself.
Provides balanced displays of the individual efforts of each member of the class. (Note: Each child should have opportunities to display a sample of work in which he can take pride.)

Goal G To Recognize the Pervasiveness and Consequences of Stereotyping

INTERMEDIATE

Student Objective: Defines stereotyping.

Checks two or more dictionaries for definitions of stereotyping.
Develops a composite classroom definition of stereotyping.

Student Objective: Identifies stereotyping words and phrases commonly associated with specific ethnic groups.

Brainstorms to identify words and phrases which are frequently associated with specific groups.
Discusses the inappropriateness of using one term to describe all members of any group.
Analyzes words identified in order to determine those which are "stereotypic traps."

(Note: Students using an
typing words, or others, s
the meaning and implicati

Danger Words

Boy, Girl in reference to B

Colored	Squaw
Dusty, Smoky	Massacre
Darky	Redskins
Nigger	Papoose
Spook	Teepee
Spade	Tom-Tom
Coon	War Paint
Shine	Howl, Ugh!
Jungle bunny	Mex
Chocolate drop	Spic
Savages	Greaser
Heathen	Pepperbelly

Stereotyping Adjectives Racist Materials

naked
primitive
uncivilized
savage
cannibalistic
superstitious
indolent
malicious
lazy
drunken
rebellious
undependable
bloodthirsty
barbaric

Stereotypic Roles, Situat

Gamblers shooting dice
Dope peddlers
People always having a go
and laughing
Maids and other servants
"Faithful Sidekick" to An
The warrior or soldier, po
cruel when having the u
Tenant farmer or peasant
The corrupt politician

Student Objective: Knows that children of varied ethnic backgrounds may dress traditionally to show ethnic pride.

Sees pictures of American children dressed in traditional ethnic styles. (Examples—Indian child at a dance festival, Black child with an Afro hair style.)
Sees the film *The Blue Dashiki* and discusses the feelings of the boy in the film about this item of clothing.
See objects of clothing associated with the ethnic pride of various groups in society — Indian beadwork, Navaho jewelry, a dashiki, Afro combs, serapes, huaraches, kimonos.
Discusses the uses of articles of clothing and reasons for specific characteristics of each item.
Discusses special occasions today when children from various groups might wear ethnic clothing.

Student Objective: Identifies children of different races while looking at pictures.

Realizes that every child is unique and values the uniqueness of each classmate.
Provides opportunities for each child to express interests, likes and dislikes, and hobbies.
"Show and tell" activities in which the child brings to school objects of interest to himself.
Provides balanced displays of the individual efforts of each member of the class. (Note: Each child should have opportunities to display a sample of work in which he can take pride.)

Goal G To Recognize the Pervasiveness and Consequences of Stereotyping

INTERMEDIATE

Student Objective: Defines stereotyping.

Checks two or more dictionaries for definitions of stereotyping.
Develops a composite classroom definition of stereotyping.

Student Objective: Identifies stereotyping words and phrases commonly associated with specific ethnic groups.

Brainstorms to identify words and phrases which are frequently associated with specific groups.
Discusses the inappropriateness of using one term to describe all members of any group.
Analyzes words identified in order to determine those which are "stereotypic traps."

(Note: Students using any of the following stereotyping words, or others, should be confronted with the meaning and implications of their use.)

Danger Words

Boy, Girl in reference to Black adults

Colored	Squaw	Bandit
Dusty, Smoky	Massacre	Bandito
Darky	Redskins	Mañana
Nigger	Papoose	Peon
Spook	Teepee	Chinaman
Spade	Tom-Tom	Chinaman's Chance
Coon	War Paint	Chink
Shine	How!, Ugh!	Slanty-eyed
Jungle bunny	Mex	Nip
Chocolate drop	Spic	Jap
Savages	Greaser	Gook
Heathen	Pepperbelly	

Stereotyping Adjectives Frequently Used in Racist Materials

naked	dirty
primitive	backward
uncivilized	cowardly
savage	lazy
cannibalistic	shiftless
superstitious	corrupt
indolent	swaggering
malicious	dishonest
lazy	the "quick" smile
drunken	the "quick" knife
rebellious	inscrutable
undependable	mysterious
bloodthirsty	sinister
barbaric	

Stereotypic Roles, Situations, Characteristics

Gamblers shooting dice
Dope peddlers
People always having a good time singing, dancing, and laughing
Maids and other servants
"Faithful Sidekick" to Anglo cowboy (Tonto)
The warrior or soldier, portrayed as unbelievably cruel when having the upper hand in battle
Tenant farmer or peasant with the mind of a child
The corrupt politician

The hired hand, sleeping under a sombrero next to a cactus
The swaggering bandit with ammunition belts and big guns
People always saying "Yah sir," "Yes mam," "Si señor" in a servile way
Laundryman, Cook
Chinese with pigtail
Man with four-inch fingernails
Man with "buck teeth"
Dumb blonde
Women as gossips
Women as sex objects

Student Objective: Recognizes that either positive or negative stereotypes fail to discriminate among individuals.

Analyzes the inappropriateness of using even positive words such as noble, brave, clever, easygoing, good-natured, cheerful when they are applied to an entire group.
Discusses Robert L. Heilbroner's statement, "Stereotypes are a kind of gossip about the world."

Student Objective: Demonstrates sensitivity to the harmful effects to the self-image, feelings, and aspirations of the stereotyped person.

Role-plays a situation in which, for example, an interviewer insists upon applying stereotypic concepts to a minority applicant for a job. Following this experience, evaluates the effects of the interview upon both parties.

Student Objective: Empathizes with the experiences and feelings of children who have suffered from stereotyping.

Interprets the poem "Incident" by Countee Cullen in a manner which shows empathic feeling for the child in the poem. (Reprinted by permission of the publisher from *On These I Stand* by Countee Cullen. Copyright 1925 by Harper and Row, Publishers; renewed 1953 by Ida M. Cullen.)

Incident

Once riding in old Baltimore,
Heart-filled, head-filled with glee,
I saw a Baltimorean
Keep looking straight at me.
Now I was eight and very small,
And he was no whit bigger,
And so I smiled, but he poked out
His tongue, and called me, "Nigger."
I saw the whole of Baltimore
From May until December;
Of all the things that happened there
That's all that I remember.

Countee Cullen

(Note: Have the children decide why this is the only memory the poet has of his seven months in Baltimore.)

Goal G To Recognize the Pervasiveness and Consequences of Stereotyping

JUNIOR HIGH

Student Objective: Identifies society's stereotypes perpetuated through the media and in other ways.

Finds and analyzes stereotypes in advertisements, i.e., the savage Indian, the Indian as myth, ridicule of sacred traditions, negative words and phrases.
Analyzes television stereotypes of both men and women.
Analyzes "trigger" words in terms of implied, negative connotations — Boy, Nigger, Savage, Greaser, Chink, Jap.
Analyzes adjectives which stereotype — superstitious, drunken, lazy, sly.

Student Objective: Recognizes that either positive or negative stereotypes fail to discriminate among individuals.

Discusses S. I. Hayakawa's statement that stereotypes become "substitutes for observation."

Student Objective: Notes ways in which stereotypes about American minority groups have been shaped by misconceptions regarding their places of origin.

After brainstorming to identify words and phrases which come to mind when the subjects of Africa, Asia, and Latin America are mentioned, identifies those words and phrases which perpetuate stereotypes about Americans whose ancestors came from these areas. (See Barry K. Beyer's analysis of African stereotypes in

the book, *Africa South of the Sahara, A Resource and Curriculum Guide.*)

Student Objective: Identifies own stereotypes about people.

After analyzing factual evidence (raw data), the student develops generalizations regarding people and tests his stereotypes against these generalizations.

Student Objective: Empathizes with the experiences and feelings of people who have suffered from stereotyping.

Experiences the frustrations of being the victim of stereotyping in a simulated experience in which the teacher plays the role of an Archie Bunker. The teacher may compliment students who are playing the roles of Indians upon their ability to perform simple tasks, dress like "real Americans," be sober, et cetera. If such an activity is undertaken, it is essential that in a debriefing session roles are explained and attitudes of both teacher and students are evaluated.

Role-plays a situation in which a woman is applying for a job that has traditionally been considered man's work. (For example, truck driver, mayor, superintendent of schools.)

Goal 6: To Recognize the Pervasiveness and Consequences of Stereotyping

SENIOR HIGH

Student Objective: Identifies fallacies inherent in stereotypic thinking.

Analyzes frequently stated misconceptions about minority groups in terms of resultant stereotypes and tests misconceptions against factual evidence, such as census data.

All black people are rhythmic.
All black people can sing.
All black people smell.
Black people are academically inferior.
All black people steal.
All black people carry knives and like to fight.
Black people are childlike.
Black people are content and happy with second-class citizenship.
All black students are athletic.
Black people laugh a lot.
All black people are lazy.
Black people have loose morals.
Black people perpetrate crimes.
All black males wish to date white girls.

The majority of black fa
The majority of welfare
with many illegitimate
Black people are irrespo
Black people want to be
own identities.
Indians are wards of the
regular monthly gover
Indians are not allowed
Indians don't pay taxes.
Indians are rapidly beco
population is declining
All 'real' Indians live on
forbidden to leave with
'agent.'
Most Indians are uneduc
They would rather go
Indians are unreliable. T
All Indians have high ch
straight black hair, str
Mexican Americans are
Americans at all.
All Mexican Americans
country.
Most Mexican American
as migrant laborers.
Mexican Americans are
of poverty-stricken, ba
exclusively in the Am
York City.
Chinese Americans com
inscrutable race.
Chinese Americans are c
All Chinese Americans l
Chinese Americans com
laundrymen.
All women are poor driv
All women are dependen
All women are emotiona
All men are resourceful
All men like sports.

Student Objective: Identifies ga reality in simulated situations.

Rates sets of pictures of bo general likability and phys and after ethnic identificat

Discusses the usefulness o groups of people and the d categorization.

Discusses whether images changed. See the unit "Im by SRSS (Sociological Re Schools).

Student Objective: Traces the c an ethnic group through history warrior, mighty hunter, drunka welfare recipient; Sambo, faithf

the book, *Africa South of the Sahara, A Resource and Curriculum Guide.*)

Student Objective: Identifies own stereotypes about people.

After analyzing factual evidence (raw data), the student develops generalizations regarding people and tests his stereotypes against these generalizations.

Student Objective: Empathizes with the experiences and feelings of people who have suffered from stereotyping.

Experiences the frustrations of being the victim of stereotyping in a simulated experience in which the teacher plays the role of an Archie Bunker. The teacher may compliment students who are playing the roles of Indians upon their ability to perform simple tasks, dress like "real Americans," be sober, et cetera. If such an activity is undertaken, it is essential that in a debriefing session roles are explained and attitudes of both teacher and students are evaluated.

Role-plays a situation in which a woman is applying for a job that has traditionally been considered man's work. (For example, truck driver, mayor, superintendent of schools.)

Goal G: To Recognize the Pervasiveness and Consequences of Stereotyping

SENIOR HIGH

Student Objective: Identifies fallacies inherent in stereotypic thinking.

Analyzes frequently stated misconceptions about minority groups in terms of resultant stereotypes and tests misconceptions against factual evidence, such as census data.

All black people are rhythmic.
All black people can sing.
All black people smell.
Black people are academically inferior.
All black people steal.
All black people carry knives and like to fight.
Black people are childlike.
Black people are content and happy with second-class citizenship.
All black students are athletic.
Black people laugh a lot.
All black people are lazy.
Black people have loose morals.
Black people perpetrate crimes.
All black males wish to date white girls.
The majority of black fathers desert their families.
The majority of welfare recipients are black women with many illegitimate children.
Black people are irresponsible.
Black people want to be "white" thus rejecting their own identities.
Indians are wards of the government and receive regular monthly government checks.
Indians are not allowed to vote.
Indians don't pay taxes.
Indians are rapidly becoming extinct as a race. Their population is declining.
All 'real' Indians live on reservations, which they are forbidden to leave without permission from the 'agent.'
Most Indians are uneducated and don't go to school. They would rather go hunting and fishing.
Indians are unreliable. They are not good workers.
All Indians have high cheekbones, reddish-brown skin, straight black hair, straight noses, and thin lips.
Mexican Americans are really Mexicans and not Americans at all.
All Mexican Americans are recent immigrants to this country.
Most Mexican Americans are a rural people who work as migrant laborers.
Mexican Americans are a relatively homogeneous group of poverty-stricken, barefooted people living exclusively in the American Southwest or in New York City.
Chinese Americans come from a mysterious and inscrutable race.
Chinese Americans are cunning and crafty.
All Chinese Americans look alike.
Chinese Americans come from a nation of cooks and laundrymen.
All women are poor drivers.
All women are dependent on men.
All women are emotional and unpredictable.
All men are resourceful and aggressive.
All men like sports.

Student Objective: Identifies gaps between perception and reality in simulated situations.

Rates sets of pictures of boys or girls in terms of general likability and physical attractiveness before and after ethnic identification.

Discusses the usefulness of categorization regarding groups of people and the dangers of such categorization.

Discusses whether images can be deliberately changed. See the unit "Images of People" prepared by SRSS (Sociological Resources for Secondary Schools).

Student Objective: Traces the changes in stereotypes of an ethnic group through history: noble savage, brave warrior, mighty hunter, drunkard, shiftless welfare recipient; Sambo, faithful servant.

Goal H To Make Unbiased Rational Judgments About Evidence and Individuals Without Either Prejudice or Overcompensation

PRIMARY

Student Objective: Relates well with all children in the classroom situation.

Student Objective: Accepts physical differences in others routinely.

Student Objective: Speaks positively of classmates without regard to ethnic differences.

Student Objective: Draws rational and unbiased conclusions about people from stories or pictures.

Student Objective: Supports conclusions by specific reference to evidence provided by the story or picture.

Student Objective: Recognizes specific examples of prejudicial behavior which may occur in the classroom or be observed by students.

Goal H To Make Unbiased Rational Judgments About Evidence and Individuals Without Either Prejudice or Overcompensation

INTERMEDIATE

Student Objective: Understands what is meant by prejudice.

Defines prejudice and recognizes its manifestations in observed behavior.
Lists examples of prejudicial behavior which demonstrate its universality.
Discusses the dangers inherent in generalizing about groups without sufficient, accurate data.
Hypothesizes about the sources of prejudice and the transmission of prejudicial behavior.

Student Objective: Understands how prejudice limits the perceptions and narrows the range and richness of experience of the prejudiced person and the object of the prejudice.

Gives examples of several ways in which prejudice harms its object (self-esteem, hostility).
Lists ways in which prejudice harms the prejudiced person.

Student Objective: Recognizes prejudice and other forms of prejudgment in oneself.

Discusses situations in which students have decided they like or dislike something before trying it. (Example — food.)
Lists foods which are now liked though previously thought of as being disliked though untried.
Provides examples of people students now like but had not expected to like.
Discusses factors which changed their minds.
Engages in self-analysis to identify one's own prejudices.

Goal H To Make Unbiased Rational Judgments About Evidence and Individuals Without Either Prejudice or Overcompensation

JUNIOR HIGH

Student Objective: Understands what is meant by prejudice.

Identifies examples of prejudice either from direct observation or a book or audio-visual source.
Hypothesizes about the sources of prejudice and the transmission of prejudicial behavior.
Finds examples of the use of stereotypes to reinforce prejudice.
Evaluates entries in an unabridged dictionary — black, yellow, red, white — in terms of implied values and connotations and length of entry.

Student Objective: Understands how prejudice limits the perceptions and narrows the range and richness of experience of the prejudiced person and the object of the prejudice.

Gives examples of several ways in which prejudice harms its object (self-esteem, hostility).
Gives examples of ways in which prejudicial behavior limits the person who is prejudiced against another.

Student Objective: Recognizes prejudice and other forms of prejudgment in oneself.

Lists situations in which one has made prejudgments which have subsequently turned out to be wrong.
Engages in self-analysis to identify one's own prejudices.
Discusses ways of overcoming prejudicial behavior in oneself and others.

Goal H To Make Unbiased Rational Judgments About Evidence and Individuals Without Either Prejudice or Overcompensation

SENIOR HIGH

Student Objective: Recognizes examples of prejudice found in books and the media.

Identifies and analyzes prejudicial statements in textbooks, library materials, periodicals, and the media generally.

Speculates about the prejudicial effect of omissions in historical records. (For example, nonInclusion of Black and American Indian history and contributions.)

Identifies major pieces of literature which have either openly or inadvertently fostered prejudice.

Analyzes statements in terms of prejudicial content and their effect upon the reader or viewer.

Analyzes language and its effect in perpetuating prejudice: sources of words, connotations, et cetera.

Student Objective: Recognizes examples of prejudice found in human behavior.

Lists or finds examples of prejudicial behavior in human life.

Debates the possibilities and problems in eliminating prejudice from personal actions and the actions of others.

Discusses actions which can be taken to counter prejudicial behavior wherever found.

Implements a decision to combat a specific instance of prejudice.

Organizes a campaign to combat prejudicial statements of a political candidate or a television show.

Student Objective: Understands how prejudice limits the perception and narrows the range and richness of experience of the prejudiced person and the object of the prejudice.

Gives examples of ways in which prejudice harms its object.

Gives examples of ways in which prejudicial behavior limits the person who is prejudiced against another.

Discusses ways in which overcompensation may be demeaning or insulting to minority people.

(Note: Overcompensation as a form of prejudice whi to its victim.)

Goal I To Accept and Val Opposed to Patern

PRIMARY

Student Objective: Works with projects.

Develops positive peer rel group projects.

Contributes to maintainin environment in the classr responsibilities and tasks.

Discusses feelings about h democratic group.

Student Objective: Recognizes authoritarian or paternalistic s democratic situations.

Role-plays a situation in v the group plays an author role. (Example — have or class behave in a very bos

Discusses feelings regardi in the role-playing situati

Goal J To Accept and Val Opposed to Patern

INTERMEDIATE

Student Objective: Recognizes variety of situations.

Defines democracy and re democratic behavior.

Brainstorms to identify d family, school, and comm

Hypothesizes as to the ch democratic community.

Discusses virtues of and p implementing democratic

Student Objective: Recognizes authoritarian or paternalistic s democratic situations.

Defines paternalism and r paternalistic behavior.

Goal H To Make Unbiased Rational Judgments About Evidence and Individuals Without Either Prejudice or Overcompensation

SENIOR HIGH

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Organizes a campaign to combat prejudicial statements of a political candidate or a television show.

Student Objective: Understands how prejudice limits the perception and narrows the range and richness of experience of the prejudiced person and the object of the prejudice.

Gives examples of ways in which prejudice harms its object.
Gives examples of ways in which prejudicial behavior limits the person who is prejudiced against another.
Discusses ways in which overcompensation may be demeaning or insulting to minority people.

(Note: Overcompensation in this context is regarded as a form of prejudice which may be offensive to its victim.)

Goal I To Accept and Value Democratic as Opposed to Paternalistic Practices

PRIMARY

Student Objective: Works with others in cooperative projects.

Develops positive peer relationships through specific group projects.
Contributes to maintaining a democratic environment in the classroom by sharing responsibilities and tasks.
Discusses feelings about being members of a democratic group.

Student Objective: Recognizes the difference between authoritarian or paternalistic situations and democratic situations.

Role-plays a situation in which some member of the group plays an authoritarian or paternalistic role. (Example — have one member of the class behave in a very bossy manner.)
Discusses feelings regarding paternalistic treatment in the role-playing situation.

Goal I To Accept and Value Democratic as Opposed to Paternalistic Practices

INTERMEDIATE

Student Objective: Recognizes democratic practices in a variety of situations.

Defines democracy and recognizes examples of democratic behavior.
Brainstorms to identify democratic practices in family, school, and community.
Hypothesizes as to the characteristics of a truly democratic community.
Discusses virtues of and problems inherent in implementing democratic ideals.

Student Objective: Recognizes the difference between authoritarian or paternalistic situations and democratic situations.

Defines paternalism and recognizes examples of paternalistic behavior.

Role-plays a situation in which some member of the group plays an authoritarian or paternalistic role.
Analyzes feelings after participating in a role-playing situation.

Goal I To Accept and Value Democratic as Opposed to Paternalistic Practices

JUNIOR HIGH

Student Objective: Recognizes democratic practices in a variety of situations.

Defines democracy and recognizes examples of democratic behavior.
Brainstorms to identify democratic practices in community and nation.
Describes in one's own words the characteristics of a truly democratic society.
Discusses virtues of and problems inherent in implementing democratic ideals.

Student Objective: Recognizes the differences between authoritarian or paternalistic situations and democratic situations.

Defines paternalism and recognizes examples of paternalistic behavior.
Identifies paternalistic statements about relationship of the dominant white majority to ethnic minorities in various sources.
Examples of types of statements which show paternalistic attitudes:

"For a woman driver, she is doing exceptionally well."
"Caring for the natives is part of the white man's burden."
"The Europeans went into Africa to civilize the natives."
"For their own good, it was necessary to remove the Indians to reservations."
"The missionary effort was essential *if civilization was to replace savagery.*"

Identifies historical and contemporary examples of paternalistic behavior toward age groups, ethnic groups, and women.
Debates specific paternalistic practices in contemporary life.
Reconciles the humanitarian ideals which paternalism has represented with the egalitarian ideals of democracy.

Goal I To Accept and Value Democratic as Opposed to Paternalistic Practices

SENIOR HIGH

Student Objective: Recognizes democratic practices in a variety of situations.

Lists examples of democratic behavior by individuals, governments, and societies.
Evaluates democratic practices in the local community and in the nation as a whole.

Student Objective: Recognizes the difference between authoritarian or paternalistic situations and democratic situations.

Debates the proposition that paternalism has a legitimate role to play in the world today.
Discovers evidence of paternalism in specific social institutions — church, family, school, government.
Debates the proposition that economic paternalism is justified in the world today.
Hypothesizes as to paternalism in parent-child, male-female relationships.
Identifies attitudes toward paternalism through history and in diverse cultures.
Reconciles the humanitarian ideals which paternalism has represented with the egalitarian ideals of democracy.
Hypothesizes as to why paternalistic attitudes are currently in disrepute.

Goal J To Recognize the Contradictions That Exist Between Professed Societal Beliefs and Social Behavior

PRIMARY

Student Objective: Recognizes some of society's professed beliefs in equality and democratic practice. (Examples — right to vote, right to express one's opinions and ideas.)

Goal J To Recognize the Contradictions That Exist Between Professed Societal Beliefs and Social Behavior

INTERMEDIATE

Student Objective: Recognizes some of society's professed beliefs in equality and democratic practice.

Identifies societal beliefs as expressed in the

Declaration of Independence, the Constitution, and other national documents.
Identifies societal ideals as stated by America's leaders: presidents, politicians, writers, and civil rights leaders.
Identifies societal ideals as stated or implied in America's religions.

Student Objective: Recognizes examples of social behavior in conflict with society's ideals.

Lists examples of social behavior in conflict with national ideals.
Determines causes of social behavior in conflict with national ideals.

Student Objective: Understands the pragmatic need to minimize the discrepancy between professed and practiced societal ideals.

Role-plays a situation in which seemingly irreconcilable conflicts between professed beliefs and social behavior are resolved.

Goal J To Recognize the Contradictions That Exist Between Professed Societal Beliefs and Social Behavior

JUNIOR HIGH

Student Objective: Recognizes some of society's professed beliefs in equality and democratic practice.

Identifies societal beliefs as expressed in major historical documents.
Analyzes the speeches and protestations of American leaders for examples of statements of the American creed.

Student Objective: Recognizes discrepancies between societal beliefs and social behaviors.

Analyzes news articles and editorials for examples of discrepancies between what society says and what society does.
Finds examples of social practices or behaviors which infringe on or negate stated civil rights.
Finds examples of situations which negate statements of social rights. (Examples — equal pay for equal work, equality before the law, equal educational and economic opportunity.)

Goal J To Recognize the
Exist Between Pro
and Social Behavi

SENIOR HIGH

Student Objective: Recognizes
in equality and democratic prac

Reviews major historical
societal beliefs.
Analyzes and evaluates co
of the American creed by

Student Objective: Recognizes
societal beliefs and social behav

Recognizes contradictions
among commitments to su
free speech/national secu
rights/property rights, m
rights.
Hypothesizes about the ca
between society's professe
practice.
Documents a situation in
to apply its expressed idea
opportunity or civil rights
Discusses the implications
statutory law as they relat
publicly accepted standar
Identifies groups or indivi
victims of society's failure
commitments.

Goal K To Recognize the
Exist Between Pro
and Behaviors

PRIMARY

Student Objective: Defines citiz
for personal behavior.

Participates in a class disc
list the qualities of a good
Tells about something the
was an act of good citizens
Role-plays a situation dem
bad personal citizenship b

Declaration of Independence, the Constitution, and other national documents.
Identifies societal ideals as stated by America's leaders: presidents, politicians, writers, and civil rights leaders.
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Student Objective: Recognizes examples of social behavior in conflict with society's ideals.

Lists examples of social behavior in conflict with national ideals.
Determines causes of social behavior in conflict with national ideals.

Student Objective: Understands the pragmatic need to minimize the discrepancy between professed and practiced societal ideals.

Role-plays a situation in which seemingly irreconcilable conflicts between professed beliefs and social behavior are resolved.

Goal J To Recognize the Contradictions That Exist Between Professed Societal Beliefs and Social Behavior

JUNIOR HIGH

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Finds examples of social practices or behaviors which infringe on or negate stated civil rights.
Finds examples of situations which negate statements of social rights. (Examples — equal pay for equal work, equality before the law, equal educational and economic opportunity.)

Goal J To Recognize the Contradictions That Exist Between Professed Societal Beliefs and Social Behavior

SENIOR HIGH

Student Objective: Recognizes society's professed beliefs in equality and democratic practice.

Reviews major historical documents to identify societal beliefs.
Analyzes and evaluates contemporary protestations of the American creed by America's leaders.

Student Objective: Recognizes discrepancies between societal beliefs and social behavior.

Recognizes contradictions in American society among commitments to such national concerns as free speech/national security, individual rights/property rights, majority rule/minority rights.
Hypothesizes about the causes for disparities between society's professed ideals and general social practice.
Documents a situation in which society has failed to apply its expressed ideals, thereby denying opportunity or civil rights to a group or individual.
Discusses the implications of judicial decisions and statutory law as they relate to commonly held or publicly accepted standards of equity and justice.
Identifies groups or individuals who have been victims of society's failure to follow its professed commitments.

Goal K To Recognize the Contradictions That Exist Between Professed Personal Beliefs and Behaviors

PRIMARY

Student Objective: Defines citizenship and its implications for personal behavior.

Participates in a class discussion in which students list the qualities of a good citizen.
Tells about something the student has done which was an act of good citizenship.
Role-plays a situation demonstrating both good and bad personal citizenship behavior.

Student Objective: Recognizes the personal beliefs one holds in relation to other people.

Lists three things which each student takes for granted about other people. (Example — that all people are honest.)
Have students share lists making a composite rank order list.

Student Objective: Recognizes situations in which there is a contradiction between the student's professed beliefs and behavior.

Discusses a situation presented in a story in which there is an obvious contradiction between the character's stated convictions and his or her behavior.
Role-plays situations in which people do not live up to their professed personal beliefs.

Goal K To Recognize the Contradictions That Exist Between Professed Personal Beliefs and Behaviors

INTERMEDIATE

Student Objectives: Recognizes personal beliefs held in relationship to other people.

Lists a number of personal beliefs about other people.
Compares one's own professed beliefs with the beliefs of others.
Places common beliefs held by class members in rank order through a vote.
Discusses reasons why beliefs are ranked in such an order.
Identifies individual actions taken to support a common belief.
Evaluates one's own professed beliefs from the original list.

Student Objective: Recognizes situations in which there is a contradiction between the student's professed beliefs and behaviors.

Identifies twenty things the class "loves to do."
Evaluates frequency with which class members participate in activities which they "love to do."
Discusses values evidenced by this list.
Role-plays situations in which people do not live up to their professed beliefs.
Analyzes situations in which individual behavior differs from professed beliefs.

Goal K To Recognize the Contradictions That Exist Between Professed Personal Beliefs and Behaviors

JUNIOR HIGH

Student Objective: Recognizes the personal beliefs held in relationship to other people.

Lists a number of personal beliefs about other people.
Compares one's own professed beliefs with the beliefs of others.
Places common beliefs held by class members in rank order through a vote.
Discusses reason why beliefs are ranked in such an order.
Identifies individual actions taken to support a common belief.
Evaluates one's own professed beliefs from the original list.
Places in rank order the following values students hold to be most important:

Unselfishness	Freedom from "time orientation"
Promptness	Domination of nature
Living in harmony with nature	Materialism
Competition	Cooperation

Build a composite class rank order. (Note: Inform students about those values which are traditional Indian values and those which are traditionally American middle class values.)
Analyze individual and class lists in respect to this frame of reference and discuss.
Based upon beliefs which the student feels he carries into action, develops a coat-of-arms which reflects these ideals.
Identifies and evaluates goals in life.
Expresses a philosophy of life.

Student Objective: Recognizes situations in which there is a contradiction between the student's professed beliefs and behaviors.

Identifies the discrepancies in real life or literature between the professed beliefs of individuals and their actions.

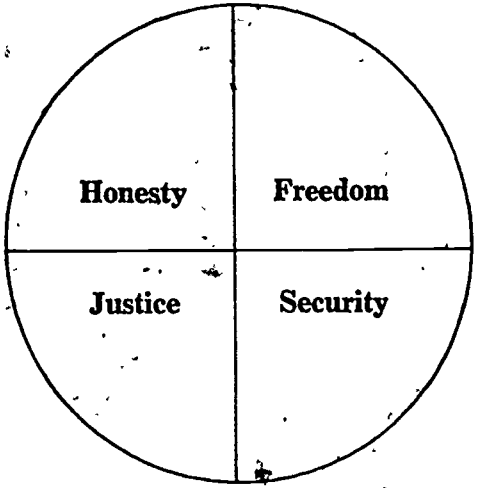
Listens to individual political speakers and attempts to relate statements to their actions.
Writes a brief explanation of a situation in which student believed one way and acted another, explaining why he felt he had to do so.

Goal K To Recognize the Contradictions That Exist Between Professed Personal Beliefs and Behaviors

SENIOR HIGH

Student Objective: Recognizes personal beliefs held in relationship to other people.

Recognizes the personal beliefs held in relationship to other people.
Conducts a self-inventory of beliefs.
Evaluates beliefs held.
After analyzing, evaluates beliefs in terms of individual systems they reflect.
Makes a circle graph in which individual values are given proportional representation.
Sample:



Writes a brief obituary for oneself stressing those qualities which one would most like to have remembered.

Student Objective: Recognizes situations in which there is a contradiction between an individual's professed beliefs and behavior.

Identifies the discrepancies between the professed

beliefs of individuals and
what they say in literature,
and in other situations.
Calls attention in a "Letter
discrepancy in a public figu
actions.
Evaluates one's own profes
to which one provides evid
by one's customary behavi

Goal L To Assist All Stu
Strong, Positive Se

PRIMARY

Student Objective: Values one's
and demonstrates self-confidenc

Relates positively with cla
personnel.

Student Objective: Becomes aw
strengths and areas of competen

Lists the things about ones
Tells who one is and why h

Student Objective: Develops pri

Presents a brief oral repor

Goal L To Assist All Stu
Strong, Positive Se

INTERMEDIATE

Student Objective: Values one's
and demonstrates self-confidenc

Relates with poise and self
adults.
Tells or writes a short free
one's name and how he or
The following samples ha
Promises, published by th
lum Committee, Blooming

My N

All my life my name's bee
I think it's time I made a
A name isn't too easy to r
So I sure can't change my
Maybe "Roger" is the nam
After all, it was good enou

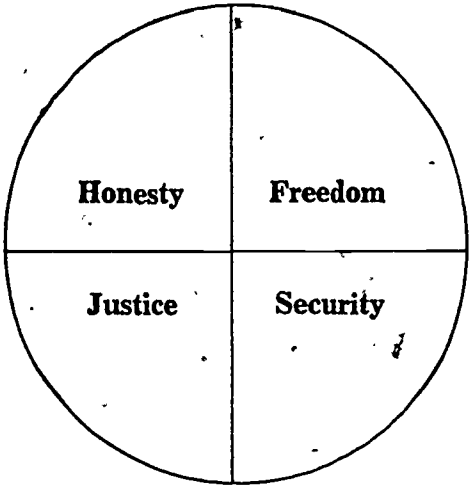
Listens to individual political speakers and attempts to relate statements to their actions.
Writes a brief explanation of a situation in which student believed one way and acted another, explaining why he felt he had to do so.

Goal K To Recognize the Contradictions That Exist Between Professed Personal Beliefs and Behaviors

SENIOR HIGH

Student Objective: Recognizes personal beliefs held in relationship to other people.

Recognizes the personal beliefs held in relationship to other people.
Conducts a self-inventory of beliefs.
Evaluates beliefs held.
After analyzing, evaluates beliefs in terms of individual systems they reflect.
Makes a circle graph in which individual values are given proportional representation.
Sample:



Writes a brief obituary for oneself stressing those qualities which one would most like to have remembered.

Student Objective: Recognizes situations in which there is a contradiction between an individual's professed beliefs and behavior.

Identifies the discrepancies between the professed beliefs of individuals and their actions; i.e., what they say in literature, what they do in politics, and in other situations.
Calls attention in a "Letter to the Editor" to the discrepancy in a public figure's statements and his actions.
Evaluates one's own professed beliefs and the extent to which one provides evidence of those beliefs by one's customary behavior.

Goal L To Assist All Students in Developing a Strong, Positive Self-Image

PRIMARY

Student Objective: Values one's self as a human being and demonstrates self-confidence in his relationships.

Relates positively with classmates and other school personnel.

Student Objective: Becomes aware of one's personal strengths and areas of competence.

Lists the things about oneself of which one is proud.
Tells who one is and why he or she is important.

Student Objective: Develops pride in one's heritage.

Presents a brief oral report on family background.

Goal L To Assist All Students in Developing a Strong, Positive Self-Image

INTERMEDIATE

Student Objective: Values one's self as a human being and demonstrates self-confidence in one's relationships.

Relates with poise and self-confidence to peers and adults.
Tells or writes a short free verse poem about one's name and how he or she feels about it.
The following samples have been taken from *Promises*, published by the Language Arts Curriculum Committee, Bloomington Public Schools.

My Name

All my life my name's been James,
I think it's time I made a change.
A name isn't too easy to really hide,
So I sure can't change my name to Clyde.
Maybe "Roger" is the name for me,
After all, it was good enough for my Dad, you see!

James Torgerson
Promises, Vol. II, Grade 4

Cynthia

Cynthia sounds graceful and delicate,
Dancing, prancing, but sweet.
Romantic as love birds, sitting on a tree,
Cynthia, Cynthia, is what I aim to be.

Cynthia Tousignant
Promises, Vol. III, Grade 6

Student Objective: Becomes aware of one's personal strengths and areas of competence.

Makes an inventory of the things which one does well.

Identifies areas in which one wishes to do well and plans procedures to succeed in these areas.

Presents a demonstration of a hobby, interest, or things made or done.

Student Objective: Develops pride in one's heritage.

Reports on the history of one's family.

Relates anecdotes of interest from one's family or ethnic background.

Demonstrates the use of objects related to family history — grandfather's watch, clothing items, household utensils, family album.

Goal L To Assist All Students in Developing a Strong, Positive Self-Image

JUNIOR HIGH

Student Objective: Values one's self as a human being and demonstrates poise and self-confidence in relationships.

Relates openly with other students and adults.

Writes a series of campaign advertisements for one's self, stressing strengths.

Writes an epitaph for one's self, stressing qualities for which one would like to be remembered.

Writes a short autobiography celebrating what is regarded as one's best qualities.

Keeps a log for a week of those things one has done of which one is proud.

Student Objective: Develops pride in one's heritage.

Prepares a genealogical chart of one's family history.

Writes a family history tracing origins.

Relates family history to ethnic framework.

Lists contributions to American life from the ethnic background from which one is descended.

Goal L To Assist All Students in Developing a Strong, Positive Self-Image

SENIOR HIGH

Student Objective: Demonstrates growth in realistic and positive understanding of one's self.

Writes a critical self-analysis in terms of goals and reality.

Identifies careers or vocations of interest and for which one is suited.

Identifies opportunities and requirements for careers in which one is interested.

Does a personality profile of one's self as seen by others.

Student Objective: Develops pride in one's heritage.

Investigates the contributions of the ethnic group from which one is descended.

Prepares a presentation in which these contributions are illustrated or exemplified in some way.

(Examples — art, music, literature.)

Reports on fiction, biographies, or histories which contain valid information about one's ethnic heritage.

Identifies values and philosophies held by the ethnic group from which one comes.

Identifies and prepares a report on celebrations of ethnic groups of one's origin.

Goal M To Realize That Improving the Quality of Human Interaction Is a Never-ending Process

PRIMARY

Student Objective: Improves individual interaction with peers as the school year progresses.

Student Objective: Responds to disruptive experiences with increasing skill and understanding.

Student Objective: Applies all pertinent previously stated goals to daily classroom situations.

Goal M To Realize That Improving the Quality of Human Interaction Is a Never-ending Process

INTERMEDIATE

Student Objective: Applies all pertinent previously stated goals to daily classroom situations.

Student Objective: Responds to disruptive experiences with increasing skill and understanding.

Student Objective: Identifies new concerns in the areas of human relations not previously a common, public concern. (For example: women's rights, students' rights.)

Student Objective: Identifies reasons for specific concerns today.

Goal M To Realize That Improving the Quality of Human Interaction Is a Never-ending Process

JUNIOR HIGH

Student Objective: Applies all pertinent previously stated goals to various situations.

Student Objective: Analyzes values-laden words in terms of changes in meaning through time.

Student Objective: Identifies new concerns in the areas of human relations not previously a common, public concern. (For example: women's rights, students' rights.)

Student Objective: After study of recent civil rights legislation, predicts the direction of future civil rights legislation.

(Note: See Appendix A for Minnesota record on civil rights legislation.)

Goal M To Realize That Improving the Quality of Human Interaction Is a Never-ending Process

SENIOR HIGH

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SENIOR HIGH

Student Objective: Applies all pertinent previously stated goals to various situations.

Student Objective: Identifies new concerns in the areas of human relations not previously a common, public concern. (Example — women's rights, students' rights.)

Student Objective: Analyzes and evaluates students' rights in the local situation.

Student Objective: Predicts future directions of concern and legislature in human relations and civil rights.

Student Objective: Demonstrates increasing evidence of sensitivity to human relations.

Analyzes statements from the past by progressive and advanced thinkers which would not reflect current sensitivity. For example . . .

> "I am safe in affirming that the proofs of genius given by the Indians of North America place them on a level with whites in the same uncultivated state. The North of Europe furnishes subjects enough for comparison with them, and for a proof of their equality, I have seen some thousands myself, and conversed much with them, and have found in them a masculine, sound understanding . . . I believe the Indian to be in body and mind equal to the white man."

Note that Jefferson in affirming the equality of the Indian, manages to stereotype women.

Viewpoints of Minnesota History

A Representative Ethnic Viewpoint

The Ojibways of Minnesota

Emily Peake (Executive Director)
Upper Midwest American Indian Center
Minneapolis, Minnesota

There is no written history of the Ojibway. They called themselves *Ah nee shin ah bee,* which simply meant, "The People." They have been known by many other names — salteurs, saltaux, ojibway — and now most commonly, Chippewas.

History was handed down from one generation to the next and when the chain became broken because of the intrusion of the Europeans, the history, too, became fragmented. We know some of our history from the memories of the older people and from the journals of the missionaries and the explorers. Probably the best history is one written in 1890 by Day Dodge, an old man of the Pillager Band. This is not a written statement of what occurred, but rather a gathering of the old customs and ways before they disappeared.

The Ojibways were the parent group of the great Algonquin family that occupied the larger part of the land now known as the United States. Metacomet of Pokanakut; Tecumseh, the Shawnee; and Pontiac, the Ottawa, were all members of this great family. During the French and Indian wars the Ojibways aligned themselves with the French. Later they fought with the British against the Americans.

Following the Revolutionary War, the First Continental Congress set up three departments of Indian Affairs for the Northern, Middle and Southern areas, among whose first commissioners were Benjamin Franklin and Patrick Henry. The United States picked up the land policy used by the British where it applied to the native population. In the early colonial period, the land belonged to whatever "Christian Prince" had conquered it — France, Britain or Spain. The Indians were regarded merely as savages awaiting the saving of their souls by the missionaries. In 1633 the General Court of Massachusetts declared in a legislative order "That what lands any of the Indians in this jurisdiction have possessed and improved, by subduing the same, they have just right unto, according to that in Gen. 1:28 and Psal. 115: 16.*"

Later the Puritans granted land to Indians who became civilized. "If any of the Indians shall be brought to civility, and shall come among the English to inhabit, in any of their plantations, and shall live civily and orderly, then such Indians shall have allotments amongst the English, according to the customs of the English in like case." Apparently the colonists believed that political and legal control of the land was vested in the constituted English authority of the colony and that such authority could grant lands as it saw fit for the use of both whites and Indians. The idea that the right of the Indians to certain lands was primarily dependent upon their occupation and improvement of the same was essentially the view held in Spanish and French settlements and was somewhat analogous to the doctrine of beneficial use later developed throughout the United States. If one traces the treaties of the United States with the various tribes, it is clearly seen that the pattern was similar for all of them.

The first treaty between the United States government and the Chippewas was made on January 21, 1785, and was made with "The Wyandots, Delawares, Chippewas, Ottowas, and other Nations." At that time the Ojibway nation was strong. It occupied the land from the St. Lawrence River to the Great Lakes. Following the Revolutionary War, the attention of the settlers

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*Laws of the Colonial and State-Governments relating to Indian Affairs from 1633 to 1831 (Washington Pub. Thompason and Homans, 1832).

was turned toward the Ohio Valley. The Indians were able to hold this area and fought off the troops until George Washington sent in Anthony Wayne, "Mad" Anthony Wayne, as he was known. He had the women and children held as hostages until the treaty of 1795 was signed. It was at that time that almost all of the Ohio area, west of the Mississippi, was ceded.

The impact of the French upon the Ojibway people should not be overlooked. The Ojibway first met the French through the Jesuits who came in the early 1600's. The next groups to come were the explorers and voyageurs. These people adapted easily to the woods life and intermarried freely into the various clans of the Ojibway. There very rapidly grew up a group of people who were known as mixed-bloods, these being primarily people of both French and Indian blood. Later, there were other European people who came into the area and intermarried, though the French predominated. There has always existed a closeness between the French and Indian people. There are a great many people in Canada, of this background, who call themselves *metis* (part French and Indian). After the defeat of the French in the French and Indian Wars, and later with the Louisiana Purchase by the United States, the French strength waned and France withdrew from the scene. However, she left behind many young people possessing a French and Indian heritage, but identifying as Indians.

Treaty-making groups came continually into Indian country to persuade the chiefs to "touch the pen." If the old chiefs would not comply, new chiefs would be appointed who would comply. This was a period of wining and dining in Wash-tuh-nug (Washington). Many a chief came back with a large medal or a top hat as a sign of prestige. While the chiefs were being wined and dined, their land was systematically being nibbled away. The Indians were herded back more and more until they found themselves on various "reservation" lands. This land was usually not the best. If the orders of the great white father were not agreed upon, there were ways of enforcing them, such as the Treaty of Old Crossing in 1863 with the Pembinas. There were armed troops surrounding the treaty site — armed troops with cannons pointing toward the party of the second part — namely the Indians.

When the Western tribes fought back and defeated Custer, the opportunity was rip exterminate the Indians to press a surrender. After this, the powe was broken and treaties were no agreements. The best known "A Ojibways was that of 1887. This Allotment Act. Much of the pres Bureau of Indian Affairs is bas gave 160 acres to all persons ove heads of households). Children u This allotment act was designed farmers, following the lead of th This act was designed to locate t in Minnesota on two large rese White Earth. There were many claims" held by various Indians. were considered competent we allowed to sell their land. This anyone but usually it was boug patiently waiting to grab the lan companies who wanted the whit

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Treaty-making groups came continually into Indian country to persuade the chiefs to "touch the pen." If the old chiefs would not comply, new chiefs would be appointed who would comply. This was a period of wining and dining in Wash-tuh-nug (Washington). Many a chief came back with a large medal or a top hat as a sign of prestige. While the chiefs were being wined and dined, their land was systematically being nibbled away. The Indians were herded back more and more until they found themselves on various "reservation" lands. This land was usually not the best. If the orders of the great white father were not agreed upon, there were ways of enforcing them, such as the Treaty of Old Crossing in 1863 with the Pembinas. There were armed troops surrounding the treaty site — armed troops with cannons pointing toward the party of the second part — namely the Indians.

When the Western tribes fought back and defeated Custer, the opportunity was ripe for those who wished to exterminate the Indians to press hard until they forced a surrender. After this, the power of the Indian groups was broken and treaties were no longer made, only agreements. The best known "Agreement" among Ojibways was that of 1887. This was also known as the Allotment Act. Much of the present-day activity of the Bureau of Indian Affairs is based upon this act. This act gave 160 acres to all persons over 18 (single and to all heads of households). Children under 18 received 80 acres. This allotment act was designed to turn Indians into farmers, following the lead of the white men in the area. This act was designed to locate the majority of Ojibways in Minnesota on two large reservations — Red Lake and White Earth. There were many rich pine areas or "pine claims" held by various Indians. Those Indians who were considered competent were made citizens and allowed to sell their land. This land could be sold to anyone but usually it was bought up by those who were patiently waiting to grab the land, especially the lumber companies who wanted the white pine claims.

Not all of the people moved to Red Lake or White Earth. Those who didn't want to move were called Nonremovals. Later, when they proved innocuous, they were allowed to remain on their own reservations (Mille Lacs, Grand Portage, Fond du Lac, Nett Lake). Citizenship was also immediately granted those who were deemed competent and who wanted to sell their lands. Very soon the White Earth Reservation became checkerboarded; and those who had received large sums of money for their lands were once again without food. Red Lake, on the contrary, did not allot its land but held it in common. The one man who deserves a great deal of credit for this decision was Peter Graves of Red Lake. This reservation is still intact and is one of the few reservations that is still held in common by the people dealing directly with Washington.

Approximately two-thirds of the Indian people under treaties and/or allotment laws were already citizens of the United States by the time citizenship was conferred upon all Indian people (1924). It is interesting to note that the status of citizenship upon the original American people was not requested by them but granted or imposed upon them by the government of the United States. This and the status of wardship and/or a sovereign state are issues that will need clarification in the future.

During the eighteenth and nineteenth centuries another great change was going on among the Ojibways. That was a psychological change in regard to life style. This is most closely related to religion. The old ways and the religion of the past were being replaced by the religion of the Europeans. This caused a split among the people with the older traditional people clinging to the old ways and the mixed-bloods leaning toward the white side of the family. Also, there were great numbers of Indians who believed the new religion, or were attracted because of "economic feasibility." By 1923, Christianity had a strong hold on the minds of the people.

One point of view about the effect of Christianity on the Ojibway was given by Peter Jones, a young Ojibway who became a Christian minister. "Previous to the year 1823, at which time I was converted to Christianity, the Chippewa were in a most degraded state, as indeed all tribes were. They were pagans, idolators, superstitious, drunken, filthy and indolent. They wandered from place to place living in wigwams and subsisted by hunting and fishing. Since their conversion, paganism, idolatry, and superstition have been removed and the true God acknowledged and worshipped. The Christians are sober, and comparatively clean and industrious. They have formed themselves into settlements where they have places of worship and schools and cultivate the Earth." Not all Indian people would agree with the above statement.

At this time, a psychological war was going on between the religious groups for the minds and souls of the Indian people. The Catholics who came first already had a strong position; they were followed closely by the Episcopalians. The newer groups formed alliances to make themselves competitive.

Running parallel to the religious thrust was an educational thrust. Mission schools were set up at first and these were followed later by the government schools which were set up at considerable distances from the Indian homes and were consciously designed to replace the Indian life style with the European.

In 1823, the Chippewa were in a depraved state after more than a 100 year relationship with the white man. In contrast, the Ojibway in their own natural life style were a very religious people experiencing closeness to living things. There was no drunkeness as there was no alcohol until the white man brought it in to befuddle their minds. There was no place for indolence among them in the days when keen eyesight, a strong arm, and quick reflexes meant the difference between life and death. A reverence for all living things, honor, courage, and truthfulness were among their greatest virtues. These virtues were practiced before the arrival of the missionaries. Since that time the whole life style of the Ojibway people has declined progressively.

From 1887 to 1934 there existed a period of extreme paternalism. During this period whatever initiative had previously existed was destroyed by the systems of rations, per capita payments, and similar regulations. During this period the men were further degraded and humiliated. The only escape open to them was found in the cheap whiskey and alcohol. From this time on, it was the women who kept the people together.

In 1934 the paternalism became too heavy-handed even for the government and a whole new democratic process was initiated. It was designed to put the government back into the hands of the Indian people. However, this was not possible as the tribal governments had been systematically broken over the preceding 200 years. Charters, constitutions and structural tribal governments were set up with popular elections to choose the officers. The United States government through the Bureau of Indian Affairs continued to be the guiding light, and a certain amount of tribal politicking resulted. The majority of the Chippewa people had never had any experience in this sort of European-based governmental functioning, and consequently, are still uninformed about their own tribal matters. At the present time the tribal government is strongly vested in the reservation areas. Indians moving to the urban areas are involved only indirectly and ineffectively. Land claims against the government have been pending since 1946 for the treaty transactions.

The relationship of the government with the Indians was highly political and, with every new regime, there was a new plan for the Indians. In 1849 the Indians had been transferred from the Department of War to the Department of the Interior and every four years, or every new political change, there was a new Secretary of the Interior.

At the beginning of World War II, 1941-45, a great

many of the young people joined the armed forces while others came to the cities for war work. Many of them stayed and thus began the influx of Indian people to the urban areas. A program called Relocation was begun by the Bureau of Indian Affairs. (This is now called Employment Assistance.) Through this program, Indian people were relocated in larger cities away from the reservations. The program was designed to teach the head of the household a skill, if he did not possess one, and find housing for the whole family in an urban area with a view to permanent employment there.

Paralleling this movement, urban Indian centers sprang up in these larger cities. They were sponsored sometimes by church groups in the area or other local groups, but were mainly supported by the Indian people themselves who had come to these areas. The relocation program was not too successful as many of the people became dissatisfied with the pace of city life and returned home.

At the present time the federal and other funds which have been poured into minority projects have brought many Indian people together and have caused them to take a look at themselves and at their role in the total picture. Militant groups have grown and flourished. Indian centers are undergoing great tests of stress to see whether or not they can survive the opposing pressures of the dominant culture and the militant groups.

There is no easy solution to the problems facing the American Indians. The point has been reached where something must be done by the Indians themselves. Some "once-and-for-all" understandings must be reached with the government so that the Indian people can take their rightful place among the other people in the United States.

A Representative Ethnic Viewpoint

The Black Americans in Minnesota

Mahmoud El-Kati (ne Milt Williams)

Foreword

In whatever else the Black man has been a failure, he has in one sense been a marked and brilliant success. He has managed by one means or another to make himself one of the most interesting figures which now hold and attract the attention of the world. Go where you will, and you will meet him. He is present in the study of the learned as well as in the playhouse of the gay and thoughtless. You see him pictured on our street corners and hear him in the songs of our market places.

> The snob and the flunky affect to despise him,
> The low and the vulgar curse him,
> The mean and the cowardly assault him,
> because they know that his friends are here,
> and they can abuse him with impunity, with the applause
> of the coarse and brutal crowd
> but the Black man remains, like iron or granite,
> strong, cool, imperturbable, and cheerful.
>
> **Frederick Douglass**
> **19th Century Freedom Fighter**

A Sketch of the Early Years

The history of people of African descent in Minnesota represents a unique part of the history of Blacks in America. Black persons have lived in parts of Minnesota since this area was a part of the great Northwest Territory. Until the turn of the twentieth century Black people came to Minnesota mostly as scattered individuals rather than groups of migrants. The uniqueness of the Black experience in Minnesota is that it rests outside of the mainstream of the Black experience in America. It is also true that Blacks, just as other people with a common background, do not easily lose their cultural identity. Historically and legally speaking, Minnesota was not slave territory, and the culture of Blacks inherited from slavery did not, because of their smallness in numbers, influence the lifeways of settlers in Minnesota as it did in "old America." The core of the history and culture of Blacks in America is to be found in the southern and border states of America where their numbers were great, owing to the institution of slavery. And later, after emancipation, Blacks were to exercise a great influence on the shaping of American culture along the eastern seaboard states above the Mason-Dixon line.

No one knows for sure just when the first Blacks appeared in Minnesota, but there is enough evidence to suggest that smatterings of African people appeared in the great Northwest during the expeditions. They appeared early in Minnesota history, just as they appeared in other parts of the territories of the west before statehood came to the region across the Mississippi River. Certainly, by the turn of the nineteenth century (1800), Black individuals, engaged in various pursuits in life, began to make their presence felt in the history and development of Minnesota, in the roles of explorers,

fur traders, and settlers. During the nineteenth century individual Blacks walked and rode many of the trails and passages of the west that history is made of.

It is probable that the Blacks who accompanied the major exploring expeditions of Fremont, and Lewis and Clark in the first part of the nineteenth century, saw what is now called Minnesota. James Beckwith, a renowned trader in furs, a Scout, and interpreter of Indian language, might have stopped on the borders of Minnesota. Beckwith was a Black who eventually became a Crow Indian Chief. A pass in the Sierra Madre is named for Beckwith.

In about 1800, Pierre Bonga, a pure African with an African last name, settled among the Chippewa tribe as a fur trader in Northern Minnesota. Pierre Bonga's background is a bit obscure. A legend surrounding one of the early explorers and settlers in Minnesota indicates that he came from Caribbean Islands heavily influenced by Latin culture.

George Bonga, an immediate descendent of Pierre, was once an interpreter at an Indian council at Fond du Lac. George Bonga was the first known non-Indian settler in the area now known as Duluth. George Bonga's experiences in Minnesota are comparable to those of other more famous Black settlers or explorers of the American west. In a similar way, Jean Baptiste Point DuSable earlier in the 1700's had been the first non-Indian settler among the Esehecugu Indians. DuSable's feat represented the founding of the great city of Chicago.

The first visible collection of Blacks in America was brought in the 1820's to a Minnesota outpost known as Fort Snelling. This group of Blacks was brought up from the south as slaves, despite the fact that the Missouri Compromise had passed in the House and Senate during that same period. The Compromise declared that Minnesota Territory was outside of the boundaries of the institution of slavery. This fact represents a clear indication that race and color discrimination had limited the Black man's freedom, even in free territory!

Throughout much of the nineteenth century, the Blacks who were living in Minnesota were involved in a number of events, some of which had national significance. The first attempt to formally school African Americans in the territory of Minnesota took place in the 1830's.

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This effort did not succeed, and the education of the few Blacks in Minnesota was left largely up to their families.

One of the most important legal struggles in the history of America surrounded a Black man who was once a resident of the territory of Minnesota. His name was Dred Scott. Scott had been a man servant of Dr. Elliot who brought Scott with him from Missouri to free territory. Dred Scott lived for a time in Illinois before coming to Fort Snelling, the important military outpost in Minnesota. While there Dred Scott lived as a relatively free man. He was able to have a legal wife, in the person of Harriet Robinson, a local St. Paul Black. Dred Scott arrived at Fort Snelling in about 1836 and remained there for several years. Upon his return to Missouri, Dred Scott sued for the right to live as a "free man" as he had been allowed to do in Minnesota. The Dred Scott Decision, as this momentous event was called, was a Supreme Court decision handed down in St. Louis in the year of 1857. It was a long legal battle which lasted over ten years. The decision went against the claims of Dred Scott for his freedom. The infamous statement that "a Black man had no rights that whites were bound to respect" was a part of the decision as read by Chief Justice Taney, which in effect favored the slave-holding class of the south. It meant that, as the property of others, Black people could live in free territory and not be actually free if they were claimed as property by someone. The Dred Scott Decision was one of several events which helped to sharpen differences between the north and south over the question of slavery and its relationship to "free soil" versus slave soil fights. This was a national economic struggle between North and South over the control and use of labor to suit their own economic systems. The South favored slave labor for all America. The North favored free white labor that would lead to industrial development. The Dred Scott Decision is often cited as one of the main causes of the Civil War.

Despite it all, Blacks in Minnesota continued to struggle against racial discrimination by making positive contributions whenever they could. James Thompson, an interpreter of Indian language and a skilled artisan, built a home for an important citizen by the name of Edward Whelen. The house was finished in about 1838 and stood on what is now Seven Corners in Minneapolis. By 1850, the federal census listed the number of Blacks in Minnesota to be less than 50 persons — 30 to be exact.

It is interesting to note that despite their small numbers, there was a bill initiated in the Minnesota Legislature that would require every Black resident to post a bond of $300 to $500 "as a guarantee of good behavior."

Throughout the pre-Civil War period, Black America's formal schooling remained a high priority. In Minnesota in 1858, African-American parents, through their own initiative, attempted to persuade public opinion in Minnesota to support their efforts to set up a formal learning situation for their children. The effort did not succeed to any important degree. Again, this example shows that Blacks were quite conscious of their rights to develop well-trained minds among them. They saw education as the ultimate goal in their efforts towards dignity as a people.

Black Pride a Comin'

Minnesota joined the union as a state in 1858, and this change from territory to statehood had considerable impact on the lives of its Black residents. Minnesota came into the union as a free state, three years before the Civil War. Its significance to Blacks meant that Minnesota was, at least legally, on the right side of the moral question that was of grave concern to them.

The activities and events of the 1860's ushered in a new era in American life, with Blacks included in a very peculiar way. The Civil War period with its aftermath was without question the most critical period in national life since the founding of the nation in 1787. The 1860's was a time of danger and doubt, chaos and possible disunity forever. The 1860's was also a time of great possibilities to bring about the demise of that dehumanizing institution that was slavery, and create new American values that would allow each individual to rise or fall on his or her own merits. Black Minnesotans, like Blacks everywhere in America, were a vital part of that period in American history. Blacks knew they were, despite the elaborate explanations given for it, the underlying cause of the Civil War. It was the Black condition that made Civil War not only economic war, but also a moral war.

Black Minnesotans living at the time of the Civil War possess one of the more enviable records of patriotism e found anywhere in the union. In 1861, the year of the beginning of the Civil War, there were roughly 259 Black residents in Minnesota. At least 104 of these people volunteered to serve for their humanity, their state, their country, as they saw it. They fought valiantly in one of the all-colored outfits that campaigned in the south.

With the advent of the Civil War, group self-confidence was generated by the hope and promise of true freedom. Through the war years and those that immediately followed, Blacks in Minnesota began to assert themselves as citizens. They began to challenge the patterns of racial discrimination in Minnesota that were inherited from the customs of "old America."

One of the most inspiring events of the Minnesota Black experience was the founding of Pilgrim Baptist Church in St. Paul, one of Minnesota's oldest formal religious institutions. Pilgrim Baptist was founded in 1863 by a group of runaway slaves, led by Robert T. Hickman, who sailed up the Mississippi River from Missouri. Pilgrim Baptist Church represents the first major institution for Blacks in Minnesota. It was a creative step towards more organized social living within a small and isolated community. The founding of Pilgrim was no doubt a great source of pride to Black Minnesotans of that time.

On the heels of the founding of Pilgrim, in rapid succession, Blacks spoke out in protest against the denial of certain of their fundamental rights. The national political climate of that time gave some encouragement. It was a time of progressive reform. In 1868, the year of the passage of the thirteenth amendment, Blacks helped to prod the St. Paul School Board into providing "a suitable teacher and accommodations" for African American children. In 1868, the year of the passage of the fourteenth amendment, the Black community saw the equal voting rights bill passed in the Legislature. Officially, segregated schools ended in 1869, after rigorous protests from outspoken Blacks. This was a time of prideful, though limited achievement by the Black community in Minnesota.

Between 1870 and 1890, Black Minnesota saw the first from among its numbers graduated from the University of Minnesota; in 1887, Andrew Hillyen was the man. They saw beginnings of another institution, St. Peter Claver Church (1880) founded in its community. Black members were added to the Minneapolis police force.

A few Black civil servants joined the fire departments of Minneapolis and St. Paul. Mail carriers and postal clerks were among the new roles that Blacks assumed as public servants. A most notable fact during the twenty-year period (1870-1890) shortly after the Civil War was an increase in the Black population which more than doubled from 1,564 to a visible 3,655.

Though Minnesota did not seem particularly inviting to Black people after the Civil War, the state was not totally unaffected by the migratory patterns that swept up from the South after the Civil War. To escape persecution, legal and extra-legal, that resulted from the re-institution of the idea of white supremacy in the South after reconstruction, many Blacks fled westward, in small and large numbers. As a part of "exodus" of the 1870's — the first steady flow of Blacks from the South — Blacks went to Kansas, being inspired by the legend of John Brown, the abolitionist. Others went to Illinois, Iowa, upper Missouri, Wisconsin, Oklahoma and Michigan. A few came to Minnesota in search of freedom from the horrors of the south.

In Search of Community

When a group of people begin to develop some definite formation, they reflect identifiable collective and individual behavior, based on common interests, values and background, common problems, hope or aspirations. It is proper to call this a community.

Around the turn of the twentieth century, the Black community of Minnesota began to take on a sense of community. Geographically, the community was largely centered in the heart of the Twin Cities of Minneapolis/St. Paul, just as it is today. But there are some exceptions to point to regarding the distribution of the Black population throughout the state. In about 1898, eighteen Black families migrated to Fergus Falls. They either assimilated or went to more socially comfortable areas. Duluth had had, since the earliest times, a few individuals of African descent. The Black population was not more than a hundred in 1894, the year in which James Blair, a Black, became one of Duluth's most celebrated citizens. It was James Blair who was responsible for saving the lives of a number of passengers during a fire on the Duluth Limited train. There were other very small pockets of Blacks to be found in outstate

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In St. Paul the land area for Black access has been even more limited. The area of the State Capitol complex, the area to the southwest of downtown St. Paul known as Highland Park, and more recently the Phalen Park areas, represent the historical geographic mobility of the St. Paul Black community.

Like every other community, the formation that the Minnesota Black community has taken grows out of a special set of experiences. What makes up these experiences helps to explain the behavior of the group. The economic experiences of Blacks in Minnesota is the single most important factor that has shaped the rest of their social life. The Black community of Minnesota, like Black communities across America, is a working class community. That is to say, the economic activity of its members is confined to supplying a labor force to the overall economic life of buying and selling goods and services. Blacks as a people in America have mainly represented cheap sources of semiskilled and unskilled labor. This is true in slavery and freedom, and in Minnesota the sphere of Black economic activity even as a laborer has been limited in ways that it was not in other areas of America. This includes the South where there was less social freedom, but a great variety of work, though performed under harsh conditions. The opportunity to participate in a variety of work was closed to Blacks in Minnesota mostly because of racial discrimination, and sometimes because of lack of training. Historically, the Blacks of Minnesota never participated in the agricultural economy, in spite of their agrarian background. To the Blacks, the fields of business, trade, and commerce were all but nonexistent. Professions that required a high degree of modern technical training were equally removed from possibilities. Heavy industry,

where Blacks had flocked to work in other urban centers, was not yet a significant part of Minnesota economy in the early twentieth century. The social disease of racism, so closely allied to economics in America, most certainly was the overriding obstacle to economic betterment for Blacks in Minnesota.

It was to the service trades that Blacks of Minnesota turned to find their economic rewards. For many years, in the Black vernacular, the Twin Cities became known as "Railroad Towns." This was because the railroad industry comprised several major lines, including the Soo Line, Northern Pacific, the Great Northern, Rock Island and Milwaukee. It was as service workers on trains that Minnesota Blacks gained an economic toehold, mainly as porters and red caps. As steady workers, reasonable numbers of Black men were able to settle their families in Minnesota and contribute to a sense of community. During the first thirty years or so of the twentieth century, Blacks graduated into a variety of service work, such as waiters, doormen, and cooks at such places as the Curtis, Dyckman, and St. Paul Hotels. They worked in the downtown athletic clubs as bell hops, checkroom girls, and card room attendants. Still others were engaged in such occupations as private, unlicensed caterers, and day work. There still were very few civil service workers in government, postal, and police work.

There are two very interesting economic side lights that took place in the Black Minnesota experience. One was the coming of Black workers to the meat packing industries in South St. Paul. They came to Minnesota around World War I as scabs, or strike breakers. The other was the importation of skilled Black brick masons from the South who worked on the construction of parts of the State Capitol complex in the 1920's.

Except for a handful of bars, cafes, barber shops, beauty salons, and an occasional drug store, there has not been, historically, and is not contemporarily, a visible Black business community in Minnesota. As workers Blacks gained the use of some capital, and this reflected itself in the social life of the people. Aside from a number of well-established churches, the institutional life of Black people centered around such organizations as the Black Masonic and Elk Lodges, social and civic clubs.

During and after World War I Minnesota Blacks [illegible]n to express a higher level of social and political consciousness. Chapters of the National Association for the Advancement of Colored People (N.A.A.C.P.) were established in St. Paul in 1913, and in Minneapolis in 1914. In 1915 a union and recreational hall were established in St. Paul.

The years between World War I and World War II reveal a noticeable level of creative activity. The sense of community spirit grew steadily throughout the Black population of the Twin Cities. Aside from a more aggressive concern for civil rights, the community leaders inspired a number of self-help and mutual aid efforts among Blacks. (There were previously notable examples of community efforts on social problems and civic concern from as far back as the 1890's. In the last decade of the nineteenth century the formation of the Minnesota Afro-American League was established for the enforcement of law and industrial and intellectual progress.) Following such examples with renewed vigor, progressive ideas directed the activism of the Black community towards constructive ends through much of the first two decades of this century. In 1923, an affiliate of the National Urban League was established in St. Paul. This effort was spearheaded by a remarkable man by the name of S. E. Hall who is still living at this time. Mr. Hall was a World War I veteran, once having the distinction of serving as a member of the all Black outfit that safeguarded the life of President Woodrow Wilson. Mr. Hall was a barber by trade; his establishment, located in downtown St. Paul, served as a living institution. Through contacts with a broad section of St. Paul society, he was able to help Blacks get jobs and educational opportunities. He was on personal speaking terms with many of the leading citizens of the white community from nearly every walk of life.

At the political front, the Black community protested vigorously the lynching of three Blacks, who were traveling with a circus in Duluth in 1920. In 1921, the Minnesota Legislature passed an anti-lynching law following this tragic event. During this period in American life the lynching of Black people was widespread, and this murderous racist virus spread to Minnesota also.

Two very important settlement houses were founded in the 1920's: Phyllis Wheatley in Minneapolis, named for the renowned Black poetess of the Revolutionary War

era, and Hallie Q. Brown in St. Paul, named for a nineteenth century exciting female elocutionist from Wilberforce University, Ohio. The Phyllis Wheatley House was once used to house the Black athletes from the University of Minnesota because racial segregation was accepted and respected even by the intellectual establishment. Mr. S. E. Hall again played a significant role as one of the founders of Hallie Q. Brown. The most noteworthy highlight concerning the founding of Hallie Q. Brown is the classic example of Black self-help that it represents. The Black community of that time raised every nickel that went into the buying of land for the building of this historic center. The participants literally refused any outside financial help in carrying out this act of independence and mutual aid. The Hallie Q. Brown House operation recently moved into the new Martin Luther King Center, which is owned by the City of St. Paul.

The Black community owes a great debt of gratitude to those of the generation of S. E. Hall. They fought the good fight with the weapons that they had which were courage, dedication, commitment, and compassion. A few of that generation are still around to tell their story — the Halls, Ramsons, or Zacherys, or members of their families. Many of these people had exceptional minds, though self-taught. They were great oralists. Those that are still among us are walking repositories of vital history.

Despite limited economic opportunity, some social differentiation began to take shape in the Black community. As soon as their numbers grew large enough to reflect differences in background, Black people did what other people tend to do. They began to make distinctions; in this case, distinctions as to status based on length of time as a resident of the community, and minor class lines based on relative income and education. Churches, lodges, civic and social clubs were sometimes identified by whether or not the "right kind of people" belonged. The economics of the Black community clearly did not allow for genuine class distinctions among Blacks, so these less tangible yardsticks were used. While there was no business or professional class to speak of, the prestige of places of work, the school attended, or the type of house or section of the community lived in, served to make these superficial differences meaningful to people. The late Alice Onque, once the director of Hallie Q. Brown, did her Master's thesis at the University of

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The depression years of the 1930's affected the Black community of Minnesota as it affected other Blacks across the country. Jobs were hard to come by, and Blacks were the "last hired and the first fired," but even under such circumstances, Blacks did things that possessed a peculiar and beautiful merit. Many still struggled earnestly against racial discrimination in public life. The tradition ushered in by the likes of S. E. Hall was still being carried on. Younger people such as Frank Alsup and Nellie Stone Johnson stayed in the Labor movement and made their presence felt. On behalf of Blacks they protested and debated the issues to get a square deal on the economic and legal front.

The 1930's was the decade in which Cecil Newman founded a very successful newspaper, successively called the *Minneapolis Spokesman* and the *St. Paul Recorder*. Cecil Newman rode the rough waves of the times and played a key role as a publisher and civic leader committed to the ideals of racial equality. Cecil Newman and his weekly newspaper still stand today as important contributions to Black life in Minnesota. A. B. Cassius survived those terrible times, and went on to become owner of a very successful bar and grill establishment in South Minneapolis which was first called "Dreamland." Later, Mr. Cassius' business was moved to downtown Minneapolis and still is there. He is a social being with a great rapport with his public.

As improbable as it may seem, Minnesota has produced a surprising number of notable Blacks. Some were natives; others spent some part of their fruitful years in the state. Roy Wilkens grew up in St. Paul, graduated from the University of Minnesota, and went on to become an outstanding newspaperman in Kansas City, and later, a major national Black spokesman. He is presently executive secretary of the National Association for the Advancement of Colored People.

(NAACP), the nation's oldest Black civil rights organization. Another is Gordon Parks, the first director and producer of the celebrated movie character called *Shaft*. Parks spoke of sowing his seeds in St. Paul of the 1930's in a book entitled *A Choice of Weapons*. Whitney M. Young, the late energetic leader of the National Urban League, and Carl Stokes, the first Black mayor of a major northern city, are both graduates of Minnesota graduate schools — Young in social work, and Stokes in law. Carl Rowan, presently a journalist of national repute, was formerly on the staff of the *Minneapolis Tribune*. Oscar Pettiford, a native of Minneapolis, went on to become one of the great bassists in creative jazz. A native Minneapolis girl, Hilda Simms, became a highly successful stage actress on Broadway. George Foreman, the heavyweight boxing champion, briefly lived and worked in Minneapolis.

Black communities have long been noted for their flamboyance and style, and those in the Twin Cities are no exception. An annual event for the election of the "Mayor of Brownsville" began to be held sometime during the 1930's and 1940's. The election to the "mayoralty" had no official status, but it grew into an enormously popular affair among Blacks in Minneapolis. Such distinguished citizens as Dr. W. D. Brown, Sr., the physician, and Jimmy Slemmons were once elected to "office." Jimmy Slemmons is now more widely known as the promoter of the annual Brownsville Golf Tournament in the Twin City area, now welcoming participants of all races.

Marching to the Beat of a Different Drummer

World War II and its aftermath ushered in a new chapter in the history of Blacks in Minnesota. The migration of Blacks to Minnesota, partly encouraged by the war efforts, swelled the Black population to over 15,000. Black soldiers coming to the Fort Snelling reception center passed through Minnesota and some of these individuals decided to stay or return to this area after being discharged. Numbers of other Blacks gained employment in the war industry at the Federal Cartridge plant in New Brighton, Minneapolis Moline Company, Minneapolis Honeywell and other places.

The 1940's saw African American people become involved in a wide range of skills, with token representation on many levels of economic activity. The economic trend for Blacks in Minnesota was in keeping with national trends of this time. It was during the war years from World War II through the Korean conflict (1940-1952) that Blacks, on a national scale, made their greatest economic gains in absolute terms. A visible middle class emerged as a result of the better economic conditions. Educational opportunities increased, and more Black youth attended Central and South High Schools in addition to Vocational High in Minneapolis. In St. Paul, Black youth were concentrated at Central and Mechanic Arts High Schools.

The consequences of the war and post war years created the necessity for a realignment in race relations among the people of Minnesota, as it did throughout the nation. The return of many thousands of Black war veterans with worldly experiences, the emergence of the civil rights movement as a dominant social force in American life, and the moral support of many from the White liberal community, inspired renewed confidence among Blacks. This phenomenon became as real in Minnesota as in the rest of the nation. The struggle to knock down legal barriers of segregation in the South, and expose the de facto segregation of the North dominated the theme of activism throughout the 1950's and a part of the 1960's. The area of Minnesota, where the Black population had grown to over 20,000 by the middle 1950's, was increasingly being looked at by Blacks as a place that offered opportunities for living successful lives. The Black population of Duluth increased to nearly 500 by the late 40's. Such acts as the appointment of a governor's interracial commission in the 1940's, and later (1955) the passage of the Minnesota Fair Employment Practices Commission (F.E.P.C.), signalled a need to devise mechanisms to deal with social and employment problems accompanying Black migration to Minnesota.

In 1951 a Black teacher was hired in the Minneapolis school system for the first time in over a quarter of a century. There had been a few Blacks in the public system in the early part of the century. Curt Quinn

taught at Emerson Elementary School and in the 1940's became the first Black athletic coach.

During the late 1950's and early '60's, the thrust of civil rights generated a highly militant segment among the Black population in Minnesota, and, after the great march on Washington in 1963, new questions arose in the minds of many local Blacks. The questions were essentially moral and political ones. After many years of national and local struggle, the pace of change failed to satisfy the needs of many Black individuals. The relatively successful campaign to obtain civil rights in the legal arena revealed deeper levels of American racism to most activist Black people. And the frustration and anger that exploded in other cities, where more graphic conditions of poverty, alienation, and political deceit existed, touched a wellspring in the lives of some Black Minnesotans.

The "Black Power" movement of the 1960's had a sporadic appearance in the political lives of some Black Minnesotans. A new style of rhetoric and action was introduced. A tempo of life witnessed through the media and borrowed from other urban centers generated a quest for "Black Pride" and "Black Dignity" which grew out of the theme of "Black Power." To some, human rights became more important than civil rights. New styles of leadership came from every quarter of the Black community. Some established ministers and civic leaders joined the chorus of "telling it like it is." But mostly the new thrust came from younger less conventional persons, many of whom were new arrivals.

During the time of "militant" protest, the Black community abounded with personalities who believed in confrontation and creative tension. Some of the names represent flashes of instant and short-lived activism. Others have played a more sustained role. The redoubtable Matt Eubanks, a man passionately devoted to Black freedom, led a short-lived movement in North Minneapolis called the People's Co-op. His style and tactics alarmed many, including Blacks. His political work, as a catalyst for social change, fell short of gaining community support, even though many thoughtful people would agree that his role was a necessary one. Eubanks has since left Minnesota. Other activists of differing but militant political persuasions rode the crest of Black power. Reverend Stanley King for a time

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The activism of the 1960's brought about new organizations that grew out of crisis. The most notable of these organizations are "The Way" in North Minneapolis and the Inner City Youth League in St. Paul. The Way is located on Plymouth Avenue where sporadic violence took place during the summers of 1966 and 1967. Under the leadership of Syl Davis this organization made serious efforts to generate a consciousness of culture and pride among Blacks. Pragmatically, The Way attempted to meet the needs of people on every level — cultural, social, and political. Perhaps this overzealous effort to do good was the reason for its inability to survive as a creative force in the Black community.

In 1968, shortly after the founding of The Way, a similar organization surfaced in St. Paul. The Inner City Youth League was spearheaded by two energetic young men in the persons of Bill Wilson and Robert Hickman. The experiences of the Inner City Youth League were less traumatic than The Way, and it has managed to survive as a vital part of promoting Black culture in the Black community. Its creative arts program is a truly indigenous effort.

Jean Cooper, as editor-publisher of the *Minneapolis Observer/St. Paul Sun*, was courageous and consistent in making an "honest fight for an honest principle." Her approach to chronicling social and political problems and the cultural events of the Black community filled a much needed void. She has championed the cause of less visible Blacks in her community. There were, of course, many unsung individuals and organizations that

made contributions to the consciousness of Blacks in Minnesota, and they helped to champion a historic cause long overdue. They marched and sang, and offered responsible criticisms of the inequality of opportunity in their community.

An Epilogue

Some things have changed for Blacks in Minnesota, and some things have remained the same. There has been progress, but that progress has been relative. In some instances the resistance to Black progress is more pronounced than ever.

Look where you will, and you will find Black faces. In political and social life, individual Black persons have met whatever challenges have faced them. In political life, the likes of Katie McWatt, Harry Davis, and Elmer Childress have served as good models for working with the system, and remaining relevant. In 1963, Katie McWatt came within an eyelash of getting elected to the St. Paul City Council. Today, as a worker with the St. Paul Urban League, she is one of the Black community's most dependable persons. Harry Davis became the first Black to run for Mayor of Minneapolis. This gentleman has served in many capacities as a representative of the Black community. He was elected president of the Minneapolis School Board, and served as the chairman of the Urban Coalition. Elmer Childress is the director of veteran's affairs. Black people now sit on the boards of some of the state's most prestigious learning institutions: Mrs. Charles Johnson, who is also a longtime community activist, was formerly an instructor in the Afro-American Studies Department of the University of Minnesota, and a member of its Board of Regents; Joyce Hughes Smith at Carleton College, and also a law professor at the University of Minnesota; Mary Lou Williams at Augsburg College; and John Warder, at Macalester, who is also the president of the First Plymouth National Bank in Minneapolis.

For the first time since 1898, two Blacks have been elected to the State Legislature in the persons of Robert Lewis and Ray Pleasant. There is a very viable Black middle class in the Twin City community and nearly every state school of higher learning now has Black students. Blacks are serving in various capacities of brain-based industries of Honeywell, IBM, and Control Data. They are serving in the various media of print, visual and auditory, but things are rarely ever what they seem.

Despite the description of this apparent smooth and even surface in human progress, there remains an uneven bottom. While almost all vestiges of legally sanctioned racial discrimination have been eliminated from the American social scene, there still remains the residuals of history, customs, and human emotion. And it appears that until the American social system finds a key to creating new human values, the problems in human relations deriving from race and culture will persist. Racism is a problem in American society, and I submit that problems are something to be solved. America, in effect, has become a problem-solving culture. There remains only a question of will, and, here as elsewhere, where there is a will, there is a way! And the way is through an appreciation and understanding of human culture, both as a universal and particular phenomenon, by educators. Intercultural appreciation must take precedence over cultural assimilation. Culture is the key. It is the key to understanding the diversity in human life and, until we accept ourselves and this reality, we will continue to wallow in a value system which denies an essential part of our own humanity — to wit:

> For if I am not for myself
> Then, who will be for me?
> But if I am for myself alone
> Then what good am I?
> And if not now, when?
> And if not you, who?

A Representative Ethnic Viewpoint

The Mexican American in Minnesota

Sam Hernandez
Mexican American Consultant
Urban Affairs
St. Paul Public Schools

The past, present, and future of the Mexican American started and has continued in the American hemisphere. Originally a pure-blooded Indian, he, along with all the other Pre-Columbian Indian tribes of the Americas, was the very first American. It is only just that his destiny shines as brightly as that of the Anglo society that came to rule so much later.

A Mexican American is a person of many faces. He could be a recent immigrant from Mexico looking forward to citizenship. He could already be a naturalized citizen. He could be a native-born American. All are Mexican Americans because they or their forefathers came from modern-day Mexico or from forefathers who lived in the old Southwest that was once a part of old Mexico. With the coming of Cortez (1520), the Mexican Indian of Mayan and Aztec greatness intermarried with the Spanish. Soon other tribes also mixed with the Spanish Conquistadores. These new people came to be known as "mestizos" (men of mixed blood). The Spaniards and the mestizos then came to the Southwest under the leadership of Coronado (1540) and still later Oñate (1598). By this time the mestizo had further mixed with the Pueblo, Apache, Navajo, Comanche, and other Southwestern Indian tribes. So today, with more and more Anglo blood in his veins, the Chicano is indeed a man of many faces.

The term "Mexican American" is used to deal with these people who can call themselves Spanish American, Hispano, Latino, La Raza, Spanish, Chicano, and so on. The term "Chicano" is used interchangeably in the hope that it will evoke the spirit of La Raza and Chicanismo in all Mexican Americans: actual participation or supportiveness in La Raza movement which seeks more justice and service and equal citizenship with all other Americans.

There have been four basic migrations of Mexican Americans into the United States: during Coronado's and Oñate's colonization, the 1910 Mexican Revolution, and World Wars I and II. Each migration brought a million or more Chicanos. Today there are close to 14 million Mexican Americans in the United States. I am one of them.

We came to find a New World, to escape the ravages of civil war, or to fill the labor needs of this country during the two world wars. We came to stay or to perform a "temporary" labor service as *braceros* (men who work with their *brazos* or arms). To this day over a million of us roam this country as migrants performing "temporary" service in America's seasonal agricultural and citrus crops. In Minnesota, for example, half of its resident and nonresident Chicano population "temporarily" serving the Minnesota farmers are migrants! One can see what a travesty history has played on us. Here are many of us today on our hands and knees earning less than $1,000 a year harvesting crops for the Anglo farmer — harvesting the very crops we originally contributed to America! All too often we have to work humbly as farmhands or sharecroppers on Southwestern land granted to us forever by the 1850 Treaty of Guadalupe Hidalgo as a result of the Mexican American War — lands swindled out of our hands by legalistic maneuverings of unscrupulous businessmen and congressmen.

Not all of us continue to look for farm labor. In fact, today over 80 per cent of us are urbanites. Unfortunately, far too many of us are "ghettoized" as

well. But this was not the case of Luis Garzon.

Luis Garzon, possibly the first Mexican American to settle in Minnesota (in 1886), was a professional musician, an oboe player who came with an orchestra from Mexico City to perform in the Twin Cities. He stayed on, playing with the Minneapolis Symphony and other local groups. Years later, when other Mexican Americans had come to Minnesota, Luis Garzon opened up a small Mexican grocery in the West side *barrio* of St. Paul. This *colonia* soon made him one of their first leaders.

By 1907 Minnesota was growing sufficient sugar beets to warrant the construction of a sugar beet factory in Chaska which brought increasing numbers of Mexican Americans to Minnesota. The meat packing firms also began to encourage Chicano migrants to take a chance on year-round work in the unskilled labor force. News about urban employment spread to Texas and before long more and more *Tejanos* (Chicanos from Texas) and Mexican war refugees came to the "flats" of the West Side. Some went to Minneapolis. By now the truck farming industry, particularly the potato industry in Hollandale (Freeborn County) and in the Red River Valley, was also attracting Chicano labor. Soon railroads and other factories were employing Chicanos.

The shortage of labor caused by World War I again created the impetus for Chicano migration into Minnesota. By 1920 there were seventy or more permanent Mexican American families in St. Paul. The sugar beet industry was by now a large scale operation. Sugar refineries were built in East Grand Forks, Moorhead, and Crookston. Each year more and more Chicanos got off the migrant path and settled into an urbanized colony, generally in St. Paul, promoting an urban life style in general and a Mexican life style in particular. The families remained close and separate from the community at large. Their extended family lines kept meeting their social needs. Their ethnic culture and traditions, along with their Spanish language, kept them ethnically homogeneous and content. By 1930 there were over four hundred Mexican Americans living in the city. Children attended school and many looked to social and religious institutions for special services. Some of those services became available.

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The Neighborhood House offered English, recreation, job leads, and so on. In 1924, aging Luis Garzon and others started a Chicano men's club called the Anahuac Society. Like today's counterparts such as LULAC (League of United Latin American Citizens), the Spanish Speaking Culture Club, and the committees to celebrate Mexican Independence, the main object of the Anahuac Society was to rejoice in the Chicano culture and raise money to help fellow countrymen in need. In 1930 the Mission of Our Lady of Guadalupe became the paramount social, educational and religious center for the Mexican American St. Paulites. To this day, it is a fundamental part of our lives. It, more than any other institution, encouraged the Chicanos to settle as permanent residents. By 1927 over two-thirds of our approximately 2,000 Chicanos were native born, many of them in Minnesota.

The World War II labor shortage required the United States to import labor from Mexico. These importations were meant to be a temporary war measure, but they lasted twenty-two years. They confirmed, more than anything else, the need for migrant labor if fruits and vegetables were to get to American tables. History proved the Chicano to be the best agent for this service. His natural love of nature and his inherent ability to deal with nature's elements and its produce make him this nation's major seasonal crop caretaker and harvester. For these services the Mexican American deserves more than he gets. It is not so much the work he does that is the problem, it is the poor living conditions, anonymity, migrancy, poor housing, erratic diet, long working hours, and low pay, in addition to the lack of recognition of, or thanks for, the service. Senator George McGovern put it this way:

> Migrants serve everyone and belong to no one. They travel our nation as strangers. They are unwanted after their labor is completed. Exiles in their own land, they exist without the basic necessities of life . . . no one has toiled longer with less reward; no one is in more need of justice.

The *Bracero* Movement, to import temporary farm labor, lasted from 1942 to 1965. One thousand Mexican nationals came to Minnesota in 1943 to work in the Minnesota Valley and Fairmont canning companies; 350 of the thousand went to the beet fields to supplement the regular Chicano migrant labor. By 1946, four thousand *braceros* were coming annually. The

Spanish surname in Minnesota was becoming more common.

By 1947, thirteen Minnesota canneries were using Chicano and Bracero labor. By then, more than 415 Chicano children were enrolled in the St. Paul elementary and secondary schools. By 1950 over four thousand Mexican Americans had permanent homes in the city. There were also Chicanos living in Minneapolis, Albert Lea, Chaska, Moorhead, Owatonna, Blue Earth, Wells, Easton, Delavan, Winnebago, Austin, Hollandale, and Fairmont.

The need for migrant education became more and more apparent. By 1946 the Minnesota churches were offering education to the migrant children. By the mid-60's, federal funds under Title I were used to provide education for migrant children. During the summer of 1972, fourteen migrant centers served approximately 2,144 children. Minnesota's record is much better than that of other states in the nation. Still, many Chicano children are still not being reached. For example, in 1967 there were 500,000 migrant children and only 40,000 were attending migrant schools.

Modern technology and automation do not diminish the need for migrant labor. In 1960, for example, about 10,000 migrants came to Minnesota. In 1970, about 13,000 were recorded as workers. Add to that the nonworkers (children, elders, and women) and the number increases to about 17,000.

Public education is becoming more aware that schools have failed to meet the needs of the bilingual, bicultural child. The melting pot ideology has not produced a climate in which all citizens are accepted on the basis of individual worth. No longer is a monolingual, monocultural society acceptable. School programs must include bilingual and bicultural education in order to be more responsive to the needs of Spanish speaking people. Almost 60 per cent of La Raza people still speak Spanish. And with the median age of Mexican Americans 19 as compared to 30 for the Anglos, their numbers are increasing faster. The Mexican American averages only nine years of education as compared to over eleven for the Anglo. About 35 per cent of the adults are illiterate as compared to five per cent for the Anglo. But the gap is closing, especially in Minnesota. The Chicanos have continued to settle in Minnesota largely because both the employment and educational climate have been good when compared to some other states.

The Mexican American population now includes many members of the middle class. Many live in St. Paul, Minneapolis, Crystal, Burnsville, and Albert Lea. St. Paul's West Side still has the largest concentration of Chicanos in the state with about 9,000. Humboldt High School has a student body made up of about eighteen per cent Chicanos. Roosevelt Elementary and Junior High Schools, located in the Chicano "flats," have 55 per cent of the elementary and 37 per cent of the junior high enrollment Mexican American. The area has two other elementary schools, with the Chicano percentage of their enrollment fifteen per cent for Cherokee and twenty-six per cent for Riverview.

Thus, of the total enrollment of 2,905 for these five schools, 717 are Chicano students, making up twenty-five per cent of the collective West Side student body. The post-high training future for the approximately forty Chicanos graduating from Humboldt is very bright, for over 90 per cent of them are headed for vocational or college training. Still the number who graduate is very low when compared with the total number enrolled. For example, Humboldt, the only West Side High School, has graduated approximately 215 seniors annually for the past five years. If education had been equally relevant for both the Anglo and Chicano groups then 25 per cent of the graduating seniors should have been Chicano. Yet there were only an average of thirty Chicano graduates per year for the five-year period. This means that about forty-five per cent of the Chicanos did not graduate. What can be done to encourage more Chicano students to graduate? Only a curriculum more relevant to the Chicano will keep him in school through graduation.

Along with the recent human relations programs, and the Chicano movement, our growing Chicano population is causing a growing awareness of our needs. Canning companies have caused Chicanos to settle in St. James, Madelia, Butterfield, Winnebago and Blue Earth; meat packing firms and foundries in Albert Lea and Austin; processing plants in Pelican Rapids, Willmar, Litchfield, and Altura. So, there

are probably 17,000 resident Minnesota Chicanos. Add the annual peak of 17,000 migrants, and there are, annually, 34,000 Chicanos in the state. The St. Paul schools, with 1,688 Chicano students, have fourteen Spanish surnamed teachers, social workers and one consultant. It is hoped that the sincerity of such programs as human relations, quality education, intercultural education, equal opportunity employment, affirmative action, desegregation, and so on, will reap a sufficient harvest to open more avenues for the Minnesota Mexican American educator.

The Chicano is also becoming part of the college campus life. There are minority centers in a number of colleges today: the University of Minnesota, Duluth; Moorhead State College; Mankato State College; St. Cloud State College; and Macalester College, St. Paul. The University of Minnesota was one of the nation's first to establish a Chicano Studies Department. Much credit for this must go to such Chicano pressure groups as the Latin Liberation Front and the Brown Berets.

The future is hopeful for the Chicanos. A lot will depend on the willingness of the dominant society to accept the cultural differences of the Chicanos and their insistence that they cannot and will not "melt" into a pot; that these differences indeed add to the diversity so imperative for a nation to remain innovative and responsive to change.

The larger Mexican American community is in the process of rapid cultural transition, wherein most individuals are acquiring a mixed Anglo Mexican culture, while smaller numbers are marrying into or otherwise being absorbed into the dominant Anglo society. An unfortunate aspect of this process is that extremely valuable Mexican traits are being lost, such as the strong extended family system, respect for the elders, respect for authority, and the tendency toward mutual aid. Other losses include the use of the Spanish language, artistic and musical traditions, folk dances, and fine cooking. Such values as emphasis on warm interpersonal relationships tend to be replaced by what many critics suggest are the lowest common denominator of materialistic, acquisitive, conformist traits more often found in the Anglo. Charles Reich, in his *Greening of America*, says that the greatest single loss of the American mainstream population has been its willingness

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> America.

are probably 17,000 resident Minnesota Chicanos. Add the annual peak of 17,000 migrants, and there are, annually, 34,000 Chicanos in the state. The St. Paul schools, with 1,688 Chicano students, have fourteen Spanish surnamed teachers, social workers and one consultant. It is hoped that the sincerity of such programs as human relations, quality education, intercultural education, equal opportunity employment, affirmative action, desegregation, and so on, will reap a sufficient harvest to open more avenues for the Minnesota Mexican American educator.

The Chicano is also becoming part of the college campus life. There are minority centers in a number of colleges today: the University of Minnesota, Duluth; Moorhead State College; Mankato State College; St. Cloud State College; and Macalester College, St. Paul. The University of Minnesota was one of the nation's first to establish a Chicano Studies Department. Much credit for this must go to such Chicano pressure groups as the Latin Liberation Front and the Brown Berets.

The future is hopeful for the Chicanos. A lot will depend on the willingness of the dominant society to accept the cultural differences of the Chicanos and their insistence that they cannot and will not "melt" into a pot; that these differences indeed add to the diversity so imperative for a nation to remain innovative and responsive to change.

The larger Mexican American community is in the process of rapid cultural transition, wherein most individuals are acquiring a mixed Anglo Mexican culture, while smaller numbers are marrying into or otherwise being absorbed into the dominant Anglo society. An unfortunate aspect of this process is that extremely valuable Mexican traits are being lost, such as the strong extended family system, respect for the elders, respect for authority, and the tendency toward mutual aid. Other losses include the use of the Spanish language, artistic and musical traditions, folk dances, and fine cooking. Such values as emphasis on warm interpersonal relationships tend to be replaced by what many critics suggest are the lowest common denominator of materialistic, acquisitive, conformist traits more often found in the Anglo. Charles Reich, in his *Greening of America*, says that the greatest single loss of the American mainstream population has been its willingness to give up the identity of the individual — to become robots to the machine — to be valued only as units of production. That this is happening to the Chicanos is largely a result of the fact that many Mexican American graduates of the public schools feel ambivalent about their own self-identity, self-concept, and their cultural values. They have been deprived of a chance to learn about the best of the Mexican heritage, and, at the same time, have been in effect told to become Anglicized. They tend, therefore, to drift into the dominant society without being able to make sound value judgments based upon cross-cultural sophistication.

Nonetheless, the Chicano community considered in its entirety is a vital, functioning societal unit with considerable ability to determine its own future course of development. It may well succeed in developing a reasonably stable bicultural and bilingual tradition which may prove attractive to many Anglos. In any case, it is clear that the proximity of Mexico will ensure a continual flow of Mexican cultural influences across the border and the Mexican American community, as a bicultural population, will not soon disappear.

Education must learn to face the issue of seeking better unbiased educational and social solutions for the Chicano. The Mexican American could be educated in his own culture, using unbiased history, and the contributions which he can offer to society. It is important to teach the Mexican American the skills and knowledge he needs to function well in the society in which he lives while at the same time preserving and enriching his own unique cultural heritage. The system can give him the tools by which he can build his own ladder to a brighter future — with grace, dignity, pride, and a sense of achievement. We are among the most proud yet most deprived Americans. We ask that we no longer be denied equal citizenship.

The late Robert Kennedy said this:

> All of us, from the wealthiest and most powerful of men to the weakest and hungriest of children, share one precious possession: The name American. It is not easy to know what that means. But in part to be an American means to have been an outcast and a stranger, to have come to the exiles' country, and to know that he who denies the outcast and stranger among us at the moment also denies America.

A Representative Ethnic Viewpoint

The Chinese Americans in Minnesota

Rev. Stephen P. Tsui, B.D., M.Th.
Born Canton, China, 1934
Educated in China, Hong Kong, and the United States
Since 1969, Assistant Minister at the Westminster Presbyterian Church, Minneapolis

The Chinese in the United States are a comparatively small minority group. In fact, the term "minority" was not applied to the Chinese American in the political sense until a few years ago. Nevertheless, the Chinese in the United States are very much a part of American society, for the first Chinese came to this country almost two hundred years ago. They have contributed their part in the building of this country and are increasingly aware of their role with rights and privileges as citizens of this country.

Before going into a brief history of the Chinese in Minnesota, it is useful to know a few basic facts t the Chinese in American history.

Chronology

1785 First record of Chinese in the eastern United States (three Chinese among a crew of seamen abandoned in Baltimore).

1820 First official record of Chinese immigration. Forty-three immigrants were recorded before 1849.

1849 The Chinese population in San Francisco rose sharply, from less than four in 1848 to 789 in 1849.

1850 Chinese population rose to 4018 in San Francisco.

1852 Twenty thousand Chinese were recorded in California. Many of them were laborers.

1866 The first Chinese laborers were hired to work on the transcontinental railroad.

1870 A San Francisco ordinance prohibited people from working in the streets with a pole over their shoulders to carry things, the usual manner by which the Chinese carried their goods.

1870 Chinese were sent to Massachusetts to break strikes.

1878 The second California constitution provided that: no Chinese could become naturalized citizens; no California corporation could hire Chinese; no Chinese could be hired for public work except for punishment; any Chinese could be removed beyond the city limits of any city or town in California.

1881 California Governor Parkins proclaimed March 4 a legal holiday for anti-Chinese demonstrations.

1882 The Chinese Exclusion Act was passed. This law was the culmination of a series of local anti-Chinese laws, even though most had been declared unconstitutional in test cases in lower courts.

1900 Chinese in Hawaii were forbidden to enter the mainland.

1902 The Chinese Exclusion Act was extended indefinitely.

1920 The Chinese American population had declined from 132,000 to 61,639.

1924 The Asian Exclusion Act provided for the total exclusion of all aliens ineligible for citizenship. Wives of aliens were no longer admitted.

1943 The Chinese Exclusion Act was repealed and a quota of 105 a year was set.

1957 The Nobel Prize in Physics was awarded to Tsung-Dao Lee and Chen-Ning Yang.

1968 The national origins quota system for immigration was repealed as of July 1, 1968.

1973 Since 1965, more than 100,000 Chinese have come to the United States as immigrants. Presently, there are approximately 400,000 Chinese in the United States of America.

The Pioneer Chinese Minnesotan

Why did the Chinese come to Minnesota? The Chinese who came to Minnesota before 1900 were men of discernment who desired the fruits of democratic living denied them in many areas of the Far West. There they had been forced to live in segregated parts of cities and to suffer outbursts of violence. They were looking for a place where people would give them more than lip service to the basic principles of the Constitution. Minnesota might be such a spot.

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> "A peculiar 'wrinkle' in the la
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> refused the 'second papers' for
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The exact identity of the first Chinese to come to Minnesota is not known. The earliest record of Chinese in Minnesota was found in the *Stillwater Gazette* of May 24, 1876: "A delegation, consisting of three of the 'heathen chinee' has located in Minneapolis, and opened up in the 'washee' business."

According to the *Minneapolis Tribune* of July 3, 1878: "Another Chinese Laundry has been established in this city, which makes three in all."

Two more passages from local newspapers in the 1870's and 1880's reveal how the pioneer Chinese Minnesotans were treated:

> "The people of St. Paul can't see why the Californians should fret so much about the Chinese. In this city they conduct themselves in the most unexceptional manner, pursuing their avocations in a way that wins general respect. Give the Orientals a chance — who knows what good they may yet do on election days in offsetting some other nationality?"
>
> (*Pioneer Press*, St. Paul, May 31, 1876)

A passage translated from the *Svenska Amerikanska Posten* of September 24, 1889, printed the following regarding Minnesota law and the Chinese:

> "A peculiar 'wrinkle' in the laws of the State of Minnesota was discovered recently. Judge McCluer of Stillwater refused the 'second papers' for citizenship to Chinese who have come here from San Francisco. The judge bases his decision on a law passed by the Congress in 1882, which dictates that neither state nor federal court shall admit Chinese to citizenship. But the state law requires only the declaration of intent to become a citizen, as a provision for gaining the right to vote, and as a result these two Chinese, though denied citizenship, may vote in any and all elections."

In January, 1877, a Mr. Wong Chin Foo came to the Twin Cities to lecture on "Domestic Life in China" According to a local newspaper, Mr. Wong had a very succesful visit and was well received:

> "Wong Chin Foo is just now making a great sensation in Minneapolis and if our citizens will signify their willingness to attend, he will lecture here on the subject of 'Domestic Life in China.' He is a gifted speaker, as well as a curiosity."
>
> (*Pioneen Press*, St. Paul, January 3, 1877)

> "He [Wong Chin Foo] had another large audience last evening and in return he gave it a mighty interesting sketch of Chinese life. The audience was sorry when he quit. . . . There is no gainsaying the fact that Mr. Wong is a pleasant natural talker and that he talks on matters intensely interesting and novel to the average American. . . ."
>
> (*Minneapolis Tribune*, January 5, 1877)

Geographic Distribution

It is difficult to give an exact number of Chinese residing in Minnesota. The United States census report for 1880 reveals that 24 Chinese lived in Minnesota; in 1890 the number had increased to 551. In 1950, there were 720 Chinese in Minnesota; by 1960 the number had reached 1,270. The 1970 census reported 2,500 Chinese in the state. The greatly increased number in recent years was the result of the repeal of the National Origins Quota System for immigration and thus allowed family members and relatives to come to the United States.

The Chinese Minnesotans are almost entirely an urban group, with over ninety per cent of them living in the St. Paul-Minneapolis area. Outside the Twin Cities, Chinese are to be found in Albert Lea, Austin, Duluth, Fergus Falls, Howard Lake, Mankato, Moorhead, Rochester, St. Cloud, Stillwater, and Virginia. The Chinese in smaller Minnesota communities include cafe operators, teachers, or doctors.

Chinese Organizations

Wherever Chinese people go they organize to perpetuate a set of social institutions and voluntary associations to fulfill their basic needs. The aim of these organizations is to provide mutual aid and protection to the settlers and new immigrants. At the present time there are the Hip Sing, Wong Won Shan, Moy, and On Leong Associations. The Chinese Chamber of Commerce of Minnesota was formed two years ago. All of these organizations are situated in Minneapolis. Most Chinese businessmen belong to one or more of these organizations. Other Chinese organizations in the Twin Cities include the Chinese American Association, the Chinese Christian Fellowship, and the Chinese Student Association.

Chinese Restaurants in Minnesota

One of the greatest contributions of the Chinese in Minnesota is the food business. It is true that the Chinese make money from the restaurants they operate. But one should also know that most of the Chinese restaurants employ non-Chinese workers. The number of non-Chinese working at Chinese establishments must be in the hundreds.

Today in Minnesota, Chinese food is commonly served in most homes, schools, and restaurants. Chow mein and chop suey are as common as hamburgers and hot dogs.

The Chinese started to operate restaurants in the 1890's and by the 1940's the Chinese restaurants in Minnesota had increased to more than thirty. In 1973, there were more than seventy Chinese restaurants in Minnesota, with over sixty of these located in the greater St. Paul-Minneapolis area. These restaurants range from husband and wife businesses for take-out orders only to large operations employing over two hundred people. Several of these restaurants are among the largest Chinese restaurants in the United States. Today, authentic Cantonese dishes as well as other Chinese dishes can be ordered in Minnesota.

Occupations and Education

Until the 1950's, most Chinese in Minnesota were employed in Chinese-operated businesses. But this situation has changed. According to the United States census of 1960, eighteen per cent of the Chinese Americans are in professional or technical occupations. In the population as a whole only twelve per cent have professional occupations. In Minnesota, the number of Chinese holding professional occupations is even higher. It is estimated that in the Twin Cities there are at least one hundred Chinese people who are professional job holders. They are university professors, medical doctors, nurses, engineers, researchers, city planners, lawyers, accountants, business executives, technicians, and clergymen. In 1972, two Chinese American young men were employed by the Minneapolis Fire Department as fire fighters.

Besides the business and professional people, there are at least six hundred Chinese students in universities and colleges in Minnesota. Chinese children are found today in the public elementary, junior, and senior high schools. Public school teachers report that Chinese students are usually industrious and well behaved. The excellent behavior of Chinese children is thought to

be attributable to their family life. Chinese American parents expect their children to be honest, diligent, obedient, and respectful of older members of their families.

The Chinese Americans feel very strongly about their cultural heritage. Whenever a Chinese community is large enough to support a Chinese language school, there will be one. In 1921, a Chinese language school was set up in St. Paul to teach the children their native language and the classics of Chinese literature. Some parents even send their children back to China or Hong Kong for a year or two to obtain such an education. The St. Paul school operated only a short time and was discontinued.

In January 1972, the Minnesota Chinese Chamber of Commerce and the Westminster Presbyterian Church cosponsored and founded a Chinese language school with classes being held at the church. In the beginning, there were fifty students with one teacher. Now the school has increased to 85 students with three teachers. These students attend public schools during the week and come to the language school on Saturday mornings. Instruction includes reading, writing, Chinese culture and history. The students range from primary to college age. The teachers have been educated in either Hong Kong or Taiwan and the United States. Two of the teachers have graduate degrees.

Participation in Citizenship

The old Chinese saying "Within the four seas, all are brothers," reflects the attitude of Chinese toward the community and citizenship. In Minnesota, there is no record of any unhappy relationship between the Chinese community and the other racial groups. In fact, the Chinese in Minnesota have always actively sought good will among their neighbors by showing their friendliness. Hundreds of non-Chinese participate in the Chinese New Year celebration. Many Chinese Minnesotans hold important positions in civic and business organizations and are aware of their roles and responsibilities as citizens.

Although the Chinese Americans have had generally positive relations with other ethnic groups, they have not been entirely free from discrimination and

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Although the Chinese Americans have had generally positive relations with other ethnic groups, they have not been entirely free from discrimination and stereotyping. Young Chinese Americans resent the prejudice toward their fellow countrymen which is reinforced in movies and television programs. These stereotypes have created an "identity crisis." It is hoped that a project like this curriculum guideline from the State Board of Education's Human Relations Committee will help to remove negative attitudes.

The number of Chinese in Minnesota is small; nevertheless, they are part of this community. The pioneer Chinese in Minnesota laid a solid foundation and gained a good reputation. The present generation will try to follow the footsteps of the pioneers, further the rich heritage of their culture, and contribute to the whole community.

Appendices

Appendix A:

Legislative Record on Civil Rights in Minnesota (1857-1973)

1857 — Minnesota Constitution
Art. I, Sec. 2. No member of this State shall be disenfranchised or deprived of any of the rights or privileges secured to any citizen thereof, unless by the law of the land, or the judgment of his peers. There shall be neither slavery nor involuntary servitude in the State otherwise than the punishment of crime, whereof the party shall have been duly convicted.
Art. I, Sec. 16. The State is prohibited from infringing on freedom of religion.
Art. I, Sec. 17. Religious tests are prohibited as qualifications for voting or holding public office.

1877 — Discrimination in admission to public schools prohibited. **Sec. 127.07**

1877 — Segregation in public schools outlawed. **Sec. 127.08**

1885 — Discrimination in public accommodations prohibited. **Sec. 327.09**

1895 — Discrimination outlawed in life insurance. **Sec. 61.05-06**

1919 — Any written instrument relating to or affecting real estate which intends to discriminate on the basis of religious belief forbidden. (This was expanded to cover discrimination on the basis of race or color in 1953.) **Sec. 507.18**

1921 — Lynching outlawed. **Sec. 613.67**

1927 — Discrimination outlawed in hairdressing schools. **Sec. 155.11**

1929 — Discrimination on basis of religious or political affiliation outlawed in civil service. **Sec. 43.5, 43.24**

1941 — Discrimination in liability insurance prohibited. **Sec. 72.17**

1941 — Discrimination in employment practices forbidden in government contracts. (State, county, city, town, school district.) **Sec. 181.59**

1943 — Governor's Inter-Racial Commission established. (Name changed to Governor's Human Rights Commission in 1957.)

1947 — Discrimination based on religion, politics or other affiliation prohibited in selection of tenants for public housing projects. (Race added in 1955.) **Sec. 462.481**

1947 — Discrimination in the use of housing and other redevelopment projects outlawed on basis of religion, politics, or other affiliation. (Race added in 1955.) **Sec. 462.641**

1947 — Discrimination in the use of any land in a redevelopment project forbidden. **Sec. 462.525**

1951 — Discrimination in municipal civil service outlawed. **Sec. 44.07-08**

1955 — Fair Employment Practices Commission established. (Name changed in 1961 to State Commission Against Discrimination.)

1957 — Practices of discrimination and segregation in housing declared to be against the public policy of Minnesota. Fair housing opportunities declared to be a civil right. **953 Sec. 1, 2.** See 1957 Session Laws.

1961 — Minesota State Commission Against Discrimination established to implement the public policy of Minnesota, "To foster equal employment and housing opportunity for all individuals in this state in accordance with their fullest capacities, regardless of their race, color, creed, religion, or national origin, and

to safeguard their rights to obtain and to hold employment, housing and other real property without discrimination. Chapter 363 of Minnesota Statutes 1961.

1963 — Indian Affairs Commission established, Sec. 2 (3.922) See 1963 Session Laws.

1965 — Indian Affairs Commission funded. Jurisdiction for public accommodations discrimination violations to the State Commission Against Discrimination. Numerical exemptions for employers under the FEP law eliminated. SCAD given responsibility for holding public hearings. See Chapter 363, Minnesota State Act Against Discrimination.

1967 — Restatement of 1965 law relating to discriminatory practices in public accommodations. Addition of provisions relating to discriminatory practices in public services and educational institutions. Establishment of a Department of Human Rights to replace the State Commission Against Discrimination.

1969 — Task force established by the State Board of Education to study needs of education with regard to Human Relations; both intercultural and interpersonal issues.

1969 — Sex included as a basis for unlawful discrimination. Prohibition of economic reprisal against persons opposing discriminatory practices.

1971 — State Board of Education adopts the Human Relations regulation for teacher certification (EDU-520-539). The regulations require that all applicants for certificates in education to be issued or renewed either on or after July 1, 1973, shall have completed a training program containing Human Relations components. Such components shall have been approved by the State Board of Education (see attached Reg. EDU-521).

1973 — Prohibition against state employees being forced into political activity. Requirement that all imitation Indian-made goods be labelled as such. Enforcement of the treaty rights of the Leech Amendment to the state act against discrimination in the areas of employment, housing, education, public accommodation, or disability.

TEACHER CERTIFIC
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CHAPTER 27:
COMPONENTS TO BE
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TEACHER CERTIFICATION SECTION
STATE OF MINNESOTA
DEPARTMENT OF EDUCATION
ST. PAUL 55101
CHAPTER 27: EDU 520-539
COMPONENTS TO BE INCLUDED IN ALL PROGRAMS LEADING TO CERTIFICATION IN EDUCATION

Edu 520 Scope of Chapter; Definition. The provisions of this chapter apply to all persons whose initial certification was contingent upon the possession of a baccalaureate or higher degree in education. As used in this chapter, the term "certificated person" or "certificated personnel" means person or persons holding a certificate, the obtaining of which was contingent upon the possession of a baccalaureate or higher degree in education.

Edu 521 Human Relations Components in All Programs Leading to Certification in Education.

(a) All applicants for certificates in education to be issued or renewed either on or after July 1, 1973, shall have completed a training program containing human relations components. Such components shall have been approved by the state board of education.

(b) Human relation components of programs which lead to certification in education will be approved upon submission of evidence:

(1) Showing that the human relations components have been developed with participation of members of various racial, cultural, and economic groups.

(2) Showing that the human relations components are planned to develop the ability of applicants to:

(aa) Understand the contributions and life styles of the various racial, cultural, and economic groups in our society, and

(bb) Recognize and deal with dehumanizing biases, discrimination, and prejudices, and

(cc) Create learning environments which contribute to the self-esteem of all persons and to positive interpersonal relations, and

(dd) Respect human diversity and personal rights.

(3) Relating all of the areas enumerated in Edu 521(b)(2) to specific competencies to be developed, and

(4) Indicating means for assessment of competencies.

Adopted by the Minnesota State Board of Education on February 16, 1971.

Appendix B:

Demographic Data on Minority Groups in Minnesota

RACIAL BREAKDOWN BY COUNTY

County	White	Black	Indian	Specified*	Reported
Aitkin	11,293	9	89	9	3
Anoka	153,420	178	509	335	114
Becker	23,123	3	1,224	13	9
Beltrami	23,284	25	3,021	17	26
Benton	20,778	2	39	13	9
Big Stone	7,918	2	18	2	1
Blue Earth	52,109	84	26	78	25
Brown	28,857	5	6	17	2
Carlton	27,547	8	486	15	16
Carver	28,242	7	25	16	20
Cass	15,764	17	1,516	13	13
Chippewa	15,084	0	15	2	8
Chisago	17,441	18	15	14	4
Clay	46,254	73	119	71	68
Clearwater	7,544	1	461	2	5
Cook	3,288	14	117	0	4
Cottonwood	14,849	5	6	18	9
Crow Wing	34,644	33	103	20	26
Dakota	139,038	182	277	247	64
Dodge	13,002	7	14	6	8
Douglas	22,865	4	6	5	12
Faribault	20,854	1	12	12	17
Fillmore	21,885	8	9	11	3
Freeborn	37,851	67	42	45	59
Goodhue	34,540	48	132	34	9
Grant	7,435	2	16	8	1
Hennepin	928,507	20,044	6,722	3,556	1,251
Houston	17,513	7	25	6	5
Hubbard	10,405	1	169	4	4
Isanti	16,474	49	16	12	9
Itasca	34,668	7	821	23	11
Jackson	14,344	0	5	0	3
Kanabec	9,736	8	15	13	3
Kandiyohi	30,484	15	16	22	11
Kittson	6,844	2	1	2	4
Koochiching	16,835	6	272	3	15
Lac Qui Parle	11,154	1	3	2	4
Lake	13,249	26	55	5	16

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Cass	15,764	17	1,516	13	13
Chippewa	15,084	0	15	2	8
Chisago	17,441	18	15	14	4
Clay	46,254	73	119	71	68
Clearwater	7,544	1	461	2	5
Cook	3,288	14	117	0	4
Cottonwood	14,849	5	6	18	9
Crow Wing	34,644	33	103	20	26
Dakota	139,038	182	277	247	64
Dodge	13,002	7	14	6	8
Douglas	22,865	4	6	5	12
Faribault	20,854	1	12	12	17
Fillmore	21,885	8	9	11	3
Freeborn	37,851	67	42	45	59
Goodhue	34,540	48	132	34	9
Grant	7,435	2	16	8	1
Hennepin	928,507	20,044	6,722	3,556	1,251
Houston	17,513	7	25	6	5
Hubbard	10,405	1	169	4	4
Isanti	16,474	49	16	12	9
Itasca	34,668	7	821	23	11
Jackson	14,344	0	5	0	3
Kanabec	9,736	8	15	13	3
Kandiyohi	30,484	15	16	22	11
Kittson	6,844	2	1	2	4
Koochiching	16,835	6	272	3	15
Lac Qui Parle	11,154	1	3	2	4
Lake	13,249	26	55	5	16

*Other non-white mostly Asian.

County	White	Black	Indian	Specified*	Reported
Lake of the Woods	3,930	19	31	6	1
Le Sueur	21,278	4	36	10	4
Lincoln	8,131	0	8	3	1
Lyon	24,155	46	43	13	16
McLeod	27,611	2	10	88	1
Mahnomen	4,908	4	719	4	3
Marshall	13,035	1	19	4	1
Martin	24,283	8	10	13	2
Meeker	18,776	8	13	2	11
Mille Lacs	15,270	9	410	6	8
Morrison	26,904	5	29	3	8
Mower	43,693	19	17	43	11
Murray	12,455	12	17	9	15
Nicollet	24,390	83	12	25	8
Nobles	23,090	62	45	7	4
Norman	9,985	1	14	4	4
Olmsted	83,357	222	42	408	75
Otter Tail	45,944	25	57	50	21
Pennington	13,218	2	34	7	5
Pine	16,429	145	234	9	4
Pipestone	12,735	2	44	8	2
Polk	34,259	15	88	39	34
Pope	11,090	2	2	5	8
Ramsey	460,454	11,525	2,146	1,423	707
Red Lake	5,353	0	19	16	0
Redwood	19,888	3	116	6	11
Renville	21,090	6	30	10	3
Rice	41,373	107	17	62	23
Rock	11,342	0	2	1	1
Roseau	11,481	3	82	0	3
St. Louis	217,767	1,060	1,531	269	126
Scott	32,302	15	81	13	12
Sherburne	18,066	114	111	16	37
Sibley	15,816	3	23	1	2
Stearns	95,005	125	131	101	38
Steele	26,874	9	11	14	23
Stevens	11,169	5	5	22	17
Swift	13,157	6	6	6	2
Todd	22,080	2	25	3	4
Traverse	6,177	1	60	14	2
Wabasha	17,197	6	2	8	11
Wadena	12,349	24	17	7	15
Waseca	16,635	1	3	3	21
Washington	82,350	189	198	123	88
Watonwan	13,264	1	11	12	10
Wilkin	9,373	5	2	3	5
Winona	44,293	32	21	39	24
Wright	88,810	19	37	39	28
Yellow Medicine	14,324	2	84	7	1

Population Distribution of Minorities in the Twin Cities Metropolitan Area*

ANOKA COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Anoka	19	0	29	26
Bethel	0	0	7	0
Blaine (Pt.)	26	36	84	42
Burns Twp.	1	0	1	1
Centerville	2	0	0	0
Circle Pines	1	25	29	1
Columbia Heights	12	44	41	84
Columbus Twp.	0	0	15	9
Coon Rapids	20	380	122	98
East Bethel	7	0	13	7
Fridley	35	80	76	154
Grow Twp.	1	45	11	2
Ham Lake Twp.	13	0	19	0
Hilltop	0	0	6	6
Lexington	1	0	1	4
Lino Lakes	20	6	22	3
Linwood Twp.	12	0	1	0
Oak Grove Twp.	4	0	2	0
Ramsey Twp.	3	0	12	2
Saint Francis	0	0	3	4
Spring Lake Park (Pt.)	1	28	15	6
County Total	178	644	509	449

CARVER COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Benton Twp.	0	0	3	0
Camden Twp.	0	0	1	0
Carver	1	0	0	0
Chanhassen (Pt.)	2	0	10	6
Chaska	0	0	3	7
Chaska Twp.	0	0	2	0
Cologne	0	0	0	0
Dahlgren Twp.	0	0	0	0
Hamburg	0	0	0	0
Hancock Twp.	0	0	0	0
Hollywood Twp.	1	0	3	0
Laketown Twp.	2	0	0	1
Mayer	0	0	0	0
New Germany	0	0	0	0
Norwood	0	0	0	1
San Francisco Twp.	0	0	0	3
Victoria	0	0	1	0
Waconia	0	0	2	9
Waconia Twp.	0	0	0	4
Watertown	0	0	0	3
Watertown Twp.	1	0	0	1
Young America	0	0	0	1
Young America Twp.	0	0	0	0
County Total	7	0	25	36

DAKOTA COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Apple Valley	10	20	21	20
Burnsville	55	81	24	50
Castle Rock Twp.	5	6	1	1
Coates	0	0	0	0
Douglas Twp.	1	0	0	0
Eagan	27	6	18	12
Empire Twp.	0	0	0	1
Eureka Twp.	0	0	0	1
Farmington	2	5	1	2
Greenvale Twp.	0	0	0	8
Hampton	0	0	0	0
Hampton Twp.	0	0	0	0
Hastings (Pt.)	8	0	21	20
Inver Grove Heights	15	128	31	14
Lakeville	18	57	4	13
Lilydale	3	7	6	0
Marshan Twp.	1	0	2	0
Mendota	0	0	1	1
Mendota Heights	0	62	11	14
Miesville	0	0	0	0
New Trier	0	0	0	0
Nininger Twp.	0	0	1	1
Randolph	0	0	0	0
Randolph Twp.	0	0	1	0
Ravenna Twp.	0	0	7	0
Rosemount	3	0	0	1
Rosemount Twp.[1]	6	34	7	10
Sciota Twp.	0	0	0	0
South St. Paul	5	448	90	61
Sunfish Lake	0	0	0	0
Vermillion	0	0	0	0
Vermillion Twp.	0	0	6	0
Waterford Twp.	0	0	0	0
West St. Paul	25	308	24	86
County Total	182	1,162	277	311

[1] Annexed by Rosemount, 1970.

n Distribution of in the Twin Cities opolitan Area*

Black	Spanish Speaking	American Indian	Other
19	0	29	26
0	0	7	0
26	36	84	42
1	0	1	1
2	0	0	0
1	25	29	1
12	44	41	84
0	0	15	9
20	380	122	98
7	0	13	7
35	80	76	154
1	45	11	2
13	0	19	0
0	0	6	6
1	0	1	4
20	6	22	3
12	0	1	0
4	0	2	0
3	0	12	2
0	0	3	4
1	28	15	6
178	644	509	449

Black	Spanish Speaking	American Indian	Other
0	0	3	0
0	0	1	0
1	0	0	0
2	0	10	6
0	0	3	7
0	0	2	0
0	0	0	0
0	0	0	0
0	0	0	0
0	0	0	0
1	0	3	0
2	0	0	1
0	0	0	0
0	0	0	0
0	0	0	1
0	0	0	3

Community	Black	Spanish Speaking	American Indian	Other
Victoria	0	0	1	0
Waconia	0	0	2	9
Waconia Twp.	0	0	0	4
Watertown	0	0	0	3
Watertown Twp.	1	0	0	1
Young America	0	0	0	1
Young America Twp.	0	0	0	0
County Total	7	0	25	36

DAKOTA COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Apple Valley	10	20	21	20
Burnsville	55	81	24	50
Castle Rock Twp.	5	6	1	1
Coates	0	0	0	0
Douglas Twp.	1	0	0	0
Eagan	27	6	18	12
Empire Twp.	0	0	0	1
Eureka Twp.	0	0	0	1
Farmington	2	5	1	2
Greenvale Twp.	0	0	0	3
Hampton	0	0	0	0
Hampton Twp.	0	0	0	0
Hastings (Pt.)	8	0	21	20
Inver Grove Heights	15	128	31	14
Lakeville	16	57	4	13
Lilydale	3	7	6	0
Marshan Twp.	1	0	2	0
Mendota	0	0	1	1
Mendota Heights	0	62	11	14
Miesville	0	0	0	0
New Trier	0	0	0	0
Nininger Twp.	0	0	1	1
Randolph	0	0	0	0
Randolph Twp.	0	0	1	0
Ravenna Twp.	0	0	7	0
Rosemount	3	0	0	1
Rosemount Twp.[1]	6	34	7	10
Sciota Twp.	0	0	0	0
South St. Paul	5	448	90	61
Sunfish Lake	0	0	0	0
Vermillion	0	0	0	0
Vermillion Twp.	0	0	6	0
Waterford Twp.	0	0	0	0
West St. Paul	25	308	24	86
County Total	182	1,162	277	311

[1] Annexed by Rosemount, 1970.

*From material prepared by the Metropolitan Council, July, 1973, based on the 1970 census. A map, incorporating this material, is available from the Metropolitan Council, 300 Metro Square, St. Paul, MN 55101.

HENNEPIN COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Bloomington	228	511	106	307
Brooklyn Center	182	224	75	108
Brooklyn Park	73	335	40	51
Champlin	0	0	3	0
Champlin Twp.[1]	1	0	5	0
Chanhassen (Pt.)	0	0	0	0
Corcoran	2	0	2	0
Crystal	50	245	93	107
Dayton (Pt.)	0	0	4	1
Dayton Twp.[2]	0	0	3	5
Deephaven	3	0	9	12
Eden Prairie	6	0	6	9
Edina	23	160	17	102
Excelsior	7	0	2	5
Fort Snelling	8	0	4	26
Golden Valley	59	97	48	109
Greenfield	0	0	0	0
Greenwood	0	0	0	0
Hanover (Pt.)	0	0	0	0
Hassan Twp.	0	0	2	0
Hopkins	15	125	20	46
Independence	0	0	7	1
Long Lake	0	0	5	3
Loretto	0	0	2	0
Maple Grove	0	0	6	10
Maple Plain	1	0	7	4
Medicine Lake	0	0	0	7
Medina	0	0	1	7
Minneapolis	19,005	3,940	5,829	3,152
Minnetonka	64	103	44	128
Minnetonka Beach	0	0	0	0
Minnetrista	3	72	9	5
Mound	19	12	20	23
New Hope	40	24	39	68
Orono	2	89	4	23
Osseo	4	112	2	4
Plymouth	51	78	111	25
Richfield	76	114	57	171
Robbinsdale	12	83	15	37
Rockford (Pt.)	0	0	0	0
Rogers	2	0	0	0
Saint Anthony (Pt.)	8	33	1	45
Saint Bonifacius	0	0	1	1
Saint Louis Park	89	202	107	180
Shorewood	6	4	6	8
Spring Park	0	0	7	3
Tonka Bay	0	7	1	4
Wayzata	4	0	1	9
Woodland	1	25	1	2
County Total	20,044	6,595	6,722	4,806

[1] Annexed by Champlin, 1970.
[2] Annexed by Dayton, 1970.

RAMSEY COUNTY

Community	Blac
Arden Hills	1
Blaine (Pt.)	
Falcon Heights	3
Gem Lake	
Lauderdale	
Little Canada	1
Maplewood	29
Moundsview	1
New Brighton	2
North Oaks	
North St. Paul	2
Roseville	12
Saint Anthony (Pt.)	1
Saint Paul	10,930
Shoreview	1
Spring Lake Park (Pt.)	0
Vadnais Heights	
White Bear Lake	1
White Bear Twp.	1
County Total	11,525

SCOTT COUNTY

Community	Blac
Belle Plaine	0
Belle Plaine Twp.	0
Blakeley Twp.	0
Cedar Lake Twp.	0
Credit River Twp.	0
Eagle Creek Twp.[1]	0
Elko	0
Helena Twp.	0
Jackson Twp.	0
Jordan	0
Louisville Twp.	9
New Market[2]	-
New Market Twp.	2
New Prague (Pt.)	0
Prior Lake[3]	-
Saint Lawrence Twp.	0
Sand Creek Twp.	3
Savage	1
Shakopee	0
Spring Lake Twp.	0
County Total	15

[1] Divided between Shakopee and Pri
[2] Figures included with New Market
[3] Figures divided by Census Bure Spring Lake townships.

HENNEPIN COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Bloomington	228	511	106	307
Brooklyn Center	182	224	75	106
Brooklyn Park	73	335	40	51
Champlin	0	0	3	0
Champlin Twp.[1]	1	0	5	0
Chanhassen (Pt.)	0	0	0	0
Corcoran	2	0	2	0
Crystal	50	245	93	107
Dayton (Pt.)	0	0	4	1
Dayton Twp.[2]	0	0	3	5
Deephaven	3	0	9	12
Eden Prairie	6	0	6	9
Edina	23	160	17	102
Excelsior	7	0	2	5
Fort Snelling	8	0	4	26
Golden Valley	59	97	48	109
Greenfield	0	0	0	0
Greenwood	0	0	0	0
Hanover (Pt.)	0	0	0	0
Hassan Twp.	0	0	2	0
Hopkins	15	125	20	46
Independence	0	0	7	1
Long Lake	0	0	5	3
Loretto	0	0	2	0
Maple Grove	0	0	6	10
Maple Plain	1	0	7	4
Medicine Lake	0	0	0	7
Medina	0	0	1	7
Minneapolis	19,005	3,940	5,829	3,152
Minnetonka	64	103	44	128
Minnetonka Beach	0	0	0	0
Minnetrista	3	72	9	5
Mound	19	12	20	23
New Hope	40	24	39	68
Orono	2	89	4	23
Osseo	4	112	2	4
Plymouth	51	78	111	25
Richfield	76	114	57	171
Robbinsdale	12	83	15	37
Rockford (Pt.)	0	0	0	0
Rogers	2	0	0	0
Saint Anthony (Pt.)	8	33	1	45
Saint Bonifacius	0	0	1	1
Saint Louis Park	89	202	107	180
Shorewood	6	4	6	8
Spring Park	0	0	7	3
Tonka Bay	0	7	1	4
Wayzata	4	0	1	9
Woodland	1	25	1	2
County Total	20,044	6,595	6,722	4,806

[1] Annexed by Champlin, 1970.
[2] Annexed by Dayton, 1970.

RAMSEY COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Arden Hills	17	93	3	21
Blaine (Pt.)	0	0	0	0
Falcon Heights	30	78	2	105
Gem Lake	0	0	4	0
Lauderdale	6	24	5	46
Little Canada	12	0	3	0
Maplewood	298	363	40	86
Moundsview	16	34	39	25
New Brighton	24	3	32	92
North Oaks	0	0	1	17
North St. Paul	20	17	15	14
Roseville	128	13	39	167
Saint Anthony (Pt.)	1	35	6	22
Saint Paul	10,930	6,512	1,906	1,403
Shoreview	10	57	8	30
Spring Lake Park (Pt.)	0	0	0	0
Vadnais Heights	6	95	14	4
White Bear Lake	12	109	22	74
White Bear Twp.	15	0	7	24
County Total	11,525	7,433	2,146	2,130

SCOTT COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Belle Plaine	0	0	6	0
Belle Plaine Twp.	0	0	0	1
Blakeley Twp.	0	0	0	3
Cedar Lake Twp.	0	0	0	1
Credit River Twp.	0	0	1	2
Eagle Creek Twp.[1]	0	59	23	0
Elko	0	0	0	0
Helena Twp.	0	0	0	1
Jackson Twp.	0	0	6	1
Jordan	0	0	4	8
Louisville Twp.	9	0	7	0
New Market[2]	-	-	-	-
New Market Twp.	2	0	1	0
New Prague (Pt.)	0	0	0	0
Prior Lake[3]	-	-	-	-
Saint Lawrence Twp.	0	0	4	0
Sand Creek Twp.	3	0	10	1
Savage	1	13	0	0
Shakopee	0	14	5	6
Spring Lake Twp.	0	113	14	1
County Total	15	199	81	25

[1] Divided between Shakopee and Prior Lake, 1972.
[2] Figures included with New Market Twp.
[3] Figures divided by Census Bureau between Eagle Creek and Spring Lake townships.

WASHINGTON COUNTY

Community	Black	Spanish Speaking	American Indian	Other
Afton	0	0	0	0
Afton Twp.	0	0	0	0
Bayport	131	0	60	5
Baytown Twp.	0	0	0	1
Birchwood	0	0	0	0
Cottage Grove	3	191	14	35
Dellwood	0	0	0	1
Denmark Twp.	0	0	1	0
Forest Lake	0	17	17	8
Forest Lake Twp.	7	87	5	11
Grant Twp.	1	0	1	2
Grey Cloud Twp.	0	0	0	0
Hastings (Pt.)	0	0	0	0
Hugo	6	0	1	1
Lake Elmo	3	0	17	12
Lakeland	0	0	0	1
Lakeland Shores	0	0	0	0
Lake St. Croix Beach	0	0	1	1
Landfall	0	16	14	1
Lincoln Twp.[1]	0	28	5	1
Mahtomedi	1	103	3	5
Marine on St. Croix	0	0	0	0
May Twp.	2	0	2	0
Newport	1	65	13	28
New Scandia Twp.	0	0	1	2
Oakdale	1	181	2	24
Oak Park Heights	0	0	0	2
Oneka Twp.[2]	1	24	1	4
Pine Springs	0	-	0	0
Saint Mary's Point	1	0	0	0
Saint Paul Park	15	48	11	14
Stillwater	1	22	12	19
Stillwater Twp.	2	0	4	2
West Lakeland Twp.	0	0	5	0
White Bear Lake (Pt.)	0	-	0	0
Willernie	0	0	0	0
Woodbury	13	63	8	31
County Total	189	850	198	211

[1] Annexed by Mahtomedi, 1972.
[2] Annexed by Hugo, 1972.

COUNTY SUMMARY

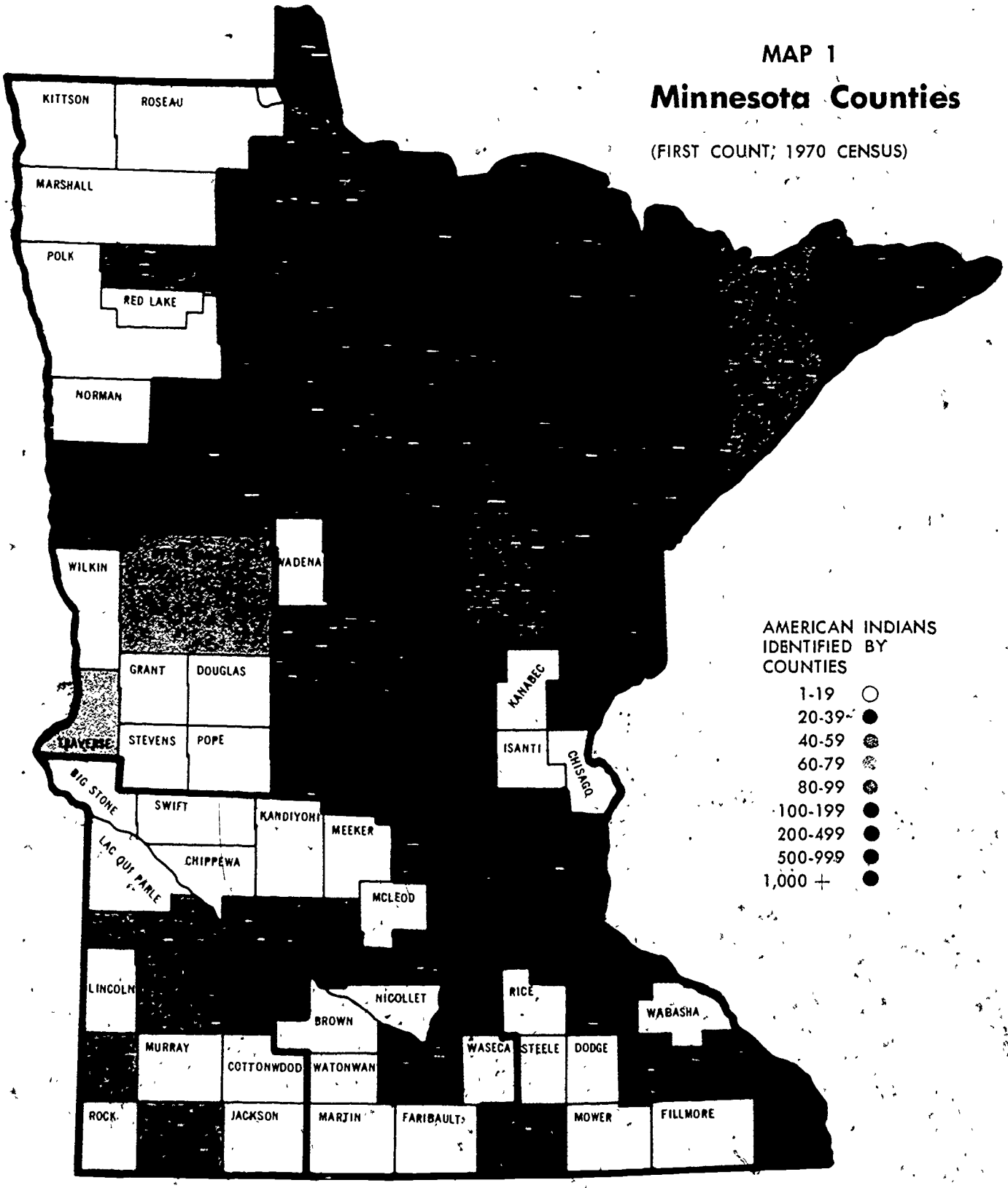
	Black	Spanish Speaking	American Indian	Other
Anoka	178	644	509	449
Carver	7	0	25	36
Dakota	182	1,162	277	311
Hennepin	20,044	6,595	6,722	4,806
Ramsey	11,525	7,433	2,146	2,130
Scott	15	199	81	25
Washington	189	850	198	211
Metropolitan Area	32,140	16,883	9,958	7,968

The categories of minority groups used . . . are basically those used by the U.S. Census Bureau. "Black" includes those persons who indicated their race as Negro or Black in the 1970 Census. "Spanish Speaking" includes those who reported Spanish as their mother tongue, as well as persons in families where the head or wife reported Spanish as his or her mother tongue. "American Indian" includes those who indicated their race as American Indian or reported an Indian tribe. "Other Minority" encompasses those who indicated their race as Japanese, Chinese, Filipino, Hawaiian, Korean, or other race not included in the categories already mentioned.

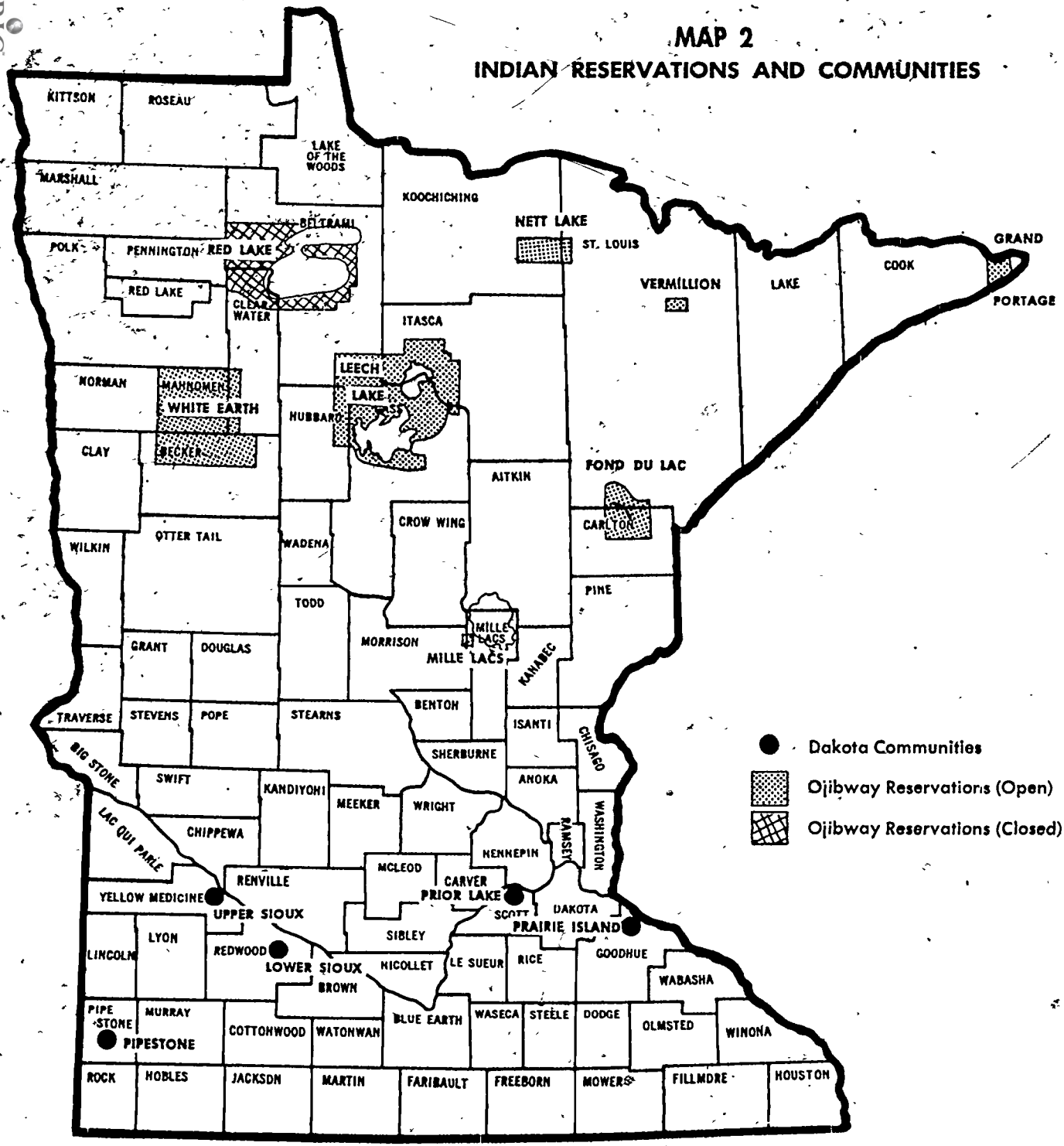
Data on Black, American Indian, and "Other" minority persons came from the 1970 Census First Count. Data on Spanish Speaking persons was drawn from the Fourth Count and is based on a 15 per cent sample survey by the Census.

Minnesota Maps Showing Minority Population Distribution

As an illustration of the possibilities of generalizing from data, the following maps are provided. They furnish information about the population and geographic distribution of each of four minority groups in the state. They may be used for student interpretation and generalizations of various kinds. The figures on three of the five maps are from the first count of the 1970 United States census, the most recent figures available at the time of publication of this guide. Even though these figures are not completely up to date, they can be useful as a basis for student practice in hypothesizing. Following the maps and tables is a sample analysis of the data.


MAP 1
Minnesota Counties
(FIRST COUNT; 1970 CENSUS)
KITTSON
ROSEAU
MARSHALL
POLK
RED LAKE
NORMAN
WILKIN
WADENA
GRANT
DOUGLAS
TRAVERSE
STEVENS
POPE
BIG STONE
SWIFT
KANDIYOHI
MEEKER
LAC QUI PARLE
CHIPPEWA
MCLEOD
KANABEC
ISANTI
CHISAGO
LINCOLN
NICOLLET
RICE
WABASHA
BROWN
MURRAY
COTTONWOOD
WATONWAN
WASECA
STEELE
DODGE
ROCK
JACKSON
MARTIN
FARIBAULT
MOWER
FILLMORE
AMERICAN INDIANS IDENTIFIED BY COUNTIES
1-19
20-39
40-59
60-79
80-99
100-199
200-499
500-999
1,000 +

MAP 2
INDIAN RESERVATIONS AND COMMUNITIES



Tables from the United States Census

1970 CENSUS DATA FOR MINNESOTA (FIRST COUNT)
BLACK AND OTHER RACES
(EXCLUDING WHITES) BY AGE

	Black-Male	Black-Female
Under 5	2,219	2,108
5-14	4,237	4,162
15-24	3,437	3,394
25-34	2,411	2,263
35-44	1,868	1,790
45-54	1,527	1,438
55-64	997	986
65+	945	1,086
TOTAL	17,641	17,227
	Other-Male	**Other-Female**
Under 5	2,292	2,286
5-14	4,536	4,407
15-24	3,063	3,516
25-34	2,448	2,678
35-44	1,603	1,675
45-54	1,127	1,165
55-64	845	758
65+	838	828
TOTAL	16,752	17,313

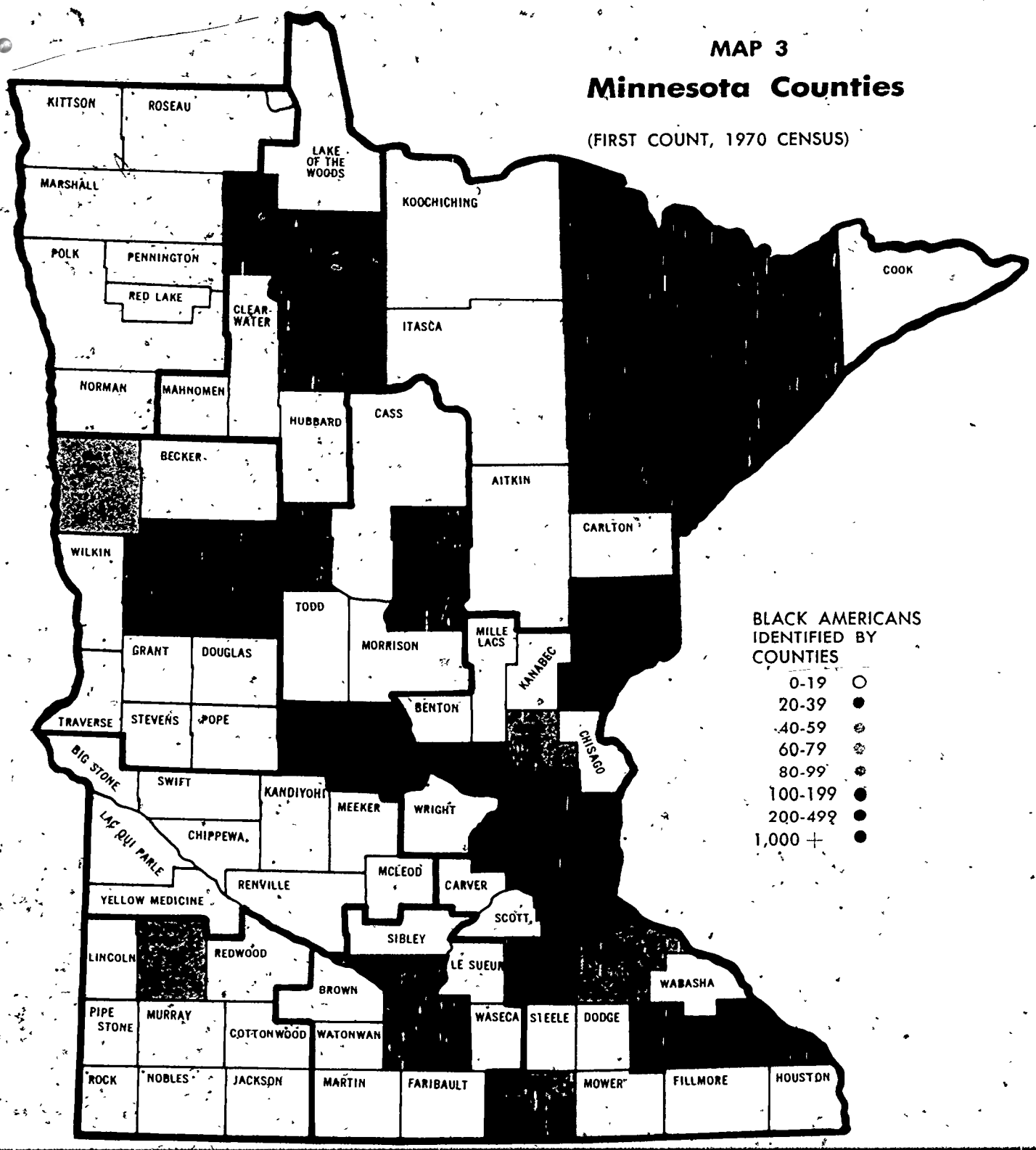
COUNT OF ALL PERSONS
IN MINNESOTA

White	3,736,038
Black	34,868
Indian	23,128
Specified (Asian)	7,605

MAP 3

Minnesota Counties

(FIRST COUNT, 1970 CENSUS)



BREAKDOWN OF MINNESOTA'S SPANISH SPEAKING POPULATION

According to the Minnesota 1970 Census[1] the Latino-heritage personnel[2] makes up the largest non-Anglo ethnic minority in Minnesota: 37,256 persons. The following chart records them with the other Minnesota non-Anglo ethnic minorities. These are *resident* population figures and do not take into account migrancy.

Minnesota's Non-Anglo Ethnic Minority Resident Population
(1970 Census)

Latino-Heritage Personnel[2]	37,256
Black Population	34,868
American Indians	23,128[1]
Asian American (and other)	6,835
TOTAL	102,087

Of the 37,256 Latino-heritage persons in Minnesota, over 17,000 of them live in the 7-county metropolitan center. Of this number, the majority of them are Mexican Americans. Of the 34,868 Blacks, 32,000 of them also live in this same metro area. The American Indians live throughout the state, metro centers, small towns, and the reservations. Virtually all of the 6,835 Asian Americans (3,693 Japanese, 1,992 Chinese, 1,300 Filipinos, 700 Koreans, 150 "Other") live in the metropolitan area.

If you add the 17,000 Mexican American migrants that enter Minnesota every year to this peak level in July the total number of Latino-heritage persons increases from 37,256 to 54,256. Thus the total number of Minnesota's non-Anglo ethnic minority population, *when migrancy is included,* could be as follows:

Total of all of Minnesota's resident non-Anglo ethnic minority population		102,087
Latino-heritage personnel		
Resident	37,256	
Migrant	17,000	17,000
	54,256	
Total of Minnesota's Resident & Non-Resident, Non-Anglo Ethnic Minority Population		119,087

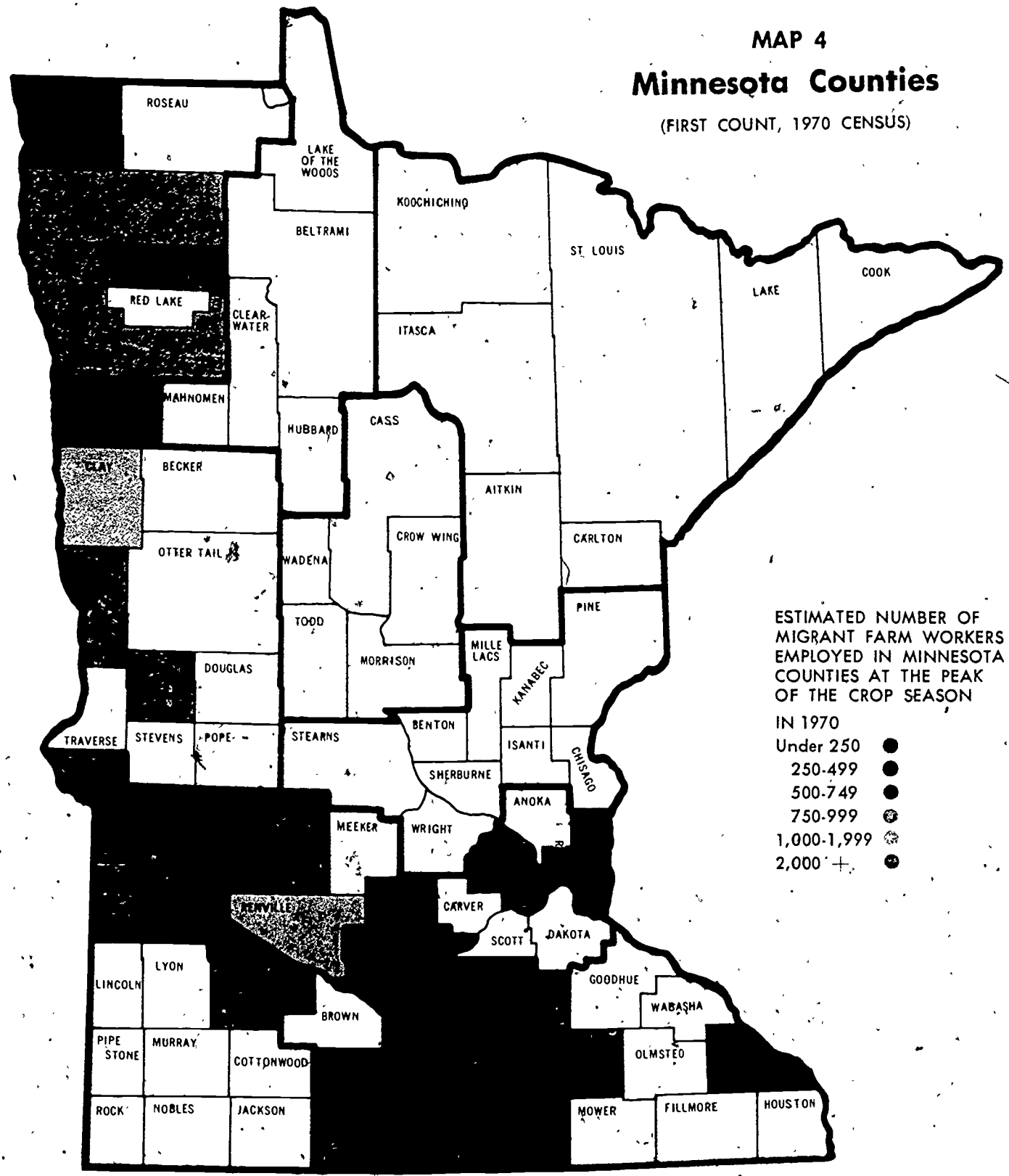
[1]It is possible that these figures are highly in error for many reasons. For example, in the case of the American Indians a number of their agencies show up to double the Census figures.

[2]Persons whose heritage originates from Spain, Portugal, Mexico, Central America, the Caribbean, and South America.

MAP 4

Minnesota Counties

(FIRST COUNT, 1970 CENSUS)



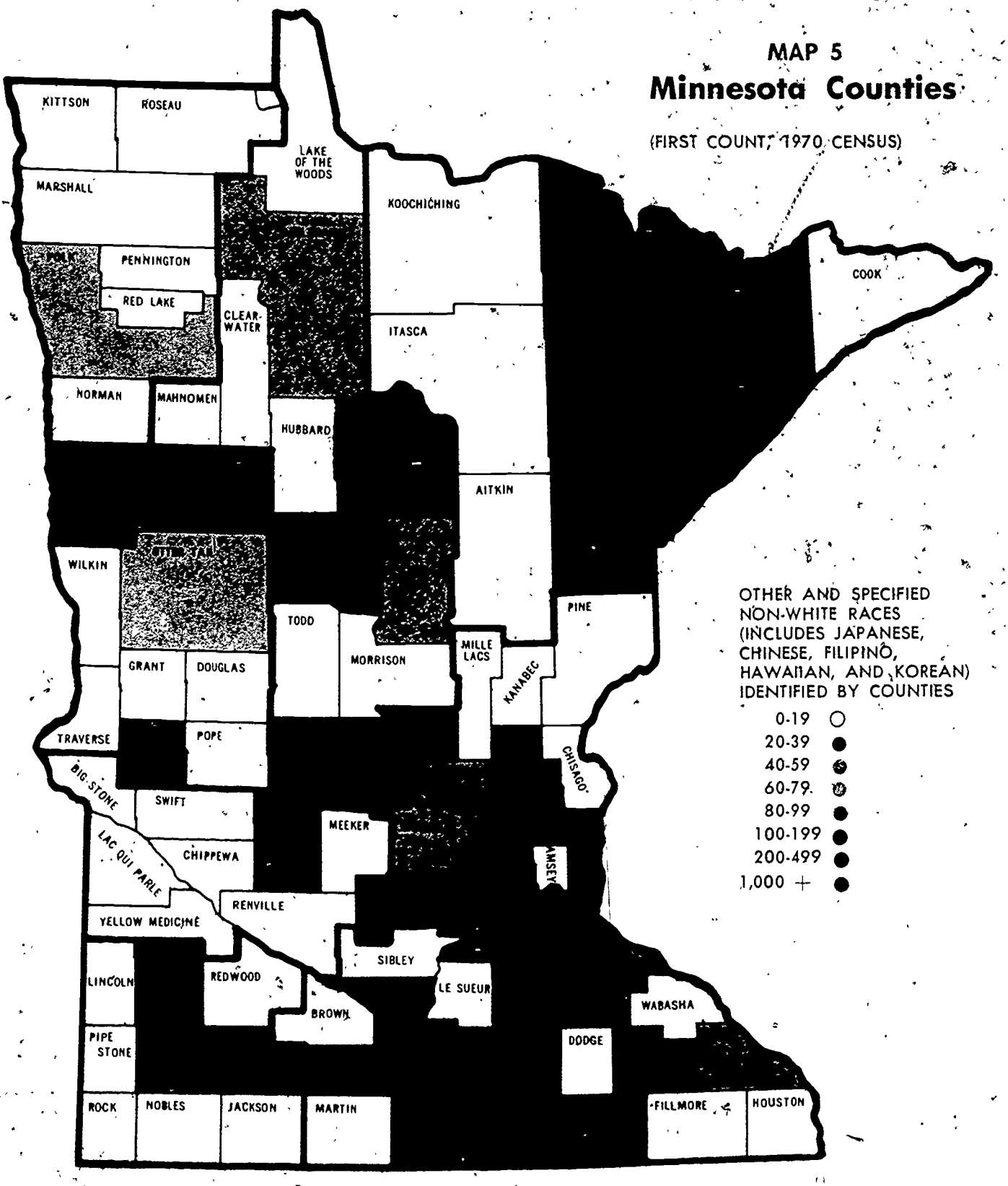
ESTIMATED NUMBER OF MIGRANT FARM WORKERS EMPLOYED IN MINNESOTA COUNTIES AT THE PEAK OF THE CROP SEASON IN 1970

- Under 250
- 250-499
- 500-749
- 750-999
- 1,000-1,999
- 2,000 +

From the article "Minnesotans of Mexican Heritage" in the *Gopher Historian*, Fall 1971.

BLACK AND OTHER RACES (EXCLUDING WHITE) BY AGE

	Black	Other
Under 5	4,327	4,578
5-14	8,399	8,943
15-24	6,831	6,579
25-34	4,674	5,126
35-44	3,658	3,278
45-54	2,965	2,292
55-64	1,983	1,603
65+	2,031	1,666
TOTAL	34,868	34,065


MAP 5
Minnesota Counties
(FIRST COUNT, 1970 CENSUS)
KITTSON
ROSEAU
LAKE OF THE WOODS
MARSHALL
KOOCHICHING
PENNINGTON
RED LAKE
CLEAR-WATER
ITASCA
COOK
NORMAN
MAHNOMEN
HUBBARD
AITKIN
WILKIN
TODD
MORRISON
MILLE LACS
KANABEC
PINE
GRANT
DOUGLAS
TRAVERSE
POPE
CHISAGO
BIG STONE
SWIFT
MEEKER
LAC QUI PARLE
CHIPPEWA
RAMSEY
RENVILLE
YELLOW MEDICINE
SIBLEY
LINCOLN
REDWOOD
LE SUEUR
WABASHA
BROWN
PIPE STONE
DODGE
ROCK
NOBLES
JACKSON
MARTIN
FILLMORE
HOUSTON
OTHER AND SPECIFIED NON-WHITE RACES (INCLUDES JAPANESE, CHINESE, FILIPINO, HAWAIIAN, AND KOREAN) IDENTIFIED BY COUNTIES
0-19
20-39
40-59
60-79
80-99
100-199
200-499
1,000 +

Sample Analysis of Demographic Data

MAP 1 This county map clearly shows the concentration of American Indian people in the urban areas and on the reservations. Students might attempt to account for these concentrations in terms of employment, housing, history, and educational opportunities.

MAP 2 This map may be useful in conjunction with Map 1 to generalize about the location of the American Indians in the northern and southern counties.

MAP 3 The map identifying Black Americans by counties shows that the area of greatest concentration is in the most urban counties: Hennepin, Ramsey, and St. Louis, with more than a thousand in each. Every county with more than sixty Black Americans is either in the Twin Cities Metropolitan area or contains a Minnesota city of substantial size: Rochester, in Olmsted; St. Cloud, in Stearns; Northfield and Faribault in Rice; St. Peter in Nicollet; Mankato in Blue Earth; and Moorhead in Clay. Activities similar to those suggested for Map 1 can be carried out.

MAP 4 The map of estimated numbers of migrant workers in 1970 is remarkable for its clear portrayal of migrant economics in the two great river valleys of Minnesota — the Red River of the North and the Minnesota. The heavy concentration of migrant workers, largely Mexican-American, in the Red River Valley are the result of the sugar beet industry. Polk County, with more than 2,000 migrant residents in 1970, is the site of two sugar beet processing plants, in East Grand Forks and Crookston. Clay County, with the second highest migrant population in the state, has a beet processing plant in Moorhead. The migrant workers in the Minnesota River Valley are in "Green Giant Country," living largely in those counties involved in large scale food processing activities.

MAP 5 The map showing the location of Other and Specified Non-White Races (essentially Asian) shows a pattern similar to that of the Black Americans with a heavy urban concentration. This census category is more difficult to analyze because of its indefinite ethnic definition.

Appendix C:

"The One Hundred Percent American"[1] by Ralph Linton

Despite the average American's pride in things American, some insidious foreign ideas have already wormed their way into his civilization.

Thus dawn finds the unsuspecting patriot garbed in pajamas, a garment of East Indian origin, and lying in a bed built on a pattern which originated in either Persia or Asia Minor. On waking he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom.

Here he must feel himself in the presence of a great American institution — until he remembers that glass was invented by the ancient Egyptians, the use of glazed tiles for floors and walls in the Near East, and porcelain in China. Even his bathtub and toilet are copies of Roman originals. The only purely American contribution is the steam radiator, against which our patriot very briefly places his posterior. In the bathroom the American shaves (a rite developed by the priests of ancient Egypt), washes with soap invented by the ancient Gauls, and dries himself on a Turkish towel.

Returning to the bedroom, the unconscious victim of un-American practices puts on garments whose form derives from the skin clothing of ancient nomads of the Asiatic steppes, and fastens them with buttons whose prototypes appeared in Europe at the close of the Stone Age. This costume, appropriate enough for outdoor exercise in a cold climate, is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate man in thrall. He puts on his feet stiff coverings made from hide prepared by a process invented in ancient Egypt. Lastly, he ties about his neck a strip of bright-colored cloth which is a vestigial survival of the shoulder shawls worn by 17th century. Croats. Then he gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Here his food and drink are placed before him in pottery vessels, the popular name for which — china — betrays their origin. His fork is a medieval Italian invention and his spoon a copy of a Roman original.

If our patriot adheres to the so-called American breakfast, his coffee (descendant of an Abyssinian plant) will be accompanied by an orange, domesticated in the Mediterranean region. He will follow this with a bowl of cereal made from grain domesticated in the Near East. Then he will go on to waffles, a Scandinavian invention, with plenty of butter, originally a Near Eastern cosmetic.

Breakfast over, he places on his head a molded piece of felt, invented by the nomads of Eastern Asia, and sprints for his train — the train, not the sprinting, being an English invention. If it looks like rain, he takes an umbrella, invented in India. At the station he pays for his newspaper with coins invented in ancient Lydia. Once on board the train he settles back to inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil.

Meanwhile our American reads the news of the day, imprinted in characters invented by the Ancient Semites by a process invented in Germany upon a material invented in China. As he scans the latest editorial pointing out the dire result to our institutions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is a one hundred percent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer).

k C:

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[1]From *The Study of Man*, Appleton, Century, N.Y., © 1936. Reprinted by permission of Mrs. Ralph Linton.

Appendix D:

Other Minnesota Inter and Intracultural Human Relations Curriculum Guides and Materials

GENERAL

The Family of Man — A Human Relations Handbook, Roseville Elementary Schools and Minnesota Federation of Teachers, 1970.

This handbook for human relations education was developed by the Roseville elementary teachers and includes suggestions for starting the year right — social studies and science units, minority heritage, suggestions for brotherhood week and other special days, bibliographies, and background articles for teachers only. The handbook was distributed statewide by the Minnesota Federation of Teachers.

AMERICAN INDIAN

American Indians, An Annotated Bibliography of Selected Library Resources, University of Minnesota, Library Services Institute for Minnesota Indians, directed by Will and Lee Antell, 1970. (Title II)

The most unique feature of the institute was its "Indian orientation" from the original planning stages through the securing of funding and project development. The project included a summer school learning program for 41 participants with Indian people as instructors. The bibliography establishes 16 guidelines for the selection of materials on the Indian and has used these guidelines in identifying the materials given. The bibliography includes library books K-12, books in the University of Minnesota's Kerlan Collection, pamphlets, periodicals, pictures, paintings, maps, films, filmstrips, slides, records, professional materials, Indian organizations and services, and out-of-print books.

Native American Culture Resource Unit (High School Level), prepared and assembled for St. Paul Public Schools. Introduction by Henry Greencrow, 1972.

This anthology was put together under the supervision of Henry Greencrow who is a Winnebago.

All of the material is written by American Indians. It is interesting to read the opinions and viewpoints from this side rather than the white side. The other book is *Social Science Resource Unit* by David Beaulieu, Ojibwa, Director of the Department of Minority Studies, Moorhead State College. This history is divided into:

1. Colonial antecedents, 1492-1774.
2. Formative years, 1775-1799.
3. Years of attrition, 1800-1899.
4. Time of reassessment, 1900-today.
5. Three sections on land policies.

Henry Greencrow also has a booklet called "Henry Greencrow Visits the Schools." It is a personal commentary on many relevant subjects such as stereotyping, Indian values, and understanding. St. Paul Curriculum Department, St. Paul Public Schools—Publication 414, January, 1973. Also, *People of the Dawn: Literature by American Indians,* selections from various books by American Indian authors.

Native American Curriculum Units (Grades 1-6), University of Minnesota, Training Center for Community Programs, June, 1970.

These curriculum units were prepared by individual teachers who had taken a University course on Indian education. These were not presented as expert works on Indians; rather, they are examples of what a teacher could put

together. Quite understandably, since the references used were already existing materials, most of it produced by non-Indians, there is not the feeling of authenticity so strongly demanded by Indian people today.

The problem with this series is in the oversights.

The Chippewa Indians of Minnesota: A Teacher's Guide to an Indian Culture Kit for Upper Elementary Schools by David L. Peterson, 1969.

This is a very good and concise history of the Minnesota Chippewa. Peterson's project was aided and advised by the Duluth Indian Action Council and many other groups. The Indian input is obvious throughout. Besides the history, there is also a well-written section on culture and life style.

The Ojibwe: A History Resource Unit (High School), 1973.

Produced by the Ojibwe Curriculum Committee, American Indian Studies Department, University of Minnesota, and The Education and Services Division of the Minnesota Historical Society. Copyright 1973 by Minnesota Historical Society specifically designed for Minnesota history and American history classes.

A. Eight filmstrips:
   1. "Life Through the Seasons"
   2. "Legends and Songs of the People"
   3. "To Be One of the People"
   4. "Adawagan — Fur Trade: A Meeting of the Ojibwa and the White Man"
   5. "The Story of a Treaty: 1837"
   6. "The Battle of Sugar Point"
   7. "The Melting Pot Myth"
   8. "The Anishinabe: 1930-1970"

B. Elementary and Secondary Booklet on the Ojibwe People.

C. Biography Banners. Poster size pictures of outstanding Ojibwa men and women.

D. Herb Chart.

E. Treaty of 1837 — copy.

F. Teachers Guide and Bibliography

To order: Minnesota Historical Society
Order Department
1500 Mississippi Street
St. Paul, Minn. 55101

Untitled Curriculum Project o
History and Culture.

Age Level: Kindergart
Developed by: The De
Indian Studies, University
Upper Midwest American
Estimated project comp
Contact: Rosemary C
State Depart
Indian Div
Education D
Capitol Squa
St. Paul, Min

Included in unit:
1. 6 short slide units o
2. Coloring book of Oj
3. Craft projects.
4. 6 illustrated stories
contemporary and e
5. Bibliography and T
6. Booklets on animals
7. And others.

BLACK AMERICAN

Curriculum Guide — The Study
Workshop, (Title III Project), H
1969.

Teacher's guide provides K
social studies and English.
of cultural pluralism, inter
and Afro-American history
behavior, and needs. Africa
African and Afro-America
resources, prejudice, and d
basic secondary studies.

Humanizing Education for Distr
Public Schools, (Title III Projec

Part I "Minority History, N
Guide is designed to integr
(primarily Black history b
American Indian) into the
American history course a
in twelfth grade modern pr
units.

together. Quite understandably, since the references used were already existing materials, most of it produced by non-Indians, there is not the feeling of authenticity so strongly demanded by Indian people today.
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A. Eight filmstrips:
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   6. "The Battle of Sugar Point"
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B. Elementary and Secondary Booklet on the Ojibwe People.
C. Biography Banners. Poster size pictures of outstanding Ojibwa men and women.
D. Herb Chart.
E. Treaty of 1837 — copy.
F. Teachers Guide and Bibliography

To order: Minnesota Historical Society
Order Department
1500 Mississippi Street
St. Paul, Minn. 55101

Untitled Curriculum Project on Minnesota Indian History and Culture.

Age Level: Kindergarten-Third Grade
Developed by: The Department of American Indian Studies, University of Minnesota and Upper Midwest American Indian Center.
Estimated project completion: Jan. 1, 1975
Contact: Rosemary Christianson
State Department of Education,
Indian Division
Education Division
Capitol Square Building
St. Paul, Minnesota 55101

Included in unit:
1. 6 short slide units on culture.
2. Coloring book of Ojibwe design.
3. Craft projects.
4. 6 illustrated stories covering both contemporary and early history.
5. Bibliography and Teachers Guide
6. Booklets on animals and plants.
7. And others.

BLACK AMERICAN

Curriculum Guide — The Study of Minorities, Minorities Workshop, (Title III Project), Rochester, Minnesota, 1969.

Teacher's guide provides K-12 mini-units for use in social studies and English. Primary units focus on cultural pluralism, intermediate units on African and Afro-American history, human dignity, behavior, and needs. African myths and tales, African and Afro-American history, human resources, prejudice, and discrimination provide the basic secondary studies.

Humanizing Education for District 621, Mounds View Public Schools, (Title III Project), 1969.

Part I "Minority History, Minority Problems" — Guide is designed to integrate minority history (primarily Black history but some attention to the American Indian) into the senior high school American history course and to improve instruction in twelfth grade modern problems minorities units.

Part II "Negro Literature, Humanities, Communications" — Guide provides a basis for three senior high school courses — Afro-American Literature, Humanities, and Communication. Each course is organized thematically as follows:

Afro-American Literature — In Bondage, Invisibility, Ghetto, The Family, The Comedy of Misery, Black and White

Humanities — Order and Chaos, Escape and Confrontation, Love and Hate, Identity and Carbon Copy, Affluence and Poverty, Interrelatedness and Man as an Island

Communication — Decision Making, Practical Communications, Careers, Seeking Values, Consumer and His World, Humor, Wheels, Mass Media, Trade Fair

Afro-American History and Culture, St. Paul Public Schools Minority History Writing Team, Dr. Norma Jean Anderson, Consultant, 1968.

Teacher's guide provides an annotated bibliography and suggestions for better use of traditional instructional materials in the typical grades 7-12 social studies program. A brief K-6 bibliography is included.

The Negro in American Culture, Minneapolis Public Schools, 1965.

This curriculum supplement to the basic Minneapolis program by the Hay School Human Relations Committee is a program of the Youth Development Project of the Community Health and Welfare Council of Hennepin County, a program supported by a grant from the President's Committee on Juvenile Delinquency and Youth Crime. The supplement was designed for use in the direct teaching of the Negro's full role in the American heritage. It is basically a bibliography which identifies books useful in integrating Black studies into the elementary program, especially as related to the intermediate social studies program but also including books on science, health, literature, education, holidays and biography.

Appendix E:

An Appraisal of National Social Studies Projects As They Relate to Human Relations Education

In a special issue of *Social Education* (November, 1972), the journal of the National Council for the Social Studies, the major social studies projects of national importance were analyzed. Analysis includes intracultural and intercultural components and identifies those programs with a cultural, racial, and ethnic focus as identified below. Additional projects are identified in the article as having components present with teacher modification.

Project: *Anthropology Curriculum Study Project*
Title: *Patterns in Human History*
Sponsors: American Anthropological Association and the National Science Foundation
Director: Malcomb Collier
Publisher: The Macmillan Company, 866 Third Avenue, New York, NY 10022
Materials: Four Multimedia kits: *Studying Societies, Origins of Humanness, The Emergence of Complex Societies,* grades 9 and 10
Human Relations Implications: Basic rationale is that a better understanding of human behavior should be the common property of all people. The project proposes that students need some demonstration of the selective "seeing" induced by life in an industrial society and need some sense of the very human proneness to judge difference as inferiority. It requires a conscious effort of objective analysis to accept nonindustrial peoples as fully human. This is a basic problem to which the project addresses itself at the outset.

Project: *Materials and Activities for Teachers and Children*
Title: *MATCH Units*
Sponsor: Boston Children's Museum and the U. S. Office of Education
Publisher: American Science and Engineering, Inc., 20 Overland Street, Boston, Massachusetts 02215
Materials: *The City* (Grades 1-5), *The Japanese Family* (Grades 4-6)
Human Relations Implications: Students use inquiry to gain insight into intracultural values in the city and the cultural values of the Japanese people.

Project: *University of California at Berkeley*
Title: *Asian Studies Inquiry Program*
Sponsor: U. S. Office of Education
Publisher: Field Educational Publications, Inc., 2400 Hanover Street, Palo Alto, California 94304
Materials: Three clusters of five units each for an intercultural program on Asia: *Asian Thought, Changing Patterns of Asian Life, Traditional Patterns of Asian Life,* Grades 8-10
Human Relations Implications: Valuable resource for Asian studies intercultural programs. One reviewer states that this program is the very epitome of real world emphasis. It avoids the romanticized stereotypes of the inscrutable Eastern mystic on the one hand, and the post-Communism bias of Western democracies on the other. What it does do is provide readings from several perspectives allowing the student to investigate the issues and problems that are raised.

Project: *University of California at Berkeley*
Title: *World Studies Inquiry Series*
Director: Robin J. McKeown

Publisher: Field Educational Publications, Inc., 2400 Hanover Street, Palo Alto, California
Materials: Three paperback books with teacher's guides: *Asia, Africa,* and *Latin America,* Grades 7-12 with fifth grade reading level.
Human Relations Implications: These high interest, easily read materials evoke emotional responses and will be very useful in intercultural programs. Themes include traditional and changing patterns of culture, people and thought, problems and promises.

Project: *University of California at Los Angeles*
Title: *Civic Education Project*
Sponsors: Committee on Civic Education, Danforth Foundation, Ford Foundation, National Defense Education Act
Directors: Charles N. Quigley, Richard P. Longaker
Publisher: Ginn and Company, 191 Spring Street, Lexington, Massachusetts 02173
Materials: Three paperback books with teacher's guides: *Your Rights and Responsibilities as an American Citizen,* Grades 7-9, *Conflict, Politics and Freedom,* Grades 7-11, *Voices for Justice,* Grades 9-12.
Human Relations Implications: These political science materials deal with controversial issues, emphasize values in a democratic society, political conflict, issues and decision making.

Project: *Carnegie-Mellon University*
Title: *Slow Learner Project*
Sponsors: Social Studies Curriculum Center of Carnegie-Mellon University, U. S. Office of Education
Director: Edwin Fenton
Publisher: Holt, Rinehart and Winston, Inc., 383 Madison Avenue, New York, NY 10017
Materials: *The Americans: A History of the United States* and *Living in Urban America.* Included are a teacher's guide, student text, workbook, test booklet, and audio visual kit, grades 7-9.
Human Relations Implications: The history units are interspersed with contemporary situations which shed light on recurring historical problems. The urban life units use a multidisciplinary approach to introduce concepts which investigate specific aspects of urban society. Materials encourage students to identify, clarify, and develop personal attitudes toward urban problems.

Project: *Education Developme*
Title: *Man: A Course of Study*
Sponsors: Education Develop
Curriculum Development A
Director: Jerome Bruner
Publisher: Curriculum Develo
Connecticut Avenue N.W., S
D.C. 20036
Materials: 22 student booklets,
23 maps, posters and photom
cards, animal studies, observ
worksheets. Seven booklets
use. (Twenty-seven films ar
Human Relations Implications:
anthropology but the scope
humanistic. Study of the Ne
highlights the humanizing fo
Methodology is based on co
Discussions, simulations, rol
independent investigations a
the materials provides an al
of implementation schemes.

Project: *University of Georgia*
Title: *Anthropology Curriculu*
Sponsors: U. S. Office of Educa
Directors: Marion J. Rice, Wi
Publishers: Anthropology Cur
of Georgia, 107 Dudley Hall,
Materials: A variety of student
currently available on the fo
physical, cultural, archaeolog
Human Relations Implications:
prejudice may be most direct
relations programs. This unit
race from a scientific and soc
on current anthropological re
students acquire information
is on cognitive learning rathe
valuing.

Project: *Harvard University*
Title: *Harvard Social Studies P*
Sponsors: Harvard's School-Un
Research and Development,
Directors: Donald W. Oliver, J
Fred M. Newman

Publisher: Field Educational Publications, Inc., 2400 Hanover Street, Palo Alto, California
Materials: Three paperback books with teacher's guides: *Asia, Africa,* and *Latin America,* Grades 7-12 with fifth grade reading level.
Human Relations Implications: These high interest, easily read materials evoke emotional responses and will be very useful in intercultural programs. Themes include traditional and changing patterns of culture, people and thought, problems and promises.

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Project: *Education Development Center, Inc.*
Title: *Man: A Course of Study*
Sponsors: Education Development Center, Inc., and Curriculum Development Associates
Director: Jerome Bruner
Publisher: Curriculum Development Associates, Inc., 1211 Connecticut Avenue N.W., Suite 414, Washington, D.C. 20036
Materials: 22 student booklets, two records, six filmstrips, 23 maps, posters and photomurals, three games, Eskimo cards, animal studies, observation projects, and worksheets. Seven booklets are for teacher use. (Twenty-seven films are available separately.)
Human Relations Implications: Core discipline is anthropology but the scope ranges from biological to humanistic. Study of the Netsilik Eskimo highlights the humanizing forces that have shaped man. Methodology is based on comparison and contrast. Discussions, simulations, role-playing, and independent investigations are used. The richness of the materials provides an almost limitless variety of implementation schemes.

Project: *University of Georgia*
Title: *Anthropology Curriculum Project*
Sponsors: U. S. Office of Education
Directors: Marion J. Rice, Wilfrid C. Bailey
Publishers: Anthropology Curriculum Project, University of Georgia, 107 Dudley Hall, Athens, Georgia 30601
Materials: A variety of student and teacher materials are currently available on the four areas of study: physical, cultural, archaeological, and linguistic.
Human Relations Implications: Unit on race, caste, and prejudice may be most directly related to human relations programs. This unit examines the concept of race from a scientific and social perspective, based on current anthropological research. Primarily, students acquire information deductively and emphasis is on cognitive learning rather than values and valuing.

Project: *Harvard University*
Title: *Harvard Social Studies Project*
Sponsors: Harvard's School-University Program for Research and Development, U. S. Office of Education
Directors: Donald W. Oliver, James P. Shaver, Fred M. Newman

Publisher: American Education Publications, Education Center, Columbus, Ohio 43216
Materials: Book entitled *Teaching Public Issues in the High School*, a guide to the program entitled *Cases and Controversy*, and 28 unit books.
Human Relations Implications: Content aims at the development of a process of conflict analysis and concepts emphasize civil rights issues including rule of law, equal protection under law, consent, due process, human dignity, and others. Unit titles include "Race and Education" and "Status."

Project: *High School Geography Project*
Title: *Geography in an Urban Age*
Sponsors: Association of American Geographers, National Council for Geographic Education, Ford Foundation, National Science Foundation
Directors: William Pattison, Nicholas Helburn
Publisher: The Macmillan Company, School Division, 866 Third Avenue, New York, NY 10022
Materials: Six units containing teacher's guides, student resources and other media such as maps, transparencies, filmstrips, records, data sheets, and simulations.
Human Relations Implications: Urban focus and concern for process in which the student assumes the role of an urban planner concerned with land use patterns, urban decay, and city shape and structure. The open-ended nature of the program offers opportunities for human relations values to play an important role.

Project: *Indiana University High School Curriculum Center in Government*
Title: *American Political Behavior*
Sponsors: Department of Political Science and School of Education at Indiana University, U. S. Office of Education
Directors: Howard Mehlinger, John J. Patrick
Publisher: Ginn and Company, 191 Spring Street, Lexington, Massachusetts 02173
Materials: Hardcover text or two paperbound texts, a teacher's guide, tests, transparencies, worksheets, simulations, games.
Human Relations Implications: Units are concerned with controversial issues and political processes and build upon knowledge, beliefs, and values which students already have. Central concepts include socio-economic status, role, culture, and socialization, and the political process is concerned with informal as well as formal political structure.

Project: *Law in American Society Foundation*
Title: *Justice in Urban America*
Sponsors: Law in American Society Foundation and the Chicago Board of Education, U.S. Office of Education
Director: Robert H. Ratcliffe
Publisher: Houghton Mifflin Company, 110 Tremont Street, Boston, Massachusetts 02107
Materials: Six booklets on law and the city, crime and justice, law and the consumer, poverty and welfare, landlord and tenant, and youth and the law, grades 8-12
Human Relations Implications: Presents law as the primary tool for urban citizens who want to deal effectively with their alienating environment. The built-in inquiry approach centers on most of the controversial themes which have been critical to America in recent years: crime, youth, alienation, poverty, welfare, consumerism, and housing.

Project: *University of Minnesota*
Title: *Project Social Studies*
Sponsors: Project Social Studies Curriculum Center
Director: Edith West
Publisher: Materials grades 1-4 available from Selective Educational Equipment, Inc., 3 Bridge Street, Newton, Massachusetts, and materials for grades 5-12 from Green Printing Company, 631 8th Avenue North, Minneapolis, Minnesota 55411
Materials: *Family of Man* multi-media kits on the Hopi, Japanese, Ashanti, and Jewish kibbutz families; printed materials contain student readings, teacher's guides, and several units for each grade.
Human Relations Implications: Core concept of the program is culture with inquiry the dominant teaching strategy and great emphasis upon concept formation, categorization, and generalization. Primary units introduce families from around the world and build understanding of cultural similarities.

Project: *San Jose State College*
Title: *Economics in Society*
Sponsors: U. S. Office of Education, Bureau of Research

and Developmental Economic Education Project of the Joint Council on Economic Education.
Directors: Suzanne Wiggins Helburn, John G. Sperling
Publisher: Addison-Wesley Publishing Company, 2725 Sand Hill Road, Menlo Park, California 94025
Materials: Six paperback units for senior high school and junior college
Human Relations Implications: Materials strengthen such values as faith in the basic dignity of man, in democratic political institutions through a focus on cognitive processes—rational discourse and scientific method rather than advocating substantive values — democracy, free enterprise, or patriotism.

Project: *Sociological Resources for the Social Studies*
Title: *Inquiries in Sociology, Episodes in Social Inquiry, Readings in Sociology*
Sponsors: American Sociological Association, National Science Foundation
Directors: Robert A. Feldmesser, Robert C. Angell
Publishers: Allyn and Bacon, Inc., Rockleigh, New Jersey 07647
Materials: Three sets of material for grades 10-12: a one semester introduction to sociology, a series of 23 paperback units on current topics, and a series of seven paperbound books of readings.
Human Relations Implications: Culture, values, stereotypes, discrimination, and racism are among concepts included for study through the method of scientific inquiry.

Project: *Tufts University Lincoln Filene Center for Citizenship and Public Affairs*
Title: *Intergroup Relations Curriculum, High School Social Studies Program*
Sponsor: U. S. Office of Education
Director: John S. Gibson
Publisher: Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, Medford, Massachusetts 02155
Materials: *Intergroup Relations Curriculum: A Program for Elementary Education.* Volumes I and II contain teacher background information, teaching methods, learning activities, units, and bibliographies. Additional materials include an *Intergroup Relations Photographic Collection* and an *Intergroup Relations Seminar Manual.* The *High School Social Studies Program* cont
teacher's guides.
Human Relations Implications: concerns are human behavio
groups, and cultures differ. I
prejudice, racial relations, a
program uses an inductive m
encourages teacher involvem
domination.

Project: *Utah State University*
Title: *Analysis of Public Issues*
Sponsors: U. S. Office of Educa
Directors: James P. Shaver, A.
Publisher: Houghton Mifflin Co
Street, Boston, Massachusett
Materials: 32 "bundles" make u
"interludes" each containing
studies; and a student text, *D*
Democracy. Bundles contain
for discussion, audio tapes, fil
transparencies. Grades 10-12
Human Relations Implications: to think reflectively about ba
society. The material assume
basically ethical issues.

and Developmental Economic Education Project of the Joint Council on Economic Education.
Directors: Suzanne Wiggins Helburn, John G. Sperling
Publisher: Addison-Wesley Publishing Company, 2725 Sand Hill Road, Menlo Park, California 94025
Materials: Six paperback units for senior high school and junior college
Human Relations Implications: Materials strengthen such values as faith in the basic dignity of man, in democratic political institutions through a focus on cognitive processes—rational discourse and scientific method rather than advocating substantive values — democracy, free enterprise, or patriotism.

Project: *Sociological Resources for the Social Studies*
Title: *Inquiries in Sociology, Episodes in Social Inquiry, Readings in Sociology*
Sponsors: American Sociological Association, National Science Foundation
Directors: Robert A. Feldmesser, Robert C. Angell
Publishers: Allyn and Bacon, Inc., Rockleigh, New Jersey 07647
Materials: Three sets of material for grades 10-12: a one semester introduction to sociology, a series of 23 paperback units on current topics, and a series of seven paperbound books of readings.
Human Relations Implications: Culture, values, stereotypes, discrimination, and racism are among concepts included for study through the method of scientific inquiry.

Project: *Tufts University Lincoln Filene Center for Citizenship and Public Affairs*
Title: *Intergroup Relations Curriculum, High School Social Studies Program*
Sponsor: U. S. Office of Education
Director: John S. Gibson
Publisher: Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, Medford, Massachusetts 02155
Materials: *Intergroup Relations Curriculum: A Program for Elementary Education.* Volumes I and II contain teacher background information, teaching methods, learning activities, units, and bibliographies. Additional materials include an *Intergroup Relations Photographic Collection* and an *Intergroup Relations Seminar Manual.* The *High School Social Studies Program* contains 38 case studies with teacher's guides.
Human Relations Implications: The elementary program's concerns are human behavior and why individuals, groups, and cultures differ. Discrimination, prejudice, racial relations, and poverty are treated. The program uses an inductive methodology and encourages teacher involvement rather than teacher domination.

Project: *Utah State University Social Studies Project*
Title: *Analysis of Public Issues*
Sponsors: U. S. Office of Education
Directors: James P. Shaver, A. Guy Larkins
Publisher: Houghton Mifflin Company, 110 Tremont Street, Boston, Massachusetts 02107
Materials: 32 "bundles" make up the basic program; 3 "interludes" each containing three or four brief case studies; and a student text, *Decision-Making in a Democracy.* Bundles contain case studies, suggestions for discussion, audio tapes, filmstrips, and transparencies. Grades 10-12.
Human Relations Implications: Designed to teach students to think reflectively about basic problems facing society. The material assumes that public issues are basically ethical issues.

Appendix F:

Periodicals for Intracultural Education

PERIODICALS ON THE AMERICAN INDIAN

Akwesasne Notes, Wesleyan University Indian Studies Program, Middletown, Connecticut. Subscription to *Akwesasne Notes*, Mohawk Nation via Rooseveltown, New York 136835 $5.00 High School

Tabloid newspaper published monthly covering all aspects of Indian affairs. Considered the single most important report of American Indian life.

The Amerindian; American Indian Review, 1263 West Pratt Boulevard, Chicago, Illinois 60623 $4.00 High School

This eight page news bulletin about all American Indians is published bimonthly. Contains numerous short critical reviews of books about Indians.

The Blue Cloud Quarterly, Blue Cloud Abbey, Marvin, South Dakota 57251 $1.00 Elementary, Junior High, High School

Well-illustrated little magazine which has covered such things as the songs of Buffy St. Marie, poems by Indian students, myths and legends of the plains Indians.

Indian Affairs, Association on American Indian Affairs, 432 Park Avenue South, New York 10016 Contributions $10.00 to $100.00 High School

Quarterly newsletter containing short articles of interest to Indians and Eskimos.

Indian Historian, American Indian Historical Society Inc., 1451 Masonic Avenue, San Francisco, California 94117 $6.00 quarterly High School

Official publication of the American Indian Historical Society. This is edited by American Indian scholars. In addition to history, covers anthropology, education, current events, psychology, and the arts. Also includes a poetry section, film reviews and illustrations. ("If the budget allows only one American Indian magazine, this should be it."—*Magazines for Libraries*, Bill Katz, Editor.)

Weewish Tree, A Magazine of Indian America for Young People, See *Indian Historian*, same address. $6.50 Elementary, Junior High

The first magazine for children about Indians. Published six times during the school year, the pocket sized magazine contains eight to ten articles, stories, and poems. Authentic and well-written material for both the Indian and non-Indian child.

Wloptoonakun; The Good Word, Bleb Press, Box 322, Times Square Station, New York 10036 $1.00 Biannually High School

A small mimeographed poetry magazine by American Indians and Eskimos which gives voice to a little understood group of modern Americans.

PERIODICALS ON BLACK AMERICANS

Aim, Aim Publications, P.O. Box 1915, Charlotte, North Carolina 28201 $3.00 Biannual

One of the few black little magazines intended to provide a forum for black people. About half the contributors are under thirty.

Afro-American Studies — an Interdisciplinary Journal, Gordon and Breach, Science Publishers Incorporated, 440 Park Avenue South, New York 10016 $41.00 Quarterly

This is a high price for a worthwhile journal but it should be in all libraries for black studies from high school up. Specifically for educators who are developing curricula in black studies. Contains scholarly articles on all aspects of the black, from humanities to politics.

Bibliographic Survey, The Negro in Print, Negro Bibliographic and Research Center, Incorporated, 117 R Street Northeast, Washington, D.C. 20002 $11.00, Five times a year Elementary, Junior High, Senior High

The best single source of information on books and periodicals concerned with the black. An essential book buying tool in any library.

Black Academy Review; Quarterly of the Black World, Black Academy Press Incorporated, 135 University Avenue, Buffalo, New York 14214 $7.00

Essays of high quality deal with literary, social, and political concerns of blacks everywhere. For high school students and teachers.

Black World (Formerly Negro Digest), Johnson Publishing Company, 1820 South Michigan Avenue, Chicago, Illinois 60616 $5.00 Monthly High School

A creatively edited periodical that has a place in all libraries, a periodical which reflects accurately and objectively the militant black attitude.

Crisis, NAACP, 1790 Broadway, New York 10019 $3.50 Monthly

A fifty to sixty page magazine featuring articles on all aspects of black culture, politics, history, and activities of the NAACP.

Ebony, Johnson Publishing Company, See *Black World* $5.00 monthly

Most widely circulated of all the black magazines. This is roughly comparable to the former magazine *Life*. Many photographs and honest insights into another culture for nonblack readers.

The Journal of Negro Education; a Quarterly Review of Problems Incident to the Education of Negroes, Howard University, Washington, D.C. 20001 $5.00 quarterly

Perhaps the best respected journal in this field. Essential for elementary and secondary libraries with black students.

PERIODICALS ON MEXICAN AMERICANS

Con Safos, Con Safos Incorporated, P.O. Box 30185, Los Angeles, California 90031 $2.50 Two or three times a year High School

Considered an excellent source for authentic insight into the barrios. Basically a literary magazine written and edited by Chicanos.

Entrelineas, P.O. Box 2566, Kansas City, Missouri 64142 $5.00 Monthly High School

Parallel English and Spanish monthly which presents

positive aspects of Mexican-Am
thought and enlightens those u
Mexican-American culture.

El Grito; A Journal of Contem
Thought, Quinto Sol Publica
Box 9275, Berkeley, Californ
$5.00 Quarterly

An illustrated pocket-size m
to acquaint readers with the ta
Mexican Americans in the Uni

La Luz, La Luz Publications, I
Street, Denver, Colorado 802

La Voz del Pueblo, Box 737, H
$3.50 Monthly General Audi

An important newspaper for
news coverage and an outlet fo
inclined within the Chicano mo

PERIODICALS ON ASIAN AMERICANS

Bridge Magazine, Basement W
Elizabeth Street, New York

Primarily for and by young
attempts to bridge Western and
Excellent book and magazine r
coverage of the Chinese.

East and West, The Chinese Am
Commercial Street, San Fran
Subscription $7.50 a year —

Getting Together, Wor Kuen, 8
Francisco, California 94108 $

A militant Chinese-American
young, American-born Chinese
World Movement.

Gidra; Monthly of the Asian-A
18046, Los Angeles, Californi

Should be in any library atte
segments of the United States p
tabloid concerned with uncove
Ameriasian, and presenting art
and present situation.

India Abroad, 1123 Broadway,
10010 $6.00 Twice monthly H

Focus on events in India, U.S
East Indian life and culture in

The best single source of information on books and periodicals concerned with the black. An essential book buying tool in any library.

Black Academy Review, Quarterly of the Black World, Black Academy Press Incorporated, 135 University Avenue, Buffalo, New York 14214 $7.00

Essays of high quality deal with literary, social, and political concerns of blacks everywhere. For high school students and teachers.

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PERIODICALS ON MEXICAN AMERICANS

Con Safos, Con Safos Incorporated, P.O. Box 30185, Los Angeles, California 90031 $2.50 Two or three times a year High School

Considered an excellent source for authentic insight into the barrios. Basically a literary magazine written and edited by Chicanos.

Entrelineas, P.O. Box 2566, Kansas City, Missouri 64142 $5.00 Monthly High School

Parallel English and Spanish monthly which presents positive aspects of Mexican-American life and thought and enlightens those unfamiliar with Mexican-American culture.

El Grito, A Journal of Contemporary Mexican-American Thought, Quinto Sol Publications Incorporated, P.O. Box 9275, Berkeley, California 94709 $5.00 Quarterly

An illustrated pocket-size magazine mostly in English to acquaint readers with the talents and problems of Mexican Americans in the United States.

La Luz, La Luz Publications, Inc., 360 South Monroe Street, Denver, Colorado 80209

La Voz del Pueblo, Box 737, Hayward, California 94543 $3.50 Monthly General Audience

An important newspaper for Chicano studies providing news coverage and an outlet for the intellectually inclined within the Chicano movement.

PERIODICALS ON ASIAN AMERICANS

Bridge Magazine, Basement Workshop Incorporated, 54 Elizabeth Street, New York 10013 $10.00 Bimonthly

Primarily for and by young people, the magazine attempts to bridge Western and Asian cultures. Excellent book and magazine reviews and universal coverage of the Chinese.

East and West, The Chinese American Journal, 75-8 Commercial Street, San Francisco, California 94108 Subscription $7.50 a year — published weekly.

Getting Together, Wor Kuen, 850 Kearny Street, San Francisco, California 94108 $5.00 Monthly

A militant Chinese-American tabloid representing young, American-born Chinese. Identified with the Third World Movement.

Gidra; Monthly of the Asian-American Community, Box 18046, Los Angeles, California 90018

Should be in any library attempting to represent all segments of the United States population. A monthly tabloid concerned with uncovering wrongs against the Ameriasian, and presenting articles on both their heritage and present situation.

India Abroad, 1123 Broadway, New York, New York 10010 $6.00 Twice monthly High School

Focus on events in India, U.S.-Indian relations, and East Indian life and culture in the United States.

Appendix G:

Books, Articles and Audio-Visual Resources for Intracultural Education

The books, articles and audio-visuals included in this bibliography were carefully selected by members of the Equal Educational Opportunities Section, the School Library Unit, Migrant Education in Title I, and the Indian Education Section. The intent is to provide basic and supplementary information for elementary and secondary staff. The bibliography is not intended to be exhaustive nor necessarily to list the most definitive works in the field. It has suggestions for a beginning collection that will contain representative, readily accessible, basic readings. It is especially assembled for staff, board, or committee members who wish to develop a sensitivity to, an awareness of, and knowledge about racism, self-concept, ethnic and religious groups, racial minorities, and evaluation of materials.

RACISM (Prejudice, Stereotyping, Discrimination)

Allport, Gordon. NATURE OF PREJUDICE. Anchor, 1954. Paper, $1.95 (301.45)

Alpenfels, Ethel J. SENSE AND NONSENSE ABOUT RACE. rev.ed. Friendship Press, 1957. $1.25 (301.45)

Brink, William J. and Louis Harris. BLACK AND WHITE: a study of U.S. racial attitudes today. Simon & Schuster, 1967. $5.95. Paper, $1.95 (301.636)
Based on a Harris survey of black and white attitudes.

Froman, Robert. RACISM. Delacorte, 1972. $4.95 (301.636)
A concise and objective, if basically optimistic, examination of race and racism.

Glock, Charles Y. & Siegelman, Ellen eds. PREJUDICE, U.S.A. Praeger, 1969. $6.95; paper, $2.50 (301.45)
Perceptive essays exploring prejudice in American political life, in churches, the mass media, schools and marketplace.

Hirsch, S. Carl. THE RIDDLE OF RACISM. Viking, 1972. Lib. ed., $5.50 (301.45)
Complements Froman's RACISM by including more material about popular controversy. "A good survey of racial prejudice and persecution in America." 7-10

Knowles, Louis & Prewitt, Kenneth eds. INSTITUTIONAL RACISM IN AMERICA. Prentice-Hall, 1969. $5.95; paper, $1.95 (301.636)
Makes the point by illustration that blacks and other minority groups are victims of a racism built into U.S. educational, political, medical, and economic institutions.

Stalvey, Lois M. EDUCATION OF A WASP. Morrow, 1970. $6.95 (301.45)
The author relates a personal experience with her community and some black friends, detailing her early naive beliefs and the insights that developed.

Young, Whitney M. BEYOND RACISM: building an open society. McGraw-Hill, 1969. $6.95 (301.636)
A "reasoned, incisive account that explores America's racial problems and outlines specific plans of action at national, state, and local levels."

SELF-CONCEPT

Clark, Kenneth B. PREJUDICE AND YOUR CHILD. Beacon Press, 1963. Paper, $1.95 (301.45)

Coles, Robert. CHILDREN OF CRISIS: a study of courage and fear. Little, 1967. $8.50; Dell, $2.45 (301.45)

Dinkmeyer, Don C. CHILD DEVELOPMENT: the emerging self. Prentice-Hall, 1965. $8.95 (155.4)

ETHNIC AND RELIGIOUS GROUPS

Brody, Eugene B. ed. MINORITY GROUP ADOLESCENTS IN THE UNITED STATES. Williams & Wilkins, 1968. $8.25 (301.45)

"Japanese American Identity Crisis," by Joe Yamamoto is one recommended chapter in this source.

Dinnerstein, Leonard & Jaher, Frederic C. ALIENS: a history of ethnic minorities in America. Appleton, 1970. Paper, $4.95 (301.45)

Glazer, Nathan. BEYOND THE MELTING POT; the Negroes, Puerto Ricans, Jews, Italians and Irish of New York City. MIT Press, 1970. $10.00 (301.45)

Gordon, Milton. ASSIMILATION IN AMERICAN LIFE; the role of race, religion, and national origins. Oxford, 1964. $6.50; paper, $2.75 (301.23)

A summary of theoretical works on assimilation, amalgamation, and acculturation. It traces in a historical context the evolution of the theories of "Anglo-conformity," "the melting pot," and cultural pluralism.

Gottlieb, David & Heinsohn, Anne L., comps. AMERICA'S OTHER YOUTH; growing up poor. Prentice-Hall, 1971. $7.95; paper, $3.95 (301.43)

Enlightening selections about the conditions, attitudes, and life-styles of various young people who belong to minority groups.

Greeley, Andrew M. WHY CAN'T THEY BE LIKE US? America's white ethnic groups. Dutton, 1971. $6.95 (301.45)

Rather than "melt," minorities tended to sustain their diversity. He tells how they enrich our nation with their substructure and life styles.

Higham, John. STRANGERS IN THE LAND: patterns of American nativism. Atheneum, 1955. Paper, $2.45 (301.45)

This account traces American xenophobia to fears of "inferior" blood, fears that Roman Catholics would intrigue to overthrow the government, and fears that alien political beliefs would cause rebellion and anarchy.

Howard, John R. ed. AWAKENING MINORITIES: American Indians, Mexican Americans, Puerto Ricans. Aldine, 1970. $5.95; paper, $2.95 (301.45)

Huthmaher, J. Joseph. A NATI ethnic minorities in America $3.95 (301.45)

The treatment that has bee minority groups in the U.S., which each group sought rec contributions to the enrichm

Marden, Charles F. & Meyer, G AMERICAN SOCIETY. 3r Paper, $7.95 (301.45)

Each numerically significa relation to the majority, prim which follows the order of th of dominance, the maintenan the decline of dominance. Em elaboration of the pluralistic theory of assimilation.

Rose, Peter I. THEY AND WE: relations in the United States $2.25 (301.45)

"Examines the nature of pr consequences of intergroup c of minorities to discriminator Anti-Defamation League.

Sloan, Irving J., comp. JEWS I Oceana, 1971. $5.00 (973.04)

"A 300-year chronology an individuals and events which and achievements of the Ame

Weller, Jack E. YESTERDAY'S contemporary Appalachia. U 1965. $4.75; paper, $2.25 (917.

"An objective and sensitive mind and personality pointing between this culture and that class."

Williams, Robin, Jr. STRANGE relations in American commu 1964. $10.95 (301.45)

The phenomena of ethnocen explored by studying personal Discrimination is explained in interaction between ethnic gr social distance.

Dinkmeyer, Don C. CHILD DEVELOPMENT: the emerging self. Prentice-Hall, 1965. $8.95 (155.4)

ETHNIC AND RELIGIOUS GROUPS

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Glazer, Nathan. BEYOND THE MELTING POT; the Negroes, Puerto Ricans, Jews, Italians and Irish of New York City. MIT Press, 1970. $10.00 (301.45)

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Enlightening selections about the conditions, attitudes, and life-styles of various young people who belong to minority groups.

Greeley, Andrew M. WHY CAN'T THEY BE LIKE US? America's white ethnic groups. Dutton, 1971. $6.95 (301.45)

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Higham, John. STRANGERS IN THE LAND: patterns of American nativism. Atheneum, 1955. Paper, $2.45 (301.45)

This account traces American xenophobia to fears of "inferior" blood, fears that Roman Catholics would intrigue to overthrow the government, and fears that alien political beliefs would cause rebellion and anarchy.

Howard, John R. ed. AWAKENING MINORITIES: American Indians, Mexican Americans, Puerto Ricans. Aldine, 1970. $5.95; paper, $2.95 (301.45)

Huthmaher, J. Joseph. A NATION OF NEWCOMERS; ethnic minorities in American history. Delacorte, 1969. $3.95 (301.45)

The treatment that has been accorded representative minority groups in the U.S., and the means by which each group sought recognition and made contributions to the enrichment of American culture.

Marden, Charles F. & Meyer, Gladys. MINORITIES IN AMERICAN SOCIETY. 3rd ed. Van Nostrand, 1972. Paper, $7.95 (301.45)

Each numerically significant group is considered in relation to the majority, primarily within a framework which follows the order of the following: establishment of dominance, the maintenance of dominance, and the decline of dominance. Emphasis is placed on an elaboration of the pluralistic society rather than the theory of assimilation.

Rose, Peter I. THEY AND WE: racial and ethnic relations in the United States. Random, 1964. Paper, $2.25 (301.45)

"Examines the nature of prejudice, the causes and consequences of intergroup conflict, and the reactions of minorities to discriminatory treatment." Anti-Defamation League.

Sloan, Irving J., comp. JEWS IN AMERICA, 1621-1970. Oceana, 1971. $5.00 (973.04)

"A 300-year chronology and fact book noting individuals and events which demonstrate the scope and achievements of the American Jews." Booklist

Weller, Jack E. YESTERDAY'S PEOPLE; life in contemporary Appalachia. Univ. of Kentucky Press, 1965. $4.75; paper, $2.25 (917.5)

"An objective and sensitive study of the Appalachian mind and personality pointing out the differences between this culture and that of the American middle class."

Williams, Robin, Jr. STRANGERS NEXT DOOR; ethnic relations in American communities. Prentice-Hall, 1964. $10.95 (301.45)

The phenomena of ethnocentricity and prejudice are explored by studying personality and societal variables. Discrimination is explained in terms of low interaction between ethnic groups and feelings of social distance.

RACIAL MINORITIES

Indian Americans

INDIAN EDUCATION: A NATIONAL TRAGEDY — A NATIONAL CHALLENGE. 1969 Report of the Committee on Labor and Public Welfare, United States Senate. Made by its Special Subcommittee on Indian Education. 91st Congress, 1st Session. Address inquiries for copies to Senator Walter Mondale, 433 Old Senate Office Building, Washington, D.C. 20510.

This report is essential reading for all educators who work with Indian students.

THE INDIAN IN AMERICAN HISTORY, by Virgil J. Vogel. 1968. 50¢

Analyzes the ways in which historians have created or perpetuated a false impression of American Indians in the writing of American history. Includes a listing of recommended books about the history and contributions of Indians. Integrated Education Associates, 343 South Dearborn, Chicago, Illinois 60604.

Brown, Dee. BURY MY HEART AT WOUNDED KNEE; an Indian history of the American West. Holt, 1970. $10.95; paper, Bantam $1.95 (970.5)

Cahn, Edgar S. OUR BROTHER'S KEEPER: THE INDIAN IN WHITE AMERICA. World, 1969. $3.95; paper, $1.95 (309.1) Available from: American Indian Movement, 1315 East Franklin Avenue, Minneapolis, MN 55404.

A thoroughly documented report on the situation facing the Indian in contemporary society and all aspects of Indian relations to U.S. life.

Commission on the Rights, Liberties, and Responsibilities of the American Indian. THE INDIAN, AMERICA'S UNFINISHED BUSINESS: report. Ed. by William A. Brophy & Sophie D. Aberle. University of Oklahoma, 1969. $6.95 (970.5)

An excellent discussion of the complexity of laws which bear on Indians and of recent Indian policy.

Deloria, Vine. CUSTER DIED FOR YOUR SINS; an Indian manifesto. Macmillan, 1969. $5.95; paper, Avon $1.25 (970.1)

Excellent account of the relationship of Indians to the white man by a Sioux Indian. Author has served as Executive Director of the National Congress of American Indians.

Farb. Peter. MAN'S RISE TO CIVILIZATION AS SHOWN BY THE INDIANS OF NORTH AMERICA, FROM PRIMEVAL TIMES TO THE COMING OF THE INDUSTRIAL STATE. Dutton, 1968. $10.00 (970.1)

One of the best and probably most readable general accounts on Indians now available.

Forbes, Jack D. THE INDIAN IN AMERICA'S PAST. Prentice-Hall, 1964. Paper, $1.95 (970.1)

Documents on Indian-white relations since Columbus.

Foreman, Grant. THE FIVE CIVILIZED TRIBES. Univ. of Oklahoma, 1971. $8.95; paper, $3.95

A fine history of the Cherokees and the other so-called "civilized" tribes.

Momaday, N. Scott. HOUSE MADE OF DAWN. Harper, 1968. $4.95; paper (Signet) 95¢ (Mo)

The life of an Indian whose inability to adapt to the white world or to find himself in his own culture reflects the plight of the American Indian.

Steiner, Stanley. THE NEW INDIANS. Harper, 1968. $7.95; paper, Dell $2.45 (301.45)

A description of present-day Indian protest accompanied by pride in tribal values and in Indian concepts of human relationships and man's place in nature. The best book so far on the "Red Power Movement."

Vizenor, Gerald. THE EVERLASTING SKY. Macmillan, 1972. $4.95 (970.4)

Voices from present-day Chippewa Indians of Minnesota (now called oshki anishinabe) speaking about home and family, city and reservation, law enforcement and education.

Washburn, Wilcomb E., ed. THE INDIAN AND THE WHITE MAN. Doubleday, 1964. Paper, $2.95 (970.1)

A first rate documentary anthology. Covers the major aspects of Indian and white relations and includes personal recollection of Indians, settlers, and other white observers.

Wax, Murray L. INDIAN AMERICANS: unity and diversity. Prentice-Hall, 1971. Paper, $7.95 (970.1)

Analysis of the Indian identity based on ecological, historical, and conceptual understructure.

Wise, Jennings C. THE RED MAN IN THE NEW WORLD DRAMA; ed. by Vine Deloria, Jr. Macmillan, 1971. $8.95 (970.5)

"Originally published in 1931 and now updated and revised by Deloria . . . this traces U.S. history with regard to the impact on the Indians, both politically and

socially, through the necessary changes in their whole way of life." Booklist.

Afro-Americans

Adoff, Arnold, comp. BLACK ON BLACK: commentaries by Negro Americans. Macmillan, 1968. $5.95 (301.451)

Speeches, letters, excerpts, interviews, by 23 Negro Americans including Frederick Douglass, Gordon Parks, James Baldwin, Malcolm X, and Leroi Jones.

Angelou, Maya. I KNOW WHY THE CAGED BIRD SINGS. Random, 1970. $5.95 (917.3/921)

A moving account of a Southern black girl's growing up, evoking the harshness as well as the good times.

Baldwin, James. THE FIRE NEXT TIME. Dial, 1963. $3.95; paper, Dell $.75 (301.451)

Moving essays that are part autobiographical, part philosophical, with a section on the Black Muslim movement.

Baldwin, James. NOBODY KNOWS MY NAME: more notes of a native son. Dial, 1961. $4.95; paper, Dell $.60 (301.451)

First person essays that deal with black and white relationships done with passion, insight and intelligence.

Bennett, Lerone. BEFORE THE MAYFLOWER; a history of the Negro in America, 1619-1962. Johnson, 1962. $6.95 (301.451)

Definitive history of Negroes from 8000 B.C. to present times.

Cleaver, Eldridge. SOUL ON ICE. McGraw, 1968. $5.95; paper, Dell $1.95 (301.451)

Essays and open letters of an Afro-American on the Watts riots, on his religious conversion, on the black man's stake on the Vietnam war, on fellow writers and white women.

DuBois, W. E. B. SOULS OF BLACK FOLK. Fawcett World, 1970. Paper, 75¢ (301.451)

Collection of essays that present with courage and insight the cause of the Negro in America.

Frazier, E. Franklin. THE NEGRO FAMILY IN THE UNITED STATES. Revised and abridged edition. University of Chicago, 1966. Paper, $2.45 (301.451)

A classic study from 1939, abridged in 1948 and revised in 1966, demonstrates Negroes' historic ability to evolve stable family forms out of disruption. Good for insight into current developments.

Gregory, Dick. NIGGER: an a
Robert Lipsyte. Dutton, 196
Pocket Books 95¢ (921)

Details his difficult life in
getting started as a comedia
people.

Grier, William H. and Cobbs,
Basic, 1968. $5.95 (301.451)

Two Negro psychiatrists i
conflicts in the U.S. and pro

Griffin, John. BLACK LIKE M
paper (New American Libr

A white man learns what
a Negro by becoming one.

Meier, August and Rudwick,
PLANTATION TO GHETT
Wang, 1970. $8.95; paper, $1

Discussion of Negro ideol
America emphasizing such t
leaders as Martin Luther Ki
as NAACP, CORE and SNC

Silberman, Charles. CRISIS I
Random, 1964. Paper, $1.95

Considers the reason behi
black and white towards eac
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Mexican A

Acuña, Rudy. A MEXICAN
New York: American Book

Excellent art; Junior High

Burma, John H. ed. MEXICA
UNITED STATES: a reade
$5.95 (301.453)

An anthology providing a
basic elements of contempor
American culture as seen fr

Carter, Thomas. MEXICAN A
a history of educational negl
Examination Board, N.Y., 19

A study of the problems o
Americans based upon three
that influence Mexican Ame
their school years; the natur
and the societies Mexican A
the quality of formal educati
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A classic study from 1939, abridged in 1948 and revised in 1966, demonstrates Negroes' historic ability to evolve stable family forms out of disruption. Good for insight into current developments.

Gregory, Dick. NIGGER: an autobiography. Edited by Robert Lipsyte. Dutton, 1964. $4.95; paper, Pocket Books 95¢ (921)

Details his difficult life in the South, his trouble getting started as a comedian, and anger for his whole people.

Grier, William H. and Cobbs, Price M. BLACK RAGE. Basic, 1968. $5.95 (301.451)

Two Negro psychiatrists interpret the current racial conflicts in the U.S. and propose a solution.

Griffin, John. BLACK LIKE ME. Houghton, 1961, $4.95; paper (New American Library), 95¢ (301.451)

A white man learns what it is like to live the life of a Negro by becoming one.

Meier, August and Rudwick, Elliott. FROM PLANTATION TO GHETTO. Revised edition Hill and Wang, 1970. $8.95; paper, $1.95 (301.451)

Discussion of Negro ideologies and movements in America emphasizing such twentieth century Negro leaders as Martin Luther King, and such organizations as NAACP, CORE and SNCC.

Silberman, Charles. CRISIS IN BLACK AND WHITE. Random, 1964. Paper, $1.95 (301.451)

Considers the reason behind the present attitudes of black and white towards each other and proposes ways to alleviate the situation in jobs and education.

Mexican Americans

Acuña, Rudy. A MEXICAN AMERICAN CHRONICLE. New York: American Book Co., 1971. $2.76

Excellent art; Junior High School.

Burma, John H. ed. MEXICAN-AMERICANS IN THE UNITED STATES: a reader. Canfield, 1970. Paper, $5.95 (301.453)

An anthology providing a stimulating survey of the basic elements of contemporary Mexican American culture as seen from several points of view.

Carter, Thomas. MEXICAN AMERICANS IN SCHOOL: a history of educational neglect. College Entrance Examination Board, N.Y., 1970. $4.00 (301.453)

A study of the problems of schooling for Mexican Americans based upon three interrelated sets of factors that influence Mexican American children in their school years; the nature of the diverse subcultures and the societies Mexican Americans grow up in, the quality of formal education made available, and the nature of local and regional social systems.

Finkelstein, M. MINORITIES: U.S.A. New York: Globe Book Co., 1971. $4.60

Grebler, Leo & others. THE MEXICAN AMERICAN PEOPLE. Free Press, (dist. by Macmillan) 1970. $14.95 (301.453)

Attempts to present an integrated and multi-faceted portrait of the Mexican American minority in relation to the dominant American society.

Heller, Celia S. MEXICAN AMERICAN YOUTH. Random, 1966. Paper, $1.95 (301.453)

Good, small book that speaks specifically of a neglected portion of the youth population.

Hernandez, Deluvina. MEXICAN AMERICAN CHALLENGE TO A SACRED COW. Mexican American Center: University of California at Los Angeles, 1970. $2.00

John and Horner. EARLY CHILDHOOD BILINGUAL EDUCATION. New York: Materials Center, MLA-ACTFL, 62 5th Avenue, N.Y., 1971. $4.00

Johnson, Henry S. & Hernandez, William. EDUCATING THE MEXICAN AMERICAN. Judson, 1971. Paper, $6.95 (370.193)

This book, in a series of articles from 34 contributors, presents diagnoses and theories for change in the school's curricular offerings with emphasis on bicultural programs for all students. New ideas in curriculum and guidance are depicted to help students and educators.

Litsinger, Dolores Escobar. THE CHALLENGE OF TEACHING MEXICAN-AMERICAN STUDENTS. New York: American Book Co., 1973. $4.95

McWilliams, Carey. FACTORIES IN THE FIELD. Archon, 1969. Dist. by Shoestring Press. $9.00 (331.5)

The story of the migratory farm labor in California. (subtitle) Reprint of 1939 ed. which is considered a classic on the problems and protests of agricultural workers.

Matthiessen, Peter. SAL SI PUEDAS, ESCAPE IF YOU CAN: Cesar Chavez and the new American Revolution. Dell, 1970. Paper, $2.95 (331.881)

Moore, Joan W. and Alfredo, Cuellar. MEXICAN AMERICANS. Prentice-Hall, 1970. $5.95; paper, $3.50 (301.453)

Brief, well-documented study of Mexican American behavior and its variations in different parts of the U.S.

Moquin, Wayne, et al. A DOCUMENTARY HISTORY OF THE MEXICAN AMERICANS. New York; Praeger Publishers, 1971. $4.95; paper, Bantam $1.25. From Cabeza de Vaca in 1536 to now.

Nava, J. THE MEXICAN AMERICAN IN AMERICAN HISTORY. New York: American Book Co., 1973. $2.85 Indian to Spanish to Mestizo to today.

Perrigo, Lynn I. THE AMERICAN SOUTHWEST—ITS PEOPLES AND CULTURES. New York: Holt, Rinehart & Winston, 1971. $4.75

Pitt, Leonard. THE DECLINE OF THE CALIFORNIOS. University of California, 1966. $7.95; paper $2.85 (301.453)

Describes the decline and fall of Mexicans in California between 1846 and 1890.

Rendon, Armando B. CHICANO MANIFESTO. Macmillan, 1971. $7.95 (322.44)

An outspoken account of the emergence and problems of the Chicano movement in the United States by a Chicano author.

Robinson, Cecil. WITH THE EARS OF STRANGERS: the Mexican in American literature. University of Arizona, Tucson, AZ 99735, 1963. Paper, $4.95 (301.453)

Excellent survey of types of literature and literary materials which have served to condition the American public to Mexico.

Rosaldo, Renato, et. al. CHICANO; THE EVOLUTION OF A PEOPLE. Minneapolis: Winston Press, 1973. $5.95. Anthology.

Servin, Manuel P. THE MEXICAN AMERICANS; an awakening minority. Glencoe, 1970. Paper, $2.50 (301.454)

An attempt to provide an embracing historical survey concerning the Mexican American's urban and rural role in the development of the United States. A good account of an historically neglected and ignored group.

Simmens, Edward. PAIN & PROMISE: The Chicano Today. New York: Mentor pocket book from New American Library, 1972. Paper, $1.25. Anthology (32 authors).

Steiner, Stan. LA RAZA: the Mexican Americans. Harper, 1970. $8.95; paper, $2.45 (301.453)

Description of some of the traumatic experiences of the 150,000 "braceros" who cross the border annually to work as field laborers. An important book.

Three (3) reports put out by the U.S. Commission on Civil Rights (Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402), $1.05 each:

Report III: THE EXCLUDED STUDENT — Education Practices Affecting Mexican Americans in the Southwest (May, 1972); Report IV: MEXICAN AMERICAN EDUCATION IN TEXAS: A Function of Wealth; Report V: TEACHERS AND STUDENTS: Mexican American Education Study — Differences in Teacher Interaction with Mexican American and Anglo Students(March, 1973).

Vasquez, Richard. CHICANO. Doubleday, 1970. $6.95 (Va)

A sprawling novel about several generations of the Mexican American Sandoval family which is realistic but not to be approached as a social document.

VIEWPOINTS: Red, Yellow, Black & Brown. By editors of Winston Press, 25 Groveland Terrace, Minneapolis, MN 55403, 1973. $6.95

Puerto Ricans

Fitzpatrick, Joseph P. PUERTO RICAN AMERICANS. Prentice-Hall, 1971. Paper, $3.50 (301.451)

Kurtis, Arlene Harris. PUERTO RICANS FROM ISLAND TO MAINLAND. Messner, 1969. $3.50; lib. ed., $3.64 (917.295)

"Traces the history and development of Puerto Rico from about 50 B.C. to the present day and discusses the problems and contributions of modern Puerto Ricans who move to the mainland." Booklist. 4-6

Senior, Clarence. THE PUERTO RICANS: strangers — then neighbors. Quadrangle, 1965. $4.50 (301.453)

"Reviews every aspect of life among this group including education, economics, housing, welfare, criminality, and the multiplicity of labels applied to this latest group of immigrants." Sr. High Catalog.

Sexton, P. C. SPANISH HARLEM — ANATOMY OF POVERTY. New York: Harper Colophon Books, Harper & Row, 1966. Paper, $1.60. Puerto Rican slums of East Harlem.

Oriental Americans

Bosworth, Allan R. AMERICA'S CONCENTRATION CAMPS. Norton, 1967. $7.95 (301.45)

The treatment of the Japanese in World War II.

Chu, Daniel, and Chu, Samuel. PASSAGE TO THE GOLDEN GATE. Zenith Bo
1967. $3.75; paper, $1.45 (30
A history of the Chinese i
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Daniels, Roger. THE POLITIC
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Hansen, Gladys C. THE CHIN
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Kitano, Harry H. L. JAPANES
evolution of a subculture. Pr
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Sung, Betty L. THE CHINESE
1972. Lib. ed., $4.95; paper, $
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SEXISM

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EDUCATION. 1972. $3.50 by
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A compilation of materials
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proposals for change, classro
lists, and an extensive bibliog

Three (3) reports put out by the U.S. Commission on Civil Rights (Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402), $1.05 each:

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Bosworth, Allan R. AMERICA'S CONCENTRATION CAMPS. Norton, 1967. $7.95 (301.45)

The treatment of the Japanese in World War II.

Chu, Daniel, and Chu, Samuel. PASSAGE TO THE GOLDEN GATE. Zenith Books, Doubleday, 1967. $3.75; paper, $1.45 (301.453)

A history of the Chinese in America to 1910. (subtitle)

Daniels, Roger. THE POLITICS OF PREJUDICE. Atheneum, 1968. $4.00; paper, $2,65 (301.453)

A brief account of the anti-Japanese movement from its inception in the late 19th century to its major triumph in the Japanese-exclusion provisions of the Immigration Act of 1924. The author shows that racism was not confined to the Far West or the South but was national in scope.

Hansen, Gladys C. THE CHINESE IN CALIFORNIA. Richard Abel and Company, 1970. $15.00

Kitano, Harry H. L. JAPANESE AMERICANS: the evolution of a subculture. Prentice-Hall, 1969. $6.40; paper, $2.95 (301.453)

In a refreshingly graphic, expressive manner, Kitano analyzes the Japanese Americans' progress in acculturation and assimilation and compares their experiences with those of other minorities.

Sung, Betty L. THE CHINESE IN AMERICA. Mamillan, 1972. Lib. ed., $4.95; paper, $2.95 (301.453)

A brief treatment of the history of the Chinese in America up to and including the effects of the repeal of immigration restrictions in 1965. 6-9

Sung, Betty L. MOUNTAIN OF GOLD: the story of the Chinese in America. Macmillan, 1967. $6.95 (301.453)

The story of the Chinese in America and their struggle for survival and acceptance from the Gold Rush days to the present. 10-12

Thomas, Dorothy S. and Nishimoto, Richard. THE SPOILAGE. University of California, 1969. $2.45 (301.453)

Japanese-American evacuation and resettlement during World War II when 110,000 citizens were banished from their homes and confined for two and a half years.

SEXISM

Emma Willard Task Force on Education. SEXISM IN EDUCATION. 1972. $3.50 by mail; $5.00 for institutions. Address: University Station Box No. 14229, Minneapolis, MN 55414.

A compilation of materials relating to sexism in education including articles that examine the problem; proposals for change, classroom materials, resource lists, and an extensive bibliography.

Flexner, Eleanor. CENTURY OF STRUGGLE. Atheneum, 1968. Paper, $3.95 (301.41)
Originally published in 1959. The women's rights movement in the United States.

Flexner, Eleanor. MARY WOLLSTONECRAFT. Coward, 1972. $8.95 (921)
Biography of an outstanding English advocate of women's rights which helps to put the present movement in perspective.

Friedan, Betty. THE FEMININE MYSTIQUE. Norton, 1963. $5.95 (396)
"Graphic presentation of the subordinate role of women in U.S. society . . . which had been shaped to a great extent by advertising and womens' magazines." Booklist.

Gornick, Vivian & Moran, Barbara K. WOMAN IN SEXIST SOCIETY: studies in power and powerlessness. Signet, 1972. Paper, $1.95 (301.41)
Current writings by 31 women scholars and activists.

Hole, Judith & Levine, Ellen. REBIRTH OF FEMINISM. Quadrangle, 1971. $10.00 (301.41)
"A study-reference volume of strictly feminist slant" (Booklist) analyzing the movement during 1960-1970.

Jenness, Linda. FEMINISM AND SOCIALISM. Pathfinder Press, 1972. $5.95; paper, $1.95 (301.41)
Brings out some points on minorities, equal rights, labor, and women's liberation.

Komisar, Lucy. THE NEW FEMINISM. Watts, 1971. $5.95 (301.41)
Women's liberation issues and their implications for the lives of today's teenage girls surveyed by the past vice-president of NOW.

Mead, Margaret. MALE AND FEMALE, a study of the sexes in a changing world. Morrow, 1949. $10.00; paper (Dell), 95¢ (301.41)
"An explanation of the role of the sexes as it relates to preliterate Pacific peoples, and essentially as it operates today in our American pattern of culture." Sr. High Catalog.

Millett, Kate. SEXUAL POLITICS. Avon, 1970. Paper, $2.95 (301.41)
A thorough, critical analysis of how sexism functions and is maintained in our society.

Mitchell, Juliet. WOMAN'S ESTATE. Pantheon, 1972. $5.95 (301.41)
Describes the goals, structure and place of the women's liberation movements.

Morgan, Robin, comp. SISTERHOOD IS POWERFUL; an anthology of writings from the women's liberation movement. Random, 1970. $8.95; paper, $2.45 (301.41)
Sets forth the governing principles of the movement, the roots of oppression in five professions, and evidences of psychological and sexual repression.

Oakley, Mary Ann B. ELIZABETH CADY STANTON. Feminist Press, 10920 Battersea Lane, Columbia, MD 21044, paper, $1.50 (921)
The story of an outstanding leader in the equal rights for women movement in mid-nineteenth-century America.

Reische, Diana L., comp. WOMEN AND SOCIETY. (Reference Shelf, V. 43, no. 6) Wilson, 1972. $4.50 (301.41)
Articles and excerpts from books written by both men and women on women's position in Western society.

Teitz, Joyce. WHAT'S A NICE GIRL LIKE YOU DOING IN A PLACE LIKE THIS? Coward, 1972. $6.95 (331.4)
"11 young professional women express . . . themselves on their careers and the effect of a professional life on personal and family life." Booklist.

Thompson, MaryLou, ed. VOICES OF THE NEW FEMINISM. Beacon, 1970. $5.95; paper, $2.45 (301.41)
A collection of articles by such authors as Joyce Cowley, Betty Friedan, and Shirley Chisholm, which provide a good introduction to the feminist movement.

U.S. President's Commission on the Status of Women. AMERICAN WOMEN: the report of the President's Commission on the Status of Women and other publications of the Commission. Edited by Margaret Mead and Frances B. Kaplan. Scribner, 1965. $8.95 (301.41)

WOMEN'S LIBERATION AND THE CHURCH: the new demand for freedom in the life of the Christian Church. ed. by Sarah Bentley Doely. Association, 291 Broadway, New York, NY 10001. $5.95; paper, $2.95 (262)
"An interdenominational view on behalf of women for fuller acceptance into the churches' function." Booklist.

TEACHER REFERENCES

Costo, Rupert & Henry, Jeanette. TEXTBOOKS AND THE AMERICAN INDIAN. Indian Historian

Press, 1451 Masonic Avenue, San Francisco, Calif., 94117, 1970. $4.25 (025.21)

Gibson, John S. THE INTERGROUP RELATIONS CURRICULUM: a program for elementary school education. 2v. Lincoln Filene Center, 1969. $4.00/vol. Also available on microfiche from ERIC, #ED 058167, ED 058168.

A very useful two volumes for educators developing their intergroup relations curriculum. They contain the conceptual framework, methods, learning activities, sample instructional units, and evaluation techniques.

Grambs, Jean. INTERGROUP EDUCATION: methods and materials. Prentice-Hall, 1968. Paper, $3.75 (025.2)

Good discussion of developments in the area of inter-group education and an assessment of methods and materials for teacher use. In her analysis of current theories and problems of intergroup education, Grambs points out that the need of white suburban schools for such intercultural programs is as great or greater than inner-city schools.

Kane, Michael B. MINORITIES IN TEXTBOOKS; a study of their treatment in social studies texts. Quadrangle Books — Anti-Defamation League of B'nai B'rith, 1970. Paper, $1.95

Katz, William L. TEACHERS' GUIDE TO AMERICAN NEGRO HISTORY. Quadrangle, 1968. $2.25. Order from Anti-Defamation League of B'nai B'rith, Minnesota-Dakotas Regional Office, 303 Gorham Bldg., 632 Second Avenue North, Minneapolis, Minnesota 55403.

A narrative bibliography which "seeks to place the Negro in appropriate places in the American history curriculum." Contains a teacher reference library plus lists for each major period of history.

Kohl, Herbert. 36 CHILDREN. New Am. Lib. (dist. by Norton), 1968. $5.95; paper, 95¢ (371.9)

Sometimes heartbreaking, sometimes exciting, this is a teacher's comments on his four years in a Harlem school.

Kvaraceus, William C. & others. POVERTY, EDUCATION & RACE RELATIONS. Allyn, 1967. Paper, $3.95 (370.193)

The chapter entitled "The Importance of Interracial Learning Experiences" gives special guidance to educators.

NAACP Education Department. INTEGRATED SCHOOL BOOKS; bibliographies of 399 preschool and elementary school texts [illegible] Education Department, 1790 [illegible] NY 10019, 1967. $1.00

Peters, William. A CLASS DIV[illegible] $4.95; paper (Ballantine), $1[illegible]

This book tells the story of [illegible] graders and of their experien[illegible] Day." Their experience was [illegible] ABC television report, later [illegible] EYE OF THE STORM.

Weinberg, Meyer, comp. THE [illegible] MINORITY CHILD. Integr[illegible] 1970, 343 South Dearborn St[illegible] 60604 $10.95; paper $3.95 (02[illegible]

A comprehensive bibliogra[illegible] selected articles, books, and d[illegible] minority group children and [illegible] innovative approaches, social[illegible]

Wright, Elizabeth Atwell. EDU[illegible] DIVERSITY. Day, 1967. $4.9[illegible]

A curriculum director asse[illegible] take the lead in building an i[illegible] presents programs for attaini[illegible]

PAMPHLETS

Anti-Defamation League, 303 G[illegible] North 7th Street, Minneapoli[illegible] following pamphlets are avail[illegible]

Hernandez, Luis F. THE FO[illegible] a resource unit for teachers o[illegible] n.d. 75¢

Montague, Ashley. WHAT W[illegible] "RACE?" 1968. 50¢

A noted anthropologist exa[illegible] of man and shows scientists' [illegible] for "race."

Nava, Julian. MEXICAN AM[illegible] at their history. Anti-Defama[illegible] 75¢

The author traces the origi[illegible] Mexican Americans and exan[illegible] stereotypes that surround the[illegible]

Noar, Gertrude. LIVING WI[illegible] 35¢.

Statement on the need to a[illegible] differences whether in the cla[illegible]

Press, 1451 Masonic Avenue, San Francisco, Calif., 94117, 1970. $4.25 (025.21)

Gibson, John S. THE INTERGROUP RELATIONS CURRICULUM: a program for elementary school education. 2v. Lincoln Filene Center, 1969. $4.00/vol. Also available on microfiche from ERIC, #ED 058167, ED 058168.

A very useful two volumes for educators developing their intergroup relations curriculum. They contain the conceptual framework, methods, learning activities, sample instructional units, and evaluation techniques.

Grambs, Jean. INTERGROUP EDUCATION: methods and materials. Prentice-Hall, 1968. Paper, $3.75 (025.2)

Good discussion of developments in the area of inter-group education and an assessment of methods and materials for teacher use. In her analysis of current theories and problems of intergroup education, Grambs points out that the need of white suburban schools for such intercultural programs is as great or greater than inner-city schools.

Kane, Michael B. MINORITIES IN TEXTBOOKS; a study of their treatment in social studies texts. Quadrangle Books — Anti-Defamation League of B'nai B'rith, 1970. Paper, $1.95

Katz, William L. TEACHERS' GUIDE TO AMERICAN NEGRO HISTORY. Quadrangle, 1968. $2.25. Order from Anti-Defamation League of B'nai B'rith, Minnesota-Dakotas Regional Office, 303 Gorham Bldg., 632 Second Avenue North, Minneapolis, Minnesota 55403.

A narrative bibliography which "seeks to place the Negro in appropriate places in the American history curriculum." Contains a teacher reference library plus lists for each major period of history.

Kohl, Herbert. 36 CHILDREN. New Am. Lib. (dist. by Norton), 1968. $5.95; paper, 95¢ (371.9)

Sometimes heartbreaking, sometimes exciting, this is a teacher's comments on his four years in a Harlem school.

Kvaraceus, William C. & others. POVERTY, EDUCATION & RACE RELATIONS. Allyn, 1967. Paper, $3.95 (370.193)

The chapter entitled "The Importance of Interracial Learning Experiences" gives special guidance to educators.

NAACP Education Department. INTEGRATED SCHOOL BOOKS; bibliographies of 399 preschool and elementary school texts and story books. NAACP Education Department, 1790 Broadway, New York, NY 10019, 1967. $1.00

Peters, William. A CLASS DIVIDED. Doubleday, 1971. $4.95; paper (Ballantine), $1.25 (370.19)

This book tells the story of Jane Elliot's third graders and of their experiences on "Discrimination Day." Their experience was the basis for the ABC television report, later made into a film, THE EYE OF THE STORM.

Weinberg, Meyer, comp. THE EDUCATION OF THE MINORITY CHILD. Integrated Education Associates, 1970, 343 South Dearborn Street, Chicago, IL 60604 $10.95; paper $3.95 (025.2)

A comprehensive bibliography of some 10,000 selected articles, books, and documents dealing with minority group children and related subjects such as innovative approaches, social conditions, etc.

Wright, Elizabeth Atwell. EDUCATING FOR DIVERSITY. Day, 1967. $4.95 (370.19334)

A curriculum director asserts that educators must take the lead in building an integrated society and presents programs for attaining that goal.

PAMPHLETS

Anti-Defamation League, 303 Gorham Building, 127 North 7th Street, Minneapolis, Minnesota 55403. The following pamphlets are available from this address:

Hernandez, Luis F. THE FORGOTTEN AMERICAN; a resource unit for teachers on the Mexican Americans. n.d. 75¢

Montague, Ashley. WHAT WE KNOW ABOUT "RACE?" 1968. 50¢

A noted anthropologist examines the development of man and shows scientists' lack of a definition for "race."

Nava, Julian. MEXICAN AMERICANS: a brief look at their history. Anti-Defamation League, 1970. 75¢

The author traces the origins and past history of Mexican Americans and examines distortions and stereotypes that surround them.

Noar, Gertrude. LIVING WITH DIFFERENCE. n.d. 35¢.

Statement on the need to accept all kinds of differences whether in the classroom or outside.

Van Til, Tom. PREJUDICED — HOW DO PEOPLE GET THAT WAY? n.d. 50¢.

Citron, Abraham F. THE RIGHTNESS OF WHITENESS. (Pamphlet) Michigan-Ohio Regional Educational Laboratory, 3750 Woodward Avenue, Detroit, Michigan 48201, 1969. ERIC/IRCD Accession Number ED033261

Description of the world of the white child in a segregated society.

Duphiney, Lorna. ORIENTAL-AMERICANS: an annotated bibliography (ERIC-IRDC Disadvantaged Series no. 26) Eric Information Retrieval Center on the Disadvantaged, 1972. ERIC-IRDC accession number UD 012 052

Available from: ERIC Document Reproduction Service, Leasco Information Products, Inc. (LIPCO) (ERDS), P.O. Drawer O, Bethesda, Maryland 20014.

Revai, Loretta Z. AN ANNOTATED BIBLIOGRAPHY OF SELECTED BOOKS ABOUT AMERICAN INDIANS FOR ELEMENTARY THROUGH HIGH SCHOOL STUDENTS. (ERIC/IRCD Urban Disadvantaged Series no. 29, July, 1972) Eric Information Retrieval Center on the Disadvantaged, 1972. ERIC/IRCD accession number UD 012369.

ERIC microfiche collections are available at state colleges and the University of Minnesota. Copies of the microfiche may be ordered from ERIC Documents Reproduction Service, P.O. Drawer O, Bethesda, Maryland 20014.

PERIODICAL ARTICLES

Larrick, Nancy. "The All-White World of Children's Books," SATURDAY REVIEW OF LITERATURE, September 11, 1965. pp. 63-65

Nancy Larrick describes a problem that still exists although great strides have been made in the area of publishing.

Gast, D. K. "Minority Americans in Children's Literature," ELEMENTARY ENGLISH, January, 1967, pp. 12-23

The results of an extensive study concerning characterizations of minority Americans in contemporary children's books are reported here with action programs and further research recommended.

Gibson, Emily Fuller. "The Three D's. distortion, deletion, denial," SOCIAL EDUCATION, April, 1969, 405-409

"How to Integrate Your District's Curriculum," SCHOOL MANAGEMENT, August, 1968, pp. 20-25

Suggestions for districts in selecting materials that portray Negro Americans accurately and helping teachers integrate their curriculum.

AUDIO-VISUAL LISTING

ANGRY NEGRO. (30 min., b&w, sound). NET-Indiana University A-V Center, 1965. (301.451) Grades 10 and up. Rental: IU (CS-1732) $6.75

Interviews with noted black people in their search for equality.

ANYTHING YOU WANT TO BE. (8 min., b&w, sound). By Liane Brandon. Dist. by the Eccentric Circle Cinema workshop, P.O. Box 1481, Evanston, IL 60204, 1971. $100.00 (301.41) Grades 7 and up

"A biting satire of the pressures of family, peers, and society that force women to compromise their individuality and intellectual goals to assume a constantly changing identity of femininity." Booklist

THE ART OF BLACK AMERICA. Twenty 22" x 28" mounted reproductions of paintings by black artists. Available in sets of 10 for $30.00 plus postage. Slide reproductions also available, 75¢ each if ordered with mounted reproductions, or $1.00 each if ordered separately. Shorewood Reproductions, Inc., 724 Fifth Avenue, New York, N.Y. 10019

THE BATTLE OF EAST ST. LOUIS. (46 min., b&w, sound). Carousel Films, 1969. $275.00 (301.45) Grades 8 and up Rental: UCC, $15.00

This film shows the sessions of training for black and white militants and white policemen when fear prompted the city to set opposing groups together to discuss their grievances before mass violence erupted. The film won the 1970 Saturday Review Award, even though the technical quality of the film is not first-rate.

BILL COSBY ON PREJUDICE. (60 min., color, sound). Pyramid Films, n.d. $300.00 (301.45) Grades 9 and up Rental: Pyramid $25.00

In one long jolting monologue, unrelieved by any of the usual filmic techniques, Bill Cosby expresses just about every prejudice ever thought or spoken by a bigot. Jews and Japanese, Puerto Ricans and Indians, the Scots, Irish and Negroes — no minority group is left out.

BLACK AND WHITE: UPTIGHT. (35 min., color, sound). Bailey, 1969. $420 00 (301.451) Grades 10 and up Rental: U of M (9SO971) $10.80

Shows the subtle ways that prejudice and hate are perpetuated in our society.

BLACK HISTORY: LOST, STOLEN AND STRAYED. (54 min., color, b&w, sound) Film Associates, dist. by Anti-Defamation League, n.d. color, $575.00, b&w, $300.00 (301.451) Grades 6 and up Rental: ADL, U of M (1HO598) $14.40, IU (CSC-2038) $21.00

Bill Cosby narrates this CBS Emmy-Award-winning film which is a guided tour through a history of black and white attitudes and their effect on the black American. Cosby reviews black American achievements omitted from American history texts, the absence of recognition of Africa's contributions to Western culture, and the changing Hollywood stereotype of the black American. Series *OF BLACK AMERICA*.

BOUNDARY LINES. (11 min., color, sound). McGraw-Hill Films, n.d. $150.00 (301.45) Grades 8 and up Rental: U of M (3SO612), $3.25, MPL, NCCJ, MPS

This animated film pleads for the elimination of arbitrary boundary lines which divide peoples from each other as individuals and as nations: invisible boundary lines of color, origin, wealth, and religion. The film is composed of animated paintings, moving lines, realistic and abstract symbols.

BROTHERHOOD OF MAN. (10½ min., color, sound). Contemporary Films, dist. by Anti-Defamation League, n.d. $135.00 (301.45) Grades 4 and up Rental: U of M (3SO613), $3.25 MPL, SPL, SPCHR, NCCJ, ADL

An animated cartoon which explains how people of all races are essentially alike.

THE CHOICE IS YOURS. (140 slides) with tape narration. Equal Educational Opportunities, Division of Planning and Development, Department of Education, 550 Cedar Avenue, St. Paul, 55101, 1971. Free to borrow. Adult

The need for teaching minority heritage curriculum in Minnesota classrooms is stressed in this slide-tape set. Curriculum revision for correcting omissions, distortions and tokenism; an elementary classroom experience in prejudice and discrimination; and a

school district's teaching tas
heritage are approached as e
school districts can do. Slide
with cassette tape.

CLAUDE. Dist. by S. L. Film
Street, Los Angeles, CA 900
sound). Dan McLaughlin, 19
12 and up Rental: UCC, $8.0

Claude is a small boy who
house of his cliche-ridden pa
constantly contend with the
are more interested in things
their son. This animation cap
misunderstood children and
conformist parents who dem
and conform.

EDGE OF THE ARENA. (28 m
Rediscovery Productions, 19
and up Rental: UCC, $15.00

The story of Andrew Youn
political office, the first black
South since Reconstruction.
black Congressmen who pre
role of the black politician in

EDUCATION AND THE MEX
min., b&w, sound) University
$340 (301.453) Grades 11 an
Media Center, Univ. of Calif.
Berkeley, CA 94720 $18.00.

"We live in a society that r
the Mexican community are
schools learn how to respect
demonstration is the poor ma
(Film) One of the best films
causing confrontation betwe
and the "system." The secon
reacting) is not as universal
be more pertinent.

THE EYE OF THE BEHOLDE
Stuart Reynolds Production,
Beverly Hills, CA 90212, 195
up Rental: U of M (6R0024,
(ES-501) $8.75

This is a film about the hu
to erroneous conclusions. Hig

BLACK AND WHITE: UPTIGHT. (35 min., color, sound). Bailey, 1969. $420.00 (301.451) Grades 10 and up Rental: U of M (9SO971) $10.80

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Bill Cosby narrates this CBS Emmy-Award-winning film which is a guided tour through a history of black and white attitudes and their effect on the black American. Cosby reviews black American achievements omitted from American history texts, the absence of recognition of Africa's contributions to Western culture, and the changing Hollywood stereotype of the black American. Series OF *BLACK AMERICA*.

BOUNDARY LINES. (11 min., color, sound). McGraw-Hill Films, n.d. $150.00 (301.45) Grades 8 and up Rental: U of M (3SO612), $3.25, MPL, NCCJ, MPS

This animated film pleads for the elimination of arbitrary boundary lines which divide peoples from each other as individuals and as nations. invisible boundary lines of color, origin, wealth, and religion. The film is composed of animated paintings, moving lines, realistic and abstract symbols.

BROTHERHOOD OF MAN. (10½ min., color, sound). Contemporary Films, dist. by Anti-Defamation League, n.d. $135.00 (301.45) Grades 4 and up Rental: U of M (3SO613), $3.25 MPL, SPL, SPCHR, NCCJ, ADL

An animated cartoon which explains how people of all races are essentially alike.

THE CHOICE IS YOURS. (140 slides) with tape narration. Equal Educational Opportunities, Division of Planning and Development, Department of Education, 550 Cedar Avenue, St. Paul, 55101, 1971. Free to borrow. Adult

The need for teaching minority heritage curriculum in Minnesota classrooms is stressed in this slide-tape set. Curriculum revision for correcting omissions, distortions and tokenism; an elementary classroom experience in prejudice and discrimination; and a school district's teaching task force on minority heritage are approached as examples of what local school districts can do. Slides are sent in a carousel with cassette tape.

CLAUDE. Dist. by S. L. Film Productions, 5126 Hartwick Street, Los Angeles, CA 90041. (3 min., color, sound). Dan McLaughlin, 1970. $80.00 (131.3) Grades 12 and up Rental: UCC, $8.00

Claude is a small boy who walks around the posh house of his cliche-ridden parents. He must constantly contend with the nagging of his parents who are more interested in things than they are in their son. This animation captures the frustration of misunderstood children and the absurdity of conformist parents who demand that children perform and conform.

EDGE OF THE ARENA. (28 min., color, sound). Rediscovery Productions, 1971. (301.451) Grades 10 and up Rental: UCC, $15.00

The story of Andrew Young's candidacy for national political office, the first black candidate from the South since Reconstruction. The film rediscovers the black Congressmen who preceded him and explores the role of the black politician in a white society.

EDUCATION AND THE MEXICAN AMERICAN. (57 min., b&w, sound) University of California, 1968. $340 (301.453) Grades 11 and up Rental: Extension Media Center, Univ. of Calif., 2223 Fulton Street, Berkeley, CA 94720 $18.00.

"We live in a society that respects money, and we in the Mexican community are insisting that the schools learn how to respect people. . . . The demonstration is the poor man's printing press . . ." (Film) One of the best films explaining the issues causing confrontation between minority group people and the "system." The second half of the film (a panel reacting) is not as universal and a local panel might be more pertinent.

THE EYE OF THE BEHOLDER. (30 min., b&w, sound) Stuart Reynolds Production, 1465 Wilshire Blvd., Beverly Hills, CA 90212, 1955. (301.45) Grades 10 and up Rental: U of M (6R0024, 7R0024) $4.75, MPL, IU (ES-501) $8.75

This is a film about the human problem of jumping to erroneous conclusions. Highly recommended for

instruction and discussion with senior high students and adults.

EYE OF THE STORM. (25 min., color, sound). ABC Merchandising, Inc., dist. by Anti-Defamation League, 1970. (301.45) Grades 10 and up Rental: ABC $30.00, ADL, U of M (7E0741) $8.75

ABC news documentary narrated by Bill Buetel showing a third grade teacher in all-white Riceville, Iowa, inducing prejudice and discrimination into her own classroom as a special two-day experience.

FELIPA: NORTH OF THE BORDER. (17 min., color, sound). A Bert Salzman Production, dist. by Learning Corporation of America, 711 Fifth Ave., N.Y. 10022, 1970. $210.00 (301.453) Grades 3-6 Rental: Learning Corp. (#EW 105) $20.00

A Mexican-American child copes with her ethnic heritage and the culture of white America.

THE FORGOTTEN AMERICAN. (25 min., color, sound). CBS, dist. by Carousel Films, 1968. $275.00 (970.1) Grades 9 and up Rental: SPL (6S8014)

A CBS documentary about the Native American filmed in the Southwest and Indian communities of urban areas. This award-winning film describes housing, educational facilities, employment opportunities, as well as loss of identity and self-respect.

FREE TO BE . . . YOU AND ME. (Phonodisc, 44:26 min.) Starring Marlo Thomas and friends. Produced by Carole Hart for Bell Records and the Ms. Foundation for Women. Dist. by Bell Records, 1776 Broadway, New York, NY 10019 and Ms. Foundation for Women, 376 Lexington Ave., New York, NY 10017. $5.98 Order # Bell 1110.

"An engaging, varied assortment of lively, thoughtful, and humorous songs, poems and stories aptly performed by a group of familiar celebrities . . . that attempt to rectify some sexist inequalities of contemporary culture." Booklist.

GABRIELLE AND SELENA. (13 min., color, sound). Bailey Films Association, 1972. $165.00 (Ga) Grades 3-6 Rental: Bailey, $13.00

Gabrielle and Selena decide to exchange identities and homes but are outsmarted by their parents who convince them both that they would really rather be themselves. Taken from the book by Peter [illegible]esbarats.

GROWING UP FEMALE: as six becomes one. (60 min., b&w, sound) By Julia Reichert and James Klein. Dist. by New Day Films, 267 West 25th St., NY 10001, 1971. $375.00 (301.41) Grades 7 and up Rental: American Documentary Films, 336 West 84th St., New York, NY 10024, $65.00.

Unobtrusive interviews bring out the thoughts and feelings of three girls and three women as the camera records their life-styles. Stimulating for programs and discussion groups.

THE HANDS OF MARIA (19 min., color, sound). Kansas City Museum; dist. by R.M.I. Productions, 1968. $150.00 (378.1) Grades 5 and up Rental: SPL (5F8013)

Shows Maria Martinez, an Indian artist of the Southwest, working without a potter's wheel, following the ancient techniques of her people to create the exquisitely beautiful black pottery for which she is famous. The film captures Maria Martinez's great dignity and serenity.

THE HERITAGE OF SLAVERY. (53 min., color, b&w, sound). Film Associates, 1968. color, $575.00, black & white, $300.00 (310.451) Grades 6 and up Rental: U of M (1H0603) $14.40

This film is an examination of slavery and the attitudes established during slavery which still persist today. One of series *Of Black America*.

HUELGA! (50 min., color, sound). King Screen Productions, 1965. $575.00 (301.453) Grades 11 and up Rental: McGraw Hill, 828 Custer Avenue, Evanston, IL 60202, $30.00; IU (CSC-1983) $21.00

Mexican and Filipino-American grape pickers began a walkout from their jobs demanding union recognition, the right to collective bargaining and a minimum wage. This is the story of that famous strike and the film is a moving documentary.

I AM JOAQUIN. (18 min., color, sound) Crusade for Justice, 1567 Downing St., Denver, CO 80302, 1970. $300.00 (301.453) Grades 9 and up Rental: Canyon Cinema Corporation, Room 200, Industrial Center Building, Sausalito, CA $40.00

Rodolfo "Corky" Gonzalez' historical poem of the Chicano experience is dramatized by El Teatro Campesino, an independent Chicano theater company. Film is accented by modern mariachi brass and ancient temple drums.

INDIAN AMERICA. (90 min., color, sound). Triangle Productions, dist. by Tripod Distribution, Inc., 1969. $800.00 (970.1) Grades 7 and up Rental: U of M (1S0942) $25.00

Henry Fonda narrates this well-done documentary, the purpose of which is to help the white man understand American Indians today, their heritage, their way of life. Many Indian people from all over the United States are shown as they talk about what concerns them.

THE INDIAN SPEAKS. (40 min., color, sound). National Film Board of Canada, dist. by McGraw-Hill, 1967. $460.00; $350.00 (970.1) Grades 10 and up Rental: U of M Pt.1 (7S0979) Pt.2 (7S0980) Pt. 1 $5.85, Pt.2 $5.85

Indian people of Canada tell their story. They are troubled when they see the old customs being lost, which many feel should be preserved. A thought-provoking portrayal of the dilemma of the modern Indian torn between the serenity of the reserve and the comforts of the city.

INTERGROUP RELATIONS: the role of teachers and administrators. (Cassette tape) National Education Association, Customer Service Section, Rm. 115, 1201 16th Street, Northwest, Washington, D.C. 20036, n.d. $9.00 (371.1)

Discusses the role of teachers and administrators in the areas of teacher preparation for coping with racial problems, how multi-group situations affect learning, diagnosing intergroup tension, and dealing with racial incidents.

INTERGROUP RELATIONS PHOTOGRAPHIC COLLECTION. Twenty 20" x 16" photographs of people from all races engaged in many activities. Good for discussing similarities and differences among people and for examination of tendencies to prejudge or stereotype people on the basis of their appearance or group affiliation. Lincoln Filene Center, $25.00

IS IT ALWAYS RIGHT TO BE RIGHT? (8 min., color, sound) Stephen Bosustow Productions, 1971. $130.00 (130) Grades 7 and up Rental: U of M (311051) $4.25

An animated parable as told by Orson Welles that highlights the centers of divisiveness in our society: the generation gap, war, poverty, and race. The film also shows the courage that it takes for an individual to admit that he m
excellent in situations where
communication, understandi
toward reconciliation. Becau
it can be adapted to any situa
needed.

JOBS IN THE CITY: women a
sound). Centron Educational
Street, Lawrence, KS 66044,
Grades 3-6 Rental: U of M (
Surveys the wide variety
ranging from traditional occu
ones.

JUST LIKE ME. (8 min., color,
Inc., 1229 University Avenue
(301.45) Grades 10 and up
(3S0633), $3.25; UCC, $5.00,
This significant film stimul
concerning the importance of
"Why aren't Sam, Charley, a
Alvin asks his father. They in
that came true and conclude
different.

THE LOON'S NECKLACE. (1
Encyclopedia Britannica Edu
1949. $135.00 (398.2) Grades
(3S0163) $3.25; IU (RSC-160
A beautiful, evocative re-cr
which explains how the loon
necklace-like markings, as th
Indians of British Columbia.
role of religion in the Indian
wooden masks worn in the fil
prior to viewing.

MEXICAN-AMERICAN CUL
(18 min., color, sound). Comm
West, 6430 Sunset Blvd., Holl
$225.00 (917.2) Grades 6 and
Communication Group West,
"Recommended for bilingua
interested in learning about th
Blk 4/1/71. Historical commer
Montalban.

THE MIGRANT WORKER. (so
Guidance Associates of Pleasa

INDIAN AMERICA. (90 min., color, sound). Triangle Productions, dist. by Tripod Distribution, Inc., 1969. $800.00 (970.1) Grades 7 and up Rental: U of M (1S0942) $25.00

Henry Fonda narrates this well-done documentary, the purpose of which is to help the white man understand American Indians today, their heritage, their way of life. Many Indian people from all over the United States are shown as they talk about what concerns them.

THE INDIAN SPEAKS. (40 min., color, sound). National Film Board of Canada, dist. by McGraw-Hill, 1967. $460.00; $350.00 (970.1) Grades 10 and up Rental: U of M Pt.1 (7S0979) Pt.2 (7S0980) Pt. 1 $5.85, Pt.2 $5.85

Indian people of Canada tell their story. They are troubled when they see the old customs being lost, which many feel should be preserved. A thought-provoking portrayal of the dilemma of the modern Indian torn between the serenity of the reserve and the comforts of the city.

INTERGROUP RELATIONS: the role of teachers and administrators. (Cassette tape) National Education Association, Customer Service Section, Rm. 115, 1201 16th Street, Northwest, Washington, D.C. 20036, n.d. $9.00 (371.1)

Discusses the role of teachers and administrators in the areas of teacher preparation for coping with racial problems, how multi-group situations affect learning, diagnosing intergroup tension, and dealing with racial incidents.

INTERGROUP RELATIONS PHOTOGRAPHIC COLLECTION. Twenty 20" x 16" photographs of people from all races engaged in many activities. Good for discussing similarities and differences among people and for examination of tendencies to prejudge or stereotype people on the basis of their appearance or group affiliation. Lincoln Filene Center, $25.00

IS IT ALWAYS RIGHT TO BE RIGHT? (8 min., color, sound) Stephen Bosustow Productions, 1971. $130.00 (130) Grades 7 and up Rental: U of M (311051) $4.25

An animated parable as told by Orson Welles that highlights the centers of divisiveness in our society: the generation gap, war, poverty, and race. The film also shows the courage that it takes for an individual to admit that he may be wrong. The film is excellent in situations where people want to deal with communication, understanding, and efforts toward reconciliation. Because it is broad in its concept, it can be adapted to any situation where dialogue is needed.

JOBS IN THE CITY: women at work. (11 min., color, sound). Centron Educational Films, 1621 West Ninth Street, Lawrence, KS 66044, 1972. $150.00 (331.4) Grades 3-6 Rental: U of M (5S1047) $4.75.

Surveys the wide variety of jobs available to women, ranging from traditional occupations to exceptional ones.

JUST LIKE ME. (8 min., color, sound). Thorne Films, Inc., 1229 University Avenue, Boulder, CO 80302, 1963. (301.45) Grades 10 and up Rental: U of M (3S0633), $3.25; UCC, $5.00, IU (ES-646) $4.50

This significant film stimulates thought and discussion concerning the importance of being an individual. "Why aren't Sam, Charley, and Fred just like me?" Alvin asks his father. They imagine situations where that came true and conclude that it is must better to be different.

THE LOON'S NECKLACE. (11 min., color, sound). Encyclopedia Britannica Educational Corporation, 1949. $135.00 (398.2) Grades 4 and up Rental: U of M (3S0163) $3.25; IU (RSC-160) $4.75

A beautiful, evocative re-creation of the legend which explains how the loon came to have his white, necklace-like markings, as the legend was told by the Indians of British Columbia. Illustrates the immense role of religion in the Indian culture. The carved, wooden masks worn in the film require class discussion prior to viewing.

MEXICAN-AMERICAN CULTURE: ITS HERITAGE. (18 min., color, sound). Communications Group West, 6430 Sunset Blvd., Hollywood, CA 90028, 1970, $225.00 (917.2) Grades 6 and up Rental: Communication Group West, $25.00.

"Recommended for bilingual community groups interested in learning about their heritage." Blk 4/1/71. Historical commentary narrated by Ricardo Montalban.

THE MIGRANT WORKER. (sound, filmstrip, color) Guidance Associates of Pleasantville, 757 3rd

Ave., New York, NY 10017, 1972 $37.50 (331.5) Grades 10 and up

Affecting scenes and voices from migrant life.

MODERN WOMEN: THE UNEASY LIFE. (60 min., b&w, sound) NET-Indiana University, n.d. (301.41) Grades 10 and up, Rental: U of M (6S0858), $5.35

College educated women express views concerning the various roles available to educated women today, and interviews with housewives and career women show their frustrations and satisfactions.

THE NEGRO AND THE AMERICAN PROMISE. (59 min., b&w, sound). NET-Indiana University A-V Center, 1963. (301.451) Grades 10 and up Rental: IU (NET-2500) $13.00

Interviews with James Baldwin, Martin Luther King, Jr., and Malcolm X.

NOW IS THE TIME. (36 min., b&w, sound). Carousel, 1968. (301.451) Grades 8 and up Rental: MPL (8H904) (8H9044)

A warning that the Black American is ready to move, militantly if he must, for first class citizenship.

PHOEBE: story of a premarital pregnancy. (28 min., b&w, sound) Film Board of Canada, dist. by McGraw-Hill Films, 1965. $200.00 (301.41) Grades 7 and up Rental: U of M (6S601) $5.00; IU (ES-806) $7.50

"This now classical portrayal of a teenager's feelings when she discovers she is pregnant is significant for its very personal treatment of a complex subject." Booklist.

PICTURES IN YOUR MIND. (16 min., color, sound). International Film Foundation, Inc., dist. by Anti-Defamation League, n.d. $195.00 (301.45) Grades 9 and up Rental: U of M (4S0629) $6.65, ADL, IU (CSC-345) $8.00

Sequel to *Boundary Lines*. Imaginative cartoon which shows tribal roots of prejudice and asks each individual to re-examine his conscience to see if his mental picture of the man "across the river" is realistic or distorted.

PREJUDICE AND YOU. (3 cassette tapes, booklet) G. G. Voith, 1972. $39.95 (301.45) Grades 4-7

Instructions to teacher followed by experiences for person to think and tell about in areas related to prejudice.

"[illegible]" PREJUDICE FILM. (28½ min., color, sound.) Avanti Films, Inc., dist. by Motivational Media, 1001 North Poinsettia Place, Hollywood, California 90046, 1972 $360.00 (301.45) Grades 10 and up Rental: $35.00

The historical origins and contemporary forms of prejudice in our society are examined by means of a series of vignettes from daily life. Patterns of racial, ethnic, religious prejudice are explored logically. Includes discrimination against women.

PUERTO RICO: its past, present, and promise. (20 min., color and b&w, sound). Encyclopedia Britannica, 1965. color, $232.50; b&w, $119.00 (917.295) Grades 5-9 Rental: U of M (5G0516) $6.05; MPL

"Contrasts the poverty of the past with the present agricultural and economic progress, showing the change from slums, health hazards, and agricultural inefficiency to modern living conditions, employment opportunities, and better education." Booklist.

RUMOR CLINIC. (Filmstrip, 4 frames, b&w, silent). Dist. by Anti-Defamation League, n.d. $1.00 (301.45) Grades 9 and up Rental: ADL

An audience participation program which demonstrates vividly how rumors start and spread. Based on research by Professor Gordon Allport of Harvard University as a method of examining the nature of the problem and of helping people become rumor conscious. Extremely effective and easy to use.

SEXISM IN EDUCATION. (3 video-tapes, 30 min., each) Minnesota Resource Center, 731 21st Avenue South, Minneapolis, MN 55404, 1972. Rental: Free

Slides of sexist pictures and quotes from readers illustrate sexism in education. On one of the tapes teachers talk about classroom activities.

SISIBAKWAT — OJIBWAY MAPLE HARVEST. (18 min., color, sound). Film Research Co., 1961. $190.00 (970.3) Grades 2 and up Rental: U of M (5S0174), $6.65

A documentary film portraying the activities of a Chippewa Indian Family in Minnesota as they work and play in their maple camp during April, the boiling month. Includes scenes of the family, dressed in traditional deerskin clothing, as they gather materials for their wigwam and build it.

TIJERINA. (30 min., b&w, sound). Univ. of California, 1968. $180.00 (301.453) Grades 11 and up Rental: Extension Media Center, Univ. of California,

2223 Fulton Street, Berkeley, CA 94720, $10.00

The charismatic Mexican American leader Reyes Lopez Tijerina, militant spokesman called folk prophet, racist, con man, evangelist, and one of the great "communicators" of our time, delivers a speech to a public symposium at UCLA. His message calls for change in education and economics, and for unification against the power structure.

THE TOYMAKER. (15 min., color, sound). Contemporary Films, dist. by Anti-Defamation League, 1964. $190.00 (301.45) Grades 2 and up Rental: U of M (5L0539), $4.75 MPL, ADL, NCCJ, MPS

Through the use of puppets, the toymaker presents a lesson in brotherly love. Spots and Stripes quarrel over their differences, and the toymaker teaches them that they are really alike and should love one another.

UNDERSTANDING INTERGROUP RELATIONS. (Sound filmstrip, color). National Education Association, 1972. $16.00 (301.11)

Good for any group which has an interest in developing good relations among different groups. Particularly recommended for teachers and intercultural advisory committees or human relations committees.

WHERE IS PREJUDICE? (60 min., b&w, sound). Indiana Univ. Audio-Visual Center, 1967 (301.45) Grades 11 and up Rental: U of M (0S0924), $6.25; SPL, IU (CS-1827) $13.00

A filmed diary of a special experiment which brought 12 college students together for a week. The film is a bold and perceptive probe into the nature of prejudice. The students — black, white, mild, militant, Protestant, Catholic, Jewish, female, male, Oriental, affluent, poor, and representing a wide variety of other backgrounds — stayed together for a week to discuss prejudice. The film is one of the classics in the study of prejudice.

Audio-Visual Sources

ABC ABC Merchandising, Inc., 1330 Avenue of the Americas, New York, NY 10019

ADL Anti-Defamation League of B'nai B'rith, 303 Gorham Building, 127 North 7th Street, Minneapolis, MN 55403 612/335-3277

BFA Bailey-Film Associa
Boulevard, Los Ang
Encylopedia Britann
Corporation, 425 No
Chicago, IL 60611

EEO Equal Educational O
Division of Planning
Department of Educ
MN 55101
Film Associates of C
Monica Boulevard, L
Film Research Comp
Avenue, Minneapoli

IU Indiana University,
Bloomington, IN 474

LFC Lincoln Filene Cente
Medford, MA 02155

McG McGraw-Hill Films,
New York, NY 1001

MPL Minneapolis Public L
Department, 300 Nic
MN 55401

MPS Minneapolis Public S
Broadway, Minneapo
612/337-4284

NCCJ National Conference
520 National Buildin
612/336-5365
National Film Board
Avenue, New York,
Pyramid Films, Box
90406

SPCHR St. Paul Council of H
Kellogg Boulevard, S
612/224-3383

SPL St. Paul Public Libra
St. Paul, MN 55116 6
Triped Distribution,
New York, NY 10019

U of M University of Minnes
Extension, 2037 Univ
Minneapolis, MN 554

UCC United Church of Ch
Avenue, La Grange,

2223 Fulton Street, Berkeley, CA 94720, $10.00

The charismatic Mexican American leader Reyes Lopez Tijerina, militant spokesman called folk prophet, racist, con man, evangelist, and one of the great "communicators" of our time, delivers a speech to a public symposium at UCLA. His message calls for change in education and economics, and for unification against the power structure.

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ADL Anti-Defamation League of B'nai B'rith, 303 Gorham Building, 127 North 7th Street, Minneapolis, MN 55403 612/335-3277

BFA Bailey-Film Associates, 11559 Santa Monica Boulevard, Los Angeles, CA 90025
Encylopedia Britannica Educational Corporation, 425 North Michigan Avenue, Chicago, IL 60611

EEO Equal Educational Opportunities Section, Division of Planning and Development, State Department of Education, St. Paul, MN 55101
Film Associates of California, 11559 Santa Monica Boulevard, Los Angeles, CA 90025
Film Research Company, 224 West Franklin Avenue, Minneapolis, MN 55404

IU Indiana University, Audio-Visual Center, Bloomington, IN 47401

LFC Lincoln Filene Center, Tufts University, Medford, MA 02155

McG McGraw-Hill Films, 330 West 42nd Street, New York, NY 10018

MPL Minneapolis Public Library, Visual Aids Department, 300 Nicollet Avenue, Minneapolis, MN 55401

MPS Minneapolis Public Schools, 807 Northeast Broadway, Minneapolis, MN 55413 612/337-4284

NCCJ National Conference of Christians and Jews, 520 National Building, Minneapolis, MN 55402 612/336-5365
National Film Board of Canada, 680 Fifth Avenue, New York, NY 10017
Pyramid Films, Box 1048, Santa Monica, CA 90406

SPCHR St. Paul Council of Human Relations, 65 East Kellogg Boulevard, St. Paul, MN 55101 612/224-3383

SPL St. Paul Public Library, 90 West 4th Street, St. Paul, MN 55116 612/699-3327
Tripod Distribution, Inc., 101 West 55th Street, New York, NY 10019

U of M University of Minnesota, Audio-Visual Extension, 2037 University Avenue, Minneapolis, MN 55455 612/373-3810

UCC United Church of Christ, 512 Burlington Avenue, La Grange, IL 60525

Appendix H:

Organizations Representing Various Minority Groups

American Indian Movement, Inc.
1337 Franklin Avenue East
Minneapolis, Minnesota (Telephone 333-4767)
or
261 East Eighth Street
St. Paul, Minnesota (Telephone 224-4395)

American Indian Studies Department
Social Science Tower
University of Minnesota
Minneapolis, Minnesota (Telephone 373-0146)

Upper Midwest American Indian Center
2907 Portland Avenue
Minneapolis, Minnesota (Telephone 827-4601)

State Department of Human Rights
Capitol Square Building
St. Paul, Minnesota (Telephone 296-5663)

Department of Afro-American Studies
214 Social Science Building
University of Minnesota
Minneapolis, Minnesota (Telephone 373-0143)

St. Paul Urban League
401 Selby Avenue
St. Paul, Minnesota (Telephone 222-5549)

Minneapolis Urban League
1016 Plymouth Ave. N.
Minneapolis, Minnesota (Telephone 377-0011)

Department of Black Studies
Macalester College
St. Paul, Minnesota (Telephone 647-6541)

Department of Chicano Studies
University of Minnesota
Minneapolis, Minnesota (Telephone 373-9707)

Migrants in Action
776 Ashland Ave.
St. Paul, Minnesota 55104 (Telephone 224-7671)

Guadalupe Area Project
381 E. Robie
St. Paul, Minnesota (Telephone 222-0757)

Minnesota Migrant Council
Area Directors:
Jose Valdez, Lewisville, Minn. 56060 (Telephone (507) 435-2121)
Norberto Perez, Box 456, Blooming Prairie, Minn. 55917 (Telephone (507) 583-7740)
Heladio Zacada, P.O. Box 904, Moorhead, Minn. 56560 (Telephone (208) 236-5354)
Ramon Sanchez, 105 W. 2nd St., Crookston, Minn. 56716 (Telephone (218) 281-6882)

The Asia Society
112 East 64th Street
New York, NY 10021 (For bibliographies on Asian cultures)

Japan Society, Inc.
112 East 64th Street
New York, NY 10021 (For bibliographies on Japan)

Interculture Associates
Box 277
Thompson, Connecticut 96277 (For bibliographies of East Indian fiction and nonfiction)

Appendix I:

Criteria for Teaching Materials in Reading and Literature
NCTE Task Force on Racism and Bias in the Teaching of English

This statement has been officially adopted by the Board of Directors of the National Council of Teachers of English after prior acceptance by the Executive Committees of the Conference on College Composition and Communication and the National Council of Teachers of English. It is a positive response to the educational objective and the social and cultural concern that the truth and reality of our nation's history and literature be embodied in its texts and other teaching materials, and that includes the fact of the racial and ethnic diversity of its peoples.

Of all minority groups in the United States, the nonwhite minorities (American Indians, Blacks, Chicanos, Puerto Ricans, et al.), more than any others, suffer crippling discrimination in jobs, housing, civil rights, and education. Other nonwhite minorities (e.g., Asians), while not subject to the same kind of economic and social oppression, often face a school curriculum which in their terms is culturally impoverished.

The consequences of oppression make themselves most visible in major urban centers. But these consequences, if less overt, are just as real in rural America. By comparison, the amount and effects of racism and bias in English and Language Arts educational materials might seem insignificant. But they are not and cannot be ignored.

In the course of his education a student acquires more than skills and knowledge. He also finds and continues to modify his image of himself, and he shapes his attitudes toward other persons, races, and cultures. To be sure, the school experience is not the sole force that shapes self-images and attitudes toward others. But in the measure that school does exert this influence, it is essential that the materials it provides foster in the student not only a self-image deeply rooted in a sense of personal dignity, but also the development of attitudes grounded in respect for and understanding of the diversity of American society.

The accomplishment of these ends is a responsibility and obligation of those involved in English and Language Arts programs. Therefore, continuing action to accomplish them is the obligation and responsibility of teachers, curriculum planners, textbook selection committees, local and state education authorities, designers of learning systems, and publishers.

Specifically, educational materials now suffer from the following crucial deficiencies:

—the inadequate representation of literary works by members of nonwhite minorities in general anthologies which serve as basic texts and in basal readers and other Language Arts kits inclusive of audio-visual materials, in most elementary, secondary, and college English courses;

—representation of minority groups which is demeaning, insensitive, or unflattering to the culture;

—the inclusion of only popular and proven works by a limited number of "acceptable" writers, resulting in a misrepresentation of the actual range of the group's contribution to literature;

—biased commentaries which gloss over or flatly ignore the oppression suffered by nonwhite minority persons; and

—still other commentaries in anthologies which depict inaccurately the influence of nonwhite minority persons on literary, cultural, and historical developments in America.

Because conventional English courses and reading programs constitute the bulk of the Language Arts taught in elementary and secondary schools and colleges and because they are frequently organized around an anthology, a basic text, or a single learning program, it is to the publishers of such texts, and to the designers of systems approaches to learning, and to the bodies that adopt them, and to the teachers who use them that the following criteria are addressed:

A. Literature anthologies intended as basic texts and having inclusive titles and/or introductions must commit themselves to fair (more than token representation) and balanced (reflecting diversity of style, subject matter, and social and cultural view) inclusion of the work of nonwhite minority group members. This includes, but is not limited to, the following:

Collections embracing the whole of American literature

Collections of generic materials

Collections of materials from a given historical period

Collections of materials from a given geographic region

To do less than this is to imply that nonwhite minority groups are less capable, less worthy, less significant than white American writers.

B. Nonwhite minorities must be represented in basic texts in a fashion which respects their dignity as human beings and mirrors their contributions to American culture, history, and letters. This means that hostile or sentimental depictions of such groups must be balanced with amicable and realistic ones in an effort to present a balanced and nonprejudicial picture.

C. In collections and parts
writer is represented b
basis for its inclusion r

D. Illustrations and photo
accurate and balanced
nonwhite minorities an
possible in the total cor
materials.

E. Dialect, when it appear
exaggerated or inconsis
the setting and the cha
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exclusive appearance o
including representatio
of bilingual Americans
insensitivity, it should
explanatory note which
dialect in accurate hist

F. Editorial and critical co
ignore the role played b
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Literary criticism, whe
critical writings or coll
essays, must draw as h
critical writers of nonv
equally important in d
about members of the

G. Historical commentary
not present an idealized
picture of the social an
which Americans have
Nonwhite minority gro
included, where appro
on writers active duri
periods.

Task Force on Racism and Bias
National Cou

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   - Collections embracing the whole of American literature
   - Collections of generic materials
   - Collections of materials from a given historical period
   - Collections of materials from a given geographic region

   To do less than this is to imply that nonwhite minority groups are less capable, less worthy, less significant than white American writers.

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C. In collections and parts of collections where a writer is represented by only one selection, the basis for its inclusion must be explained.

D. Illustrations and photographs must present as accurate and balanced a picture of nonwhite minorities and their environments as is possible in the total context of the educational materials.

E. Dialect, when it appears, must not be exaggerated or inconsistent, but appropriate to the setting and the characters. Where the risk is courted that the preponderance or exclusive appearance of dialect materials, including representations of the speech of bilingual Americans, is suggestive of cultural insensitivity, it should be balanced with an explanatory note which effectively places that dialect in accurate historical-linguistic context.

F. Editorial and critical commentary must not ignore the role played by nonwhite minority writers in the continuing literary development. Literary criticism, whether short quotations from critical writings or collections of critical essays, must draw as heavily as possible from the critical writers of nonwhite minorities. This is equally important in discussing works by or about members of the same group.

G. Historical commentary and interpretations must not present an idealized or otherwise distorted picture of the social and political history out of which Americans have written and are writing. Nonwhite minority group members should be included, where appropriate, in any commentary on writers active during significant literary periods.

Task Force on Racism and Bias in the Teaching of English
National Council of Teachers of English
1111 Kenyon Road
Urbana, Illinois 61801
November 26, 1970