

DOCUMENT RESUME

ED 461 425

PS 030 125

TITLE Serving Children in Biracial/Bi-Ethnic Families: A Supplementary Diversity Curriculum for the Training of Child Care Providers.

INSTITUTION California Child Care Health Program, Oakland.

SPONS AGENCY California State Dept. of Education, Sacramento. Div. of Child Development.

PUB DATE 2000-07-00

NOTE 129p.; Topic #4 is not listed in the Table of Contents, but begins on page 56. Funded by a grant from the K&F Baxter Family Foundation.

AVAILABLE FROM California Child Care Health Program, 1322 Webster Street, Suite 402, Oakland, CA 94612-3218. Tel: 510-839-1195; Fax: 510-839-0339; e-mail: chp@childcarehealth.org. For full text: <http://www.childcarehealth.org/webpages/trainingcurricula.htm>.

PUB TYPE Guides - Classroom - Teacher (052)

EDRS PRICE MF01/PC06 Plus Postage.

DESCRIPTORS Annotated Bibliographies; *Caregiver Training; *Child Caregivers; Class Activities; *Curriculum; Day Care; *Diversity (Student); Ethnic Groups; Labeling (of Persons); Leaders Guides; Learning Activities; *Multicultural Education; *Multiracial Persons; Transracial Adoption; Values Education

IDENTIFIERS Identity Formation; *Multiracial Family

ABSTRACT

Because of increasing numbers of children from biracial/bi-ethnic families attending childcare programs and increasing awareness of cultural diversity, and in recognition of the connection between a child's success and his or her racial/ethnic self-esteem, this curriculum is intended to help childcare providers integrate activities and materials that focus specifically on biracial/bi-ethnic children into existing multicultural or other curricula. Facilitated discussions that promote the sharing of ideas and experiences are core elements of this curriculum. The training guide begins with a glossary of relevant terms, a rationale for creating a curriculum pertaining to biracial/bi-ethnic children, and suggestions for using the curriculum. The subsequent topic areas each include learning objectives, teaching methods or suggested activities, required materials, and additional information. A framework for presenting each topic area includes the use of videotapes, handouts, overhead transparencies, additional readings, and resources for further exploration. The topics presented in this curriculum are: (1) "Ages and Stages of Identity Development"; (2) "Identifying and Responding to the Unique Needs of Biracial/Bi-Ethnic Families"; (3) "Racial/Ethnic Labeling"; (4) "The Impact of Environmental Factors on Biracial/Bi-Ethnic Children"; (5) "Ensuring Cultural Sensitivity in Child Care Programs for Biracial/Bi-Ethnic Children"; and (6) "Integrating Materials and Activities on Biracial/Bi-Ethnic Children into Existing Multicultural/Anti-Bias Curricula." The final section of the guide contains lists of resources for trainers: organizations, videotapes, multicultural/anti-bias curricula, Web site resources, and an annotated bibliography of 115 books for children of various ages, youth, and adults regarding racial/ethnic identity. (KB)

Reproductions supplied by EDRS are the best that can be made
from the original document.

SERVING CHILDREN IN BIRACIAL/BI-ETHNIC FAMILIES

A SUPPLEMENTARY DIVERSITY CURRICULUM FOR THE TRAINING OF CHILD CARE PROVIDERS

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

This document has been reproduced as
received from the person or organization
originating it.

Minor changes have been made to
improve reproduction quality.

- Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND
DISSEMINATE THIS MATERIAL HAS
BEEN GRANTED BY

A. Rahman Zamani

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)

1

DEVELOPED BY
THE CHILDCARE HEALTH PROGRAM
1322 WEBSTER STREET, SUITE 402
OAKLAND, CA 94612-3218
(510) 839-1195

PS 030125

FUNDED BY A GRANT FROM
THE K & F BAXTER FAMILY FOUNDATION

JULY, 2000

ACKNOWLEDGEMENTS

EDITORIAL STAFF

Paula Gerstenblatt, MSW, Diversity Specialist
A. Rahman Zamani, MD, MPH, Project Coordinator
Sara Evinger, Editorial Assistant
Bardy Anderson, Graphic Artist

We wish to credit the following persons who contributed their expertise and time to the production of this manual.

Marsha Sherman, MA, MFCC, Director
California Child Care Health Program

Lyn Dailey, PHN, Child Care Health Consultant
California Child Care Health Program

Pamm Shaw, MS, Disability Specialist
California Child Care Health Program

Cheryl Oku, Infant/Toddler Specialist
California Child Care Health Program

In addition, we want to thank the staff, Advisory Committee and Board of Directors of the California Child Care Health Program for their support, ideas and patience during this labor of love.

DIVERSITY RESEARCH & TRAINING PROJECT CURRICULUM REVIEW COMMITTEE

Intisar Shareef, EdD
Instructor, Contra Costa College
Diversity Trainer, Consultant

Janissa Rowley, Education Specialist
Child Development Programs
Contra Costa County

Stacy Thompson, MA
Instructor, Merritt College

Helena Jia Hershel, PhD
Educator, Psychologist

Marguerite A. Wright, EdD, Author
Psychologist, Center for the Vulnerable Child
Children's Hospital, Oakland, CA

Janet Gonzalez-Mena
CAEYC Diversity Committee
Author, Educator

Betty Bassoff, DSW
Program Consultant, Childcare Health Program
San Diego State University Graduate School of Public Health

The Childcare Health Program

MISSION STATEMENT

The Childcare Health Program is dedicated to improving the quality of child care by promoting and facilitating the linkages between the health, safety and child care communities and the families they serve.

To promote and maintain the broadest understanding of health and wellness in early childhood education that includes preventive services: access to health care, mental health consultation & care, child abuse prevention, & training on healthy practices and procedures.

To create linkages and promote collaboration between health and safety professionals and child care professionals.

To promote the inclusion of children with special needs and the elimination of barriers to their inclusion in all types of early childhood programs.

GOALS

To promote, support and enhance a healthy and safe environment for all children in child care in California which reflects the diversity of the state.

To build a health infrastructure that improves the well-being of children and families in child care.

To be guided by the most up-to-date knowledge of the best practices in health and child care.



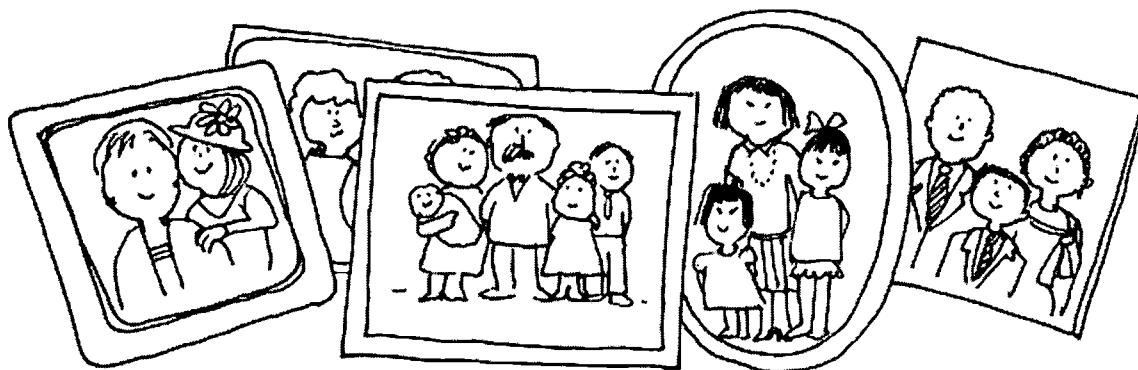
To infuse best practices concepts of health, wellness and safety into all child care programs.

To promote policies that support best practices in health and child care.

TABLE OF CONTENTS

DEFINITION OF TERMS USED.....	2
INTRODUCTION	4
WHY CREATE A CURRICULUM FOR BIRACIAL/BI-ETHNIC CHILDREN?	4
HOW WILL THIS CURRICULUM BE HELPFUL?	4
TRAINER'S GUIDE.....	5
THE MOST IMPORTANT TOPICS TO COVER.....	6
HOW TO USE THIS CURRICULUM.....	8
WHAT'S THE DIFFERENCE BETWEEN A DIALOGUE AND AN ARGUMENT?	9
CONVERSATIONS WE'RE NOT HAVING ABOUT DIVERSITY	10
TOPIC #1: AGES AND STAGES OF IDENTITY DEVELOPMENT	12
AGES AND STAGES OF IDENTITY DEVELOPMENT.....	14
AGES AND STAGES OF RACIAL/ETHNIC IDENTITY DEVELOPMENT.....	15
CHILDREN AND DIVERSITY	16
HOW PREJUDICE IS LEARNED.....	18
SUGGESTIONS FOR DEVELOPING POSITIVE RACIAL ATTITUDES.....	19
TOPIC #2: IDENTIFYING AND RESPONDING	22
SAMPLE INTAKE FORM FOR LEARNING ABOUT FAMILIES' IDENTITY.....	27
SAMPLE CHILDREN'S CENTER ENROLLMENT INTERVIEW FORM	28
THE IMPORTANCE OF ACCURATE INFORMATION.....	30
BEING RESPONSIVE TO THE NEEDS OF CHILDREN	31
CHILDREN OF BICULTURAL/BI-ETHNIC PARENTS.....	35
SHADES OF HISTORY	37
COPING WITH CULTURAL CONFLICTS BETWEEN PARENTS.....	38
TOPIC #3: RACIAL/ETHNIC LABELING	40
CHECKING THE BOX:.....	42
CHALLENGING THE NEED FOR RACIAL LABELING	44
BILL OF RIGHTS FOR RACIALLY MIXED PEOPLE	46
BLACK UNLIKE ME.....	47
"MAYBE HE SHOULD CHOOSE BLACK".....	49
VIEWS ON BIRACIAL IDENTITY	50
WHAT CAN A TEACHER DO ABOUT THIS?.....	54
THE IMPACT OF ENVIRONMENTAL FACTORS	58
REFLECTING ON IDENTITY AND BELIEFS.....	59

FOUR QUADRANTS ACTIVITY WORKSHEET.....	60
TOPIC #5: ENSURING CULTURAL SENSITIVITY IN CHILD CARE	62
ENSURING CULTURAL SENSITIVITY IN CHILD CARE PROGRAMS.....	64
QUESTIONS TO ASK YOURSELF ABOUT DIVERSITY.....	66
THE PERSPECTIVE OF CHILD CARE PROVIDERS.....	69
STRATEGIES & CHALLENGES.....	72
STAFF WORKSHOP: EXPLORING FAMILY DIVERSITY.....	75
CULTURE LIST.....	76
WAYS AND MEANS: ASSOCIATING CULTURE.....	77
TOPIC #6: INTEGRATING MATERIALS AND ACTIVITIES	82
INTEGRATING MATERIALS AND ACTIVITIES.....	85
MULTIRACIAL/MULTICULTURAL MATERIALS.....	87
WHAT IS MISSING IN THIS BOX OF CRAYONS?.....	89
SKIN-COLOR COMPARISONS.....	91
OUR OWN FAMILIES.....	93
ACTIVITIES FOR LEARNING.....	95
R E S O U R C E S	102
ORGANIZATIONS.....	102
VIDEOS.....	104
MULTICULTURAL/ANTI-BIAS CURRICULA.....	104
BIBLIOGRAPHY.....	107
WEBSITE RESOURCES.....	121



DEFINITION OF TERMS USED

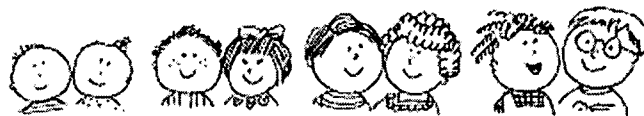
The terms used are intended to be inclusive, to form a baseline of language to be utilized for the purpose of discussion, and to exchange information in a safe and non-threatening environment. However, these terms are part of an emerging and changing dynamic, and may not be reflective of all points of view. Through this process we anticipate other terms will be used and offered by participants.

- Acculturation** Acculturation is a process in which members of one cultural group adopt the beliefs and behaviors of another group. Although acculturation is usually in the direction of a minority group adopting habits and language patterns of the dominant group, acculturation can be reciprocal – that is, the dominant group also adopts patterns typical of the minority group. Assimilation of one cultural group into another may be evidenced by changes in language preference, adoption of common attitudes and values, membership in common social groups and institutions, and loss of separate political or ethnic identification.
- Bias** An opinion, attitude or tendency formed unfairly. Favoring one group of people over the other, often without justification.
- Biracial** A person whose biological parents are of dissimilar ethnic groups (e.g., Black/African-American/White, Native American/White, Black/African-American-Hispanic, Black/African-American/Asian-American).
- Biracial/Bi-Ethnic Children** Children whose parents are from more than one racial/ethnic group. Other terms used are multiracial, mixed race, interracial, multi-ethnic.
- Black/African-American** In this curriculum, the term black will be used to include all people of African descent who reside in the United States. African-American refers to those who descend from Africans who were enslaved and brought to the Americas. However, there are significant populations who have emigrated from other countries, including African nations, such as Jamaica, Haiti and Puerto Rico. These populations bring a diversity of culture and traditions very different from black/African Americans.
- Culture** The sharing of social, religious, linguistic, dietary and other values and beliefs held by a group of people, which are passed on through generations.

Ethnicity	Ethnicity is a concept that ascribes social, religious, linguistic, dietary and other variables to individual persons and populations. Ethnicity is tied to notions of shared origins and shared culture.
Interracial	Refers to marriage between individuals of different races and/or family units comprised of individuals having different racial backgrounds.
Minority	A group of people other than the dominant culture, with unequal access to significant services such as health, education, economic opportunity and housing.
Multicultural	Implies a sense of simultaneous loyalty to and the embracing of more than one culture.
Multiracial	Includes individuals having more than two racial heritages (one or both parents are of mixed race).
Race	Race is an arbitrary system of visual classification of people into groups such as Blacks, Whites, Hispanics, Asians, and Native Americans. This concept is based on visible criteria such as color of skin, texture of hair and facial features.
Racial/ Ethnic Identity	Defined as a sense of group or collective identity based upon one's perception of sharing a common heritage with a particular racial group.
Racism	Belief that a particular race is inferior or superior to other races and using that belief to practice discrimination.
Stereotype	A fixed image of a person or group of people, which is oversimplified <u>and</u> does not consider the individual.

If we are to achieve a richer culture, rich in contrasting values, we must recognize the whole gamut of human potentialities, and so weave a less arbitrary social fabric, one in which each diverse gift will find a fitting place.

Margaret Mead



INTRODUCTION

WHY CREATE A CURRICULUM FOR BIRACIAL/BI-ETHNIC CHILDREN?

Increasing numbers of children from biracial/bi-ethnic families are utilizing child care today. This has created a demand for additional resources and information to be developed and made available to both child care professionals and parents. Awareness of cultural diversity has heightened over the past decade, resulting in a vast array of multicultural children's books, curricula such as the *Anti-Bias Curriculum*, *Roots and Wings*, *Words Can Hurt You*, and perhaps most important, a commitment to address issues pertaining to race and culture, recognizing the strong correlation between a child's success and their racial/ethnic self-esteem. Concepts used in this curriculum, as well as those used in other anti-bias curricula include child development for all children, regardless of race or ethnicity.

Although multicultural materials, children's books, diversity classes and trainings are available, the unique issues facing biracial and bicultural children are seldom addressed. It is important for biracial/bi-ethnic children to process their dual identities, which requires assistance and sensitivity from the adults in their lives, including the child care provider. To successfully assist with this important developmental task, information and resources specifically geared to meeting the needs of biracial/bi-ethnic children must be available to child care providers. Child care providers must also be willing to examine their biases and assumptions, demonstrate consideration of the family's values and beliefs, and view each child's circumstances individually.

This curriculum is intended to address the needs of children from all combinations of race and ethnicity. A majority of articles and studies thus far have focused on biracial children from black/white parents, though many of the issues and points raised are applicable to all biracial/bi-ethnic children. The bibliography contains books which include information on biracial/bi-ethnic children from all backgrounds.

HOW WILL THIS CURRICULUM BE HELPFUL?

The topics covered and the resources offered in this curriculum are designed to assist child care providers in integrating activities and materials that focus specifically on biracial/bi-ethnic children into existing multicultural curricula. All children possess a uniqueness that defines them as an individual. Cultural competency requires consideration of the singular circumstances of each child and his family, then application of common sense and instinct to best early childhood practices.

Identity is an emerging concept for young children, and for biracial/bicultural children it remains a fluid and changing dynamic, depending on a child's developmental stage and environment. Flexibility is the key for parents and providers alike, for there is no set formula that applies to all children. We can consider ourselves as breaking ground for the future, a future destined to include increasing numbers of biracial/bi-ethnic children.

TRAINER'S GUIDE

Target Audience: Child care providers, trainers/instructors, parents, mixed groups, etc. It will be most effective when used as a supplement to a broad multicultural/anti-bias curriculum. Other suggested areas of integration include training curricula for Child Development, Children with Special Needs, Self-Esteem, and School-Aged Children.

Group Size: 15-20 (ideal)

Who Can Train: Experienced trainers, community college instructors and those who have training experience in the field of diversity. All who use the curriculum must be culturally competent trainers.

Materials Needed: Handouts and overheads (*Handouts, overheads, and charts in this curriculum can be copied onto transparencies and used as teaching tools as well as copied for handouts to the students.*)
VCR and Monitor (*if showing video*)
Video: "Are You Black or White or What?"
Overhead Projector (*if using transparencies*)
Flip Chart/Chalkboard/Whiteboard

Length of Training: Five to six hours are required to cover the material in a thoughtful and thorough manner. Length of time and selection of individual topics depends on availability of time, learning needs and trainer's preference for using transparencies, videos, discussion and/or demonstration.

If you have a limited amount of time be sure to include the following topics:

- Ages and Stages of Identity Development
- Identifying and Responding to the Unique Needs of Biracial/Bi-Ethnic Families
- Ensuring Cultural Sensitivity in Child Care Programs

Foster an atmosphere of trust and safety in all training sessions by establishing ground rules ensuring respectful treatment of all participants and their views.

- ?? One person speaks at a time.
- ?? No one is ridiculed for the experiences they share.
- ?? Confidentiality is maintained at all times.
- ?? Growth and honesty are supported.



THE MOST IMPORTANT TOPICS TO COVER

The following chart is to assist trainers to determine the most appropriate topics with less than the suggested six hours for training. The selection of topics, handouts and activities is dependent on time available for presentation and the audience.

The handouts marked with an asterisk (*) are identified as those to use when the audience has a background and training in diversity issues and is interested in integration of information specific to biracial/bi-ethnic children and families.

Topics	Handouts	Suggested Activities	Total Time
#1 Ages and stages of identity development	1.1 Ages and Stages of Identity Development 1.2 Ages and Stages of Racial/Ethnic Identity Development* 1.3 Children and Diversity 1.4 How Prejudice Is Learned 1.5 Suggestions for Developing Positive Racial Attitudes	☞☞ Review the developmental stages ☞☞ Ask participants to share their assumptions and previous understanding ☞☞ After viewing the video, facilitate a discussion (if sufficient time for video) ☞☞ Emphasize the important points. ☞☞ Allow time for questions/answers.	30 to 45 minutes
#2 Identifying and responding to the unique needs of biracial/bi-ethnic families	2.1 How Can I, As a Child Care Provider...* 2.2 Sample Intake Form* 2.3 The Importance of Accurate Information* 2.4 Being Responsive to the Needs of Children* 2.5 Children of Bicultural/Bi-Ethnic Parents* 2.6 Shades of History* 2.7 Coping With Cultural Conflicts Between Parents*	☞☞ Make a list of the factors that impact the varying perspectives and identity choices of biracial/bi-ethnic children ☞☞ Brainstorm with participants to identify and list the unique needs of biracial/bi-ethnic children and families, and how they compare to families of one ethnicity. ☞☞ Develop strategies for working with the family that support and respect their choices, while enhancing a strong sense of self of the child. ☞☞ Review the strategies devised and discuss how child care providers can implement strategies in their programs. ☞☞ Allow time for questions and answers.	60 minutes

#3 Racial/ Ethnic labeling	3.1 Checking the Box* 3.2 Challenging the Need For Racial Labeling* 3.3 Bill of Rights for Racially Mixed People* 3.4 The New Ingredient in the Identity of Black Biracial Children* 3.5 Black Unlike Me* 3.6 "Maybe He Should Choose Black"*	<i>☞☞</i> Introduce the topic to engage participants in a discussion/brainstorm session. <i>☞☞</i> Have participants identify their perceptions and views as regarding identifying one race and the need for additional multicultural categories for biracial/bi-ethnic people on official forms and other usage for identification purposes. <i>☞☞</i> Discuss the differing points of view regarding child and/or families consideration of the appropriate label. <i>☞☞</i> Allow time for questions and answers.	30-45 minutes
#4 The impact of environmental factors on biracial/ bi-ethnic children	4.1 The Impact of Environmental Factors on Biracial/Bi-Ethnic Children* 4.2 Reflecting on Identity and Beliefs*	<i>☞☞</i> Discuss what is meant by environmental factors and how the child care community is a part of that. <i>☞☞</i> Discuss the participants community response to biracial children. <i>☞☞</i> How can the child care program make a difference? <i>☞☞</i> Allow time for open discussion of issues.	30 minutes
#5 Ensuring cultural sensitivity in child care programs for biracial/ bi-ethnic children	5.1 Ensuring Cultural Sensitivity in Child Care Programs 5.2 Questions to Ask Yourself About Diversity 5.3 The Perspectives of Child Care Providers 5.4 Strategies and Challenges 5.5 Staff Workshop: Exploring Family Diversity 5.6 Culture List 5.7 Ways and Means	<i>☞☞</i> Briefly discuss what cultural sensitivity and competence are. <i>☞☞</i> How would this differ for biracial/bi-ethnic children? <i>☞☞</i> What it takes for the child care provider to be culturally competent and sensitive	30 minutes
#6 Integrating materials and activities on biracial/ bi-ethnic children	6.1 Integrating Materials And Activities* 6.2 Multicultural Materials* 6.3 What Is Missing in This Box of Crayons? 6.4 Skin-Color Comparisons 6.5 Our Own Families 6.6 Activities for Learning	<i>☞☞</i> What do I have to do differently for biracial/bi-ethnic children? <i>☞☞</i> Available materials, resources and activities	30 minutes

HOW TO USE THIS CURRICULUM

This curriculum is for use by experienced trainers and those who have experience in the field of diversity. It will be most effective when used as a supplement to a broad multicultural/anti-bias curriculum, thus strengthening the existing model of multicultural education. Other suggested areas of integration include training curricula for Child Development, Children with Special Needs, Self-Esteem, and School-Age Children. Community college instructors may wish to integrate some or all of the topic areas in their course outline and use the handouts and resources from this curriculum to supplement their current course materials and resources.

Each topic area includes learning objectives, teaching methods/suggested activities, required materials and additional information. Facilitated discussions that promote the sharing of ideas and experiences are core elements of this curriculum. A framework for presenting each topic area includes the use of videos, handouts, overhead transparencies, additional readings, and resources for further exploration. The curriculum contains numerous resources for instructors, providers and parents. If you do not have sufficient time or funds to use all handouts, a list of those additional resources available would be helpful for students who wish to pursue the subject in more depth than your time and budget allow.

Articles that accompany topic areas are intended for incorporation into the discussion/lecture portion of the presentation, and that the student read the article in its entirety after the training session. *Many of the articles provided in the curriculum reflect the opinions of their authors, and are not necessarily shared or approved by the Childcare Health Program or the K&F Baxter Family Foundation.* They are intended to promote meaningful discussions that consider a variety of approaches and points of view. It is very important that the instructor/trainer read the articles before using any of them as a learning resource.

LENGTH OF TRAINING:

Five to six hours of training are required to cover the material in a thoughtful and thorough manner. Depending on the availability of the participants:

A half-day workshop (3- 4 hours) will allow for an overview of the topic areas with a focus on the importance of the following: value clarification for providers; consideration of the developmental framework when discussing issues of race and ethnicity; adaptation of materials and activities to include biracial/bi-ethnic children; and assuring cultural sensitivity in all work with adults and children. Focused facilitation of discussions is critical when providing an overview of the materials. Excerpts of the video, "Are You Black, White or What?" can be used along with overhead transparencies.

A one and one-half to two-hour presentation allows for a general overview of the subject area, outline presentation of topics and some dialogue. If you have a limited amount of time to present consider your audience and the materials that will convey the key concepts and match your training style.

If you assume that your audience is unlikely to have completed a diversity training workshop, we recommend that you include the following topics:

- ?? Ages and Stages of Identity Development
- ?? Identifying and Responding to the Unique Needs of Biracial/Bi-Ethnic Families
- ?? Ensuring Cultural Sensitivity in Child Care Programs

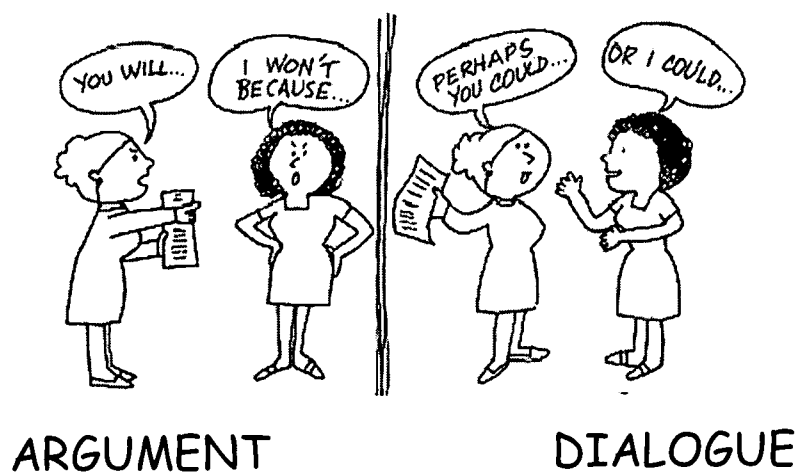
If the training or presentation is for a more sophisticated audience, with experience and training in the area of diversity and/or cultural competence, we recommend that you include the topics marked with an asterisk (*) on the chart on pages 11 and 12.

WHAT'S THE DIFFERENCE BETWEEN A DIALOGUE AND AN ARGUMENT?

Dialoguing is an approach to conflict that aims to reach agreement and solve problems. The goal is not to win, but to gather information and understand the other person's perspective, then find the best solution for all concerned. In contrast, the object of an argument is to win. Some other differences between dialogue and arguing:

- ✗ The arguer tells; the dialoguer asks.
- ✗ The arguer tries to persuade and convince; the dialoguer seeks to learn.
- ✗ The arguer considers her point of view the best one; the dialoguer is willing to understand multiple viewpoints.
- ✗ The arguer tries to prove the other person wrong; the dialoguer considers that she has a gap in her knowledge.

Source: *A Place to Begin*. CA Tomorrow, Oakland, CA (1999)



CONVERSATIONS WE'RE NOT HAVING ABOUT DIVERSITY

by Christina Lopez Morgan

Conversations about our differences...

- ~~we~~ only scratch the surface, leaving deeper feelings and issues safely buried
- ~~we~~ perpetuate patterns of bias and racism by not naming our feelings and experiences
- ~~we~~ have the power to keep the hope of community alive or isolate us in our individual perspectives

Conversations about racism and how it has damaged each of us...

- ~~we~~ we don't know how to begin, and are unsure of how to sustain
- ~~we~~ we don't want to have because we're afraid of being hurt or hurting others
- ~~we~~ we don't know how to have because no one ever taught us how to talk about our pain

Conversations that reflect our place and power in society...

- ~~we~~ include us because there is a place for our voice
- ~~we~~ exclude us because we don't speak the language of the group
- ~~we~~ give our words power or silence them by how they are perceived

Conversations that are the key to change...

- ~~we~~ we must begin to have because if we're not talking to each other, there is no hope
- ~~we~~ we owe one another because through these conversations, we learn to talk about and reconcile our differences
- ~~we~~ we have to find the courage to engage in because it is the only way to gain mutual respect and understanding

Conversations that I participate in...

- ~~we~~ weigh heavy on my heart because I know I am part of stopping them
- ~~we~~ remind me I can't get into another person's skin, but can only listen and try to honor his or her perspective
- ~~we~~ I'm responsible for starting because someone has to take the risk

Conversations that are the legacy of our past, the hope of our future...

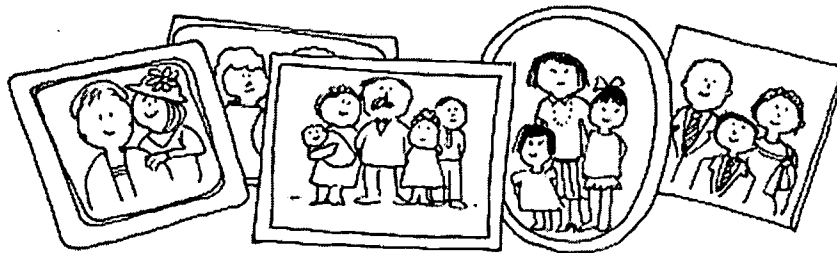
- ~~we~~ conversations that our ancestors never had, that history has rarely seen
- ~~we~~ conversations that have the potential for constructing a more equitable and just world
- ~~we~~ conversations that ultimately determine the future we leave our children

Source: *A Place to Begin. CA Tomorrow Oakland, CA (1999).*

NOTE THESE STATISTICS

As mentioned in the introduction, increasing numbers of biracial/bi-ethnic children utilize child care services. The statistics below are an indication of rapidly changing demographics covering interracial marriage, numbers of biracial/bi-ethnic children and transracial adoption.

- ☞☞ In 1990, nearly 10 million Americans identified the “Other, Not Specified” category on that year’s census.
- ☞☞ Almost a third of the children adopted from the foster care system are placed with families of a different race.
- ☞☞ In nearly 2 million families, according to the US Census Bureau, the race of the children is different from that of at least one parent.
- ☞☞ The number of biracial/bi-ethnic children quadrupled between 1970-1990. Birth rates for children with one black and one white parent have been climbing: 52,232 such births were recorded in 1991 compared to 26,968 in 1981, and 8,758 in 1968.
- ☞☞ The number of interracial marriages (marriages between people of different races) in the United States has risen from 321,000 in 1970 to more than 1.4 million in 1990. Between 1970 and 1995, the number of black-white couples more than quintupled from 65,000 to 328,000.
- ☞☞ Of the nearly 16,000 children adopted from other countries by Americans, about half were transracial.



Topic #1: AGES AND STAGES OF IDENTITY DEVELOPMENT

RATIONALE

Identity is an emerging concept for all children, though more complicated for biracial/bi-ethnic children. Depending on a variety of factors such as the child's developmental stage, physical characteristics and family philosophy, a biracial/bi-ethnic child may choose to identify with one or both of his racial/ethnic groups.

A developmental perspective of identity development enables child care providers to initiate activities and facilitate age-appropriate discussions which will enhance the biracial/bi-ethnic child's sense of self. However, all children benefit from this approach.

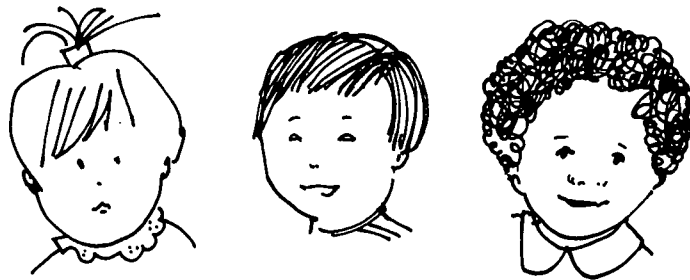
Using this framework, child care providers are able to anticipate reactions and questions, and avoid misunderstandings regarding racial awareness, thus promoting a positive sense of self with respect to all children.

TIME 30 to 45 minutes (*depending on time spent for video*)

OBJECTIVES

Participants will:

- ~~2~~ Gain knowledge of the ages and stages of identity development
- ~~2~~ Be able to respond to the questions and behaviors of children at various age levels
- ~~2~~ Understand identity as an emerging concept for biracial/bi-ethnic children
- ~~2~~ Anticipate questions and remarks from children regarding race and ethnicity
- ~~2~~ Assist parents in understanding the ages and stages of identity development
- ~~2~~ Help children celebrate differences



MATERIALS REQUIRED

1. Handout 1.1: Ages and Stages of Identity Development
Handout 1.2: Ages and Stages of Racial/Ethnic Identity Development
Handout 1.3: Children and Diversity
Handout 1.4: How Prejudice Is Learned
Handout 1.5: Suggestions for Developing Positive Racial Attitudes
Overhead 1.1: Ages and Stages of Racial/Ethnic Identity Development
2. Flip chart and markers
3. VCR and monitor
4. Video, "Are You Black or White or What?" A WHY? Production, Philadelphia. Depending on time allotted, show in its entirety or excerpts. (Information on obtaining the video is in the Resources section.)

ACTIVITIES

- ? ? Review the developmental stages from the handouts and give examples of how child care providers can respond appropriately to children regarding issues of race and culture.
- ? ? Ask participants to share their assumptions and previous understanding of racial/ethnic identity development in young children, as well as their personal experiences as child care providers involving young children and identity development.
- ? ? After viewing the video, facilitate a discussion about the people interviewed in the video, contrasting participants' previous experiences and assumptions about working with biracial/bi-ethnic children.
- ? ? Emphasize the important points of using a developmental framework of racial/ethnic identity development and how it supports biracial/bi-ethnic children.
- ? ? Allow time for questions/answers.

POINTS TO REMEMBER

- ?? Issues of race, ethnicity and culture can be emotionally charged. Be mindful of the sensitive nature of the subject areas when facilitating discussion.
- ?? Foster an atmosphere of trust and safety by establishing ground rules for respect.
- ?? In presenting information on the subject areas, stress the importance of talking about values and opinions without imposing them on others, and to listen rather than judge.

Handout 1.1

AGES AND STAGES OF IDENTITY DEVELOPMENT

To understand the issues facing biracial/bicultural children, familiarity with the ages and stages of identity development is essential. Without a developmental perspective, a child's remarks or actions can easily be misunderstood, and your response may be hurtful to the child. Curiosity is an invaluable trait in young children. There seems to be no end to questions, and in their candor, children may provoke discomfort among adults on matters that are sensitive or emotionally charged. Because of this discomfort, adults have a tendency to avoid the issue and hush the child, so to speak. In a race-conscious society such as ours, this often happens when children are seeking honest answers to very logical, straightforward and sometimes simple questions. Avoiding questions can lead to a negative association with differences, be it the child's awareness of her own differences or the differences of others.

How much do young children really understand about racism and differences?

Healthy curiosity about physical differences does not mean that young children are able to understand the effects of racism. Through age five, children interpret differences of color on a literal level and have not yet attached social meaning to these differences. For example, when a four-year-old child is referred to as black, the child may say, "I am not black, I am brown!" At this age, children see color in varying hues and shades, not as a racial category. This in no way means the child is ashamed of being black. For biracial/bi-ethnic children, differences in skin color and other physical characteristics are evident in their families on a daily basis. Reactions or remarks from peers or strangers on the differences that biracial/bi-ethnic children consider natural may be somewhat perplexing. This includes questions, stares or hurtful remarks. Children need assurance that differences are positive and enhancing, not negative. In order to authentically project the message that differences are positive, adults must truly believe it.

How should I respond to questions about race and ethnicity?

Respond to children's questions honestly and age appropriately. At the same time, ask yourself questions about your own possible biases and assumptions. For example, "Do I believe that biracial/bi-ethnic children have a harder time than other children, that they are confused about who they are?" By asking yourself questions and responding honestly, you will help provide the necessary skills to guide young children toward a healthy sense of self. Our beliefs and feelings are projected through what we say and how we say it, and young children are very perceptive when it comes to detecting our true feelings.

According to Barbara Thomson, author of the anti-bias curriculum *Words Can Hurt*, we can help children learn through the language we use, and help children acquire appropriate vocabulary by asking questions. By doing this, we give voice to unspoken wondering. For example, "Would you like to touch David's hair and see how it feels? Let's ask him if it is all right." These kinds of questions stimulate more thinking than traditional questions such as, "What's that?" or "How many do you have?" Modeling a vocabulary to ask questions acknowledges the children's awareness, sending the message that comments and questions are positive behaviors. Children are then able to experience language that values differences.

Handout 1.2

AGES AND STAGES OF RACIAL/ETHNIC IDENTITY DEVELOPMENT

Stage	Racial Self-Identification	Racial Constancy	Origin of Racial Identity	Racial Classification	Racial Attitudes
I. Racial Innocence Age 3	Most children are unable to accurately identify their skin color, much less their race.	Children reside in a world where anything is possible, including changes in skin color and gender.	Children are unaware of the biological origin of their skin color.	Children are unable to correctly categorize people by race.	Preschoolers are developmentally inclined to see people as individuals rather than as members of racial groups.
II. Color Awareness Ages 3-5	When asked, "What color are you?" children are just as likely to describe the color of their clothes as their skin. Children can accurately identify their skin color using words like <i>brown</i> , <i>white</i> , <i>tan</i> , and <i>black</i> . Some children also use familiar words related to food like <i>chocolate</i> , <i>peach</i> and <i>vanilla</i> .	Children believe that if they desire, they can change their skin color by magical means like wishing and painting.	Preschoolers believe that God, their parents, or they themselves have used magical means to produce their color.	Children can accurately group people by skin color but not by race. Children describe others in their own terms like <i>chocolate</i> , <i>vanilla</i> , <i>pink</i> , and <i>peach</i> . Some children use other words like <i>lemon girl</i> (for an Asian girl) and <i>cherry girl</i> (for a red-haired white girl). All light-complexioned people, including Asians, whites and blacks, are seen as "white." Children describe people as "brown" who have medium-brown complexion; "black" is used only to describe dark-skinned people.	Children are predisposed to be friendly to anyone who acts positively toward them. Children at this stage continue to see people of their own and other races without skin color and racial prejudices. However, children who are routinely taught racial bigotry begin to form negative association with certain skin colors.
III. Awakening to Social Color Ages 5-7	Children can accurately identify their skin color and begin to make relative skin-color distinctions, like <i>light-skinned</i> and <i>dark-skinned</i> . Most children are unable to reliably identify their race.	Children <i>begin</i> to perceive that their skin color is a permanent feature of their bodies and understand that the effect of the sun on the skin is only temporary.	They begin to grasp the connection between their color and their parents' and expect skin colors of family members to be similar. However, they do not yet fully comprehend the genetic basis of skin color.	Children <i>begin</i> to understand that skin color means something more than mere color, but they are inclined to categorize people by color, rather than race. They use conventional terms - <i>brown</i> , <i>black</i> , <i>white</i> - to describe people. <i>Black</i> is used to describe only brown and dark-skinned blacks and <i>white</i> to describe Asians and whites. When asked, children can identify Chinese people. Children begin to use ethnic labels, like Puerto Rican and Italian, sometimes inaccurately.	Although they do not yet fully understand them, children begin to adopt skin-color prejudices of their family and friends as well as those presented by the media. For example, children may begin to express a preference for light or dark skin and to see "white" or "black" people as negative stereotypes.
IV. Racial Awareness Ages 8-10	Children can accurately identify their race using terms like <i>black</i> and <i>African American</i> . Some biracial children say they are "part" black or African American and "part" another race, like white.	Children comprehend that racial identity is permanent.	Children understand the genetic basis of racial identity. Unlike younger children, they understand the reason members of the same family can have different skin tones.	Children rely not only on skin color but also other physical cues, such as hair color and textures, as well as facial features to determine a person's group - white, black or African American Chinese, and so forth. As they mature, children realize that physical cues can be unreliable in determining some people's race. Children begin to also rely on more subtle cues - including social and behavioral ones - when making racial identifications.	Unless they are sensitively taught not to prejudge people based on their race, children may adopt full-fledged racial stereotypes, common in the culture and their own racial group.

Adapted from "I'm Chocolate, You're Vanilla," by Marguerite Wright.

BEST COPY AVAILABLE

CHILDCARE HEALTH PROGRAM

15

Handout 1.3

CHILDREN AND DIVERSITY

By Louise Derman-Sparks

LEARNING ABOUT RACIAL IDENTITY

†† **TWO-YEAR-OLDS** are curious about physical characteristics such as skin color, hair texture, and eye color. They often show their interest without words--staring, touching a teacher or another child's skin or hair--observations they will verbalize as they gain language.

~~✂~~ **Be sensitive to twos' nonverbal signals and comments about their own and others' physical characteristics.** Respond with brief, matter-of-fact feedback. For instance, a child who notices that a character in a book is the same color as a child in the class might say: "That's Jamal!" Their teacher might then say, "The child in the book does have brown skin like Jamal's, but he is not Jamal."

~~✂~~ **Make wall collages and small books.** These should show all kinds of people doing all sorts of activities relevant to children's lives. Books might be themed, for instance, "Babies come in all colors."

†† **THREES AND FOURS** wonder how they got their skin color and hair and eye characteristics, and if these characteristics will remain constant. They also begin to develop strong feelings, positive and negative, about their physical appearances.

~~✂~~ **Intervene when a child expresses insecurities about how he or she looks.** When Kim says, "I'm going to make my eyes blue because Sasha says my eyes are ugly," her teacher responds: "Sasha is wrong to say you have ugly eyes. It's not true and it's hurtful to say. Let's go talk to her."

~~✂~~ **Provide activities to help children explore their skin color and facial features.** Invite children to use skin-colored crayons to draw self-portraits on paper plates. Encourage them to use mirrors to add facial features. Tell each child that you think his or her skin color is beautiful and just right for him. Make a wall display entitled "We all are beautiful colors."

~~✂~~ **Provide art materials in a range of hues** to continue reinforcing positive feelings about differences.

Handout 1.3, continued

† † **FOURS AND FIVES** become increasingly aware of differences that reflect people's ethnic and racial identities. Some children may react to these differences with discomfort and hurtful behavior. Others may become aware of our society's names for different groups and wonder where they fit in your class.

✎ **Clarify children's questions as they arise.** Offer simple, matter-of-fact answers without over-explaining racial differences.

✎ **Teach non-hurtful ways to learn about racial differences.** Remind children who make fun of others' appearance, for example, someone's type of hair, that we all have different types of hair, which is usually like our parents' or grandparents' hair. Talk about and record what makes each kind of hair special and try making portraits or puppets with different kinds of hair, using a variety of art materials.

✎ **Make it a group policy that it is never OK to say you won't play with someone because he or she looks different.** If this happens, intervene with comfort and support for the child who has been excluded and help him find a new group to play with. Then, think of strategies for helping the child who did the excluding to become more tolerant. You may want to include parents in forming strategies.

✎ **Offer ways to explore racial identity around the room.** Make sure that all your learning centers reflect different races, including art materials; images in your library; dolls, puppets, and props in dramatic play; puzzles and games; and figures used in blocks. Provide mirrors so children can enjoy their own appearance.

† † **KINDERGARTNERS** can begin to understand scientific explanations for differences in skin color, hair, and eyes. They can also explore the range of physical differences and similarities within racial groups. Kindergartners can also begin to understand peoples' struggles for justice and a better quality of life.

✎ **Help children take pride in their racial and ethnic identities.** Provide some basic information about children's heritages, languages, and heroes. Encourage them to share their cultures with one another.

✎ **Be sensitive to children's growing awareness of being biracial or multiracial.** Display diverse images of children and adults.

✎ **Brainstorm solutions to racial conflicts.** Problem-solve together or make up simple rules to respond to racially discriminatory behavior.

✎ **Use paint swatches and skin-colored art materials to make simple charts.** Show the range of people's skin colors within different races. Make charts that include colors of hands from light to dark.

Handout 1.4

HOW PREJUDICE IS LEARNED

Adapted from "A World of Difference," Anti-Defamation League

A Ku Klux Klansman would probably argue that humans are born racially prejudiced, that prejudice is a natural state of mind everyone inherits. He would be dead wrong, however, in light of modern psychological research. Prejudice is not inherited; it is learned, first from parents and then from an ever-widening circle of people and institutions ranging from relatives to schools. One of the pioneer scholars of racial prejudice, Gordon W. Allport, found that children can learn bigotry in two basic ways: by adopting the prejudice of their parents, other family members and from the cultural environment, or by being raised in such a way that they acquire suspicions, fears and hatreds that sooner or later focus on minority groups.

But the learning of prejudice is a complicated matter for children and it takes a long time. It begins with the child grasping the concept that some children are different from himself, but that is more a matter of curiosity than anything else. Children get their first hint of what prejudice really means from language, from certain powerful words loaded with emotional impact that can wound their fragile self-esteem. These words may vary from region to region depending on the ethnic composition of a particular area. In the Northeast "kike," "dago," "wop" or "spick" might be examples; in the South "nigger," "cracker" or "redneck" might produce the same reaction. But it takes children time to learn to whom these words refer and to completely understand their parents' rejection and hatred of those categories of people. Children often begin by using these emotional words without understanding to whom they apply or why they trigger such strong reactions.

The next learning stage may take place between the ages of about seven through eleven and is characterized by the child's rejection of those who are the objects of the parents' prejudices. In this stage, Allport and other researchers found, the child tends to go overboard. If blacks are the hated category then the child blindly condemns all blacks, viewing them all as having no good qualities, no redeeming features. The prejudiced child at this stage, often around the fifth grade, has mastered the proper bigoted phrases, even if he or she still hasn't quite given up a fairly democratic style of behavior toward the hated category.

A child at this point often says harshly bigoted things but may still play with children of the group she or he is talking against. It takes the child another few years to learn to modify his or her total verbal rejection into something more realistic and easier to rationalize and defend.

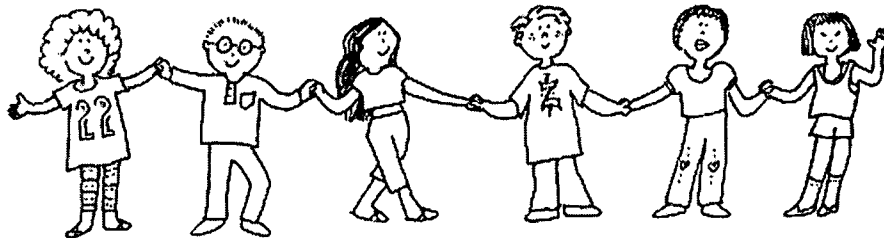
At this stage the child, now a teenager, no longer claims all people of the hated category have no good features and is willing to concede them some good attributes. But the behavior of the prejudiced young person at this point begins to harden into the familiar pattern of adult bigotry that is shared by his or her parents or family circle.

In short, it takes the entire period of childhood and much of adolescence to master prejudice.

Handout 1.5

SUGGESTIONS FOR DEVELOPING POSITIVE RACIAL ATTITUDES

- 1) Initiate activities and discussions to build a positive racial/cultural self-identity.
- 2) Initiate activities and discussions to develop positive attitudes toward racial/cultural groups different from the child's.
- 3) When a child asks questions about race/culture, always answer when the questions are asked.
- 4) Listen carefully - in a manner that seems relaxed - to children's questions and comments. Make sure you understand what the child means and wants to know.
- 5) Pay attention to feelings. Find out what is involved in the questions or comments.
- 6) Provide truthful explanations appropriate to the child's level of understanding.
- 7) Help children explore their own ideas, giving them support for their efforts.
- 8) Help children recognize stereotypes.
- 9) Encourage children to challenge racism by your own example and give them skills appropriate to their age.
- 10) Cultivate the understanding that racism does not have to be a permanent condition - that people can work together to create change.



Adapted from "Interracial Books for Children.

AGES AND STAGES OF RACIAL/ETHNIC IDENTITY DEVELOPMENT

Racial Innocence:

Age: Birth to 3



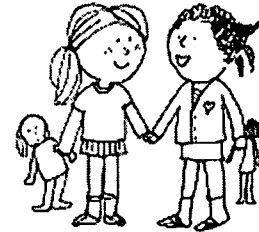
Racial/Ethnic Awareness of Differences

Age: 3 - 5



Awakening to Social Awareness:

Age: 5 - 7



Racial Awareness:

Age: 8 - 10



Topic #2: IDENTIFYING AND RESPONDING TO THE UNIQUE NEEDS OF BIRACIAL/BI-ETHNIC FAMILIES

RATIONALE

There is no one approach that applies to working with biracial/bi-ethnic families: one size does not fit all. The varying circumstances of each family are to be considered when determining the most effective approach to working with the family and the child. Many factors influence the way biracial/bi-ethnic children view themselves in the world: family philosophy, the child's physical characteristics, relationship to extended family, the community of residence, and socio-economic status. It is important to support the right of individual choice without imposing your values or opinions.

To best serve biracial/bi-ethnic children, there are numerous resources available with current and accurate information on race and ethnicity. This includes articles, multicultural anti-bias curricula, bibliographies of books, on-line resources and videos. Without accurate information, it is possible to misread a situation with the child or family and respond in a manner that is insensitive and disrespectful. Working from assumptions or misinformation can be harmful and in some instances, hurtful.

Unique Needs of Biracial/Bi-Ethnic Children and Families

- ?? Processing dual identities
- ?? Possible conflicts or being cut off from extended family
- ?? Biases and assumptions from peers and community
- ?? Possible lack of support from family/community
- ?? Not prepared for racism, or how the wide society views them in comparison to how they self-identify
- ?? If the child is adopted and neither parent is of the child's race or ethnicity, then all of the above issues as well as typical issues regarding adoption are exacerbated by the racial/ethnic difference
- ?? Child-rearing differences between each culture

TIME 60 minutes

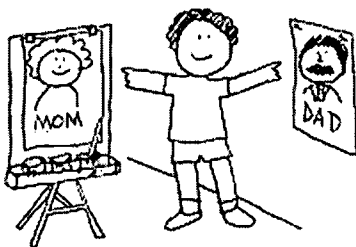
OBJECTIVES

Participants will:

- ☞ Identify the factors that contribute to the varying perspectives and identity choices of biracial/bi-ethnic children.
- ☞ Adapt activities and materials to include the varying perspectives and identity choices of biracial/bi-ethnic children
- ☞ Identify strategies that support the choices of the family without imposing one's own beliefs and values
- ☞ Help children feel comfortable with differences
- ☞ Access current and accurate information on biracial/bi-ethnic children and families and use this information to better understand and work with biracial/bi-ethnic children and families.
- ☞ Support the choices of the family with understanding and not impose their beliefs and values
- ☞ Offer parents information, resources and support

MATERIALS REQUIRED

1. Flip chart and markers
2. Handout 2.1: How Can I, As a Child Care Provider, Support the Choices of the Child and Family?
 - Handout 2.2: The Importance of Accurate Information about Race and Ethnicity
 - Handout 2.3: Being Responsive to the Needs of Children from Dual Heritage Backgrounds
 - Handout 2.4: Children of Bicultural/Bi-Ethnic Parents
 - Handout 2.5: Coping With Cultural Conflicts Between Parents
 - Handout 2.5: What Can a Teacher Do About This?
 - Handout 2.6: Shades of History
 - Overhead 2.1: Unique Needs of Biracial/Bi-Ethnic Children

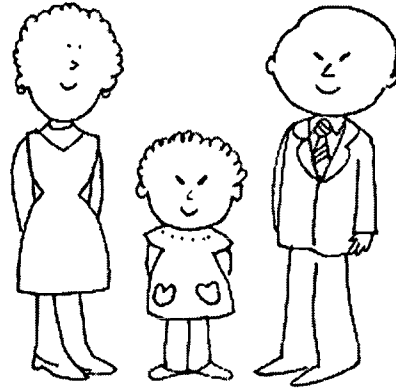


TEACHING METHODS/SUGGESTED ACTIVITIES

- ? ? Ask participants to make a list of the factors they feel impact the varying perspectives and identity choices of biracial/bi-ethnic children and families.
- ? ? Brainstorm with participants to identify and list the unique needs of biracial/bi-ethnic children and families, and how they compare to families of one ethnicity. Participants may share personal experiences that relate to the topic.
- ? ? As a group, develop strategies for working with the family that support and respect their choices, while enhancing a strong sense of self of the child. Refer to Handout 3.2, where the authors recommend that biracial children be viewed as having two cultural backgrounds, supporting the child's need to identify with each parent. Use this belief as a basis for discussion on how to be respectful of the family's choices, even if they are in opposition to one's own.
- ? ? Review the strategies devised and discuss how child care providers can implement strategies in their programs that support biracial/bi-ethnic children and families. Refer to Handouts 3.3 and 3.4 for positive steps.
- ? ? Brainstorm (or divide into small groups which then report back to the whole group) to list resources and materials they have used in working with issues of race and ethnicity. Review available resources such as bibliographies, online resources, videos and current articles. Use samples of the bibliography and online resources (Handout 3.6) to illustrate the variety of information available, and how having access to accurate information contributes to quality child care environments that support the unique needs of biracial/bi-ethnic children.
- ? ? Allow time for questions and answers.

POINTS TO REMEMBER

- ?? In presenting information on this subject area, stress the importance of not imposing values and opinions, to listen rather than judge.
- ?? Refer to statistics in the introduction to remind participants of the rise in interracial marriages, transracial adoptions and numbers of children adopted from the foster care system.



Handout 2.1

HOW CAN I, AS A CHILD CARE PROVIDER SUPPORT THE CHOICES OF THE CHILD AND FAMILY?

There are many ways that child care providers can support the choices and needs of biracial/bicultural families. The first step is for the provider to be honest about any biases or assumptions they may have regarding biracial/bi-ethnic children and families. Awareness of how the family handles the issues of identity and respecting their choices is best accomplished when the provider has clarified her own values first. When interviewing the family, it is very appropriate to ask questions about identity, what the family practice is and any other issues related to racial/ethnic identity development which may have bearing on how to best support the child and family as a child care provider.

When doing activities such as family trees or family photo albums, be mindful of possible estrangement with extended family. These types of sensitive issues may surface over the course of several discussions with parent. Be prepared for families to be both disclosing and reluctant to reveal information on relationships with extended family. Your first interview with the family is an opportunity to gain insight and information, and address any issues of racial/ethnic identity, extended family relationships and other concerns relating to biracial/bi-ethnic children in the child care setting. (See Handout 2.2, Sample Intake Form for Learning About Families' Identity.)

Ask questions that directly address these issues and concerns. If conflicts or discomfort arise, you can face them honestly and respectfully. As the child care provider, you are in an optimum position to offer the family resources and support.

What about adopted biracial/bi-ethnic children? Are the approaches the same?

Much like the issue of racial labeling, the adoption and/or foster placement of biracial/bi-ethnic children in families other than that of the minority birth parent have also been a controversial topic of debate. If the adoptive family is white, it is even more critical to provide an environment that will support healthy racial/cultural identity development, including a positive working relationship with the child care provider. However, for biracial/bi-ethnic children in any foster care and/or adoptive placement, positive association with all aspects of their racial/ethnic identity supports a strong sense of self. Ask parents what they have told the child about being adopted so you are aware what explanations the child has already been given.

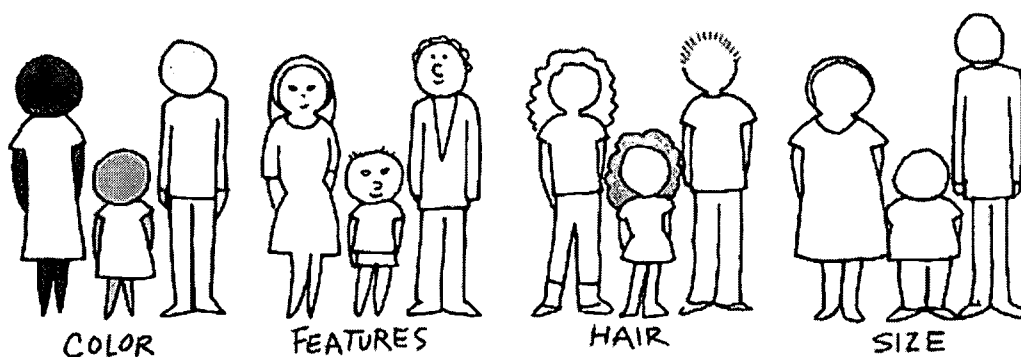
Being prepared to assist with additional questions of identity when a child does not resemble either parent is important when working with adopted biracial/bi-ethnic children. The strategy remains the same, however: respond honestly and age appropriately to questions and comments while considering the child's uniqueness. If a child asks the adopted child why they do not look like their mother or father, you can guide the child with the following response: "Jane is adopted; that means her parents are not the parents she was "born to," which is why she does

Handout 2.1, continued

not look like either of them.” You can go further into the explanation, depending on the questions that follow and the age of the children. The child may have an explanation as well, and if so, allow for that first and then answer other questions that are asked. Discuss the family history with the parents.

If the child was adopted at birth, there has been ample opportunity for the family to bond. If the child was recently adopted, their adjustment issues may remain. It is important to know if there is a positive and accepting relationship with the extended family. However, as with all adopted children, a close and loving relationship with all family members does not preclude curiosity about birth parents, including questions specifically about the racial/ethnic background of the birth parents.

Another possible situation is the growing number of “cooperative adoptions,” adoptions where the birth parent remains a part of the child’s life on a regular basis. This underscores the need for child care providers to have complete family profiles and maintain open channels of communication.



When questions arise:

- ?? Be prepared by getting information about how parents talk about these issues so there is consistency.
- ?? Be honest and supportive.
- ?? Involve parents in what is happening; problem-solve together.
- ?? Read children’s books that include stories about adopted children to show the child he is not alone.
- ?? Support parents in seeking resources and using multicultural material and books at home.

An excellent resource is PACT, An Adoption Alliance. PACT provides adoption-related services for children of color, birth parents and adoptive parents. Services include parent support, placement services, training, educational materials and resources. See the Resources section for more information.

Handout 2.2

SAMPLE INTAKE FORM FOR LEARNING ABOUT FAMILIES' IDENTITY

College of Marin Children's Center Enrollment Interview Form

It is our goal at the Children's Center to work together with parents and families to deeply support and nurture the development of each child. The more we understand about the circumstances and experiences that are impacting each child, the more fully we can meet that child's individual and unique needs. The questions on this form are designed to gather information about both your child's personal and cultural history so that we can truly honor the life journeys of the children in our care.

The transition for a child from the foundation of his/her family into the extended environment of school is an important and challenging one. Thus, we are asking you questions about the significant people in your child's life, about eating and sleeping patterns at home, about your child's emotional and social development, about your child's ethnic, cultural and linguistic identity. The information you give us will help us to understand and respond more sensitively to your child from the very beginning of his/her experience at the Children's Center. We are honored to be a part of your child's life in these formative years.

The first five years of life are a critical and precious time in the development of a child's self-esteem and self-identity. It is also the time during which children begin to develop their own racial, cultural and linguistic awareness. Race, language and culture connect children to their families and history. They are an integral part of a child's identity and self-esteem. At the Center, each family's culture is seen as a gift that can profoundly enrich the lives of all of us. These early years are a wonderful time for the learning of languages. We want to support all families in the maintaining of their home languages while helping each child to develop an appreciation of and interest in learning other languages.

Source: A Place to Begin. CA Tomorrow, Oakland, CA

Handout 2.2, continued

SAMPLE CHILDREN'S CENTER ENROLLMENT INTERVIEW FORM

Child's Name _____ Nickname _____ Sex _____
Date of Birth _____ Place of Birth _____ Today's Date _____
Parent's/Guardian's Name(s) _____
Child is: Biological _____ Adopted _____ Foster _____ Guardian _____

Family and Home: *There is no one more important to children than the people in their family. Knowing more about the special people in your child's life and what is important at home will help us be more responsive to your child.*

Members of Household	Relationship to Child	Age	Does child have a special name for this person?
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

If either of the parents do not live with the child, please describe the child's relationship with that parent, i.e., how often the child sees that parents, if at all; other members of this parent's household; child's experience transitioning from one household to another, etc.

Are there other significant people in your child's life that you would like us to be aware of? If so, please describe their relationship to your child and what your child calls them.

Are there holidays, traditions, or special occasions your family celebrates? If so, what are they? Would you be interested in sharing them with us in the Center?

Do you have favorite music your family likes to listen to at home? If so, what is it?

How do you describe your child's ethnicity?

Does your child have any difficulty describing himself/herself in the same way? If so, what is the difficulty?

Is there anything you would like the staff to be aware of in relation to your child's ethnic identity?

What is the primary language spoken in your home?

Are there other languages spoken in your home? What are they? By whom?

What are your goals in relation to your child's language development? Do you have any questions or concerns about this?

Sample Enrollment Interview Form, page 2

If you speak a language other than English, can you write down some words which are important to your child in your language, including the following words, so that we can use them in the classroom?

Hello _____ Goodbye _____ Thank you _____
One _____ Two _____ Three _____ Four _____ Five _____

Important words:

Please describe how you know when your child needs to use the toilet. What words does your child say to ask to use the toilet?

Emotional and Social Behavior

How does your child express feelings of pleasure, excitement or joy?

How do you discipline your child?

Has your child been cared for by people other than you? If so, by whom and when?

What are your hopes for your child's development in our program?

Anything else you would like us to know:

Napping

Where does your child sleep at home?

In own bed _____ In bed with siblings _____ In family bed _____ Other _____

Medical and Nutrition Information

Are there any foods your child cannot eat because of religious or cultural traditions?

What is a regular mealtime like in your home? (Any rituals or traditions associated with the meal? Who eats together? Where?)

What are some of your child's favorite foods?

What are some foods eaten in your home that are part of your cultural heritage?

Adapted from *A Place to Begin. CA Tomorrow, Oakland, CA.*

Handout 2.3

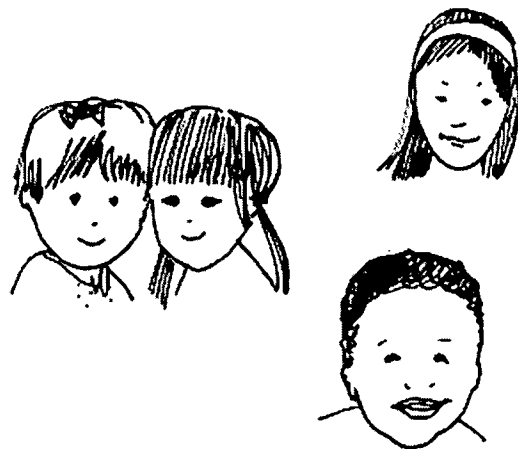
THE IMPORTANCE OF ACCURATE INFORMATION ABOUT RACE AND ETHNICITY

With increasing access to technology, particularly the Internet, information is widely available to large numbers of the population. Books and resources on biracial/bi-ethnic children and their families can be accessed through a variety of sources such as books, articles, videos, and web sites. Books written specifically for biracial/bi-ethnic children are on the shelves of bookstores and libraries. Stories of biracial/bi-ethnic children and adults are a great resource for children, parents, child care providers and other professionals.

Accurate information enables child care providers to respond to the needs of biracial/bi-ethnic children and families in a sensitive, respectful and supportive manner. Offering children's books that represent biracial/bi-ethnic children enhances the self-esteem of biracial/bi-ethnic children, and at the same time helps all children feel comfortable with differences. Child care providers have an important role to play in the lives of children, and are in a powerful position to promote anti bias attitudes in their child care environments. In order to do this effectively, child care providers must access accurate information on race and ethnicity, along with quality materials that reflect diversity and cultural sensitivity.

It is not necessary to own a computer or buy large quantities of books, which can be expensive. Local libraries are a great source of books, articles and materials to be duplicated and they also have access to the Internet. Web sites are often updated, and new information becomes available on a regular basis. Parents in your program may not yet be aware of the vast array of resources, in which case you may share information with them. Refer to the bibliography and Web site directory created by the Childcare Health Program specifically for this project. Children's librarians are also a great resource, often knowing what books are available on specific topics.

To prevent stereotyping, and validate children for who they are, children need exposure to books and materials that include all the racial and ethnic possibilities. Awareness and sensitivity to the needs of biracial/bi-ethnic children and families, based on accurate information, can prevent child care providers from misreading a situation or responding inappropriately.



Handout 2.4

BEING RESPONSIVE TO THE NEEDS OF CHILDREN FROM DUAL HERITAGE BACKGROUNDS

Johnetta Wade Morrison and Larressa S. Rodgers

In the 1990s, many early childhood educators have begun to focus on diversity issues (family types, ethnicity, ableness, etc.). To ensure that all developmental needs of the children in their programs are being met, staff in high-quality, early childhood programs are becoming cognizant of the need for a classroom environment that allows all the children to have experiences that promote their individual development.

One group in the child care and school-age population that receives little attention, in terms of its diversity, is biracial children (and their families). Although early childhood professionals might acknowledge differences, they typically do not deal with these differences in their curriculum. *Biracial children* denotes children from interracial unions. Although many of the suggestions presented here are appropriate for children from any interracial union, we will focus specifically on children of Black and White parentage.

Out-of-home environments contribute significantly to children's identity formation and self-concept development (Keller, Ford, & Meacham 1978; Marsh 1984). Unfortunately, many biracial children experience out-of-home environments that do not promote optimal social and emotional development with regard to the children's *dual* heritages. When pondering reasons for this omission, one may look at the history of Blacks in this country. Racism has been an experience for virtually all Blacks in our society. *Mulattos*, the term that once predominated as an identification for persons of Black and White parentage, as a group were generally thought of as a subset of Blacks, sometimes experiencing slightly more rights and privileges than persons of pure African ancestry but never equality with Whites (Funderburg 1994). Perhaps, without realizing it, most teachers inadvertently assume that biracial children of Black and White heritage are Black. This article presents information that can help teachers support the identity formation and positive self-concept development of children of Black and White parentage.

Children of mixed parentage account for a growing number of children in early childhood programs. The National Center for Health Statistics (NCHS) reports that births of children with one black and one white parent are climbing. In 1990, 620,000 births were recorded, and the NCHS acknowledged that the numbers were probably low, compared to actual births.

The importance of ethnic identity development

As children grow and begin to explore the world in which they live, the question, Who am I? is central in their thinking. For children of interracial heritage, this may be more complex than for other children. Gibbs (1989) suggests that many biracial children--particularly adolescents--have conflicts about their dual ethnic identity. This is related to their ambiguous ethnicity as

Handout 2.4, continued

they need to define themselves in our society. Ethnic identification is hampered by a society in which race has always been a significant social dimension. Conceptually and functionally, ethnic identity is separate from an individual's personal identity. One's ethnic identity may influence one's personal identity and vice versa (Rotherman & Phinney 1987). Based on Rotherman and Phinney's concept, we define ethnic identity as one's sense of belonging to an ethnic group (children of Black and White parentage) and the perceptions and feelings that one has due to ethnic group membership.

Children of interracial unions are often invisible in the United States (Shackford 1984), as well as in child care settings in general. Too often the biracial child is identified as black, disregarding the white parentage.

Additionally, children from interracial unions experience the racism experienced by those who are not of European descent. Many children of dual-race parentage perceive a need for an identity category that accurately describes them. Biracial children *have* an ethnic identity: it is *Black and White--both, a combination*. To date, even government (e.g., the Census Bureau) does not include on its forms a category that accurately identifies the person of dual-race parentage!

What can we as early childhood educators do to reduce the confusion biracial children may be having as their ethnic self-images take shape? The early childhood environment should support the biracial child's ethnic identity development. During the infancy and preschool periods of a child's life, the experiences that allow feelings of mastery (parental encouragement, praise, and help; the presentation of affective, perceptual, and cognitive cues of ethnic stimuli--language, skin color, music, customs, foods, holidays, persons outside the family group, values, literature, etc.) prepare the child with the basis for the development of personal identity (self-concept) (Elkind & Weiner 1978; Aboud 1984; Spencer 1985; Rotheram & Phinney 1987).

Out-of-home environments contribute significantly to children's identity formation and self-concept development.

Planning the early childhood environment

Only recently has attention been given in some teacher education and inservice training programs to preparing professionals to include diversity issues when planning curriculum for children. As early childhood personnel work hard to provide high-quality settings for young children, we cannot forget the importance of these settings in the socialization of biracial children. We know that identity development is influenced by:

1. Socialization in mainstream society
2. Parental views on the transmission of a cultural heritage and an ethnic identity
3. Socialization in out-of-home child care settings

Handout 2.4, continued

Early childhood educators must acknowledge the dual parentage of the biracial child and present the child's two cultures to her. Brown (1990) suggests that biracial children are invariably bicultural. The dual socialization process consists of enculturation experiences in one cultural group along with significant but less comprehensive exposure to socialization agents in the other culture. The child of dual heritage is not likely to have equal exposure to both of her cultural heritages. Nonetheless, the biracial child absorbs the values, perceptions, and normative behaviors of two cultural systems. Simply stated, biracial children are Black and White. This fact should be included in the socialization process for biracial children because it acknowledges dual parentage.

Wardle (1987) suggests that it is in early childhood that the child of dual-racial heritage is exposed to the social pressure of being different. Socialization experiences in preschool and primary programs can help the child develop accurate and sound ethnic and personal identities. Additionally, the early childhood environment that acknowledges positively the biracial child's background can serve, as de Anda (1984) points out, as cultural translators and models, providing, for example, stories that reflect the child's family type and cultural heritages; paintings, pictures, and puzzles of or similar to the child; classroom visitors who look much like the child; and so on.

There is some debate as to the best approach to take in setting up an environment conducive to providing for the needs of interracial children. In an early childhood setting, the educator is the paramount determinant of whether the classroom is supportive of the biracial child's holistic development. The environment must allow individuals to find appropriate responses to their needs. The educator can structure the early childhood curriculum to ensure that the full day provides opportunities for the children in the setting to see and understand themselves and to discuss what they see and hear. Biracial children need to see pictures of themselves and their families, as well as accurate art representations (skin color, hair texture, and so on). When families and people are discussed in the group, accurate presentations of interracial families and biracial persons should be included. All children should have opportunities to discuss with peers and supportive adults pejorative (racist, sexist, etc.) statements made in the early childhood setting.

The educator may be uncomfortable in trying to secure information about a child's background because of the racial tensions in our society. A convenient way of gaining this information is through the parent-teacher conference that should be held just as the child is to enter or shortly after entering the early childhood program. During this conference the teacher may use questions from Derman-Sparks and the A.B.C. Task Force's (1989) Family History Questionnaire (e.g., What is my [child's] family's cultural/ethnic heritage?).

When the program is informed that the child is of dual-heritage parentage, parents should be asked how they are raising the child in terms of ethnic identity.

Handout 2.4, continued

Parental responses to the child's identification will be varied. We have found that parents of biracial children view their children's identity in different ways:

1. Some parents believe that their child of Black and White parentage will be considered Black by society, so they simply identify their child as Black.
2. A few parents prefer to take the human approach (Wardle, 1987; Morrison, 1995).
This view sees the child's identity as being neither Black nor White; the child is merely a human being within our society.
3. Some parents may not have a response to this question because they are undecided about their child's identification (Overmier, 1990).
4. Many parents are teaching their children to accept both cultural backgrounds. The child is Black and White, truly bicultural (Baptiste 1985; Wardle 1987; Morrison 1995).

We feel that the first three approaches identified may be problematic for the child's identity development. Each opens the way for identity conflict. Some of the reported difficulties experienced by older biracial children are as a result of the children's feelings of not "fitting" anywhere. The limited studies by clinicians on biracial children and adolescents indicate that racial identity is the most widespread conflict encountered (Gibbs, 1989). As much as we might not like it, society places its members in groups, and participation in the mainstream is based on group identity. We propose that biracial children be viewed in the early childhood environment as having two cultural backgrounds because they are the product of an interracial union. This position supports the biracial child's need to identify with each parent.

The purpose of this article is to reinforce the idea that, although he or she is very busy, the early childhood educator must be accepting of the child's cultural heritage, knowledgeable of the need to promote biracial identification, and willing to plan the curriculum appropriately.

**Biracial children of Black-White parentage are usually thought of as Black;
the White parentage is disregarded.**

Johnetta Wade Morrison, Ed.D., is Associate Professor of Human Development and Family Studies at the University of Missouri in Columbia. She has done research on identity and concept development in biracial children.

Larressa S. Rodgers, M.S.W., M.A., is a social work supervisor for a foster care and adoption agency.

Source: Young Children, November 1996.

Reprinted with permission.

Handout 2.5

CHILDREN OF BICULTURAL/BI-ETHNIC PARENTS

Melania, 17-year-old high school senior; mother is Jewish, father is Nicaraguan.

When parents agree to raise you in both cultures, being bicultural is not a problem. My father tries to participate in Judaism. My mother's influence in terms of religion is the strongest, but I grew up with Spanish in the house since both my parents speak fluent Spanish. As a child, I spoke Spanish. My father was not religious in Nicaragua, so he is not very religious here. My mother's father was a Cantor, so we have been raised Jewish.

At school most of my friends are black. As a person I do not feel I really fit in any one place so I can go anywhere I want and get away with it. When people look at me they see me as white. Latinos accept me but I cannot hang with them exclusively, that's not who I am. They define themselves as "Chicano-Latino" only. It is segregated at my school, but I go in and out. To me racism is the fear of the unknown, so I try not to have fear or racist thoughts.

"I grew up around both traditions. They are harmonized inside of me and, in fact, that makes me special." *Melania*

I never really bonded with white kids other than Jewish kids. I went to a bilingual school for kindergarten through second grade, then at my next elementary school most of my friends were Asian.

I went to Israel last summer, and it was not really a moving experience for me because it was a tour and too touristy. Last summer I went to the Dominican Republic with the Amigos program and just two students were in this small village. I liked that much better than being with the large group.

Jonathan, 14-year-old high school freshman; mother is white, father is black.

I see myself as black and my religion is Jewish. I don't think of myself as biracial. Even though I see myself as black, I feel very connected to being Jewish and my mother's Jewish family. Most of my friends are black but I have other friends too. People see me as black, but people who know me also know that I am very Jewish. People who don't know me just see me as black. I have traveled to Greece and France and have friends from different countries as well.

Hannah, 17-year-old high school senior; mother is white, father is Japanese.

Since I was four years old I have been interested in the Japanese culture. I was tutored in Japanese because my dad does not speak Japanese. He is very americanized and not in touch with his culture. My dad is a math professor and my mom is a clothes designer. We had relatives who came over from Japan to visit and they were impressed with my ability to speak Japanese. They were wondering, "Who is this tall, curly-haired white girl speaking Japanese?" People don't look at me and think I am Japanese; they think I am mixed, with Latino. People always ask what I am, and other than the fact that I have tiny feet despite my height, and my underbite, which is also common in Japanese people, I do not look Japanese.

I sometimes regretted not having just one cultural identity, as some of my other friends have. My two closest friends since elementary school are Latino and black. My only negative feelings about being mixed are that I never really feel I belong. Physically I am out of place in clubs, like the Asian clubs, and physically I fit in at Latino clubs. I am a member of Happa, which is for biracial/bi-ethnic people.

Handout 2.5, continued

With white kids I feel like I am trying to explain to them about other cultures. They will say things in my presence that they would say with all white kids; they see me as white.

"Who is this tall, curly-haired white girl speaking Japanese?"
Hannah

I do think that growing up in Berkeley is the best place for being biracial/bi-ethnic. I was in the Amigos program this summer in the Dominican Republic and I met a biracial girl who lived in a white community - she had never met another black or Asian kid before.

Growing up here, I have never felt intimidated being mixed. When people ask me what I am, I say Japanese and white. I think there should be a category for biracial/bi-ethnic people. I am not one or the other, and it feels as if you are selling yourself short not to include both.

Hanna, 14-year-old high school freshman; mother is Japanese, father is Hispanic

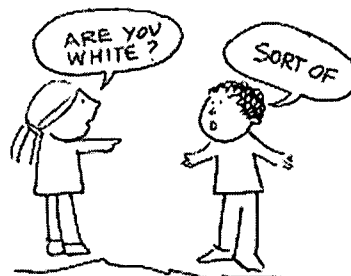
My mom is Japanese and my dad is Hispanic and white. I don't speak either Japanese or Spanish well, but I am taking Japanese in school. Most of my friends are Chinese, and there are lots of Asians at my school. People don't see me as white.

Are you white? Sort of. I identify with Asians, but they are mainly Chinese. My friends are mostly concerned with grades and are mostly Chinese. Most of the popular kids dress like Teen Magazine and are obsessed with boys. Most of the Hispanic and black kids come from East Palo Alto, and are mainly friends with each other. There is a Club Asian Pride at school that my friend think is silly; they all dress the same. Most of my friends are Chinese, or act Chinese, which is to say they care about grades. That is a cultural value, not because of race.

On my father's side, our Hispanic roots are from Jews who left Spain during the Inquisition and migrated to South America by way of Portugal and the Caribbean. My father was born in Costa Rica. On my mother's side, my great-grandmother and grandmother were in the internment camps during World War II.

Identity issues are confusing, like with forms that categorize you or which one you identify with. I leave it blank. Sometimes I worry about it, but right now it is not that important. It might be if I lived somewhere else - in places where there is less diversity and people have biases because of less information. Being of different cultures is more interesting. I wonder how my ancestors of 300 years ago would feel if they met each other. I don't know how open-minded they would be; the Japanese had no exposure to white people.

I have been asked if I am Chinese and when I say that I am half Japanese, they say they thought I was half something. If I had been born of one culture I would see things differently. I am proof that people can get along even if their ancestors are completely different. I might not believe that if I hadn't seen it for myself.



Interviews conducted by Paula Gerstenblatt, January, 2000.

Handout 2.6

SHADES OF HISTORY

By Joan Ryan

I am whiter than typing paper. My husband has olive skin. And our son is brown. He is part Hawaiian, a heritage he embraces as if it bestowed on him special status in the world. He has a Hawaiian middle name, Iokepa. He learned how to pronounce "humuhumunukunukuapua'a" long before I did, and keeps a drawing of this Hawaiian fish on his bedroom wall. He considers his dark skin an emblem of his Hawaiian roots, and of course he lords it over me when I'm gingerly applying aloe cream to my latest sunburn.

When he was younger, he identified not only with Hawaiians but with anyone with dark skin. He didn't seem to notice the various shades of darkness. After playing with his friend Anthony one day, my son mentioned that he and Anthony had the same skin. Anthony is African American.

Not long after that day, when Ryan was 4 years old, he and I were reading a picture book about Abraham Lincoln. When we reached the part about slavery, Ryan placed his hand on the page so I couldn't turn it. He was transfixed. He asked why Americans treated the African people like that.

I tried to explain how white people had used their power and prejudice to enslave black people for free labor. My son persisted. He didn't understand why only Africans were slaves and not white people. I said that many Americans believed they were superior to people with black skin.

"I'm not black," Ryan said suddenly.

He was distancing himself from the dark-skinned people in the book. For the first time, he was making the distinction between his skin and theirs. He had little concept of how long ago slavery was. All he saw was the horror inflicted on black people, and he wanted no part of it.

This was not the lesson I had hoped he would draw from the book.

I began to wonder what other bits of information -- from books, TV, sporting events -- my son was absorbing that were shaping his views on race. And I wondered what to do as a parent to keep all that information in some context. By reading about slavery, for example, had I unwittingly planted the

idea that there was something fundamentally different, even wrong, with people with black skin? Anthony's father, Rodney, says he and his wife downplay the issue of race in their house, despite the fact that they are one of the few black families in their neighborhood and local school. But when Rodney had a business trip to Memphis a couple years ago, he took his son -- then 6 years old -- along so they could visit the civil rights museum. They sat at a lunch counter, boarded a bus, studied photographs of children who look like Anthony being mistreated at the hands of white people. "What Anthony kept saying to me was, 'That was really mean. That wasn't fair.'" Rodney said, "We used the experience as an opportunity to discuss on a broad basis the importance of treating people fairly."

Anthony's parents believe that if they don't draw distinctions about skin color in their everyday lives, their children won't, either. Yet...

"What I am dreading is the discussion about being careful," the father said. "What to do when you're pulled over by the police. That's what scares me, because Anthony has no idea. It's happened to me seven or eight times, and he has to know it's different when you're black."

That's it, right there: How do we instill in our children the ideal that color doesn't matter, while acknowledging this nation's shameful history and its lingering effects?

Tell me how you've met this challenge with your children:

901 Mission St.
San Francisco, CA 94103
or e-mail me at joanryan@sfgate.com

Sunday, September 20, 1998
©1998 *San Francisco Chronicle*
Reprinted with permission

Handout 2.7

COPING WITH CULTURAL CONFLICTS BETWEEN PARENTS

Coping with any type of conflict between parents from the same racial/ethnic groups can be a difficult dilemma for a child care provider. However, when the conflict pertains to cultural differences, it can be particularly uncomfortable. Parents may express conflicting messages to the child care provider in regard to feeding practices, hygiene, discipline, dress, toilet habits, language to be spoken, and just about every aspect of the child's care. These are very sensitive issues which can create a double bind, placing the provider in the middle.

As the child care provider, your first step is to clarify your values and determine if they favor one parent's cultural beliefs and practices over the other. An honest self-appraisal will avoid furthering the conflict and support the best interests of the child. Ask yourself questions about which belief or practice most closely resembles your own, and how you might favor one parent's beliefs and practices, either consciously or unconsciously. Because the child care provider is a significant person in the child's life, parents may try to enlist the child care provider as their ally. Resist the invitation to align yourself with one parent, as it can drive the wedge between the parents – and the parents and child - even deeper.

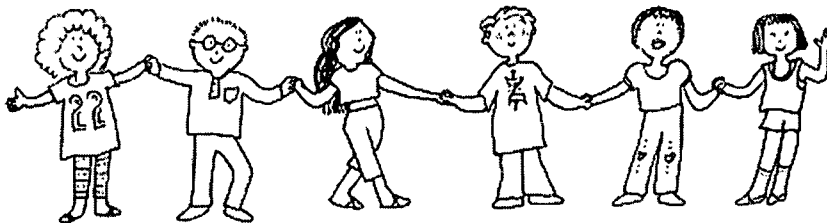
When cultural conflicts surface between parents, the provider is not the only one drawn into the crossfire. The child is very much affected by conflicts that arise between parents or among their extended family, and may often find themselves torn and upset by the tension brewing, even if they do not understand the conflict. Cultural conflicts are sometimes a result of family dynamics that may or may not contain themselves to cultural issues alone. If one parent asks you to do something that contradicts the other parent's previous instructions, it might be a good idea to suggest a meeting with both parents to discuss the situation. As the child care provider, it is not your role to solve the problem. However, you are in a unique position to make parents aware of the conflict and the possible effects on the child, explain that you are not able to choose sides, nor are you able to satisfy both parents when the wishes are contradictory. The conflict may be resolved by meeting with the parents, however, if the differences are of a more serious nature, counseling or some form of mediation with a professional or mutually respected third party should be recommended.

Engaging in a non-accusatory discussion with the parents will enable them to see that as a child care provider you cannot follow conflicting cultural practices. Try to honor all aspects of the child's cultural and ethnic background. Develop a strategy as a team to help diffuse any conflicts and pave the way for greater understanding and respect of the cultural beliefs and practices of both parents, thus supporting the child's positive cultural/racial/ethnic identity development.

Overhead 2.1

UNIQUE NEEDS OF BIRACIAL/BI-ETHNIC CHILDREN

- ✍ Processing more than one ethnic and racial identity
- ✍✍ Biases and assumptions from peers and community
- ✍✍ Possible lack of support from family and community
- ✍✍ May not be prepared for racism, or how the wider society views them compared to how they view themselves
- ✍✍ Feeling pressure to choose one identity
- ✍✍ Ability to travel in more than one culture
- ✍✍ Change identity depending on developmental stage
- ✍✍ If the child is adopted, and neither parent is the child's race or ethnicity, then consider all of the above in addition to typical issues regarding adoption.



Topic #3: RACIAL/ETHNIC LABELING

RATIONALE

Historically, society has imposed racial and ethnic labels/categories on biracial/bi-ethnic people. In recent years, however, this notion has been debated and challenged, including the emergence of an advocacy movement to add a multiracial/ethnic category on official forms.

As a child care provider, an understanding of the significance of this issue is critical to fostering a mutually respectful relationship with the family who recognizes the right of each family to make its own choices. Identity is an emerging concept for biracial/bi-ethnic children, one that may change as they pass through different developmental stages, requiring child care providers to practice an inclusive and flexible approach.

TIME 30 - 45 minutes

OBJECTIVES

Participants will:

- Be aware of the history of racial labeling and how it impacts biracial/bi-ethnic children.
- Identify their biases and assumptions.
- Identify the personal choice of families, with the understanding that there are divergent viewpoints on this subject and that it can be emotionally charged.
- Be aware of identity as an emerging concept.

MATERIALS REQUIRED

1. Handout 3.1: Checking the Box: Labeling Biracial/Bi-Ethnic Children
- Handout 3.2: Challenging the Need for Racial Labeling & The New Ingredient in the Identity of Black Biracial Children
- Handout 3.3: Bill of Rights for Racially Mixed People
- Handout 3.4: "Lives: Black Unlike Me"
- Handout 3.5: "Maybe He Should Choose Black"
- Handout 3.6: Views on Biracial Identity
- Handout 3.7: What Can a Teacher Do About This?
- Overhead 3.1: Ethnic and Racial Labeling
2. Flip chart and markers
3. VCR and monitor
4. Video, "Are You Black or White or What?"

TEACHING METHODS/SUGGESTED ACTIVITIES

- ? ? Discuss the changing demographics and how this shift is challenging previously held notions on racial/ethnic labels.
- ? ? Display Overhead 3.1. Introduce the topic to engage participants in a discussion/brainstorm session while reviewing the historical context of racial labeling, using flip chart to list familiar labels.
- ? ? Review historical content of labeling and census issues.
- ? ? Ask participants to identify their perceptions and views as to whether an additional multicultural category is necessary for biracial/bi-ethnic people on official forms and how it might be done. (Refer to Handouts 3.1 and 3.2.)
- ? ? Brainstorm labels they have heard and invite them to share how they feel about them if they are biracial.
- ? ? Refer to Handouts 3.2 through 3.4 and discuss the differing points of view as to the need for additional multiracial categories. Both handouts raise emotional issues for many people, with painful associations to personal history as well as how history has impacted their racial or ethnic group. These issues include but are not limited to: internalizing the dominant culture's definitions of beauty resulting in a caste system of color favoring lighter complexions and straight hair, identified only with the cultural based on physical appearances (denied inheritance), family divisions and prejudices, etc. Be sure to respect the rights of all participants to their opinions (refer to box on the Guide to Trainers page).
- ? ? Allow time for questions and answers. This discussion should not take place, if you do not have at least 15 to 20 minutes to discuss the issues. It is too emotional and controversial for less time.

POINTS TO REMEMBER

- ?? Carefully frame the discussion to acknowledge the diversity of experience and viewpoints, stressing respect for others.
- ?? Biracial/bi-ethnic children have a range of identity choices. Biases steeped in historical patterns of racism can be unfairly imposed on biracial/bi-ethnic children. For example, society tends to label children in the same category as the non-white parent, yet this denies the heritage of the white parent. If both parents are non-white, then the child's racial/ethnic identity is assumed to be with the parent the child most closely resembles physically.
- ?? There is no right answer or approach to this issue, and there is a need for reflection and knowledge for a responsible communication and decision making.

Handout 3.1

CHECKING THE BOX: LABELING BIRACIAL/BI-ETHNIC CHILDREN

A commonly asked question of biracial/bi-ethnic children is “What are you?” This can be perplexing for a young child, particularly if the family has not addressed the issues of racial/ethnic identity. A child’s ability to answer the question, “What are you?” depends on their age and stage of development. When parents and child care providers respond to questions and comments about a child’s racial/ethnic identity, the developmental stage is the most important consideration. Understandably, the older the child, the greater his ability to respond with a strong sense of who he is.

Historically, society has imposed racial and ethnic labels on biracial/bi-ethnic people. The child’s racial and ethnic identity is most commonly assumed to be that of the non-white parent. If both parents are non-white, but of different ethnicity, then the child’s identity is assumed to be that of the parent they most closely resemble. This practice dates back to the period of slavery, when white slave masters fathered children with female slaves, who were considered property of the slave owners. After slavery was abolished, laws were passed to prevent intermarriage, laws that also decreed persons with any black ancestry were black, known as the “one drop rule.” In 1967, the Supreme Court voted that all laws prohibiting interracial marriages were unconstitutional, though acceptance of the “one drop rule” continued. To better understand the historical context and the present day manifestation of these practices, an excellent book to read is *Slaves in the Family* by Edward Ball.

<input type="checkbox"/> Black	<input type="checkbox"/> American Indian/Alaska Native
<input type="checkbox"/> Asian/Pacific Islander	<input type="checkbox"/> Hispanic
<input type="checkbox"/> Other	

The controversy surrounding this racial legacy triggers painful reminders of our nation’s past. In many instances, biracial/bi-ethnic children are physically indistinguishable from children with parents from the same race or ethnicity. The sociological phenomenon that separates these two groups of children is a first generation white parent and a voluntary union between the parents. The notion of pure race is a myth, and fast becoming outdated.

By some estimates, 80 percent of African Americans have at least some European ancestry, and a quarter have some Native American ancestry. Many Americans have a legitimate claim to being biracial/bi-ethnic, due to either voluntary or involuntary unions. However, having parents and extended family from different racial and ethnic backgrounds creates new and different variables for children to contend with in a society that continues to use racial and ethnic categories as a means of division.

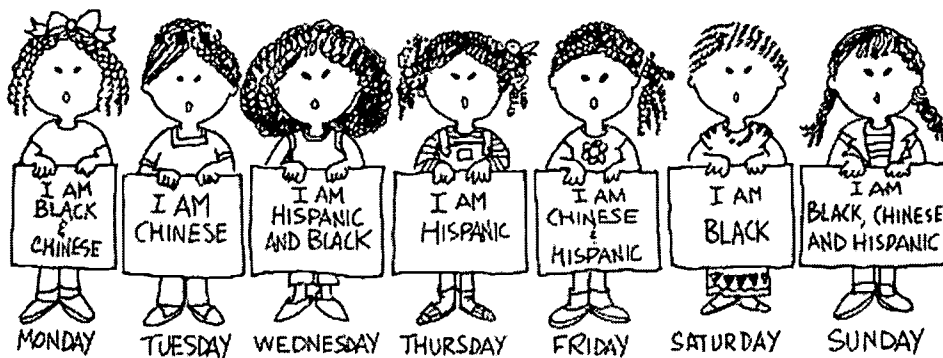
Be sure to ask yourself questions regarding your beliefs and values. Respecting the choice to raise a child with a biracial/bicultural identity is the same as respecting any other cultural belief and practice. If you do not agree with and cannot support a family’s choices, then be honest with

Handout 3.1, continued

yourself and them about your views. Open discussion and dialogue, which are considerate of all involved, are helpful ways to bridge differences.

Do biracial/bi-ethnic children choose one identity, or do they change as they get older?

Biracial/bi-ethnic children are challenging previously held notions of race and culture, and how we as a society categorize and label people. Identity is an emerging and changing dynamic for biracial/bi-ethnic children, depending on their developmental stage and numerous other factors such as physical appearance, relationships with extended family, the racial/ethnic makeup of the community in which they live, the family's income, educational level and philosophy regarding racial/ethnic identity. The ability to travel comfortably in more than one world is a tremendous advantage, allowing for a broadened view of the world which includes many possibilities. As a child care provider, recognizing this trait as an asset rather than a liability, and supporting the right of each family and child to make choices independently of society's expectations and biases, enhances the child's sense of self and offers validation of "who he is."



Handout 3.2

CHALLENGING THE NEED FOR RACIAL LABELING

By Francis Wardle, Ph.D.

We find ourselves in the middle of an interesting convergence: Tiger Woods' declaration that his parentage makes him proudly multiracial and congressional hearings to establish a multiracial category on the 2000 census and other official government forms. Both of these events have produced considerable controversy.

Tiger Woods has been chastised for not declaring himself proudly African-American. And the census hearings generated vocal--and sometimes disparaging--opposition from a variety of experts and groups.

Ironically, this opposition has come from traditional racial and ethnic minority groups and their leaders. Most of the opposition goes something like this:

- ?? Since the creation of the "one-drop rule" (a law passed by white Americans to prevent the progeny of interracial relationships becoming free men and women), any person in America with any black heritage can be considered black.
- ?? A multiracial category would create an inaccurate data collection process.
- ?? Collection of traditional U.S. racial/ethnic data enables the United States to monitor efforts to rectify past discrimination.
- ?? The only people who want a multiracial category are white interracial parents, who cannot abide the idea their children are classified as black.
- ?? A category that allows people to self-identify as multiracial will destroy the political power of traditional minority groups.
- ?? Multiracial categories in South Africa and Brazil prove this concept does not work.
- ?? Irony surrounds this issue. A racist law designed to prevent the contamination of the pure white race is now used by minority groups to prevent people from proudly declaring their multiracial identity. Further, women, minorities and people with disabilities continually challenge the way society views them, yet multiracial people are told, "Because America has always viewed you as 'black,' you can continue to view yourself as black."

The census form, and "voluntary" federal data collection documents, ask people to "self-identify" or make a choice regarding their racial and ethnic identity. When my daughter informed her teacher that she would have to check each racial and ethnic box to accurately represent her heritage, she was told, "No, you can only fill out one." This is neither choice nor accuracy. It is well established that U.S. racial and ethnic categories (different from all other countries) are not scientific. On the 1990 census, 9.8 million people filled in "other," because they felt there was no accurate place for them.

Historically two countries have made an art of collecting state-defined racial demographics: South Africa and Nazi Germany. When a nation, rather than individual citizens, decides on racial categories, we have a formula for disaster. Besides, the U.S. census was mandated to collect data needed to accurately determine representation for our national government, not to correct social problems.

Handout 3.2, continued

Clearly we need to continually address issues of equality and discrimination. But we cannot do this at the expense of the basic right of individuals to determine their own racial, ethnic and cultural self-identity. It makes no sense to say Tiger Woods can play on any golf course he chooses, but cannot choose to be multiracial.

The push for a multiracial federal category has been joined by white parents of multiracial children (50 percent of interracial parents are white). But parents of color and multiracial adults have actually spearheaded this effort. However, they have been quickly dismissed as disloyal, misled, or “acting white.”

Clearly an apartheid-created color hierarchy such as was used in South Africa does not work. Further, the scourge of racism exists in all countries of the world, including Brazil. Neither of these realities changes the basic argument that U.S. adults and children can be allowed to “self-select” on official forms, and--more importantly--to select their own sense of personal identity and heritage.

Maybe the net result of a new multiracial category will be what some people fear and many of us want: a challenge to the entire process of racial labeling, and the selection of the ultimate category: human being.

*You can write to the author at:
The Center for the Study of Biracial Children
2300 S. Kramaria St.
Denver, Co. 80222*

For the first time, people of mixed-race backgrounds were allowed to identify themselves as belonging to more than one racial category on the 2000 Census. The ability to check one of the six distinct race categories, and the option of marking more than one box does mean a lot to some. Many people are disappointed that the Census Bureau's reporting system will still be counting multiracial people as only one race (depending on the combination of boxes checked and the demographic of the person's region).

Handout 3.3

BILL OF RIGHTS FOR RACIALLY MIXED PEOPLE

I HAVE THE RIGHT...

Not to justify my existence in this world.
Not to keep the races separate within me.
Not to be responsible for people's discomfort with my physical ambiguity.
Not to justify my ethnic legitimacy.

I HAVE THE RIGHT...

To identify myself differently than strangers expect me to identify.
To identify myself differently from how my parents identify me.
To identify myself differently from my brothers and sisters.
To identify myself differently in different situations.

I HAVE THE RIGHT...

To create a vocabulary to communicate about being multiracial.
To change my identity over my lifetime - and more than once.
To have loyalties and identification with more than one group of people.
To freely choose whom I befriend and love.

Copyright Maria P. P. Root, PhD, 1993, 1994.

Handout 3.4

BLACK UNLIKE ME

When a white couple adopts an African-American boy,
anonymous struggles become personal.

"I hate collars," shouts my 7-year-old son into his mattress, where he has thrown himself, 20 minutes before we need to leave for school. I just woke him and we're in the middle of a fight I can't remember starting. It's no surprise that a second-grade boy would prefer to wear an oversize sleeveless jersey—Chicago Bulls red, No. 23--rather than a button-down shirt with a collar. But this is a school day, I explain to Ari, and you go to school not to play but to learn.

I didn't like the mini-sermon I felt coming on, but I couldn't stop myself. I chose that moment to make the connection between collared shirts and racism to my black son. I said that it was really important for him to look his best and do his best because there were idiots in the world who actually thought that people with dark skin were not as clean, or as smart, or as good as others. My son could prove them wrong on all counts.

Even before I finished, Ari crumbled before my eyes. From face down on his mattress, where he was trying to dig a cave under his blanket, came his muffled voice: "I hate this." And I knew just what he meant. He has heard me talk about prejudice since he learned his colors at 2½: "People with pink skin aren't always nice to people with brown skin." Truth is, the beginnings of this dawn-hour diatribe started many years ago, when my husband and I adopted our infant son. That's when I woke up from a deep, white sleep. Suddenly racism, which had always existed outside my focus, became my focus. When children of color become your children, anonymous struggles become personal ones with names and faces that you know.

I wanted to walk out of Ari's bedroom and go back in as if none of this had happened. But it was too late. I had already done that thing again. That thing that white parents who have black children do: we move from racially clueless to racially conscious in the most clumsy of ways, never turning off our radar or putting down our dukes. Then we pass along our loaded agendas to our children and scare them with an edginess that is characteristic of late learners. I jumped in to fight the battle against racism with an indignation that was earnest but not earned.

It must be very hard for a child to have, as tour guides, parents who are tourists themselves. The risk is that the culture being visited will be reduced to its souvenirs. All I have to do is look around Ari's room—past the clutter of Lego pieces, open books and plastic swords—to see my son's life as a pathetic collection of props: the Michael Jordan poster on the wall; the knitted Senegalese cap hanging from the doorknob; the framed autograph of Tiger Woods by his bed. The process of becoming black must lie somewhere beyond ethnic tchotchkes like these. I'm just not sure where. Ari's preference for peers over parents at this age gives me more satisfaction than most mothers experience as their young children mature. In looking toward his black friends for clues, he lands on the symbols that they value most, and he makes them his own. The day he got his hair cut exactly the way he wanted - a severe buzz on the sides with just enough hair left on top for the barber to carve a Nike swoosh - Ari walked out of that shop as if he had grown a foot taller. I had his buddies to thank for that boost.

Handout 3.4, continued

I want to expand the ways for my son to be black, beyond cool haircuts and athletic heroes. The images of success in Ari's bedroom invite him to aspire to narrowly defined black standards; I'd rather my son experience the white privilege of believing that there are no limitations on who he can be and what he can do. I want Ari to internalize truths that aren't yet true: that to get straight A's is a black thing; that to set a positive example is a black thing; that to be a success in any arena is a black thing. But you can't decorate your room with these constructs. It dawned on me that morning that you can't rely on collared shirts to ward off bigotry or enhance self-esteem. "It's O.K. with me, Babe, if you wear a different shirt." Ari started heading for the dresser, when I added that it couldn't be sleeveless and it had to be clean. From the top drawer he pulled out an oversize black T-shirt with Grant Hill's picture on it. Then he sped downstairs for breakfast before I could change my mind or bring up the subject of racial pride again.

It is with a mixture of sadness and relief that I've begun to understand this much: becoming black is an inside job—my son's job. I can help by bringing black friends and customs and even props into our lives, but Ari's evolution into a proud black man will occur largely outside the walls of our home. And most of his growing, I'm convinced, will happen well beyond the reach of my loving white arms.

*By Jana Wolff, New York Times Magazine
Reprinted with permission from the author.*



Handout 3.5

"MAYBE HE SHOULD CHOOSE BLACK"

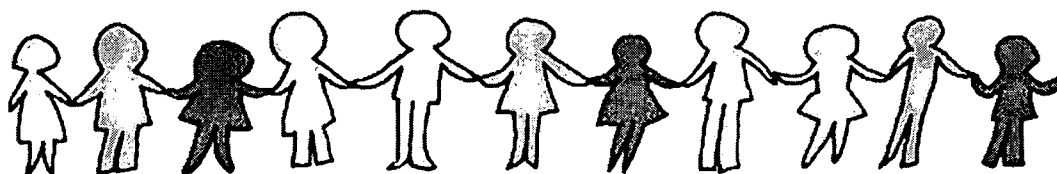
As an exercise one day in my third-grade social studies class, we filled out teacher-made, sample census forms. It was the first personal-information form I ever filled out for myself. When I got to the race section, the choices were White, Black, American Indian, Hispanic/Mexican, Oriental, and Other. I asked my teacher how many boxes we were allowed to mark in the race category. She told me to mark only one box. Then I pointed at my friend, whose mother was White and father was Black, and asked, "Well, what about Aaron? What box does he fill out?" All eyes in the class were on Aaron. My poor friend was horrified that I had used him as the example, but he waited curiously with the class for our teacher's answer.

"Oh, I don't know. He can choose White, or Black, or Other if he can't decide which he wants to be. He's dark like his dad, so maybe he should choose Black." "Maybe you should have a box for Zebra!" snapped one of our classmates.

Fearing having to face the same humiliation as my friend, I did not dare to mention my personal reasons for asking the question. Both of my mother's grandmothers were Native Americans from south Texas and both grandfathers were African-American. My father's father was a Cuban whose family had settled in western Louisiana, where he met and married my grandmother, a Creole (with a mixed heritage of French, Spanish, Native American, and African).

Unlike Aaron, I did not look more like one parent than the other. So I thought about my neighborhood, my church and my mother's family (the side with whom I was close) and decided that if I had to be one, Black it was. I put an "x" in the Black box and proceeded.

At home that afternoon, I explained to my mother what had happened in class and the decision I had made. She hugged me and assured me that my decision to choose Black was OK, but she told me it was important to be proud of every part of my heritage. She advised me that throughout my life I would have to fill out forms like that one and, if ever again I was restricted to one category by which to identify myself, to leave the section blank.



Handout 3.6

VIEWS ON BIRACIAL IDENTITY

The following two articles and responses are excerpts from three expert sources that do not view the question of identity for biracial children through the same eyes. They are presented here as the issues raised are very much a part of the challenge that must be faced when parents' cultural and/or racial identity differ from one another or differ from the child's birth parents.

Following the two articles is a response from the Executive Director of the K & F Baxter Family Foundation, herself a parent in a bicultural relationship, with biracial children, whose opinion differs from both articles. What is presented here are all part of this curriculum to assure that any discussion on identity reflects the conflict and potential emotions that can be evoked by questions of identity and labeling. The presentation and facilitation of a discussion on these issues must be especially well thought out and sensitive to the strong feelings and opinions that are often evoked.

When raising the issues and asking the audience to talk about their feelings, be sure to follow the recommendations below to assure that the discussion furthers understanding and is not divisive.

Foster an atmosphere of trust and safety in all training sessions by establishing ground rules ensuring respectful treatment of all participants and their views.

- ?? One person speaks at a time.
- ?? No one is ridiculed for the experiences they share.
- ?? Confidentiality is maintained at all times.
- ?? Growth and honesty are supported.

These opinions are not necessarily those of the curriculum authors or, as you will see, those of the K & F Baxter Family Foundation.

THE NEW INGREDIENT IN THE IDENTITY OF BLACK BIRACIAL CHILDREN

By Larry E. Davis

Some parents of black biracial children are being unrealistic. It is a mistake to promote a biracial identity for children born to black and non-black parents.

African Americans are a multiracial people. It is estimated that well over 70 percent of African Americans have white ancestry, while others have ancestors who are Native American, Hispanic and Asian. Virtually all African Americans can identify some relative who is "mixed with something." So what is new in the identity of today's children born to black and non-black parents? Only the identities of non-black parents.

For the first time in this country, large numbers of non-black parents wish to be identified as the parents of a child by a black person. Historically, the parents of children born to black and non-black unions have been severely castigated, which largely explains their traditional invisibility.

Handout 3.6, continued

It is understandable that parents want to share in their children's racial identities. Still some parents hope foremost to distance their children from black America and the problems associated with it. The tacit goal is to establish a more positive, that is "less black" racial-group identity for their children. This effort will only confuse and serve to encourage these children to be all they can never be -- non-black.

Parents of black biracial children who possess the need to foster on their children a non-black identity will ultimately serve only their own interests. The needs of the parents will be satisfied at the cost of the future life experiences of the child.

Being black in America is difficult enough, but a lifetime spent denying or qualifying it will be even more so. To deny being black when everyone else who looks like them is considered black will cause the children to lose out on what is a rich heritage and a positive sense of who they are. Whether the parents like it or not, the bulk of America will not ask the recency of their children's miscegenation, nor the extent of it.

By virtue of being indistinguishable from the larger group of African Americans, these new "black biracial" children will be subjected to all the liabilities of being black in America. Yet failing to acknowledge themselves as members will result in their denying themselves a wealth of benefits. What benefits? Ask Alice Walker, Oprah Winfrey, Michael Jordan, Cornell West, Maya Angelou, Spike Lee and Toni Morrison.

RESPONSE TO THE NEW INGREDIENT IN THE IDENTITY OF BLACK BIRACIAL CHILDREN (LARRY DAVIS)

*by Stacey K. Bell, MA, Executive Director, K & F Baxter Family Foundation
and parent of biracial children (June, 2000)*

I would say that the opinions of the author of *The New Ingredient In the Identity of Black Biracial Children* are the exact opposite of those held by our Foundation. The Foundation's mission statement is in direct opposition to Mr. Davis' opinion. The Foundation was formed to give biracial children and adults a choice and a voice about their own identity. Mr. Davis would like to take this right away and blame the parents of the very children this curriculum is proposed to help.

However, I do see the value of including different opinions on biracial identity. Not all interracial families view their children as biracial. Nor do all children of interracial parents identify as biracial. It is important for teachers *not* to make these assumptions. In addition, it is beneficial for teachers to know and understand some of the hardships that children who do choose to identify with both parents will face.

The Foundation is in no way advocating that all biracial children self-identify as biracial or that their parents think of them in this way. We advocate that a child who grows up with parents of two different races has the right to identify with both of her parents if she so chooses. The experience of growing up in a family with parents of two different races is vastly different from the experience of having distant relatives of different races. Biracial Identity is not about excluding Black Identity, it is about including all aspects of One's Identity. It is about inclusion and acceptance, not denial and exclusion. To give teachers the idea that parents who are raising their children as biracial are doing so in order to distance themselves from their Black Identity is doing a disservice to these parents.

Handout 3.6, continued

In our opinion, it is also not true. Most parents who have chosen to raise their children as biracial work extremely hard to include all aspects of the child's heritage in their daily lives. That is the very definition of being biracial. Parents who wish to deny their child's black heritage usually pretend that the child has no black heritage, often in the face of obvious evidence to the contrary. These parents are doing their children a disservice.

EXCERPTS FROM TESTIMONY ON THE MULTIRACIAL CATEGORIES

(in response to efforts to create a multiracial category on the US Census)

Harold McDougall, NAACP Washington Bureau Director; May 22, 1997, Washington, DC

The NAACP, the nation's oldest and largest civil rights organization states that it has great sensitivity on the issue of multiracial categories (on the census) and some questions about its implications. We support the right of individual self-identification and support self-determination in defining one's racial makeup.

In our quest for self-identification, we must take care not to recreate, reinforce or even expand the caste system we are all trying so hard to overcome, the caste system which the NAACP was created to oppose. If we are to reach the deep roots of the legacy of slavery, involuntary servitude, segregation, discrimination and hate violence, we must commit ourselves not merely to undo the words of forced division, but also to undo the consequences of oppressive acts. The very term "multiracial" implies the existence of "pure" and distinct races. But what does it mean, we might ask, to be "white?" What does it mean to be "black?" These are socially and politically constructed categories, unique to the United States, that are different from Asian and Hispanic categories, which have a distinct cultural component.

The meaning of racial/ethnic identification for specific groups and individuals varies enormously. Multiracial categories as proposed may well create confusion under these circumstances. For example, multiracial categories as proposed by multiracial advocates apply only to the children of interracial marriages. They would not apply to the grandchildren or great-grandchildren of interracial marriages. For example, the child of a black father and a white mother would thus be "multiracial." However, if their child were to marry another multiracial child, the grandchildren would be considered black, and not multiracial. So a child with two black grandfathers and two white grandmothers would be a black child, not a multiracial child.

Yet if we look at ancestry, rather than parentage, the majority of African-Americans have mixed African, European, and Native American Indian heritage, and these mixtures took place before 1920 -- the white mixture during slavery, the Native American immediately thereafter. Today, the majority of multiracial children born of black-white marriages identify with the race of the black parent. Yet the majority of multiracial children born of Asian-white marriages identify with the white parent. What will be the implications of a multiracial category for either group of children? What about the much larger group of African-American children who bear a multiracial heritage that dates back to slavery but who presently identify as black?

Handout 3.6, continued

Response to statements by Harold McDougall, NAACP Washington Bureau Director, made on May 22, 1977

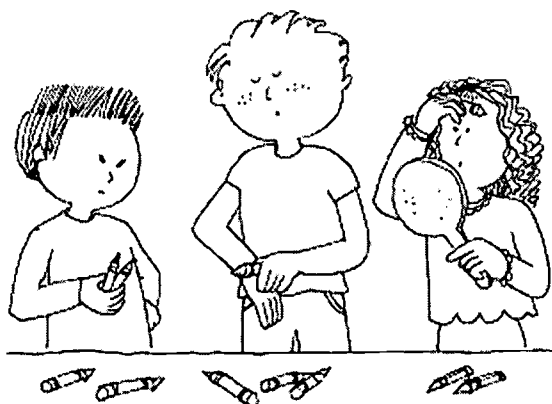
by Stacey K. Bell, K & F Baxter Family Foundation (June, 2000)

I think the author of this article is way off. I object to the statements attributed to the “multiracial advocates.” I don’t know where Mr. McDougall came up with the idea that a child of two multiracial adults would not be multiracial. That is utter nonsense. If the parents identify themselves as multiracial, then it is very likely that they will identify the child that way. When the child comes of age s/he will discover how s/he identifies him or herself. This identity might change as the child goes through life.

Both of these authors are missing the whole point behind multiracial identity. Nobody wants to force this identity on anyone. It is a question of the right to self-identify as one sees him or herself. It is a question of choice. The experience of growing up with parents of two different races is very different from the experience of growing up with a great-grandparent or distant relative of a different race. Children with parents of two different races or who identify themselves as multiracial should be allowed and encouraged to identify racially and otherwise with both of their parents. The authors also don’t take into consideration that many biracial children, particularly those who are light-skinned, are in fact not accepted by the black community. They are told that they are “not black enough” or “not really black.”

This accusation of parents trying to distance our children from being black is also absurd. Every non-black parent I know with biracial children of black heritage does everything within their power to include black people and culture in their lives. Most of us have biracial children because we love or once loved a black person (or person of another race than ourselves). Why would we then try to distance our children from his or her parent’s culture? It doesn’t make sense. We tell our children they are black and white, not that they are not black.

I have close to no interest in hearing what people who do not have multiracial children or are not themselves multiracial have to say about multiracial or biracial identity. How my children choose to identify themselves as they grow is their business. They are who they are. Nobody, including me, has a right to decide for them who they are.



Handout 3.7

WHAT CAN A TEACHER DO ABOUT THIS?

There are a number of things that an effective program should provide specifically for children of dual heritage (as well as for children from non-mainstream backgrounds) which promote identity development. We have developed the following suggestions, drawing from three sources (Neugebauer 1987; Wardle 1987; and Derman-Sparks & the A.B.C. Task Force 1989). The environment should be set up to provide:

- ?? A variety of age-appropriate books about biracial children and/ or interracial marriage¹
- ?? A variety of age-appropriate books about the heritages of the mother and father of the biracial child
- ?? Historical information about the child's ethnic and cultural roots created stories that closely resemble the children in the group²
- ?? A variety of music that reflects the family's cultural backgrounds
- ?? Dolls of various racial and ethnic backgrounds
- ?? Art materials that include all colors and various hues that can represent skin tones
- ?? Pictures of the children and their families in the class
- ?? Posters that reflect the variety of people and families found in the world
- ?? Manipulative and toy materials that reflect the variety of people and families found in the world
- ?? Puzzles, miniature people, props in dramatic play, games, superhero and fantasy objects that represent children's cultural backgrounds³
- ?? Parental participation in all parts of the program
- ?? Resource persons who reflect the child's heritage
- ?? Planned field trips that promote any part of the child's heritage - prompt responses to differences that children notice, simple but accurate answers, clarification of any misconceptions
- ?? Planned activities that provide the children with accurate information about the various differences and cultures of the children within the group

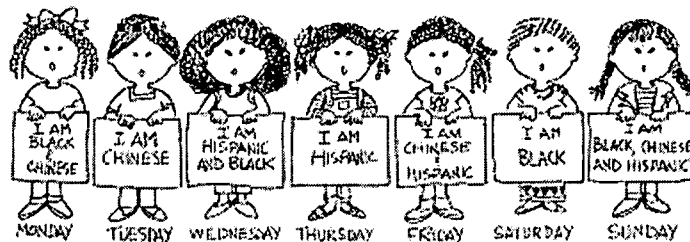
Copyright © 1996 by the National Association for the Education of Young Children,
1509 16th St., NW, Washington, DC 20036-1426.
Young Children, November 1996 [Volume 52, Number 1].

Reprinted with permission.

ETHNIC AND RACIAL LABELING

Defining a Sense of Self for Biracial/Bi-ethnic Children

Who are you? What are you?



Factors which influence identity development:

- ?? Physical characteristics
- ?? Family philosophy
- ?? Community of residence
- ?? School and peer group pressure
- ?? Social and economic background
- ?? Relationships with extended family

Topic #4: THE IMPACT OF ENVIRONMENTAL FACTORS ON BIRACIAL/BI-ETHNIC CHILDREN

RATIONALE

Environment consists of many variables; family, community, economic status, access to quality education and societal conditions such as racism and classism. All of these factors have great bearing on the well being of biracial/bi-ethnic children. Biracial/bi-ethnic children are vulnerable to the same barriers facing children of color from one race or ethnicity. Child care providers are in a significant position to provide positive environments that enhance the child's sense of self and do not perpetuate the racism and biases that exist in the wider community/society.

TIME 30 minutes

OBJECTIVES

Participants will:

- Identify the ways in which social/environmental factors impact on the well being of biracial/bi-ethnic children
- Support the child and family in understanding and coping with the effects of racism and classism
- Identify ways to be proactive in combating prejudice and the effects of racism in the child care setting

MATERIALS REQUIRED

1. Handout 4.1: The Impact of Environmental Factors on Biracial/Bi-Ethnic Children
Handout 4.2: Reflecting on Identity and Beliefs/Quadrants Activity Worksheet
Overhead 4.1: Ice-Breaker Activity
2. Overhead projector
3. Flip chart and markers

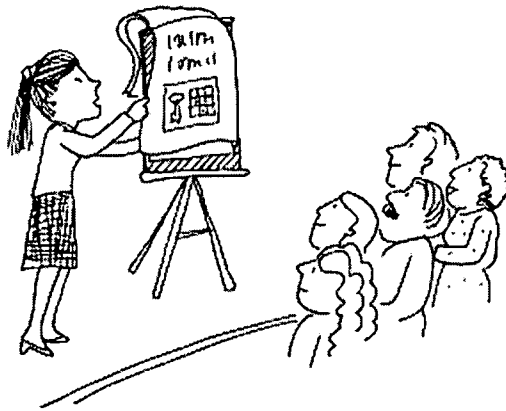


TEACHING METHODS/SUGGESTED ACTIVITIES

- ? ? Ask participants to identify the social and environmental factors that have affected their own growth and development, particularly racism and classism. Identify how these same environmental factors impact on the children and families in their programs. Examples: Biased assessment practices, poor health care, unequal access to education and jobs.
- ? ? Using Handout 4.2, facilitate discussion on the personal experiences of the participants in being “different” in some respect and how that affected them. Then discuss the impact of environmental factors on children of color on a daily basis and the long-term effects.
- ? ? Develop strategies for helping children and families cope with the effects of racism and other social/environmental factors, and how the child care setting can provide a positive bias free environment supportive of all children’s uniqueness. Record results on the flip chart.
- ? ? Refer to the video, “Are You Black or White or What?” and the examples provided by the participants to emphasize how environmental factors impact on biracial/bi-ethnic children and families.
- ? ? Allow time for questions and answers.

POINTS TO REMEMBER

In presenting information on this subject area, stress the importance of not imposing values and opinions on families and children, to listen rather than judge.



Handout 4.1

THE IMPACT OF ENVIRONMENTAL FACTORS ON BIRACIAL/BI-ETHNIC CHILDREN

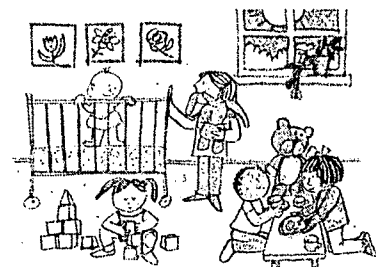
Are biracial/bi-ethnic children discriminated against the same way children of color are?

Biracial/bi-ethnic children are vulnerable to many of the same barriers facing children from one race or ethnicity. A child's ability to cope with these barriers depends on a variety of environmental factors, such as the community in which the child resides, the family's economic status, the child's physical characteristics and the strength of his or her relationship to extended family. A healthy environment is a nurturing and loving one, and it is the single most important factor contributing to any child's development, regardless of race or ethnicity. Love and nurturing can overcome many obstacles, however, significant gaps remain for children of color in the areas of education, health, housing and employment.

How can I as a child care provider make a difference?

Being aware of racism and its impact on biracial/bi-ethnic children is an important responsibility for child care providers. An awareness of these factors enables the child care provider to become proactive, sending the message that differences are positive, and that biases and prejudice are not acceptable. Child care providers, in partnership with parents, can fortify children to the effects of racism and classism by understanding the magnitude of these societal forces. Dr. Marguerite Wright states in her book, *I'm Chocolate, You're Vanilla*, "Black and biracial children who are emotionally nourished throughout their development preserve the resilience and optimism that most children seem to be born with." The child care provider plays a critical role in emotionally nourishing children. Being aware of the societal forces that place certain children at risk helps child care providers understand the importance of emotional nourishment. This fosters optimism and belief in one's ability to persevere despite obstacles.

The family is the single most important filter of how children perceive their world. However, for children of color, access to various systems and resources that ensure success can be limited, regardless of the heroic efforts of parents on behalf of their children. Disparities in healthy outcomes for certain racial and ethnic groups remain, and until such a time as these disparities are eradicated, it is important for those working with young children to be aware of the repercussions.



Biased assessments in special education for children of color is another vulnerable area. Child care providers often interface with service providers of special education services, and play a critical role in advocating for the child and family. Nurturing child care environments go a long way towards enhancing a child's sense of self, thus enabling the child to face the racism and biases that exist in the wider society from a position of strength and confidence.

Handout 4.2

REFLECTING ON IDENTITY AND BELIEFS

Looking Inward

We can all challenge ourselves to look inside and uncover our own beliefs, but it is also valuable to explore these areas with other trusted people. Some of the greatest insights are gained when people compare their interpretations of life's situations with others. If you use the exercise below with parents, plan carefully so you can most effectively help the staff discover how parents' experiences relate to their children's identity development. Staff members also need to ask parents how they perceive the agency's role regarding identity issues.

Questions for reflection on identity and beliefs

These questions can be used individually, as part of staff development, or during a parent meeting. If using this handout with a group, it helps to give people 15-20 minutes to respond to the questions individually in writing or in their heads. Then ask them to share their responses with one or two people. Allot enough time so that everyone gets to share their responses. When everyone is done, talk about the process – what it was like to respond to these questions, what came up for them. Discuss the questions. Listen and help each other explore thoughts, reactions and attitudes. Suspend judgment. Don't express disagreement, but try instead to ask others why they believe as they do.

1. How do you describe your own identity: What about your "racial identity?" Your languages? Your nationality? Your ethnic background? What other important group identifications seem central to who you are? What feelings do you have about your identity? Is it important to you? Why or why not?
2. How did you learn about being part of a group identity? What are your earliest memories of learning and constructing these identities? Was there any satisfaction or pain as you learned about who you are?
3. As a child, when did you meet people who were of a different racial or cultural or religious background? Were those experiences positive or negative? What did you learn from those experiences? How might those experiences influence what you do when you come across someone from the same cultural or racial group today?
4. How would you describe your family's race, culture? What traditions did your family keep? Were they related to race, culture, or ethnicity or religion? What would you want to pass on to your children?
5. What languages were spoken around you while you were growing up? By whom – your parents, friends, grandparents, neighbors? If you heard more than one language, did you learn any of the others? Why or why not? If you only heard a single language spoken, how does that make you feel when you come into contact with people who can't talk to you in your home language? How does your experience with language influence your views about bilingualism?

Source: A Place to Begin. California Tomorrow, Oakland, CA

Handout 4.2, continued

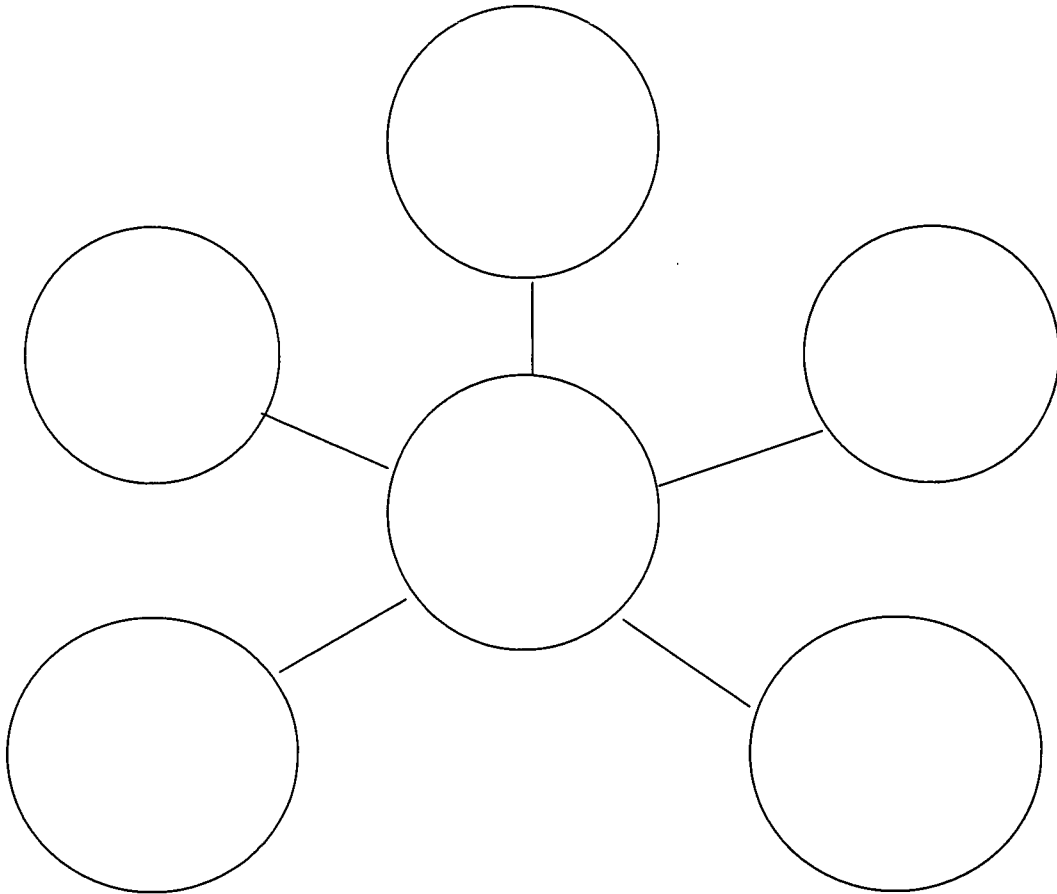
FOUR QUADRANTS ACTIVITY WORKSHEET

Fill in each quadrant. In a group discussion, share your experiences in all four roles and how it has affected your development as well as how you work with families and children.

<p>"VICTIM"</p> <p>A time when someone's words or actions hurt you.</p>	<p>"PERPETRATOR"</p> <p>A time when you said or did something you wished you could take back.</p>
<p>"BYSTANDER"</p> <p>A time when you did not interrupt prejudice.</p>	<p>"CONFRONTER"</p> <p>A time when you interrupted prejudice.</p>

Handout 4.2, continued

IDENTITY MOLECULE WORKSHEET



DIRECTIONS:

1. Write your name in the center circle.
2. In the smaller circles, write the name of five groups with which you identify.

FOR SHARING:

Choose one group (a primary identity for you) and answer the following questions:

1. Share a time when you have felt very proud to be a member of that group.
2. Share a painful experience resulting from membership in that group.

Source: A World of Difference Institute.

Topic #5: ENSURING CULTURAL SENSITIVITY IN CHILD CARE PROGRAMS FOR BIRACIAL/BI-ETHNIC CHILDREN

RATIONALE

Sensitivity to the beliefs and practices of all racial/ethnic groups is a key ingredient for quality child care, and cultural sensitivity always begins with clarifying your own values and beliefs. Understanding and recognizing the biases you grew up with is a first step towards growth and being better able to project a positive message to children, one that is authentic and sincere. All staff must commit to this process.

Recognition that biracial/bi-ethnic children may identify with more than one racial/ethnic group, and providing validation of that choice is an important aspect of cultural sensitivity. Biracial/bi-ethnic families combine many cultural beliefs and practices, creating a tapestry woven from both backgrounds. Issues such as discipline, sleeping arrangements of children, nutrition, hair and skin care, and health beliefs and practices may vary widely among biracial/bi-ethnic families, thus the need for respect and consideration from child care providers. Culture is passed through the family: obtaining information on diverse cultural beliefs and practices establishes a foundation for ensuring cultural sensitivity for biracial/bi-ethnic children in child care settings.

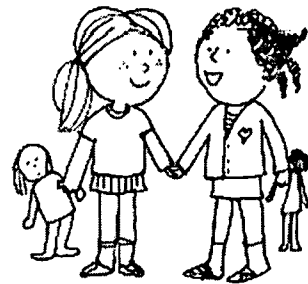
TIME 30 minutes

OBJECTIVES

Participants will:

Recognize the biases and assumptions they have now and those they grew up with regarding the cultural beliefs and practices of biracial/bi-ethnic families

- ☞ Have awareness as to why biracial/bi-ethnic children may choose more than one identity and change
- ☞ Support the choices of the family with understanding and without imposing their own beliefs and values
- ☞ Help children feel comfortable with differences



MATERIALS REQUIRED

1. Handout 5.1: Ensuring Cultural Sensitivity in Child Care Programs for Biracial/Bi-Ethnic Children
 - Handout 5.2: Questions to Ask About Diversity
 - Handout 5.3: Strategies and Challenges
 - Handout 5.4: Staff Workshop - Exploring Family Diversity
 - Handout 5.5: Culture List
 - Handout 5.6: Ways and Means: Associating Culture with Child-Rearing Patterns
- Overhead 5.1: Ensuring Cultural Sensitivity in Child Care Programs for Biracial/Bi-Ethnic Children
- Overhead 5.2: Principles of Quality Care in a Diverse Society
2. Flip chart and markers
3. Overhead projector

TEACHING METHODS/SUGGESTED ACTIVITIES

- ? ? Have participants complete Handout 5.6 (Ways and Means).
- ? ? Using Handout 5.5 (Culture List), ask participants to list the qualities of a child care program which is culturally sensitive and inclusive of the unique needs of biracial/bi-ethnic children.
- ? ? Discuss the results of the above activity on culture and how it relates to their child care programs. Do they feel their programs are culturally sensitive?
- ? ? What would be the most effective way to implement the qualities of culturally sensitive child care in their programs? Use Handout 5.2 (Questions to Ask About Diversity) for this discussion.
- ? ? Using Overhead 5.2, review the “Principles of Quality Care in a Diverse Society” from *Looking In, Looking Out, Redefining Early Education in a Diverse Society*. Relate the principles specifically to the needs of biracial/bi-ethnic families.
- ? ? Allow time for questions and answers.

POINTS TO REMEMBER

- ?? Be mindful of the sensitive nature of these subject areas when facilitating discussion.
- ?? In some states such as California and many urban areas nationally, there is no racial/ethnic majority within the younger populations. These shifting racial/ethnic demographics will have a dramatic effect on the child care populations, requiring child care providers to increase cultural sensitivity and competency in child care programs.

Handout 5.1

ENSURING CULTURAL SENSITIVITY IN CHILD CARE PROGRAMS FOR BIRACIAL/BI-ETHNIC CHILDREN

Ensuring cultural sensitivity for biracial/bi-ethnic children in child care programs requires that child care providers integrate multicultural education into all aspects of the child's learning experience. This avoids the traps set by using a "tourist" approach of visiting holidays and other superficial activities. Understanding the issues that biracial/bi-ethnic families face requires a commitment to embrace diversity and stay attuned to effects of biases and racism that remain a contending force in our society. Promoting diversity as a positive attribute, respecting the individual beliefs and practices of each family and remaining open to new approaches ensures cultural sensitivity in the child care setting.

As a child care provider, you are a significant adult in the life of children on a day-to-day basis, intimately involved with the well being of each child placed in your care. A situation may arise when you conflict with parents over methods for dealing with issues such as discipline, health remedies, sleeping arrangements, nutrition, and skin or hair care. Some practices are based on strong cultural traditions, and some on unique family dynamics and practices unrelated to culture. It is important to distinguish between the two.

Culture is passed through the family. Influences of culture on child-rearing include:

- ?? Age-related expectations
- ?? Sleep patterns
- ?? Children's role and responsibility in the family
- ?? Diet and mealtime behavior
- ?? Discipline
- ?? How parents talk to children
- ?? How parents show affection
- ?? Traditional sex roles and gender identity
- ?? Dress and hair care
- ?? Health practices and beliefs
- ?? Child's attachment and separation to adults

Considering and including new and differing points of view can be challenging, particularly if you feel you have experienced success over the years with current practices. Biracial/bi-ethnic families are a blending of cultural practices. Sensitivity to the needs of families with more than one culture is an added dimension to offering a child care setting that embraces multicultural education.

Biracial/bi-ethnic children are redefining what is "multicultural" and challenging previously held notions of race and ethnicity. Biracial/bi-ethnic families themselves are working through the issues of raising children with dual identities. Practicing flexibility and inclusion for the individual needs presented by each family is an important skill. This is not meant to suggest

Handout 5.1, continued

that child care providers should withhold the benefits of their experience and training. On the contrary, child care providers can serve as a sounding board for the family's concerns, assist with practical matters when they may have more experience and share their knowledge in a supportive, non-threatening manner.

Regularly attending workshops, classes and seminars on diversity and multicultural education expands your knowledge and comfort level in addressing these issues. Additional training assists you in integrating newly acquired information into your program and promoting the positive aspects of multicultural education to parents and other child care professionals. These are just a few examples of how child care providers can ensure cultural sensitivity in their programs for biracial/bi-ethnic families.

Evaluate all aspects of your program, including the questions used when interviewing parents. Ask parents for feedback. Observe families and how they interact with each other. In order to respond to the family's individual needs, it is important to have information on how the children view their racial/ethnic identity, and how the family blends cultural practices and possible conflicts and concerns regarding those practices.

Validate the experiences of all children by speaking openly and positively, and encouraging children and parents to do the same. A combination of all these efforts, along with a heartfelt commitment to multicultural education, is the key to ensuring cultural sensitivity in child care programs.



Handout 5.2

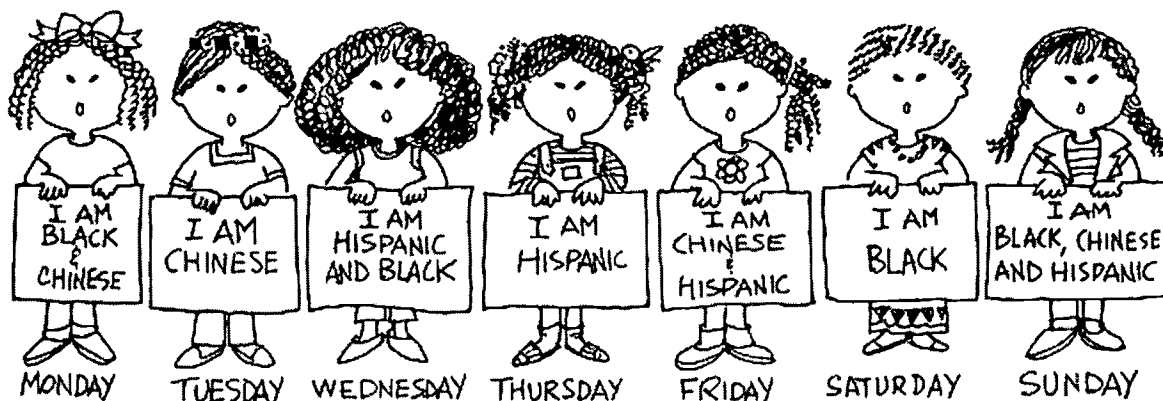
QUESTIONS TO ASK YOURSELF ABOUT DIVERSITY IN YOUR CLASSROOM

As you look at your classroom/family child care program, consider the following questions:

1. Am I aware of all the races/ethnicities represented in my classroom?
2. Do I know the ethnic backgrounds and practices of parents/family members of each of my children?
3. Do the materials in my room reflect the community, the racial/ethnic background, cultures and interests of my children and families?
4. Are there ways I can involve families in celebrations of special cultural events?
5. How would I define a racially diverse/multicultural education?
6. Do I believe that such an approach is important? Why?
7. How does an anti-bias approach differ from a multicultural approach? What are the challenges and benefits of each?
8. (See attached table.)
9. What role does awareness of culture and ethnicity play in my life?
10. How might I have benefited (as a child) from a more open-minded, aware or tolerant approach?
11. In what ways do I think the children in my class might benefit?

Handout 5.2, continued

12. Are my own attitudes and values reflected in my room? In my behavior with all children?
13. Do I know my own biases? Have I made efforts to understand them?
14. Do I approach each child physically in the same way?
15. What groups of people and ways of life are missing from my room?
16. What do I look for from others to help me feel accepted and valued as an individual?
17. What changes can I make in my program to provide a learning experience that is responsive to all the children I teach?



HANDOUT 5.2, continued

The following comparison of curricula highlights the advantages/disadvantages of each.

TOURIST CURRICULUM	?	MULTICULTURAL CURRICULUM	?	ANTI-BIAS CURRICULUM
<p>Focus #1: EXOTIC</p> <ul style="list-style-type: none"> /// "unusual" /// food/clothing/celebrations /// artifacts/holidays 		<p>Focus #1: OTHER COUNTRIES</p> <ul style="list-style-type: none"> /// far-away places /// costumes/ways /// language 		<p>Focus #1: DAILY INCLUSION</p> <ul style="list-style-type: none"> /// cultural diversity /// racial diversity /// gender/age/physical abilities
<p>Focus #2: DIFFERENCES</p> <ul style="list-style-type: none"> /// trivialized /// patronized /// generalized /// teaches about differences 		<p>Focus #2: DIFFERENCES</p> <ul style="list-style-type: none"> /// emphasized /// from outside /// not belonging /// "they"/"them" /// teaches about differences 		<p>Focus #2: DIFFERENCES</p> <ul style="list-style-type: none"> /// welcomed /// part of the daily life /// we learn from them /// teaches responses to differences <p>Focus #3: EMPOWERMENT</p> <ul style="list-style-type: none"> /// critical thinking /// respect /// self-determination /// self-esteem <p>Focus #4: ACTION</p> <ul style="list-style-type: none"> /// addresses: biases prejudices stereotypes ?? models: respect
<p>APPROACH</p> <ul style="list-style-type: none"> /// superficial /// over-simplified /// banking system of education 		<p>APPROACH</p> <ul style="list-style-type: none"> /// well-intentioned /// separate from daily curriculum /// banking system of education 		<p>APPROACH</p> <ul style="list-style-type: none"> /// in-depth /// developmentally appropriate /// child-centered

Adopted from L.D. Sparks, Paulo Freire
 Compiled by: Sonia Gaiane, Instructor, Grossmont College

10/96

Handout 5.3

THE PERSPECTIVE OF CHILD CARE PROVIDERS

Deborah, Family Child Care Provider and mother of two biracial children

My child care is like the United Nations. I have very few openings, which means there is a lot of continuity for the kids. They have grown up together, so all the diversity is normal here. I had one difficult experience over culture, and that was with an Ethiopian family. They had very different ideas about discipline, food and making payments. They tried to barter with me and that is not how I do business. It was a difficult situation. I understood the issue was cultural and not racial, because my husband is black. They eventually left, and I have to say I am a bit reluctant to work with different cultures after that experience.

My program is very multicultural. I incorporate books about diversity, and the environment is very mixed. Sometimes black parents come to see my program and they seem uncomfortable until they see pictures of my own children who are clearly biracial and look more black than white. One parent told me that her daughter was with a black provider before because she was concerned about her not being accepted by a white provider. They relax when they see that my kids are biracial, and are not worried that I might treat them differently.

*"My child care
is like the
United Nations."
Deborah*

On the other hand, when some white parents come to see my program, they do not stay or even call back. It is obvious in their body language that they are uncomfortable with my kids or the diversity of my program. Sometimes when I am in public with my program, or just with my kids, we get stares from older white people. Mostly it is fine though. I see some problems as class, more than race; it depends on where you come from. For the kids in my program, they are very comfortable, and to them a diverse environment is normal.

Dina, Family Child Care Provider and mother of two biracial children

In my child care, I have two biracial/bi-ethnic children, one of Filipino descent and the rest I am not sure; the other child is black and white. The Filipino child's mother is a vegetarian, and other than asking if I could make more rice, she has made no special requests. The other child's mom is biracial and the dad is white, and the child does not look biracial at all.

All the children in my program are 2-3 years old. They do not ask questions yet about this. With my own children, there is little discussion about being biracial. My daughter does not look biracial; she looks more white than black, and my son looks like he could be Latino. I am of Dutch Indonesian descent, so people often ask me what I am - Latino or something like that.

When my daughter was about four, she said she was white. My husband and I told her she was black, too. I grew up in a very multicultural environment, some of my cousins were biracial, and it was never an issue for me. I do like living in the Bay Area because it is a better place for biracial kids.

Handout 5.3, continued

Beatriz, Center-Based Program Director

Our program is bilingual and mostly Latino. Most of our biracial/bi-ethnic children are also Latino. They are African American-Latino, Asian-Latino, white-Latino. The perspective is different when the provider is other than Anglo. It is always a challenge inside or outside the culture, always incorporating the child's and the family's values.

A child care program needs to have a philosophy to which it stays true. Our program reflects predominantly Latino culture – in food and language. Parents of white children

"The kids learn to model the culture and language... They become excellent ambassadors for the next generation." *Beatriz*

want their children to have a second language and culture, and to raise them with other kinds of children. They can go other places, but they choose to be here. We give parents the position of being the experts of their culture. Families celebrate other holidays and share them at school. We give them the place and the space to incorporate their culture with authenticity and to

truly learn.

I see kids return to our program as teaching assistants. They are bilingual, and model the hope that the kids can learn another culture and language. With this, they are able to move in multiple worlds, and when they can do this comfortably, they are models. They become excellent ambassadors for the next generation.



Handout 5.3, continued

**TEN QUESTIONS TO ASK
WHEN YOU DISAGREE WITH A FAMILY'S PRACTICE**

1. What is the family's cultural perspective on this issue?
2. How do the family's child care practices relate to their cultural perspective?
3. What are the family's goals for the child? How has the family's culture influenced these goals?
4. In view of these goals, is the family's practice in the child's best interests?
5. Is there any sound research which shows that the family's practice is doing actual harm?
6. Is the program's practice or policy universally applicable, or is it better suited to a particular culture?
7. Did the family choose the program because of its particular philosophy, even if it is based on a different culture from their own?
8. Have program staff members attempted to fully understand the family's rationale for its practices, the complexity of the issues, and other contributing factors?
9. Have staff members attempted to fully explain the rationale for program practices? Have they looked at how their own culture influences their perspective?
10. What are some creative resolutions that address the concerns of both parents and the program?



Source: *A Place to Begin. CA Tomorrow, Oakland, CA.*

Handout 5.4

STRATEGIES & CHALLENGES

The strategies outlined below are derived from our research for this curriculum and from California Tomorrow's experience facilitating dialogue among individuals concerned about race, racism and bias in young children. Following each strategy, we list the related challenges involved.

Principle 1: Combat racism and foster positive racial identity in young children.

Strategies	Challenges
?? Create an environment which reflects positive images of different racial groups.	?? There is a lack of recognition that changing the environment isn't enough.
?? Reflect: Watch for unintentional ways that one's own actions, beliefs or words promote bias.	?? Providers have limited opportunities and skills to reflect upon bias.
?? Interact and intervene with children to promote positive racial identity and counteract racial prejudice.	?? There is an inability to move beyond the "color-blind" perspective.
	?? The lack of facilitating skills and fears of stereotyping make it difficult to engage in dialogue.
	?? There is an absence of attention to issues regarding biracial or multiracial experience.

Principle 2: Build upon the cultures of families and promote respect and cross-cultural understanding among children.

Strategies	Challenges
?? Understand that culture is embedded in caring for children.	?? Culture tended to mostly be represented in its more superficial and external manifestations.
?? Find out about the culture of the families and communities, including home practices and cultural celebrations.	?? Some programs only emphasized exposure to different cultures, and neglected reinforcing the cultural identity of the children present.
?? Hire staff who share the cultures of the children and families.	?? Providers did not realize caregiving styles are embedded in culture.
?? Ensure that the provider and the program take into account cultural practices and beliefs.	?? Extent to which providers used each other as resources was limited.
?? Engage in activities which validate the cultural background of the children and promote cross-cultural understanding and respect.	

Handout 5.4, continued

Principle 3: Preserve children's family languages and encourage all children to learn a second language.

Strategies

- ?? Group children so they are exposed to their home language.
- ?? Validate languages in the care setting.
- ?? Hire staff who speak the home language of the children.
- ?? Draw upon parents as language resources.

Challenges

- ?? Staff had minimal exposure to concepts of second language acquisition, bilingualism and dialect.
- ?? Although programs hire bilingual staff, there is a lack of structured time to develop guidelines around the usage of more than one language.
- ?? There is little consensus in the field about when and how to introduce English.

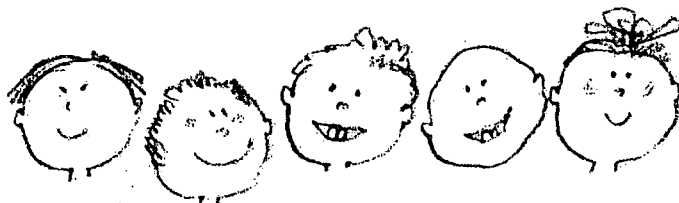
Principle 4: Work in partnership with parents to respond to issues of race, language and culture.

Strategies

- ?? Clearly articulate and orient parents to the focus and intent of your program around issues of diversity.
- ?? Use intake and orientation procedures to exchange information about race, language and culture.
- ?? Build information exchange into daily activities.
- ?? Encourage parents to spend time in the child care setting so that they can observe what happens.
- ?? Use parent conferences and goal setting for individual children to ensure that issues of language, race, and culture are being effectively addressed for each child.
- ?? Involve parents in governance.

Challenges

- ?? Families may not realize that child care can and should play a role in helping children understand issues of race, language and culture.
- ?? Providers do not always feel comfortable asking parents questions related to race, language and culture.
- ?? Attitudinal barriers can inhibit parents and providers from exchanging information and respecting each other's opinions.
- ?? Parents are often hard pressed to find time to participate.
- ?? Providers may be unaware of the critical need for communication in the home language.

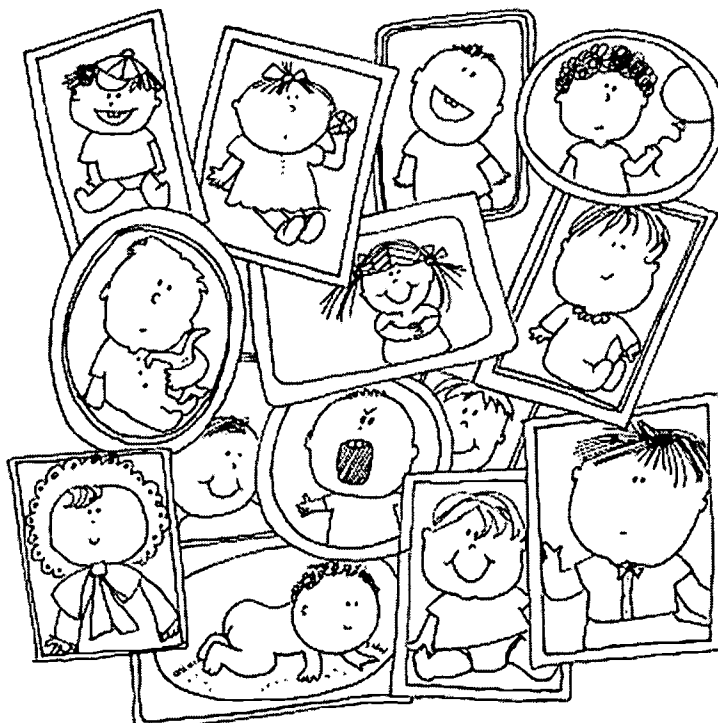


Handout 5.4, continued

Principle 5: Engage in dialogue and reflection about race, language and culture on an ongoing basis.

Strategies	Challenges
?? Create activities to engage people in discussions.	?? Overcoming fear and hesitation about talking about race, language and culture
?? Invest in facilitation.	?? Avoiding tokenism
?? Create the time and opportunities for reflection and discussion to take place.	?? Limited resources
?? Include diverse perspectives in the process.	?? Staff turnover
	?? The critical importance of leadership

Source: *California Tomorrow*, 1996.



Handout 5.5

STAFF WORKSHOP: EXPLORING FAMILY DIVERSITY

Objectives

- ?? To help staff members develop an awareness of the diversity of children and families
 - ?? To brainstorm shared goals for implementing new practices related to diversity
 - ?? To acknowledge the personal and professional challenges involved in reaching these goals
- Note: Accomplishing these objectives should be part of an ongoing process and requires a sensitive facilitator and an atmosphere of trust and support. (See Resources for additional workshop ideas.)*

Workshop Warmup

Ahead of time, give staff members the option of bringing a personal memory or story they would like to share about their own families or cultural identities. Begin by sharing one of your own.

STAFF ACTIVITY

Who are our children and families?

1. Discuss as a group what you know and what you don't know about the diversity of the children and families in your program. Consider children's family structure, culture, ethnicity, language and traditions.
2. Record thoughts on chart paper.
3. Ask the staff to look at the list of "what you know" and ask themselves if this diversity is acknowledged and reflected in their classrooms.
4. Then look at the list of "what you don't know." Prioritize the items and discuss how you can go about learning more from children, family members and the community.
5. Be very sensitive to issues of privacy in making your plans.

? Set clear goals for change.

1. Ask each participant to write down one short-term and one long-term goal for increasing awareness of and sensitivity to the diversity of your school community.
2. Invite staff members to share their goals, as well as their concerns about implementing them.
3. Together, agree on one or two program goals for moving forward and set a plan for future follow-up workshops/meetings.
4. Form small support groups to meet on an ongoing basis to help one another implement individual goals. Encourage staff to use "Questions to Ask Yourself About Diversity" (Handout 5.2) as a support tool, as well.

RESOURCES

Roots & Wings: Affirming Culture in Early Childhood Program by Stacey York, (Redleaf Press).
Anti-Bias Curriculum: Tools for Empower Young Children by Louise Derman-Sparks and the Anti-Bias Curriculum Task Force, (NAEYC).

To develop additional workshops on diversity for your program, or to tap into a national network of trainers, contact the Anti-Bias Education Leadership Project, Research Center, Pacific Oaks College, 65 So. Grand, Pasadena, CA 91103; or call (626) 397-1306.

Handout 5.6

CULTURE LIST

THINGS (Cultural objects)	CUSTOMS (How people live)	VALUES (Beliefs, reasons for actions)
Clothing	Celebrations	Spirituality, religion
Jewelry	Holidays	Role of people in world
Food	Marriage	Role of children
Furniture	How people communicate	Role of environment
Art	Who lives in families	Attitude toward time
Music	Age of adulthood	Attitude toward money
Dance	Recreation	Definition of achievement
Language	Family roles	Understanding of world
Games	Child care	Independence
Houses	How people show affection	Individuality and group cohesiveness



Adapted from an activity in *Alerta: A Multicultural, Bilingual Approach to Teaching Young Children* by Leslie R. Williams and Yvonne De Gaetano. Menlo Park: Addison-Wesley, 1985.

Handout 5.7

WAYS AND MEANS: ASSOCIATING CULTURE
WITH CHILD-REARING PATTERNS

Directions:

Use this handout to help you identify current Euro-American thinking regarding child rearing. Consider three sources when answering the questions:

- 1) Developmentally appropriate practice
- 2) Early childhood textbooks and information you have received in workshops
- 3) Your program's policies and procedures

Give an example for each age group of an age-related expectation.

Infants:

Age _____

Expectation _____

Toddlers:

Age _____

Expectation _____

Preschoolers:

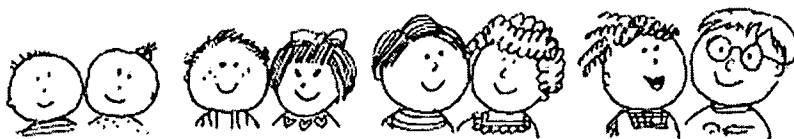
Age _____

Expectation _____

School-agers:

Age _____

Expectation _____



Handout 5.7, continued

How important is it that children acquire these age-related skills?

What is the sleep pattern of young children in your program?

How do you put children down for a nap?

What type of foods do you serve at meals?

How do you organize and serve meals?

What are children's responsibilities in the classroom?

How do you toilet train children?

How do you discipline children?

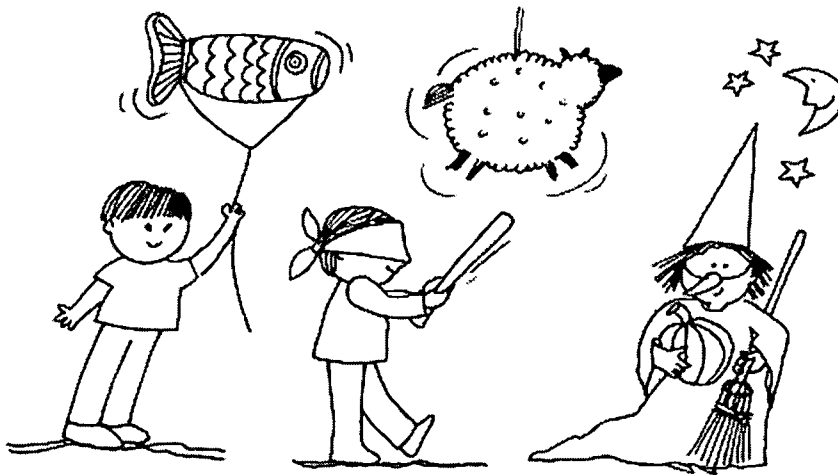
What values do you try to instill in children?

Adapted from "Developing Roots & Wings."

OVERHEAD 5.1

INCREASING CULTURAL SENSITIVITY AND COMPETENCE IN CHILD CARE PROGRAMS FOR BIRACIAL/BI-ETHNIC CHILDREN

- ✍✍ Recognize your own biases and discomfort.
- ✍✍ Support the family without imposing your beliefs and values.
- ✍✍ Initiate frequent communication with the family.
- ✍✍ Be sensitive to the beliefs and practices of all racial/ethnic groups.
- ✍✍ Be aware that biracial/bi-ethnic families may combine cultural beliefs and practices.



Overhead 5.1, continued

INFLUENCES OF CULTURE ON CHILD-REARING

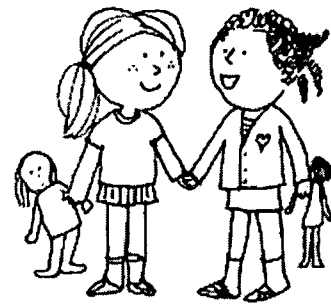
- **Age-related expectations**
- **Sleep patterns**
- **Children's role and responsibility in the family**
- **Diet and meal-time behavior**
- **Discipline**
- **How parents talk to children**
- **How parents show affection**
- **Traditional sex roles and gender identity**
- **Dress and hair care**
- **Health practices and beliefs**
- **Child's attachment to and separation from adults**



PRINCIPLES OF QUALITY CARE IN A DIVERSE SOCIETY

1. Stand up against racism and foster positive racial identity in young children.

2. Build upon the cultures of families and promote respect and cross-cultural understanding among children.



3. Preserve children's family languages and encourage all children to learn a second language.
4. Work in partnership with families to respond to issues of race, culture and language.
5. Engage in ongoing reflection and dialogue about issues of race, culture and language.

Source: Looking In, Looking Out: Redefining Child Care and Early Education in a Diverse Society, California Tomorrow, Oakland, CA (1996).

Topic #6: INTEGRATING MATERIALS AND ACTIVITIES ON BIRACIAL/BI-ETHNIC CHILDREN INTO EXISTING MULTICULTURAL/ANTI-BIAS CURRICULA

RATIONALE

The use of this curriculum guide is based on the assumption that a multicultural/anti-bias curriculum/approach is already in place. If not, review available curricula and choose a program that works best for you. Multicultural curriculum is intended to be integrated into the daily schedule of activities and into all aspects of learning. Many of the activities in the *Anti-Bias Curriculum*, *Roots and Wings* and *Words can Hurt* can be adapted to address the needs biracial/bi-ethnic children by including the concept of dual identities and gearing activities to be inclusive of biracial/bi-ethnic children and their families.

One exposure is not enough - repetition is a key factor in learning. Activities should be integrated into daily program using multicultural materials and activities that are inclusive of biracial/bi-ethnic children.

TIME 30 minutes

OBJECTIVES

Participants will:

Understand the value of using a multicultural approach that includes the unique needs of biracial/bi-ethnic children

- ✘ Adapt activities and materials to include biracial/bi-ethnic children
- ✘ Assist parents by modeling activities and offering materials and resources
- ✘ Ask parents to assist staff in offering material and resources
- ✘ Help children feel comfortable with differences
- ✘ Access current and accurate information on biracial./bi-ethnic children and families
- ✘ Use this information to better understand and work with biracial/bi-ethnic children and families



MATERIALS REQUIRED

1. Selected books from the bibliography
2. Copies of multicultural curricula
 - Handout 6.1: Multicultural Families
 - Handout 6.2: Multicultural Materials
 - Handout 6.3: What Is Missing From This Box of Crayons?
 - Handout 6.4: Skin Color Comparisons
 - Handout 6.5: Our Own Families
 - Handout 6.6: Activities for Learning About Racial Physical Differences
 - Overhead 6.1: Integrating Materials and Activities for Biracial-Bi-Ethnic Children into Existing Multicultural Curricula
3. Flip chart and markers

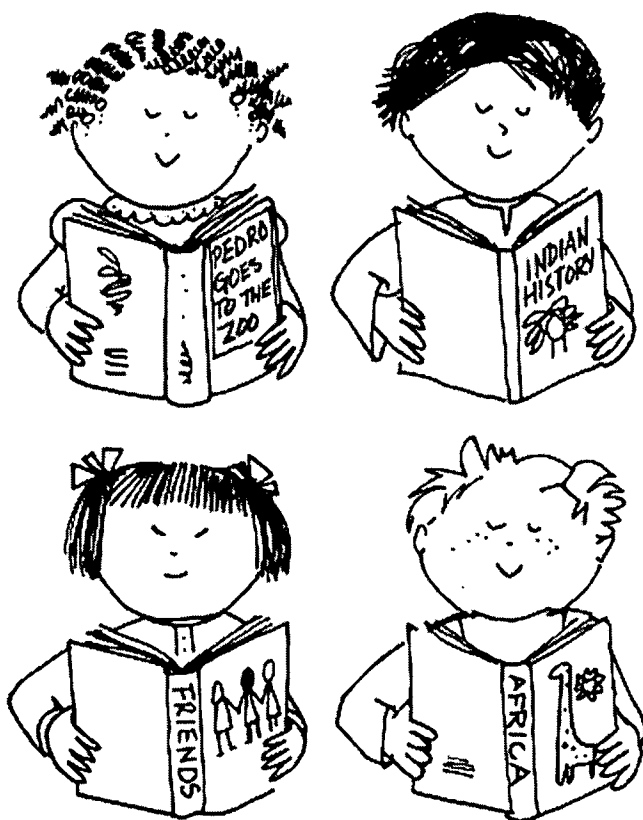
TEACHING METHODS/SUGGESTED ACTIVITIES

- ? ? Ask participants to:
 - ?? State why using a multicultural curriculum is valuable in the child care setting
 - ?? Identify what works most successfully when using multicultural curriculum
 - ?? Identify what areas are most in need of improvement and why you feel they are not working
 - ?? List resources and materials they have used in working with issues of race and ethnicity
- ? ? Using selected activities from existing curricula, discuss how these activities can be adapted to include biracial/bi-ethnic children. Allow for group contributions and suggestions. Working in small groups, have participants adapt and create activities that are inclusive and sensitive to the needs of biracial/bi-ethnic children. Encourage creativity and teamwork.
- ? ? What criteria do you use in evaluating the appropriateness and accuracy of the information and resources you use in reference to issues of race and ethnicity? Do you have access to adequate and accurate information? How does having accurate information prevent stereotyping, assumptions and bias?
- ? ? Review, discuss and summarize the multicultural/anti-bias curricula options and demonstrate how activities can be adapted to include the unique issues of biracial/bi-ethnic children. Select a children's book from the bibliography and read to the group, noting the ways the book addresses the issues of biracial/bi-ethnic children.

- ? ? Review available resources such as bibliographies, online resources, videos and current articles. Use samples of the bibliography and online resource handouts to illustrate the variety of information available, and how having access to accurate information contributes to quality child care environments that support the unique needs of biracial/bi-ethnic children.
- ? ? Allow time for questions and answers.

POINTS TO REMEMBER

?? Always keep in mind the sensitive nature of the subject matter.



Handout 6.1

INTEGRATING MATERIALS AND ACTIVITIES ON BIRACIAL/BI-ETHNIC CHILDREN INTO EXISTING MULTICULTURAL CURRICULUM

What will I have to do differently for biracial/bi-ethnic children?

The first step is to clarify your own values and assumptions about working with biracial/bi-ethnic children and their families. Familiarize yourself with the unique issues facing biracial/bi-ethnic children and validate each child's experience. If the activity relates to family, be sure to mention different kinds of families, including biracial/bi-ethnic children who are adopted. Activities such as photo collages, family trees and family portraits are natural ways for children to proudly illustrate their families. The projects are a natural springboard for discussion. Different textures of hair, varying hues of skin color and languages other than English that are spoken in the home are some of the things which make us different. Making mention of the diversity in each family and how beautiful it is validates each child's experience. This leads to respect and acceptance of differences.

When celebrating cultural practices and holidays, mention that some children participate in more than one celebration or practice, and that it is not unusual to do so. This validation avoids pressure the child may feel to choose one of their racial/ethnic identities over the other. Having a selection of books, posters, hues of crayons and paint allows for children to accurately identify themselves and their family. Ask children to describe the different kinds of families they see and are part of as a follow-up to any related activity. Maintain a positive tone during discussions, emphasizing commonalities as well as differences. As human beings, we are part of families, share interests, live in communities, go to sleep when we are tired and eat when we are hungry. We are different and alike, all at the same time!

Should I ask the family for suggestions about how to adapt activities for their child?

It is always a good idea to involve the family by asking for suggestions and feedback. They may be aware of materials and resources that would be useful in the child care setting. For some biracial/bi-ethnic families, there are sensitive

Handout 6.1, continued

issues connected to race and ethnicity, and these issues may surface during a discussion or parent-teacher conference.

It is important to understand how the family is impacted, and how this may affect the child in her interactions with peers. During discussions or activities about family, race and ethnicity in the classroom, feelings about being different may cause a conflict or hurt feelings. This presents an opportunity to combat racism and promote a positive message about diversity.

- ?? It is important not to ignore comments about race or ethnicity, or leave questions unanswered. Your response to such questions and comments is important; respond honestly and age appropriately.
- ?? Acquaint yourself with the ages and stages of racial/ethnic identity development.
- ?? Involve parents: They are the best source of information on their children. Inform them of issues which arise regarding race and ethnicity, and work together towards a greater understanding for children and adults. A parent meeting dedicated to the celebration and recognition of diverse families is one way to approach the subject in a positive and preventive manner.



How can I be sure that my activities are including biracial/bi-ethnic children?

Ask the children how they felt about the activity. What did they like or dislike? Children tend to be very forthright about their feelings. However, be sensitive to each child's reactions, including non-verbal behavior such as standing aside and not participating. Facial expressions and body language offer a great deal of information about how the preverbal or child with limited language feels.

Stay active in your search for activities and materials. New resources are being developed on an ongoing basis. Network with other providers on ways to be inclusive of biracial/bi-ethnic children in multicultural activities. The key to integrating activities and material in multicultural curricula is flexibility, creativity and respect.

Handout 6.2

MULTIRACIAL/MULTICULTURAL MATERIALS

Your classroom materials and equipment can help you develop a curriculum that reflects the children you teach while fostering their learning about others.

Art materials

- ?? Paint, paper, clay, crayons and markers in a variety of skin tones
- ?? Collage materials including an array of papers, fabric scraps, natural materials and magazines that represent different cultures
- ?? Images, symbols, textures and patterns from other cultures

? Blocks

- ?? Large blocks, unit blocks, logs and planks for constructing a variety of homes and buildings
- ?? Boats, cars, planes, sleds, carts, trains and vehicles of all kinds
- ?? Rubber or wood figures of people representing various racial and cultural backgrounds
- ?? Animals from different settings around the world made of different materials
- ?? Pictures of a wide variety of structures and dwellings

? Books and posters

- ?? A variety of picture and story books that reflect diversity including biracial/bicultural children and families
- ?? Class-made books representing children's lives and families
- ?? Books and illustrations representing diverse races, cultures and abilities
- ?? Books and other visual materials in the language(s) of the children in the classroom

? Dramatic-play materials

- ?? Dolls of different cultures/races and of both genders
- ?? A toy telephone for oral language and "calling home"
- ?? A selection of real cooking and eating utensils from children's homes and different cultures
- ?? Plastic food and empty food boxes from children's homes, as well as from other cultures, with print in other languages
- ?? Dress-up clothes for both genders and from various cultures, not just national costumes; also props that represent the professions of children's parents.

Handout 6.2, continued

- ?? A mirror at children's eye level
- ?? Puppets from various cultures for children's storytelling
- ?? Fabrics from different cultures for use as costumes, tablecloths and room dividers

? Manipulative materials

- ?? Puzzles representing different kinds of people, animals, places, customs and jobs
- ?? Interlocking building pieces for creating homes and neighborhoods
- ?? Counting and sorting pieces including foreign coins, grains and beads
- ?? A variety of small baskets for storing, sorting or counting small objects

? Music materials

- ?? Records and tapes featuring stories and songs from different traditions around this country and the world
- ?? Musical instruments from different cultures, including drums, maracas, kalimbas, bells, rattles and rhythm sticks
- ?? Dance accessories such as scarves, ribbons and wrist bells
- ?? Pictures of all kinds of people making different kinds of music and dancing

? Science materials

- ?? Herbs used in children's homes
- ?? Magnifying and measuring tools that can be used for investigating the likeness and differences of objects and people
- ?? Small pets such as a reptile or fish that might come from a different environment
- ?? A variety of plants that may grow in different locations



Adapted from: Scholastic Early Childhood Today. November/December, 1995.

Handout 6.3

WHAT IS MISSING IN THIS BOX OF CRAYONS?

Teachable Moment

Consider this activity when you or the children have felt limited by having only one shade of brown crayon.

Purpose

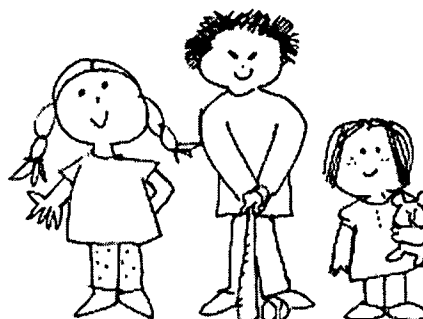
To encourage children to recognize that there are fewer colors of brown in a box of crayons than of most other colors.

Appropriate Ages

Preschool through third grade

Curriculum Connections

Social Studies; Art

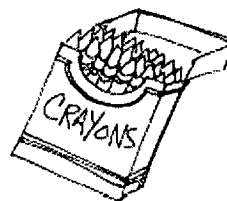


Objectives

- ?? Children will sort a box of 24 crayons by hue.
- ?? Children will recognize that there are few colors of brown.
- ?? Children will conclude that more browns should go in a box of 24 crayons.
- ?? Children will write a letter to express their opinion.

Materials

Box of 24 crayons



PROCEDURE

1. Gather the children in a circle. Empty a box of crayons out in the middle of the circle. Discuss the colors and color families represented by the crayons. Ask: "What do you notice if I sort the crayons by color?" Accept all observations. Eventually elicit the observation that there are several tones of most colors, but that there is only one brown.

Handout 6.3, continued

2. Talk about times when children might need more than one tone of brown.
3. Ask the children whether they think there should be more tones of brown in the box. Encourage them to act on their convictions. If the class is so inclined, have them dictate a letter to the crayon company. Write the letter on chart paper and send it to the crayon company. You will find an address on the back of the crayon box.



Source: *Words Can Hurt You*, Addison-Wesley.

Handout 6.4

SKIN-COLOR COMPARISONS

Teachable Moment

Consider this activity when children notice skin colors of classmates or other persons.

Purpose

To encourage children to recognize that there is a wide range of skin colors.

Appropriate Ages

Preschool through first grade

Curriculum Connections

Science; Math

Objectives

- ?? Children will compare and contrast skin colors.
- ?? Children will associate skin colors with other positive articles in their environment.
- ?? Children will make a graph to show items their skin colors are similar to.



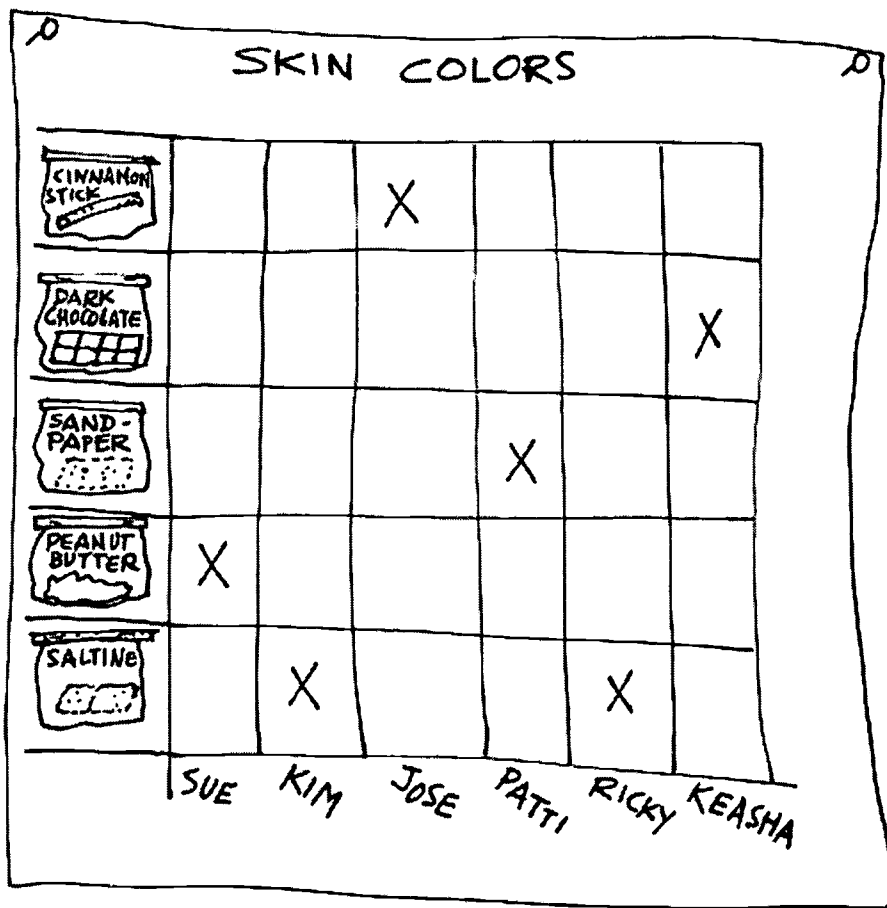
Materials

1. Plastic seal-tight bags containing items such as peanut butter, chocolate pudding, salad oil, a cinnamon stick, whole wheat crackers, saltines, various kinds of flour, a piece of sandpaper, and other foods or materials whose color would be similar to the skin colors of children in the class
2. Tagboard for making a graph large enough to accommodate the plastic bag "labels" for the bars
3. Name cards for children (if they cannot write their names in the spaces of the graph)

Handout 6.4, continued

Procedure

- ?? Show the items in the plastic bags and ask the children to name them. Note that the number of items should vary with both the size and the age of the group. If the group is small, for example, have a limited number of choices so that the graph will still show groups of children with similar skin color.
- ?? Also, if the children are young preschoolers, you will need to have a limited number of choices so that children can easily pick a "match." Ask if children can think of a way these objects could be related to themselves.



*Source: *Words Can Hurt You*, Addison-Wesley.

Handout 6.5

OUR OWN FAMILIES

Teachable Moment

Consider this activity when children are asking questions about each other's families.

Purpose

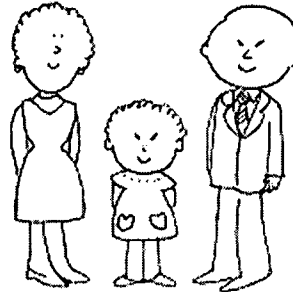
To encourage children to recognize that families have differing and similar traits.

Appropriate Ages

Preschool through third grade

Curriculum Connections

Social Studies; Language Arts



Objectives

- ?? Children will share an important fact about their family.
- ?? Children will listen to the family facts about other children.
- ?? Children will recognize that families have differences and similarities.

Materials

None needed

Procedure

1. Talk with the children about families. Using large easel paper, have the children describe various family groupings and draw stick figures of the various family configurations (single parent and children; parents and child or children; grandparents, parents, and children; grandparent(s) and children).
2. Form a circle with the children, either on chairs or on the floor. Tell children that each person will have an opportunity to share his or her answer to the question, "What would you like us to know that is special about your family?" To model for children the kind of answer you are looking for, share something that you think is special about your own family; for example, going to the beach every Fourth of July, liking vinegar instead of catsup on your French fries, or whatever.

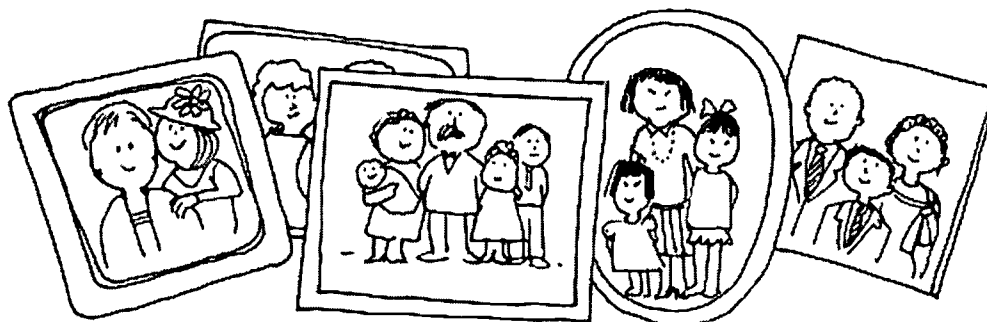
Handout 6.5, continued

3. Give each child a turn to answer the question. Reinforce the concept of similarities and differences by commenting, for example, “Sasha’s family likes to visit grandma and grandpa. Are there other families that like to do that, too?” Then have the child ask the question to a friend in the circle. (The act of repeating the question is a good reinforcement of the focus of the discussion.)
4. Depending on the group and the amount of time available, have each child recall what someone else in the circle has said. (Listening is an important skill and this technique allows some practice while affirming to children that their comments have significance and can be remembered.)
5. Review what each child has said and write the answers on a large sheet of paper. Ask questions that have the children compare and contrast what others have said. For example, “What games do different families in our group like to play? What is the same about those games? What is different about them?”

Extensions

- ?? Create a bulletin board by having children bring in pictures of their families, preferably doing a favorite activity. You could even offer overnight loan of your class instant camera, if you have one.
- ?? Create a graph question focused on activities or situations in children’s families.

Note: Although this appears to be a very simple lesson, it has two very important aspects. First, it is a foundation block; as children appreciate their own family situations, they feel good about themselves and begin to feel comfortable with family customs in other families. Second, it is the kind of lesson that can be used again and again in teachable moments. As children share family information, use it to compare and contrast their situations with those of others.



Source: *Words Can Hurt You*. Addison-Wesley.

Handout 6.6

ACTIVITIES FOR LEARNING ABOUT RACIAL PHYSICAL DIFFERENCES

Adapted from *Anti-Bias Curriculum*, NAEYC

Even when if you have not heard your preschool children specifically raise questions about race and ethnicity, silence does not mean they have not wondered about the same issues other children have verbalized. It just means that the teacher must initiate activities rather than introducing them as follow-up on a child's comment.

Creating a rich anti-bias environment in the classroom sets the stage for learning about physical differences and similarities. Refer to the handout "Multicultural Materials" for the materials which should be a part of the daily classroom experience and which will also be used for specific activities. The richer the environment, the more likely children will ask questions, even in classrooms where the staff and children come from similar racial backgrounds.

Learning about the children and staff in your classroom

1. Make a book, "We All Look Special," about the physical characteristics of each child and staff member. Take color photos of each child, paste each on its own page; ask children to describe themselves and write what they say under the photo. Include skin, hair and eye color among the characteristics. With darker skinned children, be careful about having sufficient lighting when photographing them so that their features are clear. When the book is complete, read it to the children at circle time.

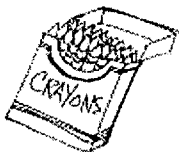
Note: This activity will also bring up characteristics based on gender and physical ability. Be sure to include any such information in what you write about each child.

2. Get paint chips from a paint store. In small groups, identify the ones closest to each child's skin tone, hair and eye color. Make a poster with the paint chips and names of children. With 4-year-olds, you can also make a simple chart stating the range of colors and how many children have which color. Talk about how everyone has skin and the functions it serves for everyone.



Handout 6.6, continued

With 3-year-olds, provide skin-colored crayons. Help them choose the one closest to their skin color and then draw pictures of themselves. In addition, with 4-year-olds, mix paints so that each child has her or his individualized color for painting pictures of her or himself. Be creative in talking about the beauty of each shade. Make a life-size cutout of each child with butcher paper and use mirrors to help each child select the crayons and paints that most closely look like her or him to color in skin, eyes, and hair. Children can take turns at circle time telling about their cutouts. Mount the cutouts around the room.



3. Cut a tiny bunch of hair from each child (Ask parents first!), paste each one on a 3" x 5" index card, put them in a box, and then ask children to identify each swatch of hair. Then, take a photo of each child's face and make a collage about different hairstyles. Bring in different combs and hair materials that children use and have them tell each other about how their hair is fixed. Talk about how everyone has hair and what function it serves.
4. Read books about the beauty of Black hair such as *Cornrows* (Yarbrough, 1979) and *Honey, I Love* (Greenfield, 1978). In a class with Black children, support Black children's pride in themselves. In classes without Black children, reading these books is one way to expand children's awareness of diversity.
5. Make a collage about different eye shapes and colors. Include photos of your own children and then add other pictures as part of the activities for broadening their awareness about diversity.
6. Make a bulletin board of color photos of each child and his or her mom, dad, grandparents, aunts, uncles, brothers, sisters and cousins. Take photos of family members, and ask for extra photos from them. Talk about ways in which each child looks and doesn't look like family members. Highlight the point that we get our looks from our parents, but we never look exactly the same as them.

Handout 6.6, continued

7. Read *Colors Around Me* (Church, 1971), which illustrates the variations of skin shades among black children and then emphasizes that they are still all members of the same “family” of African-Americans. This can be used in a variety of ways to help children explore the concept that people with different skin shades are still considered members of the same group.

If your children are black, read the book and then have each child choose an object that looks like their skin color. Make your own *Colors Around Me* book or poster with photos and sentences about your own children. If you do not have black children, first make a similar book about your children. Talk about the larger “family” group to which the children belong. Then read the book as an activity about diversity beyond your classroom.

8. Encourage positive feelings about black and brown colors. This is important for darker-skinned children to counter the negative attitudes toward these colors created by racism.

It is also important for white children to counter their learning that brown and black are inferior. Make sure children regularly use different shades of black and brown in their play dough, paints and paper. Collect black and brown cloth, yarn and paper of different textures and shades, and make all-black or all-brown collages. Read *Black Is Beautiful* (McGovern, 1969) and have children make a list of beautiful black and brown objects they know. Play songs like Paul Robeson’s recording of “Curly-Headed Baby,” or Oscar Brown, Jr.’s recording of “Little Brown Baby.”

Expanding children's awareness of physical diversity

- ?? Find out how your children think about racial differences not present in your classroom: Read a book about a child from a different racial background engaged in a task familiar to your children (a birthday, a visit to the doctor, a new sibling). Ask them: What did you like about the story? Does the girl/boy have the same color skin, hair, and eyes as you do? How do you think they got their different skin color? Do you know anyone or see anyone on TV who has the same skin color? Are the children doing things you do? Further activities should address the children’s thinking as well as issues you know are developmentally important.

Handout 6.6, continued

?? Expand children's understanding of physical diversity by adapting the activities listed above. For example, to learn about Black children:

- a) Using dolls representing different skin shades among Black Americans, have children find crayons and mix paints to match their skin.
- b) Read books that show variations in Black children's skin color and hair texture.
- c) Create a poster, "Beautiful children and grown-ups come in all colors." Include photos and pictures of children with different skin shades, hair styles, and eye shapes engaged in a variety of daily activities.

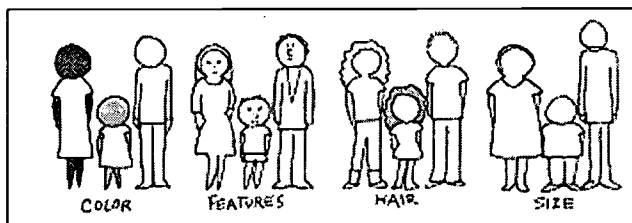
Developmental Tasks for Kindergarten Children

Five-year-olds' growing cognitive ability opens up two further areas of learning, in addition to those developmental tasks already discussed. Remember that before working on these additional concepts, kindergarten children need to have first had many opportunities to build the earlier concepts. Unless you are certain that your 5-year-olds have had the anti-bias curriculum outlined in these chapters, assume nothing and begin at the beginning.

1. Five-year-olds can begin to understand scientific explanations for differences in skin color, hair texture, and eye shape.
2. Five-year-olds can more fully explore the range of physical differences within racial groups and the range of similarities between racial groups.

Supplementary Activities for Kindergarten Children

1. After learning about each other's skin colors--using paint swatches, skin-color crayons, and paint mixed to the right shade of each child--make simple charts showing the range of skin colors ("We come in many shades of colors."). Children can each make a handprint with their skin-shade paint on individual sheets of paper. Cut out the hands and put them in order from lightest to darkest, or darkest to lightest so neither one is interpreted to be the beginning or the end. In a classroom of all White children, also make a chart of freckles--from who has the least to the most.
2. Do the same kind of activity with hair texture as the variable--go from curly to straight.
3. Make a graph of the differences in eye color: how many have each color.
4. Read books that provide simple scientific explanations of the biological reason for variation in skin color, hair texture and eye shape.



HANDOUT 6.6, continued

5. Talk about the advantages that certain physical attributes give people under certain environmental conditions: Darker skin gives more protection from the hot sun than lighter skin; the “epicanthic fold” which determines the eye shape of people with Asian origins, provides protection against the glare of snow. “white” skin and blue eyes are predominant among peoples who originated in Northern Europe where the sun is less strong.

The following adaptations are meant to provide an array of strategies on how to include diversity in classrooms composed of a variety of student combinations. There is no one way to address diversity in the classroom: your strategy should reflect the needs of the children and families you serve. Apply the information in the article to assist you with your adaptations.

ADAPTATION

- ?? In an all-white class, help children see differences in skin shades, including freckles, and emphasize that skin color differences are part of our society’s reality and are a positive attribute.
- ?? In classes of children of color, emphasize the beauty of all the different skin tones and hair textures to counter the influence of racism, which reflects the dominant culture’s image of the “white” standard of beauty. Be aware that within a group of color, children may exhibit bias against each other.
- ?? In a diverse interracial/interethnic class, emphasize the theme, “All children are beautiful” and that the classroom is a wonderful mixture of differences.
- ?? In a class where most children are of one background and a few are different, be sure to provide thoughtful support for the children who are in the minority. When learning about physical differences, do not just talk about the few who are more obviously different.
- ?? If you have one or more children from interracial or multiethnic families, through marriage or adoption, or gay and lesbian families, be sure to include a variety of materials and activities reflective of their lives. Be sensitive to the particular issues of identity for such children.

Activities should be based on all the children. However, make sure that your visual environment -- pictures, posters, books, dolls -- well represents the children who are in the minority. Include parents with racially non-matching (adopted) children.

Handout 6.6, continued

ADAPTATION

Interracial and multiethnic families, by marriage and by adoption of children from different racial and ethnic backgrounds, are becoming more common in our society. Parents in these families differ in how they define their children's identity, and in their choice of identity names: interracial, biracial, multiracial, multiethnic, mixed, and rainbow are all used. Some parents will need support for sorting out their ideas and feelings about what to teach their children about themselves.

Familiarize yourself with current professional thinking about the needs of interracial children (see Wardle, 1987). Be prepared to respond to children's questions and comments. If you have multiracial children in your class, find out how their parents explain identity to them before doing activities about racial similarities and differences. Be sure that your classroom environment shows interracial children and families in all aspects of the curriculum. Ask families for help in locating and making materials. Read children's books and extend their approach to include other combinations of interracial and multiethnic families. Expose the children in your class to role models of adults who grew up in interracial and multiethnic families.

ADAPTATION

- ?? If your class is already diverse, then learning about themselves will simultaneously provide learning about diversity.
- ?? If your class is predominantly children of color, the primary task is building their knowledge and pride in themselves. A secondary task is learning about groups not present in the class.
- ?? If your class is white, the goal is to counter a white-centered view by first establishing differences among the white children and then introducing activities about people of color. Begin with a group that has some visibility in the children's world because they live in the larger community or are represented on TV programs the children watch.

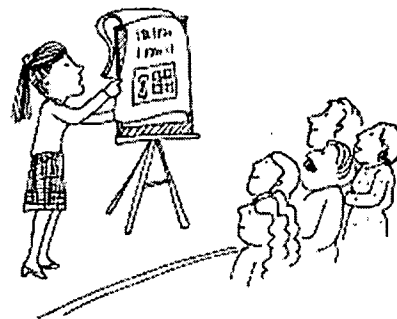
References

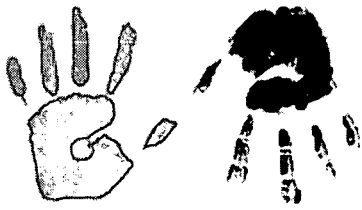
1. Adolf, A. (1973). *Black Is Brown Is Tan*. New York: Harper & Row.
2. Bunin, C. (1976). *Is That Your Sister?* New York: Pantheon. Church, V. (1971). *Colors around Me*. Chicago: Afro-American Publishing.
3. Greenfield, E. (1978). *Honey, I Love and Other Love Poems*. New York: Crowell.
4. McGovern, A. (1969). *Black Is Beautiful*. New York: Scholastic.
5. Rosenberg, M. (1984). *Being Adopted*. New York: Lothrop, Lee & Shepard.
6. Wardle, F. (1987). *Are You Sensitive to Interracial Children's Special Identity Needs?*
7. *Young Children*, 42(2). 53-59.
8. Yarbrough, C. (1979). *Cornrows*. New York: Putnam.

Overhead 6.1

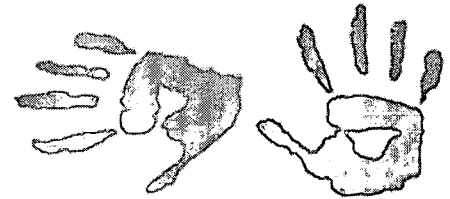
**INTEGRATING MATERIALS AND ACTIVITIES
FOR BIRACIAL/BI-ETHNIC CHILDREN
INTO EXISTING MULTICULTURAL CURRICULA**

- ?? Be aware of your feelings and clarify values regarding biracial/bi-ethnic families.
- ?? Involve the family, seek their input.
- ?? Include examples of all kinds of families in activities or discussions related to families.
- ?? Include all kinds of families in any visual displays.
- ?? Stock your program with books and materials which allow children to accurately identify themselves (hues of crayons and paint).
- ?? Emphasize both commonalities and differences with a positive tone, i.e. "We are alike and different at the same time."
- ?? Respond honestly and age-appropriately to questions.
- ?? Seek feedback from children; pay attention to verbal and non-verbal responses.
- ?? Stay active in your search for activities and materials.





RESOURCES ORGANIZATIONS



A Place For Us

Box 357, Gardena, CA 90248-7857

213-779-1717

The nation's largest interracial organization, with 28 locations nationwide.

Asian American Curriculum Project, Inc. (AACP)

PO Box 1587 San Mateo, CA 94401

800-874-2242

Distributes materials and publishes books on Asian and Asian American issues. Books are available in various Asian languages.

The K&F Baxter Family Foundation

510-524-8145

A private family foundation supporting biracial children and innovation in education. For information please contact Stacey Bell at Bell579@aol.com.

California Tomorrow

463 14th Street, Suite 820, Oakland, CA 94612

510-496-0220

A nonprofit organization dedicated to building a strong and fair multicultural multilingual society which is equitable for everyone. Works with institutions dealing with children, youth, families, and communities to end divisive practices.

Children's Book Press

246 First Street, Suite 101, San Francisco, CA 94105

415-995-2200

Multicultural books and audiocassettes for children including folktales and contemporary stories from minority and new immigrant cultures. Bilingual books available.

Cultural Connections

PO Box 1582, Alameda, CA 94541

510-538-8237

Mail-order company specializing in multicultural and multilingual books, audio tapes and games. All materials carefully examined for accuracy and positive imagery.

Hapa Issues Forum

ASUC Store #401

Bancroft Way & Telegraph Ave., Berkeley, CA 94720

I-PRIDE (Interracial Cultural Pride)

Box 11811, Berkeley, CA 94712-11811

510-985-0364

IMAGE

Box 4382, San Diego, CA 92164

619-527-2850

MASC (Multiracial Americans of Southern California)

12228 Venice Blvd. #452, Los Angeles, CA 90066

310-836-1535

Mixed Heritage Multiracial Alliance of Carson High School

"Committed to Building Bridges Between the Races"

Organization Founder/Educator: Karen Dabney

562-437-5669

Multicultural Education, Training and Advocacy

785 Market Street, Suite 420, San Francisco, CA 94103 415-546-6382

Deals with issues on access to education and language, minority issues for early childhood education.

National Black Child Development Institute (NBCDI)

1023 15th Street, NW, # 600, Washington, DC 20005 202-387-1281

An organization for all who care about African American children from birth through high school. Parent resources include publications, mentoring and tutoring.

National Multi-Ethnic Families Association (NaMEFA)

2073 N. Oxnard Blvd, Suite 172, Oxnard, CA 93030

Their official journal is the monthly *Nuestra America* (Spanish/English), which has a website at <http://www.latinoweb.com/nuestram/>

Oyate

Anti-Indian Biases Resource Center and Clearinghouse

2702 Matthews Street, Berkeley, CA 94702

510-848-6700

Workshops, resource library, resource materials by and about Native peoples for children and adults.

Pact, An Adoption Alliance

3450 Sacramento St., # 239, San Francisco, CA 94118 415-221-6957

<http://www.pactadopt.org>

The Pact website offers short articles relevant to all biracial/bi-ethnic children, not just those who are transracially adopted. There is information for parents and child care providers. Pact has also developed a comprehensive reference guide to books on adoption and/or race. In this informed reference guide to books on adoption, foster care, race and cultural issues, you'll find information on more than 1,000 titles; each description includes reviews, "who-should-read" guides and a brief synopsis.

Race Unity--Matters! of Northern California
4309 Linda Vista Ave., Napa, CA 94558

World of Difference

Anti-Defamation League of B'nai B'rith
823 United Nations Plaza, New York, NY 10017 212-490-2525
Provides workshops, videos and materials to help parents raise non-biased, non-prejudiced children, focusing on developing positive inter-group relations.

VIDEOS

Are You Black, White or What?

A WHY? Production
150 N. Sixth Street, Philadelphia, PA 19106
215-351-3308

Visible Differences

A videotape looking at transracial adoption with clarity and compassion.
Order through Pact, An Adoption Alliance
415-221-6957

MULTICULTURAL/ANTI-BIAS CURRICULA

For fiction and non-fiction books, see the Bibliography section following this one.

Anti-Bias Curriculum Tools for Empowering Young People

Louise Derman-Sparks and the ABC Task Force
NAEYC, Washington, DC. 1989.
800-424-2460 - publications

Big as Life, The Everyday Inclusive Curriculum, Volumes 1 and 2

By Stacey York

Redleaf Press, St. Paul, Minnesota, 1998.

Distributed by Gryphon House, P.O. Box 207, Beltsville, MD. 20704

Ethnic Barriers and Biases: How to Become an Agent for Change

By Michelle Karns with Toni Blake

National Training Associates, Sebastopol, CA. 1998.

800-624-1120

Future Vision, Present Work

Redleaf Press, St. Paul, Minnesota, 1998.

Distributed by Gryphon House, P.O. Box 207, Beltsville, MD. 20704

I'm Chocolate, You're Vanilla, Raising Healthy Black and Biracial Children in a Race-Conscious World: A Guide for Parents and Teachers

By Marguerite Wright

Jossey-Bass, San Francisco, CA, 1998.

Infant/Toddler Caregiving: A Guide to Culturally Sensitive Care.

Peter Mangione, Editor

Far West Laboratory and California Department of Education, Sacramento, CA, 1995.

In Our Own Way, How Anti-Bias Work Shapes Our Lives

Redleaf Press, St. Paul, Minnesota, 1999

Distributed by Gryphon House, P.O. Box 207, Beltsville, MD. 20704

Insider's Guide to Transracial Adoption, Trainer's Guide for Transracial Adoption

Pact, An Adoption Alliance, Pact Press, San Francisco, 1998.

415-221-6957

Looking In, Looking Out, Redefining Child Care and Early Education in a Diverse Society

Hedy Chang, Amy Muckelroy, Dora Pulido Tobiassen.

California Tomorrow, San Francisco, CA. 1996.

510-496-0220

Racially Mixed People in America

Maria Root

Sage Publications, Beverly Hills, CA, 1992.

Roots & Wings, Affirming Culture in Early Childhood Programs

Stacey York

Redleaf Press, St. Paul, Minnesota, 1991.

Distributed by Gryphon House, P.O. Box 207, Beltsville, MD. 20704

Teaching/Learning Anti-Racism: A Developmental Approach.

Louise Derman-Sparks, Carol Brunson Phillips.

Teachers College Press, New York, 1997.

**Teaching Young Children to Resist Bias: What Parents Can Do
(Brochure #565).**

Louise Derman-Sparks, Maria Gutierrez, Carol Brunson Phillips.

National Association for the Education of Young Children. Washington, DC, 1989.

**Tomorrow's Children, Meeting the Needs of Multiracial and Multi-Ethnic
Children at Home, in Early Childhood Programs, and at School.**

By Francis Wardle

Citizen Printing, Fort Collins, CO, 1999.

White Awareness

Judith H Katz

University of Oklahoma Press, 1978.

Why Are All the Black Kids Sitting Together in the Cafeteria?

Beverly Daniel Tatum

Harper Collins, 1997.

Words Can Hurt You, Beginning a Program of Anti-Bias Education

Barbara J. Thompson

Addison Wesley, Menlo Park, CA. 1993.

BIBLIOGRAPHY

Early Childhood

ALL THE COLORS OF THE EARTH, Sheila Hamanaka. Mulberry Books, 1999. "Children come in all the colors of the earth, in every shade of you and me." With soaring text and majestic art, Hamanaka celebrates the diversity of children laughing, loving and glowing with life.

ALL THE COLORS WE ARE (TODOS LOS COLORES DE NUESTRA PIEL), Katie Kissinger and photos by Wernher Krutein. Redleaf Press, 1997. In both English and Spanish, this book is the story of how we get our skin color. The photographs of children and adults, along with the simple and well-explained scientific facts about melanin, make this a useful book for discussions of skin tone differences.

(The) AUNT IN OUR HOUSE, Angela Johnson, et al. The visit of "The Aunt" brings new understanding to the children of an interracial marriage as they discover that love has no color or ethnic barriers and that families share a special relationship.

BEAR E. BEAR, Susan Straight. Hyperion, 1995. Gaila waits patiently in the laundry room while her favorite stuffed bear goes through the wash-rinse-and-dry cycles. Gaila's mom is White and her dad is Black.

BILLY AND BELLE, Sarah Garland. Viking Penguin, New York, 1992. An amusing story about Billy and Belle's day at school while their mother is in the hospital delivering a new baby. Illustrations provide the only clue that this family is interracial.

BLACK IS BROWN IS TAN, Arnold Adoff. Harper & Row, New York, 1973. This book has radiant illustrations of a happy interracial family. A poetic and positive view of Adoff's own family.

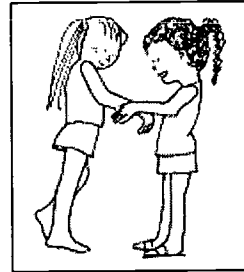
BLACK, WHITE, JUST RIGHT!, Marguerite Davol. Albert Whitman & Co., 1993. "Mama's face is chestnut brown . . . Papa's face turns pink in the sun . . . My face? I look like both of them. A little dark, a little light. Mama and Papa say, 'Just right!'" This story celebrates how the differences between one mother and father blend to make the perfect combination in their daughter.

DADDY HAS A PAIR OF STRIPED SHORTS, Mimi Otey. Farrar Straus & Giroux, New York, 1990. A tale about a family of ambiguous racial ancestry involving a young girl's embarrassment over her father's preference for bright clothes with bold patterns. Lovely pastel watercolor shades in the pictures.

Bibliography, page 2

HAIRS/PELITOS, Sandra Cisneros. Knopf, 1994. A bilingual picture-book edition of a chapter from the author's novela *The House on Mango Street* celebrates the many colors and textures of hair found in one child's multi-racial Latino family.

LITTLE BLUE AND LITTLE YELLOW, Leo Lionni. Obolensky, New York, 1959. This outstanding abstract picture book is not about children of multi-ethnic heritage but the image of color blending as a metaphor of friendship is delightful.



MORE MORE MORE, SAID THE BABY, Vera B. Williams. Greenwillow Books, New York, 1990. This Caldecott Honor Book contains three short stories, the second of which features a child of mixed ethnic heritage. No big message, just a cheerful, colorful book portraying loving families.

(THE) QUILT, Ann Jonas. Greenwillow Books, 1984. The pattern on a young girl's quilt comes to life at night and becomes the backdrop for her dream. Although the artist rarely depicts adults in her picture books, she most likely used her own biracial (black/white) daughters as models for the children in her books (all published by Greenwillow) which include: **HOLES AND PEEKS**, 1984; **THE TREK**, 1985; **NOW WE CAN GO**, 1986; and **WHERE CAN IT BE?**, 1985.

(THE) RABBITS WEDDING, Garth Williams. Harper & Row, New York, 1958. When this beautiful book about the marriage of a black rabbit and a white rabbit was first published in 1958, it was controversial. Many libraries in the South refused to include it in their collections.

SNOWBALL, Nina Crews. Greenwillow Books, New York, 1997. Photo-collages show the protagonist as a fair-skinned, blue-eyed interracial (black/white) girl who waits all week long for it to snow so she can make the perfect snowballs - one to throw and one to eat!

SOFIE'S ROLE, Amy Heath. Four Winds Books, New York, 1992. An outstanding and lovely tale about a biracial family living in a middle American city. The story involves a little girl helping out in the family bakery on Christmas Eve. Superb illustrations.

SOMETHING GOOD, Robert Munsch. An interracial family goes on an exciting shopping trip.

Bibliography, page 3

THROUGH MY WINDOW, Tony Bradman & Eileen Brown. Methuen, London, 1986. When she has to stay home from school due to illness, Jo watches neighborhood activity through her bedroom window. The same interracial (Black/White) British family is featured in **WAIT AND SEE**, Oxford, 1988.

TWO MRS. GIBSONS, Toyomi Igus. Children's Book Press, 1996. A biracial child lovingly compares and contrasts the two Mrs. Gibsons in her life - her Japanese-American mother and her African-American grandmother.

TUCKING MOMMY IN, Loh Morag. Orchard Books, New York, 1987. A beautifully illustrated picture book with an amusing twist where a mother attempting to put her daughters to sleep instead falls asleep herself. The mother is Asian and the father European.

TUSK, TUSK, David McGee. Kane/Miller, 1990. Black and white elephants fight a war over color differences, later to be replaced by their peaceful gray offspring.

(A) VISIT TO AMY-CLAIRE, Claudia Mills. Macmillan, 1992. Amy-Claire is an Asian-American girl whose extended family includes her biracial (Asian/White) cousins, Rachel and Jessie.

WAIT AND SEE, Tony Bradman & Eileen Brown. Oxford University Press, New York, 1987. These two stories, set in England, are written by the same author and illustrator and portray the life and adventures of a charming biracial girl named Jo living in a multi-ethnic community.

WHAT COLOR AM I? Loyal Nye. Abingdon, Nashville, 1977. A well-intended message picture book concerning skin color. For example: "Sometimes we say there are yellow people. But there aren't really yellow people. God saved pure yellow for lemons and sunflowers and daffodils."

WHEN I SEE MY DOCTOR, Susan Kuklin. Bradbury Press, New York, 1988. A photo picture book with the aim of demystifying visits to the doctor's office for small children. Photographs of the mother and son show a distinctly Asian child with a European mother.

WINTER WOOD, David Spohn. Lothrop, 1991. On a day when the thermometer registers 10 degrees below zero, an African-American boy and his white father go out to the woodpile behind their farmhouse to split logs for their woodburning stove. The same family enjoys outdoor activities in other books by this author/artist, published by Lothrop: **NATE'S TREASURE**, 1991; **STARRY NIGHT**, 1992; and **HOME FIELD**, 1993.

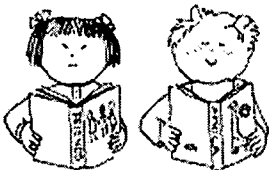
Bibliography, page 4

YOU BE ME, I'LL BE YOU, Pili Mandelbaum. Kane/Miller Book Publishers, Brooklyn, New York, 1990. Translated from a Belgian French original, this tale depicts a biracial European family. This story plays with and provides commentary on racial characteristics. Charming illustrations.

SCHOOL AGE



ALL BUT THE RIGHT FOLKS, Joan Kane Nichols. Maryland Stemmer House Publishers, Inc., Owings Mills, 1985. This tale involves a boy's discovery of his "white" ancestry when his grandmother invites him to spend the summer in New York City. An exciting, well-written adventure with vivid characters.



ALL IT TAKES IS PRACTICE, Betty Miles. Alfred A. Knopf, Inc., New York, 1976. A contemporary story of young boys in a Midwestern suburban town successfully coping with racial prejudice.

ALL THE COLORS OF THE RACE, Arnold Adoff. Lathrop, Lee & Shepard Books, New York, 1982. John Steptoe's fine illustrations highlight the beautiful poems presented in this work which are dedicated to the celebration of "every wonderful combination of races."

ARE YOU THERE GOD? IT'S ME, MARGARET, Judy Blume. Dell Publishing, New York, 1970. An eleven-year-old child is subjected to pressure by grandparents of differing religious beliefs. This book was controversial both because of the religious issues it raised and because of the protagonist's impatience for the onset of her menses.

(THE) COLOR OF MAN, Robert Carl Cohen. CA State Dept. of Education, Sacramento, CA, 1973. (out of print)

DANCING WITH THE INDIANS, Angela Shelf Medearis. Holiday House, New York, 1991. A tale set in the 1930s revolving around a historical account of runaway slaves who were accepted into the Seminole tribe. Beautiful illustrations of Seminole dances.

HALF-BREED, Evelyn Sibley Lampman. Doubleday & Company, Inc., New York, 1967. Set in the Oregon Territory around 1850, this humorous tale related the experiences of a "half-breed" boy as he attempts to come to terms with the differing cultural traditions of his parents. This work contains historical accounts of Native American/European communities in 19th century Oregon.

Bibliography, page 5

HARD TO BE SIX, Arnold Adoff. Lathrop, Lee & Shepard Books, New York, 1991. Using poetry, this tale involves the problems of sibling rivalry as experienced by a biracial, six-year-old boy with a ten-year-old sister.

HOPE, Isabell Monk. Carol Rhoda Books, 1999. What does being of mixed races mean? Hope's great aunt assures her that as the child of a white father and an African-American mother, she represents "generations of faith 'mixed' with lots of love."

HOW MY PARENTS LEARNED TO EAT, Ina R. Friedman. Houghton Mifflin, Boston, 1984. A picture book tale told by the child of a Japanese mother and a Euro-American father recounting how her parents met in Japan and the two traditions of eating that her family maintains.

I ONLY MADE UP THE ROSES, Barbara Ann Porte. Greenwillow, New York, 1987. A collection of short vignettes concerning, among other things, a "white" child's experiences in the world of her "black" stepfather's family.

JUST AN OVERNIGHT GUEST, Eleanora B. Tate. The Dial Press, New York, 1985. Set in the American South, this is the story of the difficulties experienced by a black family who take in a biracial child named Ethyl. Ethyl's stay with the family ends up being far longer than was originally expected.

KATE, Jean Little. Harper & Row, New York, 1971. The story of reconciliation between a grandfather and the little girl protagonist's father after a long period of discord over the issue of Kate's parents' inter-religious marriage.

LIVING IN TWO WORLDS, Maxine Rosenberg. Lathrop, Lee & Shepard Books, New York, 1986. A non-fiction, photographic essay portraying a diversity of multi-racial families. This work deals with issues of race, religion and ethnicity.

MARIA TALLCHIEF, THE STORY OF AN AMERICAN INDIAN, Marion Gridley. Dillon Press, Minneapolis, Minnesota, 1973. The biography of a world-reknowned ballerina whose father was Osage. Her mother was Scotch-Irish and Dutch. The author includes an introductory section on Osage culture and its influence on Maria.

NANCY NO-SIZE, Mary Hoffman & Jennifer Northway. Oxford University Press, New York, 1987. The middle child in an interracial (black/white) English family compares herself to her siblings, speaking matter-of-factly about differences in skin color.

Bibliography, page 6

PROMISES TO KEEP, Paige Dixon. Atheneum, New York, 1974. A post-Vietnam War era story of a recently orphaned Vietnamese-American boy going to live with his grandmother in a small New Hampshire town. Both the town and the grandmother are full of prejudice.

SO, NOTHING IS FOREVER, Adrienne Jones. Houghton Mifflin, Boston, 1974. Three biracial children are orphaned and in an effort to stay together travel to Northern California to live on a farm with their grandmother. An affectionate portrait of three siblings who share deep family feeling.

SQUAW MAN'S SON, Evelyn Sibley Lampman. Atheneum, New York, 1978. A historical account of the final battle between the Modoc Indians and the US military in 1873. Told from the perspective of a half-Modoc boy who fought on the side of the Modoc and who had experienced white prejudice in the town that later became Klamath Falls.

(THE) TRAIN, Robert Webber. Pantheon, New York, 1972. Only the illustrations in this tale provide a clue that this story depicts inter-ethnic marriage. The pretty illustrations are somewhat ambiguous, but the father appears to be an African-American and the mother perhaps an Asian-American.

(THE) TRUTH ABOUT MARY ROSE, Marilyn Sachs. Doubleday, New York, 1973. Mary Rose is growing up in a multi-ethnic family where her grandmother makes slighting remarks about her Puerto Rican son-in-law. The resolution of the family problems is funny and relies on one of Mary Rose's bad habits.

WHIRLING RAINBOWS, Susan Terris. Doubleday & Co., New York, 1974. A thirteen-year-old Polish-Chippewa girl, adopted as a baby by a couple of Jewish college professors, spends a summer in Wisconsin camping and canoeing, and seeking knowledge concerning her Chippewa heritage.

WILMA MANKILLER, CHIEF OF THE CHEROKEE, Charnan Simon. Children's Press, Chicago, 1991. A very short biography of the Principal Chief of the Cherokee Nation of Oklahoma, a woman whose mother was "Dutch-Irish" and whose father was "full-blooded Cherokee Indian."

WITH MY FACE TO THE RISING SUN, Robert Martin Screen. Harcourt, Brace, Jovanovich, New York, 1977. Set in the deep South of the 1940s during WWII this is a painful account of a boy's search for his white father.

Bibliography, page 7

YOUR SKIN AND MINE, Paul Showers and Paul Galdone. Accurate information about skin color differences for the older child. (out of print)

YOUNG ADULT

ADALINE FALLING STAR, Mary Pope Osborne. Scholastic Trade, 2000. Adaline Falling Star, daughter of the legendary scout Kit Carson and his Arapaho wife, embarks on a harrowing wilderness journey in search of her father - and discovers herself.

ALL BLOOD IS RED - ALL SHADOWS ARE DARK, J. T. Becker. Seven Shadows Press, Shaker Heights, Ohio, 1984. This is a collection of short, autobiographical accounts by the parents, children and adopted children who make up a fascinating, multi-racial family.

ARRILLA SUN DOWN, Virginia Hamilton. Dell Publishing Co., Inc., New York, 1976. Issues of racial identity are played out in the interpersonal dynamics of a multi-ethnic family.

BIG MAN AND THE BURN-OUT, Clayton Bess. Houghton Mifflin, Boston, 1985. A very complicated tale with multiple story lines, one of which deals with the biracial younger half-brother of one of the main character's classmates. The community where they live is intolerant of racial differences.

(THE) BRAVE, Robert Lipsyte. Harper Collins, New York, 1991. Sonny Bear wives on the margins of Moscadaga and white culture. His mixed heritage is ultimately a source of strength as he learns to channel his energy as a boxer.

(THE) BROKEN BRIDGE, Phillip Pullman. Alfred A. Knopf, New York, 1992. A compelling, contemporary novel set in Wales, this is the account of a sixteen-year-old girl's search for knowledge of her Haitian mother, her father's parents and his first wife. Her discoveries are painful yet strengthening.

DENNY'S TAPES, Carolyn Meyer. MK. McElderry Books, New York, 1987. A racial slur hurled by his white stepfather spurs Denny to take a cross-country journey in search of his roots and his father. In Chicago he meets his father's family and is introduced to elite, African-American culture. In Nebraska, his racist white grandmother inspires his pity and compassion. His quest ends on a very upbeat note.

Bibliography, page 8

(The) EDUCATION OF MARY: A LITTLE MISS OF COLOR, 1832, Ann Rinaldi. Jump at the Sun, 2000.

I AM WHO I AM - SPEAKING OUT ABOUT MULTIRACIAL IDENTITY, Kathlyn Gay. Franklin Watts, 1995. Calling on child development experts for opinions and assembling a host of carefully chosen examples and personal comments, Gay offers a positive yet realistic look at what it's like growing up with a mixed-race background.

I, JUAN DE PAREJA, Borton de Trevino. Collins Publishers, Toronto, Canada, 1965. The fictionalized biography of Juan de Pareja, the "half-breed" slave of the celebrated Spanish painter, Diego Velasquez. The book was awarded the prestigious Newberry Medal for 1966.

IT'S AN AARDVARK-EAT-TURTLE WORLD, Paula Danziger. Delacorte Press, New York, 1985. Set in the suburbs of New York City, this is an amusing story about a biracial teenaged girl's adjustment to her mother's new marriage.

KIM/KIMI, Hadley Irwin. M.K. McElderry Books, New York, 1987. Sixteen-year-old Kim seeks information concerning her deceased Japanese-American father who died before she was born. During a brief vacation, she flies to Sacramento where she first experiences Japanese culture by meeting her Japanese relatives. She learns of WWII and the U. S. government's Japanese internment camps of that period.

LET THE CIRCLE BE UNBROKEN, Mildred D. Taylor. Bantam Book/The Dial Press, New York, 1981. Set in 1935 in the deep South, this is the moving story of the solidarity of impoverished white and black sharecroppers who suffer injustice at the hands of greedy plantation owners.

M.C. HIGGINS, THE GREAT, Virginia Hamilton. Collier Books, New York, 1974. Set in the remote hills overlooking the Ohio River, this Newberry Medal-winning work relates the tale of multi-ethnic neighbors living in a hazardous, former strip-mining area.

MARY DOVE, A LOVE STORY, Jane Gilmore Rushing. Doubleday, Garden City, NY, 1974. The tale of a girl living with her father in complete isolation on the central plains of the 19th century United States. Mary Dove is raised in ignorance of her mixed race ancestry and is thus confused by reactions to her physical appearance expressed by other characters in the story.

Bibliography, page 9

PASTURES OF THE BLUE CRANE, H. F. Brinsmead. Coward-McCann, Inc., New York, 1966. A young woman's discovery of her mixed racial heritage is the central theme of this story. Set in the 1970s in Northern Australia, Ryl learns of her Tonkinese ancestry.

(THE) RAINBOW EFFECT: INTERRACIAL FAMILIES, Kathlyn Gay. Franklin Watts, New York, 1987. The author interviewed interracial and inter-ethnic families about growing up as "Children of the Rainbow." The major theme of this work is that people of mixed race and/or ethnicity need and deserve positive recognition.

RAMONA, Helen Hunt Jackson. Little Brown, Co., Boston, 193-. Originally published in 1884, this is the romantic tale of the daughter of a California Indian father and a Scotch mother. She in turn falls in love with and marries a Mission Indian and their life of suffering at the hands of white settlers makes compelling reading. While the author was a great support of American Indian civil rights, this work is a product of the attitudes prevalent in the late 19th century and expresses certain inaccurate assumptions concerning mixed ethnicity.

SKINDEEP, Toeckey Jones. Harper & Row, New York, 1986. Written by a South African, this love story reflects the pain engendered by apartheid laws in the lives of two young people and their families.

SONG OF THE BUFFALO BOY, Sherry Garland. Harcourt, Brace, Jovanovich, New York, 1992. A seventeen-year-old Amerasian in Vietnam is promised in marriage to a repellant suitor, so she escapes to Ho Chi Minh City and applies for the Amerasian Homecoming Program. The portrayal of Amerasians in post-war Vietnam is heartrending as is the description of the Vietnamese peoples' suffering due to the polluting, toxic and persistent effects of modern warfare.

SOUL DADDY, Jacqueline Roy. Harcourt, Brace, Jovanovich, New York, 1992. Growing up in a white suburban neighborhood in contemporary London, two girls are challenged by the reappearance of their famous, reggae musician, black father, his family and their half-sister. Many complex identity challenges are explored in this story.

(A) STRANGER CALLS ME HOME, Deborah Savage. Houghton Mifflin, Boston, 1992. Half-white, seventeen-year-old Simon never knew his Maori father and is wholly ignorant of Maori culture. Set in contemporary New Zealand, Simon and his friend Paul visit Simon's father's village, where they discover significant aspects of their Maori heritage.

Bibliography, page 10

TANCY, Belinda Hurlence. Clarion Books, New York, 1984. Tancy is a house slave in the American South at the end of the Civil War. Her year-long quest for her mother exposes her to the radical changes which marked the period of reconstruction in the South. The new lives of former slaves are vividly portrayed.

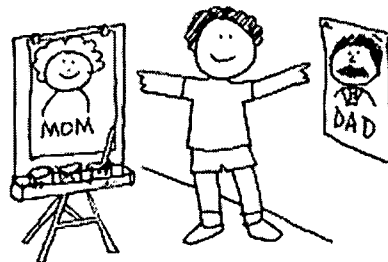
WOLF BY THE EARS, Ann Rinaldi. Scholastic Hardcover, New York, 1991. A fictionalized biography of a 3/4 white slave on Thomas Jefferson's plantation. Persistent rumors suggest that the protagonist is one of Jefferson's children by Sally Hemmings. Ownership as slaves of one's own children is a chilling feature of this tale.

(A) WOMAN OF HER TRIBE, Margret A. Robinson. Fawcett Juniper Books, New York, 1990. This tale begins with the departure of fifteen-year-old Annette and her widowed mother from her father's Nootka Indian village. Annette has been awarded a scholarship to an exclusive private school where she will unravel the social mysteries of an unfamiliar white world.

ADULTS: Non-Fiction

33 YEARS INSIDE AN INTERRACIAL FAMILY, H. J. Belton Hamilton. (out of print)

A COMPLETELY NEW LOOK AT INTERRACIAL SEXUALITY: PUBLIC OPINION AND SELECT COMMENTARIES, Dr. Lawrence Tenzer. Scholars Pub. House, 1991.



AMERICAN MIXED RACE - THE CULTURE OF MICRODIVERSITY, Naomi Zack, ed. Rowman and Littlefield, Inc., 1995.

AMERICA'S NEWCOMERS: HEALTH CARE ISSUES FOR REFUGEES AND IMMIGRANTS (Issue Paper, No 2), Jonathan C. Dunlap. National Conference of State, 1993.

BEYOND THE WHITENESS OF WHITENESS: A MEMOIR OF A WHITE MOTHER OF BLACK SONS, Jane Lawarre. Duke University Press, 1996. This personal account by a Jewish woman, mother of two black sons, is an incisive account of how perceptions of racial difference lie at the heart of the history and culture of America.

Bibliography, page 11

BLACK, WHITE, OTHER, Lise Funderburg. Morrow, New York, 1994. Journalist Funderburg questions 46 biracial Americans about family and love, work and religion, and the mythology surrounding the "tragic mulatto," revealing a great deal about life on both sides of the color line.

BULLETPROOF DIVA - TALES OF RACE, SEX AND HAIR, Lisa Jones. Anchor Books/Doubleday, 1995.

(THE) COLOR OF WATER - A BLACK MAN'S TRIBUTE TO HIS WHITE MOTHER, James McBride. Riverhead Books, 1997.

CROSSING THE COLOR LINE - RACE, PARENTING AND CULTURE, Maureen T. Reddy. Rutgers University Press, 1994.

DIFFERENT WORLDS: INTERRACIAL AND CROSS-CULTURAL DATING, Janet Bode. Discusses the complex issues involved in interracial and cross-cultural dating among teenagers, including parental reactions, peer pressure and psychological motivations. Also recommended for teens. (out-of-print)

FROM BLACK TO BIRACIAL - TRANSFORMING RACIAL IDENTITY AMONG AMERICANS, Kathleen Odell Korgen. Prager, 1999. Since the Voting Rights Act of 1965 signaled the culmination of the Civil Rights Movement, a transformation has occurred in the racial self-definition of Americans with both an African American and a white parent. This book describes the transformation and explains why it has occurred and how it has come about.

FORBIDDEN LOVE - THE SECRET HISTORY OF MIXED-RACE AMERICA, Gary B. Nash. Henry Holt and Company, Inc., New York, 1999. A story showing how mixed-race Americans have defied the way society defined them in history books.

FREE INDEED, Steve and Ruth Bryan White. 1988. The autobiography of an interracial couple.

HALF AND HALF: Writers on Growing Up Biracial and Bicultural, Claudine C. O'Hearn. Pantheon, 1998. A lively collection of essays on the theme of being biracial and bicultural in contemporary American society. Editor O'Hearn, herself born in Hong Kong and raised in Asia and Europe, has assembled a passionate medley of writings by 18 authors who share a bicultural or biracial identity. Despite vast differences in their social, economic, and racial backgrounds, a number of subtopics emerge. Among these is the sense of alienation experienced by them as children.

Bibliography, page 12

HARVARD ENCYCLOPEDIA OF AMERICAN ETHNIC GROUPS, Stephen Thernstrom ed. Belknap Press of Harvard University Press, Cambridge, MA, 1980.

(THE) IDEA OF RACE IN SCIENCE, Nancy Stepan. Archon Books, Hamden, CT, 1982. (out of print)

I'M CHOCOLATE, YOU'RE VANILLA: RAISING HEALTHY BLACK AND BIRACIAL CHILDREN IN A RACE-CONSCIOUS WORLD, Marguerite A. Wright. Jossey-Bass, 2000. Using her years of research and practice, Marguerite teaches us how young children perceive skin color as magical, even changeable, and are incapable of understanding adult prejudice surrounding race. She also explains that children's early color-blindness can, and must, be taken advantage of in order to guide the positive development of their self-esteem.

LIFE ON THE COLOR LINE - THE TRUE STORY OF A WHITE BOY WHO DISCOVERED HE WAS BLACK, Gregory Howard Williams. Plume Books, 1996. In the aftermath of his parents' separation, Greg Williams, who had grown up thinking he was white, was forced to return to his father's family, where he discovered his true race and heritage. This powerful memoir is a testament to the potential of love and determination to lift a young person above crushing social limitations and turn oppression into opportunity.

LOOKING IN, LOOKING OUT: REDEFINING CHILD CARE AND EARLY EDUCATION IN A DIVERSE SOCIETY. Hedy Chang, Amy Muckelroy, Dora Pulido Tobiassen. San Francisco, CA: California Tomorrow, 1996.

MIXED BLOOD: Intermarriage and Ethnic Identity in Twentieth-Century America Paul Spickard. University of Wisconsin Press, 1991. This book addresses the problem of "race" and ethnic identity for bi-ethnic people. The author focuses on mixed race among Japanese Americans, Jewish Americans and Black Americans, as well as the phenomenon of intermarriage in the military.

MIXED MESSAGES: Responding to Interracial Marriage, Fred and Anita Prinzing About interracial dating and marriage. (out of print)

NEITHER BLACK NOR WHITE YET BOTH - THEMATIC EXPLORATIONS OF INTERRACIAL LITERATURE, Werner Sollors. Harvard University Press, 1999. A study on the history of miscegenation and interracial literature; examines the taboos and restrictions surrounding interracial relationships as they are found in prominent literary works.

Bibliography, page 13

(THE) NEW COLORED PEOPLE, Jon Michael Spencer and Richard E. Van Der Ross, NY University Press, 1997. Takes on the difficult task of explaining, from a civil rights perspective, why government should refuse to recognize a [mixed race] category.

OF MANY COLORS, Interviews by Peggy Gillespie. University of Massachusetts Press, 1999. Portraits of Multiracial Families.

(THE) RACE CONCEPT, UNESCO. Greenwood Press, Westport, CT, 1970. (out of print)

RACIAL CATEGORIZATION OF MULTIRACIAL CHILDREN IN SCHOOLS, Jane Ayers Chiong. Bergin & Garvey, 1998. Multiracial students have unique needs that are not being met in schools, because teachers and school personnel assume that those needs are the same as those of monoracial minority children. Children of multiple races are, in fact, "invisible" in the schools. On school and federal forms, they are racially categorized based on "one race only," and such categorizations are not limited to documents. Our racial categorization process reflects the deficiencies of the concept of race in American culture and needs to be renegotiated.

(THE) RAINBOW EFFECT: INTERRACIAL FAMILIES, Kathyln Gay. Franklin Watts, 1995. (out-of-print)

SKIN COLOR RECOGNITION, PREFERENCE AND IDENTIFICATION IN INTERRACIAL CHILDREN: A COMPARATIVE STUDY, Wayne West Gunthrope. University Press of America, 1997.

(THE) SWEETER THE JUICE - A FAMILY MEMOIR IN BLACK AND WHITE, Shirlee Taylor Haizlip. Touchstone Books, 1995. Tracing six generations of one family, both those who lived as blacks and those who assimilated into white society, Haizlip's chronicle mirrors the emotional, social, and racial journeys made by countless American families.

TREVOR'S STORY: GROWING UP BIRACIAL (MEETING THE CHALLENGE), Bethany Kandel. Lerner Publications Co., 1997. Trevor, the ten-year-old son of a black father and a white mother, discusses his family's mixed cultural heritage and the prejudice he occasionally encounters. An afterword with additional information about biracial families and a list of resources are included.

TRIPPING ON THE COLOR LINE: BLACK-WHITE MULTIRACIAL FAMILIES IN A RACIALLY DIVIDED WORLD, Heather M. Dalmage. Rutgers University Press, 2000.

Bibliography, page 14

WE THE PEOPLE: AN ATLAS OF AMERICA'S ETHNIC DIVERSITY, James Paul Allen & Eugene James Turner. Macmillan Publishing, New York, 1988. (out of print)



WHAT ARE YOU? Voices of mixed-race young people, Pearl Fuyo Gaskins. Henry Holt and Company, Inc., New York, 1999. In-depth interviews with 80 mixed-race young people. In their own words they address issues such as dating, family life, prejudice from white and minority groups, and identity struggles. At the same time, they celebrate the unique hope and possibility that come from living life in multicolors and multicultures.

ADULTS: Fiction

BETWEEN FRIENDS, Sandra Kitt. Signet, 1998. When two women, one African-American, one white, and best friends since childhood, attend the funeral of a mutual friend, they both fall in love with the deceased's brother. This tests the boundaries of their friendship as well as their mutual love for one man.

CAUCASIA, Danzy Seena. Riverhead Books, 1999. This story illustrates the emotional toll that politics and race take on one especially gutsy young girl's development as she makes her way through the parallel limbos between black and white and between girl and young woman.

DON'T ERASE ME, Carolyn Ferrell. 1998. Brilliant, gritty stories whose narrators are mostly young girls, mostly black or biracial, on the verge of being erased from society, but determined to endure.

LADY MOSES, Lucinda Roy. Harper Collins, 1998. The novel questions how we think about race, sexuality, physical imperfection, friendship and love, and whether it's possible to change who one is 'supposed' to be."

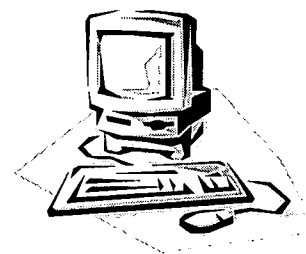
Bibliography, page 15

MILK IN MY COFFEE, Jerome Dickey. Signet, 1999. When his relationship with his girlfriend goes on the rocks, a young African-American professional living in New York finds himself reluctantly crossing the color barrier to date a white artist--and confronting long-hidden issues with friends and family who disagree with his choice.

(THE) NATURE OF LONGING, Alycee Miller. W. W. Norton & Co., New York, 1994. Short stories.

WEBSITE RESOURCES

Interracial Links



Hapa Issue Forum <http://www.hapaissuesforum.org/>
National non-profit organization that celebrates mixed race, explore issues such as ethnic identity, family, culture and the role of Hapas in a multicultural society.

Interrace Haven <http://www.austin.quik.com/~crusader/irhaven.html>
Information, resources and support for people who are in interracial relationships, are biracial or multiracial, or are parents of biracial or multiracial individuals.

Jei's Interracial Resources Page <http://jei.astraweb.com/ii/>
Site provided for those who consider themselves interracial, multiracial, biracial, etc.-racial. Formerly the Interracial Individuals Discussion List Home Page.

MAVIN <http://www.mavin.net>
Quarterly print magazine dedicated to the celebration of the mixed race and transracial experience in America.

Metisse <http://www.metisse.com>
An online magazine dedicated to serving multiracial and multicultural women.

Project RACE <http://projectrace.com>
Advocates for multiracial children/adults through education, legislation and community awareness, and multiracial classification on all forms requiring racial data.

Standards <http://www.colorado.edu/journals/standards/>
International Journal of Multicultural Studies.

Website Resources, page 2

You Don't Look Japanese <http://www.angelfire.com/or/biracial/>
Information on biracial/interracial issues.

Interracial Support Groups

4C (Cross-Cultural Couples & Children)

<http://www.geocities.com/Heartland/Meadows/7936/7936.html>

Promotes public acceptance of interracial couples and biracial children by focusing on solutions to problems unique to interracial relationships and biracial children.

Association of MultiEthnic Americans – AMEA

<http://www.ameasite.org/>

Nationwide confederation of local multiethnic and interracial groups that promotes a positive awareness of interracial and multiethnic identify for society as a whole.

Interrace Magazine <http://members.aol.com/intrace/index.html>

The national magazine for and about interracial couples, families, singles and multiracial people.

National Interracial Support/Advocacy Groups

<http://www.webcom.com/~intvoice/advocacy.html>

Lists support and advocacy groups resources, sponsored by Interracial Voice magazine.

Biracial Links

The Center for the Study of Biracial Children

<http://csbc.cncfamily.com/>

CSBC produces and disseminates materials for and about interracial families and biracial children. Provides advocacy, training and consulting. Primary mission is to advocate for the rights of interracial families, biracial children and multiracial people.

Diversity/Multicultural Links



Beginning Library Research on Ethnic Identity in the U.S.

<http://www-sul.stanford.edu/depts/ssrg/adams/shortcu/ethi.html>

Research on ethnic identity including biracial and multiracial identity. Relevant materials are dispersed throughout general collections of Stanford University Libraries.

Website Resources, page 3

Diversity Resource Center <http://www.civilrights.org>

Includes Talking to Our Children About Racism and Diversity, a brochure that helps parents and children talk together about racism, prejudice and diversity; and All Together Now, a diversity curriculum for teachers of young children, presented by the Leadership Conference Education Fund (LCEF).

Interracial Voice <http://webcom.com/intvoice/advocacy.html>

Site lists National Interracial Support/Advocacy Groups.

Teaching Tolerance <http://www.splcenter.org/teachingtolerance/tt-index.html>

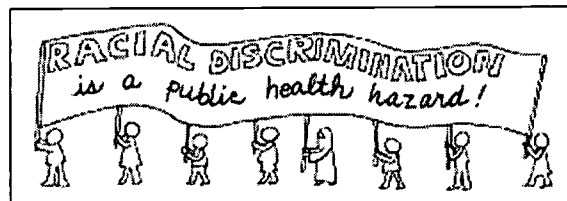
National education project dedicated to helping teachers foster equity, respect and understanding in the classroom and beyond.

Health Links

The Center for Cross-Cultural Health

<http://www.crosshealth.com>

Designed as a clearinghouse and source of information, training and research on the role of culture in health.



Eat Ethnic <http://www.eatethnic.com>

Information on ethnic foods and ingredients, international holiday traditions, religious diets, regional customs, recipes, fun food facts and cultural nutrition resources.

BEST COPY AVAILABLE



U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)



NOTICE

Reproduction Basis



This document is covered by a signed "Reproduction Release (Blanket)" form (on file within the ERIC system), encompassing all or classes of documents from its source organization and, therefore, does not require a "Specific Document" Release form.



This document is Federally-funded, or carries its own permission to reproduce, or is otherwise in the public domain and, therefore, may be reproduced by ERIC without a signed Reproduction Release form (either "Specific Document" or "Blanket").

EFF-089 (3/2000)

PS030125