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ABSTRACT

This workbook is designed as an inservice teacher training course on eliminating sex-role stereotypes. The format is based on telecast vignettes, discussion sessions, and homework assignments consisting of individual examination of attitudes. The program discusses the masculine and feminine mystiques, language and textbooks, classroom practices, early childhood attitude-formation athletics, career guidance, and cultural valves. Discussion questions for each session are appended. (JD)

Venture Beyond Stereotypes

A workbook for teachers and students about sex role stereotyping

Companion guidebook to the television series *Jill and Jack/Fiction and Fact*

Venture Beyond Stereotypes

A workbook for teachers concerned about sex-role stereotyping
by Anne Grant

with program notes
to the television series
Jill and Jack/Fiction and Fact
by Pat Sullivan

Women's Educational Equity Act Program
U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
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Contents

Preface

The word *stereotype* was first used in 1798 to describe a printing process by which a molded plate could turn out exactly the same page over and over again.

In the wake of the Industrial Revolution, artisans mourned the loss of their craft. Pride in original work and individual style became rare, even eccentric. By the thousands, products were stamped out in conformity with a single pattern, and workers who manufactured them became interchangeable.

Now the word *stereotype* refers most often to a mental process by which we assume that certain groups of people are all alike and ought to be treated the same. We rush to say that a girl is "pretty" even if she is not, and we may fail to notice her real gifts. We like to praise a boy for being "strong" or "brave." We commend Black children for being athletic.

Our cartoons portray Native Americans wearing feathers and saying, "How!" Our newspapers identify Gypsies only when they are fortune-tellers or vagabonds. Our laws declare that women need to be protected from harsh working conditions that men can be paid to endure.

These are stereotypes. Though sometimes based on the truth, they distort reality. They influence students and teachers every day, and yet we seldom discuss them in the classroom or help our students to cope with them.

For his tenth birthday, our older son, Lars, received a fine red sweatshirt from his grandparents. He thanked them and tried it on but has not worn it since. When we asked him why, he said sheepishly, "The kids would tease me. They say that red is only for girls."

A few days ago, Lars mentioned that girls and boys always sit at separate tables in the cafeteria. The boys are often mean to each other, he said, and he would rather eat with the girls. But he knew that others would ridicule him if he sat at the girls' table.

We adults fool ourselves when we suggest that this kind of segregation is voluntary and innocent. For many children, it is an unhealthy state forced on them by the taunts of a few aggressive classmates.

My husband and I are cautious not to place the burden of our convictions on a child with worries of his own. Yet we would have him believe that prejudice is not a fact of life and can be changed.

How does he cope with prejudice at school? Sometimes, he says, he has apologized to a girl

when boys have been mean to her. Sometimes he has argued with the offenders. But then the other children say that he is in love with the girl, and he isn't happy about that either. We understand that sometimes he can do nothing.

Does he think his teacher could discuss these issues with the class? Could she overrule the forced segregation in the cafeteria? He thinks that might work, but he's not sure how to ask her for help.

It is hard for most of us to raise the subject of sex roles. Those who observe rules of decorum and kindness hesitate to challenge another person's traditional behavior. It seems too critical of their good intentions. It may also probe painfully close to the raw nerves of our private lives. Questioning sex roles makes us feel disloyal to people we love.

Some of us are comfortable in traditional sex roles and resent those who doubt their worth for themselves. Others seek shelter in the masks of femininity and masculinity, only to feel sick at the charade.

Perhaps we first tried on the masks with the innocence of a children's costume party. We were fascinated by the romance of the roles, and we needed a cover to carry our shaky identities through adolescence.

But, as the party ends and the masks come off, we find that we have made commitments without understanding. Now we are responsible to raise a new generation of children. And we see them happily trying on the masks we would like to discard.

Though we would not forbid children to play at traditional roles, we ought to point out the stereotypic assumptions that shape and preserve those roles.

We should warn of the danger when the roles of one group domineer another—men lording it over women, career women over homemakers, the married over the single, the privileged over the disadvantaged, the healthy over the handicapped, the liberal over the conservative, the beautiful over the plain. The list goes on and on, or it can be taken in reverse. At times we need to draw children out of the costume corner when there are other things to learn.

This workbook is designed to help us confront the power of the feminine and masculine mystiques and of all the masks we put on ourselves and others. Old masks and stereotypes can become teaching tools as we uncover the faces and feelings behind them.

Introduction

Venture Beyond Stereotypes is the basic workbook for an inservice teacher-training course on sex-role stereotypes. The work can be covered in eight two-hour meetings or expanded if participants wish to plan further activities.

Since the course includes many standard techniques used in workshops on human relations, the ideal group is about twelve people who sit in a circle and address each other by first names. However, the material can be adapted to a larger classroom setting in which participants break into small groups for discussion.

Many districts have opened these teachers' workshops to others including school administrators, office staff, paraprofessionals, students, parents, and the community.

A number of educational stations plan to broadcast the television series, *Jill and Jack / Fiction and Fact*, which is recommended for use with this course. Where the shows are not being aired, a workshop may rent the videocassettes for viewing with a tape deck and television monitor. These shows will help to enlarge the focus of the course.

1. The Masculine Mystique

The workshop on the masculine mystique comes first in this series, not because men always do, but rather as an unabashed attempt to get men involved in the course. For good reason, we tend to think of sex-role stereotyping as a woman's problem.

Some women discover their strength better by themselves than in mixed groups. After all, most men have been raised to take charge. Women frequently underestimate their own abilities and look to men for leadership.

But the goal of these workshops is to grow beyond separatism and see what we can learn from each other. Some men, because of their sex, have gained skills that they can pass on to women, just as women have learned other skills that they can share with men.

This course has been designed for everyone's participation. No individual or group can dominate unless the others let them.

Groupwork: Introduce yourself

It is easier to categorize and dismiss people as stereotypes than to take them seriously as individuals. If you are entering this workshop with a group of strangers, you may already be "typing" others in the room. What did you notice first about another person—sex, race, age, marital state, style of dress, accent, job status? Have you already "summed up" anyone on the basis of these superficial characteristics?

Do you wonder what various people in the room are thinking about you? Perhaps there have been times when you felt wrongly stereotyped by others.

After the group is seated in a circle, please introduce yourself. Say your name, and then tell the group one way in which you think other people may stereotype you. How does this affect your behavior toward them? How does it make you feel?

Pay close attention as other members of the group take their turns. Listen carefully to their feelings. At the next workshop, you will have a chance to recall how each person has sometimes felt stereotyped.

My name's Pat Johnson. Sometimes people stereotype me because I'm single and have no children of my own....

I'm Noel Williams. I feel like people stereotype me because I'm a Republican.

Telecast: The masculine mystique

Discussions of sexism usually focus on women and how they will benefit by the elimination of sex-role stereotypes. But what about men? What will they gain from understanding sex roles?

Author Warren Farrell outlines some of the restrictions men must accept in a sexist society: pressures to succeed in business; responsibility for being the primary breadwinner; constraints on demonstrating physical affection. Such expectations may inhibit men's emotional growth and trap them in unsatisfying careers.

The program includes an interview with a Brooklyn family, Mattie and Bernard Forman and their son Alan, who are beginning to question the traditional male roles. This raises some conflict and they openly discuss their feelings.

In a studio demonstration, students role-play and react to an incident in which a young man feels troubled by his family's expectations. High school teacher Lew Smith discusses this and other techniques for examining the male sex role in the classroom.

After viewing the telecast, turn to the discussion questions for "The Masculine Mystique," in the appendix.

Resources:

Deborah S. David and Robert Brannon, eds., *The Forty-Nine Percent Majority: The Male Sex Role* (Reading, Mass.: Addison-Wesley Publishing Company, 1976).

Warren Farrell, *The Liberated Man* (New York: Bantam Books, 1975).

Marc Feigen Fasteau, *The Male Machine* (New York: McGraw-Hill Book Company, 1974).

—Pat Sullivan

Groupwork: Feminine/Masculine

People who use the words *feminine* and *masculine* often have a hard time defining exactly what they mean by these terms. Take 60 seconds and let people in the group call out characteristics that they associate with *feminine* while one person writes the list on the board. Then do the same for *masculine*.

Look over the lists. Do they clarify an objective definition of the words *feminine* and *masculine*, or do they indicate subjective judgments? Compare a dictionary definition of each word.

Copy the *feminine* list into the first column on the chart. For each word, decide as a group whether this characteristic is healthy or unhealthy in a woman, and put a plus or minus in the second column. After completing the second column, decide how the group feels about each characteristic in a man. Put a plus or minus in the third column. Complete the *masculine* list the same way.

On your own list, circle the characteristics which you like to find in people around you.

Now talk awhile about your feelings during this exercise. Did any of the words make you feel uncomfortable about your own self-image? Why were those particular views of femininity and masculinity disturbing to you?

For the rest of this course, try not to use the words *feminine* and *masculine*. Refer to specific characteristics instead.

Feminine	♀ ±	♂ ±

Masculine	♂ ±	♀ ±

Homework: How to use your feelings in this course

Throughout this course, you will be asked to report your feelings. You may be uncomfortable doing this if you learned that it is selfish to start sentences with *I*.

In order to report this feeling honestly to the group, you would have to say something like, "I feel uncomfortable talking about my feelings. I'm not sure I want to be in this workshop." If you are able to say that much, you are well on your way to meeting the basic requirement of the course.

To get started, let me mention one of my own childhood experiences. In fourth grade we learned about music. I remember almost nothing from the year except one incident, which stands out vividly. The teacher had called me to the board where she had drawn a musical staff and treble clef. With enunciation that scoured the farthest corners of the room, she told me to show the class the position of middle C.

I swayed at the board and clutched the chalk tray. Five lines, and one of them was middle C. I knew I should guess, but I only stared dumbly as she repeated the order.

By then it was clear that I did not know, and I sensed her exasperation. She drew a decisive little line beneath the staff and hung a circle on it. "There!" she said. "There is middle C!" I felt as though she had tricked me.

I fled back to my seat trying to mask the disaster inside. Why had she shamed me in front of the others? I must have done something horribly wrong to make her so angry at me. What was it, and why couldn't I remember? Would she tell my parents? Would I be held back a year?

I stretched my eyes wide to hold back the tears and stared at the other notes she was drawing on the staff. What were they? Was I the only one in the room who did not know? How could I ever catch up? What was wrong with me?

That memory could illustrate a recent study which shows that girls tend to take academic criticism as a personal failing, while boys are more able to be philosophical about their school performance because they are likely to have developed their egos in other places than just the classroom. Research suggests that a boy in the situation I experienced would probably return to his seat more contemptuous of the teacher than of himself.

Many of us are fascinated by these new findings of how and why the sexes have been conditioned to behave differently. But, for the moment, I would like to use the middle C story to point to a broader concern.

At the school I attended, teachers considered it a sign of professionalism to set aside their feelings and get on with the lesson at hand. In fourth grade when I could not answer the teacher's question, I knew enough to hide my feelings as though they did not matter. I mentioned the incident to no one, but it quickly returns to me now as my strongest memory of that class. For years I lost touch with what the moment meant to me. By the time I earned a master's degree, I was emotionally illiterate.

This is the nub of our problem. Most of our educational process aims for clear thinking, precise logic, and objectivity. Our feelings typically short out these intellectual circuits and fill our arguments with static.

Because feelings disrupt the syllabus, educators develop a repertoire of methods to eliminate subjectivity, an academic code-word for emotional responses. Here is the crucial link to stereotypes, which are nearly always subjective and yet are widely influential both in and out of the classroom. Teachers themselves are often oblivious to the stereotypes which govern their own behavior, because these emotions, deeply rooted in the past, have been paved over with the concrete of academic objectivity.

In short, false stereotypes hurt because they stir emotions that affect our behavior. An intellectual discussion of stereotypes will not teach us what we need to know about them. Finally, we must face our feelings.

For homework, please read the three sections that follow, and then fill in the charts. Do not try to complete the charts immediately. Give yourself time to practice the skills:

1. Focus on your feelings.
2. Report your feelings directly.
3. Listen with respect to the feelings of others.

1. Focus on your feelings.

Though you may not be aware of them, feelings are always with you. Can you feel your tongue touching the roof of your mouth? That feeling has always been there, but perhaps you never thought about it until you focused on it just now. You can focus on your emotional feelings in the same way.

Stop reading for a while and recall the feelings you've had today. Note that you may have feelings about feelings. For example, if you are angry at someone, but you believe that it is wrong to be angry, then you are likely to feel both anger and guilt.

As you isolate and identify each of your own feelings, write it down. Then think back to the time when you began to feel this way. That moment meant something special to you.

Sometimes it is easier to start with the moment itself and then to focus on the feeling it gave you. Here are some sample entries to help you begin your own chart:

Proud Inadequate Committed Curious Unsure Grateful Suspicious
Irritated Greedy Harrassed Frustrated Eager Threatened Inferior
Tense Amazed Annoyed Determined Afraid Inspired Worried Bold Awkward
Nervous Lonely Brave Shy Discouraged Abandoned Bored
Excited Happy Strong Guilty Angry Embarrassed Jealous Cocky Clumsy Sorry

Feeling #1

At what moment did it start?

"When Charlie began coughing in his sleep last night."

What did that moment mean to me?

"I knew I would be the one to get out of bed and give him cough syrup."

What is the feeling I have?

"Resentment."

Feeling #2

At what moment did it start?

"When I tried to decide whether to wake up Jack to take care of Charlie."

What did that moment mean to me?

"Jack always says to wake him up if the children need help, but I can't bring myself to do it. He says that my sleep and my job are just as important as his, but I don't think he means it. Maybe I don't think it's true. Besides, why doesn't he wake himself up? Why do I have to make that decision and all decisions about the children?"

What is the feeling I have?

"Some of this is still resentment. Some is self-doubt and, maybe a third feeling, pettiness."

Feeling #1

At what moment did it start?

What did that moment mean to me?

What is the feeling I have?

Feeling #2

At what moment did it start?

What did that moment mean to me?

What is the feeling I have?

2. Report your feelings directly.
Here are some of the ways that we can report our feelings.

Which feelings do you find easier to report? Physical or emotional? Past or present? Positive or negative? First, second, or third person?

On the chart below, keep a record of the feelings you hear reported over the next few days.

			Past	Present	Past	Present
Physical	Negative		"I felt ill."	"I am tired."		
	Positive		"I felt wonderfully rested."	"I feel great!"		
Emotional	Negative	First person	"I felt lonelier than ever before in my first year of marriage."	"I am afraid that I have cancer."		
		Second person	"I was angry that you didn't call and afraid that something had happened to you."	"I am bored by our conversation." "I am afraid you won't like me."		
		Third person	"I felt embarrassed when she acted so coy with him."	"I am afraid of him when he drinks."		
	Positive	First person	"I enjoyed every minute of it."	"I'm feeling very self-confident about this test."		
		Second person	"I was very proud of you."	"I feel more relaxed now than when we started talking."		
		Third person	"I felt inspired by her forthrightness."	"I feel very committed to this city."		

Some feelings are so difficult to report that we avoid doing so. But the feelings stay with us, and we often express them indirectly in our body language or attitudes. These expressions are more likely to offend and alienate people than if we had reported our feelings at the beginning. Here are some examples:

EXPRESSION (What we say)	FEELING (What we mean)
"Shut up!"	"I'm feeling annoyed by all this talk."
"Slow down!"	"I'm frightened when you drive so fast."
"Stop whining!"	"I feel angry when you use that tone of voice."

Or we may express our feelings indirectly by projecting them onto someone else's character in a way that is neither accurate nor fair:

EXPRESSION (What we say)	FEELING (What we mean)
"He's a liar!"	"I don't trust him."
"Hey there, honey."	"I want you to notice me."
"Isn't that just like a woman (man)?"	"I feel embarrassed when you do that."

We may express our feelings indirectly by attributing them to someone else or to society in general:

EXPRESSION (What we say)	FEELING (What we mean)
"Everybody knows . . . ."	"I am convinced . . . ."
"Most people think . . . ."	"I think . . . ."
"One often worries . . . ."	"I often worry . . . ."

In these discussions, the goal is to avoid imprecise expression and to say what you feel directly. Report your feelings from the past:

"In the seventh grade, whenever I walked past the carpentry shop or the athletic field, I felt I was in alien territory and unwelcome there. I never had that feeling in school before, but suddenly, in junior high, they had boys' areas and girls' areas. They used to tell girls that we'd get hurt or we'd be in the way if we went near the shop machinery, the pole vault, backstage, or other places like that. I still feel afraid when I pass a fire house or a construction site, or any other 'men's area,' as though I'm going to be hurt if I go any closer or I'll make someone mad at me."

And report your feelings in the present:

"I feel uncomfortable in this discussion group because there are so many more women than men. I'm not sure I can honestly get in touch with other feelings when I'm wondering whether I ought to be here."

3. Listen with respect to the feelings of others.

A. DON'T ANALYZE.
Avoid this response: "Maybe you have a hard time relating to men because you never really felt comfortable with your father."
Better response: "Can you mention some particular things that I or other men do which make you feel uncomfortable with us?"

B. DON'T JUDGE.
Avoid this response: "You're really racist to feel afraid of Black people in general."
Better response: "I'm glad you were able to say that even in my presence. Sometimes I feel frightened of White people. Are there particular things about me that scare you?"

C. DON'T FORBID.
Avoid these responses: "How can you say that?"
"Cheer up! It's not as bad as all that."
"It isn't nice to feel that way."
Better response: "Can you say more about the moments when you've felt that way?"

THE GOAL IS ALWAYS TO ENCOURAGE EACH OTHER
to focus on feelings.
to report feelings directly.
to listen with respect to the feelings of others.

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2. The Feminine Mystique

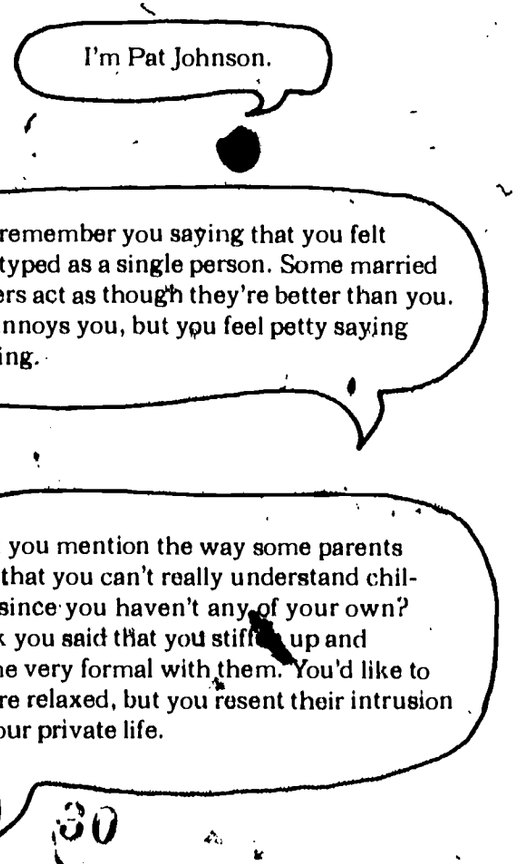
For whatever reasons, misogyny has appeared throughout history in many cultures. According to the Greeks, Zeus created the first mortal woman, Pandora, as a punishment to man.

The Hebrews accused Eve of sullying their relationship with God. Her sin was seeking knowledge; her punishment was pain in childbearing and subjection to her husband.

Groupwork: Introduce yourself again

Introduce yourself as you did at the last workshop, but this time give only your name. Someone else in the room should respond by repeating your name and recalling one way in which you have sometimes felt stereotyped. Each member should take a turn.

Then, in a group with one or two other people, discuss your homework on feelings. *Throughout these workshops be prepared to stop and talk about your feelings, particularly if you find the group getting swamped with too many ideas and becoming insensitive to each other's feelings.*



Telecast: The feminine mystique

Young women today have many more opportunities open to them than in the past. Those who have been raised to value traditional female roles may find these new choices confusing. They seek to balance the expectations of their upbringing with the challenge of being whole women in tomorrow's world.

Three young women, Bonnie Forman, a musician, Diane Kaldany, a secretary, and Altagracia Santana, a student, talk of their family backgrounds, personal choices, and plans for the future.

High school teacher Mary McAulay discusses the media images of women with her social studies class; Which pictures perpetuate a myth, and which ones show reality?

Joyce Johnson, who grew up in Louisville, Kentucky, and came to New York as a young mother, is interviewed by her teenage daughter Katherine Johnson. It is a sign of the times that both women are standing on the threshholds of new careers. What has Joyce learned from her life so far? How does she hope Katherine's life will be different?

After viewing the telecast, turn to the discussion questions for "The Feminine Mystique," in the appendix.

Resources:

Nancy Fraizer and Myra Sadker, *Sexism in School and Society* (New York: Harper and Row, 1973).

Betty Friedan, *The Feminine Mystique* (New York: Dell, 1963).

Lucy Komisar, *The New Feminism* (New York: Franklin Watts, 1971).

See also the extensive publications of The Feminist Press, Box 334, State University of New York, Old Westbury, New York 11568.

—Pat Sullivan

Homework: Wouldn't you know?

For whatever reasons, misogyny has appeared throughout history in many cultures. According to the Greeks, Zeus created the first mortal woman, Pandora, as a punishment to man.

The Hebrews accused Eve of sullying their relationship with God. Her sin was seeking knowledge; her punishment was pain in childbearing and subjection to her husband.

Seafarers on the Isle of Man talked of an evil goddess who turned into a wren. Every year the boys and men declared a holiday and dressed heroically for a grand hunt that swept the island clean of female wrens. They claimed that this yearly ritual assured their safety on the winter seas.

Colonists in Maryland tried to quell a storm by throwing an old woman into the sea.

Puritans in Massachusetts thought they could settle disruptions in their society by killing the women who presumably had bewitched them.

In West Africa, male societies of the Ibibio disguised themselves as ancestral spirits and paraded through the villages. During these ceremonies, they chased and sometimes killed women who ventured out of their homes.

To maintain order in their universe, the Skidi Pawnee of the North American plains "married" a woman to the Morning Star with an elaborate ritual in which every male of the village shot an arrow into the bride. Fathers and uncles helped boys who were too small to bend the bow themselves.

Women still are charged with causing all kinds of male distress. Richard Nixon blamed Watergate on Martha Mitchell. Former Representative Wayne Hays accused paramour Elizabeth Ray of causing his downfall as he skirted the issue of his questionable payroll practices. "The polls show I'd win," the stormtossed politician reportedly declared in declining to seek a fifteenth term, "but I don't want to give that woman a chance to make another appearance."

People still avoid blaming a man for his shortcomings. Instead the finger of accusation points toward his mother. He is called *son of a bitch.*

The New York City Department of Health and the Red Cross display a poster of a lonely child saying, "My best friend Tommy is very sick with the measles. His mother forgot to get his shots. Tommy said he might never get all better. I wish his mother didn't forget." The poster mentions nothing of fathers.

The star of "Baretta" admits that his television success broke up his marriage. But he sidesteps the question of his own responsibility. He blames it all on "Lady Luck."

Psychiatrists remark on a pervasive sense of guilt that plagues many women, a notion that, for some reason, God is punishing them.

Despite advances in technology, the modern world still holds women responsible for disorder in the universe. The Australians recently revised their practice of naming cyclones after women and began to name alternate cyclones for men. The U.S. National Weather Service responded with a simple announcement that it would stick by its tradition of naming hurricanes after women. So now each storm season raises the female cosmic guilt to new levels. Hurricane Agnes left 118 people dead, 330,000 homeless. Wouldn't you know it was a woman?

It is easy to find evidence of misogyny around us. But we may hesitate to look within ourselves and to admit that most of us, women as well as men, have sometimes felt real contempt for women. Female behavior has traditionally been preoccupied more with form than with content. Consider the stereotype of the "dumb blonde," who has nothing to say but is regularly trotted out on TV talk shows, of the beauty contestant whose smile represents little more than practiced charm, or the home decorator who crochets a frilly cover for a roll of toilet tissue.

It may be fair to blame such vacuous behavior on men who reward ornamental women. But many of us scorn the women themselves for filling their lives with triviality, and our contempt may make us feel guilty. For some of us, these emotions awaken old feelings about our mothers. We are trapped in a confusion of love and hate, obligation and shame, guilt and anger.

We as adults are not alone in our negative feelings about stereotyped "female" traits. Little boys fear the epithet *sissy* and learn quickly to avoid anything *girlish.* A boy is ridiculed if his hat looks like a girl's or if his raincoat resembles a dress. If he displays sensitivity or grace, he may be branded *faggot.* If he

shows tenderness toward his mother, he is called *momma's boy*. If he grows up compassionate and gentle, he may be viewed as *effeminate*. If he shares the housework with his wife, he is sometimes labeled *hen-pecked*. If he refuses the male prerogative to dominate the women in his life, people may say he has been *emasculated*.

If traditional female behavior sometimes seems contemptible, educators might well ask how girls and women learn to act that way. Are we encouraging empty narcissism in girls? Why do girls suddenly begin to underachieve at puberty? Why does their image of themselves narrow precisely when it should be expanding?

The feminine and masculine mystiques have created a sense of unfathomable difference between the sexes. Teachers often address students as "boys and girls," even though they would not dream of saying, "Good morning, Black children and White children," or, "Good morning, Jews and Christians."

Some books even teach that *girl* is the "opposite" of *boy*. But aside from the obvious genital and reproductive differences, there is no other reason to consider the sexes "opposite."

In fact, our experiences and talents are often identical. We have much more in common than we realize. The question is whether teachers can create a climate in the classroom which allows students to escape their programmed separatism and finally learn to trust each other.

Notice the ways that separatism between the sexes is perpetuated by school and society. Try to understand the deeper feelings that prompt this sexual apartheid. Then observe the ways in which girls and boys, men and women are learning to move beyond separatism to become each other's friends and peers.

On the following chart, make a collage of pictures and words that symbolize these experiences and feelings—both those that promote separatism (The mystiques of femininity and masculinity) and those that increase our trust (the common reality of being human).

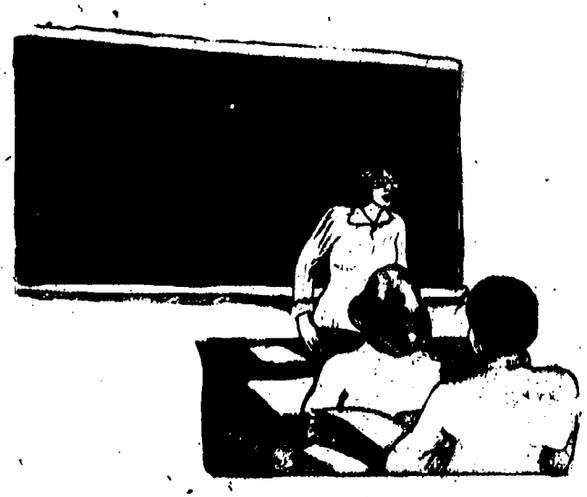
For the remainder of this course, try to address your students in non-exclusive terms that foster a sense of unity. For example, rather than calling them *boys and girls* or *ladies and gentlemen*, try calling them *friends, students*, or *people*. It may sound strange at first, but keep at it, and watch for subtle changes in your own attitudes as well as in theirs.

Please bring two or three samples of your classes textbooks and curricular materials to the next workshop.

The mystique of femininity	The common reality of being human	The mystique of masculinity

3. Language and Textbooks

Any attempt to eliminate bias from our language and textbooks is likely to provoke a debate on censorship. It also may raise the issue of professionalism in teaching. If your job is to teach language, should you limit your lessons to the rules of grammar or should you also try to make students sensitive to the impact of their words?



Telecast: Language and textbooks

In school, children are bombarded with words and pictures that carry messages far more powerful than just a fairy tale or an arithmetic problem. What images of women's and men's roles do children absorb unconsciously through daily language?

Dictionary editor Alma Graham tells how standard English excludes women *(mankind, early man, the man in the street)*, ascribes negative characteristics to women *(womanish tears)*, or suggests that work is different if performed by women *(woman doctor)*. She demonstrates how textbook illustrations stereotype boys as active, self-motivated and capable, but depict girls as passive, dependent and incompetent. In a commentary on non-sexist illustrations, Graham shows how artists are now portraying more active and healthy female role models.

Textbook editor Naomi Russell demonstrates the procedure which publishers are using to revise manuscripts or old editions that include sexist language.

Finally, students in Beth Millstein's social studies class analyze their own history texts for sex bias.

Slides for this show were prepared by the Textbook Committee of the New York City Chapter of NOW.

After viewing the telecast, turn to the discussion questions for "Language and Textbooks," in the appendix.

Resources:

Channeling Children; Dick & Jane As Victims; Help Wanted. Books and slide shows on sexism in television, school readers, and career education materials are available from Women on Words and Images, Dept. N., P.O. Box 2163, Princeton, N.J. 08540.

Casey Miller and Kate Swift, *Words and Women: New Language in New Times* (New York: Doubleday, 1976).

Lenore J. Weitzman and Dianne Rizzo, *Biased Textbooks: A Research Perspective* (Resource Center on Sex Roles in Education, 1201 16th Street, N.W., Suite 701, Washington, D.C. 20036, 1974).

—Pat Sullivan

Groupwork: Review your classroom materials for bias

Sit with others who plan to review materials in your subject. The workshop should have several small groups, each working on a different subject (e.g., elementary reading, history, mathematics, literature, science, etc.).

Begin by reviewing your own book. Using the *Checklist for evaluating sexism in readers*, count the number of female and male characters represented in stories and pictures. Note their appearance, pose, and behavior. *Powerful Pictures* on the next page lists some of the common stereotypes used by writers and illustrators. Who controls the action in each picture? How do they control it? How do others react?

When you have completed your own materials, talk with the others working on your subject. Each group should list ways in which stereotyping appears most frequently in that subject. Be sure to look at the overall philosophy of your materials. For example, if your field is history, does your textbook editor consider history to be only a succession of political disputes, wars, and treaties, or is history seen as the gradual achievement of human rights?

The former view automatically excludes women from history, since women only recently have been admitted to the political process and to the military. The latter may provide a more expansive, humanitarian view of history.

Checklist for evaluating sexism in readers

	Male	Female
1. Number of stories where main character is:		
2. Number of illustrations of:		
3. Number of times children are shown:		
—in active play		
—using initiative		
—being independent		
—solving problems		
—earning money		
—receiving recognition		
—being inventive		
—involved in sports		
—being passive		
—being fearful		
—being helpless		
—receiving help		
—in quiet play		
4. Number of times adults are shown:		
—in different occupations		
—playing with children		
—taking children on outings		
—teaching skills		
—giving tenderness		
—scolding children		
—biographically		

(This checklist was developed by Women on Words and Images, P.O. Box 2163, Princeton, N.J. 08540.)

Consider other evidence of editorial points of view that may indicate either cultural bias or a limited perspective. Do books include characters with a variety of ethnic names, of different races, religions, household situations, handicaps? Do they portray the real world with heavy and skinny people, with people wearing eyeglasses and hearing aids? Or does their world exclude certain types of people?

In the box below are notes on one history text, *A Pictorial History of the Civil War Years* by Paul M. Angle (New York: Doubleday, 1967).

> Of 391 index entries, 3 refer to women: Belle Boyd, a Confederate spy; Laura Keene, who was performing at Ford Theatre when Lincoln was shot; and Mary E. Surratt, hung for conspiring to kill Lincoln.
>
> The book does not mention Harriet Tubman, Clara Barton, Capt. Sally Thompson, Dr. Mary Walker, Anna Ella Carroll, Harriet Beecher Stowe, or any other prominent women of the Civil War years.
>
> Pictures of women are limited to Surratt; Keene; Boyd ("That she was ever commissioned is improbable," says the caption); camp washerwomen ("Or were they camp followers?"); a woman praying; unidentified slave women; a woman with soldiers ("With the end of the war, troops in the field, relaxed—and entertained female visitors"); prostitutes; women outfitting the troops; women pleading for mercy from marauding soldiers; and Mrs. George B. McClellan ("Had the general been more discreet in letters to his wife, he might have gone down in history as a greater man").

Allow time for each group to report to the entire workshop with their findings.

Powerful pictures

Writers and illustrators rarely portray people of different sexes relating to each other as peers. Instead, they tend to group the sexes separately and to present the following stereotypes:

Females

1. Passive; seated; limbs constricted; knees together; elbows close to body; hands clasped together in front or behind body, or clutching self.
2. Watching males; usually leaning away from the action in almost a catatonic disorientation; awkward.
3. Crying; melancholy when alone; out of control of the situation. The *OH!* pose is very popular: mouth is open in surprise, pleasure, or anger—palms out, fingers spread.
4. Narcissistic; often primping at a mirror; contrived appearance with exaggerated bust-lines, elaborate hairdos, curled eyelashes, kewpie-doll lips, bows, frills, and coy expressions. Women are often shown smiling sociably, even inappropriately, as when others are serious.
5. Demonstrating service skills, which are valued primarily for their usefulness to others; often dressed in aprons and carrying trays (food or medicine) and serving others. They often are shown using these skills to impress males. It is especially popular to show a little girl baking a cake for her father.
6. Not very intelligent and never shown reading; mothers are portrayed as incapable of answering their children's most important questions.
7. Often sickly; usually shown indoors, in kitchens, constricted settings.
8. Usually isolated from any meaningful group experience; no team sports; girls are often shown gossiping about each other.
9. Never earning money; never shown in careers or with avocations that are independent of others in the story.
10. As anti-heroes. This is especially true of mothers, who are often shown scolding or impeding their children's creative ideas. They are portrayed as terribly concerned about social proprieties, and they are not fun to be with. They seldom help children with homework, play with them, teach them useful skills, or plan special outings and projects with them.

Males

1. Active; running, leaping, reaching; limbs expansive; palms open or hands actively clasping objects.
2. Absorbed in their own activities; self-confident, adept, controlling the action, and leaning toward the center of action; gracefully poised in motion.
3. Never crying; emotions always controlled; expressing active anger rather than passive sadness.
4. Never primping at a mirror; usually an uncontrived, natural appearance.
5. Demonstrating personal skills, which may be used to help others, but are primarily valued in themselves and done for the individual's satisfaction (athletic skills, physical strength, scientific knowledge, etc.). Males are often shown in uniform and with the tools of their vocations. They are often shown using their skills to impress females. It is especially popular to show a little boy being physically protective toward a grown woman.
6. Reading newspapers, reading to children, answering children's questions wisely, imparting information.
7. Healthy, athletic; shown outdoors, in expansive settings.
8. In all-male groups; playing team sports; expressing strong misogynous feelings.
9. Working for pay; identified by their careers and avocations.
10. As heroes and adventurers. Fathers are shown taking their children on trips and teaching their sons, but not their daughters, new skills. They are generally fun to be with.

Homework: The subtle power of language

Read the following statements and continue to review your own classroom materials for bias. You may be able to expand the charts with your own findings.

Whose point of view matters?

It is difficult for children to learn when they do not trust their own perceptions. Consider the following situations:

Companies selling crayons, bandaids, and other products have used the term *flesh-colored* only when referring to the color of Caucasian skin. If you were a Black child, you might have thought, "It doesn't look flesh-colored to me," but would you have said that to a White teacher? If your teacher used the term *flesh-colored,* what would you think? Might it affect your performance in the classroom?

Think of yourself as a Native American child being asked, "Who discovered America?" You have seen pictures of a flamboyant pale-skinned Columbus planting his flag while dark-skinned natives watch with curiosity. How do you answer the question, "Who discovered America?" Is it possible that you would choose not to answer at all, even if you know that the "right" answer is Columbus?

No matter how well-intentioned some Pilgrims may have been, the first Thanksgiving marked the start of land seizures, desecrations, epidemics, and forced migrations that destroyed the autonomous civilizations of Native Americans. If you were a Native American child, would it confuse your sense of dignity and self-worth to celebrate Thanksgiving with your class?

If you were a Jewish child, would it confuse your sense of self-worth to hear school authorities refer to the Christmas and Easter holidays, when in fact, you celebrate Hanukkah and Passover? Would it make you feel that your holy days were somehow less worthy and less respected than Christian holy days?

If you were a girl, and you knew that there was no way you could ever in your life be a *brother,* how would it make you feel to hear that *brotherhood* was the highest ideal toward which everyone should strive?

In the above illustrations, how would you feel as a Black child, a Native American, a Jew, and a girl? How would you respond if you discovered that your point of view was not recognized by the authorities in your life; they did not consider your viewpoint valid or even worthy of discussion. If this made you confused as a child, how would you respond? Would you:

1. accept, perhaps even embrace, the authorities' point of view?
2. remain silent, and find it hard to act decisively in the future?
3. question the authorities' point of view?

Metaphors that hurt

People may use the following phrases with no intention of hurting anyone. And yet the words hurt. Expand the list from your own experience.

Pejorative words	Comments
kinky behavior	
coarse hair	compare: *fine* hair, *fair* skin.
a *wooly-headed* thinker	
the *dark side* of his personality	
jewing down the price	
Indian-giver	
to *gyp* someone	
an *illegitimate* child	meaning one who has a mother but no acknowledged father and, therefore, no legal identity.
a *broken* home	single-parent homes are sometimes more "whole" than those with two parents who don't like each other.
a *lame* excuse	
Are you *blind?* (or *dumb, deaf, spastic, half-witted, retarded*)	

Linguistic politics

Words that imply value judgments are the basic language of sex-role stereotyping. Perhaps the classic example for this is the word *hysterical*, which comes from the Greek word for "womb." (The prejudice underlying this word may become clear to your students if you suggest replacing it with a new word, *testerical*.)

Another way of exploring sex bias in the use of language is to consider the way women and men are described even when they act in exactly the same way. For example, they are: *absent-minded* if they are men, *scatterbrained* if they are women; *intellectually curious* if they are men, *nosy* if they are women; *planners* if they are men, *schemers* if they are women; *sensitive* if they are men, *emotional* if they are women; *logical* if they are men, *intuitive* if they are women. . . .

Old words, new meanings

But language can also be deliberately turned around to shatter stereotypes and to enhance a formerly negative self-image.

One of the early slogans of the Black Power Movement was "Black is beautiful." Politically and psychologically, it was a crucial slogan, for we all had been raised on images of *black* as a symbol of evil. Social scientists first saw the change in the late 1960s. Questionnaires that had called for respondents to check their race were returned with the word *Negro* crossed out, and the word *Black* written in.

This was a profound statement, for it meant that people were repudiating a proverbial metaphor. They would no longer tolerate the use of *black* to represent evil. Black people who had grown up hating their very color were now turning it into a symbol of solidarity and power.

The Women's Movement also established its presence by changing an image. For them, the word was *woman*, the classical symbol of carnality, the proverbial sex object. In its place, the proper substitute had been *lady*, which, like *Negro*, was regarded as a polite word. It allowed one to address inferior classes with benevolent civility.

The Women's Movement rejected the word *lady* and announced that, for them, *woman* would never again be an image of carnality. Suddenly they were taking pride in a word that no one had ever wanted before. Women were rediscovering themselves beyond the limited perspective of traditional metaphor.

Who owns the generic?

The United States has taken over the generic term for the hemisphere. We call ourselves *Americans*, and see others as *North Americans*, *South Americans*, or *Latin Americans*.

In the same way, our culture has awarded generic words to males only, while females are assigned derivative terms. For example, *lion* is a neuter word for an entire species. However, *lion* also means the male of the species; the female's sex is made explicit in *lioness*. A man who practices law is called a *lawyer*, but a female who does the same is often called a *woman lawyer*, as though her sex defines her work.

The term *woman*, itself, started as an attempt to separate females out of the generic. In Old English, *mann* referred to humanity in general. But the term *wif-mann* designated a "female man." Men gradually took charge of other generic terms that in fact were neuter. Today, many women feel that their sex prohibits them from identifying with words like *god, king, priest, prince, hero, son, fellow, poet, guy, farmer, actor, aviator*, and *waiter*.

Separatist terms have not always lasted. For example, a century ago, some women felt that female doctors should be called *doctresses* to distinguish what they considered their "more spiritual qualities" from the "coarser natures" of men. We rarely use such archaic words as *poetess* and *authoress*. The federal government has reinforced the trend against sexually distinct terms and has issued a list of non-sexist job titles in its effort to assure that those who do the same work will receive the same recognition and equal pay.

Jews have firmly rejected the term *Jewess* because they feel it has a divisive effect on their culture. While the term *man* may be too tainted with exclusivity for women ever again to feel included in its meaning, other generic terms are being reclaimed. Major publishers are revising their textbooks to help girls discover their right to strong basic words like *hero*. And Puerto Ricans invite us to visit their island with an ad that reaffirms their right to the generic, "Welcome, fellow Americans!"

The emphatic *he*, the obscene *she*

Masculine terms are often used to add emphasis, as in *Man, oh man! Oh, brother! Oh, boy! Holy Moses!*

Feminine terms are almost never used in English to add emphasis, except perhaps for *Holy cow!* (which some would say is going from the sublime to the ridiculous).

On the other hand, negative epithets and the crudest obscenities usually draw their strength from female images and disparage a man through his relationship to a woman, as in *squawman; motherfucker; son of a bitch;* and *bastard* (which is sometimes said more colloquially as, "Your mother's a whore").

Your class might make a chart of the ways in which some people's language perpetuates various feminine and masculine mystiques. Here are two more examples:

The child woman—Some people refer to women as *girls* or *gals*, even when they wouldn't speak of men as *boys*. Do they intend to flatter women by making them feel youthful? Does this mean that women's worth depends on their sex appeal, and that they lose both as they grow older?

The mechanical she—Men sometimes speak as though machines were female ("I can't make her budge." "Fill her up!" "She's a beauty!") Does this imply a sense of these men's mastery over machines and over women? Do they tend to think of women as though they were machines?

One big happy family

In the 17th century, the Religious Society of Friends upset the aristocracy by refusing to use any class titles whatsoever. They called everyone, regardless of social standing, by first and last name. No one was *Master* or *Mistress*. The only title that they ever used was the same for all. Regardless of age, sex, education, or class, they called each other *Friend*.

The assumptions of any group are immediately clear in the way they address each other. People with power often use titles to impress and intimidate, to make the untitled squirm.

One third grader observed, "Teachers always tell us to call them by their last names because they want to feel important, but they talk to us like we're nothing."

Bosses who want to be addressed by last names seldom hesitate to call secretaries by first names. Doctors who require nurses to call them by title and surname rarely reciprocate.

Sometimes powerful people feel uneasy in their relationship to subordinates. So they affect familiar titles, such as *honey, dear, my son, my gal*, or even *Aunt* and *Uncle*, to create an illusion of "one big happy family."

Men traditionally have been permitted to speak down to women, calling them *sweetheart* or *dear* when no familiar relationship exists. With the best of intentions, teachers may do the same to their students. But those terms of familiarity often sound more like a reproach than an endearment. For there is no feeling of kinship, and the terms are not reciprocal.

Observe the relationships around you. How do people assert their power or confirm their powerlessness in the way they talk to each other?

The name-calling chart

Why do we resist calling people by the names they prefer? Do we miss out on important information about who they are? Does it imply disrespect to characterize a culture? Expand this chart from your own experience.

They call(ed) themselves:	But others call them:	Comments:
Lakota ("The People") *Dine* (also, "The People")	Sioux Indians Navajo Indians	Native American nations were each renamed by the European invaders and collectively called *Indians* because Christopher Columbus thought he had achieved his personal goal and reached India. Why do we still maintain his mistake rather than seek to enrich our knowledge of the original cultures?
Friends	Quakers	
Fundamentalists	Holy Rollers, Jesus Freaks, Fundies	
The Unification Church	Moonies	
Lesbians	Dykes	
Gays	Queers, Fags, Fairies	
Suffragists	Suffragettes	
Women's Liberation Movement	Women's Lib	Why don't reporters say *Palestinian Lib?* Are armed movements taken more seriously than women?

4. Classroom Practices

Sexual bias appears in three major areas at school:

1. Administration (sexual distinctions applied to employment and enrollment opportunities);
2. Curriculum (sexual assumptions made in instructional materials and assignments);
3. Attitude (sexual stereotypes held by communities, students, school staffs, and administrators).

Administrative discrimination can be objectively proven and prevented. Criteria for identifying sexist curricular materials involve shades of judgment. Bias in the third area, attitude, is most subjective and difficult to control. All three areas pervasively influence students' education and sense of self-worth.

Title IX of the Education Amendments of 1972 prohibits sex bias in this country's publicly funded schools:

> "...no person shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity...."

Telecast: Classroom practices

If girls and boys go to lunch in segregated lines, if a "strong boy" is called for to carry books, if "neat, feminine handwriting" is required on a class letter, what lessons are children learning? Many life-long assumptions and expectations are developed in school experiences that made different value judgments of boys and girls.

Teachers Mike Kronberger, Mary McAulay, and Judith Scott discuss the ways they try to eliminate sex stereotyping from their own classrooms. A film montage surveys examples of sexism on school bulletin boards, and students point out some of the sexist practices that bother them.

Many teachers are still unaware of Title IX. Natalie Robbins of the General Assistance Center explains federal regulations prohibiting sexism in education and outlines procedures which the schools must follow.

After viewing the telecast, turn to the discussion questions for "Classroom Practices," in the appendix.

Resources:

Barbara Grizzuti Harrison, *Unlearning the Lie: Sexism in School* (New York: William Morrow and Company, 1974).

Judith Stacey, Susan Bereaud and Joan Daniels, *And Jill Came Tumbling After: Sexism in American Education* (New York: Dell Publishing Company, 1974).

TABS/A Quarterly Journal of Aids for Ending Sexism in School and Classroom, 744 Carroll Street, Brooklyn, New York 11215.

For help and information on Title IX, contact:

The Resource Center on Sex Roles in Education (at the National Foundation for the Improvement of Education), 1201 16th Street, N.W., Suite 701, Washington, D.C. 20036.

Project on Equal Education Rights (PEER, of the NOW Legal Defense and Education Fund), 1029 Vermont Ave., N.W., Suite 800; Washington, D.C. 20005.

—Pat Sullivan

Understanding sex bias

Here are two methods to help you analyze unconscious sex bias:

A. *Reverse the sexes.* What are the unspoken messages?

I heard a teacher refer to a girl as a *tomboy*. I never thought of that as harmful before, but in reverse, it would be a put-down. Imagine calling a boy a *janegirl!*

To me, *tomboy* implies that a girl is doing something she'll eventually outgrow, rather than working at a skill that she might want to develop further. If she's called a *tomboy* for playing baseball, she'll feel that she has to make a choice between continuing to play baseball and growing up as a woman.

B. *Substitute race for sex.* Each is a condition of birth, physically obvious and generally unchangeable. Would it be offensive to address people by race in the same way that they are addressed, and treated separately, because of their sex?

I remember a music teacher who tried to get my second grade class to sing out by having the sexes compete even though they were all sopranos then. He'd say, "Let's hear the girls sing that chorus. I'll bet you can do a better job than the boys!" And then he'd say, "Okay, fellas, can you top that?" I cringe to think of singling out children of different races that way.

Groupwork: Is there a double standard in your classroom?

Form a small group with one or two other people. Discuss the following questions as you rate yourself on each one.

	Yes	No
1. Do you call attention to your students' sex by calling them "boys and girls," "ladies and gentlemen"?	☐	☐
2. Do you imply that males are more significant than females by using the male pronoun generically (e.g.: "Dear Parent: Please have your child bring his lunch money on Friday.")?	☐	☐
3. Do you ask boys to do heavy work and perform executive duties, while girls do light work and secretarial chores (e.g.: boys move furniture, girls distribute papers)?	☐	☐
4. a. Do you call attention to girls who are fashionable or pity those who are unable or unwilling to be fashionable?	☐	☐
b. Do you call attention to boys who are athletic or pity those who are unable or unwilling to be athletic?	☐	☐
5. Do you react negatively to boys who wear jewelry or long hair, or to girls who wear slacks or dungarees?	☐	☐
6. Do you plan different activities or different adaptations of the same activity for girls and for boys?	☐	☐
7. Do you recommend different library books for boys and for girls?	☐	☐
8. Does your classroom have any sex-separate areas, lists, or bulletin board sections?	☐	☐
9. Do you ever arrange children by sex?	☐	☐
a. In separate girls' and boys' lines?	☐	☐
b. In classroom seating?	☐	☐
c. For class photographs?	☐	☐
d. For class activities, by pairing or grouping girls and boys separately?	☐	☐
e. At cafeteria tables or in auditoriums?	☐	☐
f. For spelling bees or other competitions?	☐	☐
g. For sports activities? Cheerleading?	☐	☐
10. Is your registration file or roll book arranged by sex?	☐	☐
11. Do your lessons include more numerous or more exciting male role models than female? (Do you commemorate official "male" holidays, such as Abraham Lincoln's birthday, without developing lessons and "days" to honor women in history, such as Harriet Tubman? And who would celebrate Columbus Day if Queen Isabella had not sold her royal jewels to finance the expedition!)	☐	☐
12. Do you tend to direct verbal and artistic questions to girls, mathematical and scientific questions to boys?	☐	☐
13. Do you expect girls to be neater than boys?	☐	☐
14. Do you tend to think more about boys' future careers than about girls'? (Do you imply that all your students should marry and become parents with such phrases as, "When you are a parent. . . ." or "Your children will. . . ."?)	☐	☐

	Yes	No
15. Do you tend to discipline girls verbally and leniently, but boys physically and strictly?	[ ]	[ ]
16. Do you ever assign different colors to the sexes, as in your file cards, hallway passes, craft materials, or graduation robes? Do you tend to provide darker, "stronger" colors for boys, and lighter, "prettier" colors for girls?	[ ]	[ ]
17. If your class plays musical instruments, do you tend to direct girls to different instruments than boys?	[ ]	[ ]
18. In dramatic readings, do you tend to assign boys the more imaginative roles (scarecrows, robots, monsters, etc.)? Do you limit children to portraying only characters of their own race, culture, or sex? (By the way, when children cross over into different cultures, they may be embarrassed. Be ready to interrupt the reading if males affect falsettos to play female roles or if Whites playing Black roles or Christians playing Jewish roles use facetious dialects. Children quickly overcome their embarrassment as they learn to use natural voices.)	[ ]	[ ]
19. Do you tend to recommend different extracurricular activities for girls than for boys?	[ ]	[ ]
20. Do you ever prescribe special behavior for either sex, as in saying, "Boys shouldn't hit girls," or "Ladies before gentlemen"?	[ ]	[ ]

Groupwork: The break-in circle

This activity is designed to remind you of what it feels like to be excluded. Since some people in your group may have felt the effects of exclusion more intensely than others, it is important that you take time for as many people as possible to attempt this exercise. If anyone is not able to participate for medical reasons, let that person observe and record the reactions of others. But please don't avoid the exercise simply because the group is timid or tired. This is one of the most important activities in the course.

Your group should form one or two circles of about twelve people each. You may want to take off your shoes. Then face inward, stand shoulder to shoulder, and lock arms tightly behind the backs of the people on both sides of you. The group will present an invulnerable wall of backs to anyone outside the circle.

Have a volunteer stand outside the circle. It is that person's single purpose to break in. The group should use brute force and wise cracks to keep the outsider out. If you are the outsider, make it a matter of life or death to get into the circle. Plead, argue, flirt, dissemble, push, tickle, climb, badger, or scoot.

After the outsider has succeeded in breaking into the circle, the group should ostracize someone else, and the new outsider will do everything possible to break back in. Continue until everyone has had the chance to experience exclusion and to succeed at breaking into the circle.

Spend the rest of your workshop recalling the different ways people broke in. Report your feelings during the exercise, both as an outsider and as a member of the exclusive group. Did you feel that your sex played a role in any of your strategies or reactions?

Exclusion is not always a harmful experience. For example, in the urban ghetto, young people who are "loners" are often better able to rise above the hardships of their environment than those who have been pressured to join gangs.

Did your feelings remind you of times when you have been excluded by others? Share some of those experiences.

Homework: More on words and the power of exclusion

One of the ways children commonly mask their feelings is to chant, "Sticks and stones may break my bones, but words will never hurt me."

It is important for teachers to frequently remind their students that this saying simply is not true. Words do hurt us. If we pretend that these feelings don't bother us, we are only storing them up to erupt under later pressures.

What can a teacher do about name-calling? There are many points of view. Here is one discussion about some incidents that really happened:

My wife and I have been learning a lot about racism. We're both White. We had a child of our own, Warren, and then the next year, we adopted a Black child. His name is Jesse. A few days ago, Warren told us that one of the kids in school called Jesse *nigger*.

Did the teacher do anything about it?

Well, she really took the easy way out. She just told Jesse to stay away from this other kid. So now Jesse is the one who has to change his behavior.

That's exactly what some teachers do to girls if the boys are taunting them. They tell the girls to go play somewhere else, away from the boys, as though the only solution is separatism.

Right. And the girls end up feeling diseased, as though there's something terribly wrong with them.

How about Jesse? Did he say anything about it?

No. Jesse holds all that stuff in. He would have gone out and ridden his bike real hard, trying to get the whole thing out of his mind. We were glad Warren was with him, so he could tell us. The teacher never mentioned it.

I think it may be better not to call attention to things like that. After all, *nigger* is only a contraction of *negro*, and that just means *black* in Spanish. If you didn't tell kids that the word has a bad history, they might never be upset by it.

No. That kid wasn't being academic. He aimed the word deliberately to hurt Jesse. You can't just talk about the dictionary meaning of a word. You have to consider the speaker's tone and how it makes the listener feel. Jesse felt singled out because of his race.

Julie and I have been trying to help Jesse talk about his feelings. He's only six. The first night, when he was going to sleep, Julie told him she was really sorry and angry about what happened, that it was unfair to him. She asked how it made Jesse feel. He just rolled over in bed and stared at the wall, so she sat there awhile and rubbed his back. Then she said that if she were Black with all those White people around, she would have felt lonely. She asked if that was how he felt, and he nodded.

Do you plan to speak to the other kid or his parents or the teacher?

Yes. I think we have to. I realize how much harder it must be for Black parents to go and speak to White people about racism. It will be easier for us, because we're White. It's important for the other kids as well as for Jesse to begin to recognize that racism is wrong.

I think to most kids, parents and teachers are symbols of order in the universe. Children must feel morally disoriented when they sense that an injustice has been committed and no one in authority dares to speak up.

Sometimes adults can feel the same way. Once when I was working at a hospital, a patient rang, and I went to help him. The minute he saw me, he went crazy and started shouting, "Get out of here! No nigger's gonna touch me!" I was really shaken. Of all the people who heard it, most of them didn't say anything to me afterward. All that day I could barely function. I was dropping things. I couldn't eat. I kept wondering what all those people were thinking. Why wouldn't they talk to me about it? Why couldn't they just say they were sorry it happened?

I guess that would be something teachers could do, just to say publicly how shocked and sorry they are when things like that happen. It would at least reaffirm children's sense of basic human values. And it would assure kids like Jesse that there isn't something mysteriously wrong with *them*.

Your group may want to discuss your own experiences with name-calling. There are no easy answers to this problem, but the preceding discussion may start you thinking of ways you might deal with name-calling at school.

The power of exclusion

One of the earliest lessons learned by girls is that they are going to be excluded from many of the activities which are most valued by boys. Their sex makes them ineligible for the best publicized athletic and scouting programs in the neighborhood. They have trouble identifying with the male heroes, symbols, and pronouns that fill children's songs, books, and television.

Companies training women for managerial positions report that many trainees need constant reassurance that it is good for them to be there and that their performance is satisfactory. Those who fear they are being "unfeminine" are likely to feel too much inner conflict to continue.

Those who succeed are often those whose fathers encouraged them to do traditionally "masculine" things in their childhood. On the other hand, those who experience the most debilitating inner conflict frequently can recall moments when they tried to follow their fathers, but their fathers sent them home because they were girls.[1]

Symbols can make people feel excluded. This happens both consciously and unconsciously. Supporters and opponents of the Vietnam War both used the United States flag to their own ends and purposefully turned an emblem of national unity into a divisive symbol.

A Christian who wears a cross as a positive statement of faith may intend no hurt, but a Jew or Moslem may see it and feel excluded. Both the Ku Klux Klan and the Third Reich deliberately distorted that same symbol for use by terforists fanatically committed to exclusion.

Our culture's most common symbols may speak contradictory messages to different people. Furthermore, one person's feeling about a symbol may change dramatically through life. A wedding ring may arouse envy in a little girl, pride in a new bride, and bitterness in a wife who feels taken for granted.

Teachers cannot assume that symbols mean the same thing to all their students. For many poor children, Santa Claus is a painful disappointment. For some, Father's Day holds a special hurt.

Symbols affect our feelings, often at subliminal levels. Some of the most powerful symbols are words that can hurt us even when no hurt is intended.

The Instant consciousness-raiser: The generic *she*

For several days, try this instant consciousness-raiser. In a routine lecture or discussion, without explaining what you are doing, use the female pronoun generically (e.g.: "Would everyone please turn in her homework?"). If your listeners seem to pick up on this, you might say, "You'll notice that I'm using the female pronoun as the generic—that is, *she*, which includes *he*, of course, and *woman*, which includes *man*." Then continue your talk as though nothing is different.

When you're finished, you may want to refer to your use of the female as generic and ask each person to think of one word or phrase that best describes how it made them feel. Males are likely to respond that it made them feel "left out," while females may say that it made them feel "important" or "involved."

Sharon Lord of the University of Tennessee uses the "generic *she*" with her classes and then goes on to suggest an alternative, the "singular *they*." She points out that the pronoun *you* was once only plural and now has become singular as well. (Did you notice the singular *them* in the first sentence of the preceding paragraph?) Several language authorities have accepted the singular *they* as preferrable to the unwieldy *he or she*.

If you are not ready to use either the singular *they* or the generic *she*, try the more conservative alternative: Use *she or he, her or his, woman and man*. Hearing the female named first often startles people into thinking about their assumptions. These techniques help us to feel the psychological impact of language, rather than simply to accept the academic meaning of the words.

We are focusing now on creative, positive ways to correct some of the historic bias in our language and literature. Some people believe that classics should never be changed, even if they offend people's feelings. Others say that they must be changed.

Imagine, for example, that you are a professional singer. You have been hired to sing a traditional Easter oratorio, and you are troubled by a line which refers to Jews as "murderers of God." You know that this prejudice has been the cause of much public tragedy and private hurt. Would you choose to change the line or to faithfully reproduce the original classic?

Clean up a classic

For homework, choose a fairy tale, song, or story that meant something special to you as a child. Try to think of one that was part of your fantasy world, in which you played the role of the central character. Go to the library, and read the story again. Recall what you liked about the story as a child. In which episodes did you imagine yourself? Was any of this behavior sex-stereotyped? Did it tend to limit your development of more healthy behavior, both in your fantasy world and in the real world?

Write a new version of the story which is free of bias against any group. This time, cast the central character with some of those positive traits which you would like to have developed as a child. Improve the plot line. Bring your analysis of the original classic and your revised version to share at the next workshop.

[1] References to management training are based on a radio series by Ed Ingles and Mary Gay Taylor, "From the Locker Room to the Board Room," WCBS News Radio 88, New York City, May 27-June 14, 1974. These reports referred specifically to the work of Margaret Hennig and Anne Jardim.

5. Early Childhood

Doctors characteristically announce an infant's sex the moment it is born. This may be the first news to bring parents either a thrill of satisfaction or a twinge of disappointment about their child. Sex will determine the name and clothing they choose for the infant. Perhaps even more important, sex will determine how parents and others treat this child from infancy onward.

According to one study, parents handle baby boys more than girls from birth until the age of six months. Then they begin to encourage greater independence in sons by physically turning boys around to face the world. The parents point out distant objects and encourage their sons to explore.[1]

After this sudden and sometimes stressful separation, boys quickly become more autonomous than girls. They venture farther from their parents and stay away longer. On the whole, boys look at and speak to their parents less than girls do.

In contrast, parents talk more to girl infants, focusing the babies' attention back on themselves, to buttons, bows, and noses. This behavior encourages greater dependency in girls and greater protectiveness in their parents. It also may cause boys to resent girls. If a little girl stumbles, her parents are likely to help her up. If a boy stumbles, they encourage him to get back up by himself. . . .

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[1] Michael Lewis, "There's No Unisex in the Nursery," *Psychology Today*, May 1972, pp. 54-57.

The way parents dress their daughters may limit development of motor skills. For example, baby girls have more difficulty learning to crawl in dresses than in pants, because the skirts get tangled around their knees.

The toys that adults give to children often encourage the development of different personality traits. Mirror sets, makeup kits, and fashion dolls are given only to girls because they encourage a preoccupation with a glamour that would be considered a negative trait in boys. From their earliest play, girls learn that charm helps them to get what they want.

Guns, tanks, and action dolls that may encourage violent behavior are not given to girls. Meanwhile, boys learn that they can use force to get what they want.

Adults also tend to have different discipline standards for the sexes. They anticipate worse behavior from boys and therefore, they scold boys more often than girls. Researchers have found that teachers are more likely to reprimand boys than girls, even for the same behavior, and that boys often become immune to teacher's criticism.[1] When their academic performance is questioned, boys are less inclined than girls to take the criticism personally. Boys feel that the teacher is just picking on them again and that they really could do the work if they wanted to.

But girls, who are not so accustomed to reprimands for their behavior, tend to take criticism from an adult as a sign of personal failure. Instead of helping to refine their skills, criticism is more likely to make girls doubt their ability to do the task at all.

The researchers suggest that criticism is not a useful way to teach either sex. Adults would do well to learn more positive methods of instruction by example.

[1] "Feedback That Cripples," *Human Behavior*, August 1976, p. 35, summarizing the work of University of Illinois psychologists Carol S. Dweck and Ellen S. Bush.

Telecast: Early childhood

Activity in the early childhood classroom has traditionally been divided along strict, sex-stereotyped lines. Boys were expected to dominate the block area, workshop, and outdoor spaces; girls controlled the play kitchen, easels, and dress-up corner. Such separation was long considered natural, but educators now recognize that it limits the full development of both girls and boys.

Early childhood educators Barbara Sprung and Patrick Lee discuss recent changes in the curriculum. A group of parents share both their enthusiasm and their uncertainties about the non-sexist approach. Sprung and Lee suggest ways for teachers to answer parental concerns.

In a visit to a non-sexist early childhood program, children are seen in a variety of activities—girls are able to build and saw, while boys are free to play with dolls and cook. Teachers explain the changes they made to encourage children of both sexes to play together in all areas.

After viewing the telecast, turn to the discussion questions for "Early Childhood," in the appendix.

Resources:

Films and other materials are available from the Non-Sexist Child Development Project, Women's Action Alliance, 370 Lexington Avenue, New York, N.Y. 10017.

Phyllis Taube Greenleaf, *Liberating Young Children From Sex Roles* (Somerville, Mass.: New England Free Press, 1972).

Barbara Sprung, *Non-Sexist Education for Young Children* (New York: Citation Press, 1975).

—Pat Sullivan

Groupwork: Early childhood inventory

Form a group with two or three other people to discuss your answers to any of the following questions. Do not expect to complete your inventory at this time. For now, consider only a few of the questions. Focus on differences among group members and particularly on differences between women and men.

1. What were your favorite toys, and how did you play with them?

2. What were your favorite clothes, and when did you wear them?

3. What were your favorite places, and who took you there?

4. What were your favorite books and magazines, and what did you like best about them?

5. What were your favorite programs on radio and television and in the movies? What did you like or not like about the stars?

6. Who were your favorite adults, and what did you like about them?

7. Which adults did you want to stay away from, and why?

8. Who were the children you played with, and what did you think of them?

Back to the classics

Go around the group quickly for each person to name the classic they cleaned up for their last homework assignment. Let the group choose several examples which they would like to hear and discuss in whatever time remains.

Homework: Sports inventory

In the chart to the right, fill in the first column and list the sports you played in each age period.

What was your attitude toward competition? Did you play to win, seeking competition with the best possible players, and pushing yourself to your physical limits? Or did you fear competition and prefer to play "just for fun?"

After each sport above, check "C" if you played competitively, or "F" if you played only for fun.

According to Simmons College professors Margaret Hennig and Anne Jardim, who specialize in training women for management, most women know less about team play than average teenage boys. This hurts women's chances to become managers in the business world.[1]

Hennig and Jardim find that many women do not have personal "game plans" or specific career objectives. They do not know how to set goals or develop strategies. They rarely analyze the power structure or figure out who they must impress to get where they want to go. These women avoid delegating jobs to others and prefer to do everything themselves. They assume that if they work hard and well, they will be in line for a promotion and payraise.

[1]Hennig and Jardim are authors of *The Managerial Woman* (New York: Doubleday, 1977).

Sports inventory

		C	F
From my birth to the age of 12, I played .			
From 13 to 17, I played			
From 18 to 25, I played			
From 25 until now, I have played			

Bicycling Sky-diving Jumprope Hopskotch Swimming Horseback riding
Boxing Football Diving Surfboarding Checkers
Track Wrestling Soccer Skiing Marbles
Chess Cards Boating Rodeo Basketball
Softball Martial Arts Jacks Tic-tac-toe Kite-flying Archery
Dancing Jogging Darts

Year after year, such women work and wait while the promotions go to men who have "game plans." The "winners" are those who know how to scramble for sudden opportunities while they are building long-term alliances.

Following are some of the skills that can be learned on the playing field and applied in later careers. Check the ones that you learned from sports. Following each one, write the sport(s) which helped you gain this skill.

I learned . . .

- ☐ 1. to understand the formal rules of the game, and to master the basic work required of a player in that sport.
- ☐ 2. to figure out the informal practices which are not officially required, but which make me valuable on the team.
- ☐ 3. to analyze my own strengths and weaknesses.
- ☐ 4. to work systematically at correcting my weaknesses and to request advice from teammates.
- ☐ 5. to evaluate the competence of teammates and opponents.
- ☐ 6. to change my style of playing in order to compensate for teammates' weaknesses or to take advantage of opponents' weaknesses.
- ☐ 7. to accept criticism appreciatively.
- ☐ 8. to constructively criticize others.
- ☐ 9. to depend on my teammates and learn to trust their competence on plays that I could do just as well myself.
- ☐ 10. to commend other people's accomplishments.
- ☐ 11. to assert myself and try out my ideas, even when it means taking risks.
- ☐ 12. to compromise when someone else doesn't agree with me.
- ☐ 13. to function under stress and act decisively despite uncertainties.
- ☐ 14. to lose and not give up.
- ☐ 15. to win without being embarrassed and belittling my work or without gloating and glorifying my victory.
- ☐ 16. to help new team members learn the game.

Sports have long been an important part of the masculine mystique. This may make people feel uncomfortable about athletic competition between the sexes.

Parents who fought against girls entering Little League argued that their sons would be emotionally distraught if they ever were struck out by a girl.

Olympics runner Ellen Cornish ran in a high school race in 1972, but was pulled off the track as she approached the lead because of a previous agreement among the coaches to "protect the male runners from the morale-shattering possibility of being beaten by a girl . . . ."[1]

Wilma Rudolph triumphed over disease that had crippled her in childhood, and she went on to win three gold medals in the 1960 Olympics. Sports reporters called her the world's fastest woman and praised her for accepting her place and never trying to compete with men.

Champion skier Jean-Claude Killy reportedly said that any woman who competed with men on the ski slopes was not "his kind of woman."[2]

These sentiments prevail in many other traditional male strongholds. For example, the major argument against women in armed combat is that it would be demoralizing to men "to see women coming home in body bags."[3]

Some people have suggested that our society's efforts to "protect" women grow out of a greater concern to protect the masculine mystique. Have you experienced any situations in which girls and boys, men and women are really learning to be equal?

Complete the "Climbing Bars" on the following page. Then circle those sports which you played with people of both sexes.

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[1] Bill Gilbert and Nancy Williamson, "Programmed to be Losers," *Sports Illustrated*, June 11, 1973, p. 60, as quoted in Marc Feigen Fasteau, *The Male Machine*, New York: McGraw-Hill, 1974, p. 103.

[2] Judith Krantz, "Jean-Claude Killy and the Winter Woman," *Ladies Home Journal*, November 1969, p. 87, as quoted in Feigen Fasteau, p. 103.

[3] *Newsweek*, March 28, 1977, p. 23.

Climbing bars

On the basis of what you have learned from this exercise, rate each of your sports in the three sections of the climbing bars, depending on the degree to which it developed your:

1. physical skills *2. teamwork, group interaction* *3. strategy skills, problem solving*

	Physical skills	Teamwork	Strategy skills
A lot of growth			
Moderate growth			
Very little growth			

6. Athletics

In this country, a major portion of the news is devoted to sports. Viewers watch to relax or to gamble, but seldom to learn athletic skills.

In their eagerness to gain news coverage, schools have lavished attention on elite teams of a few super-athletes. Coaches have exerted unusual influence over their schools' spending. Some administrators have paid for special training equipment, uniforms, and trophies, while shortchanging the recreational needs of the vast majority of students....

Handicapped youngsters, who may have been most in need of supervised recreation, were often discouraged from taking physical education. Young women's gym grades were more often based on whether their uniforms were clean and ironed than on athletic ability.

The schools' lackadaisical attitude toward girls' gym convinced many young women that they were weak, indeed puny. They seldom pushed themselves beyond "girls' rules." They expected to be excused from gym when they menstruated. They did not train their bodies as much as they preened them.

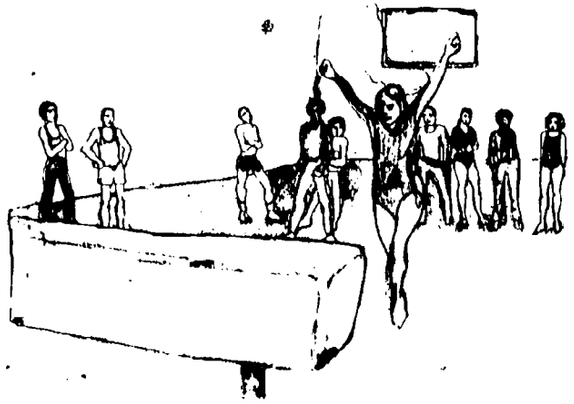
But times are changing. Deaf teenagers have organized basketball teams, and children in wheelchairs "run" the bases in softball. Women are competing for athletic scholarships, and adults of both sexes are taking to the roads in jogging shoes. At a time when doomsayers had feared that technology would triumph over our will to walk, many people are discovering how good it feels to be physically fit.

Groupwork: Mirror, mirror

Begin this workshop by finding a partner to sit next to. Tell your partner something about your body image. Remember as far back as you can to the body image you had as a child. Did people ever tell you that you were clumsy or beautiful, fat or skinny? Did they give you nicknames like *stringbean*, *half-a-minute*, or *tanglefoot?* Did you worry about being glamorous or strong?

How about now? Do you usually feel good or bad about your body? Are you more concerned about developing your physical skills or your appearance? Be very honest with yourself: Is there anyone to whom you feel superior because of your body? Is there anyone to whom you feel inferior?

What advertisements are you particularly susceptible to because of your body image? What parts of your image do you devote the most time to? How have changing fashions affected your feelings about your body? Discuss this with your partner.



Telecast: Athletics

Nowhere has the discrimination against girls been more blatant than in physical education. Boys have received vastly better facilities, funding, equipment, training, and publicity. But the legal force of Title IX and the recent surge of interest in women's sports are changing all that.

This program focuses on schools which have developed successful coeducational athletic programs, from a second grade movement education class to high school gymnastics, track, and dance. Teachers tell how they developed these programs. Students talk candidly of their initial uneasiness and of the respect they now feel for each other.

Physical education director Nick Bilotti and sports editor Deborah Larned discuss the wider impact of Title IX, both on school athletics and on young women who are gaining a greater appreciation for themselves and their bodies.

After viewing the telecast, turn to the discussion questions for "Athletics," in the appendix.

Resources:

Women's Sports Foundation provides a clearinghouse of information on girls' and women's sports programs and resources. 1660 South Amphlett Blvd., Suite 266, San Mateo, Calif. 94402 (Telephone. 415-574-4622).

—Pat Sullivan

Groupwork: Opinion poll

In this course you have been urged to report your feelings rather than your opinions. But outside the workshop, you are as likely as ever to find people asserting their opinions, often belligerently. How do you feel when this happens? How do you react?

The next activity allows you and others in the group to reveal your opinions and then to focus on your feelings about each other's opinions. As one person reads the following statements aloud, "vote" on them with the rest of the group. If you strongly agree with the opinion, raise your hand and shake it in the air. If you somewhat agree, simply raise your hand. If you neither agree nor disagree, hold your hand out flat at shoulder level. If you disagree, bring your hand down by your side. If you strongly disagree, bring your hand down and shake it vigorously.

Without any discussion, notice how others are voting, and then focus on your own feelings. You may feel vaguely uncomfortable about a statement, or dishonest in your answer, or even guilty about a truthful response. You may be amused. You may resent the phrasing or the reactions of others. You may be interested in differences between the voting of women and men. You may be bored.

As you identify your feeling, write it on the blank following that opinion. The group will need ten to fifteen seconds to complete each opinion before reading the next one.

1. Mothers are naturally better than fathers at caring for small children. _____
2. Men look better dating shorter women. _____
3. Drunken women are more disgusting than drunken men. _____
4. A boy who wants to be a cheerleader is more likely to need counseling than a boy who wants to play football. _____
5. Of the following, the most important purpose of sexual intimacy is:
   a. to give one person pleasure. _____
   b. to enhance the relationship of lovers. _____
   c. to create a third person. _____
6. Homosexual love should be respected and legalized through marriage. _____
7. Homosexual teachers are a greater threat to their students' welfare than heterosexual teachers are. _____
8. If a woman is attacked, it is usually safer for her not to fight back. _____
9. In general women need more compliments on their appearance than men do. _____
10. Safe, legal abortions should be available to all women, regardless of their income. _____
11. Marriage has always been a thoroughly unequal relationship, and it is not worth reforming. _____
12. Religion hurts people more than it helps. _____
13. Opinions alienate people and should be forbidden. _____

Form a small group with two or three other people to review the list and to discuss your feelings about each opinion.

Homework: Interviews

Interview three or more children of different ages, asking these questions:

1. What would you like to be?
2. If you could learn to do anything in the world that you wanted to, what kinds of things would you learn to do?
3. Do you think you'll ever learn to do those things? Why (not)?
4. Now, if you had been born a boy (girl), what do you think you would like to be?
5. If you were a boy (girl), what sorts of things would you want to do right now?
6. Would you like to do those things even though you're not a boy (girl)?

You may want to conclude the interview by saying, "I think you can!"

Interview three or more adults. Ask each one to finish this sentence: "Because I am a woman (man), I have not yet learned to . . . ."

You may want to suggest areas of skill (intellectual, musical, artistic, spiritual, physical, emotional, mechanical, scientific, managerial, etc.) to get as many responses as possible.

7. Career Guidance

Education generally has not improved the earning power of women. In 1973, a woman needed four years or more of college to match the pay of a man who had dropped out of school after eight years or less. The latest Labor Department statistics show that this earning gap is growing larger.

Groupwork: "I've decided that I want to . . ."

People who have been exploring sex-role stereotypes often discover that there are important parts of their own potential which they have not yet begun to develop. For some, this discovery comes too late, because they feel it is not worth trying to learn new skills. But for others, the realization of their own potential opens exciting new opportunities.

The next activity calls for some role-playing by everyone in your workshop. Begin with a woman who has decided that she would like to learn some skill not traditionally done by women, such as automobile repair. Everyone else in the group will either encourage or discourage her. You may want to identify yourself as her parent, child, spouse, friend, teacher, or as a specialist who could teach her the skills she wants.

If you plan to encourage her, defend her against her attackers, give her examples of others who have succeeded, show your admiration. If you feel she is getting too much support, change your mind and become negative. Remind her of the difficulties, question her motives, threaten to dissolve your friendship, call her a few names, ridicule her. Get up, walk around the room, and really get involved debating the issue with others.

Continue for about eight minutes, and then return to your seats to discuss your feelings as they changed throughout this role-playing. You may want to repeat the activity with a man who has decided that he would like to stay at home and raise the children.

Telecast: Career guidance

Despite laws against employment discrimination, students typically look for jobs which they consider suitable to their sex. Can the schools encourage them to seek other opportunities?

Guidance director Daisy Shaw explains that girls still think of homemaking as their primary responsibility, and she warns that this is an unrealistic view of most women's futures.

A group of teachers is led on a consciousness-raising activity by guidance resource coordinator Irma Godlin. They talk about what their jobs would be if they were the other sex.

A class of [illegible]-olds learns about careers in a non-sexist way with cut-outs of women and men construction workers, doctors, and businesspeople.

At a vocational high school, ninth graders participate in an exploratory program that introduces girls and boys alike to sewing, mechanics, cosmetology, and carpentry.

After viewing the telecast, turn to the discussion questions for "Career Guidance," in the appendix.

Resources:

Joyce Slayton Mitchell, *Free to Choose/Decision Making for Young Men* (New York: Delacorte, 1976; Dell paperback, 1976).

Joyce Slayton Mitchell, *Other Choices for Becoming a Woman* (New York: Delacorte, 1974; Dell paperback, 1975).

—Pat Sullivan

Groupwork: The break-out circle

This activity is designed to explore some of the feelings you have when others try to "keep you in your place." Depending on the size of your workshop, form one or more circles of about twelve people each. Stand shoulder-to-shoulder, facing each other, with arms tightly locked behind each other's back. Begin with the person who wanted to learn a non-traditional skill in the previous role-playing activity. Have her stand inside your circle. It is a matter of life or death for her to get out of the circle, and it is the most important thing in the world for you to keep her in her place.

Speak to her. Let her know that you are doing this for her own good. Tell her how dangerous it is outside your circle. Remind her of how much you love her. If necessary, use physical force to hold her back.

She in turn should use persuasion, force, or any method she chooses, but she must get out of that circle. After she has succeeded, give someone else the experience of breaking out. If time permits, allow everyone to try it. Leave at least fifteen minutes to discuss feelings about the things people felt driven to say or do in this activity.

Homework: Identify your culture, and plot your life

Culture: "The concepts, skills, arts, and institutions of a given people in a given period."

A culture is the product of many heritages—national, racial, linguistic, sexual, economic, religious, political, and through it all, the changes of age. Most of us internalized the values of our culture unconsciously as children, and later discovered how these differences set us off from other people. We may have felt conflict with outsiders who disliked our culture at the same time that we felt pressure from our families to live up to the culture's expectations.

Sometimes people can change large parts of their culture by emigrating to another country, converting to a different religion, choosing a different marriage partner, job, or style of clothing, having plastic surgery, a hair transplant, or even a sex-change operation.

They may solve some of their problems with these changes. Or they may only carry their problems with them into the new culture. They may find that the new culture has to cope with special problems of its own.

Identify the sources of your culture by developing the following chart:

Cultural factors (be specific)
Nationality:
Language:
Race:
Sex:
Religion:
Income:
Job status:
Community status:
Status within family:
Other factors:

What was expected of me (by family or outsiders)
Nationality:
Language:
Race:
Sex:
Religion:
Income:
Job status:
Community status:
Status within family:
Other factors:

These factors and expectations created "systems" that may have controlled much of your life. That's the word used by Amanda Smith of North Carolina's Division of Occupational Education, in describing the dynamics of racism and sexism:

"If you look at our society in engineering terms, you'll see that racism and sexism together form just about a perfect system for maintaining the social order. Here's how it's done: First, you define manhood economically. That's sexism. You say that the good man is the one who supports his family. He's the one that every woman wants.

"Next, by racism, you prevent the Black man from getting a good job. This means he not only has all the real problems of not eating well and not being able to give his family the things they need. But he also has to contend with low self-esteem in his sexual identity. He has been defined out of his manhood.

"Now, because of sexism, you don't take a Black woman as seriously as a Black man. She's not as threatening. Therefore, you permit her to get a job, but you apply racism, and that means it's a menial job. So she's out supporting her family and she's not able to stay at home with the kids. White society says that's unmotherly. It's also considered unfeminine, since feminine women don't have to support their families.

"So the Black woman, in doing what she must do, has to worry about her loss of femininity as well. If she's strong, she'll just ignore all that

nonsense. But if she is strong, she's in trouble, because women usually feel obliged to apologize for their competence.

"A White woman faces this problem on an individual basis. If she can find one man who will put up with her strength, then it's all right. But a Black woman who is competent is often seen as a traitor to her race. She is considered guilty of castrating Black men.

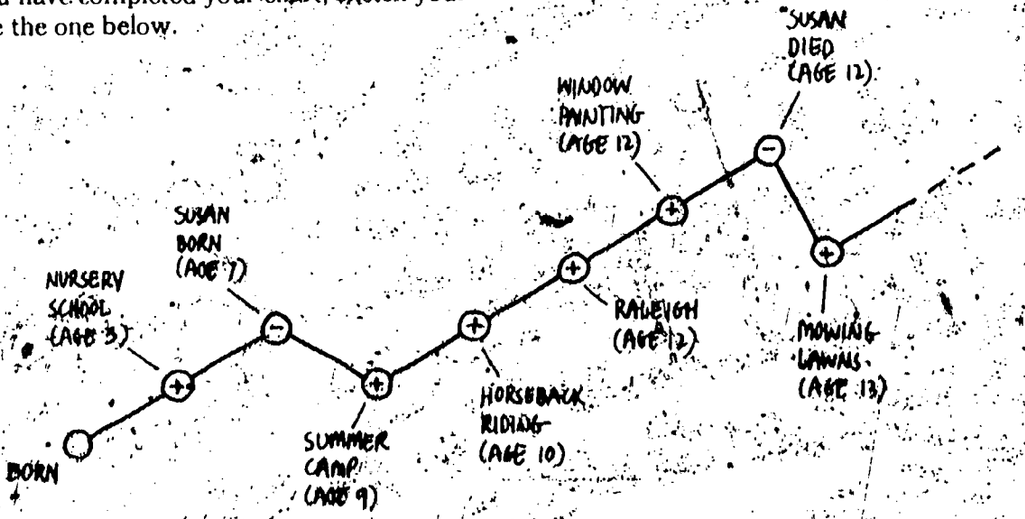
"That's why, in engineering terms, racism and sexism form just about a perfect system. If you can succeed in keeping a whole race not only deprived economically, but also in conflict over sexual identities, then you can keep them all off balance, and it's much easier to hold them down."

Similar systems may have controlled parts of your life. You may recall particular decisions in which you struggled to overcome some controlling system. Outline your life on the following chart. List the events and decisions which have shaped your life. (The difference between the two is important. For example, an unplanned pregnancy is an "event"; a planned pregnancy is a "decision.") Then fill in the year and your age. Indicate how you felt about yourself with a plus for positive feelings and a minus for negative feelings.

Here is a sample chart which one person has started:

Event	Decision	Year	Age	Self-esteem
Birth		1939		
Began nursery school		1942	3	+
Sister Susan was born retarded		1946	7	–
Went to summer camp		1948	9	+
	Learned horseback riding	1949	10	+
Family moved to Raleigh; Entered new junior high school		1951	12	+
	Did window-painting for Halloween & won	1951	12	+
Susan died		1951	12	–
	Got job mowing lawns	1952	13	+

When you have completed your chart, sketch your life-line like the one below.



Event	Decision	Year	Age	Self-esteem

My Life-Line

8. Cultural Values

A culture is the product of many heritages—national, racial, linguistic, sexual, economic, religious, political, and through it all, the changes of age. Most of us internalized the values of our culture unconsciously as children, and later discovered how these differences set us off from other people. We may have felt conflict with outsiders who disliked our culture at the same time that we felt pressure from our families to live up to the culture's expectations.

Telecast: Cultural values

The roles of women and men are often strictly defined by cultural traditions. How do these family expectations affect students in the classroom? How far can teachers go beyond the limits of a culture to help different students find themselves?

Educators Manuel Deren, Anne Grant, Ann Harris, and Maria Soto discuss the conflicts they felt with their cultures and also with outsiders who stereotyped their cultural group.

A group of junior high school students who have come to the United States from other countries discuss their reactions to this culture. Several look forward to broader options for their lives in this country, but others regret the loss of women's traditional place in society.

The panel of educators discusses the importance of encouraging students to explore new directions while respecting the cultural background and values of the family.

After viewing the telecast, turn to the discussion questions for "Cultural Values," in the appendix.

Resources:

Materials on cultural bias are available from the Racism and Sexism Resource Center for Educators, Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023.

—Pat Sullivan

Groupwork: Summing up

Some time ago, you decided to participate in this workshop. That was your immediate objective. Perhaps your long-range goal was to explore and overcome the effects of sexism in your life or in your teaching.

Now you have achieved your objective, and you may feel that you are beginning to achieve your goal.

How did your family and friends respond when you first spoke about joining this workshop? Take a few minutes to go around the group and share those comments. Which responses made you actually hesitate to join the workshop?

Now that you have nearly completed the workshop, has it been worth the effort? Which activities do you recall as the most satisfying?

Has your participation here led you to attempt other objectives in your personal life and work? Share some of your new objectives with the group.

Activities in this workshop were designed to help participants listen more carefully to their own feelings and care more about the feelings of others. Your final assignment will be to make a coat of arms for somebody else.

Coat of arms

Your coat of arms presents to the world a symbol of cultural unity and a defense against the things you fear the most.

For this activity, you should find someone in the workshop with whom you are not very well acquainted. This may require some group effort to set up as many unfamiliar partners as possible.

Then, write your own responses to the following:

1. State a belief that you feel very strongly and would never change, something you wish everyone would believe.

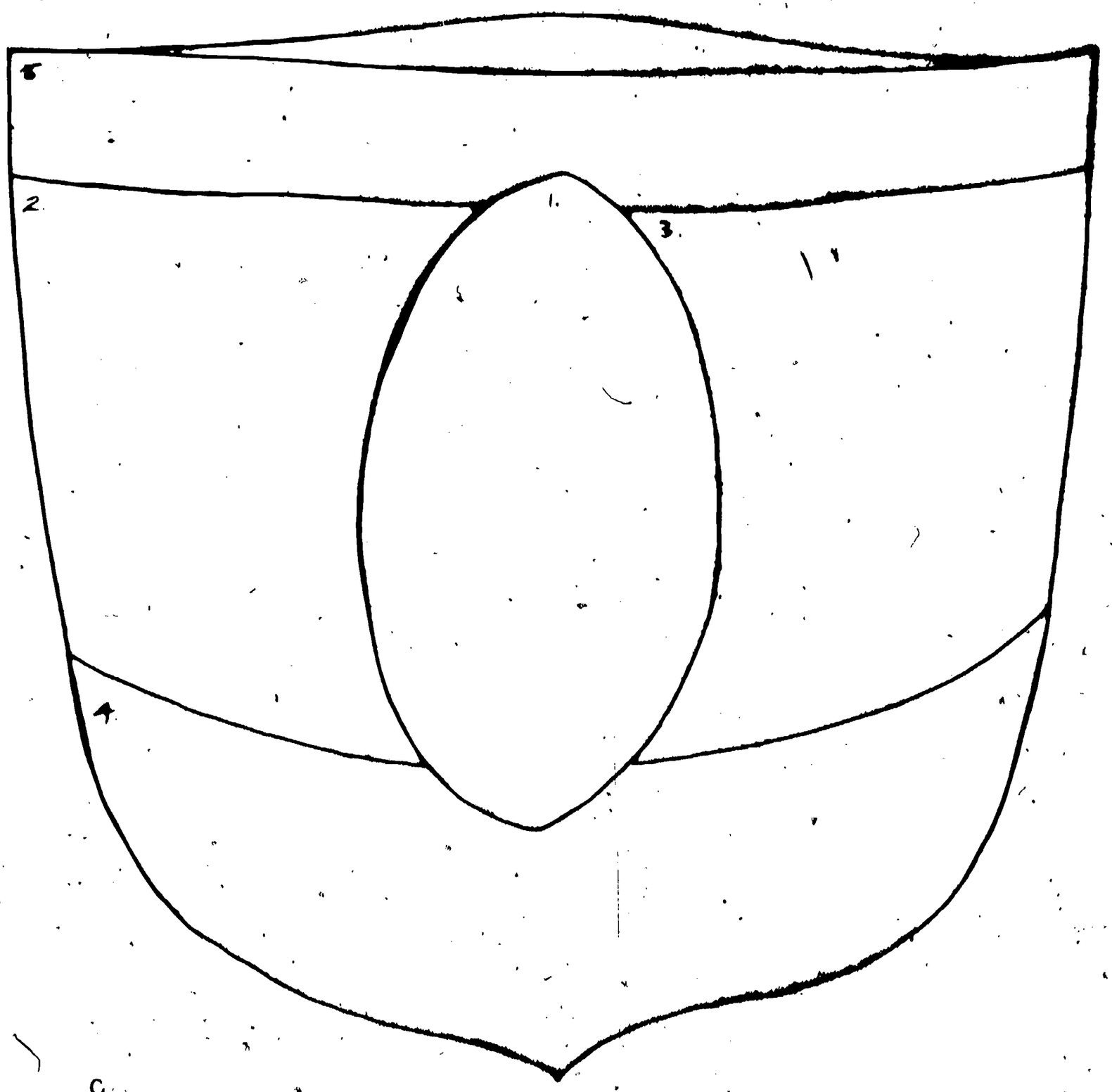
2. Identify the most important strength that you have gained from your culture.

3. Name a trait of your own that you consider your most important personal strength.

4. Identify the most challenging accomplishment that you hope to achieve within the next ten years.

5. Write a phrase, up to four words long, that you would like people to say about you.

With your partner, discuss both of your answers to the first four items, and together think of symbols to illustrate these ideas. Design your partner's coat of arms, placing each symbol in its numbered space on the diagram. Present it as your farewell gift.



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Appendix

Discussion questions for "The Masculine Mystique"

1. Alan Forman says, "It may be selfish of me, but I would like to get myself together and understand myself first. Then maybe I'll consider having a family." Do you feel this is a selfish approach to life?
2. Why does Bernie Forman feel that Mattie's income is helping him out?
3. Why are money and sports considered proof of one's manhood? In your experience, are these symbols of manhood more important to men or to women?
4. Alan recognizes that he has adopted the stern, authoritarian style of his father, and he says, "I half resent and half respect that way of being brought up." Are parental role models usually so influential that children emulate them even if they feel they have suffered from the parents' behavior? If you were Alan, would you feel somewhat superior to your sisters for having withstood tougher treatment?
5. Discuss the idea that we are giving girls and boys "divorce training" when we raise them as opposites.

Discussion questions for "The Feminine Mystique"

1. Several students in the classroom scene express anger about the media image of women and about the male student's stereotyped ideas of appropriate female behavior. Why might such anger be itself an act of rebellion against femininity? Do you feel it is helpful to let the anger seem focused on the male student?
2. One student points to an ad that says, "I help my man get back in shape, and he loves me for it." She speaks of women foregoing their education to put men through school. Do you agree with her view that society expects women to make sacrifices for men, but does not expect the same sacrifices of men for women?
3. One of the panelists resents men for trying to pick her up, yet she seems to admire a friend who gets a lot of attention from men. Even those of the students who are trying to think in a new way cannot put aside an engrained preoccupation with glamour. Can you explain this ambivalence? Is there a danger that some students may hate themselves for these personal inconsistencies? How can a teacher help?

Discussion questions for "Language and Textbooks"

1. Alma Graham points out that the word *man* is mentioned in school texts seven times more often than *woman*, *boy* two times more often than *girl*, and *he* four times more often than *she*. Some educators justify this by saying that it takes more to motivate boys in the classroom than girls, that boys are unable to identify with female characters, and that girls do take an interest in male characters. Discuss this reasoning as you focus on the following questions:
   a. Do you find it true that it is more difficult for boys to adjust to the classroom than for girls?
   b. Do boys tend to have more interesting diversions, such as scouting and sports, available to them outside the school? If so, does this explain why boys find it harder to devote themselves to schoolwork than girls do?
   c. Are boys likely to observe that their fathers and other men are not as involved in the school as their mothers, and that, therefore, they see little value in it for themselves?
   d. Do teachers tend to prefer traditional female behavior in the classroom and to consider traditional male behavior disruptive?
   e. In your experience, do boys take an interest in female characters if they are portrayed as sensible, competent, and adventurous?
2. In the debate for use of words like *homemaker* and *housewife* or *flight attendant* and *stewardess*, linguists use the rule that the better choice is the word that is more specific in describing the actual work done and more inclusive of all people who might do this work. Which of the choices above are more specific and inclusive? Do you agree with the rule?

Discussion questions for "Classroom Practices"

1. Judith Scott says, "Students act in ways that they think are appropriate to their sex." Such behavior generally is based on stereotypic assumptions. For example, it was long considered a sign of respect for a man to give up his seat for a woman. But if a woman did the same for a man, he might have felt uncomfortable. What assumptions about the sexes were reinforced by this behavior? Is it possible to maintain a single standard of politeness for all people? Should students be taught traditional rules of etiquette?
2. If you a male teacher, do you feel that you must behave more politely to female students than to male students? In what situations has this created strain?
3. In the telecast, girls and boys agreed that the girls received more lenient treatment in grading and discipline. Both resented this and considered it unfair to girls as well as to boys. Do you think their grievance is justified?
4. What steps has your school district taken to comply with Title IX?
   a. In what ways has it notified the community of its policy against sex discrimination?
   b. Who has it designated as Title IX compliance officer?
   c. What activities or complaints related to Title IX has this officer overseen?
   d. How did the district conduct its institutional self-evaluation?
   e. What remedial steps and time lines have been planned?

Discussion questions for "Early Childhood"

1. Both Barbara Sprung and Patrick Lee suggest that status is ascribed to male, but not to female, behavior. One father says he would have a problem if his son played with a doll or dressed up in female costume, but not if his daughter played or dressed like a boy. What traditional female traits is the father concerned with, and why have these been encouraged in girls? Is everything about the traditional male role worth emulating? Is there anything in the traditional female role worth teaching to boys?
2. The suggestion that a boy may one day be a parent helps some parents to accept the idea that he should be allowed to play with dolls. On the other hand, people have been concerned that girls are propelled into early and sometimes unwise motherhood by the same message, and that doll-play alone is hardly adequate preparation for parenthood. Are there more immediate benefits that children can derive from doll-play?
3. One parent refers to the "plight of the child who is learning different values in school and at home," such as the girl who wanted a "boy's toy" for Christmas, but was embarrassed to show it to her classmates, or the boy who might be punished for cooking or playing with dolls at school. Teachers may not realize which students are experiencing these conflicts. How can a teacher help?

Discussion questions for "Athletics"

1. Lillian Vitaglione says that she wanted a football as a child, but received a doll; she wanted a bicycle, but received a doll carriage. How do these toys compare in developing children's muscle control, dexterity, and eye-hand coordination? Can teachers appropriately suggest that parents consider gifts that develop children's physical skills?
2. One student says that, when she first saw boys in her gym class, she worried about how she looked and didn't do as much as she wanted to. But once she got used to the boys' being there, she began to attempt the more difficult routines she saw them doing. Do you think that coeducational sports make women less or more concerned about their "sex appeal"?
3. Allan Sacks points out that winning and being better than girls is still very important to boys. But, he says, boys respect girls once they see how hard the girls are working, and now the boys are learning grace and smoother connective movement from the girls. He says that the relationship between boys and girls at the school has improved since gym classes became coeducational. Compare your community's experiences with the sexual integration of Little League, school sports, and scouting programs.
4. Nick Bilotti found that boys worried more about competition and tended to get angry when they lost, but that the girls on the team were teaching them to feel more relaxed and to enjoy the game, whether they win or lose. Do you feel this is a positive change or could it undermine the team's discipline and skill?

Discussion questions for "Career Guidance"

1. In the telecast, the teachers agree unanimously that they would have pursued other careers if their sex had been different. How would you answer the same question?
2. Nathan Mayron says that some teachers resisted the idea of integrating previously single-sex classes, because they felt unsure how to reach students of the other sex (e.g., how to interest girls in equipment repair or boys in sewing). In your experience, do the sexes respond differently to certain teaching methods or course content? Have you ever prepared for classes differently, depending on the sex of your students?
3. Is it irresponsible for schools to train students for trades or professions in which their job prospects may be low because of layoffs in that area, discrimination, or other reasons? Do you feel that trade schools should require students to take courses in the more secure and lucrative fields even if their interest lies elsewhere? Even if they are likely to suffer discrimination in these fields?

Discussion questions for "Cultural Values"

1. Some cultural practices may seem physically or psychologically harmful to members of the culture or to outsiders. Examples might be when one caste or sex is subordinated to another or when religious parents refuse to get medical help for a sick child. Should a teacher openly question these values and present alternative points of view?
2. When Maria Soto's sister fell behind in school, the counselor said, "She's Latin. She will soon be married. There's no need for her to excel in school." Discuss specific situations that have made you aware of cultural bias toward students of a particular ethnic group, religion, income level, or home situation.
3. Many young people, like the student panelists, feel torn between the expectations of parents and peers, particularly in regard to dating practices. Do you feel that frank classroom discussions of families, friendships, and sexuality would be helpful or upsetting to most of your students? How can teachers prevent such discussions from lapsing into harmful gossip?

Anne Grant won the Emmy Award for writing the television special *The American Woman: Portraits of Courage*, and she was executive producer of the series, *Jill and Jack/Fiction and Fact*. Since 1970, when Anne edited NOW's *Report on Sex Bias in the Public Schools*, she and her husband, Methodist minister Phil West, have been actively involved in women's issues. Phil and their children, Lars and Adam Grant-West, contributed many of their own experiences and ideas to this manual.

Pat Sullivan has been fascinated with television since she was a child, and she quickly expanded her work as an English teacher into the field of media studies. She designed an elective course for New York City high school students to write and produce their own news programs, soap operas, comedies, and variety shows. Pat spent her summer months as a radio news reporter before she went to WNYE-TV to produce and host the television series *Jill and Jack/Fiction and Fact*.

Cheri Cross is an art director at Corporate Annual Reports, where she supervises the design of publications for client companies. In her former position as an advertising manager, she created print and media campaigns to publicize a variety of products from feature films to international tours by musical artists.

Carole Kowalchuk worked extensively as a textbook illustrator in Canada and the United States before joining the art staff at *Rolling Stone* magazine. She fills her spare time with free-lance assignments designing and illustrating record album covers, children's books, cookbooks, and craft manuals.