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ABSTRACT

"Integrating Cultural Diversity into Non-Sex-Biased Curricula" is a training and development program designed to help students understand the status, needs, and contributions of minority group women. It deals with American Indian, Asian American, black, and Hispanic women and points out relevant aspects of the history, culture, and contributions of these women. This manual provides a 3-day workshop model that can be used in developing and conducting workshops to increase teachers' understanding of and capability in teaching about minority group women. The model is intended as an introductory workshop for providing information on racism, sexism, and groups of minority women, as well as specific skills in the development of lesson plans for teaching on the subject. Included in the model are outlines of sequential components for the workshop. Each component is outlined with respect to objectives, required materials, suggested procedures (both content and activities), and time schedules. Within each component section are reference materials and worksheets for implementing activities. When appropriate, references that offer in-depth information on specific topics are listed. (JD)

AMERICA'S WOMEN OF COLOR:
INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA

TEACHER-TRAINING MANUAL

Gloria L. Kumagai, Project Director

St. Paul Public Schools
Urban Affairs Department
St. Paul, Minnesota

Women's Educational Equity Act Program
U.S. DEPARTMENT OF EDUCATION

T. H. Bell, Secretary

Project Staff

Anita Faber Spencer, K-12 Curriculum Specialist on Minority Women
W. J. Musa Foster, III, Research Assistant
Kathleen M. Zusan, Secretary

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Mary Bohling	Sharon McIntyre
Art Erler	Vicky Martineau
Barbara Grengs	Art Meier
Anna Mae Johnson	Rick Rivkin
Lou Johnson	Nancy Schultz
Adele Whitehill	

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Sherida Aaron	Fred Kober
Phyllis Dixon	Robert McGregor
Stuart Johnson	Elizabeth Marano

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Roseville Area Schools

Joyce Bell	Kathy Buhaug
Myrna Boyken	Audrey Courey
Rick Rivkin	

St. Paul Public Schools

Lora Allen
Jane Baker
Armanda Barner
Dorothy Bolden
Patti Brennecki
Donald Chatman
Tish Dame
Carol Dawson
Lois Dobbins
Linda Fretheim
Anita Gacke
Donna Gregory
Carol Hamilton
Carol Jacobson
Al Kvaal
Clemintine Lamin
Sarah Lampland
Linda Leonard
Beverly Long
Elizabeth Marano
Judy Masters
Mary Meisinger
Lois Moheban
Brenda McDaniels
Jo Ann McGrew
Patricia McHugh
Andrea Palmquist
Jerry Simpson
Oliver W. Spencer, Jr.
Alice Stanislav
Bernice Taylor
Karen Thimmesh
Barbara Timm
Carrie Williams
Jeanette Williams
Helen Wilson
Mable Younge

Hamline University

Diane Clayton
Don Irish
Robert Kysar
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INTRODUCTION

AMERICA'S WOMEN OF COLOR: INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA is a training and development program funded under the Women's Educational Equity Act, U.S. Department of Education. It is designed to help all students understand the status, needs, and contributions of women of color, specifically, American Indian, Asian American, Black, and Hispanic; and to help teachers integrate relevant aspects of the history, culture, and contributions of these women into their existing classroom curricula. It is based on the fact that both males and females, regardless of their racial ethnic group, are seriously limited in their information about minority women, and it provides a process for meeting this deficit.

The following publication provides a workshop model--design and materials--that may be used by education agencies in designing and conducting workshops to assist educational personnel increase their understanding of and capability in teaching about minority women. The workshop model is intended as an introductory workshop for providing information on racism, sexism, and groups of minority women, as well as specific skills in the development of lesson plans for teaching about minority women. Its emphasis is on the provision of factual information and opportunities for skill development in the above-mentioned areas.

The workshop model utilizes all materials developed by the project. They include:

Teacher-Training Manual

Minority Women: An Annotated Bibliography

Elementary Curriculum Guide

Secondary Curriculum Guide

Filmstrips and Filmstrip User's Guides:

- America's Women of Color: Past, Present, and Future
- American Indian Women
- Asian American Women
- La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality)
- Not about to be Ignored

ORGANIZATION OF MANUAL

The Teacher-Training Manual is organized so that personnel with prior experience in human relations and workshop development will be able to implement an actual workshop. It is designed to provide a step-by-step guide for the implementation of a three-day workshop event. Included are actual outlines of sequential workshop components to be implemented in a workshop on integrating cultural

diversity into non-sex-biased curricula. Each workshop component is outlined with respect to objectives, required materials, suggested procedures (both content and activities), and time schedules:

1. Objectives state the specific outcomes or overt changes which are expected to result from participation in the various components. Section A of each outline contains the objectives.

2. Materials include handouts and readings. Within each workshop component section are reference materials and worksheets required for implementing activities. Section B of each outline lists materials for workshop leaders and participants.

3. Procedures, contained in Section C, include both content material and directions for activities.

4. Time schedules are outlined in Section D. The minimum amount of time required for completion of a specific component is given.

5. When appropriate, references are listed in Section E. Such references would provide in-depth information on specific topics to workshop personnel. In addition, Minority Women: An Annotated Bibliography, which accompanies this manual, can be utilized to provide further publications and audiovisual materials for workshop leaders or participants in preparation of or follow-up to the workshop.

TARGET GROUP

The workshop on integrating cultural diversity into non-sex-biased curricula is intended primarily for elementary and secondary school educators. However, both classroom teachers and administrators can benefit from it, since administrators have an important role to play as instructional leaders in providing a supportive climate in which culturally diverse, non-sex-biased curricula can be taught.

Workshop leaders or planners should carefully review the general objectives of the workshop model, as well as the specific objectives for each workshop component, to ensure their relevance and appropriateness to the needs of their educational agency or institution and the intended workshop target group.

WORKSHOP PERSONNEL

A critical factor in the implementation of the workshop model is the selection and utilization of personnel. The model has been designed for use by personnel of varying backgrounds, but several points should be considered in selecting workshop personnel who will be implementing the model.

1. Workshop personnel should have both content and process expertise. Content expertise includes a knowledge of sex discrimination, race discrimination, and their implications for minority women; the histories, cultures, contributions, and concerns of the four groups of minority women; curriculum development skills for creating lesson plans on minority women; and resources and materials on minority women. Process expertise includes a knowledge of group dynamics, such as patterns of communication, decision-making procedures, task and maintenance functions, group roles, and goal setting; and skills in group processes and training.

2. The workshop team should include both females and males from various racial and ethnic groups.

3. The personal styles, expertise, and skills of workshop personnel team members should complement one another and accommodate the diversity of workshop participants.

4. One or two persons should be assigned the responsibility of providing continuity and direction throughout the workshop. In addition, all other workshop personnel should be clearly aware of their responsibilities in advance of the implementation of a workshop. Each person must prepare for and be thoroughly familiar with the activities for which she/he is responsible.

It is expected that the workshop model will be most effectively implemented by leaders who themselves have completed some training in the workshop components.

FACILITIES, EQUIPMENT, AND RESOURCES

The workshop requires one room large enough to accommodate all participants. Moveable chairs and tables are desirable in order to facilitate grouping and regrouping of participants. Facilities should be well-lighted, well-ventilated at a comfortable temperature, and within access of restrooms. Arrangements for appropriate facilities should be made in advance of the workshop.

In addition, equipment needed for the workshop should be obtained and tested in advance, to ensure that workshop personnel know how to utilize it. A variety of equipment can be used: newsprint and felt pens, chalkboards and chalk, or overhead projectors and acetate transparencies. A filmstrip projector and cassette player are essential for viewing the filmstrips on minority women.

Handouts and readings which are crucial to the implementation of the workshop model are contained in each workshop component section. They should be reproduced before the workshop. During the workshop, they should be distributed to participants, as they reinforce workshop themes, education, and participation.

PARTICIPANT INVOLVEMENT

Due to the nature of the workshop model, participation should be voluntary, as opposed to mandatory. Participants should be notified in sufficient time to allow for personal planning and for clarification of any questions.

Involvement of participants in workshop planning activities is optional. However, it is recognized that such involvement is conducive to establishing a positive workshop climate. One method of doing this is conducting a needs assessment with participants to determine areas to be emphasized during the workshop. Such an assessment would also introduce participants to basic workshop issues. Other strategies include keeping participants informed of the planning process and requesting their assistance in obtaining workshop facilities and equipment and in reproducing workshop materials.

It should be noted that the workshop model does not outline procedures for involvement of participants prior to the workshop. The decision to involve or not to involve should take into consideration factors such as size, structure, and climate of one's own institution.

PROCESSES AND METHODS TO BE USED

The cognitive objectives of the workshop model require the use of lecturettes and the question-answer process, while the skill objectives rely on practice activities which participants do individually, as well as within small groups. The activities and sequence outlined in this manual have been field-tested successfully with many groups.

Procedures and methods suggested in the various workshop components have been developed with the following points in mind:

1. They provide a mixture of affective, cognitive, and experiential activities.

2. They follow a logical progression from awareness building to skills development.

It is suggested that workshop personnel deviate from suggested workshop procedures and methods only if they have considerable experience in the areas of workshop development and human relations training.

In regard to activities, the most commonly used techniques in the workshop components are:

1. Pairing: working with another person as partners to discuss a topic or complete a task. Pairing of individuals can be random, i.e., each person finds another person to work with, or assigned by workshop personnel.

2. Small group discussion: breaking a group of participants into small groups. Depending on the size of the total group, small groups can range from three to five persons to as many as eight to ten persons. Basically, this technique enables all members to participate actively in discussing a topic or completing a task.

3. Brainstorming: having a group randomly suggest ideas without any criticism. While ideas are being verbalized, one member acts as a recorder and writes them down. This technique is used to bring out new ideas and creativity of thought. It is essential that individuals understand that they are not to criticize any ideas which are suggested until after the brainstorming session.

GUIDELINES FOR WORKSHOP LEADERS

Workshops dealing with issues of racism and sexism often involve participants in the questioning of their beliefs about themselves and minority people, and of their relationships with minority and nonminority persons/groups. Individuals dealing with these issues may have negative feelings about minority people and their own role in providing equal educational opportunities to all students. These feelings may be due to negative past experiences or lack of exposure to the issues involved in the sample workshop. If the target population is voluntary, minimal resistance can be expected. However, it is of crucial importance that workshop personnel expect some negative reactions and know how to handle them in positive, constructive ways.

Workshop leaders should remember that changes in knowledge, attitudes, and skills require time and continued support. Before new ideas can be accepted, individuals must move through a process of exploring, understanding, and acting on them. Leaders should not interpret rejection of new ideas by participants as a personal rejection of themselves.

Responses which should be avoided by workshop personnel include:

1. Defensiveness: expressing through behavior or words the feeling that someone has attacked one's personal ability and/or adequacy.

2. Rejection of the group: categorizing an individual or group as "hopeless."

3. Avoidance of the issues: dropping relevant controversial issues rather than considering them when raised by participants. If workshop leaders cannot answer questions, they should exhibit willingness to help participants obtain information and/or assistance from other sources.

4. Autocratic control of the group: pressing the group ahead in spite of its present needs or ability to deal with some of the issues, such as providing little time for small group discussion or overscheduling a workshop agenda.

Group process skills are important in focusing on what is going on in a group and trying to understand it. To promote the desired interaction among group members during a workshop component, workshop personnel should model direct communication by expressing themselves clearly and concisely, making "I" statements which reflect statement ownership, listening attentively, attending nonverbally to group members (i.e., maintaining eye contact), and giving direct feedback.

Workshop personnel can facilitate interaction among group members by clarifying and summarizing, redirecting comments to group members, reinforcing desired behaviors, and intervening appropriately to maintain the focus of the group discussion. In addition, the arrangement of chairs and/or tables in circles, rather than straight rows, promotes involvement of and interaction among group participants.

During the workshop, leaders should work to maintain a climate where participants feel comfortable in expressing questions, feelings, and opinions. Such expressions are crucial to the development of lesson plans whereby participants will transfer knowledge of minority women to their students. A nonjudgmental approach is necessary and also provides a model for participants to use with others in dealing with issues brought up during the workshop.

Workshop personnel should avoid making participants defensive. They should be aware of both verbal and nonverbal behaviors, listen attentively, clarify statements and comments of participants, and express themselves clearly and concisely. Interaction among group members should be facilitated, so that they can begin to support one another, share their ideas with one another, and reinforce desired behaviors. Whenever possible, concrete information, materials, and examples should be provided to participants. Throughout the workshop, it is important that workshop leaders provide support and assistance to participants and that the latter feel their support and assistance.

WORKSHOP EVALUATION

Since this workshop has been designed as an introductory experience with limited objectives, it is important that some assessment of workshop activities be made. This process helps participants evaluate their experiences and diagnose needs for follow-up workshops and activities. A sample workshop evaluation form is included in this manual. Its purposes are to assess the usefulness of workshop activities to participants, to ascertain workshop outcomes for participants, and to assess needs for further information and skills.

Ideally, this workshop will provide a mechanism for initiating further in-service programs. It can be followed up by such activities as in-depth sessions on each group of minority women; by continuing skills development for creating lesson plans and teaching about minority women; by the implementation of special projects; by special recognition programs for participants who have taught lesson plans; and by continuing efforts to identify staff development needs relevant to integrating cultural diversity into non-sex-biased curricula.

It should be noted that extensive evaluation was done on this project. For information about reports, the Women's Educational Equity Act Program, U.S. Department of Education should be contacted.

IMPLEMENTING A WORKSHOP

LEADER SUMMARY SHEET

Workshop Population: Educational staff, including administrators, instructional staff, support staffs; levels K-12 and postsecondary.

Workshop Objectives: The three categories are the areas of knowledge, attitudes, and skills. These objectives are delineated as follows:

Knowledge objectives

- Participants will be able to increase their awareness of institutional racism and sexism and their effects on individuals and groups in society.
- Participants will be able to develop a working knowledge and understanding of minority women, i.e., American Indian, Asian American, Black, and Hispanic; and their histories, cultures, and contemporary concerns.

Attitudinal objectives

- Participants will be able to examine their attitudes as they relate to sex and race biases in education.
- Participants will be able to increase positive attitudes needed for the delivery of culturally diverse non-sex-biased curricula.

Skills objectives

- Participants will be able to increase their skills and strategies for assessing their classroom curricula.
- Participants will be able to develop lesson plans for integrating culturally diverse non-sex-biased curricula into their classrooms/subject areas.

Materials Needed for Distribution:

- "Workshop Objectives"
- "Workshop Agenda"
- "Ice Breaker" -- worksheet
- "General Knowledge Survey" -- worksheets
- "Race/Sex Timeline" -- worksheet
- "Enlarging the American Dream" -- reference material
- "American Indian Women" -- reference material

- "Similarities and Differences between Ourselves and American Indian Females" -- lesson plan
- "Three American Indian Women" -- lesson plan
- "The Asian Woman in America" -- reference material
- "Comparing Family Experiences" -- lesson plan
- "Images of Asian American Women" -- lesson plan
- "Personal Inventory on Racism and Sexism" -- worksheet
- "La Mujer Hispana: At War with a Stereotype" -- reference material
- "Nonstereotypic Occupations" -- lesson plan
- "Chicanas in the Labor Market" -- lesson plan
- "The Black Woman: A Fresh Perspective" -- reference material
- "Discrimination and Black Women" -- lesson plan
- "Statistics in Mathematics" -- lesson plan
- "Pinpointing Racism and Sexism in Buildings" -- worksheet
- "Lesson Development: Title and Subject Ideas" -- reference material
- "Definitions of Key Concepts" -- reference material
- "Generalization Examples" -- reference material
- "Cognitive Behavioral Skills" -- reference material
- "Developing and Writing Cognitive Behavioral Objectives" -- reference material
- "Check Yourself List" -- reference material
- "Suggestions for Integrating Material on Minority Women into the Classroom" -- reference material
- "Women of Color: Supplementary Activities" -- reference material
- Elementary Curriculum Guide -- reference material for elementary educators
- Secondary Curriculum Guide -- reference material for secondary educators

- "Examples of Resource Listing" -- reference material
- Minority Women: An Annotated Bibliography -- reference material
- "Lesson Plan Format" -- worksheet
- "Lesson Development Checklist" -- worksheet
- "Workshop Evaluation Form"
- Pencils/pens and notepaper

Workshop Leader Preparation:

- Ensure familiarity with sexism, racism, and their effects on minority women.
- Ensure familiarity with the four groups of minority women and their histories, cultures, and contemporary concerns.
- Ensure familiarity with all workshop activities.
- Review lecturette materials and adapt lecturettes to accommodate leader's style and/or unique group needs.
- Prepare charts for lecturettes and workshop components as necessary.
- Duplicate materials needed for distribution during the workshop. (Workshop folders can be prepared for participants.)
- Prepare display of teaching materials for culturally diverse non-sex-biased curricula.

Time requirement: Seven hours of workshop time per day with a one-hour lunch.

Group size: Flexible. However, it is suggested that, due to the lesson plan development procedures, a leader-participant ratio of one leader to ten participants be maintained.

Facilities: Large meeting room, preferably with moveable chairs and tables.

Equipment:

- Chalkboard, newsprint, and felt pens.
- Filmstrip projector and cassette player.
- Overhead projector and acetate transparencies, if needed.
- Microphone, if needed.

WORKSHOP AGENDA FOR LEADERS

DAY I:

		Minutes
8:30 a.m.	Coffee, registration, materials display, getting acquainted	30
9:00 a.m.	I. OPENING COMMENTS • Welcome and introductions • Purposes of workshop • Overview of the three days' activities	10
9:10 a.m.	II. ICE BREAKER • Individual completion • Exchange with partner • Group exchange	5 5 10
9:30 a.m.	III. GENERAL KNOWLEDGE SURVEY • Individual assessment • Review of correct answers • Discussion	10 10 10
10:00 a.m.	IV. RACE/SEX TIMELINE • Individual completion • Individual explanation	10 20
10:30 a.m.	Break	15
10:45 a.m.	V. RACISM, SEXISM, AND WOMEN OF COLOR • Racism and sexism lecturette • Question-and-answer discussion • Filmstrip: "America's Women of Color: Past, Present, and Future" • Group discussion	30 15 15 15
12:00 noon	Lunch	60
1:00 p.m.	VI. AMERICAN INDIAN WOMEN • Introduction • Filmstrip: "American Indian Women" • Group discussion • Suggestions for teaching about American Indian women	15 10 15 20
2:00 p.m.	Break	15
2:15 p.m.	VII. ASIAN AMERICAN WOMEN • Introduction • Filmstrip: "Asian American Women" • Group discussion • Suggestions for teaching about Asian American women	15 15 15 15
3:15 p.m.	Summary and review of day's activities and adjournment	15

WORKSHOP AGENDA (continued)

DAY II:

		Minutes
8:00 a.m.	Coffee, registration, materials display	30
8:30 a.m.	I. PERSONAL INVENTORY ON RACISM AND SEXISM	
	• Individual assessment	10
	• Individual sharing with group	20
9:00 a.m.	II. HISPANIC WOMEN	
	• Introduction	15
	• Filmstrip: "La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality)"	15
	• Group discussion	15
	• Suggestions for teaching about Hispanic women	15
10:00 a.m.	Break	15
10:15 a.m.	III. BLACK WOMEN	
	• Introduction	15
	• Filmstrip: "Not about to be Ignored"	15
	• Group discussion	15
	• Suggestions for teaching about Black women	15
11:15 a.m.	IV. PINPOINTING RACISM AND SEXISM WITHIN BUILDINGS	
	• Small group brainstorming	10
	• Small group discussion	10
	• Small group strategies for action improvement	20
	• Reporting on group action plans	5
12:00 noon	Lunch	60
1:00 p.m.	V. DEVELOPING THE LESSON PLAN: SUBJECT AND TITLE IDEAS	
	• Lecturette	5
	• Work in pairs	10
	• Group discussion	10
1:25 p.m.	VI. KEY CONCEPTS AND GENERALIZATIONS	
	• Lecturette	10
	• Work in pairs	15
2:00 p.m.	VII. COGNITIVE BEHAVIORAL OBJECTIVES	
	• Lecturette	10
	• Individual work	10
	• Discussion in pairs and groups	10

WORKSHOP AGENDA (continued)

2:30 p.m.	VIII.	TEACHING ACTIVITIES FOR LESSON DEVELOPMENT	
		• Lecturette	10
		• Work in pairs	15
		• Group sharing	5
3:00 p.m.	IX.	LESSON PLAN EVALUATION PROCEDURES	
		• Lecturette	10
		• Individual work	10
		• Discussion in pairs and group	10
3:30 p.m.		Summary and review of day's activities and adjournment	5

DAY III:

			Minutes
8:00 a.m.		Coffee, registration, materials display	30
8:30 a.m.	I.	MATERIALS RESEARCH	
		• Lecturette	15
		• Individual research	45
9:30 a.m.	II.	LESSON DEVELOPMENT	
		• Review	5
		• Individual work	25
10:00 a.m.		Break	15
10:15 a.m.	III.	DEVELOPMENT OF BEHAVIORAL OBJECTIVES AND EVALUATION	
		• Review	5
		• Individual work	40
11:00 a.m.	IV.	OUTLINE TEACHING PROCEDURES AND ACTIVITIES	
		• Review	10
		• Individual work	50
12:00 noon		Lunch	60
1:00 p.m.	V.	CONSTRUCTIVE SHARING	
		• Individual presentations	25
		• Group discussions	35
2:00 p.m.	VI.	LESSON PLAN COMPLETION	
		• Individual work	80
3:20 p.m.	VII.	WORKSHOP EVALUATION AND SUMMARY	10

Note: If you find the time periods provide more time than you need, you may wish to develop more than one lesson plan.

DAY I

I. OPENING COMMENTS

A. Purposes of the activity:

- Each participant will be provided with an overview of the goals, the sponsorship, and the activities of the workshop.
- Workshop leaders and other key individuals will be introduced.
- An open, informal atmosphere will be established.

B. Materials:

For workshop leader's use:

"Workshop Objectives"
"Workshop Agenda for Leaders"

For distribution to participants:

"Workshop Objectives"
"Workshop Agenda"

C. Procedures: Welcoming comments, introductions, review of objectives and agenda.

1. Welcoming comments

The participants should be welcomed to the workshop and told of its general purpose. If the workshop is sponsored by a local education agency, it may be useful to have the superintendent or curriculum director give the welcoming comments and indicate the significance of the workshop in the agency's efforts to provide women's equity in education. Some attempts should be made to ensure that all participants understand how this workshop model was developed under the auspices of the Women's Educational Equity Act Program. Such comments might include:

Integrating Cultural Diversity into Non-Sex-Biased Curricula was a two-year project funded by the Women's Educational Equity Act Program, U.S. Department of Education. The project was founded on the premise that students need to understand the status, needs, and contributions of minority women of color, i.e., American Indian, Asian American, Black, and Hispanic; and to assist teachers in integrating relevant aspects of the history, culture, and contributions of these women into their existing classroom curricula.

Among the products developed by this project to meet those needs are the workshop model outline and materials, as well as the filmstrips on minority women, filmstrip user's guides, an annotated bibliography, and curriculum guides. We will be using these resources during the next three days.

2. After the welcoming comments, the workshop leaders and persons with primary responsibilities during the day should be introduced to the total group. Introductions should be brief and focused on information that is relevant to the persons' qualifications for carrying out their workshop responsibilities.

3. The objectives of the workshop and the agenda should be reviewed. Explain the importance of reading the different articles on women. Spare time should be used for reading and researching because, at the end of the three days, a written lesson plan is expected from participants. In addition, a materials display can be set up to provide participants with more curriculum ideas.

4. Clarify the term "women of color" by explaining that the four minority groups of women which the workshop focuses on are: American Indian, Asian American, Black, and Hispanic. These groups of women are the only ones in the United States who are faced with discrimination on the basis of both their race and sex. The terms "minority women" and "women of color" will be used interchangeably during the workshop. Both terms are preferred over that of "colored women."

American Indian Women:
Women who are United States citizens, and who are descendants of the original inhabitants of North and South America. They may also officially be listed on an Indian tribal roll.

Asian American Women:
Women who are United States citizens, and who are of Asian ancestry. Some Asian locations are Japan, China, the Philippine Islands, the Pacific Islands, Korea, Southeast Asia, and East India.

Black Women:
Women who are United States citizens and who are of African, Caribbean, and Oceanic Islands ancestry.

Hispanic Women:
Women who are United States citizens, and who are of South American, Puerto Rican, Mexican, Central American, Caribbean Islands, and Spanish ancestry.

D. Time required: 10 minutes.

WORKSHOP OBJECTIVES

Workshop Objectives: The general objectives for the workshop may be grouped into three categories: knowledge, attitudinal, and skills. These objectives are described as follows:

Knowledge Objectives

1. Participants will be able to increase their awareness of institutional racism and sexism and their effects on individuals and groups in society.

2. Participants will be able to develop a working knowledge and understanding of minority women, i.e., American Indian, Asian American, Black, and Hispanic; and their histories, cultures, and contemporary concerns.

Attitudinal Objectives

1. Participants will be able to examine their attitudes as they relate to sex and race biases in education.

2. Participants will be able to increase positive attitudes needed for the delivery of culturally diverse non-sex-biased curricula.

Skills Objectives

1. Participants will be able to increase their skills and strategies for assessing their classroom curricula.

2. Participants will be able to develop lesson plans for integrating culturally diverse non-sex-biased curricula into their classrooms/subject areas.

WORKSHOP AGENDA

DAY I:

8:30 a.m.	Coffee, registration, materials display
9:00 a.m.	I. OPENING COMMENTS • Welcome and introductions • Purposes of workshop • Overview of the three days' activities
9:10 a.m.	II. ICE BREAKER • Individual completion • Exchange with partner • Group exchange
9:30 a.m.	III. GENERAL KNOWLEDGE SURVEY • Individual assessment • Review of correct answers • General question-and-answer session
10:00 a.m.	IV. RACE/SEX TIMELINE • Individual implementation • Individual and group sharing
10:30 a.m.	Break
10:45 a.m.	V. RACISM, SEXISM, AND MINORITY WOMEN • Racism and sexist lecturette • Questions and answers • Filmstrip: "America's Women of Color: Past, Present, and Future" • Group discussion
12:00 noon	Lunch
1:00 p.m.	VI. AMERICAN INDIAN WOMEN • Introduction • Filmstrip: "American Indian Women" • Group discussion • Review of lesson plans
2:00 p.m.	Break
2:15 p.m.	VII. ASIAN AMERICAN WOMEN • Introduction • Filmstrip: "Asian American Women" • Discussion • Review of lesson plans
3:15 p.m.	Summary and review of day's activities and adjournment

WORKSHOP AGENDA (continued)

DAY II:

8:00 a.m. Coffee, registration, materials display

8:30 a.m. I. PERSONAL INVENTORY SURVEY
- Individual assessment
- Individual sharing with group

9:00 a.m. II. HISPANIC WOMEN
- Introduction
- Filmstrip: "La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality"
- Discussion
- Review of lesson plans

10:00 a.m. Break

10:15 a.m. III. BLACK WOMEN
- Introduction
- Filmstrip: "Not about to be Ignored"
- Discussion
- Review of lesson plans

11:15 a.m. IV. PINPOINTING RACISM AND SEXISM WITHIN BUILDINGS
- Small group work
- Small group reports

12:00 noon Lunch

1:00 p.m. V. DEVELOPING THE LESSON PLAN: SUBJECT AND TITLE IDEAS
- Work in pairs
- Group discussion

1:25 p.m. VI. KEY CONCEPTS AND GENERALIZATIONS
- Lecturette
- Work in pairs

2:00 p.m. VII. COGNITIVE BEHAVIORAL OBJECTIVES
- Lecturette
- Individual work
- Group sharing

2:30 p.m. VIII. TEACHING ACTIVITIES FOR LESSON DEVELOPMENT
- Lecturette
- Work in pairs
- Group sharing

3:00 p.m. IX. LESSON PLAN EVALUATION PROCEDURES
- Lecturette
- Individual work
- Group discussion

3:30 p.m. Summary and review of day's activities and adjournment

WORKSHOP AGENDA (continued)

DAY III:

8:00 a.m.	Coffee, registration, materials display
8:30 a.m.	I. MATERIALS RESEARCH • Lecturette • Individual work
9:30 a.m.	II. LESSON DEVELOPMENT • Review • Individual work
10:00 a.m.	Break
10:15 a.m.	III. DEVELOPMENT OF BEHAVIORAL OBJECTIVES AND EVALUATION PROCEDURES • Review • Individual work
11:00 a.m.	IV. OUTLINE TEACHING PROCEDURES AND ACTIVITIES • Review • Individual work
12:00 noon	Lunch
1:00 p.m.	V. CONSTRUCTIVE SHARING • Individual presentations • Group discussion
2:00 p.m.	VI. LESSON PLAN COMPLETION • Individual work
3:20 p.m.	VII. EVALUATION, SUMMARY, AND REVIEW
3:30 p.m.	Adjournment

II. ICE BREAKER

A. Purposes of the activity:

- Each participant will be able to assess some reasons for participating in this workshop.
- Individual involvement and group sharing will be established.

B. Materials:

For workshop leader's use:

"Ice Breaker"

For distribution to participants:

"Ice Breaker"
Pencils/Pens

C. Procedures: Individual use of assessment. Pair off group. The members of each pair become acquainted and, in turn, introduce each other to the entire group.

1. Suggested introduction

Sometimes when we take workshops, even though we are told the objectives, we continue through the activities without being completely aware of expectations and requirements. In order to "break the ice" and find out a little about each participant, we would like you to take out of your folders the activity sheet entitled "Ice Breaker."

Please do not spend more than 5 minutes completing this sheet. As soon as you have finished, please exchange your sheet with someone you do not know. Spend 5 minutes exchanging your points of view. At the end of 10 minutes, you are to introduce to the group the person you have just met by giving the following information about her or him:

1. Name
2. School and position
3. Explanation of one response check for one of the statements.

2. After the participants have had an opportunity to discuss their answers in pairs, have them share their opinions with the group. They should explain at least one reason for checking a positive/negative/other response for one of the statements.

Often question #3 brings out a negative response and is a controversial issue because of the word "feminist." Explain to the participants that the word "feminist" has been around a long time, and one of the earliest feminists was a Black woman, Sojourner

Truth. Participants must be made aware that the basic meaning of the word has to do with the elimination of inequality. It can have a positive connotation or a negative one depending on how it is perceived.

D. Time required: 20 minutes.

ICE BREAKER

Please spend 5 minutes completing this sheet. As soon as you have finished, please exchange your sheet with someone you do not know. Spend 5 minutes exchanging your points of view. At the end of 10 minutes, you are to introduce to the group the person you have just met by giving the following information about her or him:

1. Name
2. School and position
3. An explanation for one of the responses

Please complete the following:

1. My name is _____ _____.
2. I am from _____.
3. I am a _____ (teacher, student, etc.) in the _____ (district, school).

Please check one response for each statement and explain one of the responses to your new acquaintance.

	Positive	Negative	Other (Specify)
1. It is important to develop and teach non-sex-biased curricula.			
2. It is important to integrate information on minority women into the curriculum.			
3. It is important to develop and teach the relevance of the feminist movement.			
4. When one is developing curricula and teaching, it is important to understand the interrelatedness of racism and sexism.			
5. It is important that the meaning of human and civil rights be reflected in curriculum development and classroom instruction.			

III. GENERAL KNOWLEDGE SURVEY

A. Purpose of the activity:

Each participant will be able to assess her/his individual knowledge about America's women of color.

B. Materials:

For workshop leader's use:

"General Knowledge Survey -- Key"

For distribution to participants:

"General Knowledge Survey"
Pencils/Pens

C. Procedures: Individual use of general knowledge survey and group discussion.

1. Suggested introduction

Women of color have been discriminated against in many ways. One of the ways is that they have been omitted from textbooks which view the historical accomplishments of America's people. Many times workshop participants complete workshops and are not completely satisfied. We tend to leave workshops sometimes in a frustrated state of mind, wondering if we will be able to recall enough information to be able to disseminate it appropriately to our students. This general knowledge survey allows each of you to be truthful with yourselves about the knowledge which you have about women of color. After you complete this assessment, you will be able to determine those areas in which you need to do further reading and/or research in order to teach about minority women.

Each of you will receive a "General Knowledge Survey." Please take 10 minutes to answer the questions listed. You should answer the questions to the best of your knowledge. You will notice that there are four sections to the survey. The first section is to be answered with either "true" or "false." The second section is multiple choice. The third section requires you to fill in the blanks. The fourth section involves matching names with descriptions.

2. After participants have been allowed 10 minutes to complete the survey, the workshop leader should ask that they write down any questions. The leader should move right through the answer sheet (key), giving the correct answers. Afterwards, the leader should allow 10 minutes for individuals to ask and discuss questions.

The workshop leader may point out that women of color have many concerns and issues. However, there are two especially important ones: health and employment. Suggest that workshop participants look at numbers 2 and 8 in the multiple choice section (health concerns), and numbers 2 and 4 in the true/false section (employment).

The workshop leader should point out that the questions in the survey can provide ideas for lesson plan development.

D. Time required: 30 minutes.

GENERAL KNOWLEDGE SURVEY

Please complete this survey to the best of your ability. You will have 10 minutes.

Name _____

School _____

Subject Taught or
Professional Field _____

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I. True/False: Indicate whether each of the following statements is true or false by placing a "T" or "F" in the space preceding it.

___ 1. Pilipino* American women have the highest level of educational achievement of any group in the U.S.

___ 2. The average income of Black women is about half that of white men.

___ 3. Studies have shown that women outnumber men among Puerto Rican migrants returning to Puerto Rico after living and working in the United States.

___ 4. The unemployment rate for Indian women is about twice that of white women.

___ 5. A Sansei female is a third-generation Japanese American woman.

___ 6. The expression "Sapphire," used in the context of Black culture, refers to a woman of brilliant intellect.

___ 7. A Chicana is a Spanish-speaking girl who has reached puberty in Mexico.

___ 8. The promiscuity that early explorers found among Indian women was due to their sexually more "liberated" role in the indigenous society.

___ 9. Iva Toguri (d'Aquino), the "Tokyo Rose" of post-World War II notoriety, confessed to only one of the eight counts of treason for which she was indicted.

___10. Black women, as a result of the women's movement, are taking away jobs from Black men.

___11. Chicanas and Puertorriqueñas have avoided politics and social activism because there is no precedent for this behavior among females in Latino cultures.

___12. It was a characteristic of the aboriginal American economy that Indian women worked together.

II. Multiple Choice: Circle the letter corresponding to the phrase which best completes each statement.

1. Among Asian American females, the highest percentage of outgroup (interracial) marriage occurs among:

   a. Pilipino Americans
   b. Korean Americans
   c. Japanese Americans
   d. Chinese Americans

*There is no *f* sound in the Pilipino language, originally referred to as Tagalog, and the contemporary Pilipino American prefers the *p* spelling and pronunciation.

2. Compared to white women, the rate of hypertension among Black women between 18 and 24 years of age is:

   a. Negligible
   b. Half as high
   c. The same
   d. Double
   e. None of the above

3. The median income in 1974 for Hispanic women was lowest among:

   a. Cuban Americans
   b. Puertorriqueñas
   c. Chicanas
   d. Central and South American women
   e. Other

4. The proportion of Indian women in the work force as administrators and managers in 1970 was:

   a. 5%
   b. Greater than 10%
   c. Less than 10% but greater than 7%
   d. 2%
   e. None of the above

5. The largest group of Asian American women is:

   a. Chinese
   b. Japanese
   c. Korean
   d. Pilipino
   e. Vietnamese

6. The 1972 Virginia Slims American Women's Opinion Poll indicated that Black women desired change in women's status:

   a. Less than Black men
   b. More than Black men
   c. More than Black men but less than white women
   d. More than Black men and more than white women
   e. Less than Black men but more than white women

7. Marianisma refers to:

   a. The puppet-like manipulation of women by Mexican American men
   b. The veneration of the Virgin Mary
   c. The phenomenon of alleged appearances by the Virgin Mary to young Puerto Rican women
   d. Veneration of the Virgin Mary as well as the view that she is the ultimate role model for the Chicana
   e. None of the above

8. Demographically speaking, Indians have:

   a. A high birth rate, a high infant mortality rate, and a short life expectancy
   b. A high birth rate, a normal infant mortality, and a short life expectancy
   c. A low birth rate and a short life expectancy
   d. A high birth rate and a high infant mortality rate
   e. None of the above

III. Fill In: Any reasonable approximation of a correct answer will be acceptable.

1. "Picture brides" refers to Japanese women who _____

   _____

   _____

   _____

2. The Black woman comprises about _____ of the total Black population.

3. Machismo is to many Hispanic men as _____ is to many Hispanic women.

4. Malinche, Pocahontas, and _____ are three Indian women who aided European explorers and whose formerly negative image is currently under re-examination.

5. The phenomenon of minority women being discriminated against on the basis of race and sex is often identified as the _____ _____. (two words)

6. When considering their annual income, it perhaps is more relevant for minority women to compare earning figures for the _____ _____ rather than with men within their own culture.

7. The disproportionate number of women, especially minority women, in clerical and retail sales jobs has given that sector of the workplace the name of the "_____ ghetto."

8. Minority women, considered as a diverse group of nonwhite ethnics, do have a common identity as women of _____.

IV. Matching: Match the following names with the corresponding description, placing the letter in the blank provided.

___ 1. Lupe Anguiano
___ 2. March Fong Eu
___ 3. Ada Deer
___ 4. Lola Rodríguez de Tío
___ 5. Lucia Gonzalez AKA Lucy Parsons
___ 6. Fannie Lou Hamer
___ 7. Beah Richards
___ 8. Joan Hill
___ 9. Evelyn Mandac
___ 10. Maria Cadilla de Martinez
___ 11. Patsy Takemoto Mink
___ 12. Pauli Murray
___ 13. Maggie Walker
___ 14. Shirley Hill Witt
___ 15. Wetamoo
___ 16. Mitsu Yashima
___ 17. Zora Neale Hurston
___ 18. Lourdes Miranda-King
___ 19. Bea Medicine
___ 20. Iva Toguri (d'Aquino)

a. Former Congresswoman from Hawaii
b. Japanese American artist and author of children's books
c. World-renowned Pilipino opera singer
d. California's first female secretary of state and the only Asian American to hold this position
e. Black actress, dramatist, and poet
f. Black banker, philanthropist, and social activist
g. Black lawyer, author, and former public official
h. The late Mississippi political activist and grassroots leader of the 1960's
i. Labor organizer of the late 19th century
j. Puerto Rican educator, painter, and historian
k. Chicana official at HEW and minority women's advocate
l. Patriot, poet, and author of Puerto Rico's national anthem
m. Menominee activist and businessperson
n. Indian author on women's issues
o. Among the prolific Indian artists in America
p. Warrior and military leader of the Narragansett Indians during the colonial period in the U.S.
q. Anthropologist, historian, and specialist on Indian affairs
r. Victim of post-WW II propaganda campaign to identify her as "Tokyo Rose"
s. Anthropologist and folklorist; among the brightest minds of the Harlem Renaissance period
t. Former professor of Spanish literature and a founder of the National Conference of Puerto Rican Women

GENERAL KNOWLEDGE SURVEY -- KEY

I. True/False

1.	T	7.	F
2.	T	8.	F
3.	T	9.	F
4.	T	10.	F
5.	T	11.	F
6.	F	12.	T

II. Multiple Choice

1.	C	5.	B
2.	D	6.	D
3.	B	7.	D
4.	D	8.	A

III. Fill In -- any reasonable approximation of these answers should be acceptable.

1. Were selected as wives by Japanese male immigrants in America who could not afford the return trip home and the many other expenses associated with traditional marriage.
2. Half
3. Hembra/marianisma
4. Sacajawea
5. Double bind
6. White male
7. Pink-collar
8. Color

IV. Matching

k 1.	c 9.	s 17.
d 2.	j 10.	t 18.
m 3.	a 11.	q 19.
l 4.	g 12.	r 20.
i 5.	f 13.	
h 6.	n 14.	
e 7.	p 15.	
o 8.	b 16.	

IV. RACE/SEX TIMELINE

A. Purpose of the activity:

- Each participant will be able to identify how racism and sexism have been operative in her/his life.

B. Materials:

For workshop leader's use:

"Race/Sex Timeline"

For distribution to participants:

"Race/Sex Timeline"
Pencils/Pens

C. Procedures: Individual use of assessment and group discussion.

1. Suggested introduction

All of you who are attending this workshop have had many experiences that contribute to your ideas about your race and sex, as well as to that of other people. Experiences in our lives can be either positive or negative.

In our efforts to reduce racist and sexist practices, it is important to understand how different lives have been affected by the two. Also, it is important that each individual begin to recognize and take responsibility for the unequal treatment of human beings.

Before we discuss specific concerns and issues centered around race and sex, it is useful for us to spend a few minutes examining some of our own ideas and experiences which relate to both race and sex and share some of these feelings with others in the group.

The main idea of this activity is to graph any experiences you can recall that left an impact on you -- whether positive or negative.

This activity is to be graphed on the "Race/Sex Timeline." Read the examples on the "Race/Sex Timeline" exercise and practice graphing the examples given.

Take 5 minutes to recall and rate on the graph a personal experience that was sexist and 5 minutes for a personal experience that was racist.

You will be given 2 minutes to discuss your experience: 1 minute for the experience you had that was sexist and 1 minute for the experience you had that was racist.

Be sure to outline your experiences so that you can refer to your notes while describing them.

2. Participants are allowed 10 minutes to fill out their timelines. Afterwards, each participant is to share her/his timeline with the group.

D. Time required: 30 minutes.

RACE/SEX TIMELINE

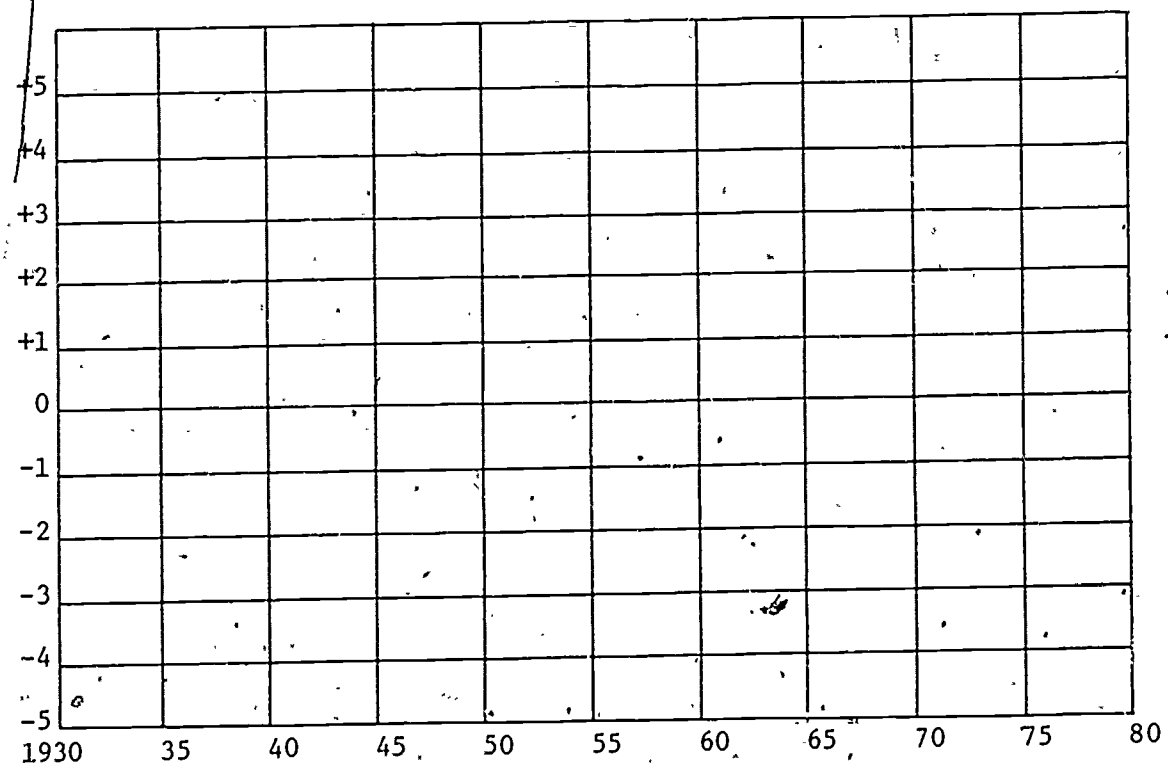
Directions:

I. Establish a personal experience related to racism.
   A. Graph your personal awareness of racism.
      1. By year of experience.
      2. By severity of incident; on a +5 to -5 scale, how severe was the incident? (How upset did you get?)

Example:
In 1965, I marched in a small town in Texas with a mixed group of teenagers to protest the segregation of restaurants. During the process, we were jailed. All the Blacks involved were jailed without bond for 3 days. All the whites were released in the care of their parents after 3 or 4 hours. This, to me, is a -5 experience.

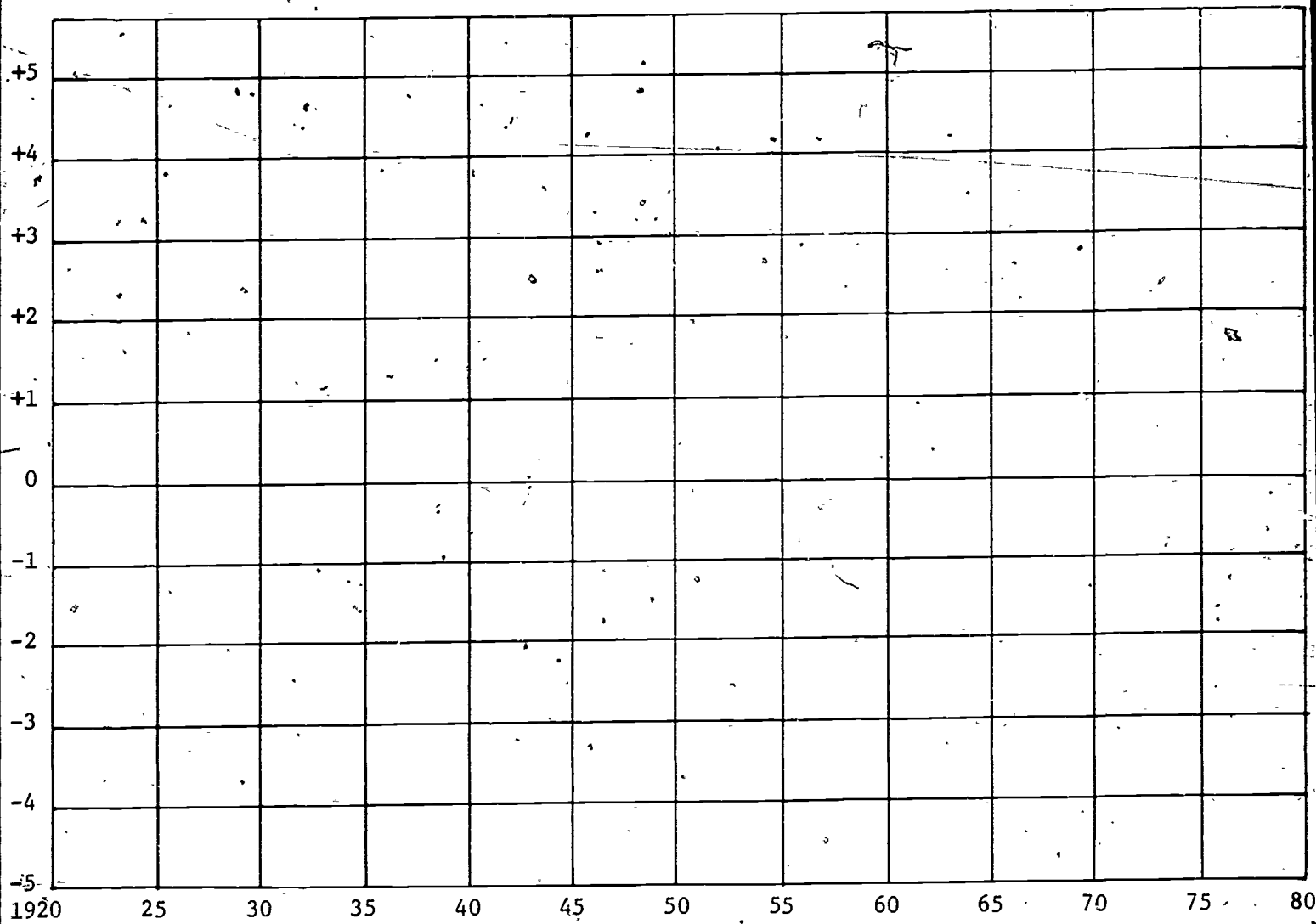
II. Establish a personal experience related to sexism.
   A. Graph your personal awareness of sexism.
      1. By year of experience.
      2. By severity of incident; on a +5 to -5 scale, how severe was the incident? (How upset did you get?)

Example:
In 1973, I decided to go into private business. After I filed a loan application, the banker informed me that I would also have to have my husband's salary listed to get the loan processed. I became very upset and discouraged. I did not try to fight the decision at the time, but became very bitter. This, to me, is a -5 experience.



RACE/SEX TIMELINE

III. Graph your own personal experiences which were racist and sexist on the graph below:



V. RACISM, SEXISM, AND WOMEN OF COLOR

A. Purposes of the activity:

- Each participant will be able to identify the factors resulting in race and sex discrimination.
- Each participant will be able to identify how the double bind of race and sex discrimination is applicable to minority women.

B. Materials:

For workshop leader's use:

Lecturette, "Racism and Sexism in the Lives of Minority Women"
User's Guide and Filmstrip, "America's Women of Color: Past, Present, and Future"
Supplementary Reading, "Enlarging the American Dream," by Donna Hart

For distribution to participants:

Supplementary Reading, "Enlarging the American Dream," by Donna Hart

C. Procedures: Lecturette and group discussion, filmstrip, and discussion.

1. Suggested introduction

Racism and sexism have persisted throughout the history of the United States. Minority women are discriminated against in both ways and need to work with minority men and white society in eliminating discrimination. The minority woman often finds herself defending her status while fighting for equality. The question that is usually asked is whether she is fighting for sex equality or race equality.

The paradox should be relatively clear--being a minority woman, she cannot separate her sex from her race; thus, she has to make efforts to pursue equality for herself as both a woman and a person of a particular race.

The involvement of minority women in the women's movement has been demonstrated throughout this country's history. The women's movement, for example, did not begin with white women. The first renowned feminist was a Black woman, Sojourner Truth. She is a good example of a woman fighting for equality on the basis of both her sex and race.

In this lecturette, you will begin to understand how racism and sexism are operative together for minority women only. Massive documentation is available to illustrate how the double oppression of racist and sexist discrimination has contributed to the loss of self-worth for many young minority girls and women.

2. Suggested lecturette: (Note: You may want to put pertinent parts of this lecturette on overhead transparencies.)

Racism and Sexism in the Lives of Minority Women

Definition of Racism: Racism is the major attribute of a system which allows, requires, and rewards decision-making predicated on race, alleged racial traits, or ethnicity.

Biased beliefs and acts of prejudice on the part of individuals are not enough to make racism operative. It is kept alive, powerful, and functional by the policies of institutions and the precedents in American social history.

Some of the characteristics of racism and racist systems are: ethnocentrism; inequitable distribution of resources; inflexible institutional patterns and practices; and the monopoly of power.

Ethnocentrism results in the elevation of certain values of the majority culture to the level of universal standards by which to measure the entire society. The unequal distribution of resources, such as money, property, jobs, and education, contributes to the apparent inferiority of nonwhites as a group. The conservative nature of most American institutions increases the advantages of the "incumbent" group and makes real progress for minorities an unduly long process. Power is not shared, on an uncontested basis, in our society. Their powerlessness adds another dimension to the struggle for survival in the lives of people of color.

Definition of Sexism: Sexism as an attitude and a way of life shares much with racism on a theoretical level. It is the major attribute of a system which allows, requires, and rewards decision-making based on gender, alleged sexual characteristics, and customary or arbitrarily assigned social status. At the core of its philosophic underpinning is the idea that males, by virtue of their gender, ought to act out the predominant social roles in the human drama.

Effects: Racism affects majority persons as benefactors and minority persons as victims. The benefits of racism are clear when we consider them as economic, political, and psychological advantages which accrue to whites.

Sexism affects all or most women in a way similar to that in which racism affects all or most minority persons. It is worth noting, however, that while many white people are able to avoid having to interact with minority persons on a meaningful level, it i much more difficult for men to avoid interaction with women.

White people enjoy:

Economic Benefits of Racism and Sexism: (1) A reduction of competition; (2) Exploitation of labor; (3) Avoidance of undesirable labor and "dead end" jobs; (4) Control of progress.

Political Benefits of Racism and Sexism: (1) Power and control over the allocation of resources; (2) Control of legal status and the interpretation of justice.

Psychological Benefits of Racism and Sexism: (1) Superiority/elevated self-image; (2) Displacement onto others of feelings and traits considered negative, e.g., laziness (vs. extreme industry), sexual promiscuity (vs. sexual chastity), irresponsibility (vs. rugged self-reliance); (3) Reduction of tension among white social classes.

The victims of racism and sexism suffer from:

Economic Disadvantages of Racism and Sexism: (1) Decreased resources and lack of access to them; (2) The increased exploitation of their labor and/or higher unemployment; (3) A limited number of jobs and job opportunities; (4) Little or no control over progress.

Political Disadvantages of Racism and Sexism: (1) No power or control over the allocation of resources; (2) No control over legal status and the interpretation of justice.

Psychological Disadvantages of Racism and Sexism: (1) Inferiority/low self-image; (2) Burden of stereotypes and prejudice; (3) Increased tensions between members of the same ethnic group and hostility toward other groups.

The Double Bind: While racism and sexism have a great deal in common in their negative impact on the lives of their victims, the conjunction of these two forces is operative only in the lives of minority women. Often they suffer the disadvantages of race and sex discrimination in the society at large, only to be placed at a disadvantage within their own cultures by the sexist attitudes and practices of minority males. Many minority women feel they should dispute this claim or face the charge of failing to uphold "race unity." However, if they would examine the evolution in the status of women in their group, they could well be in for a surprise.

Methods of Avoidance: Racism and sexism are "sidestepped" as substantive issues by denial, putting blame on the victim, and tokenism. The initial response of many individuals and institutions will be to deny: (1) knowledge of the issue or (2) knowledge of the practice of racism and/or sexism.

Very often, the responsibility for racism and/or sexism is shifted to the victim. It is quite easy to attribute a grievance to a deficiency in the alleged characteristics of the ethnic group or the gender of the person(s) in question. Tokenism has been so characteristic a response by many individuals and institutions that it has produced its own stereotypes. It is among the easiest ways of avoiding any true commitment to combatting racism and sexism and does not represent a real gain for the persons who present the challenge.

Active Factors: Racism and sexism in education are advanced by omissions, inaccuracies, and stereotyping. The degree to which educators are unprepared to teach a culturally diverse, non-sex-biased curriculum has not been established. Nevertheless, if the existence of learning materials is any indication, the condition is critical.

Omissions: Most curriculum materials, such as textbooks, simply do not include minority females as anything other than window dressing in relation to themes that are white-male dominated. Few books seem able consistently to present multiethnic, sexually balanced, intelligent situations.

Stereotyping: Stereotyping is a widespread practice supported by the mass media and given such a degree of credibility that it is often difficult to enlist the aid of teachers in establishing alternatives to customary images. Even when physical stereotypes are discredited, tne expectation of certain behaviors specific to alleged racial and sexual characteristics may persist.

Inaccuracies: The dissemination of incorrect information about minority women reflects the low priorities the majority culture sets for the abolition of race and sex discrimination. The ignorance and bias predominant in educational materials indicate a lack of awareness of the history, culture, and social perspectives of minority women.

Resolution: While racism and sexism contribute to a polarized social environment, reversing discriminatory patterns is the first step toward balance and harmony. This can be accomplished by correcting the attitudes and behaviors shown toward minority women, as well as improving the material circumstances in the lives of women of color.

Many minority women have retreated from taking a supportive stand on women's rights because of the media image of the women's movement and its inherent white racism. Fortunately, the women's

movement is not as white as it looks. Media time is costly and in the competition for the attention of the media, white women's groups often "win out" because there are more white women and they are more powerful. Racism and special class interests exist in the women's movement, but neither should serve as an adequate reason for invalidating women's rights as an issue.

Within the context of American dissent, the movement to empower minority women is both legitimate and necessary. It is also a movement in which all people can become active. The historical record reveals a tradition of activism among minority women. The issue of race and sex discrimination, if it is neglected, poses a greater threat than is generally recognized, because it has the capacity to destroy the potential of the minority communities to survive and grow strong in America.

3. After the presentation of the lecturette, participants may wish to raise questions or to discuss some of the issues raised. It is important that some time be allotted for this purpose, because much of the information used may conflict with participants' views.

4. View filmstrip and discuss key issues and concerns presented.

   In order to help you understand the history that has been omitted or distorted, we will view "America's Women of Color: Past, Present, and Future." You will also gain more information about the stereotypes that must be dispelled, as well as the concerns and issues of minority women.

   A user's guide, available with the filmstrip, can be used to facilitate questions.

5. Pass out to workshop participants "Enlarging the American Dream" by Donna Hart and encourage them to read the article when time permits.

D. Time required: 75 minutes.

E. References:

Blakely, William A. "Everybody Makes the Revolution." Civil Rights Digest, Vol. 6, No. 3, Spring 1974, pp. 11-19.

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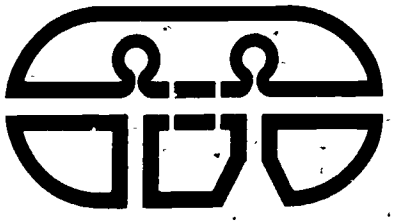
An emerging sense of heritage is being proudly expressed by minorities who dispute the position that they should conform to a majority model of social behavior and belief

Enlarging the American Dream

By DONNA HART



Traditionally, American society has been willing to accept culturally different peoples if they in turn were willing to reject their cultural distinctiveness. Assimilation, until the late 1960s, was accepted by almost everyone, educators and large segments of most ethnic communities prominently included. During the past decade, however, an emerging sense of heritage that is being more and more proudly expressed by racial minority and national origin groups is changing all this

The past definition of education's function—to remodel citizens for conformity to a single homogeneous model of acceptable behavior and beliefs—is being challenged. Many Americans now contend that democratic education should have cultural pluralism as a goal. They argue that the rich cultural mix in America—the different values, customs, traditions, and religions—can expand everyone's horizons as it affects all aspects of life, including sex-role attitudes and issues of concern in education.

This article presents an overview of the impact of the women's movement on cultural norms and heritage and the cultural differences and educational experiences of five minority groups—Puerto Rican, Chicano, Black, Asian, and Native American. Though these five groups by no means represent all minority women, they do indicate the needs of a major segment of minority women as they differ from the needs of Anglo women.

Black Women

Black women, victims of double discrimination because of their race and sex, are often asked to make a choice with regard to their priorities. "Are you black first, or female first?" The plain fact is that they are both and have no way to separate the two. Many black women believe that the effort to *force* a separation of the two, especially as that relates to establishment of society priorities, has worked to the detriment of both the racial movement and the women's movement. The black woman is the victim of both racism and sexism, and therefore represents a potentially powerful unifying force around issues for both movements.

In a piece included in *Voices of the New Feminism*, writer Pauli Murray says, "Because black women have an equal stake in women's liberation and black liberation, they are key figures at the juncture of these two movements. White women feminists are their natural allies in both cases. Their own liberation is linked with the issues that are stirring women today: adequate income maintenance and the elimination of poverty, repeal or reform of abortion laws, a national system of child-care centers, extension of labor standards to workers now excluded, cash maternity benefits as part of a system of social insurance, and the removal of all sex barriers to educational and employment opportunities at all levels. Black women have a special stake in the revolt against the treatment of women primarily as sex objects, for their own history has left them with the scars of the most brutal and degrading aspects of sexual exploitation."

The notion that the black female enjoys a favored economic position in relation to the male is a myth. The belief that black women have always been "liberated," and therefore do not need to be involved in a movement to liberate women is also a myth. The media produced stereotype of the women's movement as a middle class white woman's struggle to escape from housework and child rearing, to get out of her home and into the job market ignores the black woman who may have been a family breadwinner but who lacked the opportunity to make free choices concerning her life.

Historically, these "breadwinner" jobs have been the result of the economic structure's need for cheap labor. Because of an economic necessity of earning a living to help support the family and a need for the black community to draw heavily upon the resources of all its members in order to survive, black women have taken jobs that few others would accept; thereby they unwittingly aided in creating the myth of the female's dominance in the black family. This illustrates how racism has affected the relationships between black males and females. As black men develop access to the economic power structure, black women for the first time have wife or worker options that many white women have had for a long time.

Diane Slaughter of the University of Chicago, in examining the different adaptive strategies black women have arrived at,

Ms. Hart is on the faculty of the School of Education, George Washington University. The following reviewed drafts of the issue paper from which this article was taken: Cecilia Preciado-Burciaga, assistant for Chicano Affairs, Stanford; Francella Gleaves, Project on Status and Education of Women, Association of American Colleges; Edith Thomas Harvey, director of Equal Education, Nebraska Department of Education; Pat Locke and Paquito Vivo, directors of Ethnic Studies, Western Interstate Commission of Higher Education; Jeanie Myerson and Beverly Orr, staff writers, National Project on Women's Education.

American Education, May 1977, pp. 10-16. Reprinted with permission of the U.S. Department of Education.

suggests, "The strongest conception of womanhood that exists among all pre-adult females is that of the woman who has to take a strong role in the family. They [the pre-adult females] accepted the situation as part of life and tradition in the black community. It is against this backdrop that the symbol of the resourceful woman becomes an influential model in their lives."

As a result of her research, Afro-American sociologist Joyce Ladner sees three primary agents of socialization for the pre-adolescent black female: 1) the immediate and extended family; 2) the peer group; and 3) negative community influences such as exposure to rape, poverty, violence, and the like. The strong personality that results from exposure to the harshness of life enhances the girl's chances for survival and her adequate functioning within society. To "survive," the black woman must "make it" as a mother and a worker.

Consequently, over the years, education has been one of the black movement's priorities. The black woman's aspirations toward education are associated with an emphasis on career possibilities that are seen as making possible or easing the maintenance of the black family.

Despite the faith of black women in the education system as a means for social and economic advancement, equal education has not assured them equal access to opportunity. Black women with degrees equivalent to those held by men and white women have been unable to obtain equivalent jobs. The gap between the salaries of black men and women has widened. Both black and white women with some college education earn less than a black male who has only eight years of education.

Although the black woman has made great strides in recent years in closing the educational gap, she still suffers from inadequate education and training. In 1974, approximately 75 percent of black women had completed high school compared with 85 percent of white women. Although there was a 56 percent increase in college enrollment of blacks between 1970 and 1974, only 16 percent of black women were enrolled in college at the end of that period. A college degree is attained by only 7.6 percent of black women.

Since 1970, little evidence exists of any advance in the relative earnings of black females. A look at the jobs in the top five percent of the earnings distribution shows that black females held none of them in 1960 and essentially none in 1973. Black women earn less than white women (a median income of $2,810), are employed in greater numbers (about 60 percent between the ages of 20 and 54), and hold a greater percentage of low-paying, low-status jobs (54 percent are employed as operatives or service workers). In 1975, 35 percent of black families were headed by women who earned a median income of only $4,465. That there is still a large number of black women in the labor force reflects to a considerable degree their continuing obligation to supply a substantial proportion of family income. It also suggests that educational attainments, no matter how small, raise participation rates more for black than for white women.

The quandary of black women is how best to distribute their energies among the multiple barriers of poverty, race, and sex, and what strategies to pursue to minimize conflicting interests and objectives.

More and more, young black women are starting to think about their futures as black women in the United States. They are not accepting societal interpretations of their roles. In the process of thinking things through they are being realistic about the roles that they will embrace. Black women will still have to work, but they want to work at jobs that are more challenging and that more fully use their strengths and talents. They want quality education and training to develop their abilities and interests. They want education that respects cultural differences and that educates for liberation and survival.

Puerto Rican Women

In immigrating to the states, Puerto Ricans differ in one main respect from most other minorities who preceded them. They come as American citizens. Nevertheless, numerous problems—differences in customs, racial inequalities, and a limited knowledge of English among them—have restricted their social, economic, and educational success.

Many Puerto Ricans report that the family, which is very important in traditional Puerto Rican culture, experiences a tremendous shock when it is transplanted from Puerto Rico to the mainland. No role in the Puerto Rican American family has been more challenged by immigration than that of the father. In traditional Puerto Rican culture the man is the undisputed head of the household. Meanwhile, the "good woman" obeys her husband and stays at home, working long hours while caring for the children. But whether head of household or "good woman," the individual subordinates his or her wants and needs to those of the family.

On the U.S. mainland, where women have more prominence and stature, these traditional Puerto Rican roles are undercut. Puerto Rican women are not shielded from mainland differences. Economic need often projects them into the labor force where they are confronted by the greater expectation of women's roles. Then, too, the school and community teach Puerto Rican children that they should have more freedom, be more aggressive and independent, and should speak English rather than Spanish. These influences change the traditional roles within the family, causing strains, role conflicts, and identity confusion.

The Puerto Rican woman often drops out of school at an early age to enter the labor force (at the lowest level) in the hope that her wages will help her family out of a life of poverty. When she is able to find a job, she faces serious disadvantages, not least among them her lack of knowledge of English and the lack of bilingual programs in her community. Adequate training is another lack that keeps a decent salary out of reach, a situation that further compounds her housing, health, and other problems.

Of no assistance to her plight are discriminating hiring practices that have Puerto Rican women working for a lower wage than Puerto Rican men despite equal pay legislation. Many of the available opportunities have been so-called "women's jobs," which are economically and politically powerless and amount to nothing more than low-paid unskilled drudgery.

Supporting this glum picture of Puerto Rican women in America are the 1975 U.S. Census figures that show 1.7 million Puerto Ricans in the United States, 906,000 of them female, of whom only 154,000 have jobs. More than half of Puerto Rican women participating in the labor force are operative or service workers, and 68 percent of those working earned incomes below $5,000. The most recent data indicate that 31 percent of Puerto Rican households in the United States are headed by women who earn a median income of $3,889.

Puerto Rican women in America complete an average of 9.5 years of school. Only 25 percent of them attain a high-school education and a mere three percent are college graduates. Their educational attainments, like their employment, are hampered by their imperfect grasp of English and their identity confusion, which is often exacerbated by mainland prejudice and their own sense of being strangers in a foreign country. Of significant concern to Puerto Rican women is how much the lack of access to "mainstream" education influences their social and economic situations.

Puerto Rican women in the United States are still struggling with racial as well as sexual discrimination in housing, education, and hiring. They find the women's movement defined by Anglo-American standards and often oblivious to the special needs and strengths of minority women. They feel that the movement has tended to ignore and obscure the racist issue, resulting in double discrimination for minority women.

Puerto Rican women will not separate themselves from their cultural heritage or be alienated from their men. They strongly support the qualities of womanhood, strong family ties, and respect for the family as an

institution. They will accept a movement that confronts sexism, but not one that divides the sexes. If the movement appeals to the issue of basic human rights, to the values inherent in the freedom of both sexes from sexism, and to the proposition that when a woman has freedom of choice this also frees the man—if this, in fact, is the meaning of the women's movement, then many Puerto Rican women will support it.

Mexican American Women

Mexican-Americans constitute the second largest minority in the United States today, and more than 90 percent of them are city dwellers. Vilma Martinez, a young Chicana (feminine form of Chicano) lawyer, has speculated that "in 15 or 20 years the Hispanic population will surpass the black population. Our citizens must be awakened to the ramifications of this fact Hispanos are a nationally significant, and not a regional, group."

Historically, the Chicano family has been patriarchal and authoritarian. Economic, social, and political leadership in Chicano communities traditionally has been male-based. Education, sexual liberties, and material comforts have been for the men, with the women taking a subordinate, supportive role within the family. The Chicana was controlled by her parents until she married and then had to be faithful to her husband and children.

Chicanos often place a greater emphasis on the family as a unit than on its individual members. Parents stress the use of Spanish as their children's primary language, insisting that to give up Spanish would be to say that one's ancestors accounted for nothing and that one's culture had made no impression on the history of the Southwest The feeling prevails that the family nucleus would disintegrate if the children could not speak in Spanish to their grandparents

Chicana leaders see three distinct choices open to Mexican American women The Chicana can adopt the traditional sex role, imitating the rural Mexican woman whose place is in the home, she can choose a dual role in which she is bilingual and begins to move away from traditional religious and family sex-role images; or she can cut her cultural ties and identify with the "liberated" middle-class white woman.

This diversity of role models for women within the Chicana community requires special consideration by education policymakers. Chicanas themselves express the need for having specific role models which they can follow at all education levels—elementary, secondary, community college, and higher education. And they're talking about teachers and administrators, not just Chicanas in school cafeterias. Many of them are looking beyond community-college

training as secretaries or as cosmetologists.

Educational and vocational training opportunities must, therefore, be made more accessible and relevant to Chicanas' lives. The deficiencies in our educational system as it relates to Chicanas are underscored in that Chicanas complete an average of only nine years of school. One-fourth of them have completed less than five years of school, 23 percent have completed high school, and only 2.2 percent of those 25 years of age and older are college graduates.

These low figures do not translate the zeal with which Chicanas seek education despite the many obstacles. One formidable barrier is hydra-headed discrimination because of race, color, national origin, language, and sex-role socialization. Then there are damaging or inadequate counseling, ill-prepared and unmotivated teachers, culturally biased achievement tests, inequality of school finances, tracking into noncollege preparatory courses, economic deprivation, and a lack of role models.

Parents of Chicanas recognize the value of education as a tool for survival in a complex society. They encourage their daughters to pursue education, and there is a sense of family pride about a daughter's attendance at college. But parents also want Chicanas to remember their traditional family values and roles. Thus under pressure to succeed as both student and Chicana within a strange, impersonal, and often inflexible college environment, the young woman becomes vulnerable—and little wonder—to the despair and frustration that account for the high dropout rate of Mexican-American women.

Nor can the economic realities that often preclude interest in and access to educational attainment be overlooked. The annual income of Chicanas in 1974 demonstrates a cycle of poverty, with 76 percent of them earning less than $5,000. In terms of earning power as compared to all other Spanish origin women, the Chicana is at the bottom, earning a median annual income of $2,682. It must also be noted that Chicanas are increasingly in the labor force because of economic need and responsibility as heads of households, 14 percent of Chicano families are supported by Chicanas, and one-half of these are below the poverty level.

Chicanas have tended to be suspicious of the woman's movement, which came about just as the minority movement was gaining momentum. Hostility toward white women who have moved into the forefront with their 'sexual politics' results from the Chicanas feeling that class interests have been obscured by the issue of sex which is easier to substantiate and to deal with than are the complexities of race.

Chicanas, along with many other minority women, question whether or not white women in power positions will perform any differently than their white male predecessors. Will white women work for humanity's benefit? Will they use their power to give entry skills and opportunities to minorities? Chicanas have seen little evidence of white women addressing these broader needs or exhibiting an understanding of the minority-wide issue of redistribution of income levels.

Bea Vasquez Robinson of the National Chicana Coalition succinctly states the minority women's position vis a vis the women's movement. "To expect a Chicana who has felt the degradation of racism to embrace a movement that is once more dominated by whites is childish." And in another instance, "We will join forces to the extent that you white women are willing to fight, not for token jobs or frills, but rather go to the roots of our common oppression and struggle for economic equality."

The Chicanas' prime concerns are economic survival and the continuance of their culture. Their issues are broader than sexism, theirs are racism and cultural pluralism as well.

American Indian Women

In any discussion of American Indian women, it is necessary to keep in mind the diversity among the 789 tribal entities existing today. Writing for the *HUD Challenge*, social scientist Regina Holyan says, "Some tribes allow and encourage prominent authoritative behavior on the part of their women, while other tribes such as the Navajo and Cherokee prefer that their women not act conspicuously in decision making roles. These conflicting expectations by different tribes place Indian women in sensitive situations when they must interact with members of other tribes."

Nonetheless, like the Chicanas, American Indian women may choose among three separate subcultural roles: the traditionalist, stressing adherence to the tribal religion and cultural patterns, the moderate that retains elements of the traditional Indian heritage and customs while adjusting to the dominant white societal pattern, and the progressive, which replaces the traditional culture with the modern white beliefs and values. Educators need to be aware of these different role choices and to avoid influencing Indian students to choose a role based on the expectations of whites.

Among the cultural values basic to many tribes is an emphasis on living for today in harmony with nature, with no time consciousness, with a concern for giving, not accumulating, a respect for age, and a desire for sharing and cooperating. These values are often in direct opposition to those stressed by the dominant culture's educational program. The white way of life is future oriented, time conscious, and competitive. It places great importance on youth, the conquest of nature, and long-term saving.

For over a century the federal government, largely through the Bureau of Indian Affairs, has assumed the responsibility for educating Native Americans to the standards of the general population. Because the Indians must live in the white man's world, their sense of survival tells them that education is the way to success, even though they may not agree with many of the practices of the schools their children attend.

Despite the availability of free schooling, only 6.2 percent of Indian females and 5.8 percent of Indian males in the Southwest have completed eight years of school. Data from the 1970 Census, however, indicated that women in the total American Indian population complete a median of 10.5 years of school with just over a third (34.6 percent) graduating from high school. Although female Indians attain more years of formal education than do males, they have been shown to be dramatically less acculturated than Indian males.

Census data also show that only 50 percent of American Indian women report English as their mother tongue. This means that English is a second language for half of the Indian women. Educational policymakers—especially at the elementary level—must be aware of the high incidence of English language deficiencies among Indian females and plan programs accordingly.

There is a real need for American Indians to participate in formulating education policy for reinforcement of the distinct tribal belief systems and value systems. Indians look upon self determination as a necessity, especially in view of tribal diversity and the different learning styles that exist among the tribes. Yet Indian women often perceive federal programs and the women's movement as sidestepping their particular wants and strengths and threatening family unit because these programs encourage them to seek their own self satisfying goals. This is to say that though Indians will not dispute that education is necessary for survival, they dislike the specific methods because they disrupt their culture and often have the effect of channeling Indian women into domestic jobs and other low paying positions.

Preservation of the family with the nurturing of children within the family structure is the prime goal of Indian made policy. Should the Indians feel a federal program to be in conflict with this policy, they can choose not to take part in it. That decision, however, is not without serious consequence. Not to participate can result in an effective block to progressive self-help by closing off economic and educational opportunities. Lack of education also prevents the American Indian from working from within

the education and political systems where weighty issues must be dealt with. How, for instance, is access to educational funding on both federal and state levels gained by Indian tribes individually? Who controls and uses the funding once it is gained? How can self-determination be enacted within existing guidelines for receiving educational funding?

Thus the Indian student has two life styles to learn. On the one hand, the ways of the white, predominant culture must be learned as a survival skill, though Indian women caution against these ways being permitted to "vitiate" or influence tribal style. On the other hand, the Indian life content, which now is learned only through the home, must be learned simultaneously as standards and values. The Indian woman must be effective in both areas and aware of the appropriate responses expected of her in different situations.

Employment and job opportunities for Indian women are, naturally, affected by the level and quality of their educational background. More Indian women than any other group (86 percent) earn less than $5,000 per year. Thirty-five percent of Indian women participated in the labor force in 1970, and as a group they earned a median annual income of $1,697. Seventy percent were in the powerless and vulnerable position of clerks, operatives, and domestic service workers. Although there were two wage earners in almost half the Indian households in 1969, their median family income was a mere $3,300. American Indians, the smallest and poorest of all America's ethnic groups, "stand in a class by themselves when it comes to suffering economic deprivation," according to economist Lester Thurow.

For the most part, Indian women believe that working toward the improvement of the status of Indians as a people is where their efforts should be directed and not solely toward their status as Indian women. As a Winnebago woman put it, "We Indian women do not feel oppressed in the Indian world. We are more concerned with the problems of racial discrimination." An Isleta Pueblo woman observes that Indian women have a concept of equal rights that is different from that of the women's movement; they believe that acquiring equal rights does not necessarily mean that Indian women want to attain equal leverage in tribal matters. And Minerva White, a Seneca, recently said, "We have had women's liberation for five thousand years, we have been liberated for five thousand years, and so that is not an issue for us."

Because Indians do not make the same kinds of sex-role distinctions whites make, and because Indian women, especially those of matrilineal tribes, influence tribal economic decisions and are in decision-making positions, these women are not generally sympathetic to the women's movement. They accept the reality of social changes occurring, but ask little beyond a voice and some control over the directions of the changes that are profoundly affecting the lives within their tribe.

Asian American Women

Asian-Americans, like American Indians, are a highly diversified ethnic group. The Asian American population includes Koreans, Indians, Pakistani, Vietnamese, Indonesians, Thais, Malaysians, and a wide representation of Pacific peoples such as Samoans, Guamanians, and native Hawaiians. Americans of Chinese, Japanese, and Filipino origins are also included, and because more detailed research and description are available for them, they will, for the purpose of this discussion, represent all Asian-Americans.

Asians today constitute less than one percent of the population in the United States, although the importance of their presence in this country, past and present, far outweighs their numbers. From a background of "unskilled" labor and objects of discrimination, Asian-Americans have reached comparatively high levels of educational and occupational achievement. Chinese and Japanese, the most prominent of the Asian-descended groups in America, are often pointed out as the "successful" minority groups.

The first Census data of 1910 showed that 78 percent of the Japanese in this country were male, as were 89 percent of the Filipinos and 90 percent of the Chinese. Because recent immigration has almost consistently introduced more females than males into each of the Asian-American communities, the sex ratios have changed considerably. The Japanese and Korean populations are now predominantly female, partly a reflection of the number of war brides brought back by returning servicemen. The Chinese and Filipinos continue to be predominantly male.

A comparison of the labor force status of women shows that a larger percentage of Asian-American women (50 percent) work outside the home than do black (48 percent) or white women (41 percent). A little over 55 percent of Filipino women and 42 percent of Korean women work, whereas Japanese and Chinese women occupy an intermediate position with 49 percent taking jobs, according to 1970 Census data. All in all the proportion of Asian-American females gainfully employed is higher than the national average, and this does not take into account the unpaid women in family operated businesses, since many of these women do not classify themselves as "employed."

Although many Asian American women are highly educated, having attended or

Possible Strategies to Meet the Educational Needs and Strengths of Minority Women

Federal education agencies and foundations

- Conduct and encourage research into the problems and concerns shared by minority women in the area of education.
- Organize on national or regional levels a clearinghouse for information exchange on minority women and relevant resource personnel, materials, and programs.

State departments of education

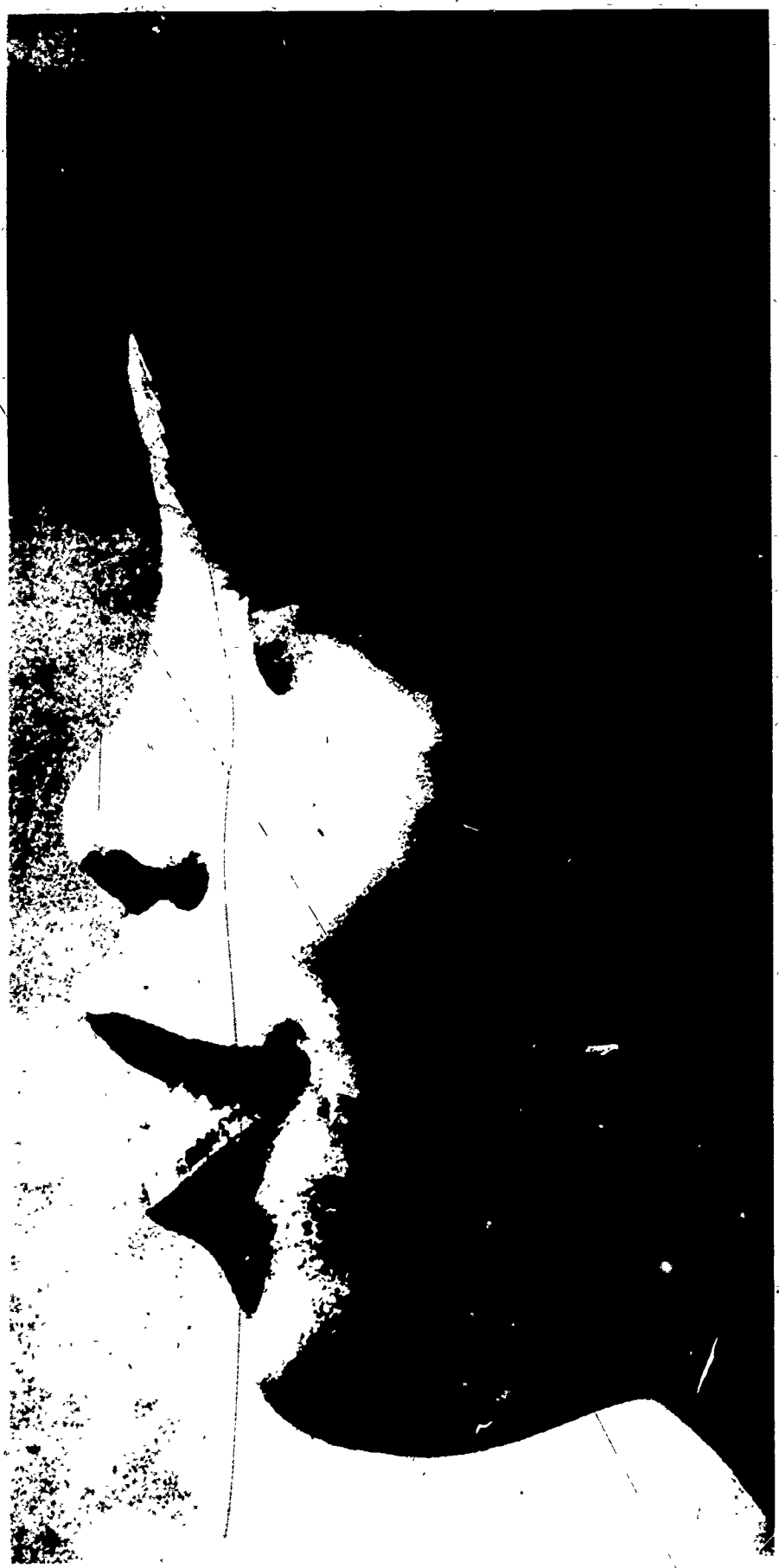
- Interpret Title IX with a sensitivity to multiculturism, recognizing the double jeopardy of sex and race
- Include multicultural female representatives in planning and developing programs for minority women and girls.
- Encourage and provide equal employment opportunities for hiring minority women in administrative and decision making positions.
- Retrain educators, counselors, and administrators to sensitize them to the special needs and concerns of minority female students
- Require teacher training and certification programs to include intense self evaluation sensitivity to multiculturism

Local education agencies

- Include minority women and community members on the board of directors or trustees.
- Encourage minority women to prepare for career advancement and provide adequate training opportunities

Education institutions (preschool through college)

- Recruit minority women into administrative, faculty, and student ranks.
- Provide special stipends and allowances for minority female students from low-income families.
- Adopt day-care, tutorial, and counseling services to enable minority women to partake of educational opportunities.
- Initiate special placement efforts for minority female graduates
- Expand and enrich adult education opportunities so that parents and children are exposed to acculturation at a more closely related pace
- Encourage and preserve bilingualism
- Emphasize in school and college curriculums the literature, music, art, dance, games, and sports of minority cultures
- Make effective use of community resources and develop incentives for community participation.
- Evaluate regularly and systematically school programs that involve minorities



completed college, they are nevertheless concentrated in the positions of bookkeepers, secretaries, typists, file clerks, and the like. "They are qualified for better jobs," says Betty Lee Sung of the Department of Asian Studies at City College of the City University of New York, "but are the victims of sexism more than racism."

Levels of unemployment of Japanese-American and Chinese-American women are generally low, even slightly lower than those for whites. In 1970, for example, the unemployment rate was only 3.7 percent for Chinese women. The problem is not in getting a job, but rather in the kind of job and the salary it pays. Many recent Chinese immigrants, fresh off the plane, can walk into one of the small garment factories scattered throughout any Chinatown or its peripheral area and start working the next day. They work by the piece and their hours are fairly flexible. Piece work at low rates is always available.

The presence of very young children has not limited the level of occupational achievement for young working Asian women. Chinese mothers show higher levels of occupational achievement than childless, never-married Chinese women. This is true also for Filipino women, although to a lesser extent than for the Chinese. This situation may represent a cultural carry-over from the traditional Asian pattern in which middle-class Asian mothers are inclined to be employed. By Asian custom, older children help to take care of younger ones, thereby relieving mothers of these family duties during the day. Hence, the Asian "day-care" program is conducted within the home and family.

Chinese-American women are marrying later and limiting their families probably because they are spending more years in school. In 1970, the median years of schooling for each Asian-American group was slightly above the white attainment of 12.1 years. Today, differences in years of completed schooling among Asians and whites of both sexes have virtually disappeared.

Census data for 1970 indicate that 23 percent of Filipino and 58 percent of Chinese-American women between 18 and 24 years of age are in college. About three fourths of all Japanese-Americans finish high school. Figures like these indicate that many families have shed the centuries-old belief that females are spoiled for wifehood and motherhood if they acquire some education. It is generally the foreign-born female who is the most deprived and, hence, the most handicapped. Her occupational sphere is, therefore, extremely circumscribed and limited to the most simple and menial jobs.

Many Americans are unaware that more Chinese-Americans are born abroad than are born in the United States. The foreign-born ratio will probably become greater as

immigration exceeds native births. In essence, the Chinese-American population is largely a first-generation or immigrant-generation population. The tremendous adjustment that first-generation Chinese-Americans must make puts them at a disadvantage in every respect. They must re-educate themselves completely and quickly.

Most Americans assume that Asian-Americans have no social problems, an assumption which restricts the access of Asian-Americans to funds available to minority groups. As a result they have been forced to form self-help organizations in their own communities, an action leading to the misconception that Asians "take care of their own."

One segment of the Asian population most in need of help are those who cannot speak, read, or write English. Illiteracy is generally a problem with those over 45, especially the women. The younger generations are highly educated and bilingual, regardless of sex. However, in the 1970 Census, only four percent of the Chinese living in New York listed English as their mother tongue. In California, 12 percent and in Hawaii, 44 percent did so. That the Chinese have clung to their language more tenaciously than most other national groups is commendable and could provide a national resource of bilingual people.

Another problem Asian-Americans often encounter is the American cultural values that are in conflict with many traditional Asian values. For example, many Asian cultures have emphasized strict loyalty to the family, which trains children to avoid controversial, potentially embarrassing situations. Strict self-control and discipline were mandatory. As a result, Asians, especially women, often have appeared to be reserved, self-conscious, and reticent, finding continuity, permanence, and personal security in the close relations of the family. In contrast, dominant American culture now comprises a majority of single, nuclear families with few multigenerational living arrangements.

Another example would be American competitiveness based on "each for himself," a notion alien to most Asians. However, in the process of acculturation and upward mobility, many Asians have adopted the more expressive and assertive style of the dominant culture. Betty Lee Sung asserts that the tendency is becoming increasingly prevalent for Asian-Americans to believe that, in order to adjust to living in the United States, one must embrace the American way in toto and cast off the Asian heritage completely. She also believes that great psychological damage will result for these Asian-Americans. Instead, she holds, Asian-American women and men should strive for a culturally pluralistic society in which they can preserve their heritages while contributing to American social, civic, and educational life.

Like many foreign women, Asian-American women have been neatly categorized by stereotype milled in white imaginations. Asian women are often described as being docile, submissive, and sexless. Or they may be exotic, sexy, and diabolical. They are often presented as objects or commodities rather than as persons with ideas, aspirations, talents, and feelings.

A situation familiar to many Asian women comes as a consequence of recent immigration. Since the end of World War II, more than 500,000 women of foreign nationality have entered the United States as spouses of Americans. Over one third of these women were from Asian countries. Professor Bok-Lim Kim of the University of Illinois has found that many of these women experience a host of adjustment problems. Reports of severe physical abuse and deprivation are not uncommon. In one study made at Washington State, Professor Kim noted that divorce or separation among Asian wives of military men resulted in over 20 percent of those in the study becoming female heads of households. (This figure is in contrast to the six percent of Chinese-American and eight percent of Filipino-American female heads of households.) These Asian wives are often unable to seek help because of their isolation, lack of proficiency in English, unfamiliarity with the life style, and fear of outside contacts.

Young Asian-American women, especially those who are third generation, are feeling a void and are expressing a need and desire to rediscover their ethnicity. These women are more liberated and more assertive. They are challenging the monocultural ideal of the majority society to acknowledge, analyze, and incorporate Asian-American women and men at all social, political, educational, and economical levels. Fundamental changes in the American educational process toward a goal of cultural pluralism is a realistic response to their peculiar needs and strengths.

Minority women by and large are concerned with how Anglo society its educational institutions in particular has attempted to divorce them from their cultural heritage and alienate them from their men. They want to share the belief that the only route to fulfillment of the American Dream is by perseverance and education. Yet the present educational system often militates against such goals for minorities and especially females.

Many minority women are high school dropouts. Consequently they look to secondary school programs to be made more relevant and available to them. In like vein higher education, a recent alternative for many minority women, needs to be demystified. College role models in their immediate families are still rarely found because most minority women in college today are the first in their families to be there. Setting this kind of precedent puts pressure on the young women, brought on by expectations from both their families and themselves. Those who make it through four years of college soon become painfully aware that the job benefits which should follow are often limited. Many college educated minority women are unable to get white collar jobs at a professional level.

The fact is that minority women frequently explain their problems in economic terms. The kinds of jobs open to them is a smarting issue to these women. Of 36 million women in the labor force, 4.7 million are minorities, constituting more than 40 percent of all minority workers. Discriminatory hiring practices based on racist and sexist factors still prevail and are just further complicated when minority women have educational attainments, the more educated often finding themselves underemployed and underpaid. It is often the case that both white and minority women with some college education earn less than minority men with less than a high-school education.

Generally, however, the more education a woman has the more likely she is to be in the skilled or professional labor force. New job opportunities in expanding occupations and additional schooling are almost certain to place more minority women in the labor force.

Statistics indicate that most minority women workers are high school graduates. March, 1974, figures showed 61 percent had graduated from high school, including ten percent who had completed four or more years of college. The comparable figures for white women were 75 and 14 percent, respectively. Because minority women complete a median 12.3 years of schooling, the educational system must plan and implement instruction that will meet their special needs during these 12 years.

One purpose of the educational system is to equip all learners with satisfying and rewarding competencies for entering the world of work in the field of one's choice. The curriculum and instruction used in preparing the professionals who will work with minority girls and women must reflect the heritage, needs, and concerns of the various minorities. Cultural pluralism, a relatively new idea in education, addresses the cultural differences of minority women and informs majority men and women about this diversity. This pluralistic concept is the hope that ethnic women have in getting others to understand, promote, and respect differences in cultural patterns and learning styles that are so widespread in America – and, not incidentally, in advancing themselves in the dominant culture. □

VI. AMERICAN INDIAN WOMEN

A. Purposes of the activity:

- Each participant will be able to discuss the past and present status of American Indian women.
- Each participant will be able to suggest ideas for teaching about American Indian women.

B. Materials:

For workshop leader's use:

Article, "American Indian Women"
Two Lesson Plans:
"Similarities and Differences between Ourselves and American Indian Females"
"Three American Indian Women"
User's Guide and Filmstrip, "American Indian Women"

Note: If you choose to invite a resource person to speak, be sure to determine some criteria to ensure that your speaker is knowledgeable about issues and concerns of American Indian women. Some suggested criteria include:

1. Knowledge of correct historical information on American Indian women.
2. Knowledge of current concerns and issues of American Indian women.

For distribution to workshop participants:

Article, "American Indian Women"
Two Lesson Plans:
"Similarities and Differences between Ourselves and American Indian Females"
"Three American Indian Women"

C. Procedures: Allow workshop participants ample time to read article, view and discuss filmstrip, and review and discuss lessons.

1. Distribute copies of the article, "American Indian Women," to participants and allow them to read it.
2. Introduce and show the filmstrip, "American Indian Women." Discussion questions can be found in the user's guide that accompanies the filmstrip. In addition, participants may want to raise their own questions and share comments. If a resource person is present, she should be included in the group discussion.
3. Pass out copies of the two lesson plans on American Indian women. Go through each lesson with participants. At this point, the materials and resources for each lesson should be presented to them.

4. Discuss the effectiveness of the two lessons and ways in which they might be modified by participants for use in their own classrooms/subject areas. If time allows, participants can brainstorm other ideas for teaching about American Indian women. The workshop leader can record ideas on newsprint/chalkboard.

D. Time required: 60 minutes.

AMERICAN INDIAN WOMEN*

According to the Bureau of Indian Affairs, there were over 300 separate tribes inhabiting North America, with a population exceeding one million prior to the immigration of Europeans. Due to the differences in culture among tribal groups, it is impossible to generalize about the lifestyles of American Indian women. However, American Indian people have been and continue to be dependent upon communal economic tribal structures. Children, male and female, learn at an early age the importance of contributing to the common welfare of their family, clan, and tribe. Therefore, Indian women were less dependent upon men than were European women, who did not have the security of tribal life should they remain single or face widowhood.

Historical Information

The lifestyles of Indian women in several tribes present a stark contrast to the roles of European women if one compares family systems, economic roles, and political activity. For example: the Iroquois Confederacy, which inhabited an area of land now called New York, was a matriarchal, matrilineal society. The Iroquois had developed distinct clan systems, each presided over by a matriarch chosen for her age and ability. The tribes themselves were governed by male sachems, or chiefs, with one chosen from each clan. When a vacancy occurred on the council, the matriarch of the respective clan selected a sachem to fill the position. If he did not perform to the satisfaction of his female clan members, he was warned three times and then removed by the council at the request of the matriarch. The matriarch was also responsible for the coordination of the economic activities of the female clan members and their contributions of food for charity and public festivals. The Iroquois were also matrilineal, which meant that descent was traced through the female line, with rights to all fields and crops belonging to them.

Other tribes, including the Hopi, Zuni, and Eastern Pueblos, were also matrilineal, although the Hopi and Zuni were also matrilocal. When a man married, he moved to his wife's house and the males were responsible for the harvest.

In most agricultural societies where women were responsible for the harvest, it was essential that cooperation among women be maintained. Therefore, a woman could possibly work the same fields from childhood through her adult life alongside other female relatives.

The Navajo tribe was matriarchal and matrilineal. A matriarch headed each family and had the final word in all family matters. Descent was traced through the female line. Women owned the livestock, which they cared for close to their homes while the men were off hunting.

Navajo women also controlled a large share of the political and religious life of the people called the Diné. One of the important religious occasions was the female puberty ceremony. The Navajo believed in the concept of Earth Mother, the creator of all, whom they called "Changing Woman." Her birth, maturity, motherhood, and works are recounted, encompassing the entire history of their ancestors, during the celebration of the puberty ceremonies.

*This article was written by Sharon Day Garcia for inclusion in this training manual.

Some Indian tribes of the southeastern area of the United States were governed by female chiefs. In some tribes, these female chiefs inherited the title, while in others they evolved into these positions due to their leadership abilities.

The Cherokees, being descendants of earlier tribes, elected a matriarch who was called the "Beloved Woman" to preside over a women's council. This council consisted of elected delegates from each Cherokee town. This "Beloved Woman" and her council did not hesitate to challenge the authority of the chiefs if the welfare of the tribe demanded it.

Tribes from the western part of the United States also had females in leadership positions. Among the Sinkaietk, a Salish tribe in Washington, women who were related to the chief were elected leaders of their bands with authority varying from band to band.

Among the western Apache, a woman evolved into her position as chief by displaying qualities such as courage, wisdom, strength, and generosity. Because she was industrious and accumulated wealth, she, as well as male chiefs, was expected to share this excess with those who were less fortunate.

Within many tribes, women were free to pursue careers as medical practitioners. North American Indian tribes believed in two kinds of illness; therefore, they practiced two kinds of medicine. Physical illness required a medicine derived from herbs, roots, plants, etc., and psychological disorders required a supernatural cure, or today what many psychiatrists call an early form of psychodrama. In most tribes, women were free to practice medicine and were educated from an early age to treat both types of illness.

Indian societies, like non-Indian cultures, exhibited traditional male and female roles. Within tribal groups whose economies were based on hunting and gathering, men were obviously the hunters, while women stayed close to home, preparing meat for storage, cleaning, and tending hides. However, these roles evolved not because women were perceived to be inherently inferior to men, but because it was difficult for a woman raising small children to be away from home for days at a time as a hunter must be.

Even within those societies which were patriarchal, women were afforded much more independence or equal opportunity when compared to women in European cultures. Within the Ojibwa tribe, women were free to excel in traditional male occupations if they chose to. For instance, should a woman elect not to marry, or become divorced or widowed, she was free to hunt and provide for her family without any social stigma attached.

Native women, regardless of tribe or lifestyle, were treated with respect, as were all living things. As they grew older, they increased in value to their society and their cumulative wisdom was considered a valuable resource.

American Indian Women Today: A Feminist Perspective

The American Indian woman has been and continues to be the target of racist and sexist attitudes and behaviors. The colonists and early pioneers viewed American Indians as inhuman savages. Most early reports written by missionaries

and explorers described male activities only, with few exceptions; the motive for those exceptions was suspect. For instance, Pocahontas, the heroine of the English colonists of Jamestown, who was supposedly received enthusiastically by the English court, may never have known that following her marriage to John Rolfe, the English passed a law forbidding further marriages between the English and people of color--specifically Indians and Blacks.

Even though the English were opposed to intermarriage, they, along with other foreign powers, recognized American Indian tribes as sovereign nations and, whenever beneficial (to the English), treated them as such. Unfortunately, the colonists did not share that point of view. Following the creation of the United States Government, the Federal policy toward American Indian tribes became one of assimilation or extermination. The Bureau of Indian Affairs was created to implement those policies and was originally part of the U.S. War Department. The appointed officials of the Bureau have historically been white males, who generally did not consult with white females when shaping governmental policies and, obviously, were not about to consult with Indian women, except when they needed allies for peace proposals. Subsequently, Indian women suffered a loss of input regarding tribal life that had traditionally been their right.

Another area in which Indian women have been hindered is education. Indian educational institutions created by the Bureau were intended to assimilate further Indian children, especially males, into white society. Within these institutions, Indian children were prevented from speaking their own languages and practicing other customs, such as ceremonial participation and religion. Education and the lack of it continues to be a problem for Indian children. Too often, along with other students, they are still taught that American history began when Christopher Columbus "discovered" America. An American history book published in 1974 devoted four paragraphs to pre-Columbian Indian societies, omitting Indians from the rest of the text, except for a picture portraying Manifest Destiny as an angel leading Europeans in numerous forms of transportation across America, while forcing American Indians west.

Throughout the history of the United States, Indian people have been and continue to be at a lower socioeconomic level than the mainstream population. They suffer from high unemployment rates and low incomes. In addition, Indian people have a high birth rate, a high infant mortality rate, and a short life expectancy. Less than half of the Indian population graduate from high school. Fewer graduate from college. Such is the condition of Indian women that there is very little hard data on the integral aspects of their lives, such as employment specifics, educational attainment, and career opportunities. Recently, in western states where Indian women are provided health care by the U.S. Public Health Service, data are being gathered regarding the number of Indian women involuntarily sterilized.

The problems and concerns of American Indian people are numerous and become further complicated when Federal legislators add to the confusion. In 1977, twelve separate bills were introduced in Congress that would terminate the trust responsibilities of the Federal Government to recognize Indian tribes.

The reaction of American Indian women to the feminist movement is often mixed. Indian women often support such issues as the Equal Rights Amendment, but the white women's movement often is unwilling to deal with Indian issues, except for an occasional resolution voicing token support. This, along with other factors, perhaps has contributed to the number of Indian women becoming increasingly involved with local, tribal, and national Indian organizations. Generally, Indian women are sympathetic and motivated to assist the feminist movement, but not at the expense of becoming lax in their involvement with Indian issues.

Personal Comments

Some personal thoughts may further illustrate the double jeopardy and barriers caused by racism and sexism:

> Sometimes, it is painful to be an Indian woman in white America. When applying for a job, employers usually want to know where you obtained your degrees, and when you reply, "What degree?", they reply, "Sorry, but you are not qualified." When looking for an apartment, and you explain to the landlord that you are divorced with two children, too often the reply is, "Sorry, but we've had your kind." (What kind?) It is frustrating when you apply for a Basic Educational Opportunity Grant and are informed that since you are not underemployed or unemployed, you are not eligible. Being an Indian woman is painful when your daughter's schoolmates are not allowed to play with her because she is a "redskin." Along with the pain comes anger--anger that whites in America, land of the free, have taken all the freedom and independence for themselves--anger that you are not acknowledged as an individual with strengths, abilities, and talents--but merely a product that their myths and stereotypes have created. Following the pain, frustrations, and anger comes the determination to become educated and to educate, to become politically active, to nurture and be nurtured; because as an Indian woman, your parents have taught you that you are special, you are unique, you are strong, and you can be assured that your daughters will teach their children the same. Someday, maybe America will learn that colonialization for economic exploitation is not necessary or good and then, maybe, they will be willing to share some of the freedom they have hoarded for 400 years with the people they have taken it away from.

In summary, too often the specific needs of Indian children have been neglected throughout the continuum of education, thereby reducing the number of Indian students in all educational institutions. This withdrawal has been characteristic of American Indian people throughout the history of the United States. The following may illustrate this aspect on an individual level: When a situation arises in which Indians are being discriminated against, both overtly and covertly, I display one of two reactions:

1. Withdraw--physically, if possible; mentally, if not; or

2. Remain and object--only if it is imperative from my own perspective.

My suggestion for change is a curriculum that should, whenever possible, include information that will add to the self-esteem of Indian children or, at the least, lesson plans that are not a source of pain for Indian students

Suggested Activities

Elementary

1. Students may do beadwork, leatherwork, or make baskets using birchbark. Have students explain why these materials were used historically. Also, examine the effects which trade had on Indian culture.

2. Research the roles of women and men within one specific tribe. Look for differences and compare to European cultures.

3. Have students do a single biography of a historical Indian woman or a contemporary woman leader.

4. Have students collect pictures of American Indians and decide whether they are historical or contemporary. Examine differences.

5. When studying family systems, examine similarities and differences between Indians and other peoples--if necessary, use resource person(s).

6. Have students research the historical lifestyles of Ojibwa and Sioux Indians and compare them to contemporary lifestyles. A field trip to a historical society may be beneficial.

Secondary

1. When examining contemporary issues such as feminism, have students compare the status of Indian women from such tribes/nations as the Iroquois and Navajo with the goals of equality women are seeking today, such as equal pay for equal work.

2. When studying government and the numbers of women elected to public office, introduce the fact that Indian women were elected to leadership and governing positions hundreds of years ago. Some examples are: Cherokee Women's Council, presided over by the "Beloved Woman."

   Specific women sachems: historical, i.e., Wetamoo, Nancy Ward; contemporary women, Annie Dodge Wauneka, who has been a Navajo tribal councilwoman for 25 years, and Wanda Frogg, recently elected as president of the National Indian Board on Alcolism and Drug Abuse.

3. Examine how these women achieved their positions, that is, by leadership qualities identical to those of men, such as wisdom, courage, and diplomacy skills, or by inheritance. Have students select tribes and research them.

4. Have students study the importance of women in strengthening the family, or the importance of women as they become older within Indian cultures. How did these aspects reflect the value system of American Indians?

5. Medicine: Indian women were medical practitioners hundreds of years ago, not only as assistants to men, but as equals with men. Four hundred fifty kinds of medicine are used by American Indians. Research whether any of the medicines used are found in your state.

6. Government: Indian tribal economics were based on cooperative living, i.e., making each person, male and female, important contributors to the welfare of families, band, tribes/nations. Avoid perpetrating negative stereotypes of American Indians by using only male images, by portraying women as being slaves or doing all the work, or by portraying all Indian women as scantily clad forest nymphs; avoid all extremes. Have students list the ways in which stereotypes are perpetrated and how they (the students) would stop stereotyping.

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Niethammer, Cynthia. Daughters of the Earth. New York: Collier Books, 1977.

1975 Handbook on Women Workers. Washington, D.C.: U.S. Department of Labor, Employment Standards Administration, Women's Bureau, 1975.

Taylor, S. Lyman. A History of Indian Policy. Washington, D.C.: Bureau of Indian Affairs, 1973.

Taylor, Theodore W. The States and Their Indian Citizens. Washington, D.C.: Bureau of Indian Affairs, 1972.

Vogel, Virgil (ed.). This Country Was Ours: A Documentary History of American Indians. New York: Harper & Row, 1972.

Witt, Shirley Hill. "Native Women Today: Sexism and the Indian Woman." Civil Rights Digest, Vol. 6, No. 3, Spring 1974, pp. 29-35.

NAMES: Vickie Martineau, Anna May Johnson, Lou Johnson, and Mary Bohling,
Roseville Area Schools

SUBJECT: Human Relations GRADE LEVEL: K-2

Title of Lesson: Similarities and Differences between Ourselves and American Indian Females

Group(s): American Indian

Key Concept(s): Similarities and Differences

Generalization(s): Many similarities and differences exist between ourselves and the American Indian.

Behavioral Objective(s): Students will be able to list three ways in which they are similar to and three ways in which they are different from an American Indian female.

Teaching Procedures and Activities:

1. The teacher will show the class the filmstrip, "Unlearning 'Indian' Stereotypes." The teacher will discuss with students the seven areas for discussion listed on pages 24 and 25 under "Activities for Unlearning 'Indian' Stereotypes" in the teacher's guide which accompanies the filmstrip.

2. The teacher will read Wanda Kee Wah Din to the class and discuss with students the lifestyle of Wanda.

   Key discussion questions:

   a. How is Wanda's daily life similar to yours?

   b. What kinds of things does Wanda do that you do?

   c. How is Wanda's life different from yours?

   d. What kinds of things does Wanda do that are different from the things you do?

   e. How is Wanda's lifestyle affected by her culture?

3. The teacher will list on the chalkboard student responses to the following two questions:

   a. What are two ways in which your mother or female guardian is like or does things like Wanda's mother?

   b. What are two ways in which your mother or female guardian is different from or does things differently from Wanda's mother?

4. Supplementary Activity

   Each student will make a necklace similar to those made and worn by the Plains Indians. Instructions for this activity can be found on page 9 in Vegetable Soup Activities.

Evaluation Procedure:

Students will write down three ways in which they are similar to and three ways in which they are different from an American Indian female, i.e., Wanda Kee Wah Din. Kindergarten children may verbally give their lists.

Resources and Materials:

Aitken, Larry P. Warda Kee Wah Din. Bemidji, Minn.: Tri-State Community Action Project, 1971.

Shepard, Mary, and Shepard, Ray. Vegetable Soup Activities. New York: Citation Press, 1975.

"Unlearning 'Indian' Stereotypes." New York: Council on Interracial Books for Children, 1977. Filmstrip.

Paper

Pencils

NAME: Art Erler, Roseville Area Schools

SUBJECT: Reading GRADE LEVEL: 7-9

Title of Lesson: Three American Indian Women

Group(s): American Indian

Key Concept(s): Discrimination and Stereotyping

Generalization(s): Despite the negative effects of discrimination and stereotyping, many Indian women have made substantial contributions to their people and to this country.

Behavioral Objective(s): Each student will be able to list one example of discrimination and one of stereotyping as they apply to each Indian woman in the lesson plan.

Teaching Procedures and Activities:

1. Students will read the selection on Sarah Winnemucca in Famous Indian Women, pages 4 through 7 (yellow book). After reading the selection, students should complete the study questions following the lesson plan.

2. After completion of the study questions, students will discuss the answers.

   Key discussion questions:

   a. What is discrimination? (Making a distinction in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit.)

   b. What are two examples of discrimination that Sarah Winnemucca faced?

      - (She was sent away from St. Mary's Convent School because she was an Indian.)
      - (She was a part of forced migration--being moved by the U.S. Government to different reservations.)

- (Indian agents were often dishonest men who starved the Indians and kept them in poverty.)

- (President Hayes signed an order allowing the Paiutes to return to Oregon; however, it was broken.)

c. What were Sarah's contributions to her people?

- (Worked as an interpreter, trying to help her people and whites understand each other.)

- (Persuaded the white soldiers not to attack the Bannock camp. She then helped her people escape.)

- (Tried to persuade the Government not to send the people to the Yakima Indian Reservation in Washington.)

- (Went to San Francisco and made many speeches in an effort to get money, clothes, food, and the right to return to Oregon for her people.)

- (Went to Washington, D.C., and talked to President Hayes about signing an order allowing the Paiutes to return to Oregon.)

3. Students will read the selection on La Donna Harris in Famous Indian Women, pages 27 and 28 (blue book). After reading the selection, students should complete the study questions following the lesson plan.

4. After completion of the study questions, students should discuss their answers.

Key discussion questions:

a. In what areas did La Donna Harris see that her people had unequal opportunities? (Jobs, housing, and health care.)

b. What contributions did La Donna Harris make to try to remedy the unfair conditions they faced?

- (Was founder and first president of Oklahomans for Indian Opportunity, an Indian self-help organization.)
- (Organized Americans for Indian Opportunity, which promotes the cause of Indians, Eskimos, and Aleuts.)
- (Has worked extensively in the field of mental health and has worked with the Oklahoma State Mental Health and Welfare Association.)
- (Voted Outstanding American Citizen and Outstanding Indian of the Year in 1965.)
- (Served on the National Council on Indian Opportunity and chaired its Committee on Urban and Off-Reservation Indians.)

5. Students will read the selection, "Buffy Sainte-Marie: Indian and Proud," from American Indians Today. After reading the selection, students should complete the study questions following the lesson plan.

6. After completion of the study questions, students should discuss their answers.

   Key discussion questions:

   a. What is a stereotype? (A set image, or idea, of how a certain person, or group of persons, should look and behave.)

   b. How did Buffy's managers and agents expect her to look when she performed? (Fringe and feathers, like an "Indian.") Was this a stereotype? (Yes.) What did Buffy feel was wrong with this? (Didn't show Indians as people like everyone else, but, rather, showed them as characters and clowns.)

   c. In what way are Sarah Winnemucca, La Donna Harris, and Buffy Sainte-Marie similar? (They all tried to improve the conditions of Indian people.)

Evaluation Procedure:

Each student will list, on a piece of paper, one example of each of the key concepts as they apply to each Indian woman in this lesson plan.

Resources and Materials:

Bowman, Kathleen. "Buffy Sainte-Marie," in New Women in Entertainment. Mankato, Minn.: Creative Education/Children's Press, 1976, pp. 12-19.

Cutler, C. (ed.). American Indians Today. Westport, Conn.: Xerox Education Publications, 1970.

Gehm, Katherine. Sarah Winnemucca. Phoenix, Ariz.: O'Sullivan Woodside and Co., 1975.

"La Donna Harris" in Outstanding Contemporary American Indians. Menlo Park, Calif.: Educational Consortium of American, 1974.

Pascale, Janet. Famous Indian Women. Madison: University of Wisconsin-Extension, n.d.

VOCABULARY

SARAH WINNEMUCCA

Write a definition for each of these words and use it correctly in a sentence.

1. festival

2. companion

3. convent

4. dishonest

5. poverty

6. unprotected

7. interpreted

8. ordered

9. tuberculosis

COMPREHENSION

SARAH WINNEMUCCA

Answer the questions and complete the following statements.

1. Sarah belonged to what Indian nation? _____.

2. Sarah's Indian name was _____.

3. What three languages could Sarah speak?

   1. _____
   2. _____
   3. _____

4. During Sarah's stay at the Mormon trading post, she became a _____ and took the name _____. She still kept her _____ _____.

5. Why did Sarah have to leave St. Mary's Convent School? _____ _____ _____

6. Life on a reservation was bad for the Paiutes because the _____ were _____ men who _____ the Indians and kept them in _____.

7. After the Bannock War, Sarah's people were told to go to the Yakima Indian Reservation in Washington. Why did Sarah feel that this was not fair? _____ _____

8. In an attempt to help her people, Sarah went to San Francisco and gave many speeches. In her speeches, what four things did Sarah ask for?

   1. _____
   2. _____
   3. _____
   4. _____

9. Were the Paiutes eventually allowed to return to Oregon? _____ _____ _____ _____

ANSWERS

SARAH WINNEMUCCA - COMPREHENSION

1. Paiute

2. Shell Flower

3. 1. Paiute
   2. English
   3. Spanish

4. Christian
   Sarah
   Indian faith

5. Some of the rich white families did not want an Indian with their children. (Discrimination.)

6. Indian agents
   dishonest
   starved
   poverty

7. Sarah felt that they should not have to move, since the Paiutes had not fought in the war.

8. 1. Money
   2. Clothes
   3. Food
   4. That the Paiutes be returned to their home in Oregon.

9. No, the order signed by President Hayes was broken.

VOCABULARY

LA DONNA HARRIS

Write a definition for each word and use it correctly in a sentence.

1. Oklahoma

2. Comanche

3. traditional

4. eventually

5. urban

6. reservation

7. opportunity

8. Aleut/Aleutian

9. promotes

10. outstanding

COMPREHENSION

LA DONNA HARRIS

Answer the questions and complete the following statements.

1. Where was La Donna Harris born? _____

2. Who raised La Donna? _____

3. What two things did La Donna's grandmother Wick-kie teach her?

   1. _____

   2. _____

4. La Donna's grandfather Tabby-tite was a _____ who proudly wore his _____ long and dressed in _____

   _____ _____

5. What did La Donna learn when she was away at school, and how did she feel about it? _____

   _____

   _____

6. When La Donna was campaigning for her husband, she was reminded that Indians were without three things. List the three things they were without:

   1. _____

   2. _____

   3. _____

7. After the senatorial election, La Donna set up two groups. What was the name of each group and what did it do?

   1. _____

   _____

   2. _____

   _____

8. In 1965, La Donna was voted Outstanding American Citizen and Out tanding Indian of the Year for her work in what field?

   _____

ANSWERS

LA DONNA HARRIS - COMPREHENSION

1. Cotton County, Oklahoma

2. Her grandparents

3. 1. How to speak Comanche.
   2. The Comanche way of life.

4. medicine man
   hair
   traditional Comanche clothes

5. She learned that many Americans had better living conditions than the American Indian. She felt it was wrong and wanted to do something about it.

6. 1. Good jobs
   2. Good housing
   3. Health care

7. 1. Oklahomans for Indian Opportunity--an Indian self-help organization
   2. Americans for Indian Opportunity--promotes the cause of Indians, Eskimos, and Aleuts

8. Mental health

VOCABULARY

BUFFY SAINTE-MARIE

Write a definition for each word and use it correctly in a sentence.

1. Cree

2. Saskatchewan

3. stereotype

4. traditions

5. portray

6. authentic

7. ambitious

8. compromise

COMPREHENSION

BUFFY SAINTE-MARIE

Answer the questions and complete the following statements.

1. Where was Buffy Sainte-Marie born? _____

2. Buffy Sainte-Marie is a member of what Indian nation? _____

3. When did Buffy Sainte-Marie learn to play the guitar and who taught her?

_____

4. Where did Buffy Sainte-Marie go to college? _____

5. Managers and agents wanted Buffy to look like a "stereotypic" Indian woman. What is the stereotyped image of an Indian woman?

_____

_____

_____

6. After Buffy made her debut at a popular New York nightclub, several managers and agents helped launch her into show business. These people tried to capitalize on her "Indianness." In your own words, briefly describe what she felt was wrong with this.

_____

_____

_____

7. List two projects Buffy Sainte-Marie is involved in to help the American Indian.

1. _____

2. _____

8. Where do the membership fees from Buffy's fan club go? _____

_____

ANSWERS

BUFFY SAINTE-MARIE - COMPREHENSION

1. Saskatchewan, Canada

2. Cree

3. After high school, she taught herself.

4. University of Massachusetts

5. Teacher discretion, as answers will vary, i.e., Indian princess, squaw, etc.

6. They weren't interested in her as a person. Rather, they wanted her to be presented as the stereotypic Indian.

7. 1. Began a foundation to help Indians go to law school so they can help protect treaty rights.

   2. Is writing a school primer in the Cree language to help save that part of her heritage.

   3. Plans to start a teachers' college to train teachers for the Indian reservations.

8. Membership fees go to save children, to adopt Indian children.

VII. ASIAN AMERICAN WOMEN

A. Purposes of the activity:

- Each participant will be able to discuss the past and present status of Asian American women.
- Each participant will be able to suggest ideas for teaching about Asian American women.

B. Materials:

For workshop leader's use:

Article, "The Asian Woman in America"
Two Lesson Plans:
"Comparing Family Experiences"
"Images of Asian American Women"
User's Guide and Filmstrip, "Asian American Women"

Note: If you choose to invite a resource person to speak, be sure to determine some criteria to ensure that your speaker is knowledgeable about issues and concerns of Asian American women. Some suggested criteria include:

1. Knowledge of Asian American history, heritage, and cultures.
2. Knowledge of current issues and the various concerns which affect the Asian American woman.

For distribution to workshop participants:

Article, "The Asian Woman in America"
Two Lesson Plans:
"Comparing Family Experiences"
"Images of Asian American Women"

C. Procedures: Allow workshop participants ample time to read article, view and discuss filmstrip, and review and discuss lessons.

1. Distribute copies of the article, "The Asian Woman in America," to participants and allow them to read it.
2. Introduce and show the filmstrip, "Asian American Women." Discussion questions can be found in the user's guide that accompanies the filmstrip. In addition, participants may want to raise their own questions and share comments. If a resource person is present, she should be included in the group discussion.
3. Pass out copies of the two lesson plans on Asian American women. Go through each lesson with participants. At this point, the materials and resources for each lesson should be presented to them.

4. Discuss the effectiveness of the two lessons and ways in which they might be modified by participants for use in their own classrooms/subject areas. If time allows, participants can brainstorm other ideas for teaching about Asian American women. The workshop leader can record ideas on newsprint/chalkboard.

D. Time required: 60 minutes.

THE ASIAN WOMAN IN AMERICA*

The Asian woman in America, like other women of color, is confronted with the double oppression of racism and sexism. In attempting to define and establish her identity and existence, she has found that as an Asian and as a woman, the white middle-class women's movement in this country has not been totally relevant to her life. But neither have the traditional Asian roles for women nor the typical stereotypes of Asian women in America proven to be satisfactory. It has been an ongoing struggle to unearth the roles of Asian women in American history, to confront and cope with both racism and sexism, and to seek and try out viable alternatives to the typical stereotypes imposed upon her. The treatment of Asian culture and Asian women by institutions and people in this country prevents both Asians and non-Asians from perceiving, affirming, and respecting the Asian woman as a total human being with needs, talents, emotions, and creative potential. This article presents an overview of the historical context and the present-day status of Asian women in America, as well as suggestions for teaching about Asian American women.

A Historical Context

Asian women have been in the United States since the 1800's, when large numbers of Chinese immigrated to this country. The natural catastrophes of flood and famine, as well as political suppression and rebellion in China, were factors which caused the Chinese to seek their fortunes overseas. The Chinese immigrants arrived with the intent of earning enough money so that they could return to China and buy land for their families and/or pay off their debts.

Few Chinese women immigrated with the large influx of males. One major reason for this was the traditional attitudes and beliefs about married women living with their husbands' families and not leaving for any reason. Another was that since the men had intended to return to China, they did not see any need to bring over their families or brides. Consequently, by 1890, there were only about 4,000 Chinese females compared to 104,000 Chinese males in this country.

One of the inevitable results of the disproportionate sex ratio between the Chinese male and Chinese female was prostitution. Many of the Chinese prostitutes were not originally prostitutes. They were women who had been sold or forced into prostitution. This situation continued through the years. By the late 1880's and the early 1900's, Chinese women in the United States were severely oppressed as mere slaves and sexual commodities.

The Chinese Exclusion Act of 1881 prohibited the entry of Chinese women who were not the wives of classes of Chinese exempt from the Act. Those classes were merchants, students, and teachers. Since the bulk of Chinese immigrants were laborers, their wives, if they were married, were not allowed to immigrate. This situation further added to the imbalanced sex ratio. In addition, states passed miscegenation laws, which prevented Chinese males from intermarrying with white females. The result was that Chinese immigrant men lived out lonely, desolate lives in this country, while attempting to amass their fortunes. The development of a Chinese bachelor society was a product of the imbalanced sex ratio.

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*This article was written by Gloria L. Kumagai for inclusion in this training manual.

Chinese women were permitted to enter this country in 1943 when the Chinese Exclusion Act of 1882 was repealed. Amendments to the Immigration Act of 1924 and the War Brides Act of 1947 promoted family unity and helped to equalize the sex ratio within the Chinese American population. However, this population is still experiencing the consequences of the Exclusion Act as reflected in the highly imbalanced sex ratio in certain age categories.

The life of Chinese immigrant women since the 1940's in this country has been described as one of struggling to survive in a strange and hostile land. They are usually hired as "cheap labor" in garment sweatshops, restaurants, and private homes.

In addition, their lives have been patterned on the Confucian ethic--to serve their fathers in youth, husbands in marriage, and their sons in old age. The basic elements of Chinese society were filial piety and the strong family unit. Consequently, Chinese women have sacrificed for their families without a complaint because all of their hopes are expressed through their children. Their individuality is defined by their role within the family and the family's position within society.

The immigration of Japanese women was similar to that of Chinese women in that very few came during the late 1800's. However, unlike the Chinese, Japanese women began coming in a continuous stream from 1900 to 1920. The reason for this difference was that many young Japanese male immigrants began to bring over wives.

The "picture bride" practice was the major way for single Japanese male immigrants to acquire wives. This practice was an extension of the traditional arranged marriage system in Japan. Picture bride marriages were perceived by the surrounding dominant white society as "immoral" and contrary to American Christian ideals. Whites assumed that because Japanese immigrants participated in such a degrading practice, they would never be able to assimilate or "melt" into the mainstream of the United States. Claims such as these led to the Japanese government's discontinuing the issuance of passports to picture brides in 1920. This Act, along with the subsequent 1924 Immigration Act, left many adult Japanese males still single in America with no hope of getting married.

The overall importance of the immigration of Japanese women was that they made the Japanese American family unit possible. This unit produced children who were born in the United States and were U.S. citizens by birth.

Japanese pioneers in the United States are known as Issei, referring to the first generation present in this country. Issei women did not lead an easy life. They immediately began to work alongside their husbands because of constant deprivation and the need for money. The responsibilities of childbearing and housekeeping were additional burdens for Issei women. Childbirth was probably the greatest hardship due to the lack of professional health care. For example, doctors were not readily available in rural areas where immigrants lived, were too expensive, or would not treat Japanese women. Thus, the alternatives were to deliver by oneself or use the service of a midwife. Child-raising usually was the sole responsibility of women, as a result of the distinct sexual division of labor within the home.

Japanese pioneer women, like other early Asian American women, were extraordinary. They had the physical stamina and moral courage to persist and survive from the time they left their homelands through their adaptation to life in America. They had the strength to survive despite the formidable conditions under which they lived and which they faced each day.

Second-generation Japanese in America are called Nisei. Both Issei and Nisei women went through upheaval in moving from their homes and communities to being relocated in the United States to internment camps in this country during World War II. Cultural values of submission and passivity have persisted in forming the lives of Nisei women. As with Chinese American women, duty and obligation have been strong concepts in the development of behaviors and lifestyles. In turn, Nisei women have passed these values on to their daughters, who are called Sansei or third-generation.

The immigration of Pilipinos to this country followed the influx of Chinese and Japanese immigrants. The Chinese Exclusion Act of 1882 had limited the numbers of laborers entering this country. The Gentlemen's Agreement Act signed between the governments of Japan and the United States in 1907 had a similar effect on the numbers of Japanese laborers immigrating to the West Coast. However, the demand for cheap laborers, particularly in the growing agricultural industries, such as lettuce and grapes, increased. By 1920, labor recruiters were in the Philippine Islands and Hawaii seeking young males for work in farm fields on the mainland.

The fact that so few women immigrated has been attributed to the preference for strong, muscular men for farm work, as well as to the values of the Philippine society, which did not allow single women to travel to another locality unchaperoned. In addition, most of the married male immigrants did not plan to stay longer than their labor contract called for--like the Chinese, their intent was to make enough money to buy land back home--so their wives and families stayed behind. Those women who did come to this country had to work due to economic necessity. Their lives were similar to those of other Asian immigrant women.

Although the disproportionate sex ratio between male and female immigrants was present in the 1940's, a second generation of Pilipinos began to evolve. In the early 1950's, many Pilipino women were petitioned by their relatives in this country to immigrate as students or tourists, and many ended up marrying and becoming permanent residents.

Immigration of Korean women to America follows a similar pattern. Koreans began to immigrate to Hawaii and the mainland in the early 1900's. By 1910, there were small Korean communities on the West Coast. The picture bride system was used by Korean male immigrants, and a limited number of picture brides immigrated until the late 1920's. There was little immigration during the 1930's and the 1940's.

During the past 25 years, the immigration of young children adopted transracially by American parents and young intermarried Korean women has favored females. In addition, twice as many females as males were admitted to the United States between 1970 and 1975. Kim has noted the special problems of intermarried Korean women:

> Problems encountered by Korean women married to U.S. servicemen are less visible and, consequently, are poorly understood by both the Korean ethnic community and the majority population. Since 1950, nearly 30,000 Korean women emigrated to the United States as wives of American servicemen. An undetermined number of them suffer from physical abuse, neglect, and desertion. Many more suffer from isolation and alienation. There is an urgent need to identify such women and develop programs to assist them (B-L. Kim, 1976, p. 41).

Besides Asian women of Chinese, Japanese, Pilipino, and Korean ancestries, there are women of other Asian ancestries in this country, such as Hawaiian, Pacific Island, and Vietnamese. Today Asians comprise the second largest ethnic group immigrating to the United States. Therefore, a proportion of Asian women in this country is foreign-born. For these women, the basic struggle for survival is often complicated by their inadequate language skills in English, and they are limited to Asian ghettos where their native languages are spoken:

> May Chin, for example, is a 28-year-old accountant who recently arrived from Hong Kong. She works a 50-hour week as a seamstress in a garment factory in New York's Chinatown and has a take-home pay of about $70. Like others in her position, Mrs. Chin has professional skills but must settle for a low-paying job because she doesn't speak English (Lem, 1976, pp. 19-20).

Although the 1970 Census reported that Asian Americans have higher educational levels than white Americans, the reality of the situation is that Asian Americans tend to be underemployed. They are not in job positions which are commensurate with their levels of education. Oftentimes, Asian Americans will be kept in entry-level jobs for years. When employers have been asked the reasons for nonpromotion, typical responses are: "They lack aggression." "They're too quiet." "They're passive."

Asian women have increasingly entered the job market. The 1970 Census data revealed that between 1960 and 1970, the labor force participation rate of Chinese women increased from 44% to 50%, with the greatest increase occurring in the working patterns of married women: 1960--13%, 1970--48% (1970 Census, 1974, p. ix). Labor force participation rates of other groups of Asian women in this country are:

Group	1960	1970
Japanese	44%	50%
Pilipino	36	55
Korean	*	42
Hawaiian	*	48

*Data not available in 1960 Census

Although the labor force participation rates of foreign-born and U.S.-born Chinese women are approximately the same, there is a distinct difference in the kinds of jobs which they hold:

> Over half of all employed U.S.-born Chinese women are employed as typists, secretaries, sales clerks, and other low-status, white-collar workers. Less than a quarter of employed foreign-born Chinese women are found in these occupations. Thirty-seven percent of the foreign-born Chinese women are working in factory-related, blue-collar jobs (most of them as semi-skilled operatives). A mere 9% of the U.S.-born Chinese women are employed in such occupations (1970 Census, 1974, p. x).

This pattern of U.S.-born Asian women being found in low-status, white-collar or "pink-collar" occupations--chiefly as clerical workers--and foreign-born Asian women in blue-collar jobs--is found with women of Japanese descent. For Pilipino women, the occupational pattern varies from area to area. In Hawaii, the majority are employed in blue-collar jobs; in California, they are in low-status white-collar jobs; and outside of California, the majority of Pilipino women are employed as professionals. It should be noted that Pilipino women, in general, are much better educated than their male counterparts and the proportion of Pilipino women with a college education (27%) is the highest for any population group, male or female (U.S. Census, 1974, p. xiv). Despite the facts that Pilipino women are highly educated and in the work force, their median income levels are only slightly higher than those of other women. Of all Pilipino women, 56% have an income less than $4,000, a very high percentage of low-income earners (U.S. Census, 1974, p. xvi).

Although there are large numbers of Asian women in the labor market, they tend to be found in either low-status white-collar jobs or in blue-collar work. Their occupational status is also reflected in the 1970 median wages of full-time, year-round Asian American female workers:

Group	Wage
White men	$7,391
White women	$4,777
Pilipino women	$3,513
Japanese women	$3,236
Hawaiian women	$2,931
Korean women	$2,741
Chinese women	$2,686

Sources: U.S. Department of Commerce, Statistical Abstract of the United States (1971); Japanese, Chinese, and Filipinos in the United States (1973).

Certain patterns emerge when the history of Asian women in the United States is examined. First of all, while the information on Asian American history is slight, the information on Asian women is almost nonexistent. Consequently, the role which Asian women have played in this country is obscured and has been largely ignored in historical accounts of Asians in America.

A second pattern is that Asian males immigrated first and in greater numbers than women. Women did not immigrate in large numbers due both to cultural traditions and to official exclusion by immigration laws.

Other patterns emerge when the lives of Asian women in America are studied. Historically, Asian women entered the labor force because of economic necessity and were economically exploited by employers. This condition exists today, as revealed in the tendency of Asian women to be underemployed and underpaid (reflected in median income levels presented earlier). In addition, traditional values of passivity and sex-linked roles have persisted in influencing the lives of Asian American women.

It is important to know about the history of Asian women in America because much of it defines their present situation. Many aspects of history are still ongoing. And the past experiences of Asian women have shaped how they perceive and define themselves as Asian Americans today. The historical aspect is one of the first forces contributing to the uniqueness of Asian women in America. It is also one of the most neglected factors.

Stereotyping

Asian American women are victims of both sexual and racial stereotyping--a position of double jeopardy. The most common stereotypes are:

a. The docile, submissive Asian female who makes the perfect wife.

b. The exotic sex-pot who will cater to the whims of any man. Epithets are Suzy Wong, dragon lady, and geisha girl.

These stereotypes have often been viewed as positive by both females and males. However, their use is negative in that such stereotypes do not permit people to perceive and deal with Asian American women as real human beings with ideas, aspirations, talents, and feelings. Thus, they are denied respect and dignity.

Women of Asian ancestry have been stereotyped since they immigrated to this country. Chinese immigrant women were viewed as degraded animal-like creatures. Negative perceptions of these women were formed during the anti-Chinese period of 1870-1900 in America. At later times, these prejudices were directed toward women of other Asian groups when they entered this country.

After World War II, U.S. soldiers brought back the impressions that Japanese women were perfect wives--domestic, and excellent homemakers. This image has been generalized onto Japanese American women as well as other Asian American women. The belief that Asian American women are the same as Asian women in Asia is not only illogical, it is clearly discriminatory. Asian American women are distinct from Asian women in Asia, but are not perceived to be distinct people in this country.

An interesting aspect of the stereotypes about Asian American females is that the same ones are either positive or negative depending largely upon how favorably their particular ethnic group is being viewed by others. Thus, during the anti-Chinese period in this country, stereotypes of Chinese women were highly negative, as they were for Japanese American females during World War II;

after World War II, the stereotypes became "positive" for Japanese American women, as they did for Chinese American women after Richard Nixon's visit to China in the early 1970's. These negative and positive stereotypes are paradoxical and have reoccurred recently due to the Vietnam War and the influx of refugees into this country.

The media have reinforced to a great extent the prevailing attitudes toward and stereotypes of Asian Americans during a given period. At the present, there are two major roles for Asian American women in the movies and television shows. They either fall into the Suzy Wong category or are shown as the passive, docile, and accommodating woman. Since there is a lack of of Asian American females in a variety of other roles and job positions in the media industry, there are few positive role models for Asian American females, young and old. This fact is especially detrimental to the self-concept of these individuals.

Differences from White Women

There are distinct differences between Asian American and white women in this country. Some of the differences were described in previous sections of this article. Many Asian women have experienced discrimination not only on the basis of being female but also due to their membership in a racial minority group and/or low socioeconomic status. Issues of race and class are intertwined with the questions of female roles and identity. Asian American women have a double burden to face: sexism and racism. This fact has contributed to the different experiences Asian and white women face. For example, historical differences between Asian and white women are evident when the histories of their respective racial groups are examined; Asian American women have and do make lower incomes than white women; Asian women have been hired to clean other people's homes and to serve other people's hors d'oeuvres, so that white women could do community work and become emancipated. Differences such as these make it imperative that white women face and deal with their own racism in regard to Asian American and other minority women in their fight for sexual equality in this country. The women's movement at the present is perceived to be white and middle-class and unconcerned with the needs and concerns of minority women.

Asian American women face sex-role stereotyping and discrimination in this society and they also face sex-role stereotyping and discrimination in the cultures of their particular ethnic groups. Within her own family, the Asian American female is often delegated to a lower status than the male. This lower status and the view of women as passive, submissive, and modest have their roots in Asia and were transported to this country by Asian immigrants. Sex-role stereotyping has shaped the lives of many Asian American women who have been socialized into perceiving their role as inferior to that of men. In her struggle to become a leader or to be successful, her own people may not support her. To be effective, she must be aggressive, assertive, and visible, which is contrary to the Asian values of passivity, submission, and modesty.

In summary, the basic differences between Asian American and white women are:

1. A historical difference in experiences, as white women have been included by society and the power structure to receive benefits while excluding minority females and males.

2. Asian American females have been sterotyped and discounted by society, while white women, in spite of sex-role stereotyping, have occupied a position on the pedestal.

3. Asian American females must deal with both racism and sexism, while white women are faced only with sexism.

These differences need to be acknowledged and understood in order for both groups of women to work together cooperatively. Unless this is done, the concerns, contributions, and aspirations of Asian American women will not be reflected in the women's movement in this country.

What Teachers Can Do

Teachers can do several things to educate their students about Asian American women. They include:

1. Teachers, themselves, increasing their awareness of Asian American women. There are some excellent resources, such as Asian Women (see Bibliography) and Woman Warrior by Maxine Hong Kingston, which provide basic information on this group of women.

2. Examination of instructional materials to determine the extent to which Asian American women are included. If they are not, teachers can supplement them with books and audiovisuals about such women, e.g., pictures of Asian Americans should be included on the bulletin board.

3. Legitimizing the culture of Asian American women by including information about their community, history, culture, and leaders within the classroom curriculum.

Suggestions for integrating material on Asian American women into the classroom curriculum are:

Elementary

1. Arrange bulletin board displays of Asian American women.

2. Read or tell stories to students which include Asian American female characters. Examples are First Snow by Helen Coutard, Knopf, 1974; Friends! Friends! Friends! by Ruth Jaynes, Bowmar Publishing Corporation, 1967; stories from Asian American People and Places, Visual Communications, 1972.

3. Study Asian Americans, e.g., family life. Look at the kinds of roles which Asian American women play and compare them to roles of other ethnic women.

4. Have students compare themselves to Asian American female characters in stories and books in regard to differences and similarities.

Secondary

1. Have students examine their stereotypes of Asian American women--how they developed and where they came from--and contrast them with valid information on Asian American women.

2. Study Asian cultures and their treatment of women. Compare this information with the treatment of Asian women in America by both Asian American and non-Asian American cultures.

3. Do a community study of Asian American women.

4. Compare autobiographies of Asian American women written 20 years ago with those written in the present.

In teaching about Asian American women, students, regardless of race and sex, are provided the opportunity to learn about and value this culturally different group of women.

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NAME: Sharon McIntyre, Roseville Area Schools

SUBJECT: Social Studies GRADE LEVEL: 4-5

Title of Lesson: Comparing Family Experiences

Group(s): Asian American

Key Concept(s): Similarities and Differences

Generalization(s): There are many similarities and many differences between Asian American females and non-Asian American females.

Behavioral Objective(s):

Each student will be able to list three similarities and three differences between herself/himself and the Asian American girls featured in this unit.

Each student will be able to write a paragraph describing similarities and differences between her/his mother and one Asian American woman featured in this lesson.

Teaching Procedures and Activities:

1. Students will read the selections, "The Chan Family" and "Mrs. Kim," from Asian American People and Places, Ethnic Understanding Series.

   Students will then be asked to choose one of the following activities:

   a. Interview their mother or female guardian, asking the following questions:

      - What is your present occupation? (Housewife, teacher, etc.)
      - What different kinds of jobs have you done in your life? (Answers will vary.)
      - Would you have liked to have done other things in your life?
      - Do you think women should try to do other things besides being a housewife and mother? Why?
      - What is your main interest outside of your job and household duties?

b. Interview their mother/grandmother or other older female relative, asking the following questions:

- When did our family immigrate to the United States?
- Why did our family immigrate to the United States?
- What particular hardships or problems did our family face after we immigrated to the United States?
- What particular problems did an immigrant widow have?
- Where did our family first settle in the United States after we immigrated here?

Students will then use their interview questions to write an essay. Depending on which interview they have chosen, their essay should be titled either: A. "My Mother, Her Occupation and Attitudes on Women's Roles," or B. "Immigrants in the United States: A Woman's View."

2. Entire class will view the filmstrip, "Chinatown," from the Five Families filmstrip series.

Elicit responses to the following questions:

a. List three things that this family does in their daily lives that are different from the things which your family does.

1. _____
2. _____
3. _____

b. List three things that this family does in their daily lives that are similar to the things which your family does.

1. _____
2. _____
3. _____

c. List three activities that the woman and girl do in this filmstrip.

1. _____

2. _____

3. _____

d. Are these activities similar to or different from the activities that you, your mother, or sister(s) do each day?

Explain how these activities are similar or different.

3. Supplementary Activity:

To stress further the similarities and differences between the students and Asian Americans, introduce the children to the Chinese American version of hopscotch on pages 30 and 31 in Vegetable Soup Activities. The teacher should explain the game to students, then divide the class into integrated groups of four to five children, and have them try the game.

Evaluation Procedures:

Each student will demonstrate increased knowledge of the similarities and differences by listing three ways in which she/he is similar to and different from Asian American girls featured in this lesson.

Each student will write a paragraph describing similarities and differences between her/his mother and an Asian American woman.

Resources and Materials:

Asian American People and Places. Ethnic Understanding Series. Los Angeles: Visual Communications/Asian American Studies Central, 1972.

"Chinatown" from Five Families. New York: Scholastic Press, 1972. Filmstrip.

Shepard, Mary and Shepard, Ray. Vegetable Soup Activities. New York: Citation Press, 1975.

NAME: Project Staff

SUBJECT: Social Studies GRADE LEVEL: Secondary

Title of Lesson: Images of Asian American Women

Group(s): Asian American

Concept(s): Stereotyping

Generalization(s): Stereotyping of Asian American women prevents us from viewing them as individuals with needs, feelings, talents, and aspirations.

Behavioral Objective(s):

Students will be able to identify their stereotypes of Asian American women.

Students will be able to analyze their stereotypes of Asian American women.

Students will be able to compare their stereotypes with information on Asian American women.

Teaching Procedures and Activities:

1. Students will complete the exercise on stereotypes. (The exercise can be found following this lesson plan.)

2. Students will pair up and share their responses to the exercise.

3. Have the pairs report their discussion to the class. You may want to do one or more of the following things during the group discussion:

   a. Tally the responses in sections a and b of the exercise.

   b. Ask for and list the responses regarding the kinds of things said about Asian American women by parents/relatives.

      - Discuss how these comments influence and affect Asian American women.

      - Discuss the kinds of feelings associated with the verbalized messages, e.g., anger, happiness, superiority, etc.

- Discuss what a stereotype is and how we often stereotype Asian American women in certain ways. (Stereotype: A set image; a standardized or typical image or conception applied to members of a certain group.)

4. Students will read the autobiographies (or parts of them) of Maxine Hong Kingston, Monica Sone, and Jeanne Wakatsuki Houston. In addition, the readings in Asian Women are good examples of the diversity of viewpoints and lifestyles of Asian American women in this country.

   Students can also do research on Asian American women such as Connie Chung, March Fong Eu, and Patsy Takamoto Mink.

5. After students have completed their readings and/or research on Asian American women, have them compare their findings with their answers in the exercise on stereotypes. The comparisons should be discussed in the total class situation.

   Key discussion questions:

   a. What were/are your stereotypes?

   b. How do they compare with the information that you found on Asian American women?

   c. Is it valuable to stereotype Asian American women?

   d. Why or why not?

   e. Have you ever been stereotyped?

   f. How did/does it make you feel?

6. Supplementary Activities:

   a. Students can review curriculum materials in their classroom and/or school to determine the extent to which Asian American women are represented truthfully by pictures and/or stories about them.

      - If there is a lack of information on Asian American women, plan a course of action whereby the publisher is requested to include such data. (Students could write letters to the publisher(s) protesting the lack of Asian American women in textbooks, etc.)

- Collect pictures of Asian American women from magazines, etc., for use by teachers and for posting on bulletin boards.

b. The strategy for examining stereotypes about Asian American women can be used in examining stereotypes about other women of color. Books and resources can be found in the other lesson plans.

Evaluation Procedure:

Each student will write an essay identifying and analyzing initial stereotypes about Asian American women and comparing them to how she/he now views Asian American women.

Resource and Materials:

Asian Women. Los Angeles: University of California Press, 1975.

Houston, Jeanne Wakatsuki, and Houston, James D. Farewell to Manzanar. New York: Bantam, 1976.

Kingston, Maxine Hong. Woman Warrior. New York: Vintage, 1976.

Sone, Monica. Nisei Daughter. Boston: Little, Brown and Co., 1953.

Exercise on Stereotypes

EXERCISE

STEREOTYPES

Have students individually fill out the following exercise.

a. What are your ideas about Asian American women?

1. _____ Pretty
2. _____ Passive
3. _____ Cannot speak English
4. _____ Look like China dolls
5. _____ Aggressive
6. _____ Slanted eyes
7. _____ Bionic women
8. _____ Can dance well
9. _____ Graceful
10. _____ Business-minded
11. _____ Other (write in words)

_____

_____

_____

b. Look over your list and try to recall where you got your ideas about Asian American women:

1. _____
2. _____
3. _____

DAY II

I. PERSONAL INVENTORY ON RACISM AND SEXISM

A. Purpose of the activity:

Each participant will be able to identify and assess her/his own awareness of minority women.

B. Materials:

For workshop leader's use:

"Personal Inventory on Racism and Sexism"

For distribution to workshop participants:

"Personal Inventory on Racism and Sexism"
Pencils/Pens

C. Procedures: Individual use of inventory and group discussion.

1. Distribute the inventory and give the following directions:

Many times, we are very unaware of the images of minority women we perpetuate in society. We are going to do a personal inventory on everyday situations. Read over the personal inventory and answer each of the questions. Spend 15 minutes filling out the sheet; we will then discuss it.

2. Have each individual briefly share her/his personal inventory. Emphasis should be placed on what individuals are doing to promote a positive image of minority women.

D. Time required: 30 minutes.

PERSONAL INVENTORY ON RACISM AND SEXISM

Read over the personal inventory and answer each of the questions.

1. My favorite minority females in the media while growing up were:

   A. _____

   B. _____

   C. _____

2. My favorite stories about minority females which I read in school were:

   A. _____

   B. _____

   C. _____

Please explain why you considered the above-mentioned stories as your favorites.

If you were unable to name any stories, please explain how you are improving this situation for the students you teach.

3. Describe your relationship with the minority woman you knew best as a child. (If you are a minority woman, choose a minority woman outside of your minority group.)

4. Describe your relationship with the minority woman you know best as an adult. (If you are a minority woman, choose a minority woman outside of your minority group.)

5. Explain the ways you promote a positive image of minority women.

II. HISPANIC WOMEN

A. Purposes of the activity:

- Each participant will be able to discuss the past and present status of Hispanic women.
- Each participant will be able to suggest ideas for teaching about Hispanic women.

B. Materials:

For workshop leader's use:

Article, "La Mujer Hispana: At War with a Stereotype"
Two Lesson Plans:
"Nonstereotypic Occupations"
"Chicanas in the Labor Movement"
User's Guide and Filmstrip, "La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality)"

Note: If you choose to invite a resource person to speak, be sure to determine some criteria to make sure your speaker is knowledgeable about issues and concerns of Hispanic women. Some suggested criteria include:

1. Knowledge of current issues and concerns of Hispanic women.
2. Knowledge of the history, heritage, and cultures of Hispanic women.

For distribution to workshop participants:

Article, "La Mujer Hispana: At War with a Stereotype"
Two Lesson Plans:
"Nonstereotypic Occupations"
"Chicanas in the Labor Movement"

C. Procedures: Allow workshop participants ample time to read article, view and discuss filmstrip, and review and discuss lessons.

1. Distribute copies of the article, "La Mujer Hispana: At War with a Stereotype," to participants and allow them to read it.

2. Introduce and show the filmstrip, "La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality)." Discussion questions can be found in the user's guide that accompanies the filmstrip. In addition, participants may want to raise their own questions and share comments. If a resource person is present, she should be included in the group discussion.

3. Pass out copies of the two lesson plans on Hispanic women. Go through each lesson with participants. At this point, the materials and resources for each lesson should be presented to them.

4. Discuss the effectiveness of the two lessons and ways in which they might be modified by participants for use in their own classrooms/subject areas. If time allows, participants can brainstorm other ideas for teaching about Hispanic women. The workshop leader can record ideas on newsprint/chalkboard.

D. Time required: 60 minutes.

LA MUJER HISPANA: AT WAR WITH A STEREOTYPE*

Hispanic women make up the second largest group of minority women in the United States today. They form approximately 58 percent of the total Hispanic population of 16 million. Although more than half of this number reside in the five southwestern states, Hispanas (Hispanic women) are to be found in every state in the nation. Yet, despite their numbers, Hispanas have repeatedly found themselves ignored, excluded, and treated superficially or stereotypically within institutional, political, economic, and educational structures, popular media, and school curricula. Too often, the mythical image of Hispanas as passive recipients of the Anglo-dramatized and Anglo-interpreted "machismo" has interfered with Hispanas being taken seriously or even being heard at all. Even in the face of continued crises of protest and documented action, the image of a shy, "fan-waving" señorita or a colorfully fatalistic tortilla maker has overshadowed reality in our textbooks and our students' minds. It is, for this reason, important that educators be aware of the heritage, the contemporary situation, and the perspective of Hispanas.

The term "Hispana" is not easy to define, for the group spans a wide range of racial, historical, and cultural characteristics. Some Hispanas are recent immigrants to this country, while many others come from families whose presence in this area predates the existence of the United States by almost three centuries; others count family residence in this area to before the arrival of Europeans on this continent. Some Hispanas identify with a genetic lineage from Spain, some consider themselves predominantly of Indian descent, and still others claim a heritage of mestizo, mulatto, and other combinations.

Although the differences among them may be great, Hispanas, as hereby defined, may in general be described as residents of the United States whose ancestors once lived in some part of the Spanish Empire, and as women who identify with a heritage of Spanish-speaking peoples of Latin-American or Spanish-influenced cultures. Beyond these characteristics, Hispanas vary so greatly that even the term "Hispana" itself could be considered imprecise or incorrect. It is chosen only because the alternative terms are even more misleading. The euphemism "Spanish" implies the sole or major influence to be Western European, while "Indohispana" counts two racial/cultural origins to the exclusion of a third, the Black influence in the Caribbean-based populations. Both "Spanish-speaking" and "Spanish-surnamed" exclude major portions of the population, for not all Hispanas speak Spanish, nor do all have Spanish surnames. Perhaps the easiest way to analyze the Hispana or "Latina" population (as it is also called) is to recognize that there are three major ethnic groups with distinct characteristics included in the term, and that even within each ethnic group, there is a wide range of cultural, racial, historical, and class variations.

By far the largest ethnic group under the term "Hispana" is the Chicana. Making up more than half of the total population of Hispana, the Chicana is also the lowest paid. While the Chicano male population earns far below the national average, at $7,797 in 1978, and the overall median income for Hispanas is a shocking $3,669 a year, the Chicana median income is $3,351 a year (U.S. Bureau of the Census, 1979). In addition, the level of education for Chicanas

*This article was written by Carmen Tafolla for inclusion in this training manual.

is lower than that of all other Hispana groups, as well as of Black and Anglo women. In 1978, Chicanas attained a median 9.7 years of schooling (U.S. Bureau of the Census, 1979).

Descended from peoples who inhabited what is now the United States when it was Mexico, as well as from peoples who have since immigrated here from Mexico, the Chicana is in many areas of the Southwest an ethnic majority. The city of Los Angeles has the second largest population of Mexican descent in the world, second only to that of Mexico City. Although the Chicano popuation is largest in the Southwest, significant numbers are spread throughout industrial centers and agricultural areas across the entire central and western section of the United States from Chicago, Illinois to Seattle, Washington.

The second largest Hispana group, the Puertorriqueña, is most commonly associated with New York, for the number of Puerto Rican women in that city is as large as the total number of Puertorriqueñas on the island of Puerto Rico. Puertorriqueñas are also concentrated in Detroit, Chicago, and throughout the Northeast. In 1974, approximately one-third of all Puerto Rican families were headed by a woman. In addition, past studies had shown that 65 percent of the families headed by Puerto Rican women lived below the poverty level. Economic powerlessness, linguistic and educational barriers, and racial as well as class discrimination have plagued the Puertorriqueña, whose admixture of Caribbean Black blood stimulated the exclusionist attitudes she encountered.

The third major Hispana ethnic group is the Cubana, the Cuban American. Cuban communities have established themselves in the United States since 1871, but the greatest increase in the Cuban American population has occurred in the last twenty years, since the beginning of Fidel Castro's communist rule in Cuba. Between 1960 and 1970, the total number of U.S. residents born in Cuba or of Cuban-born parents increased by 351 percent. Cuban exiles, settling mainly in Florida, but also in New York, Chicago, and other major cities, brought with them to the United States a great deal of professional talent and personal enthusiasm. Many came from Cuba's middle or upper class. For this reason, the social and economic situation of the Cubana has differed considerably in degree and rate of improvement from that of the Chicana or Puertorriqueña. Still, she has found herself waging an all-out struggle to keep her language and culture and to avoid the racist and sexist image of the Hispana "señorita" found in this country.

Although these three major groups have experienced different situations and specific obstacles, they have found much in common on linguistic, cultural, educational, and feminist grounds. All three groups have had to battle stereotypes, as well as both racist and sexist policies which have limited their educational, economic, and professional attainment. All three have found per capita income low, educational institutions restrictive, social attitudes worse, and employment opportunities severely limited.

The most blatant of the problems encountered in common by Hispanas has been the stereotyping of Hispanic culture in general, and the resultant attitudes toward individuals from that culture. Indeed, if we are to believe the popular media, there are at most three different "models" of Hispano male and three of Hispana female. Although these are sometimes specific to one ethnic group, there is a visible overlap among the three Hispanic groups. We must

remember that stereotypes aren't picky; those assigned to one Hispanic group are often confused and extended to other Hispanic groups. This seems more exaggerated for female stereotypes than for male ones. The distinction seems easier to keep between the Mexican/Chicano male "models" and the Cuban/Puerto Rican/Latin American male "model." While according to our movies, television shows, textbooks, and popular novels the two models of "Mexicans" are the greasy, savage, opportunistic Mexican revolutionary (of Frito Bandito caricature) and the quaint, humble, fatalistic Mexican peasant (complete with sombrero, huaraches, white peasant clothing, and cactus to sleep under), all other "Latin Americans" come in the standard smooth, suave, Latin-lover aristocrat model (for years typecast exclusively for Ricardo Montalban and Fernando Lamas). The standard portrayals of the Hispana female seem even more religiously repeated in story after story and even more confusing between Hispana groups.

The two most common stereotypes which the Chicana encounters are seemingly opposites. The first, by far the more common, is that of a "spicy Mexican dish," a seductive, flashy-eyed cantina "working girl," good- (or at least warm-) hearted, but flighty and simpleminded. She is strongly and impulsively attracted to tall, good-looking "Americanos," or basically any "Americano" she is exposed to. The hot-blooded cantinera is usually pictured as fascinated, amazed, and impressed by the strength, intelligence, and (especially) manliness of the "Americano." An interesting additional attraction is the "Americano's" kindness and chivalrous treatment of the cantinera, as compared to the cruel and violent "machismo" dramatized by her Mexican bandito/desperado boyfriend. (As everyone knows, the "Americano" will win both the physical duel and the cantinera's heart, and then ride off into the sunset to marry his pure, decent, bonneted, "all-American" girl back home.)

The second stereotype commonly encountered is that of the fervent, feverishly religious "Spanish" noblewoman, attending early mass daily and devoting her life solely to the one man she loves or loved, be he daring, dastardly, or dead. This woman is pictured as having the capacity for only one love in all her life. She is as faithful (and as one-track-minded) as a dog.

Puerto Rican and Cuban women (and to some extent all "Latin American" women) are stereotyped as tropical bombshells--sexy, sexed, and interested. A sexy dancer singing "Chiquita Banana" and rolling her hips and eyes seems the "typical" Cubana, as well as a common "model" in other Hispana groups. A sexual version of the "luscious dessert with fruit topping," this banana-toting teaser sways her hips into your heart (or reasonable sexual facsimile thereof). Occasionally, this "model" changes her costume (but not her character) and becomes a fiery flamenco dancer. In either form, she simply perpetrates the image of a sexy, Latin pleaser, doubling the amount of sexism which the Hispana, as a woman, must already deal with.

Even in the realm of "scientific" studies, Anglo-American academicians have held up the traditional view of Hispanic culture as the epitome of sexism, backward values, machismo, and masochism. Discussing "machismo" gives ethnocentric social scientists the greatest field day by far. Ignoring their own sexist attitudes, many social scientists accuse Hispano males of being ruthless oppressors and the sole power in Hispanic families, ignoring the power which the Chicana woman has traditionally held in the familial structure, thought by some to be the single most important social unit in Chicano culture.

Traditionally, this view of Hispanic culture has held it up as the model of sexism and has hence resulted in a view of Hispana women as passive, somewhat retarded recipients of the most vile and well-developed machismo. Indeed, because of the existence of the Spanish word "machismo," the Hispanic population has often suffered the overstated and erroneous reputation as the inventor of machismo and all-male chauvinism. Hispanas see this as a stereotypic and shallow oppression of Hispanic males as well as females, for it further locks them into a racist and caricatured image of Hispanic culture.

Some facets of traditional Hispanic culture have been sexist, as have some facets of Anglo-American culture, Western European culture, Japanese culture, etc. But several patterns in Hispanic culture have been significantly non-sexist and progressive. In short, what Hispanas see in Hispano machismo and Anglo-American chauvinism are merely different cultural manifestations of the same oppressive restrictions of sexism. In addition, the Hispana in the United States sees the bilingual, bicultural person as being at a distinct advantage in her/his ability to see two cultures and two manifestations of different "God-given truths." This dual view can provide an individual with additional insight and reason to question the basic assumptions of any societal structure, to select from both sets of structures those which enhance human growth the most, and even to create new ways of thinking, acting, and being, based on, but not limited to, the elements of either culture.

Despite the stereotypes, the history of Hispanic women is full of significant actions and concepts initiated by women. From the 17th century feminist poet Sor Juana Inés de la Cruz to Emma Tenayucca, the brilliant labor organizer of the 1930's, to María Centeno, the leading concert pianist, Hispanas have provided leadership and perspective in professional, artistic, and intellectual areas. Unfortunately, textbooks and instructional media have not reflected these models, but have instead continued the portrayal of Hispanas as tortilla makers or fan-waving, mantilla'd señoritas. The heritage of Hispanas has been ignored and their contributions excluded. Such a progressive and egalitarian model as that of a female general leading male and female troops into combat is ignored or considered an innovation of the 1970's or a result of the influence of Anglo-American Women's Liberation. Yet, the example is set in 1915 in the Mexican Revolution when Generala Carmen Robles led her soldiers under the Zapatista banner.

The history of Chicanas includes centuries of exemplary figures. Among her ancestors are the Native American peoples of the Southwest, the indigenous peoples of the Valley of Mexico, colonists from all parts of the Spanish Empire, and many ethnic and minority groups of the Iberian Peninsula, among them the Basques and Sephardic Jews. One interesting aspect of the indigenous cultures of the Valley of Mexico is the dual-sex view of the creative deity. Instead of God, the Creator of humans, having the aged, bearded, white male Santa Claus image common in the United States, Europe, and other areas, "He" becomes a "He/She." Ometeotl, Giver of Life, had both a male and female aspect. Both Ometecuhtli and Omecihuatl, Lord and Lady of Duality in Aztec culture, are involved in the creation and maintenance of life. Despite some sex-role restrictions in the Aztec lifestyle, their entire religion and value system were deeply rooted in the philosophy that the origin of all things lies in one dual principle, which is both masculine and feminine. This philosophy was reflected in many of the freedoms women enjoyed in Aztec culture, which were yet far from being achieved in most of Europe. When Hernán Cortés arrived in the stunning metropoli

of Mexico, Tenochtitlán (now Mexico City), in 1519, a woman could request divorce or annulment of her marriage and be granted one-half the couple's property. Although this practice was unknown in many European nations, it had long formed part of the Fuero Juzgo of the Iberian Peninsula. This duality was to strengthen women's position in the new Spanish-Indian culture. Women held positions as priestesses and religious instructors, businesswomen, artists, textile workers, vendors, and artisans.

During the 300 years of Spanish colonization in the Southwest, the woman of the northern frontier area, the fronteriza, was, by necessity, strong and independent when compared with her counterpart in the interior. The frontier's situation demanded a more egalitarian view and use of each individual's potential. The fronteriza, the woman of the north of Mexico and the present Southwest of the United States, was to develop into one of the strongest images of courage and action and was often politically and socially involved, from the Independence Movement to the Mexican Revolution to the Pecan Shellers' Strike in San Antonio. Despite increased discrimination and violent treatment in the late 1800's, Chicanas were praised for their valor within the Chicano community. In California, Josefa Segovia was lynched for stabbing an Anglo who assaulted her. Doña Chipita Rodríguez, the only woman ever hanged in Texas, was accused of murdering an unknown man whose body was found on a road near her house. Both she and the entire Chicano community repeatedly asserted her innocence, but she was sentenced to be hanged in 1863. Throughout the Southwest, lynchings, murders, and thefts were perpetrated against Chicanos and Chicanas, who were viewed by incoming Anglo settlers as conquered enemy peoples.

From 1900 to 1939, there was a marked increase in Mexican immigration to the United States because of political upheavals in Mexico. From the 40-year Mexican Revolution were to spring such heroines as Juana Gallo, La Adelita, and the soldadera, or female soldier. Many fighting women reached the level of coronela, or colonel; at least one reached the rank of field general.

In the 1930's, several strikes broke out in areas where Chicanas struggled against injustice. At that time, Chicanas formed more than one-third of the garment industry's work force. Union chapters of the International Ladies' Garment Workers were organized throughout the Southwest.

At present, women like Dolores Huerta, dynamic vice-president of the United Farm Workers, and Beatrice Gallegos, president of Citizens Organized for Public Service, a citizen movement of 6,000 which has gained more than $100 million in capital improvements for San Antonio's poorer neighborhoods, lead a nationwide struggle to better the situation of many citizens who have traditionally been excluded from the nation's benefits. Such feminists as Martha Cotera and Lupe Anguiano have also spoken their protest of existing situations and policies.

Puertorriqueñas' history is also full of women who have distinguished themselves intellectually, politically, and creatively. Lola Rodríquez de Tío, a well-known poet and outspoken political leader, was exiled for her cries of protest. In 1868, she wrote the poem, "La Borinqueña," which was to become the national anthem of Puerto Rico. Alejandrina Benítez de Gautier and others also reflected a strong Puerto Rican consciousness in their literary achievements. The strength and political distinction of Puertorriqueñas was to become obvious in 1946, when Felisa Rincón de Gautier became mayor of San Juan and led the city

through 23 years of economic and social improvement. Women like Dr. Helen Rodríguez Trías have continued the tradition of strong political and social stands. An activist for patients' rights, she protests the mentality that has too often seen Hispanas abused medically. Pointing out the fact that 35 percent of all Puerto Rican women of childbearing age have been sterilized, she claims that frequently women were not made aware of the irreversibility of the process and that consent was often obtained while women were under the stress of labor or following abortion.

More than one and one-half million Puerto Ricans now live in this country. Among them, countless Puertorriqueñas have struggled against obstacles of race, language, and sex to reach the top of their fields. Rita Moreno, Oscar-award-winning actress, Graciela Rivera, a singer with the Metropolitan Opera Company, and others have made clear the contributions of Puertorriqueñas to this nation.

There have been a great number of exemplary figures among Cubans. Women such as Alma Flor Ada have been prolific writers and speakers in the field of bilingual bicultural education. Yvonne Santa Maria, Miami's Affirmative Action Coordinator, and an active member of a specially created ad hoc committee to study rape, has provided leadership in the area of social justice.

With such a rich heritage of outstanding Hispanas, it is a point of continued concern to Hispanas that they are repeatedly excluded not only from majority male structures, but also from majority female and minority male structures. They are involved in a dual struggle with both racism and sexism, yet seem to have been rejected by both antiracist and antisexist movements. Each group seems to demand from them an exclusive allegiance. Many feminist organizations fail to recognize the importance of the ethnic group's struggle to move forward as a whole; they may demand the Hispana's loyalty to their cause and neglect her own. In addition, the Hispana often finds an extraordinary enthusiasm on the part of the Anglo woman to sympathize with the "plight" of the Hispana and to condemn the "machismo" of Hispano males. Within her own ethnic group, the Hispana may find feminist concerns attacked, based on such myths as "Women's Liberation is an Anglo Plot" or accusations that she has been acculturated or anglicized and is being disloyal to the traditional way of doing things.

Hispanas are acutely aware that for them, it is not only a struggle for racial equality but also one for cultural survival. Yet they are forced to remind their Hispano brothers that culture is an ongoing, dynamic, growing environment, moving toward human fulfillment, and that there have always been feminist concerns within our culture.

Hispanas are repeatedly asked to choose one struggle or the other. They have steadfastly demanded both. They see levels of racism within the feminist movement and levels of sexism within the Hispanic movement. They are intent on humanizing both.

Educators are in a unique position to be able to help Hispanas in their struggle to humanize our society and free it from racist, sexist, and ethnocentric restrictions on human potential. There are three immediate measures which classroom teachers can take. The first is to review existing curricula for stereotypic representations. Curricula should be analyzed for recurrent images of "sleepy"

Mexican villages, "flashing-eyed" señoritas, dancing tropical fruit carriers, and humble Mexican peasants. Teachers should examine linguistic and visual portrayals, as well as the underlying messages. Did the little Hispanic child go running ecstatically across an open field to meet the tall, exciting American stranger? Did Paco learn that the way to succeed is to learn English and act just like everybody else in his new school? Did little "bright-eyed" Maria learn that Jason would let her ride his tall, beautiful white horse (instead of those dumb, brown, old burros) in exchange for her bringing him hot, delicious tortillas? Stereotypic material should be eliminated or, if its use is mandatory, explained and counterbalanced by other materials with radically different portrayals.

The second measure is the analysis of classroom policies, procedures, and attitudes for ethnocentrism. Hispanas have often found their home values rejected by institutions which are unaware of the existence of any values other than those of the dominant culture. One value in Hispanic culture which has been widely ignored in the setting of school policy has been the great importance placed on familia. The family has served as the central supportive unit of Hispanic culture; it is the center not only of warmth, but of importance. In times of illness, birth, or death, family members often gather to lend emotional support and share the joys or sorrows. "Immediate family" in the Hispanic context is not confined to the nuclear family of mother, father, Dick, Jane, and Sally, but includes the comadres and compadres (godparents), uncles, aunts, cousins, grandparents, and others with whom one has established a lifelong relationship of commitment and caring. An important battle against sexism and monoculturalism was won in Crystal City, Texas when the newly elected Chicano political party demanded that the nearby factory grant "paternity leave" to its male workers, so that fathers could help and be with their families for an adequate time after the birth of their child. An insensitive institution might question a Hispana's absence for a grandmother's operation, a cousin's funeral, a mother's illness, or a brother's recent return from overseas. The emphasis placed on family ties, el respeto, harmony with the environment, and sense of community may also be ignored or misinterpreted in a different value system by the school or office staff, or even the well-meaning teacher. The student's performance and ease at school will suffer.

The third measure is perhaps the most rewarding, and that is the development of supplementary curricula and activities to emphasize the role of the Hispanic woman in the growth of this nation. Biographical packets on outstanding Hispanas may be developed and used during historical studies of the United States. A unit on the fronteriza in the Southwest will help to break both sexist and racist stereotypes; vaquero (cowboy) culture as the ancestor of the cowboy lifestyle, including the many contributions of the vaquero to music and language (rodeo, patio, mustang, ranch, buckaroo, lasso, corral, and many others are all mispronounced Spanish "loan words" to English, learned from the Mexican vaquero), is an easy tie-in. To help younger children (even teachers) understand the situation of non-English speakers, an experiment might be set up, in which upon entering a room, one is spoken to only in a foreign language, and penalized for any questions or responses in English.

There are many methods for developing a sensitivity in students as well as in institutions to the falsity of the stereotypes which the Hispana must confront daily. The best is an analysis of the historical and contemporary world of the Hispana.

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NAMES: Lois Mohebar and Linda Fretheim, St. Paul Public Schools

SUBJECT: Career Education GRADE LEVEL: Kindergarten

Title of Lesson: Nonstereotypic Occupations

Group(s): Hispanic

Key Concept(s): Stereotyping

Generalization(s): All Hispanic women do not have the same occupation. Hispanic women have different areas of interest and are found in a variety of careers.

Behavioral Objective(s): Each student will be able to name two nonstereotypic occupations held by Hispanic women.

Teaching Procedures and Activities:

1. Teacher will elicit verbal responses from students, asking them to discuss their mothers' occupations.

   Note: If students state mother does not work, but stays home, teacher should encourage students to think about responsibilities mothers have.

   Sample questions.

   a. Do you think cooking and making your lunch is work?

   b. Do you think washing clothes is work?

   Emphasize that women should be able to make their own decisions about their job situations.

2. Teacher will ask students to think about careers of other women they know.

   For example:

   a. Relatives
   b. Friends of their mothers
   c. People they know who work with them every day

3. Teacher will read A Woman Is . . . .

4. Ask students to name one person they know who has one of the occupations in the book.

5. Teacher will ask students if they know any Hispanic women. Teacher will encourage the class to discuss the types of occupations of Hispanic women whom they know.

6. Using Women at Work, pages 142, 173, 202, and 262, teacher will show students pictures of Hispanic women in four occupations.

7. Teacher will elicit responses from students about their mail carriers.

   Note: Teacher will have to use discretion based on type of answers students give.

   Key discussion questions:

   a. Do you have a woman mail carrier? If not, why do you think this is so?

   b. Do you have a minority woman mail carrier? If not, why do you think this is so?

   c. Do you think it is possible for a Hispanic woman to be a mail carrier?

8. Teacher will tell students that she will read a story to them about a mail carrier who is a Hispanic woman.

9. Teacher will read the story, My Mother the Mail Carrier.

   After reading the story, teacher will elicit responses to questions.

   Key discussion questions:

   a. Does Lupita's mother like her work? (Yes.)

   b. Does she do a good job? (Yes.)

   c. How do we know? (Answers will vary.)

   d. Is her mother strong enough for her job? (Yes, she carries different amounts at different times. Sometimes, the mail bag is very heavy with books and magazines.)

e. How do we know she is brave? (She doesn't run from dogs, but calms them down when they try to bite her.)

f. Is it strange to have a woman mail carrier? (Some people thought so in the story, but it isn't strange to have a woman mail carrier.)

Evaluation Procedure:

Each student will draw a picture of two Hispanic women in nonstereotypic occupations and verbally name the occupations they have drawn. Nonstereotypic occupations include mail carriers, truck drivers, doctors, construction workers, and businesspersons.

Resources and Materials:

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NAME: Phyllis Dixon, St. Paul Public Schools

SUBJECT: Reading GRADE LEVEL: 10-12

Title of Lesson: Chicanas in the Labor Movement

Group(s): Hispanic

Key Concept(s): Discrimination

Generalization(s): Some Hispanic women have played important leadership roles in fighting discrimination experienced by Hispanic farm workers.

Behavioral Objective(s):

Students will be able to describe how discrimination has affected Hispanic workers.

Students will be able to name two Hispanic women who are labor leaders and describe their activities.

Teaching Procedures and Activities:

Day I

1. Students will read "Dolores Huerta" from New Women in Politics, pages 14-17.

2. Teacher will pass out the Dolores Huerta worksheet and review the vocabulary words.

3. After the students have completed the worksheet, they should discuss the goals and grievances of the United Farm Workers (UFW) organization.

   Key discussion questions:

   a. Why was the United Farm Workers organization formed?

   b. What are child labor regulations? Minimum wages? Unemployment benefits?

   c. What are some of the things Ms. Huerta does as vice-president of the UFW?

Day II

1. Students will read "Emma Tenayucca: Chicana Labor Leader" from La Chicana, Pages 24-26. (This article is reprinted on pages 102-104 in the Secondary Curriculum Guide.)

2. The teacher will review vocabulary words found on page 27 in La Chicana.

3. The questions listed on page 27 can be used for a discussion of the reading.

Key discussion question:

a. How are the background, roles, and responsibilities of Emma Tenayucca similar to those of Dolores Huerta? (Both experienced racial discrimination as Chicanas; both are active in promoting equality for the Chicana and Chicano.)

4. Supplementary Activities:

Students can complete the activities listed on pages 27-31 in La Chicana.

Day III

1. Students will read "Chicanos Strike at Farah" from La Chicana, pages 32-34.

2. The teacher will review the vocabulary words found on page 35.

3. The questions listed on page 35 can be used for a discussion of the reading.

Evaluation Procedure:

Each student will write an essay describing the following:

1. How discrimination has affected labor conditions for Hispanics.

2. Two Hispanic women who are labor leaders, and their activities.

Resources and Materials:

Bowman, Kathleen. "Dolores Huerta," in New Women in Politics. Mankato, Minn.: Creative Education/Children's Press, 1976, pp. 14-17.

La Chicana. Berkeley, Calif.: Berkeley Unified School District, Chicano Studies and Women's Studies Programs, 1977.

Worksheet for Dolores Huerta

WORKSHEET

DOLORES HUERTA

Vocabulary

vehicles	injustice	ramshackle	aspirations
gnarled	conferring	nutrition	vital
bullhorns	strategy	negotiate	dedicated
emerged	wavered	unintimidated	discrimination
positioned	solidarity	status	similarities
symbol	migrant	logic	differences
chiseled	plight	illiterate	stereotyping
sculpture	insecticides	unified	

Comprehension

_____ _____ is a Mexican American _____ who is dedicated to _____ and organizing farm laborers. The workers are treated like animals. They sometimes die because _____ _____ are sprayed on them. They have very poor _____ and low _____ and poor _____. The people she is fighting for are called _____ _____. They are not covered by _____ _____. They do not have _____ _____ regulations, _____ wages, or _____ benefits. These are some of the reasons why the _____ _____ was formed. Dolores Huerta is the _____ of this organization.

Answers for Comprehension:

Dolores Huerta is a Mexican American woman who is dedicated to helping and organizing farm laborers. The workers are treated like animals. They sometimes die because chemical insecticides are sprayed on them. They have very poor housing and low wages and poor nutrition. The people she is fighting for are called migrant workers. They are not covered by labor laws. They do not have child labor regulations, minimum wages, or unemployment benefits. These are some of the reasons why the United Farm Workers was formed. Dolores Huerta is the vice-president of this organization.

III. BLACK WOMEN

A. Purposes of the activity:

- Each participant will be able to discuss the past and present status of Black women.
- Each participant will be able to suggest ideas for teaching about Black women.

B. Materials:

For workshop leader's use:

Article, "The Black Woman: A Fresh Perspective"
Two Lesson Plans:
"Discrimination and Black Women"
"Statistics in Mathematics"
User's Guide and Filmstrip, "Not about to be Ignored"

Note: If you choose to invite a resource person to speak, be sure to determine some criteria to ensure that your speaker is knowledgeable about issues and concerns of Black women. Some suggested criteria include:

1. Knowledge of Black women in history.
2. Knowledge of current issues and concerns of Black women.

For distribution to workshop participants:

Article, "The Black Woman: A Fresh Perspective"
Two Lesson Plans:
"Discrimination and Black Women"
"Statistics in Mathematics"

C. Procedures: Allow workshop participants ample time to read article, view and discuss filmstrip, and review and discuss lessons.

1. Distribute copies of the article, "The Black Woman: A Fresh Perspective," to participants and allow them to read it.

2. Introduce and show the filmstrip, "Not about to be Ignored." Discussion questions can be found in the user's guide that accompanies the filmstrip. In addition, participants may want to raise their own questions and share comments. If a resource person is present, she should be included in the group discussion.

3. Pass out copies of the two lesson plans on Black women. Go through each lesson with participants. At this point, the materials and resources for each lesson should be presented to them.

4. Discuss the effectiveness of the two lessons and ways in which they might be modified by participants for use in their own classrooms/subject areas. If time allows, participants can brainstorm other ideas for teaching about Black women. The workshop leader can record ideas on newsprint/chalkboard.

D. Time required: 60 minutes.

THE BLACK WOMAN: A FRESH PERSPECTIVE*

Contemporary Black women are seeking new meanings and behaviors for the word "womanhood." Black women are also seeking solutions to the triple whammy of racism, sexism, and poverty. The women's liberation movement, which has responded most often to the needs of white, middle-class women, does not provide the Black woman with the appropriate definitions of liberation or freedom. White notions of freedom, like someone else's shoes, do not fit the Black woman. The issues of male domination, the family, and liberation from home management have different meanings for Black women than for white women because of their different experiences. The history of Black women is largely unknown and short shrift is given to their experience in women's studies curricula.

It is imperative for the Black woman to recover her historical roots in order to discover strengths for the present and models for the future. The historical recovery method shakes the foundations of cherished myths and common wisdom about the identity, values, and aspirations of the Black woman. The lack woman's identity has been clouded by romanticization of the slave experience, white disinterest in the African past, and mounds of inaccurate academic material about her role in both Africa and America. The complex identity of the Black woman is shaped by the migration patterns of Blacks within the hemisphere and the nation. Slavery must be examined in order to understand the acculturation process which destroyed many African values and resulted in the creation of other values. The Black woman's prescriptions for change within the context of oppression by both the white world and from within the Black culture are discussed in the final section of the article.

The African Past

Africa is a continent with a myriad of religions, peoples, languages, and intellectual traditions. Contrary to popular mythology, ancient Africa provides Black women with models of beauty, wisdom, family order, many roles, and power. Media treatment of Black culture and Black women perpetuates the distortion of her past, her present, and her potential. For example, the Africa popularized by the Tarzan series is not only mythical and misleading when one attempts to understand contemporary Africa, but stands in the way of understanding ancient Africa. The films have an ageless quality about them, and the viewer is led to believe that the "dark continent" of Tarzan and Jane has remained unchanged from the morning of creation. Four decades of school children have seen African civilization portrayed as monolithic, barbaric, and frivolous. Black males appear slavishly obedient to whites, and childlike, or juvenile and cannibalistic. Black females are nonexistent or mere objects for bizarre sacrificial rites.

The real African past is a tapestry of diverse people, languages, religions, and geographies. And, like tapestry wool, Africa's people were many colors--brown, black, yellow--and its cultures range in texture from simple tribal life forms to complex city states. Black women appeared historically in Ethiopian, Egyptian, and Greek texts. For example, modern Ethiopia traces its lineage

*This article was written by Vivian Jenkins Nelsen for inclusion in this training manual.

back to Makeda of Axum, known to many as the Queen of Sheba, who visited Solomon 1,000 years before Christ. Other Ethiopian queens were called condaces; they ruled the southern capital of Meroe. Egypt was also ruled by a Black queen, Nefertari, wife of Aahmes I, who was cofounder of the Eighteenth Dynasty.

Women in medieval Africa were no less outstanding than their precursors, according to Arab chronicler Ibn Batuta. On his visit to Mali in the 14th century, Batuta reported that the Black women were beautiful--neither downtrodden nor meek and were respected more than the men.

Most American Blacks are descended from the people of West African societies. Therefore, in order to understand the role expectations and functions of Black women during and after slavery, it is essential to examine the organization and nature of those societies prior to colonization and slavery.

Social life was well-regulated and organized around family life. Although scholars disagree as to the number of matrilineal societies (i.e., societies where descent is traced through the mother), it is clearly the case that families were predominantly patriarchal and that the immediate family, consisting of a father, his wives and their children, was part of a larger unit called the extended family. This patriarch, sometimes considered a chief, was usually an elderly man. The extended family was an autonomous social system--it provided food, clothing, shelter, recreation, religious instruction, and education for its members.

What was the role of women in West African societies? It was very different from that of her European counterparts. Though African women's lives were characterized by hard work, prostitution was unknown, unmarried women were rare, and the sick, old, and infirm were cared for (Bennett, 1962, p. 24). African women wielded positions of economic and political power both within the family and in the administration of tribal affairs. "Queen Sisters" and "Queen Mothers" held prominent roles in tribal life as oral historians who transmitted much of the tradition of their nations and empires.

Many African legends and myths featured women as the founders or mothers of tribes. These women were aristocrats who were either queens or the daughters of kings. Such women appear in stories of the creation of Chad, Niger, and of the Hausa people of northern Nigeria. Women were placed high in the social order because of their procreative role, as well as because they were carriers of their ancestral heritage.

Although women who bore many children were revered in some societies, some tribes were familiar with the so-called modern practice of birth control. Bantu tribes believed that it was not good for a woman to give birth to more than one child in a three-year period.

The power that women wielded was both moral and economic. It was the women who ran the open-air markets in West Africa and were the key figures in the business and the retail distribution process. According to custom, they managed the family resources, and their economic independence as traders made them personally independent, giving them power within the family. This power

was denied to women who, in accordance with the prevalent European customs, were dependent upon their husbands for support. Some of these West African women became independently wealthy as a result of their business acumen.

The intellectual life of the period was concerned with the meaning of life, life after death, and other questions common to "advanced civilizations." Precolonial Africa had four written languages prior to the coming of whites and religious thought concerned itself with every life event. To reiterate, Blacks were the products of highly organized societies which esteemed the family--both living and dead. They were not prepared to face the barbaric conditions which were in store for them in the New World.

The myriad cultures from which the Blacks came operated under well-organized social systems, and, despite their differences, had a deep sense of group identity. The African woman was revered for her intellect and beauty, respected for her financial abilities, and cherished for her active role in creating and sustaining tribal order through the family. She arrived in America--in chains--only to find the women of the New World enslaved by sexism and herself the object of every sexual perfidy and outrage.

Slavery

Black slavery existed far beyond the Deep South, and despite the threat of severe physical punishment, enslaved Africans did not entirely lose their cultures and languages. In fact, assimilation was often effectively subverted by revolts, subterfuge, and intermarriage with indigenous Native Americans throughout the Americas. In order to compare the types of slavery Blacks experienced, it is necessary to look at American, Brazilian, and Caribbean slavery. The search for Black heritage frequently bypasses the Caribbean Islands, an important first stop, where families and tribal groups were separated into lots and sold. Often, slaves were broken and trained in Caribbean "seasoning" factories and forts for service in America. The implication for Black women searching for their roots is that the Caribbean is a critical link to Africa. This Caribbean connection links Black women directly to Hispanic women by blood, and has complicated the racial discussion in the Hispanic community by introducing the issue of color.

Where did they come from?

The slave traffic began in Guinea and the island of Sao Thome, spread in a short time to the Congo and Angola, and then, finally, to distant Mozambique. Hausas, Mandingos, Yorubas, Ibos, Efiks, Krus, Fantins, Ashintis, Dahomeans, Binis, and Senegalese were among the groups of people who were enslaved.

How bad were conditions for the slaves?

The "middle passage," as the sea lane between Africa and the New World was called, was traversed by ships so foul from the stench of human excrement that many harbors would not allow them to dock. Some writers claim that sharks followed many of these vessels, feeding on the dead tossed overboard. It is estimated that only half of the Africans made the voyage alive--they were packed, spoon-fashion, into the holds, which often were barely eighteen inches high. Epidemics of dysentery were common, and the dark, dank holds spread death to crew members and passengers alike. It was not uncommon to find dead

persons chained to living ones for several days before being unshackled and removed. The women who arrived in the Americas survived these unspeakable conditions, not to mention the deaths of their babies born aboard ship and sexual exploitation by the crews. Many women starved themselves to death or leaped over the sides of the ships.

Was slavery the same everywhere?

Scholars have long debated the relative severity of slavery in North and South America. This is a false debate. Although conditions varied in the different locales, slavery was an abomination wherever it existed.

Some writers claim that slavery in the Caribbean was different from North American slavery in that most of the slaveowners were absentee urban dwellers and, therefore, did not interact with, or have empathy for, their slaves. As a result, some scholars feel that the slavery in the Caribbean was especially cruel and businesslike, particularly in Cuba. Other Latin American scholars point to the legal codes which gave slaves in Catholic countries legal rights, such as the rights to marry, own property, change masters (if another master could be found to purchase the slave), testify in court against masters, buy freedom, and sue if subject to cruel and unusual punishment. In the Old South, slaves had no legal rights, such as testifying in court, and could be killed by their owners. On the other hand, Blacks in Cuba or Mexico had the right to have their own price declared and could, if so desired, purchase themselves in installments; the Brazilian slave who was the parent of ten children might demand his or her freedom (Foner and Genovese, 1969, p. 21). In Brazil, slaves who were owned by different masters could not be kept from marrying, nor be separated after marriage. So, if the estates were far apart, the wife's price would be set by impartial persons, and she would be sold to the husband's master, so that they could live together (Foner and Genovese, 1969, p. 22). A slave was able to marry a free person, and if the mother were free, children of such a union would also be free.

In the Spanish colonies and in Brazil, there were official protectors of slaves to whom priests were required to report slave treatment (Foner and Genovese, 1969, pp. 22-23). Investigations were conducted and remedial actions resulted when necessary.

Manumission, or the freeing of slaves, was a frequent practice in Latin American countries, as it had widespread social approval. The abolition of slavery in the Latin American countries (with the exception of Haiti and Cuba) was brought about without violence or civil war.

Did some slaves have it pretty good then?

Melvin Harris discounts the rosy picture of Latin American slavery by pointing to the fact that Brazil was second to none in the number of its fugitive slaves and its slave revolts. Brazilian slaves endured torture and risked their lives attempting to escape from their masters.

Did women slaves indeed have it easier than men?

In many instances, the life of women was more difficult and restricted than that of the men. They worked side by side with the men. Childbearing and raising were additional burdens. Women were punished regardless of pregnancy, mother-

hood, or physical infirmity. Their children were used as hostages if women attempted escape. Furthermore, white men routinely abused and sexually exploited them.

Some slave women must have beat the system . . .

Phillis Wheatley, the slave poet and second American woman to publish a book, almost escaped the horrors of slave life in her international travels--until the death of her owner. Many factors--the rigors of tuberculosis contracted on the "middle passage," the birth of a third child, poverty, and boardinghouse domestic service--accounted for her death in her early 30's.

Sojourner Truth, abolitionist, former slave, and ardent feminist, fought the system on the lecture circuit. Undaunted by the frequent hissing and booing of hostile crowds, she recounted her experience as a slave and stumped for universal suffrage. When the emancipation came, only male slaves were given the vote and Sojourner moved to the West to continue her fight for women's suffrage.

Slaveowners were fond of rationalizing the "peculiar institution" of slavery by saying that their slaves were happy and spent their evenings laughing, dancing, and singing quaint songs. The subject of one such song, "Moses" (Harriet Tubman), terrified slaveowners as she swooped down into the South over a dozen times to walk hundreds of dissatisfied slaves to freedom. A military woman, she commanded troops during the Civil War and was a coconspirator in the ill-fated raid on Harper's Ferry led by John Brown.

Caught while escaping with her husband and four children, Margaret Garner slashed the throat of her infant daughter in order to save her from slavery. She said that slavery was hell for a Negro woman and that she would go singing to the gallows rather than return to bondage. Following her trial, she was shipped south aboard the Lewis. The boat had an accident and another of her children perished, but Margaret was rescued by the crew aboard the Hungarian. She was sold and her husband, upon learning of her death, wrote that she "had escaped at last."

Didn't some slaves have it better than others?

It is commonly assumed that lighter-skinned slaves who worked in the homes of their owners were spared the lash, unlike their darker comrades, the field-workers. The resulting dichotomy in social standing and ill will between the two groups has long been a major theme of slave literature. Little, however, has been said about sexual exploitation of "house niggers" on a daily basis by white southern planters who enslaved their very own mulatto children. Besides facing the trauma of being enslaved by a parent, these "house niggers" were often the victims of incestuous relationships. It is not difficult to understand the motives, then, of slave women who, on the one hand, killed their masters by putting ground glass in food and, on the other hand, physically crippled their own children at birth to render them unattractive or useless for the slave trade.

Although many arriving slaves could read and write in their own tongues, it was illegal for them to be literate in any language in most slaveholding states. Blacks defied such restraints, and secret schools dotted the South.

The most pernicious myths about the acculturation of Blacks revolve around the role of the Black woman. Her African roles of oral historian, religious leader, businessperson, farmer, and mother were reduced to parodies of their former significance during slavery. Black women--because of their African characteristics of outspokenness, adaptability, and love of order--were mistakenly labeled by sexists as "matriarchs." Worse yet is what some assert is the complicity of these women in their own sexual degradation. As the transmitters of their culture, they submitted to sex with white slaveowners only to insure the continuation of the race (Cade, 1970, pp. 207-208). The alternatives given them--the deaths of their husbands or children, the ripping of unborn babies from pregnant women's bodies, or the disfigurement of innocent persons in the slave communities--were totally intolerable ones. The African woman was not afraid of death, but her sense of justice and religious interpretation of death would not easily allow her to cause the death of others.

The assumption that women were very prominent in Black families because Black women were not sold as slaves as often as Black men is untrue. Despite the fact that women might be pregnant or might have breastfeeding infants, they were as likely as any other slaves to be sold or punished.

Rural/Urban Patterns

Blacks have been present in the urban and rural communities of both the North and South. It is interesting to note that the first Blacks arrived in the North in 1619 as indentured servants, but that slavery did not begin until several decades later. Hence, some Blacks in the United States never became slaves and were typically employed as artisans and craftsmen.

Until slavery was outlawed in the North, slaves were present both in cities and on farms. The majority of Blacks (90 percent) lived in the rural South prior to the Civil War.

Following the Civil War came the era of Reconstruction and the advent of the Jim Crow laws. The 1890's witnessed a national urban migration by both whites and Blacks. Many Blacks sought relatives and loved ones who had been sold during slavery or displaced during the war. Still others sought their fortunes in the North. Crop failures, natural disasters (including a boll weevil invasion), and the First World War accelerated the Black migration northward. Blacks were encouraged by the lack of European migrants in the work force and began to fill their places in the factories and homes of the North. They were so actively recruited by labor agents that many Southern cities tried to stem the Black tide by establishing restrictive migration laws which called for jailing of agents and their clients and required licensing fees and other cumbersome measures. Northern industrialists sent trains into the South to pick up laborers, and the Black newspaper, the Chicago Defender, organized a "Great Northern Drive," aimed at enticing Blacks to come North.

Black women, who have the longest work history of any group of women in America, were listed in the 1890 census as having an employment rate twice that of white women. Further, almost all of the 100,000 married women in domestic service in 1890 were Black.

Many women sought work as domestics in the North and found instead a new form of slavery. The new bondage was called "the slave market," and there were corner auction blocks around which groups of women--some old and some

young--huddled, awaiting prospective employers. These women averaged 20 to 30 cents an hour for backbreaking labor and were frequently victimized by having to work longer hours than arranged, accept less pay than promised, and often accept clothing in lieu of cash.

Blacks have been in transit since the turn of the century, attempting to escape both poverty and racial persecution. Blacks are clearly established throughout the Americas in cities and rural areas due to slavery. The painful process of acculturation of Blacks has resulted in the white culture's being enriched by the Africanization of its music, social ethics, religious traditions, language, and dance, to name only a few areas. Africans were to lose many of their values but were to retain the core or central values in spite of everything. The rediscovery of an accurate picture of the slavery period's Black woman has resulted in her exoneration as a cultural saboteur and has elevated her as coliberator of her people.

This historical piece serves as a context in which modern Black women speak of their experience as Blacks and females. The sense in which they point to cultural values, such as the family, emphasizes the preservation of the African heritage in spite of the social scientists' claims about the broken or dysfunctional Black family. The survival of the people, a long-time value throughout the slave experience, is clearly still a part of Black women's value systems. Black women are committed to change and to the commonweal.

Coping with racism and sexism . . . Who or what is the problem?

Black female respondents, in a recent study conducted by the author, pointed to racism and white male power systems as the primary sources of oppression. Not one woman cited Black males as the major obstacles to her personal success. An executive secretary put it simply, "The problem is that first, you're Black, and second, you're a woman." Four of the ten women interviewed mentioned the attitudes of men, in general, and sexism, in particular, as problematic. White racism as practiced by white males seemed to differ in quality from that practiced by white women, according to several persons. The role of white males is to construct and direct racial oppression and white females support and benefit (unwillingly or willingly) from this state of affairs. A school district official interviewed commented, "White women don't realize the active role they play in maintaining the status quo." The control of the nation's resources, institutions, power, and culture is in the hands of the white male elite.

Black energies are largely spent wresting the basic resources for life--food, education, clothing, housing, and employment--from the system's institutions. Institutionalized racism has meant that adequate housing has been withheld from Blacks because of color bias. This increasingly scarce resource has become even more inaccessible due to urban decay and spiraling energy costs. Even the Federal Government, the nation's largest landlord, has been cited by the courts for creating urban racial and economic ghettos. In the private sector, realtors continue to act as agents of white America's racism in the ongoing development of single-race ghettos. These patterns of urban residency have, in turn, affected the building and servicing of public schools. Unwillingness by government officials to integrate housing "projects" has resulted in many segregated, separate, and unequal schools, a situation that busing has not reversed. Recalcitrant school boards around the nation continue to resist school desegregation orders by the Supreme Court and the Justice Department, encouraged by the very office of the President.

Racial discrimination in employment means that Blacks are twice as likely as whites to be unemployed, and, if they are employed, they make less than whites in comparable jobs. In fact, many white high school graduates will make more in a lifetime than Black college graduates. White males continue to dominate Federal offices, school boards, realty boards, and personnel offices. They stand indicted as the chief architects of institutionalized racism..

Black women suffer all the problems that racism visits on the Black community. The combination of racism and sexism means that they are doubly discriminated against in employment. Their high rate of unemployment and low pay scales hold up the bottoms of labor statistic tables.

Black women must determine their own needs in the areas of research, employment, and education, and initiate legislation and litigation if they are to enter the 21st century as coequals and not as an endangered species.

Some Possible Solutions

Black women must become familiar with their history and more active in the development of the Black community. Educational institutions must tell their story so that adolescent Black girls may be provided with role models which are assertive, yet nurturing--a successful blend of ambition and altruism. Full employment and affirmative action goals and guidelines must become priorities for our society. Black and white women must negotiate clearly defined coalitions around issues of mutual concern, one of them being re-education of career counselors.

Career counselors have traditionally pushed Black youngsters into nonacademic fields. This trend needs to change. Black women who have received college degrees are clustered in teaching and social work; these indeed are worthy occupations, but they are limited when one considers the Black community's need for scientists, technicians, businesspeople, lawyers, and doctors. The "hard" sciences are dominated by foreign-born Blacks, a fact which lends credence to the claim that Blacks are capable of mastering these disciplines. The role of women and minorities has been thought to be that of "nurturer," and it is logical that if counselors continue their negative influence, the role is not apt to change; women and minorities will remain in their traditional professions.

Conflict management is another area where changes must be sought. White teachers are often threatened when they encounter Black students who display strong verbal skills and energy. They need to learn from Blacks how to handle conflict; they also need to acquire a positive regard for assertive behavior and should not be so quick to equate such behavior with violence. Teachers should also not expect violence from Black students. They need to learn the nuances of language and nonverbal behavior inherent in crosscultural communication. This learning can take place without violence and, one hopes, will occur before conflict arises. Social psychologist D. W. Johnson offers an excellent exercise for this kind of learning in his book, Reaching Out (Prentice-Hall, 1972). In short, white teachers must examine socialization materials to see that they are not promoting the concepts of individual competition or passivity--both white norms, the former norm for males and the latter for females.

The school as extended family

A teacher should approach the Black child as part of what Thomasyne Lightfoote Wilson calls the "community-family" (Wilson, 1972, pp. 374-389). This "community" is conceived of as that total group of persons--diverse in their aspirations, motivations, and skills--who identify with and care for each other and function as an extended family in order to encourage the overall development of the community's children and parents. This concept of community entails guiding educational experiences of a person from birth through adulthood. In addition, adults will be resocialized through continuing parent-child education. The aim of this process is to lead individuals toward self-direction, creativity, and individual responsibility. The process involves a re-creation of the African oral tradition. Teaching staffs should be engaged interpersonally in identity activities that examine what it means to be white or Black. Staffs should also actively pass along the social, cultural, and linguistic, as well as the recreational, traditions of Black folk. Educational committees should reflect the makeup of the entire community, so that the educational agenda corresponds to the needs of the children, and Blacks need to clarify the valid historical-cultural bases for Afro-American education which are found in America. Blacks need to help learners seek relevant content and dynamic new values.

In arriving at new values, Blacks should work toward increased interdependent sharing and caring (the extended family concept) and toward becoming partners with nature (the nonharmful vs. exploitive use of land and theory). They must learn to use time and space for the enhancement of intragroup relations. They must become conscious of the unity of all things and avoid using others to satisfy their own egotistical needs. White educators must expect to assist in this process too.

The educational agenda must include an emphasis on the basic skills (i.e., reading, writing, and mathematics), the community's agenda, socialization skills which allow students to transcend their isolation and move transculturally with ease, and politicization, so that students can feel equipped to make changes in society.

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Wilson, Thomasyne Lightfoote. "Notes Toward A Process of Afro-American Education." Harvard Educational Review, Vol. 42, No. 3, 1972, pp. 374-389.

NAMES: Armanda Jackson Barner and Lora Allen, St. Paul Public Schools

Joyce Bell, Roseville Area Schools

SUBJECT: Social Studies GRADE LEVEL: 2

Title of Lesson: Discrimination and Black Women

Group(s): Black

Key Concept(s): Discrimination

Generalization(s): Black women are often discriminated against because of their race and sex. Some Black women have devoted their lives to fighting such discrimination. They deserve recognition and respect for their contributions, which have helped to promote America's welfare.

Behavioral Objective(s):

Each student will be able to discuss verbally and state the meaning of the term "discrimination."

Each student will be able to identify and comment on one area of discrimination concerning one Black woman who has made a contribution to history.

Teaching Procedures and Activities:

Day I

1. Teacher will write on the board the word "discrimination." Teacher should elicit responses from students concerning its definition in the students' own words. Teacher will then write the following words on the board to help clarify the meaning of the word "discrimination."

   a. to make a distinction: to make a difference because of being unlike others.

   b. to favor: to regard with approval.

   c. race: a group of persons with the same origin.

   d. sex: refers to one's gender, either female or male.

   e. individual: one person.

f. against: not for.

g. merit: worth.

2. Supplementary Activity:

Teacher will allow a group of students to role play the definition. Six students would come to the front of the class. Four students would stand on one side of the room and two students on the opposite. The two students standing alone will be the decision-makers, the ones who hold the power to discriminate. The two power holders are told to choose persons who resemble them the most. They are to be very friendly with the two people like themselves and ignore the other two people. The four students should move away from the two being discriminated against. The four will discuss how they are discriminating. Their conversation is to be centered around the definitions and words which teacher previously put on the board. Teacher should allow students to continue to create their own roles. After role playing is completed, teacher will ask students the following questions:

a. How did you feel as the person who was left alone?

b. What word can you use to describe what was being done to you?

c. Do you feel a distinction should be made between people because of their race and/or sex?

3. Teacher will write definition of discrimination on board. Teacher will have students make a booklet using construction paper for covers and four lined sheets on the inside. They will staple their booklet together. They should write the word "discrimination" on the outside of the cover and express their feelings about the word in design. On the first page of the booklet, they should write the definition of the word from the board. Teacher should ask each student to explain the term using her/his own words.

Definition of discrimination: Making a distinction in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit.

Day II

1. Teacher will write on chalkboard the following word list:

politician	carpenter
executive	artist
scientist	lawyer

Teacher will pronounce words for students, then with students. Teacher will ask the following questions:

a. Do any of you know Black women in these positions?

b. Does anyone know the type of work these positions involve?

c. Is there any job in this list that you feel Black women cannot do? If yes, why?

Teacher will ask students to explain how they feel about this statement:

> Sometimes people think that because a person is Black and a woman, there are certain things she can or cannot do. Should people decide that because a person looks a certain way, she is unable to do a job, or should a person be given the opportunity to prove her abilities?

2. Teacher will ask students the following question:

If a teacher decides to dislike a Black woman because she is different, and not teach her, is there a word that describes this action? (Yes, discrimination.)

3. Teacher should read to class selected stories from Black Women of Valor. At the completion of the story, the students should be asked to answer the following questions:

a. Who was the woman of valor in the story?

b. What contribution did she make to history?

c. How was she discriminated against?

d. Was she discriminated against because of her race, sex, or both?

Day III

1. Teacher should read to class the book, Black is Beautiful.

Key discussion questions:

a. Name five phrases that illustrate Black is Beautiful. (Answers will vary.)

b. Ask students to complete the open-ended sentence:

"If I were a Black woman, I would . . ."

feel happy	be proud
feel sad	look good
be as beautiful as love	

2. Teacher will read to class the story of Yvonne Burke from New Women in Politics.

Key discussion questions:

a. With what issue did Yvonne Burke surprise her friends and settle quietly? (Getting her apartment.)

b. Why was this an issue? (Because the landlady refused to give her housing.)

c. What did she do? (Filed a complaint with the Fair Employment Practices Commission.)

d. What happened to Yvonne when she started school? (She was transferred to an all-white school; the students mistreated her because she was different; she was Black.)

e. Did she get upset and angry? (No.)

f. How did she respond to the situation? (She stayed calm and studied harder.)

g. Did her good attitude and hard work help? How? (Yes. In high school, she was elected vice-president of her school by the student body.)

h. What happened to her in college? (She was not allowed to join a women's social group because she was Black.)

i. What did she do? (She started her own chapter.)

j. In what areas did she work hard in Congress to stop discrimination? (Housing, child care, and education.)

Evaluation Procedures:

Each student will list and explain four words which make up the definition of "discrimination."

Each student will name one Black woman, explain the area of discrimination that she was confronted with, and her contribution to society.

Resources and Materials:

Bowman, Kathleen. New Women in Politics. Mankato, Minn.: Creative Education/Children's Press, 1976.

Burt, Olive. Black Women of Valor. New York: Julian Messner, 1974.

McGovern, Ann. Black is Beautiful. New York: Scholastic Book Services, 1969.

Construction paper

Pencils

Crayons

NAMES: Sharon McIntyre, Jan Karjalahti, Adele Whitehill, and Nancy Schultz

Roseville Area Schools

SUBJECT: Mathematics GRADE LEVEL: 7-9

Title of Lesson: Statistics in Mathematics

Group(s): Black

Key Concept(s): Discrimination

Generalization(s): Discrimination has prevented Black women from earning salaries which are equal to those of whites and Black men.

Behavioral Objective(s):

Each student will be able to analyze the impact of race and sex discrimination on income levels of Black women, Black men, white women, and white men.

Teaching Procedures and Activities:

1. Students will make a bar graph on Math Sheet #1, showing the different income levels for each of these groups.

   Median Income, 1977:

White Women	$ 8,870.00
Black Women	8,290.00
White Men	15,378.00
Black Men	10,602.00

2. Students will complete Math Sheets #2 through #5. The teacher may wish to hand out all of these sheets together and allow each student to fill them out in the order she/he wishes.

3. Students will complete Math Sheet #6 entitled "Summary: Income Differences."

   Note to teacher: Be sure to go over each of these sheets with the class so that students will understand the directions and the terms used.

4. Teacher will conduct a class discussion using questions #1-10 in "Summary: Income Differences." Emphasis should be placed on questions 9 and 10. The teacher should help students realize that both sex and race discrimination affect the incomes of minority women, whereas the other groups mentioned are affected by either their race or sex alone.

   Key discussion questions:

   a. What is discrimination? (Making a distinction in favor of, or against, a person or group of persons on the basis of sex and/or race without regard to individual merit.)

   b. What kind of discrimination would a Black man face? (Race discrimination.)

   c. What kind of discrimination would a white woman face? (Sex discrimination.)

   d. What kind of discrimination would a Black woman face? (Both sex and race discrimination.)

   e. Would a minority woman have a more difficult time earning a decent income? (Yes; see math lesson.)

Evaluation Procedure:

Each student will write an essay analyzing the impact of race and sex discrimination on the income levels of Black women, Black men, white women, and white men. Information and examples from Math Sheets #1-6 should be included in each student's analysis.

Resources and Materials:

Math Sheets #1-6

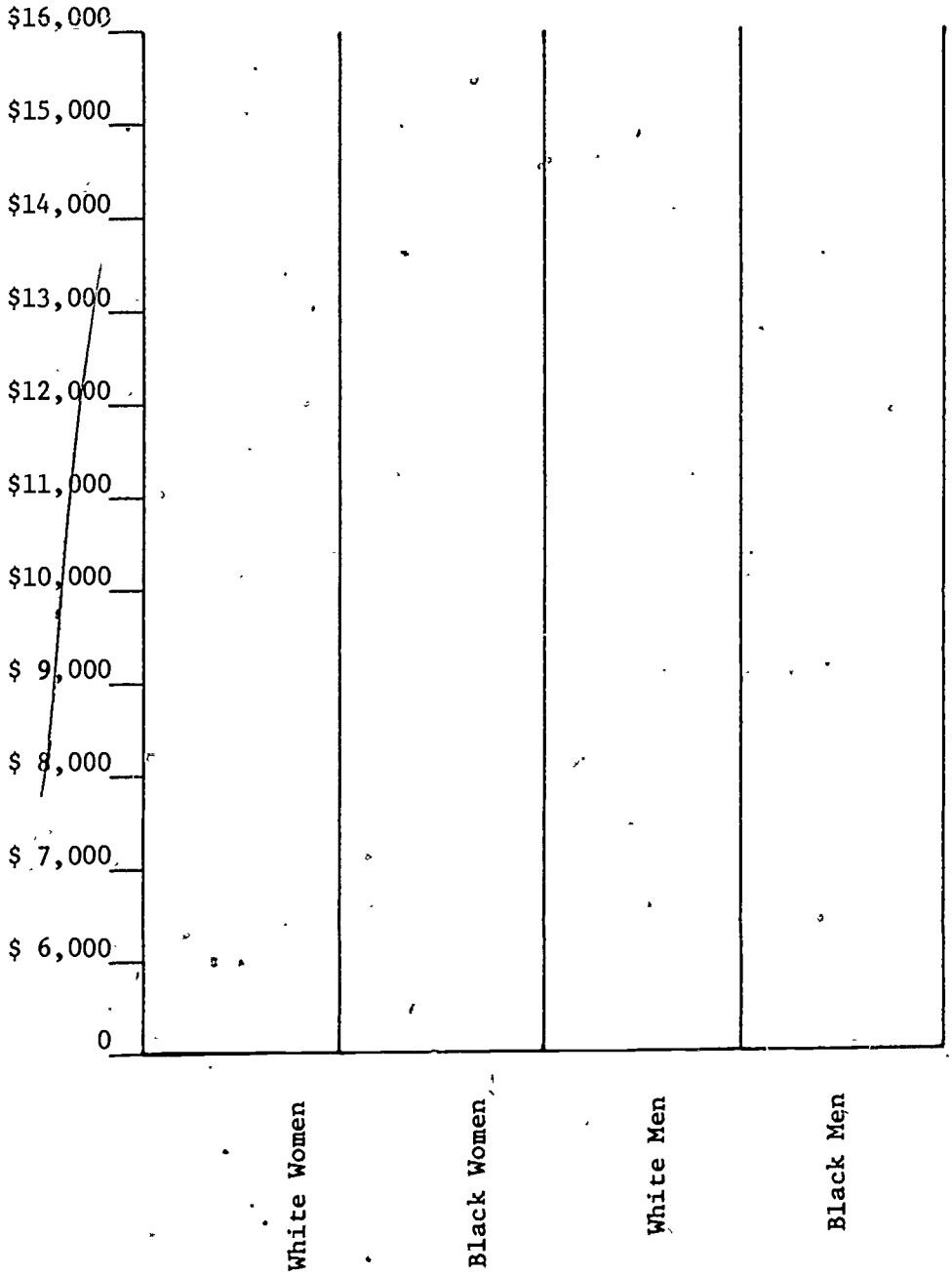
National Commission on Working Women. "An Overview of Women in the Workforce." Center for Women and Work, 1211 Connecticut Avenue, NW, Suite 400, Washington, D.C. 20036.

MATH SHEET #1

BAR GRAPH: INCOME DIFFERENCES

Make a bar graph showing the median income in 1977 for the following groups:

White Women	$ 8,870.00
Black Women	8,290.00
White Men	15,378.00
Black Men	10,602.00



MATH SHEET #2

MONTHLY BUDGET, BLACK FAMILY

In 1977, the median income for Black women was $8,290.00, and for Black men, it was $10,602.00. Make out a monthly budget based on these figures.

Budget

Family Members

One adult man, working full-time
One adult woman, working full-time
One child in grade school
One child in nursery school

Income per year _____

Income per month _____

Food _____

Child care _____

Rent/house payment _____

Telephone _____

Clothing _____

Medical bills _____

Insurance

health _____

life _____

car _____

Transportation

gas _____

maintenance _____

Savings _____

Utilities (gas and electric) _____

Entertainment _____

Vacation _____

Total _____

MATH SHEET #3

MONTHLY BUDGET, WHITE FAMILY

In 1977, the median income for white women was $8,870.00, and for white men, it was $15,378.00. Make out a monthly budget based on these figures.

Budget

Family Members

One adult man, working full-time
One adult woman, working full-time
One child in grade school
One child in nursery school

Income per year	_____
Income per month	_____
Food	_____
Child care	_____
Rent/house payment	_____
Telephone	_____
Clothing	_____
Medical bills	_____
Insurance	
health	_____
life	_____
car	_____
Transportation	
gas	_____
maintenance	_____
Savings	_____
Utilities (gas and electric)	_____
Entertainment	_____
Vacation	_____
Total	_____

MATH SHEET #4

MONTHLY BUDGET, BLACK WOMAN

In 1977, the median income for Black women was $8,290.00. Make a monthly budget based on this figure.

Budget

Family Members

One adult woman, working full-time
One child in grade school
One child in nursery school

Income per year _____

Income per month _____

Food _____

Child care _____

Rent/house payment _____

Telephone _____

Clothing _____

Medical bills _____

Insurance

health _____

life _____

car _____

Transportation

gas _____

maintenance _____

Savings _____

Utilities (gas and electric) _____

Entertainment _____

Vacation _____

Total _____

MATH SHEET #5

MONTHLY BUDGET, WHITE WOMAN

In 1977, the median income for white women was $8,870.00. Make a monthly budget based on this figure.

Budget

Family Members

One adult woman, working full-time
One child in grade school
One child in nursery school

Income per year _____

Income per month _____

Food _____

Child care _____

Rent/house payment _____

Telephone _____

Clothing _____

Medical bills _____

Insurance

- health _____
- life _____
- car _____

Transportation

- gas _____
- maintenance _____

Savings _____

Utilities (gas and electric) _____

Entertainment _____

Vacation _____

Total _____

MATH SHEET #6

UNDERSTANDING INCOME DIFFERENCES

Median Annual Incomes, 1977:

White Men	$15,378.00
Black Men	10,602.00
White Women	8,870.00
Black Women	8,290.00

1. Which group makes the largest amount of money?

2. Which group makes the least amount of money?

3. How much more money does the group in question number one make than the group in question number two?

4. Circle the letter of the couple that makes the most combined income, if both persons are working. Write the combined incomes for these couples in the space provided.

   a. One white woman and one white man _____.

   b. One Black woman and one Black man _____.

5. Which of these persons makes the most income?

   a. White women
   b. Black women

6. How much more money does a white man make than a white woman?

7. How much more money does a white man make than a Black woman?

8. How much more money does a white woman make than a Black woman?

9. Do you think sex and race discrimination have an effect on income?

   Explain why in at least three sentences.

10. If sex and race discrimination are factors in determining income, write a paragraph explaining why a minority woman would have a more difficult time earning a decent income than a member of any other group.

ANSWERS

MATH SHEETS #2-#6

MATH SHEET #2

Income per year: $18,892.00

Income per month: $ 1,574.33

MATH SHEET #3

Income per year: $24,248.00

Income per month: $ 2,020.66

MATH SHEET #4

Income per year: $ 8,290.00

Income per month: $ 690.83

MATH SHEET #5

Income per year: $ 8,870.00

Income per month: $ 739.17

There are no "correct" or "right" answers for each monthly budget. The purpose of the exercise is to point out the disparity in income among the groups shown. From this exercise, the students should become aware that these income differences keep certain groups, particularly Black women, from enjoying the same quality of life as others.

MATH SHEET #6

1. White men

2. Black women

3. $7,088.00

4. a. Makes the most combined income

   a. Combined income is $24,248.00
   b. Combined income is $18,892.00

5. a. White women

6. $6,508.00

7. $7,088.00

8. $ 580.00

9. Yes. Reasons should include the fact that sex and race discrimination in the job market prevent minority women from earning salaries which are comparable to those of other groups of people.

10. Students' answers should include references to the double bind which minority women are in, namely that they are often subjected to both sex and race discrimination. Consequently, they do not have equal access to opportunities in education, job training, and the job market. Evidence of this can be seen when we compare the incomes of white and Black women. Although both make substantially less than all men, Black women still earn less than white women.

IV. PINPOINTING RACISM AND SEXISM WITHIN BUILDINGS

A. Purposes of the activity:

- Each participant will be able to identify racist and sexist practices perpetuated within their own school buildings.
- Each participant will be able to identify strategies for eliminating racist and sexist practices within their own school buildings.

B. Materials:

For workshop leader's use:

"Pinpointing Racism and Sexism within Buildings"

For distribution to participants:

"Pinpointing Racism and Sexism within Buildings"
Tape
Newsprint
Felt pens

C. Procedures: Divide participants into groups of three to five; groups choose a reporter and a recorder; groups brainstorm sexist and racist practices and make suggestions to correct them; total group discussion and summary.

1. Suggested introduction:

   In order to make constructive changes, we must begin to have an impact in our home schools. For years, schools have perpetuated race and sex biases.

   We are not saying all people have intentionally perpetuated racism and sexism. However, institutions and/or people within them unintentionally perpetuate race and sex biases.

   To promote change effectively, we must identify the problems which exist in our buildings.

2. Distribute "Pinpointing Racism and Sexism within Buildings." After 30 minutes of working in small groups, each reporter is to share her/his group's list of practices and suggested strategies for elimination of them.

3. The workshop leader should summarize discussion by noting how certain listed racist and sexist practices affect minority female students. Examples are:

a. Name calling.
b. Omission of valid information about minority women from curricula.
c. Criteria which deny minority girls the opportunity to participate in activities.
d. Negative attitudes of some counselors and teachers who do not encourage minority girls to pursue a variety of careers.
e. Few role models because of desegregation, or uninterested teachers who do not invite resource persons who are women of color into classes and school programs.

Suggested strategies for eliminating such practices should be emphasized by the leader.

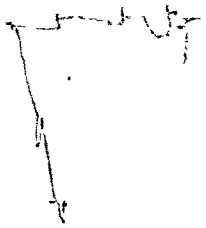
D. Time required: 45 minutes.

PINPOINTING RACISM AND SEXISM WITHIN BUILDINGS

Participants will divide up into groups according to their assigned A, B, C, etc. categories.

1. Select someone to record the major points of discussion. Brainstorm for 5 minutes ways in which racism is intentionally or unintentionally perpetuated within your school buildings and place the results in 2 columns:

Intentional	Unintentional



2. Now, take 5 minutes to brainstorm the ways in which sexism is perpetuated within your buildings:

Intentional	Unintentional

3. Take 10 minutes for group members to clarify their brainstormed ideas.

4. Take 10 minutes to list some ways of reducing race and sex biases within your buildings.

5. Each group will return to the large group after 30 minutes and share its findings.

V. DEVELOPING THE LESSON PLAN: SUBJECT AND TITLE IDEAS

A. Purpose of the activity:

- Each participant will be able to develop ideas for a subject area and title.

B. Materials:

For workshop leader's use:

Chart or transparency of "Subject and Title Ideas"

For distribution to workshop participants:

"Subject and Title Ideas"
Newsprint
Felt pens

C. Procedures: Introduce session; pairs brainstorm, record, and discuss with group.

1. Suggested introduction:

Now that you have increased your knowledge of sexism, racism, and the different groups of minority women, we are going to begin developing lesson plans for teaching about women of color. Before you begin to write a lesson plan, we will take some time to review the requirements of a lesson plan.

In considering subject areas and titles, topics for a lesson plan need not be limited to the areas of social studies. Since women of color have made contributions in all areas of American society, a variety of topics from many disciplines may be developed.

For example, let's take a look at literature. Although women of color have been in America for over 300 years, how many classics are written about women of color or how many nursery rhymes depict women of color in positive roles?

Here are some suggested subject and title ideas. (Workshop leader should refer to chart.)

2. Participants should pair off with partners for 10 minutes and develop possible subject and title ideas for lesson plan development.

3. After participants have brainstormed subject and title ideas, they should choose one of their ideas and share it with the group. The purpose of sharing will be to explain how they would develop their chosen subject areas to help students learn about women of color. The workshop leader should encourage participants to choose from all subject areas, not just social studies.

Example: Math--Statistical Facts Based on Minority Women and Jobs. This lesson will be developed to show and explain to students the inequality of income among minority women, white men, and white women.

At the end of this session, participants should have ideas about their subject areas and lesson titles. Remind participants to bring any of their own curriculum materials, i.e., textbooks, needed to develop lessons.

D. Time required: 25 minutes.

LESSON DEVELOPMENT: SUBJECT AND TITLE IDEAS

Subjects	Titles
Career Education	Minority Women in Nontraditional Occupations
Literature	Minority Women in Literature
Political Science	Minority Women as Decision-Makers in Politics
American History	Minority Women in the Building of America
Mathematics	Statistical Facts Based on Minority Women and Jobs
Media	A Minority Woman's Guide to the World of Media
Health Education	Health: Concerns and Issues for the Minority Woman
Career Education	Careers of Minority Women
Human Relations	The American Indian vs. Stereotyping
Mathematics	Story Problems
Art	Media Art
Reading	Accomplishments of Black Women, 1619-1700
Reading	Minority Women Biographies
Music	American Indian Women in Music
English	Iva Toguri: Victim of a Legend
Language Arts	Readings on Black and Hispanic Women
Physical Education	Minority Women in Tennis
Home Economics	Foods: A Historical Perspective by Minority Women
Home Economics	Minority Women: Traditional vs. Contemporary

VI. KEY CONCEPTS AND GENERALIZATIONS

A. Purposes of the activity:

- Each participant will be able to define these four key concepts: discrimination, stereotyping, differences, and similarities.
- Each participant will be able to write a generalization from the key concept selected for lesson plan development.

B. Materials:

For workshop leader's use and for distribution to workshop participants:

"Definition of Key Concepts"
"Generalization Examples"

C. Procedures: Lecturette and small group work.

1. Distribute handouts on key concepts and generalizations.
2. Lecturette on key concepts and generalizations.

Suggested lecturette:

Each lesson plan has a key concept and generalization. Curriculum developers, such as James Banks, have defined a concept as a term or phrase that classifies a large range of facts and generalizations. Concepts are basic to the creation of categories of knowledge and are found in all facts, generalizations, and theories. Four key concepts will be used to develop culturally diverse, non-sex-biased curricula. They are discrimination, stereotyping, differences, and similarities.

a. Discrimination: Minority women are consistently discriminated against because of their race and sex. Many times, minority women are treated differently because they are women and from a minority group rather than recognized for their own self-worth or individual merits.

b. Stereotyping: Minority women have been treated unfairly because of preconceived ideas some people may have about the way these women are. Stereotypes vary from group to group. Some examples include:

American Indian Women: Indian princess, squaw (sex and workhorse), domestic, welfare recipient.

Asian American Women: Suzi Wong, geisha with a fan, perfect wife, maid, medical worker.

Black Women: matriarch, Aunt Jemima, revolutionary, hot mama, maid.

Hispanic Women: fiery dancer, migrant, classic Spanish lady, Chiquita banana.

c. Differences: Each and every individual possesses a unique quality. It is important that minority women be accepted on an individual basis. Oftentimes, a minority woman finds that she has to exhibit superior ability in order to obtain or assume a different position or a leadership role. Minority women must be accepted for the differences they possess also.

d. Similarities: Minority women can be similar to one another as well as similar to nonminority people in areas such as physical needs. In addition, among minority women, there are common issues and concerns in health care, education, employment, and racial equality.

Each of these key concepts can be thought of as an organizing factor that states the theme or focus of your lesson. It assists in the selection of appropriate information/facts which you want to teach your students.

Generalizations follow key concepts. A generalization summarizes a relationship between two or more concepts. For example, the statement "stereotyping is used by people to categorize others" tells us that the general concept, stereotyping, is related to the concept of categorizing others. The claim being made is that the characteristic of categorizing others is applicable to all instances of the general concept of stereotyping.

Generalizations can be used to summarize facts as well as to show relationships between objects and events. Since they are more than factual statements, they represent a more efficient kind of knowledge. Students are able to develop insights which can be transferred from one situation to another.

A handout containing examples of key concepts and generalizations has been distributed to you. Generalizations do vary in their level of inclusiveness. In developing lesson plans, we will be concerned with developing lower-level generalizations which summarize information pertinent to minority women.

Please review the examples. Then choose a partner and spend the next 15 minutes assisting one another in developing a generalization for each key concept.

3. If time permits, participants may share their key concepts and generalizations with the total group.

D. Time required: 20 minutes.

E. References:

Banks, James A. Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon, 1975.

Wehlage, Gary, and Anderson, Eugene M. Social Studies Curriculum in Perspective. Englewood Cliffs, N.J.: Prentice-Hall, 1972.

DEFINITIONS OF KEY CONCEPTS

Key Concept:

Word or phrase that classifies a large range of facts and generalizations. It states the theme or focus of the lesson.

Discrimination:

The making of distinctions in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit.

Similarities:

Conditions, attitudes, and activities which are alike but not the same.

Differences:

Conditions, attitudes, and activities which are not the same.

Stereotype:

A set image; a standardized or typical image or conception applied to members of a certain group.

GENERALIZATION EXAMPLES

Generalization:

A sentence that summarizes the relationship between two or more concepts. It states a general rule or principle based on fact(s).

Key Concept: Discrimination
Generalizations: Asian American and Black women have a right to career choices in a variety of fields. Oftentimes, they are limited in their career choices because of their race and sex.

Due to the double bind of both race and sex discrimination, minority women have experienced poverty in American society.

Discrimination has prevented minority women from earning salaries which are equal to those of men and white women.

Key Concept: Stereotyping
Generalizations: Stereotyping of Asian American women prevents us from viewing them as individuals with needs, feelings, talents, and aspirations.

Stereotyping of minority women limits our perceptions of them in the world of work.

Key Concept: Similarities and Differences
Generalizations: Any two people show similarities and differences.

There are similarities and differences among minority women in regard to their roles within their cultural groups.

VII. COGNITIVE BEHAVIORAL OBJECTIVES

A. Purpose of the activity:

- Each participant will be able to develop at least one behavioral objective.

B. Materials:

For workshop leader's use and for distribution to participants:

"Cognitive Behavioral Skills"
"Developing and Writing Cognitive Behavioral Objectives"
"Check Yourself List"

C. Procedures: Lecturette, individual practice activity, partner sharing, large group sharing, and discussion.

1. Distribute handouts.

2. Suggested lecturette:

Lesson plans should have clearly stated objectives. Such objectives will assist you in evaluating instruction and student learning.

An objective is an intention communicated by a statement identifying a planned change in a student. It is an assertion of what the student is to be like when a learning experience is successfully completed, as well as a description of a pattern of behavior we want the student to be able to demonstrate.

There are three major types of objectives: cognitive, affective, and psychomotor. Cognitive objectives are concerned with the mastery of knowledge and skills. Affective objectives emphasize attitudes, values, interests, appreciation, and methods of adjustments. Psychomotor objectives are concerned with motor skills.

We will be concerned with developing cognitive behavioral objectives. That is not to say that you cannot develop affective and/or psychomotor objectives. However, due to the lack of information on minority women in curricula and the emphasis on basic skills, priority is being placed on cognitive behavioral objectives. The following are six levels of cognitive behavior which are applicable to our task:

Knowledge: recognition, retention, and recall of facts. At this level, students should be able to define terms, recall names, dates, and persons, and identify words.

Comprehension: interpreting, translating, summarizing, or paraphrasing given material. At this level, students should be able to read a book or musical score, grasp the thought of material studied, or describe something in their own words.

Application: the use of information in a situation which is different from that in which it was originally learned. Students should be able to use abstract ideas, principles, or theories in problem solving.

Analysis: separating a complex entity into its parts, drawing comparisons and seeing relationships between the elements. Students should be able to recognize assumptions, distinguish cause-and-effect relationships, and reorganize biases or points of view.

Synthesis: combining various elements to form a new original entity. Students should be able to produce a play, music, or other art forms, design products, or formulate solutions.

Evaluation: acts of decision-making, judging, or selecting based on a given set of criteria. Students should be able to indicate fallacies, compare work or ideas with known standards, etc.

By using the skills chart, one is able to see how the expected behaviors can be described by using various verbs. (Workshop leaders should put list on transparency or board and, under the different categories, show verbs that can be used to help develop objectives.)

In your handout, "Developing and Writing Behavioral Objectives," the four concept areas and their relationships to the development of objectives are explained. You also have examples of goals for each concept area.

With the assistance of the three sheets, use the practice boxes provided and write one objective for each concept area. Concept areas are: discrimination, stereotyping, similarities, and differences. After spending about 10 minutes completing your individual objectives, share them with your partners for 5 minutes. We will spend 5 minutes afterwards and share some of them with the group. After you complete your objectives, use the "Check Yourself List" and check your objectives.

D. Time required: 30 minutes.

COGNITIVE BEHAVIORAL SKILLS

The skills chart identifies the types of verbs which can be used to describe the expected student behavior.

Application	Knowledge	Analysis
teach	recall	advertise
list	retain	classify
construct	ask	categorize
interview	match	separate
report	discover	survey
record	identify	compare
	observe	
	research	

Evaluation	Comprehension	Synthesis
debate	interpret	invent
judge	summarize	compose
evaluate	translate	produce
discuss	paraphrase	design
recommend		create
editorialize		infer

DEVELOPING AND WRITING COGNITIVE BEHAVIORAL OBJECTIVES

To facilitate the process of measuring the degree of success, we propose that each teacher establish cognitive behavioral objectives. These objectives should be developed in the four broad conceptual areas which affect minority women: discrimination, similarities, differences, and stereotyping. The following are six levels of cognitive behavior which are applicable to our task:

1. Knowledge: recognition, retention, and recall of facts. At this level, students should be able to define terms, recall names, dates, and persons, and identify words.

2. Comprehension: interpreting, translating, summarizing, or paraphrasing given material. At this level, students should be able to read a book or musical score, grasp the thought of material studied, or describe something in their own words.

3. Application: the use of information in a situation which is different from that in which it was originally learned. Students should be able to use abstract ideas, principles, or theories in problem solving.

4. Analysis: separating a complex entity into its parts, drawing comparisons and seeing relationships between the elements. Students should be able to recognize assumptions, distinguish cause-and-effect relationships, and reorganize biases or points of view.

5. Synthesis: combining various elements to form a new original entity. Students should be able to produce a play, music, or other art forms, design products, or formulate solutions.

6. Evaluation: acts of decision-making, judging, or selecting based on a given set of criteria. Students should be able to indicate fallacies, compare a work or idea with known standards, etc.

This material should be related to the four conceptual areas mentioned previously:

1. Discrimination: making distinctions in favor of, or against, a person or persons on the basis of race and/or sex rather than on individual merit for the purpose of enforcing a subordinate status.*

2. Similarities: conditions, attitudes, and activities that are alike but not the same.

3. Differences: conditions, attitudes, and activities that are not the same.

4. Stereotyping: perpetuating a general, rigid image or concept in reference to members of certain minority ethnic groups of either sex.*

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*This definition emphasizes the specific interests of this project.

If you feel familiar enough with the concept of cognitive behavioral objectives, you may begin by writing a few which would be related to the stated sample goals, in the space provided.

Here's an example:

GOAL: To help students learn the history of minority women in America.

COGNITIVE BEHAVIORAL OBJECTIVE

Each student will be able to identify and comment on at least one American Indian, Asian American, Black, and Hispanic woman who has contributed to American history.

GOALS

I. Discrimination
To help students understand the interrelationships of racial and sexual discrimination and inequality.

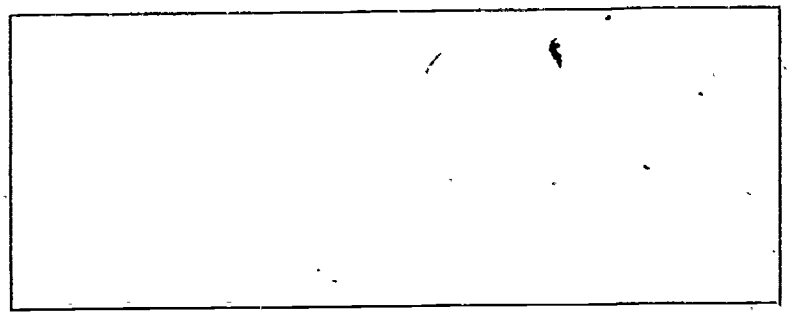
II. Similarities
To help students learn the history of minority women in America.

III. Differences
To help students identify cultural perspectives and values in the lives of minority women which differ from their own behavior.

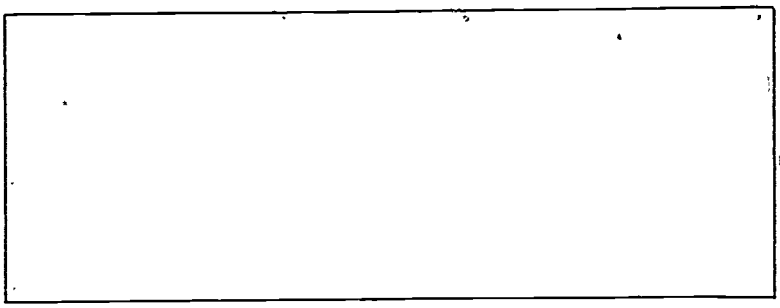
IV. Stereotyping
To help students recognize and analyze a standard image or belief about minority women, singly or collectively.

Practice Exercises

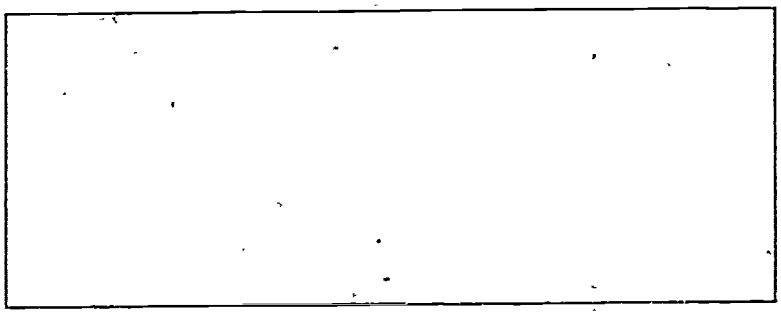
	Knowledge
	Comprehension
	Application
	Analysis
	Synthesis
	Evaluation



Knowledge
Comprehension
Application
Analysis
Synthesis
Evaluation



Knowledge
Comprehension
Application
Analysis
Synthesis
Evaluation



Knowledge
Comprehension
Application
Analysis
Synthesis
Evaluation

For your own classroom use, a goal of one cognitive behavioral objective for each lesson plan you develop is quite reasonable.

For further reading on this topic, see:

Armstrong, Robert J. et al. The Development and Evaluation of Behavioral Objectives. Worthington, Calif.: Charles A. Jones Publishing Co., 1970.

Bloom, Benjamin S. et al. Taxonomy of Educational Objectives, Handbook 1: Cognitive Domain. New York: David McKay Co., 1956.

Developing and Writing Performance Objectives. Tucson, Ariz.: Educational Innovators Press, 1971.

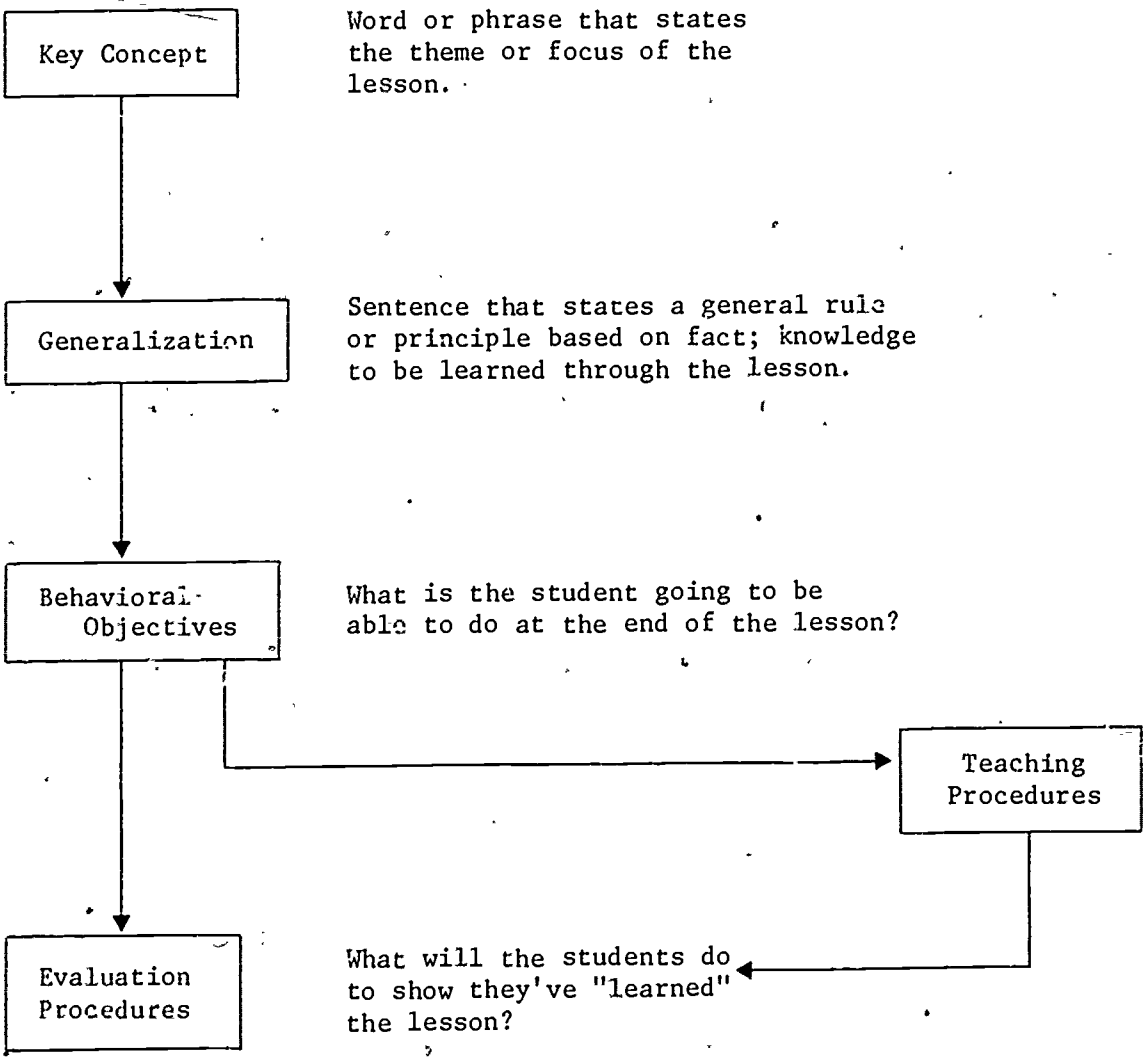
Gronlund, Norman E. Stating Behavioral Objectives for Classroom Instruction. New York: Macmillan, 1970.

Mager, Robert F. Preparing Instructional Objectives. Belmont, Calif.: Fearon Publishers, 1962.

CHECK YOURSELF LIST

Check yourself:

1. Is each objective stated in terms of student behavior or performance?
2. Is each objective stated in terms of the desired goal of their behavior?
3. Does each objective include only one learning outcome?
4. Is each objective stated so that it is relatively independent of the other objective?
5. Is each objective:
   a. appropriate to the unit/lesson plan?
   b. attainable?
   c. in harmony with school philosophy?
   d. based on sound principles of learning?



VIII. TEACHING ACTIVITIES FOR LESSON DEVELOPMENT

A. Purpose of the activity:

- Each participant will be able to brainstorm suggestions for integrating material on minority women into the curriculum.

B. Materials:

For workshop leader's use:

"Suggestions for Integrating Material on Minority Women into the Classroom"
A chart or transparency on "Women of Color: Supplementary Activities"

For distribution to workshop participants:

"Suggestions for Integrating Material on Minority Women into the Classroom"
Paper
Pencils/Pens

C. Procedures: Lecturette, pairs brainstorm teaching activities, and group discussion.

1. Distribute handouts.

2. Suggested lecturette:

Before we begin to develop lesson plans inority women, we need to develop ideas for teaching abou minority women in our classrooms. In the process of developing activities for lesson plans, awareness and creativity can be two of your most helpful keys to success.

Teachers sometimes find it necessary to supplement curriculum materials which have already been written. Those who are aware of race and sex bias have found the following methods helpful: reversing of character roles by sex and race; making deletions and/or additions in certain areas to show the stereotypes which exist and alternatives to them.

Many creative teachers are able to motivate students by using activities which are varied and interesting. The handout, "Suggestions for Integrating Material on Minority Women into the Classroom," provides some ideas for activities for different disciplines.

Workshop leader should refer to the handout and go over at least three of the examples.

3. Refer to chart on "Women of Color: Supplementary Activities" as providing additional activities which can be used with students.

4. Participants are to work in pairs and brainstorm ideas for teaching about minority women. During the last 5 minutes of this session, they should be asked to share some of their ideas with the total group.

D. Time required: 30 minutes.

SUGGESTIONS FOR INTEGRATING MATERIALS ON MINORITY WOMEN INTO THE CLASSROOM

LANGUAGE ARTS/READING

Minority Female Contribution/Aspects	Information	Suggestion for Integration	Supplemental/ Additional Activities
1. Poetry	Minority females are often the subjects of and/or authors of poetry.	Have students read a variety of poetry by minority female authors, such as Nikki Giovanni and Eloise Greenfield. Discuss the theme and importance of the authors' poetry.	Students can create drawings or their own poem using the themes of the poetry they have read as guides.
2. Novels/Other Books	Many minority women have written novels/other books for children and young adults about their cultures and traditions.	Have students read or read to them novels/other books by minority females such as Virginia Driving Hawk Sneve. Discuss the theme of the book and the cultural aspects.	Students can write a short essay on the traditions and cultural aspects in the book.
3. Biographies	By reading the biographies of minority women, we can better understand their contributions to American society, as well as the discrimination and inequality they faced/face.	Read a book or view a filmstrip on the life of a minority female. Discuss her contributions and list examples of discrimination and inequality she faced/faces.	Using a long strip of paper and crayons, students can create their own "filmstrip" based on the biography they have read. The filmstrips should be sequential, noting contributions and experiences of discrimination and inequality.

Minority Female Contribution/Aspects	Information	Suggestion for Integration	Supplemental/ Additional Activities
4. Omissions in Textbooks	Information on or references to minority females are usually omitted in classroom textbooks.	Allow each student to select any reading book or collection of stories that is available in your school library or classroom. Have each student count the number of persons from each of the following categories: White male White female Asian American male Asian American female Black male Black female Hispanic male Hispanic female American Indian male American Indian female	Have students rewrite one of the stories in their selected books using a minority female as the main character.

MATH

Minority Female Contribution/Aspects	Information	Suggestion for Integration	Supplemental/ Additional Activities
1. Word Problems	Word problems can be used in math to show the discrimination and inequality minority women faced/face in terms of earned income.	The median income for white males in 1975 was $13,216. The median income for minority females in 1975 was $7,505. 1. Which of these had the larger median income? 2. How much greater was the median income of white males than that of minority females?	Have students discuss why minority women have lower incomes than any other group and possible solutions to this problem.
2. Bar Graph	Bar graphs can be used to illustrate the disparity in incomes between minority females and males and/or race groups.	Students can create a bar graph showing the following groups and median incomes in 1970: White women $5,490 Black men 6,598 Chinese American women 2,686 Chinese American men 5,223 White men 9,373 Black women 4,674	
3. Family Budget	Creating and comparing monthly budgets for minority females with those of other groups can demonstrate the effect of incomes on basic human needs.	Students can create a monthly budget for minority females using the 1975 median income of $7,505. This budget can then be compared to a monthly budget for a white male using the 1975 median income of $13,216.	

Minority Females Contribution/Aspects	Information	Suggestion for Integration	Supplemental/ Additional Activities
1. Stereotyping in the Media	Minority women are often subjected to race and/or sex discrimination in television programs and commercials.	Have students analyze programs and commercials for sex and race stereotyping. Special attention should be focused on examples of the "double bind" (race and sex stereotyping).	Have students create their own television programs or commercials showing minority women in nonstereotypic roles.
2. Families	Minority women have many of the same needs and responsibilities in the family as do nonminority women.	Have students read a book or view a filmstrip on a minority family. 1. What needs and responsibilities does the mother or female guardian have? 2. How are these needs and responsibilities similar to those of your mother or female guardian?	Students can create a picture and/or essay showing similarities between the minority female they have discussed and their own mother or female guardian.
3. Careers	Many minority women have made contributions to their minority group and American society through their political/social activism.	Have students research and report on minority women activists such as Dolores Huerta, Patsy Mink, Barbara Jordan, and Annie Dodge Wauneka, using library books, newspapers, magazines, and television news.	Students can create a collage on a minority woman activist using articles and pictures from newspapers and magazines.
4. Genocide and the American Indian Woman	American Indian women have experienced genocide in the form of forced or involuntary sterilization.	Students can investigate, read, and resport on instances of genocide; see "Killing Our Future" in Akwesasne Notes, Early Spring 1976.	List and discuss instances of genocide experienced by other groups, such as Chicanas.

MUSIC

Minority Female Contribution/Aspects	Information	Suggestion for Integration	Supplemental/ Additional Activities
1. Traditional Music	Minority women often participate in, or are the subjects of, traditional music.	Have students listen to traditional music (example: Navajo Squaw Dance Songs). Discuss the traditional aspects, language, and themes that appear.	Conduct a classroom discussion on the similarities and differences between the traditional songs by or about minority females of each minority group (e.g., compare Asian American and Hispanic traditional music), and within each minority group (e.g., compare the music of two different American Indian nations, Navajo and Sioux).
2. Minority Female Performers	By studying the lives of minority female musicians, we can see the effects of both race and sex discrimination in their personal and professional lives.	Students can read the biographies of minority performers such as Ma Rainey and Bessie Smith. 1. From your readings, list examples of discrimination that these women faced. 2. What are some negative results of race and sex discrimination in the musical careers of these women?	Listen to recordings by minority female musicians and discuss the lyrics and their possible meaning.
3. Popular Music	Minority females perform contemporary music.	Have students listen to popular recordings by minority females. (example: the song, "If I Can't Have You," from the album, Night Flight, by Yvonne Elliman).	

WOMEN OF COLOR:

SUPPLEMENTARY ACTIVITIES

1. Invite women of color into the classroom to discuss occupations and concerns of today.

2. Make a scrapbook using newspaper and magazine articles. Be creative. Use titles such as "Today's Women of Color: Issues and Concerns."

3. Write letters to publishers and authors about books which are stereotypic or discriminatory.

4. Collect pictures of women of color. Make a scrapbook and use captions about each woman's goals in life.

5. Collect books about women of color and create a classroom library.

6. Make a timeline/calendar of events for America's women of color. Arrange the calendar by date of birth or accomplishments.

7. Make charts which demonstrate the economic and occupational standing of minority women.

8. View with class and discuss the filmstrips on minority women.

9. Write cultural centers and ask them to forward materials about women of color.

10 Write national television network stations about programs that stereotype women of color.

11. Intermediate students may survey the career plans of girls and boys K-3. Notice if there is a difference between minority girls and boys and majority girls and boys. Notice if career choices are sex stereotyped.

12. Write poems or short stories on such subjects as how parents train children of color to "act like" men or women, or ways in which society expects minority males and minority females to behave.

13. Write an outline for a television show that you think would give children a constructive view of minority women and minority men.

14. Watch one minority family situation comedy on television for several weeks. How do the roles of fathers and mothers, sons and daughters on the show compare with family life as you know it? Describe all the family members' roles.

15. Make a booklet and write a report on "Women of Color in Advertisements." Select several advertisements from television, magazines, or radio and use them to show how women or men are viewed by the people who create advertisements.

16. Make a collage of advertisements using different labels that appeal to men and to women. Keep a tally of the women of color included.

17. Analyze the advertising appeals of the ads in at least one popular women's or men's magazine. Include in your analysis only those ads covering one-half page or more.

18. Do a comparative analysis of advertising appeals directed toward men or toward women in two different magazines. (Sports Illustrated vs. Newsweek, or Ms. magazine vs. McCall's.)

19. Make a bulletin board display of minority men and minority women engaged in nonstereotypic activities or of "breakthroughs" for either sex. Use pictures and articles from current newspapers and magazines for this purpose.

20. Analyze the story problems in a math book used at school. Are all women of color shown in roles equal to those of majority women and men?

21. Design a women of color flag or banner as a symbol for equality in a nonsexist society.

22. Prepare an oral or written report comparing race and sex discrimination.

23. Interview women of color in the community asking them about race and sex discrimination problems.

24. Analyze greeting cards. Compare cards congratulating minority parents on the births of male infants with those referring to female infants. Do differences exist? What kinds?

25. Prepare a slide/tape presentation about a woman of color in the community. Use a camera and spend a day with her taking pictures and recording her in her family, career, and community activities.

IX. LESSON PLAN EVALUATION PROCEDURES

A. Purpose of the activity:

- Each participant will be able to develop lesson plan evaluation procedures.

B. Materials:

For workshop leader's use and for distribution to workshop participants:

Curriculum Guides:

Elementary Curriculum Guide for Integrating Cultural Diversity into Non-Sex-Biased Curricula
Secondary Curriculum Guide for Integrating Cultural Diversity into Non-Sex-Biased Curricula

C. Procedures: Lecturette; individual work; discussion in pairs and with total group.

1. Distribute curriculum guides.

2. Suggested lecurette:

In the evaluation procedures, we are interested in determining the extent to which student learning has taken place. If cognitive and affective objectives have been stated in behavioral terms, the evaluation of lesson plans will be greatly facilitated. Some questions you can ask yourselves about the lesson's evaluation procedures:

a. Are the conditions of measurement clearly explained?
b. Are directions clearly given?
c. Do the procedures clearly relate to content and activities?
d. Are all students given an equal opportunity to demonstrate their learned information?

(Leader may want to put questions on chart or overhead.)

Let's look at two examples of evaluation procedures and notice the relationship between the behavioral objectives. (Refer to lessons in curriculum guide.) Spend a few minutes writing evaluation strategies which relate to the behavioral objectives which you just developed. After you finish working individually, share with your partner. Afterwards, be prepared to share a few with the group.

D. Time required: 30 minutes.

DAY III

I. MATERIALS RESEARCH

A. Purposes of the activity:

- Each participant will be able to identify the correct procedures for listing resources used in each lesson.
- Each participant will be able to select resource materials relevant to her/his lesson ideas.

B. Materials:

For workshop leader's use:

"Examples of Resource Listing" (chart or transparency)
Minority Women: An Annotated Bibliography

For distribution to workshop participants:

"Example of Resource Listing"
Minority Women: An Annotated Bibliography
Books, filmstrips, articles, and visual aids

C. Procedures: Lecturette; individual research and material gathering for lesson planning.

1. Distribute handout and bibliography.

2. Suggested lecturette:

It is important that materials and page numbers be correctly listed in your lesson plans. If we fail to follow the correct procedures for listing materials, we may cause confusion and difficulty for persons who are interested in teaching the lessons. For example, the two books, A Woman Is . . . and A Woman's Work, can be easily confused. Therefore, it is very important to follow some of these guidelines when listing resources.

Note: Workshop leader should use transparency or chart on "Examples of Resource Listing" and explain how materials should be listed. If there is a certain code system used for cataloging your books, this should be explained at this time.

The next 45 minutes are for you to use to look through the collection of materials and choose those that will be appropriate for your lesson development. The annotated bibliography has descriptions of books, filmstrips, and articles available. You should spend a few minutes reading this material first.

D. Time required: 60 minutes.

Example of Resource Listing

Books:

(Story used is from) "Althea Gibson," in Pat Ross (ed.), Young and Female. New York: Random House, 1972, pp. 71-79.

Angelou, Maya. I Know Why the Caged Bird Sings. New York: Random House, 1969.

La Chicana. Berkeley, Calif.: Berkeley Unified School District: Chicano and Women's Studies Programs, 1977.

Article:

"Killing Our Future." Akwesasne Notes, Early Spring 1976, pp. 3-4.

Filmstrip:

"Unlearning 'Indian' Stereotypes." New York: Council on Interracial Books for Children, 1977.

Resources and materials should be listed in alphabetical order.

II. LESSON DEVELOPMENT

A. Purpose of the activity:

- Each participant will be able to develop a lesson title, identify group(s) and key concept(s), and develop generalization(s).

B. Materials:

For workshop leader's use:

"Lesson Plan Format"

For distribution to workshop participants:

"Lesson Plan Format"
Pencils/Pens

C. Procedures: Individual work on lesson plan.

1. Suggested introduction:

Now is the time for us to begin development of our lesson plans.

Using some of the ideas from yesterday, determine your subject area and lesson plan title. Next, decide which groups of women you will be teaching about and list them under the heading "Group(s)."

Use, if possible, only the one key concept that is most relevant to the building of your lesson.

Your generalization should introduce this lesson in a direct way. You should emphasize to the students that it is imperative to master the key concepts. The students should also learn the significance of studying this lesson by being introduced to a need for learning this specific material.

2. Participants should fill in the appropriate categories in the lesson plan format: Name, Subject, Grade Level, Title of Lesson, Group(s), Key Concept(s), and Generalization(s).

D. Time required: 30 minutes.

LESSON PLAN FORMAT

NAME: _____

SUBJECT: _____ GRADE LEVEL: _____

Title of Lesson:

Group(s):

Key Concept(s):

Generalization(s):

Behavioral Objective(s):

Teaching Procedures and Activities:

Evaluation Procedures:

Resources and Materials:

III. BEHAVIORAL OBJECTIVES AND EVALUATION PROCEDURES DEVELOPMENT

A. Purpose of the activity:

- Each participant will be able to develop objective(s) for her/his lesson plan.

B. Materials:

For workshop leader's use:

"Developing and Writing Cognitive Behavioral Objectives" (distributed in earlier session)

For distribution to workshop participants:

"Developing and Writing Cognitive Behavioral Objectives" (distributed in earlier session)
Pencils/Pens

C. Procedures: Individual work on lesson plan objectives and evaluation procedures.

1. Suggested introduction:

The cognitive objectives should allow the student to demonstrate understanding of the key concepts and generalizations. It is imperative to state the objectives in behavioral terms so that their meanings are precise. To be sure that everything is clear, remember to use action words to state expected student behaviors. Refer to your handout, "Developing and Writing Cognitive Behavioral Objectives," that you received yesterday.

Remember to communicate in the objective(s) exactly what you expect from students as a result of teaching them this lesson plan.

If the objectives are clearly stated, the evaluation will be greatly facilitated. The major goal of the evaluation is to test the students' ability to understand the key concepts and generalizations of this unit.

2. Participants are to be given the remaining amount of time to develop objectives and procedures for assessing student attainment of them. The lesson plan categories of behavioral objectives and evaluation procedures should be completed at the end of this session.

D. Time required: 45 minutes.

IV. TEACHING PROCEDURES AND ACTIVITIES OUTLINE

A. Purpose of the activity:

- Each participant will be able to develop teaching procedures and activities.

B. Materials:

For workshop leader's use and for distribution to workshop participants:

"Suggestions for Integrating Material on Minority Women into the Classroom" (distributed in earlier session)

C. Procedures: Individual work on lesson plan activities and procedures.

1. Suggested intrcduction:

When developing your activities:

a. Be consistent in objectives and content

b. Make sure the exercise is feasible for students

c. Allow students active, hands-on experiences

d. Include encouragement and opportunity for frequent corrective feedback by the teacher

e. Provide frequent teacher verbal reinforcement

f. Allow ample time for students to learn

g. Provide opportunities for individual learning.

Remember to be precise when indicating the types of activities and procedures for your lesson. Identify to whom the instructions are being directed. For example: The teacher will write on the board the definition of discrimination; each student will write a one-page essay on a minority female artist.

Remember to read stories or articles before listing your activities. After reading materials, make a list of key discussion questions and answers for discussion sessions. All activities should be described in your lesson plan. Be sure to list books, page numbers, and exact exercises.

If worksheets are needed, they should be written up and answer keys made to accompany them.

2. Participants are to develop and list teaching procedures and activities in their lesson plan formats. Resources and materials should also be listed.

D. Time required: 60 minutes.

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V. CONSTRUCTIVE SHARING

A. Purposes of the activity:

- Each participant will be able to share one lesson with the group.
- Each participant will be able to provide and be provided with feedback from other participants.

B. Materials:

For workshop leader's use:

"Lesson Development Checklist"

For distribution to workshop participants"

Copies of "Lesson Development Checklist"
Pencils/Pens

C. Procedures: Individual presentations of lesson plans and group discussion.

Suggested introduction:

All workshop participants will present one lesson. For each lesson presented, we will fill out, individually, the "Lesson Development Checklist." After each presentation, we will provide feedback to the presentor.

D. Time required: 60 minutes.

Name of Teacher_____

LESSON DEVELOPMENT CHECKLIST

1. Are the following aspects consistent with one another?

			Comment
Subject	Yes	No	_____
Title of Lesson	Yes	No	_____
Group(s)	Yes	No	_____
Key Concept(s)	Yes	No	_____

2. Does the generalization make reference to:

			Comment
Group(s)	Yes	No	_____
Key Concept(s)	Yes	No	_____

3. Are terms used which explain the key concepts, such as race and sex discrimination, inaccurate facts cause stereotyping, etc.?

Yes No Comment _____

_____

_____

4. Do the behavioral objectives state an overall intention to communicate a statement identifying a planned change in students?

Yes No Comment _____

_____

a. State the intention you hear _____

_____

b. Check the cognitive behavior you hear communicated in this lesson:

1. Knowledge	_____	4. Analysis	_____
2. Comprehension	_____	5. Synthesis	_____
3. Application	_____	6. Evaluation	_____

5. Are the teaching procedures and activities clearly stated? Are they consistent? Check one:
Complete Statements _____

Phrases _____

Do they indicate to whom the directions are given?

The teacher will write . . . _____
Students will make a . . . _____

Are the activities complete?

Yes No Comment _____

For books and articles:

Are the page numbers listed? _____

Are questions clearly stated? _____

Are responses to the questions given? _____

6. Evaluation Procedures: Does the evaluation strategy correlate with the behavioral objectives? _____

Does the evaluation strategy ask the student questions which the behavioral objectives state the student will learn about? _____

7. Resources and Materials:
Are resources and materials correctly listed? Yes No
Are resources and materials used? Yes No
Are enough resources and materials supplied to provide adequate substitutes? Yes No

8. Would you feel comfortable teaching this lesson? Yes No

9. Would you make any deletions and/or additions? Yes No

10. Please indicate any deletions and/or additions:

Deletions		Additions
_____	_____	_____
_____		_____
_____		_____
_____		_____
_____		_____

VI. LESSON PLAN COMPLETION

A. Purpose of the activity:

- Each participant will be able to rewrite and complete her/his lessons.

B. Materials:

For workshop leader's use and for distribution to workshop participants:

Additional copies of "Lesson Plan Format"

C. Procedures: Individual work on lesson plans.

Suggested introduction:

For the next hour and 20 minutes, you have time to complete your lesson format. You also have time, if you choose, to follow the same format and begin developing a second lesson.

D. Time required: 80 minutes.

VII. EVALUATION, SUMMARY, AND REVIEW

A. Purpose of the activity:

- Each participant will be able to review and evaluate the workshop activities.

B. Materials:

For workshop leader's use and for distribution to participants:

"Workshop Evaluation Form"

C. Procedures: Individuals complete evaluation form.

1. Distribute workshop evaluations to participants and collect them when they have finished completing them.

2. The leader(s) should thank participants for attending the workshop, and, if needed, arrange for follow-up sessions.

D. Time required: 10 minutes.

WORKSHOP EVALUATION FORM

A. This survey gives you an opportunity to share with us your views about the workshop. For each item, please indicate the response closest to your opinion by circling the appropriate number. Rate the items in terms of both usefulness and interest on a scale of 1 to 5.

1. Not useful/interesting
2. Slightly useful/interesting
3. Useful/interesting
4. Very useful/interesting
5. Exceptionally useful/interesting

Circle only one number for each item. Thank you for your help. We shall use the information from this survey to gauge and improve the effectiveness of our materials and methods.

1. Introduction to the workshop
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

2. Ice Breaker Exercise
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

3. General Knowledge Survey
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

4. Race/Sex Awareness Exercise
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

5. Racism, Sexism, and Women of Color
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

6. Presentation on American Indian Women
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

7. Presentation on Asian American Women
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

8. Personal Inventory Survey
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

9. Presentation on Hispanic Women
   Use 1 2 3 4 5
   Interest 1 2 3 4 5
   Comment:

10. Presentation on Black Women
    Use 1 2 3 4 5
    Interest 1 2 3 4 5
    Comment:

11. Pinpointing Racism and Sexism in Buildings
    Use 1 2 3 4 5
    Interest 1 2 3 4 5
    Comment:

12. Explanation of Curriculum Model
    Use 1 2 3 4 5
    Interest 1 2 3 4 5
    Comment:

13. Development of Lesson Plans
    Use 1 2 3 4 5
    Interest 1 2 3 4 5
    Comment:

14. Resource Materials
    Use 1 2 3 4 5
    Interest 1 2 3 4 5
    Comment:

15. Constructive Sharing Activity
    Use 1 2 3 4 5
    Interest 1 2 3 4 5
    Comment.

16. Overall, what do you feel are the most <u>positive</u> aspects of the workshop?

17. Overall, what do you feel are the most <u>negative</u> aspects of the workshop?

18. Do you have any other comments about the workshop?