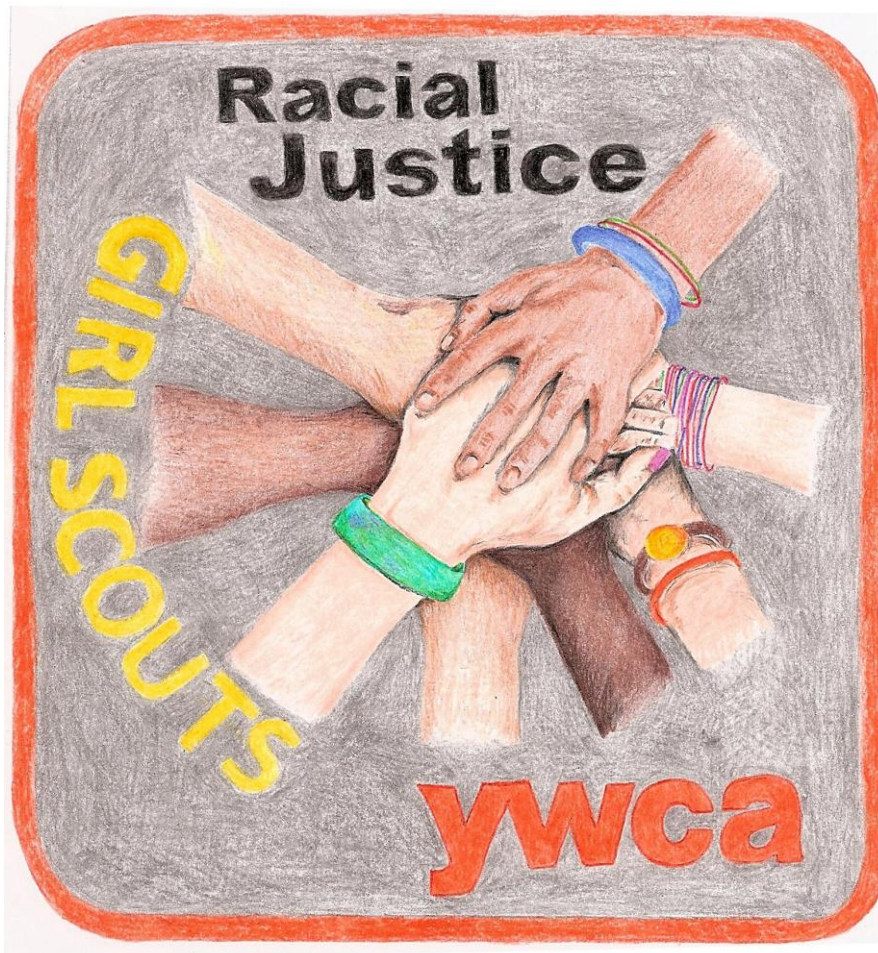


# Racial Justice



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## Background Information

### RACIAL JUSTICE

What is racial justice? What, for that matter, is race, or racism? Did the election of a man of African descent as president in November 2008 mean that, as a nation, the United States finally transcended the racialization of our society—is it time for us to declare that we are now a “post-racial” society? Or are race, racism, and racial equity all concepts and forces that remain deeply relevant to our society’s structure, institutions, aspirations, and assumptions?

It is important to note that there is absolutely no scientific basis for the division of the human species into “races” on the basis of biologically meaningful differences. Rather, the history of the concept of race as it evolved in the United States can be traced to northern and central Europe, where, around the late 1600s to early 1700s, it served as a means of classifying human beings according to physically superficial, visible traits such as skin color and hair texture. In practice, these racial classifications functioned largely as a means of denigrating groups of people whose appearance and cultures were different from those of the pale-skinned Europeans whose nations colonized other parts of the world. It took a very long time for scientists and scholars to acknowledge, but now we know that “race” is a thoroughly social construct, not one that reflects a genetic or otherwise physically essential division of the human species.

So why does “race” remain such a powerful concept in the United States? In part, the answer is that the concept of race, while retaining its historical connection to skin color, is now also conflated with ethnicity, a term that refers to classification of groups according to shared cultural and historical lineages, as well as national and geographical origin. Thus, in the United States, “white” and “European American” are terms that are treated as at least largely interchangeable, as are “black” and “of African descent” and “African American.” The term “oriental,” once used in the United States to refer to Asians or people of Asian descent, is now considered

inappropriate, and there are various other terms used to describe ethnicities that are more specific than simply “Asian,” such as Pacific Islander or Asian Indian or Chinese, to name a few. “Hispanic” is a term that is currently used to indicate one who is from or whose ancestors are from a Central or South American nation, no matter what other ethnicity one may identify with. (All those who completed the 2010 Census were asked to specify whether they identify as being of Hispanic, Latino, or Spanish origin, although the reference to Spanish has to do with language rather than national origin.) Therefore, one could identify as both Hispanic *and* white or black or any other race. The fact that the 2010 Census listed 15 categories for race, in addition to leaving space for writing in a racial identity not listed, underscores the way in which race (based on skin color), ethnicity, and personal or ancestral national/geographical origin are all involved in current notions of race and racial identity in the United States.

Given all this, then, what does the term “racism” mean? Generally speaking, racism is racial prejudice plus power. In the United States, white people have had far more power than any other racial or ethnic group, and our nation’s history has been marked from the beginning by white people’s notion that they were superior to other racial or ethnic groups, a delusion sometimes referred to as “white supremacy.” That combination of power and white people’s belief in white supremacy has been this country’s recipe for racism from its inception through the present day. However, overt racism is not at all the only way in which racism is manifested today—in fact, more obvious racism is much less prevalent today than its insidious relative known as “structural racism.” The Aspen Institute’s Roundtable on Community Change explains structural racism as follows:

“... racialized patterns permeate the political, economic, and socio-cultural structures of America in ways that generate differences in well-being between people of color and whites. Structural racism, then, refers to the system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity [and white privilege] in every key opportunity area, from health, to education to employment, to income and wealth.” (See <http://www.aspeninstitute.org/policy-work/community-change/racial-equity>.)

Structural racism does not require intentionally racist, white-supremacist actions or behavior in order to exist. It is, in fact, precisely structural racism’s penetration deep into the ways in which our society now functions—due to the power of racism throughout our nation’s history—that makes it so effective as well as more difficult to recognize *as racism* than the more overt form of racist behavior practiced by hate groups such as the Ku Klux Klan. A related phenomenon is white privilege, which the author Peggy McIntosh has defined as “the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on [white] people solely because they are white. Generally people who experience such privilege do so without being conscious of it.” (See “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women’s Studies” at <http://www.iub.edu/~tchsotl/part2/McIntosh%20White%20Privilege.pdf>.) White privilege is the

power that has been created by overt and subtle racism over the course of the history of the United States, right up to the present. Recognizing and resisting white privilege and structural racism are crucial to our nation's ability to finally achieve racial equity.

Racial equity, then, can be defined as the condition of a society "in which race is not consistently and predictably associated with disadvantage." (See "Dismantling Structural Racism: A Racial Equity Theory of Change" by the Aspen Institute Roundtable on Community Change, at [http://www.aspeninstitute.org/sites/default/files/content/docs/rcc/RETOC\\_06.pdf](http://www.aspeninstitute.org/sites/default/files/content/docs/rcc/RETOC_06.pdf).) In a racially equitable society, there would be no racial disparities in terms of income, health, education, or employment, no matter how racially diverse that society might be.

Racial equity, in turn, depends on racial justice, which author and activist Rinku Sen defines as "the proactive reinforcement of policies, practices, attitudes, and actions that *produce* equitable power, opportunities, treatment, impacts, and outcomes for all." (See "Fund Racial Justice Strategies, Not Just Diversity" at <http://racialequity.org/docs/Sen.pdf>.)

That definition brings us to the purpose of this packet. Despite the progress that our country has made with respect to overcoming the more overt forms of racism, structural racism persists and continues to undermine progress toward racial equity and justice. Since all of us have a part to play in dismantling structural racism, the YWCA Greater Baltimore created this patch packet for troops throughout the Girls Scouts of Central Maryland Council's area, and by extension for others in our community. Each person's approach to promoting racial equity will be shaped by his or her own racial identity, and we hope that this packet offers something for everyone. As Girl Scouts complete the activities outlined in the following pages, they will discover, connect, and take action in ways that will help them promote racial justice in their own lives, communities, and nation. Overall, participants will be better equipped to critique and resist racism. White girls will be better prepared to be allies of people of color by recognizing the systemic causes of disadvantage and oppression and taking supportive action to overcome them. Working together, girls of all races and ethnicities can help to break down, once and for all, the systems that have hidden or aided injustice in the United States for centuries.

## Leader Preparation

1. Be sure to take the pulse of your group; pay particular attention to the group's make-up to ensure that the group is challenged to seek out information on cultural groups that differ from their own make-up.
2. Be aware that race and racism are experienced differently by people of different races. A white person's perception of and experiences regarding her racial identity and its impact on her life will likely be very different from that of a black person, for example. (White people tend to be less aware of themselves as being or enacting a "white" racial identity, while people of color have far fewer opportunities to escape awareness of their racial categorization by society.) Such differences are not bad or anyone's fault—in fact, being able to talk respectfully and openly about them with people of races other than our "own" is a valuable learning tool and skill.
3. Explain thoroughly that ethnicity is often a better descriptor of a person's heritage (national origin, culture, language, etc.) than race, which is expressed by a simplistic focus on skin color. In doing so, however, be sensitive to the role of racism in imposing or erasing elements of a group's identity. For example, a girl whose family recently immigrated to the United States from Nigeria (or Honduras or Russia or Italy, etc.) may have a stronger *ethnic* identity than an African American girl whose family's geographic and cultural origins are obscured by the history of slavery.
4. Address that this topic may be a sensitive topic for some members.
5. Be prepared to tie completed activities back into racial justice and racial equity with a close-out open forum discussion.
6. Be prepared to discuss how lives would be different without the contributions of foods, music, art, ceremonies, dress, etc. that other immigrant ethnic groups contribute.
7. Prepare yourself beforehand by reviewing a few items on these links related to racial justice; pay close attention to the listed definitions related to racism:

Racial Equity Tools – <http://www.racialequitytools.org/introduction.htm>

Civil Rights – <http://www.civilrights.org>

## Girl Scouts Patch Requirements

Earning a Racial Justice Patch engages girls in discovering themselves, connecting with others, and taking action to make the world a better place while preparing them to be present and future leaders.

Each activity in this packet is appropriate for one or more of the following age groups:

- ❖ Juniors (Grades 4 and 5)
- ❖ Cadettes (Grades 6 through 8)
- ❖ Seniors (Grades 9 and 10)

To earn the Racial Justice Patch, each Girl Scout is required to complete at least one age-appropriate activity in each of the three components of the overall Girl Scout Leadership Experience. By doing so, each participant will meet the requirements of Discover + Connect + Take Action = Leadership. Based on the mix of the completed activities, the Troop Leader will be able to determine whether girls have met the targeted 15 National Girl Scout outcomes;

- ❖ Discover
- ❖ Connect
- ❖ Take Action

[http://www.girlscouts.org/program/journeys/transforming\\_leadership\\_17.pdf](http://www.girlscouts.org/program/journeys/transforming_leadership_17.pdf)

## **Girl Scout Juniors (Grades 4 and 5)**

### **DISCOVER: Feeling left out**

Have the girls think about a time when they felt left out of a group, event, or function and a time when they felt included. Be sure to have them talk about how they felt during both times. Also discuss how they might help a friend who was upset about being left out.

After the discussion, the leader should prompt participants to write a short essay about an instance in which they felt left out or helped a friend who felt left out. For example, girls could describe a time they felt left out of participating in a game or event because of skin color, clothing, or habits. Have the girls describe how it made them feel.

Have them do the same for an instance in which they felt special to be included by a friend or a group of people.

### **DISCOVER: Racism Explained**

Read *'Racism Explained to My Daughter'*, by Tahar Ben Jelloun and have a group discussion about an experience or display of racism, either personal or witnessed, and what was gleaned from that particular occasion. Tie the discussion back to how what they just read relates to the girls' own experiences.

## **1. CONNECT: Latin America**

There are many cultures throughout the world but in this exercise the focus is on various Latin American countries. Throughout these countries there are a variety of foods prepared that are related to the geographic and agricultural properties of the area. This activity is a fun way to share the cultural cuisine while learning about the features of the land from which people originated. (For information about Latin American countries, see <http://www.globalministries.org/lac/countries>.)

Research the physical terrain and agriculture of a region and link it to the origins of different foods they produce. Have a multi-cultural seminar that hosts informational posters about the countries, dinner, and a recipe exchange. Provided for you are sample ideas for an appetizer, entree, dessert, and a beverage from different Latin American countries. As preparation for the seminar discuss the overall experience of the research, as well as cuisine and recipe choices.

After the seminar, further discussion can take place:

- ❖ What were the favored foods?
- ❖ How was the eating experience the same and/or different from family meals?
- ❖ Did sharing in this overall experience help in relating to peers of other cultures?
- ❖ Did this seminar encourage the desire to experience other aspects of different cultures?
- ❖ How does participating in this activity help reach the goal of advocating for *equity*?

In addition to choosing a recipe from Latin America, it would be good to get recipes representative of the researchers in the troop.

Note: Please be aware of any Girl Scout with food allergies as you prepare dishes

### Mexico



#### Fruit Salsa

1 Cup Chopped Peeled Pineapple  
1 Cup Chopped Peeled Mango  
1 Cup Chopped Yellow or Red Bell Pepper  
2/3 Cup Chopped Kiwi Fruit  
½ Cup Finely Chopped Red Onion  
¼ Cup Finely Chopped Fresh Cilantro  
1 Teaspoon Fresh Lime Juice  
½ Teaspoon Minced Serrano Chili (with Seed)  
Ground White Pepper

Combine all Ingredients in Medium bowl.  
Season with White Pepper and Salt.

Can be made 3 hours ahead.

### Guatemala



#### Baked Bananas

4 Large Bananas  
1 Tablespoon Margarine  
2 Tablespoons Honey  
1 Cup Cashews or Walnuts (or both)  
½ Cup Raisins  
Small Carton Sour Cream or Plain/Vanilla  
Yogurt  
Juice of One Lemon

Heat Oven to 350F

Peel Bananas and cut them in half, lengthwise.  
Place them in a greased baking dish and dot  
with margarine.

Mix the honey and lemon juice together and  
spread over the bananas. Put the dish in the oven  
and bake for 10 to 20 minutes. Serve hot with sour  
cream or yogurt, chopped nuts and dried fruit.



## Costa Rica



### Gallo Pinto (Rice and Beans)

2 Tablespoons canola oil  
1 Medium onion, finely chopped  
2 Garlic cloves, minced  
3 Cups cooked white rice  
2 Cups cooked black beans, drained and rinsed  
1 Cup Chopped Yellow or Red Bell Pepper  
1 Teaspoon ground cumin  
1 Teaspoon ground coriander  
½ Teaspoon ground ginger  
2 Tablespoons Worcestershire sauce  
Salt & ground pepper, to taste  
¼ Cup Finely chopped fresh cilantro  
¼ Cup sliced green onion

Heat oil in a large skillet over medium heat. Add onion and peppers, sauté until they just begin to soften and turns color.

Add garlic and sauté for 5 minutes, or until onion is golden. Add spices and Worcestershire.

Add the beans and then the rice. Combine the rice and beans evenly and cook until mixture is heated through.

Add salt and pepper to taste and serve hot. Garnish with cilantro and green onions.

## Brazil



### Brazilian Lemonade

Brazilian lemons look and taste more like common limes, so this lemonade recipe does not call for lemons. The touch of sweetened condensed milk gives this drink a rich, subtle creaminess while the blender creates a frothy finish. This refreshing cooler, ideal on a hot summer day, is best served immediately as it becomes bitter tasting when made ahead of time.

4 fresh limes, washed thoroughly  
6 cups water, divided  
1 Cup Granulated Sugar, divided  
½ Cup Nestle Carnation Sweetened Condensed Milk, divided  
14 ice cubes (1 tray), divided, plus more for serving

Cut off ends of each lime and cut each into 8 wedges. Place 16 wedges, 3 cups water, ½ cup sugar, ¼ cup sweetened condensed milk and 7 ice cubes in blender.

Cover; blend for 20 seconds. (Blending longer will cause drink to become bitter.)

Strain through a fine mesh strainer into pitcher to remove rinds. Repeat with remaining ingredients. Best served immediately over ice cubes or crushed ice.

### **TAKE ACTION: All the Colors We Are**

Read “*All the Colors We Are: The Story Of How We Get Our Skin Color,*” by Katie Kissinger. In the book, children learn about melanin, the coloring chemical in our skin. As a group activity, create a painting that can be presented to your local YWCA for display.

On one canvas, children should paint a background of their choice. Have the children paint their palms and fingers with any personal color they are comfortable with. Place handprints on canvas with their name beside each one. Children may appropriately title their painting.



See “What’s Wrong with Different?,” an activity designated a National Hallmark Program by YWCA USA, and other activity ideas at the following Web sites:

<http://www.ywca.org/site/pp.asp?c=drLSKOPFLuF&b=2616263>

<http://www.teachpeacenow.org/allthecolors.html>

### **TAKE ACTION: Multicultural Music**

Individually, research a female musician who influenced racial justice through her music. Interpret the message in one of her songs involving social issues. Research and investigate the events and issues surrounding the song and the lyrics she chose to use.

Music and food can transcend ethnic differences. The mutual respect that develops between individuals is often acquired through self-expression. Traveling to different areas of the world and mingling with people of varying cultural backgrounds gives one a deeper insight into measuring the equitable treatment of people.



Take any style of music, whether classical, jazz, blues, R&B, or pop and you’ll see musicians coming together for the same purpose, to simply create good music. Music breaks down barriers between race, ethnicity, and socio-economic status. There exists a mutual respect between individual musicians that is developed

through self-expression. It should also be mentioned that when there is a common interest within a group, people tend to work together better and are viewed as equals.

Multicultural music is infused with different types of cultural and ethnic influences, beats, and sounds. Close to the United States, good examples would include Reggae (music from Jamaica), Hawaiian, and jazz from Cuba.

Nina Simone was an American singer, songwriter and a civil rights activist widely associated with jazz music. Simone recorded over 40 albums during her career. After graduation from the Juilliard School of Music she performed at the Midtown Bar & Grill in Atlantic City, where the owner insisted she sing as well as play piano.



Simone always included songs in her repertoire that addressed her African-American origins (such as “Brown Baby” and “Zungo”). Simone also called out the racial inequity that was prevalent in the United States with a song she wrote about Mississippi.

She covered Billie Holiday’s “Strange Fruit,” a song about the lynching of black men in the South, and sang the W. Cuney poem “Images” about the absence of pride in the African-American women. Simone wrote “Four Women,” a song about four different stereotypes of African-American women.

Three days after the death of Martin Luther King, Jr., Simone dedicated a whole performance to him and sang “Why? (The King of Love is Dead),” a song written by her bass player, Gene Taylor, after the news of Dr. King’s death reached him. Throughout the Civil Rights era, Simone continued to write and perform songs about civil rights and racial equity.

Reference: <http://www.rapidintellect.com/AEQweb/cho302315.htm>

## CONNECT: Native Americans / American Indians

*Native Americans* or *American Indians* are people indigenous to North America, whose societies predated contact with Western culture. Although *American Indians* cultivated crops, villages, and nations throughout America, they were regarded as uncivilized by European settlers. Later, those in power in the United States government conceived of the idea of 'civilizing' *American Indians* in order to prepare them for citizenship. The ideology of Manifest Destiny (which asserted the United States' inherent right to take ownership of land and spread across North America) resulted in increased pressure on lands controlled by *American Indians*. In 1830, the U.S. Congress passed the Indian Removal Act, authorizing government officials to relocate most *American Indians*. This led to a series of "Indian Wars" that ended with treaties calling on the US government to set aside confiscated lands for *American Indians*. Those areas were later called reservations (reserved lands).



Today, *American Indian* tribes recognized by the U.S. government have a unique relationship with the United States because they have been granted sovereignty or independence from the U.S. government. In 1924, the United States granted citizenship to all *American Indians*. Currently, federally-recognized *American Indian* nations have the ability to self-govern on lands they own.

Unfortunately, until very recently, the study and popular depiction of *American Indians* have typically been marred by racism and stereotypes, undermining children's access to accurate information about their cultures.

Many children hear the words "*American Indian*" or "*Native American*" and immediately picture a stereotypical image:

- ❖ Someone wearing feathers
- ❖ Someone living in a tepee/tipi
- ❖ Someone who makes a "whooping" sound
- ❖ Someone associated with Thanksgiving and the Pilgrims

These images do not offer children an accurate portrayal of *American Indian* people. Their diversity would take years to study and even then would not be covered entirely.

For this reason, it is important to teach about *American Indians* in a way that allows children to see the diversity and uniqueness of individual Nations.

Discuss this background with the girls and have them write about why stereotypes may be misleading and harmful to individuals or groups.

The following checklist was developed by the Council on Interracial Books for Children. It is included to provide teachers with some helpful suggestions when teaching about *American Indians*.

- ❖ *American Indians* are often equated with "things". Alphabet cards say, "A is for apple, B is for ball, ..., I is for Indian." Pick a different word so Native American people are not associated with things.
- ❖ *American Indians* are often spoken of in the "past" tense. There are about 800,000 *American Indian* people currently living in the U.S. today, yet many books and filmstrips still have titles such as "How the Indians Lived".
- ❖ *American Indians* are often referred to as "them," while the inclusive "us" is used to refer to non-Indians. Actually *American Indians* lived on the North American continent long before "us" and that's why they are considered Native Americans.
- ❖ When studying *American Indians*, focus on individual groups or Nations, such as Hopi, Apache, Sioux, etc. Combining all *American Indians* together does not allow children to see the diversity of American Indian civilizations, languages, and cultures.
- ❖ Many children think *American Indians* look like those portrayed in movies. Since *American Indians* come from different Nations and have often inter-married with other nationalities, they often do not fit into the "western" stereotype so often associated with them.
- ❖ Challenge television stereotypes of *American Indians*. Discuss with children the meaning of stereotypes and help them understand that *American Indians* were no more savage than others who fought to defend their land.
- ❖ Watch out for portraits of *American Indian* groups as having few words ("Ugh, How!"). Be sensitive to statements such as "You act like a bunch of wild Indians," or "Sit like Indians."
- ❖ Many students think a few Europeans defeated thousands of *American Indians* in battle. Historians however say the number killed in battle was

actually small. What really decimated the *American Indians* were the diseases brought from Europe to which they had no immunity.

- ❖ Recognize that *American Indians* are distinctive in that their lands were confiscated by the U.S. government. *American Indians* have legal rights, codified in negotiated treaties (although these have often been ignored), to the lands they still have.
- ❖ Not all *American Indian* children are acquainted with their own heritage. *American Indian* children often know far more things about television programs than they do about their people's culture. In many cases, due to past U.S. government policy in which many *American Indians* were not allowed to acknowledge or practice their own culture or beliefs, today's *American Indian* child may not always be a good source of information for your class.



- ❖ It is important for students to know that *American Indians'* ways of life have meaning today. *American Indian* arts have long been the subject of interest and respect.

**Sitting Bull**, c.1831–1890, Sioux Chief and leader in the battle of Little Bighorn. It was the resistance of the Sioux under Sitting Bull's command that led to the Nation's forced settlement on a reservation. During the course of this resistance, the battle of Little Bighorn, the most well-known American Indian victory occurred. In that battle, on June 25, 1876, General George Armstrong Custer and his men were defeated and killed. Promised a federal pardon for resisting the U.S. government, Sitting Bull returned with his forces in 1881 to the United States and was subsequently settled on a Sioux reservation.

*"I am a red man. If the Great Spirit had desired me to be a white man he would have made me so in the first place." -Sitting Bull*

*"All I try to do is portray Indians as we are, in creative ways. With imagination and poetry. I think a lot of American Indian literature is stuck in one idea: sort of spiritual, environmentalist Indians. And I want to portray everyday lives. I think by doing that, by portraying the ordinary lives of Indians, perhaps people learn something new."*

**-Sherman Alexie**



Many American places have been named after Indian words. In fact, about half of the states have names derived from Indian words.

The name of **Kentucky** comes from an Iroquoian word (Kentahten), which means "land of tomorrow."

**Connecticut's** name comes from the Mohican word (Quinnehtukqut), which means "beside the long tidal river."

And the word "**Podunk**," meant to describe an insignificant town out in the middle of nowhere, comes from a Natick Indian word meaning "swampy place."

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The state name  
"Utah" is from the  
name of the Ute  
tribe, meaning  
"people of the  
mountains."

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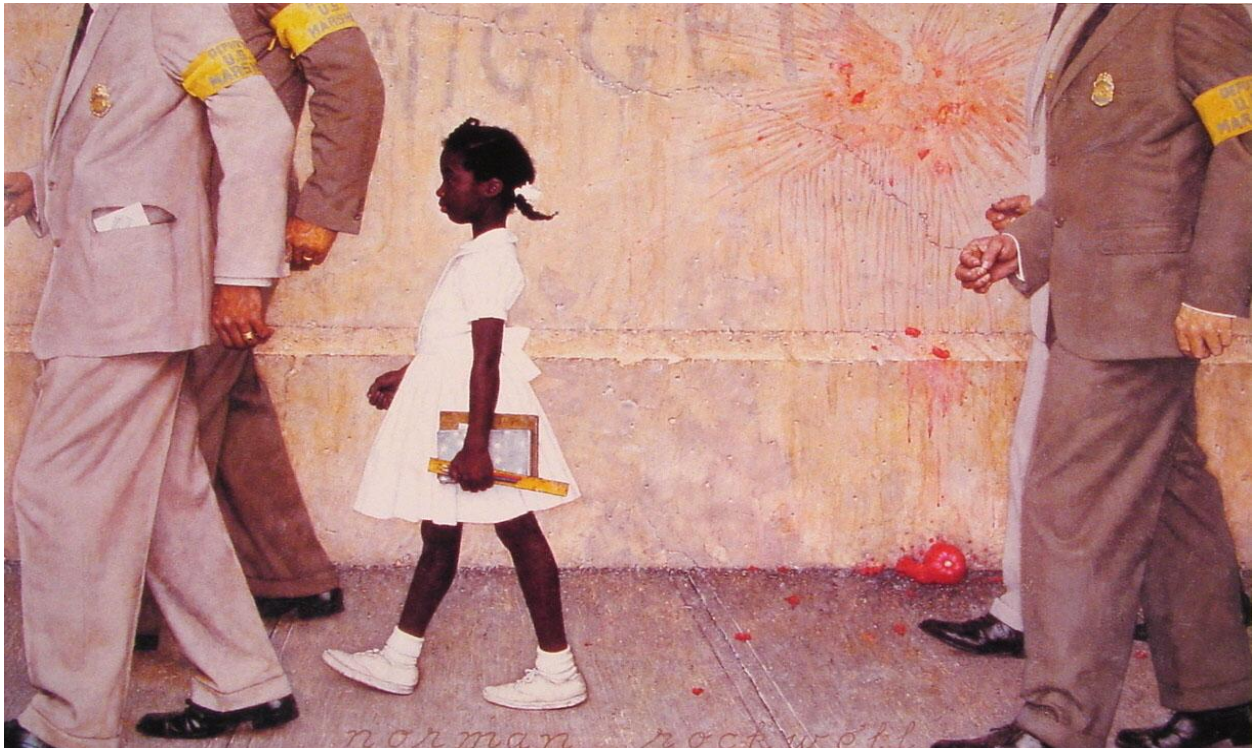
## Girl Scout Cadettes (Grades 6 to 8)

Select three of the following activities

### DISCOVER: School Integration

Write an essay based on Norman Rockwell's picture of a little girl being escorted to school.

In 1960 in New Orleans, federal marshals shielded 6-year-old Ruby Bridges from an angry crowd as she attempted to enroll in school. That event inspired Norman Rockwell painting *The Problem We All Live With*. Rockwell intended for his painting of a little girl going to her first day of first grade at a newly desegregated school to represent the experience of many children of color in the U.S. during the 1950s.



In the picture, Rockwell uses contrast, perspective, rhythm, color, and detail to draw the attention to the main character in the story: the little girl. For example, the clean white dress of the girl is the brightest detail of the picture. The contrast between the hue of the girl's dress and shoes and that of her brown skin help to bring our attention to the girl as the literal and figurative center of the scene depicted. This focus is enhanced by Rockwell's use of perspective to keep the heads and faces of the U.S. Deputy Marshals, who are escorting the little girl, out of the picture.

The painting is composed to reflect point of view of an observer at the other side of the street watching this procession. That perspective helps to evoke emotions and opinions in the viewers of the picture.

If you were standing on the other side of the street:

- ❖ What are five questions you would ask the little girl? How do you think she would answer?
- ❖ What are five questions you would ask the federal marshals? How do you think they would answer?
- ❖ What are five questions you would ask of a bystander whose opinion on school desegregation differs from your own? How would he or she answer?

(This activity is adapted from a Norman Rockwell resource package for educators, produced by the Norman Rockwell Museum.)

For additional information on the painting:

[http://www.nrm.org/pdfs/teacher\\_resource.pdf](http://www.nrm.org/pdfs/teacher_resource.pdf)

### **DISCOVER: Racial Justice Dictionary**

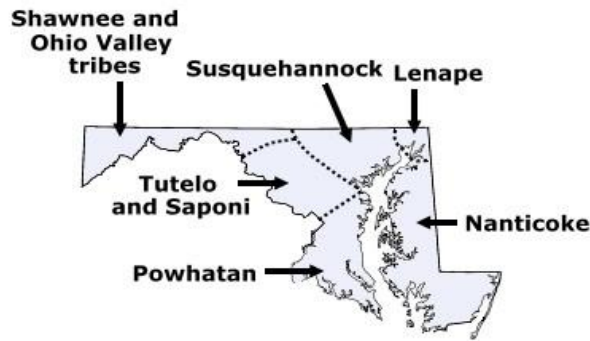
Create a dictionary of the following racial justice words, and then write an essay or story to explain to other Girl Scouts why racial justice and equity are important. Make sure you use the words in your dictionary.

- |                           |                    |
|---------------------------|--------------------|
| ❖ Affirmative action      | ❖ Minority         |
| ❖ Ageism                  | ❖ Multiculturalism |
| ❖ Anti-Semitism           | ❖ Oppression       |
| ❖ Bias                    | ❖ Prejudice        |
| ❖ Disadvantaged           | ❖ Privilege        |
| ❖ Discrimination          | ❖ Race             |
| ❖ Diversity               | ❖ Racism           |
| ❖ Ethnicity               | ❖ Stereotype       |
| ❖ Immigrant               | ❖ Systemic racism  |
| ❖ Indigenous              | ❖ Tolerance        |
| ❖ Institutional racism    | ❖ Xenophobia       |
| ❖ Internalized oppression |                    |

Reference:

Texas A & M Diversity Dictionary:

<http://diversity.tamu.edu/Dictionary/DisplayAllTerms.aspx>



**DISCOVER: Maryland American Indian Nations**

Research Native American Tribes that previously populated the area that later became Maryland. Today there are no federally recognized Tribes remaining in Maryland! All were forced out of the area in the 1700s by colonial expansion.

These are some questions to consider as you conduct your research:

- ❖ What language did the Nation-Tribe(s) you are researching speak?
- ❖ Has this Nation-Tribe become extinct? If so, why?
- ❖ If not, where did members of the Nation-Tribe move? Where do they currently live? And about how many members of the Nation-Tribe are there today?
- ❖ Can you find the Nation-Tribe or a close relative of theirs on a U.S. map showing current locations of American Indian reservations?

The native inhabitants of the area that is now Maryland included:

**Lenape:**

- ❖ Lenni Lenape, also known as Unami Delaware Indians
- ❖ Considered to be the “Grandfather Tribe” of the Algonquian Nation
- ❖ Spoke Lenape Delaware, a dialect of the Algonquian language
- ❖ 11,000 members of the tribe live in Oklahoma, where their ancestors were forced to settle on a reservation by the United States Government; 5,000 live in New Jersey and Pennsylvania; 3,000 in Wisconsin and Ontario, Canada; and 1,000 in Delaware
- ❖ The Lenape Tribe gained independent tribal status in 1996

**Nanticoke:**

- ❖ Closely related to the Lenape, who were considered their “elder kin”
- ❖ Spoke Nanticoke, a dialect of the Lenape and ultimately Algonquian language
- ❖ Were originally granted a reservation by the British near the Nanticoke River but were later forced off the land; 1,000 members of the Tribe remain primarily in the Delaware area
- ❖ Sheltered and assisted escaped slaves in the early days of American history
- ❖ Historians learned that part of their vocabulary turned out to be from Mandinka, a language from West Africa

### Shawnee:

- ❖ Closely related to the Lenape; called the Lenape “grandfather”
- ❖ The Shawnee are also known as the Ohio Valley Tribe, since they were originally from this Ohio-Pennsylvania region
- ❖ Spoke Shawnee, a dialect of the Algonquian language
- ❖ Prior to being forced onto a reservation, they were a migratory Tribe who moved throughout the land
- ❖ Forced to a reservation in Oklahoma, where 14,000 members of the Tribe remain

### Powhatan:

- ❖ Spoke Powhatan, a dialect of the Algonquian language
- ❖ Chief Powhatan was known for being the father of Pocahontas
- ❖ At the height of Chief Powhatan’s rule, the Powhatan controlled most of Eastern Virginia
- ❖ 3,000 members of the Tribe remain in Virginia and New England

### Susquehannock:

- ❖ Spoke Susquehannock, an Iroquoian language
- ❖ No members of the Susquehannock Nation-Tribe are known to be alive, so it is considered extinct
- ❖ The Susquehannock population was decimated by an outbreak of smallpox (an infectious disease brought to the Americas by Europeans and their livestock) in the mid-1700’s

### Tutelo and Saponi:

- ❖ Spoke Tutelo, a dialect of the Siouan language
- ❖ Saponi people were known for sheltering slaves
- ❖ Members of the Tutelo and Saponi Tribes fled together toward New York and Canada
- ❖ 700 members of the Saponi Tribe remain in North Carolina; the Tutelo Tribe is extinct

## **DISCOVER: Historic Sites and Monuments**

Research and visit one of the historic sites and monuments in the Baltimore area and create a brochure about the site or monument for visitors, highlighting the importance of the person or event commemorated.

### **Black Soldiers Statue at the War Memorial Plaza**

*Corner of Holiday and Fayette Streets in front of City Hall*

A tribute to African-American soldiers from every American conflict, this nine-foot bronze statue designed by Morgan State University professor James E. Lewis honors the African-American military experience.

### **Billie Holiday Statue and Royal Theater Marquis Monument**

*1300 Pennsylvania Avenue*

In the “roaring ’20s,” Baltimore’s Pennsylvania Avenue was home to the Royal Theatre, where jazz greats like Billie Holiday performed. A bronze statue of Lady Day was dedicated some 20 years ago, less than a block from the historic Royal Theatre.

### **Clarence M. Mitchell Jr. Courthouse**

*Calvert and Lexington Streets*

Baltimore’s central courthouse was renamed to honor civil rights activist and Baltimore native son Clarence M. Mitchell Jr. Mitchell was instrumental in securing the passage of several civil rights laws in the 1960s.

### **Holocaust Memorial and Statue**

*Gay and Lombard Streets*

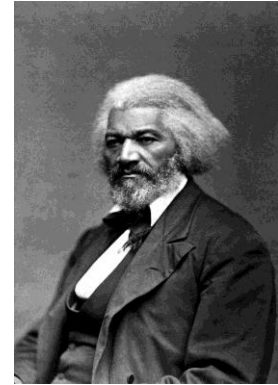
Between 1933 and 1945, Europe witnessed one of its greatest tragedies. More than six million Jewish people were murdered by the Nazis during the

Holocaust. This monument pays tribute to the lives lost.

### **Frederick Douglass Marker**

*Intersection of Aliceanna and South Durham Streets in Fell’s Point*

This marker in Fell’s Point Square pays homage to orator, author, and newspaper publisher Frederick Douglass, one of the nation’s greatest activists and abolitionists.



### **Jose Marti Monument**

*Intersection of Broadway and Fayette Streets in Fell’s Point*

This East Baltimore monument celebrates the life of Cuban national hero José Marti. A

poet and writer, Marti was one of the leaders of Cuban independence from Spain.



### **Leon Day Way**

*Oriole Park at Camden Yards*

The Eutaw Street entrance of Camden Yards was renamed to honor Leon Day, the 12th player from the Negro Leagues to be inducted into the National Baseball Hall of Fame.

### **Mother Seton House**

*St. Mary's Spiritual Center and Historic Site on Paca Street, 600 North Paca Street*

<http://www.stmarysspiritualcenter.org>

This historic site is the birthplace of the first African-American Catholic community and the first African-American Catholic Lay Society of the Holy Family. Mother Mary Lange founded the first community for women of color in the United States, the Oblate Sisters of Providence.

### **The Pulaski Monument**

*Patterson Park*

Polish-born Count Casimir Pulaski lost his life fighting for American independence during the Revolutionary War. Pulaski became known as the "Father of the American Cavalry" after George Washington made him a brigadier general and asked him to organize the Continental Army cavalry.

### **Simon Bolivar Monument**

*Intersection of St. Paul and Charles Streets in Guilford*

A gift from the Venezuelan government to the city of Baltimore, this monument honors the Venezuelan military leader known as "The Liberator." Bolivar led revolutions against Spanish rule in several South American countries.

### **Thurgood Marshall Statue**

*Corner of Pratt and Sharp Streets*

As the nation's first African-American Supreme Court Justice, Baltimore's own Thurgood Marshall made a deep and lasting impact on civil rights and human rights for all Americans.



### **Wall of Pride**

*Carey and Cumberland Streets*

Malcolm X, Sojourner Truth, Paul Robeson, and Langston Hughes are some of the heroes memorialized by this urban mural.

Reference: Visit Baltimore

<http://baltimore.org/multicultural/historic-sites-and-monuments>

**CONNECT: Racial Justice Movement**  
**Timeline**

The troop will create a poster with the timeline of the racial justice movement. Make sure it includes other significant events that occurred in the local community.



1619	The first Africans arrive in Virginia. They appear to have been indentured servants, but the institution of hereditary lifetime service for blacks soon develops.
1660s	The practice of slavery becomes a legally recognized institution in British America. Colonial assemblies begin to enact laws known as slave codes, which restrict the liberty of slaves and protect the institution of slavery.
1777	Vermont amends its constitution to ban slavery.
1787	The Northwest Ordinance bans slavery in the Northwest Territory (what becomes the states of Ohio, Indiana, Illinois, Michigan and Wisconsin). The ordinance together with state emancipation laws creates a free North.
1787	The "Three-fifths" clause settles the debate over whether or not to count slaves for determining taxation and representation. All free persons in the districts, including indentured servants, are counted. To that total is added the number of "three-fifths of all other persons."
1808	Congress bans the importation of slaves. The internal slave trade continues in states where the institution is legal.
1849	Harriet Tubman escapes from slavery. Over the next ten years she leads many slaves to freedom by the Underground Railroad.
1852	Uncle Tom's Cabin, by Harriet Beecher Stowe, is published. The novel depicts slavery as a horrible evil, but treats white Southerners sympathetically. The book is banned in the South, while Northerners make it a bestseller.
1855-1856	A miniature Civil War, known as Bleeding Kansas, erupts in the Kansas Territory over the issue of slavery. By the end of 1856, nearly 200 Kansans have been killed and property worth \$2 million has been damaged or destroyed.
1857	The United States Supreme Court decides the Dred Scott case. In the majority opinion, Chief Justice Roger Taney rules that Scott is still a slave with no standing to sue; that African Americans (slave or free) are not citizens and do not have civil rights protected by the United States Constitution; and that neither the territorial government nor the federal government can ban slavery in the territories, thus making the (now-defunct) Northwest Ordinance and Missouri Compromise bans unconstitutional.
1859	John Brown, the radical abolitionist and veteran of "Bleeding Kansas," fails in his attempt to capture the federal arsenal at Harper's Ferry, Virginia and to use the weapons to foment a slave rebellion. Brown and his co-conspirators are hanged, becoming martyrs to the anti-slavery cause in the eyes of some abolitionists.

1860-1861	Seven states of the Deep South leave the Union to form the Confederate States of America.
1861	Unarmed resupply ships approach Fort Sumter and are fired on by South Carolina forces. President Lincoln calls for Union volunteers and the Civil War begins. Four more states secede.
1863	The Emancipation Proclamation becomes law, stating that all slaves in the Confederacy will be free. The policy does not apply to the border states or to Southern territory held by the Union—as a border state, Maryland was <i>exempt</i> from the Proclamation, but the state legislature finally outlawed slavery in 1864. As Union troops advance across the South, thousands of slaves are freed. The Emancipation Proclamation also reaffirms the President's authority to enlist black servicemen, and initiates an effort to organize all-black regiments. Nearly 200,000 black men will serve as Union soldiers, sailors or laborers.
1865	Congress passes the proposed 13th Amendment to the United States Constitution, which bans slavery in the entire United States.
1865	The Civil War ends.
1865	Ku Klux Klan (KKK) founded to maintain white supremacy through intimidation and violence.
1868	The 14th Amendment is ratified and becomes a part of the United States Constitution. The 14th Amendment begins with the first definition of citizenship in the Constitution: all persons born or naturalized in the United States. It thereby attempts to give the citizenship clause of the Civil Rights Act of 1866 more legitimacy and permanency by incorporating it into the Constitution. The amendment also denies states the authority to deprive citizens of their privileges and immunities, the due process of law, or the equal protection of the law.
1870	The 15th Amendment becomes a part of the Constitution. The Amendment attempts to shore up the constitutional protection of black voting rights by stipulating that voting rights cannot be denied on the basis of "race, color or previous condition of servitude."
1898	The YWCA in the United States counts seven "Negro Student Associations" as affiliates.
1909	National Association for the Advancement of Colored People (NAACP) formed to fight for civil rights through legal action and education.
1924	Native Americans granted citizenship and the right to vote.
1932	The YWCA's National Convention includes passage of a resolution urging local YWCAs to "foster right public opinion which shall be effective against the menace of lynching and mob violence in every form."
1936	The YWCA holds the first intercollegiate, interracial, co-ed conference in the South at Shaw University, Raleigh, North Carolina.
1942	The YWCA begins providing services to Japanese women and girls involuntarily interned at "Relocation Camps" in the United States.
1946	The YWCA-USA unanimously adopts its Interracial Charter thus "officially" committing the national office and all local associations to working to end racism. The YWCA's push to end racism had previously been conducted unofficially for decades.
1954	Thurgood Marshall represents the NAACP in <i>Brown vs. Board of Education</i> , in which the Supreme Court unanimously rejects public school racial segregation and overrules the 1896 case <i>Plessy vs. Ferguson</i> . The "separate but equal" doctrine is overthrown.
1955	Refusing to give up her seat to a white person, Rosa Parks begins the Montgomery Bus Boycott.



1955	A high school principal announces that the task of desegregating the city's schools was made easier because many students had already experienced inclusiveness through programs of the YWCA.
1955	In Louisiana, a local YWCA association becomes the first organization to host interracial meetings.
1957	President Eisenhower calls 1,000 National Guard members to Little Rock, Arkansas, to restore order and escort nine black students.
1960	Civil Rights Act reaffirms voting rights for all Americans.
1960	Four African American students sat down at the Greensboro, North Carolina Woolworth lunch counter and tried to order lunch. Their "passive sit-down demand" began one of the first sustained sit-ins and ignited a youth-led movement to challenge injustice and racial inequality throughout the South.
1960	The YWCA in Atlanta opens the city's first desegregated public dining facility.
1961	Integrated groups of protesters join Freedom Rides on buses across the South to protest segregation.
1961	President John F. Kennedy creates the Committee on Equal Employment Opportunity and mandates that projects financed with federal funds "take affirmative action" to ensure that hiring and employment practices are free of racial bias. (Not enforced until 1965).
1963	Dr. Martin Luther King delivers "I Have a Dream" speech to hundreds of thousands at the March on Washington.
1963	Church bombing in Birmingham, Alabama, leaves four young black girls dead.
1964	Civil Rights Act passes ending public segregation
1965	Malcolm X assassinated.
1965	Dorothy Height establishes the YWCA's Office of Racial Justice at the national organization's New York headquarters.
1965	Voting Rights Act passes
1966	Huey P. Newton and Bobby Seale found the Black Panther Party in Oakland, California.
1968	Martin Luther King assassinated in Memphis, Tennessee. Violence erupts in over 100 cities.
1968	Civil Rights Act outlaws discrimination in the sale or rental of housing.
1970	The National YWCA adopts the One Imperative: "To thrust our collective power toward the elimination of racism where it exists and by any means necessary."
1979	The National YWCA divests from investments in corporations doing business in South Africa as a protest and direct action against South Africa's policy and practice of racial apartheid.
1992	Riots erupt in Los Angeles and other cities after a jury acquits Los Angeles police officers in the videotaped beating of Rodney King, an African American.
1995	President Clinton asserted in a speech that while the Adarand case set "stricter standards to mandate reform of affirmative action," it actually reaffirmed the need for affirmative action and reaffirmed the continuing existence of systematic discrimination in the United States.
1997	A state ban (Proposition 209) on all forms of affirmative action was passed in California. This was a highly controversial piece of legislation and was delayed in the courts for almost a year before it went into effect.

1998	Washington becomes the second state to completely abolish state affirmative action measures when it passed "I 200," legislation quite similar to California's Proposition 209.
2003	In the most important affirmative action decision since the 1978 Bakke case, the Supreme Court (5-4) upholds a University of Michigan Law School admissions policy, ruling that race can be one of many factors considered by colleges during the admissions process because it furthers "a compelling interest in obtaining the educational benefits that flow from a diverse student body."
2009	Barack Obama inaugurated as the first U.S. president of color. He was reelected in 2012.

Adapted from Racial Justice Timeline by YWCA of Minneapolis

<http://www.ywcampls.org/community-programs/racial-justice/resources/racial-justice-history.asp>

### Connect: Examining Stereotypes in Books

The troop will select a book; each member will read it and complete a written reflection on the stereotypes being reinforced or challenged in the book, what harm or help the stereotype causes, and what should be done about it.



As the girl scouts read the book selected by the troop, they should think about the following questions:

- ❖ What stereotypes about gender come up in the book you are reading?
- ❖ What gender are most of the characters, and how do the main characters act? What is important to them?
- ❖ What messages might the author be sending about gender?
- ❖ How is this similar to or different from what you've seen in other books?
- ❖ What stereotypes about people of color come up in the book you are reading?
- ❖ What ethnicity are the main characters, and how do you know which cultural groups they belong to?
- ❖ What messages might the author be sending about ethnicity?
- ❖ How is this similar to or different from what you've seen in other books?

Once they finish reading the book, each Girl Scout should answer the following questions, providing specific examples from the book:

- ❖ What is the book's title, and who is its author?
- ❖ What is an example of a stereotype being reinforced or challenged in the book?
- ❖ What harm or help does this stereotype cause?
- ❖ What could or should be done about it?

## Examples of Analyzing Stereotypes in Books

(Adapted from an activity designed by Teaching Tolerance, a project of the Southern Poverty Law Center. For the full activity and a helpful handout, see [http://www.tolerance.org/sites/default/files/general/tt\\_stereotypes\\_in\\_books.pdf](http://www.tolerance.org/sites/default/files/general/tt_stereotypes_in_books.pdf))

### Example 1

**Book Title and Author:** *Tales of a Fourth Grade Nothing* by Judy Blume

**Example of stereotype reinforced or challenged:** This book reinforces the stereotype that girls are fussy and whiny, and boys are low-key and let things go. Sheila is always complaining about things that don't seem that important, and Peter is able to see the bigger picture and act more sensible.

**What harm or help does this stereotype cause?** I think the book is sending an unfair message about boys and girls. Boys and girls can both be fussy or sensible at different times, and it's not fair when books only show both genders to be one way. I wish there were more stories that showed that girls could be "cool" the way Peter is in this book. It is harmful to girl readers to feel like there is only one way they can be!

**What to Do About It?** Anyone who writes stories can fight this stereotype by writing more stories with characters that are "outside the girl and boy stereotypical boxes" and in order to show that boys and girls can act in all sorts of different ways, regardless of their gender.

### Example 2

**Book Title and Author:** *The Other Side* by Jacqueline Woodson

**Example of stereotype reinforced or challenged:** This book fights the stereotype that people of different races can't make friends with each other. The main character's mom doesn't want her to make friends with the girl on "the other side" of the fence because she is black, but it turns out that the girls have a lot in common and that their racial differences don't keep them apart any more than the fence does.

**What harm or help does this stereotype cause?** This book sends a really helpful message. It shows that racial difference is not a reason to avoid making friends with someone you think you might get along with. Lots of kids could be helped by this lesson because it shows that friendship is more important than skin color.

**What to Do About It?** Story writers can show people of different races getting along, and we can also keep this book's message in mind when we make friends with all kinds of different people regardless of race.

## CONNECT: Japanese Internment Camps

In 1942, during World War II, the YWCA began serving Japanese Americans who were being held in internment camps as enemy aliens. The YWCA worked in the camps, and also helped resettle internees after the war. In pairs, the girls in the troop will select one of the pictures shown on this page and the next depicting the mass removal and incarceration of Japanese Americans during World War II. They are to imagine that the photograph is part of a front-page news story and write a news headline and short article that relate to the photograph.



For more information about the incarceration of Japanese Americans, please visit the following web sites:

Minidoka National Historic Site:

<http://www.nps.gov/miin/index.htm>

Manzanar National Historic Site:

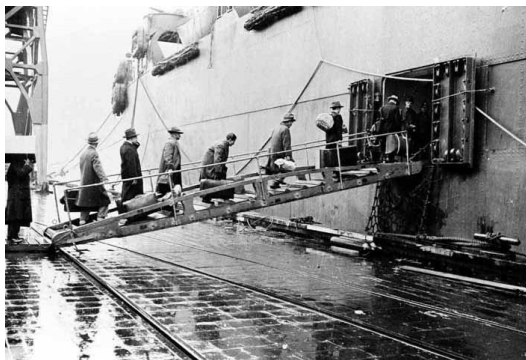
<http://www.nps.gov/manz/index.htm>

Densho: <http://www.densho.org>

This little girl, considered along with her parents as a possible threat to national security, sits on luggage waiting for transportation to a temporary incarceration camp in California, 1942.



Forced to wear identification tags, members of the Mochida family wait in Hayward, California, for a bus to take them to a temporary incarceration camp. The Mochida family is leaving behind their nursery, five greenhouses, and two acres of land.



These men are boarding a ship in Seattle, Washington, on November 24, 1945, to repatriate (if they were Japanese citizens), or expatriate (if they were Japanese Americans going to Japan for the first time).



This mother and son stand together in a strawberry field in Florin, California, on May 11, 1942. The son, age 23, volunteered for the United States Army in July of 1941. He was furloughed to help his mother and siblings prepare for the mass removal and exclusion that would force them from their homes.



When the Civilian Exclusion Orders were posted in each community, Japanese Americans had only a few days to pack what they could carry and sell or store the rest of their belongings. In this picture, a store in Seattle's Nihonmachi (Japan Town), owned by Japanese Americans, announces a sale in an effort to sell as much merchandise as possible.



G.S. Hantf, a barber from Kent, Washington, points to a sign expressing his opinion about anyone of Japanese ancestry returning to their homes once the war was finished and the incarceration camps closed. This photo was taken on March 2, 1944.

## TAKE ACTION: Maya Angelou's Poetry

Each girl selects one of Maya Angelou's poems and researches the life of the author. Then the troop organizes a poetry jam where each girl recites or reads her selected poem and explains why she chose it. The troop is encouraged to watch Maya Angelou recite one of her own poems by visiting her web site.

Hailed as a global renaissance woman, Dr. Angelou is a celebrated poet, memoirist, novelist, educator, dramatist, producer, actress, historian, filmmaker, and civil rights activist.



Born on April 4, 1928, in St. Louis, Missouri, Dr. Angelou was raised in St. Louis and Stamps, Arkansas. In Stamps, Dr. Angelou experienced the brutality of racial discrimination, but she also absorbed the unshakable faith and values of traditional African-American family, community, and culture. As a teenager, Dr. Angelou's love for the arts won her a scholarship to study dance and drama at San Francisco's Labor School. At 14, she dropped out to become San Francisco's first African-American female cable car conductor. She later finished high school, giving birth to her son a few weeks after graduation.

In 1954 and 1955, Dr. Angelou toured Europe with a production of the opera *Porgy and Bess*. She studied modern dance with Martha Graham, danced with Alvin Ailey on television variety shows and, in 1957, recorded her first album, *Calypso Lady*. In 1958, she moved to New York, where she joined the Harlem Writers Guild, acted in the historic Off-Broadway production of Jean Genet's *The Blacks*, and wrote and performed *Cabaret for Freedom*.

In 1960, Dr. Angelou moved to Cairo, Egypt, where she served as editor of the English language weekly *The Arab Observer*. The next year, she moved to Ghana, where she taught at the University of Ghana's School of Music and Drama. She also worked as feature editor for *The African Review* and wrote for *The Ghanaian Times*. While in Ghana, she met with Malcolm X and, in 1964, returned to America to help him build his new Organization of African American Unity.

Shortly after Dr. Angelou's arrival back in the United States, Malcolm X was assassinated, and his organization dissolved. Soon after, Dr. Martin Luther King, Jr., asked Dr. Angelou to serve as Northern Coordinator for the Southern Christian Leadership Conference. Dr. King's assassination, falling on her birthday in 1968, left Dr. Angelou devastated.

With the guidance of her friend, the novelist James Baldwin, Dr. Angelou began work on the book that would become *I Know Why the Caged Bird Sings*, published in 1970 to international acclaim and enormous popular success. The list of her published verse, nonfiction, and fiction now includes more than 30 bestselling titles.

Dr. Angelou continues to appear on television and in films, including the landmark television adaptation of Alex Haley's *Roots* (1977) and John Singleton's *Poetic Justice* (1993). In 1996, she directed her first feature film, *Down in the Delta*. In 2008, she composed poetry for and narrated the award-winning documentary *The Black Candle*, directed by M.K. Asante.

Dr. Angelou has served on two presidential committees, was awarded the Presidential Medal of Arts in 2000 and the Lincoln Medal in 2008, and has received 3 Grammy Awards. President Clinton requested that she compose a poem to read at his inauguration in 1993. Dr. Angelou's reading of her poem "On the Pulse of the Morning" was broadcast live around the world.

Adapted from Maya Angelou's web site at <http://mayaangelou.com/>.

## Girl Scout Seniors (Grades 9 and 10)

Select three of the following activities.

### DISCOVER: Historically Black Colleges and Universities (HBCUs)



In order to complete this activity, the troop or individual girls should take a tour of Morgan State University, one of Baltimore's historically black colleges and universities, or HBCUs, and write a one-page report on the role the University plays in the African American community in Baltimore.

Producing leaders in business, the sciences, education, and the arts, Baltimore's HBCUs are a source of great pride in the African American community. Their influence reaches beyond the boundaries of their campuses, with community partnerships, media programming, support for the arts, and workforce development initiatives.

**Morgan State University** (1700 E. Coldspring Lane, 443-885-3333, <http://www.morgan.edu>) is home of the Murphy Fine Arts Center, the world-renowned Morgan State University Choir, and WEA, one of the region's leading public radio stations. Morgan State University has expanded its areas of excellence to include culture, community, science, and the arts. Founded in 1867 as a seminary school, the university has evolved into one of the nation's most distinguished historically black institutions.

To schedule a tour online please visit:

[http://www.morgan.edu/Admissions/Campus\\_Tours.html](http://www.morgan.edu/Admissions/Campus_Tours.html)

Make sure your visit includes:

The James E. Lewis Museum of Art: <http://www.jelma.org/>

The Asian Arts & Culture Center: [www.towson.edu/asianarts](http://www.towson.edu/asianarts)

The Office of Community Services:

[http://www.morgan.edu/Campus\\_Life/Community\\_Service/Programs.html](http://www.morgan.edu/Campus_Life/Community_Service/Programs.html)



## **DISCOVER: Frances Maeda, Japanese American Organizer and Advocate**

Each girl in the troop will create a diary for Frances Maeda based on the research by Mary Gayne and Minhai Dao, which is quoted below. (See <http://womhist.alexanderstreet.com/portywca/asamwomen/fmaeda.htm> for more information.)

The diary should, at least, have entries regarding the following events in Ms. Maeda's life:

- Graduation from college
- Being turned down for employment by the National Board of the YWCA due to hiring restrictions
- Her family's incarceration at Minidoka Relocation Center

In addition to the summary below, also research the living conditions of Asian-Americans in the U.S. during World War II at:

**Minidoka National Historic Site** <http://www.nps.gov/miin/index.htm>

**Manzanar National Historic Site** <http://www.nps.gov/manz/index.htm>

**Densho** <http://www.densho.org>

In particular, learn about Frank Yamasaki's memories of the Minidoka incarceration camp at <http://www.youtube.com/watch?v=rnuu00zkTMM>.



(The following information and photographs are from <http://womhist.alexanderstreet.com/portywca/asamwomen/fmaeda.htm>.)

Frances Maeda was born in Portland, Oregon, in 1912, the eldest of four children of Japanese immigrant parents. Her family fostered her strong faith and commitment to education. She graduated from Jefferson High School, attended Willamette University and, in 1936, graduated from the University of Denver. Ms. Maeda had a long and distinguished career in professional Christian service with the World Council of Churches in New York City, where she worked from 1947 to 1977.

After college, Ms. Maeda became youth director at the Japanese Methodist Church in Portland and served on the Oregon Christian Youth Council.

In 1938, she was turned down for employment by the National Board of the YWCA due to hiring restrictions against Asian-American women. In 1940, she became a Secretary in the Girl Reserve Department of the Portland YWCA, where she worked for two years. Ms. Maeda extended her service to organize local Japanese and Japanese American girls into Girl Reserve clubs. "It really meant a lot to them," Ms. Maeda recalled in an interview. "They joined the basketball team and went on to win. It was amazing."



Japanese American Citizens' League Meeting, Portland, 1940. Frances Maeda is seated on the right.

Like so many other Japanese American families at the time, the Maeda family endured incarceration during World War II. While at the Minidoka Relocation Center, Ms. Maeda conducted organizing, advocacy, and casework for detainees. In 1942, she accepted a job with the American Board of Commissioners for Foreign Missions in Boston and, from there, made her way to New York City. In the late 1970s, Ms. Maeda returned to Portland to care for her mother. She passed away in Portland in 2004.

### **CONNECT: *A Raisin in the Sun***

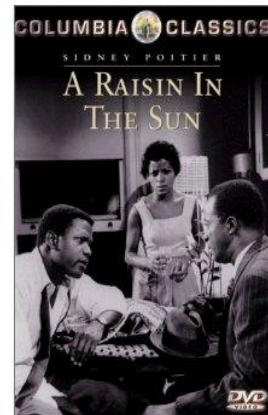
Read the play *A Raisin in the Sun* by Lorraine Hansberry and do a small performance as a troop. Alternatively, the troop could also develop its own 10 minute play about a racial justice event.

Lorraine Vivian Hansberry was born May 19, 1930, in Chicago.



When she was 7 or 8 her family moved to a restricted white neighborhood, which was against the law at that time. The Hansberrys had to go to court in order to remain in their home, which was vandalized on several occasions. Lorraine Hansberry attended the University of Wisconsin, studied at Roosevelt University, attended the New School for Social Research, and studied African Culture and History with W.E.B. DuBois at the Jefferson

School for Social Sciences in New York. During that time, she wrote for Paul Robeson's *Freedom* magazine and participated in liberal causes. In 1953 she married Robert Nemiroff.



The production of her play, *A Raisin in the Sun* catapulted Ms. Hansberry into the forefront of the theatre world. She was named most promising playwright of the season by *Variety's* poll of New York Drama Critics. Upon receiving that year's Drama Desk Award, Ms. Hansberry became the youngest person and the first African American to receive that distinguished honor. In 1961, the film version of the play, starring Sidney Poitier, Claudia McNeil, and Ruby Dee, opened; Ms. Hansberry won a special award at the Cannes Film Festival and was nominated for a Screen Writer's Guild Award for her screenplay. A second television adaptation of the play aired in 1989, starring Danny Glover, Esther Rolle, and Kim Yancey.

Ms. Hansberry's second play, *The Sign in Sidney Brustein's Window* was not as successful. The show ran for only 101 performances and closed on January 12, 1965, the very day that Lorraine Hansberry died at 34 of cancer, cutting short a glorious career and leaving behind several unfinished works, such as *Toussaint*, an opera based on the life of the 18th century Haitian leader. Her work was published in 1972 under the title *Les Blancs: The Collected Last Plays of Lorraine Hansberry*. That volume includes *The Drinking Gourd*, *Les Blancs*, and *What Use are Flowers*.

## PLAYS

*A Raisin in the Sun* – 1959: Opened in New Haven and Philadelphia, then moved to Chicago; first produced on Broadway at the Ethel Barrymore Theatre on March 11, 1959, under the direction of Lloyd Richards. The title is taken from Langston's Hughes' poem, "A Dream Deferred": "What happens to a dream deferred? Does it dry up like a raisin in the sun?"

*The Sign in Sidney Brustein's Window* – 1964: Produced on Broadway at the Longacre Theatre.

*To Be Young, Gifted, and Black: A Portrait of Hansberry in Her Own Words* – 1971: Adapted by Robert Nemiroff. Produced at Cherry Lane Theatre, New York.

*Les Blancs* – 1970: Edited by Robert Nemiroff. Produced at Longacre Theatre, New York.

## AWARDS

*A Raisin in the Sun*: New York Drama Critics Circle best play of the year, 1959. Chosen as one of the 100 most significant works of the twentieth century in a National Theatre poll of playwrights, actors, directors, journalists, and other theatre professionals.

(This overview of Ms. Hansberry's life and work was adapted from "Lorraine Hansberry" at <http://comminfo.rutgers.edu/~cybers/hansberry2.html>.)

## CONNECT: Wagner-Rogers Bill

Discuss immigration issues by conducting a mock Congressional debate on the Wagner-Rogers Bill. The Girl Scouts are encouraged to develop and listen to persuasive testimony and speeches.

## Background

In November 1938, during "Kristallnacht" or "The Night of Broken Glass," gangs of Nazi thugs terrorized Jewish communities all over Germany, setting fires to synagogues and Jewish-owned businesses, breaking windows of Jewish-owned shops, beating and killing Jews, and committing other acts of brutality. While America had been generally unwilling to create any special programs to welcome refugees from the Nazi regime during the 1930's, Kristallnacht gained international attention and created a wave of American sympathy for the victims of Nazi terror.



At the suggestion of an interdenominational group concerned with refugee aid, Senator Robert F. Wagner, a Democrat from New York, and Representative Edith Nourse Rogers, a Republican from Massachusetts, introduced bills to offer refuge to 20,000 German children, a great majority of them Jewish children. At the time, the immigration laws required limits, called "quotas," on the number of immigrants who could come to the U.S. from each country. These children were to be admitted "outside" the quota from Germany. They would be

temporarily adopted by American families, with costs assumed by individuals and private organizations. The migration of the children would be supervised by the American Friends Service Committee, a Quaker organization that had been active in refugee assistance in Europe. The bill was supported by the Nonsectarian Committee for German Refugee Children, a large group of prominent individuals and organizations including religious figures, deans of major academic institutions, political figures, and Hollywood actors and actresses. The bill was also supported by many labor unions, such as the AFL and CIO.

Opposing to the bill were many "patriotic" organizations that objected to any increase in the immigration quotas. These groups included the American Legion, the American Coalition of Patriotic Societies, the Daughters of the American Revolution, and the Ladies of the Grand Army of the Republic. The following are some of the arguments made against the bill:

- Charity begins at home: as the United States struggled to emerge from the Great Depression, it should dedicate resources to helping thousands of its own poor children rather than German children.
- Bringing children to the U.S. would do harm by breaking up German families.
- America should not respond to external pressure (from Germany) to increase immigration to the U.S.
- If we do help those from abroad, we should not limit our aid to one ethnicity or nationality.
- The immigration of these children might bring unwanted foreign elements into the U.S., such as spies or Communists/
- If we single out Jewish people for assistance, the bill's good intention will backfire and create more anti-Semitism in the U.S.



President Franklin Roosevelt did not take a position on the Wagner-Rogers bill. In the end, the bill died in Congress. No special bills were ever passed, and no special programs were created to assist those trying to flee the Nazi regime. In 1941, it became impossible for Jews to leave Nazi-occupied lands, and the fate of Jewish families in those regions was sealed.

The troop will reenact a Congressional hearing of a joint subcommittee of the House and Senate committees on immigration. The chair of the House subcommittee is Samuel Dickstein, a Jewish Congressman. Senator Wagner has just made an impassioned plea in favor of the legislation, ending with words from the Bible: "Suffer little children to come unto me and forbid them not; for of such is the Kingdom of Heaven." Notwithstanding this speech, there are several congressmen and senators on the committee who are undecided about the bill. They are concerned about the following issues:

- ❖ The potential impact—or perceived impact—of the legislation on the poor economy in various regions of the U.S.
- ❖ Showing favoritism to one particular ethnic group.
- ❖ Allowing into the U.S. people who disagree with our political system.
- ❖ Showing an appropriate American response to the brutality of Kristallnacht.
- ❖ Finding ways to help refugees without necessarily increasing immigration quotas.

The troop will be divided in two groups:

**GROUP 1:**

You are Francis H. Kinnicutt and his staff. Mr. Kinnicutt is the president of the Allied Patriotic Societies (APS). APS represents more than 30 organizations opposed to the Wagner-Rogers bill. Mr. Kinnicutt must make a 3-minute statement in opposition to the Wagner-Rogers bill. Your job is to assist Mr. Kinnicutt in preparing the most persuasive statement to win as many congresspersons to his side, without offending others.

**GROUP 2:**

You are Clarence Pickett and his staff. Mr. Pickett is a Quaker who is the head of the Non-Sectarian Committee for German Refugee Children. You are tasked with helping Mr. Pickett make a 3-minute speech in support of the Wagner-Rogers bill, arguing that the admission of these 20,000 children will not be a threat to the American economy or a danger to our democratic ideals. Somehow, you are also going to have to address, directly or indirectly, the anti-Semitic strain in the opposition.

Adapted from "The Wagner-Rogers Bill: Debate. A Lesson Plan for Middle and High School Students Learning about U.S. Immigration and/or the Holocaust" by the American Immigration Council. See

[http://www.communityeducationcenter.org/sites/default/files/h4\\_wagnerrogers.pdf](http://www.communityeducationcenter.org/sites/default/files/h4_wagnerrogers.pdf)  
and <http://www.communityeducationcenter.org/>.

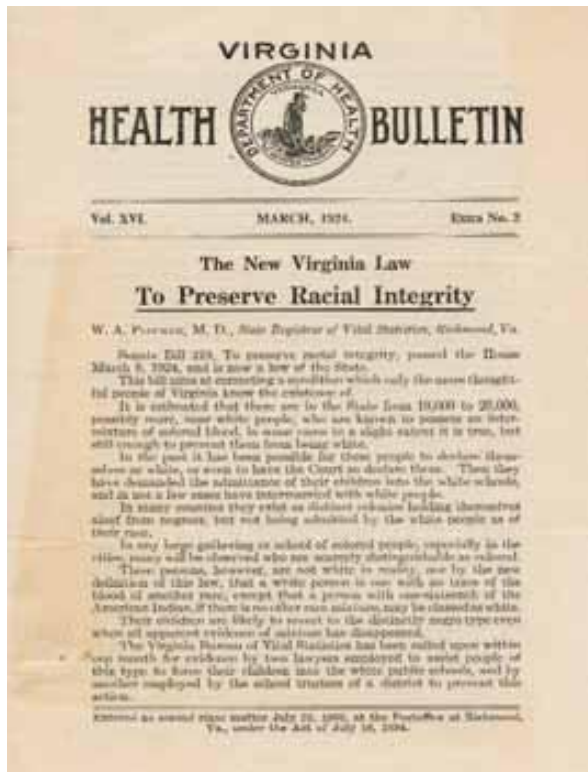
For additional reference, visit “Kindertransport, 1938-1940,” an online exhibit by the U.S. Holocaust Memorial Museum, at <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005260>.

## CONNECT: Native Peoples of the Chesapeake Region

As a troop, examine the denial of civil rights to American Indians, based on the information below and resources from the National Museum of the American Indian, including “We Have a Story to Tell: Native Peoples of the Chesapeake Region.” The troop will create a poster about the civil rights issues faced by the American Indian Nations that lived in the Chesapeake region and how their experiences relate to others who have fought for civil rights in America.

The late 19th and early 20th centuries were difficult times for American Indians. These Nations fought battles against poverty, poor living conditions, lack of healthcare, limited educational opportunities, and racism. American Indians could not attend the same schools as whites nor could they dine in the same restaurants, drink from the same water fountains, or use the same restrooms. The nation’s response to American Indians’ educational needs was to set up a boarding school system that separated children from their families and

forced them to give up their languages, cultures, and traditional ways of life. Most American Indians were not even granted United States citizenship until 1924.



Racism found its way into public policy, such as in Virginia’s Racial Integrity Act of 1924, which held that, as a result of interracial marriages, there were no longer any American Indians in Virginia. The act asserted that all people in Virginia were either white or black. American Indian people were classified as “free persons of color” and thereby denied their own specific identity. This law and other similar laws in Maryland, Delaware, and other states forbade anyone, including American Indians, from marrying people belonging to races other than their own.

The 1924 American Indian Citizenship Act made all American Indians citizens of the United States and gave American Indians the right to vote. The Powhatan Nation in Virginia, however, would not be able to vote for another twenty years because of the racial segregation and discrimination in the state.

The 1964 Civil Rights Act officially made government-sanctioned racial discrimination illegal in the United States. This led to the closure of the Powhatan and Nanticoke Indian schools. The Piscataway Nation, who were Catholics, were able to move from the back of the church, where they had been made to sit, to the front pews.

Adapted from *"We Have a Story to Tell: Native Peoples of the Chesapeake Region,"* National Museum of the American Indian. See <http://www.learnnc.org/lp/editions/native-chesapeake/> for more about this project.

### **TAKE ACTION: Write a Letter about Immigration Reform**

The troop leader will introduce the topic of immigration reform to the Girl Scouts. After looking at the suggested resources and other materials, the troop will divide into two groups and answer the following questions:

#### **Group 1:**

- ❖ How do U.S. businesses recruit guest workers?
- ❖ What kinds of work do guest workers do?
- ❖ What words best describe their working conditions?
- ❖ How are guest workers paid?
- ❖ Are guest workers required to pay U.S. taxes?
- ❖ Describe common types of abuse to which guest workers are subjected.

#### **Group 2:**

- ❖ What are the current laws and policies related to guest workers?
- ❖ What government agencies are responsible for overseeing enforcement of these laws and policies?
- ❖ How well are these agencies enforcing the laws and policies?
- ❖ How can legislators and other national or community leaders protect guest workers from abuse?

The Girl Scouts will need time to research their topics, using the suggested resources (below) as well as other materials available online, at the library, and from other sources. Then the troop will discuss each group's findings. Finally, each group will draft a letter to a policy maker or organization of their choosing. Letters should reflect findings from research and make recommendations about ways to prevent guest worker abuse.



Workers from Mexico, Central America, and South America have long been part of the workforce in the United States. In response to calls for immigration reform, former President G. W. Bush proposed "a new temporary worker program to match willing foreign workers with willing U.S. employers." He said the new program would: 1) "allow workers to find jobs and employers to find workers, quickly and simply" and 2) "protect all workers in America with labor laws, the right to change jobs, fair wages and a healthy work environment."

There was just one catch—the new program is based on the federal government's existing guest worker initiatives (H-2B and H2-A), which civil rights advocates said were rife with abuse. The Immigrant Justice Project of the Southern Poverty Law Center (SPLC) has documented serious, widespread abuse and exploitation of H-2B workers, including the following:

- ❖ Workers routinely log 60 or more hours each week but earn substantially less than the federal minimum wage per hour (currently \$7.25 per hour), and certainly less than the "prevailing wage" required for H-2B workers.
- ❖ Workers are not paid federally required overtime and often are forced to pay for their own work tools, visas and travel expenses—in violation of the law.
- ❖ Some employers seize workers' passports and other identity documents upon arrival, and many require workers to leave the deeds to their homes with recruiters in their home countries. These practices create a captive workforce unlikely to complain about wages and working conditions, no matter how severe the abuse.
- ❖ Workers often suffer terrible accidents on the job, but few receive workers' compensation benefits. Many have lost their lives in van accidents.

### Other Suggested Resources from the Southern Poverty Law Center

#### **Beneath the Pines: Stories of Migrant Tree Planters**

Migrant workers tell their stories of being brought to the U.S. from Mexico, Guatemala, and Honduras to plant trees, thin forests, and apply herbicides for timber contractors operating on public lands and on huge commercial tracts in the South.

<http://www.splcenter.org/sites/default/files/downloads/beneaththepines.pdf>



### **Immigrant Hotel Workers Exploited in New Orleans**

The Immigrant Justice Project filed a lawsuit against one of New Orleans' wealthiest hotel owners on behalf of Latin American immigrants who were lured to New Orleans to do jobs held by citizens prior to Hurricane Katrina.

<http://www.splcenter.org/get-informed/news/splc-exposes-exploitation-of-immigrant-workers>

### **Food Giant Sued for Mistreatment of Farmworkers**

An SPLC lawsuit claims Del Monte, one of the nation's largest food producers, cheated H-2A guest workers out of wages to which they were entitled.

<http://www.splcenter.org/get-informed/news/food-giant-sued-for-mistreatment-of-farmworkers>

### **Immigrant Justice from the Southern Poverty Law Center**

<http://www.splcenter.org/what-we-do/immigrant-justice>

Adapted from Teaching Tolerance: A Project of the Southern Poverty Law Center.

For more information and a handout for the activity, please visit:

<http://www.tolerance.org/activity/writing-persuasive-letters-about-immigration-reform>

### **TAKE ACTION: Cultural Activities**

Attend a cultural activity related to African Americans, Asian Americans, Hispanics, or other minority at one of the galleries, museums, libraries or performing arts centers in the area, and write a review of the performance or exhibit, highlighting its cultural significance. Consider any implications that the event has for achieving racial equity and justice.

### **Galleries, Museums, and Libraries**

#### **American Visionary Art Museum**

800 Key Highway  
Baltimore, MD 21230  
410-244-1900

[www.avam.org](http://www.avam.org)

AVAM, the official, national museum for self-taught, intuitive artistry, is a Baltimore treasure. AVAM has a history of exciting, community-based, intercultural programming. From thought-provoking modern art exhibits to performance art, poetry and dance, AVAM is Baltimore's center for cutting-edge creativity.

### **Baltimore Museum of Art**

10 Art Museum Drive  
Baltimore, MD 21218  
443-573-1700

[www.artbma.org](http://www.artbma.org)

The Baltimore Museum of Art (BMA) has 90,000 works of art, including collections from Africa, Asia, the ancient Americas, and the Pacific Islands. In 1939, the BMA was home to one of the first exhibitions of African-American art in the country. Today, it has the largest collection of 18th-century African-American art in the country.

### **Evergreen Museum and Library**

Johns Hopkins University Museums  
4545 North Charles Street  
Baltimore, MD 21210  
410-516-0341

[www.museums.jhu.edu](http://www.museums.jhu.edu)

The Asian Decorative Arts Collection at Evergreen Museum and Library features Chinese and Japanese ceramics spanning the 17th and 19th centuries, as well as Japanese decorative arts, including netsuke and inro.

### **The Walters Art Museum**

600 North Charles Street  
Baltimore, MD 21201  
410-547-9000

[www.thewalters.org](http://www.thewalters.org)

The Walters is one of the Mount Vernon Cultural District's most exciting destinations. The collection is a celebration of world art. The Walters is particularly renowned for its Asian art collection, housed at the museum's Hackerman House, a historic Baltimore mansion. The museum also has one of the world's most impressive collections of rare books and manuscripts.

### **The Performing Arts**

#### **Arena Players, Inc.**

801 McCulloh Street  
Baltimore, MD 21201  
410-728-6500

Now running for more than 50 years, Arena Players is America's oldest continuously operating African-American community.

### **Asian Arts & Culture Center**

Towson University  
8000 York Road  
Towson, MD 21252  
410-704-2807

[www.towson.edu/asianarts](http://www.towson.edu/asianarts)

Located on the second floor of Towson University's Center for the Arts, the Asian Arts Gallery of the AA&CC features a new exhibit every six weeks. The Center sponsors year-round events celebrating Asian culture, including modern and traditional dance, theater, concerts and the biannual Many Moons Festival in September.

### **Baltimore Symphony Orchestra**

Joseph Meyerhoff Symphony Hall  
1212 Cathedral Street  
Baltimore, MD 21201  
410-783-8000 (local)  
1-877-BSO-1444

[www.bsomusic.org](http://www.bsomusic.org)

Known for its lush symphonic sounds and moving performances, the Grammy-Award-winning BSO has been a Baltimore treasure for more than 90 years. In 2004, the BSO forged a historic joint venture with the renowned Soulful Symphony, one of the nation's only African-American orchestras. Founded by composer and artistic director Darin Atwater, Soulful Symphony explores diverse musical expressions: classical, jazz, gospel and popular forms capturing a universal language.

### **CENTERSTAGE**

700 North Calvert Street  
Baltimore, MD 21202  
410-685-3201

[www.centerstage.org](http://www.centerstage.org)

One of Baltimore's favorite theater spaces, CENTERSTAGE features productions from playwrights of all cultures, from celebrated African-American playwright August Wilson to Chilean-American playwright Ariel Dorfman.

### **Creative Alliance at the Patterson**

3134 Eastern Avenue  
Baltimore, MD 21224  
410-276-1651

[www.creativealliance.org](http://www.creativealliance.org)

East Baltimore's Creative Alliance is a gathering place for artists of all backgrounds and cultures. From art and dance to theater, performance and film, the Creative Alliance inspires and energizes audiences. Its family festival, Salsapolkalooza, celebrates East Baltimore's Polish and Latino roots.

## The Eubie Blake National Jazz Institute & Cultural Center

847 North Howard Street  
Baltimore, MD 21201  
410-225-3130

[www.eubieblake.org](http://www.eubieblake.org)

Named for Baltimore-born jazz legend Eubie Blake, this West Baltimore cultural center features galleries, live music, and arts programs. The institute offers summer programs for kids in dance, music, painting, and more. Local poets gather for “open mic” nights on the last Thursday of every month.



Reference: Visit Baltimore

<http://baltimore.org/multicultural/the-arts>

## Additional Resources

**YWCA Racial Justice Hallmark Programs:** There are many approaches employed by YWCA associations nationwide to carry out their bold, dual-pronged mission of eliminating racism and empowering women, but two very specific priorities are the YWCA Hallmarks of Racial Justice and Women’s Economic Advancement. These are the common threads that unite YWCAs across the country, reflecting the YWCA network’s strategic, distinctive purpose.

YWCA Hallmark initiatives are designed to have a direct and measurable impact throughout each YWCA as well as beyond the YWCA’s daily programs and services. These impacts are achieved by first ensuring that YWCA policies, practices, and program curricula reflect the priorities of racial justice and women’s economic advancement. Local associations then expand their efforts by designing and implementing specific initiatives that meet the needs and opportunities present in their particular community.

<http://www.ywca.org> and <http://www.ywcagreaterbaltimore.org>

### Social Justice:

SoJust.org is EdChange’s ever-growing online collection of historic speeches, songs, poetry, and essays on human rights and social justice. **EdChange** is a team of passionate, experienced, established, educators dedicated to equity, diversity, multiculturalism, and social justice. With this shared vision, they have joined to collaborate in order to develop resources, workshops, and projects that contribute to progressive change in ourselves, our schools, and our society.

<http://www.edchange.org> and <http://www.sojust.net>

### Teaching Tolerance. A Project of the Southern Poverty Law Center

A place for people who care about diversity, equal opportunity and respect for differences in schools to come for thought-provoking news, conversation and support.

<http://www.tolerance.org/> and <http://www.splcenter.org/>

### **Black History at Poetry.org from the Academy of American Poets**

Celebrate and explore the rich tradition of African American poetry through essays on literary milestones, intersections of music, poetry and art, and profiles and poems of historical and contemporary poets who continue to pioneer new ground while keeping an eye on the past.

<http://www.poets.org/page.php/prmID/370>

### **Baltimore's African American Heritage, Museums, and Events**

<http://baltimore.org/arts-and-culture/baltimore-museums> and

<http://baltimore.org/multicultural/black-history>

### **The U.S. Holocaust Memorial Museum:**

A living memorial to the Holocaust, the United States Holocaust Memorial Museum inspires citizens and leaders worldwide to confront hatred, promote human dignity, and prevent genocide. A public-private partnership, the museum receives private and federal support, and its far-reaching educational programs and global impact are made possible by donors nationwide.

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

### **National Museum of the American Indian**

<http://www.nmai.si.edu/>

### **Reginald F. Lewis Museum**

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

### **Lesson Plans from the Maryland Historical Society**

<http://www.mdhs.org/education/teachers/lesson-plans>

## Patch Packet Report Form



Scouts of Central Maryland  
**Racial Justice**  
Report Form



Please complete and return to:

Girl Scouts of Central Maryland  
Attention: Program  
4806 Seton Drive  
Baltimore, MD 21215

Date: \_\_\_\_\_ Troop/Group No.: \_\_\_\_\_ Service Unit No.: \_\_\_\_\_

Leader's/Advisor's Name: \_\_\_\_\_

Troop Telephone No.: \_\_\_\_\_

Troop Street Address: \_\_\_\_\_

Troop City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Troop Email Address: \_\_\_\_\_

Number of Girls Participating in this patch packet: \_\_\_\_\_

### Individual Packet Participant

Name: \_\_\_\_\_

Telephone No.: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Email Address: \_\_\_\_\_

Age Level (check one):       Juniors       Cadettes       Seniors

### To Obtain Patches:

Patches are available through the Council store.

Please contact store for prices and information: 410-358-9711, ext. 202

We would like to hear from you! Please respond to the following questions and return this page with the Patch Packet Report Form.

What did you like the most about this patch packet?

What did you like the least about this patch packet?

What would you change about this patch packet?

Do you have any additional comments or suggestions?