

OUTREACH THROUGH IDENTITY: AN AFTER SCHOOL
PROGRAM

by

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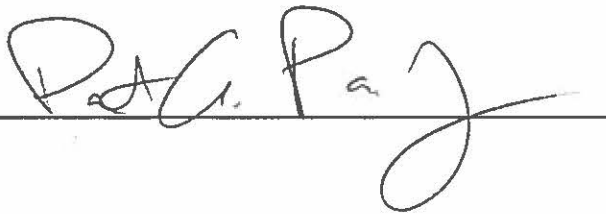
A THESIS

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The author designed and piloted a five week course with the intention of promoting Latina attendance at Ophelia's Place, a Eugene-based non-profit. The theme of the class was identity: the first two weeks were concerned with defining the concept and the proceeding weeks' themes were ethnicity, gender, and language identity respectively. The class was open for up to ten girls aged ten to eighteen. The following includes the Latina Identity Class's curriculum as well as the author's final conclusions on the pilot process.

Acknowledgements

I would like to thank Professors Pashby and Balbuena, for their support and for helping me to fully examine the specific topic and consider the various perspectives and contexts related to this subject matter. When I started this process, I openly lamented how difficult it was to create such an interdisciplinary project, because I was forever running around looking for yet another person's approval. Not long into doing the actual work for my class, I realized how silly that was. Yes, it can be frustrating to ask permission to do the same thing three different times, but it also means you have a community of interested parties ready and willing to help you out when you need it the most.

I feel profoundly blessed and honored to have worked with professors, fellow students, colleagues and friends at Ophelia's Place, and many more to be able offer this service to the Latino community of Eugene and Springfield. Though *extremely* limited in scope, I hope to use the skills and knowledge I gained in this process to continue to provide support to Latina girls in the future. I could not have made this happen without the advice of Professors Trish Pashby and Monique Balbuena, who I have already thanked, but deserve a second recognition, Leticia Garcia Tiwari, without whom I could not have completed this project, and River Aaland, both a fabulous mentor and my second reader. To continue the parade of excellence, I wish to recognize Laura Sanchez, Corrine Garcia, Antonio Loza, Guadalupe Quinn, Dawn Branham, Chris Espinoza, Amy Sagelle Oliver, Selina Robson, Daniela Franco, my thesis prospectus class, and, of course, my mother, Sara Minson, who inspired this whole process in the first place.

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Chapter 1: Introduction

Last year, I had the profound pleasure of interning at Ophelia's Place (OP), a nonprofit that focuses on supporting the needs of girl-identified youth in the Eugene area. I completed an intensive thirty hours of training in September to prepare me for drop-in; still, I felt under-qualified to work with the girls. Luckily, I was not alone in this, and the friends I had made in training were ready to work as a team to effect positive change in the lives of teen girls. Within a few weeks I confirmed what I had already expected. I had found my life's work, which is to help teenagers through one of the toughest challenges life has to offer: puberty. Something lurked in the back of my mind, though. Where were the Latinas?

As a psychology and Spanish double major, I had made the decision to continue studying Spanish in college to help me reach a broader number of people as a mental health practitioner. I was assured by multiple professors, teachers, and "real adults" that I would need Spanish when I grew up and got a real job, but my experience at Ophelia's Place showed me a different story. At first, I believed that I simply was not meeting the girls who identified as Latina at drop-in. Next I felt that perhaps Latinas were attending Ophelia's Place, but I had discounted them because they did not fit my idea of what "Latina" was. Since "Latina" is an ethnicity not a race, there is no way to tell who is Latina and who is not without asking impertinent questions. Even so, there was a clear lack of racial as well as linguistic diversity in my initial, casual observations.

Gradually, I discovered that my original intuitions were correct. No matter how long I stayed around and how many girls opened up to me, I did not find bicultural girls in numbers predicted by the Eugene community because they were not coming to drop-

in. In the 2010 census, 7.8% of Eugenians and 12.1% of Springfield residents identified as Latino, and that was not the case for my time during Ophelia's Place's drop-in (U.S. Census Bureau 2010). At some point I confirmed this anecdotally with my supervisor, who sighed and looked glum as she expressed her frustration. While many Latinas have attended OP drop-in over the years, numbers have remained inconsistent and relatively small. Both of us had difficulty understanding why Latinas were not attending drop-in. Ophelia's Place is all about acceptance, open-mindedness, and teaching girls tools to make their own lives better. While we could understand some cultural reasons why people who strongly identify with their Latino culture might not feel as if their needs were being met at OP, we were still concerned that bicultural people were not finding their way there.

This struck a chord with me, and eventually evolved into my thesis: If what Ophelia's Place was already doing was not enough to attract Latinas to drop-in, could I use my Spanish and language teaching skills to help? I had the intuition that OP, as an inclusive, safe space, already working with Latinas in their YAWOC (Young Amazing Women of Color) group, could demonstrate to these girls that engaging with aspects of the dominant culture does not have to mean giving up parts of their heritage. To that end, I have designed the current pilot project, a five week course designed to help Latina girls talk about identities common to each of them. First I will offer some theoretical framework as to help contextualize my topic.

Why is biculturalism important?

As a culture, the United States maintains the ideals of pluralism and the identity of a nation of immigrants, yet it routinely rejects many people groups based on their

“otherness.” Understanding this contradiction is a complicated exercise, and over a century of acculturation research has still only begun to unravel it. In a 2003 review of the literature, Floyd Rudmin, a cultural psychologist from Norway, noted that numerous models have attempted to predict the most successful way in which to acculturate psychologically, but ultimately most have failed. They rely greatly on the interpretations and conjecture of researchers from dominant cultures, and lack a fundamental basis of strong empirical evidence—be it qualitative or quantitative. While it is likely that within an individual acculturation styles may act dynamically, or change over time, in psychological literature, biculturalism, rather than strict assimilation, is often found to be a successful acculturation strategy.

Though there is room to critique the way researchers have operationalized the concept of biculturalism, ample evidence has been used to support it as well. Generally, those who are culturally competent in both the dominant and minority cultures, or are bicultural, have positive outcomes in a variety of ways. Garcia, Hurwitz, and Kraus (2005) introduce their study by mentioning that physical health outcomes are highly correlated to acculturation. Their prediction is that the more acculturated one is, the better physical health one has. This trend was supported by their study, which found that the more acculturated women in their Los Angelean sample were more likely to report intimate partner violence, allowing them to seek help from institutional sources. Contrary to the physical health narrative, Poloskov and Tracey (2013) found that the more Mexican college women had internalized US beauty ideals, the less satisfied they would be with their bodies’ appearance, and the more likely they would be more acculturated in the first place. Those with a strong connection to both mainstream US

culture and their Latino heritage are likely better able to reap the benefits from both cultures. Rather than strictly assimilating to the dominant US culture or avoiding it completely, a person who is bicultural, then, would be able to function well in the dominant culture, while being able to rely on their heritage culture for emotional and psychological support (Carrera & Wei 2014).

In addition to this empirically measurable benefit, the moral argument for encouraging biculturalism is strong. In a pluralistic society such as the United States, institutions that serve the public are obligated to accommodate their clients' cultural backgrounds. This may especially be true for teaching, as students who believe their teachers have positive views of their heritage culture have been found to try harder and have more success in school (Rivas-Drake 2011). One of the most important roles I can play in the class's discussion is that of respectful listener. By demonstrating respect for both cultures, I can model attitudes supportive of biculturalism, without being prescriptive in my efforts. It is important to note here that neither culture is monolithic or easily defined, but are experienced by these girls in some way nevertheless. I hope to teach the girls who attend my class that neither Anglo nor Latino culture is "better," rather understanding and developing both cultures gives you important tools with which to navigate the world. Additionally, since there is no possible way for me, as a person of the dominant, for lack of a better identifier, Anglo ethnicity to teach Latinas how to be a Latina, I will seek the support of someone who identifies as Latina to engage in the more explicit identity conversations.

Why identity?

I selected the theme of my class specifically because “a class on Latina identity” communicates my intentions without explicitly stating them. Logically, offering a class exploring the Latina identity open only to Latinas, would attract Latinas to the place it is being held. That being said, I chose the specific identities through a consultation process with my co-facilitator Leticia Garcia Tiwari; River Aaland, Ophelia’s Place’s Outreach Coordinator; and Laura Sanchez Ophelia’s Place’s Program Director. On their recommendations, I decided the first two weeks of class would be dedicated to teaching the girls the general concept of identity, with the next three devoted to more specific identities. Ultimately, I decided to cover gender, ethnic, and language identity, because I was specifically calling to those identities by advertising a class for *Latinas*. The justification for this choice comes directly from the word itself, but also from the cultural context of those who identify as Latina.

Since “Latino” is a commonly used name for the ethnic group I am interested in attracting, its use, though limiting, is understandable within my context. It is also important to note the use of the “-a” ending specifically references women and girls. Gender is explicitly stated, which entails its involvement during the class. And while not all people who identify as Latino necessarily speak Spanish, non-English language use is of major importance to the community. Within the first class period, before we had even gotten to our craft, Leticia and our girls were sharing stories about how some people see the ability to speak Spanish as a prerequisite to being Latino. It is imperative to discuss such a vital topic thoroughly.

Indeed, in my studies of Spanish, time and time again I learned that Spanish use one of the most important parts of the Latino—or more accurately termed, Hispanic—identity. The most efficient way to explain this is to parse the difference between the two terms. While far from being rigidly defined, “Hispanic” often describes a person who speaks the Spanish language, whereas “Latino” generally describes a people group that originates from countries in Latin America. Someone who is Brazilian, then, might not be Hispanic, but may identify as Latino. Brazil is a part of Latin America, but its dominant language is Portuguese. While the term remains to be decolonized so as to more suitably include indigenous populations, the Spanish language can therefore be seen as a unifying feature between vastly disparate and differing cultural groups outside of the United States. Once inside an English speaking culture, it is understandable that one would hold on to Spanish even after mastering English, as it is integral to one’s ethnic identity.

Because Spanish is so important to the identity of my target population, I attempted to foster the use of Spanish during the class by using and teaching some Spanish terms myself. Nevertheless, it is antithetical to my objectives for me to alienate my participants by making overt calls for either Spanish or English. If my goal is to make my participants feel welcome, I must allow them to express themselves in whichever way they feel most comfortable. Moreover, this client-centered approach is in line with Ophelia’s Place’s values.

What is Ophelia’s Place?

Ophelia’s Place (OP) was founded with the goal of building a safe and healthy community for girl-identified youth in the Eugene area. Their mission statement is as

follows: “Ophelia’s Place is a prevention based organization dedicated to helping girls make healthy life choices through empowerment, education and support” (Ophelia’s Place 2015). OP provides various empirically based community-wide services, as well as therapeutic counseling resources for individuals and families. One of these services is drop-in, where girls who can make it to the downtown location between the hours of three and six can relax under the supervision of caring and attentive adults and interns. Generally University of Oregon students, these interns receive over thirty hours of training before beginning their service.

Ophelia’s Place is located in the first floor of the Haugland Building near downtown Eugene. After entering the premises, visitors pass reception to gain access to the main drop-in space. Decorated with brightly colored art produced by the girls themselves, the open floor plan is filled with comfortable couches and chairs set up in such a way as to facilitate direct conversation and whole-group interaction. For those who wish to escape the often high-energy atmosphere of the main group, there is the Chill-Out Room, which is filled with large beanbag chairs and is kept darker than the other rooms. Encircling the whole space are offices where therapists and other OP staffers work during the day. Completing the setting is a full service kitchen as well as a basement, which hosts the more active dance and music clubs.

During drop-in, girls play games, complete art projects, participate in clubs (the Anime and Fandom Clubs are particularly popular), attend therapy appointments, or simply sit and chat in any combination. While interns enforce general community rules and guidelines, their main duties are to provide a balanced snack and promote a healthy, fun environment for the girls. Rather than give prescriptive or directive orders, OP

interns are trained to listen to the needs of the girls in the space. Drop-in is ideal for my purposes, because it is a relatively nonthreatening environment, which can be incredibly rewarding as well.

In addition to drop-in, Ophelia's Place also provides school-based programs designed to support mental health and well-being. Interns travel to classrooms and schools to present on healthy relationships, positive body-image, bullying, sexual harassment, and conflict resolution to large groups of mixed gendered students. As early as fifth grade they also arrange to facilitate girls' empowerment groups, like the aforementioned Young Amazing Women of Color group. During these meetings, girls address similar issues to the presentation, but on a more personal level. Of Ophelia's Place's services, my class most resembles these types of groups.

The leadership at Ophelia's Place has four current hypotheses for the lack of Latina presence. First, the lack of bilingual or bicultural staff may present obstacles to girls and parents whose primary language is Spanish. If the girls were to see themselves represented in the staff, they may be more likely to attend. Then there is the concern that girls and, more importantly, parents are unaware of the full range of OP's services. This may lead to hesitation or unease on the part of the families due to safety or inclusiveness questions. Finally, as noted, much of the Latino population resides in Springfield, meaning some girls would have to commute to OP in order to use its services at its downtown location. Availability of transportation remains a concern of the staff.

Ophelia's Place's convention is to refer to clients as "the girls" or "our girls." For ease and accuracy I have adopted this turn of phrase as well. While less patronizing

than “patient,” the word “client” still creates a distance between those who give and receive OP’s services. Staff members use the term “girl.” It is more conducive with the relaxed and informal environment at OP. In the absence of a better moniker, I will use this to describe the members of my group as well, though I would also mention the option of the Spanish word *chicas* as a culturally appropriate alternative. Since my intention is to accurately represent OP to these girls, it is vital that I model the behavior of other staff members precisely; thus, I will refer to “our girls” or “the girls” hereafter to describe the group of individuals participating in my project.

Chapter 2: Methods

In the Winter of 2015, I designed a five week course devoted to the discussion of Latina identity. The curriculum was developed using material from previously established OP resources like the YAWOC (Young Amazing Women of Color) Group, as well as my own expertise and recommendations from my co-facilitator.

Participants

Using resources provided by Ophelia's Place, the distribution of fliers, and word of mouth (e.g. face-to-face interactions) I sent out a call for Latinas to "Come play games, make crafts, and talk about what it is like to grow up as a Latina in the US" (Minson 2016). I was able to recruit two sisters, one eleven and the other thirteen. They described themselves as half-Mexican, their mother being Anglo.

In accordance with Ophelia's Place's care model, I co-facilitated the class with another OP-trained intern. As we would be discussing the Latina identity—and I am an Anglo—I asked Leticia Garcia Tiwari, who identifies as Latina and was trained at OP, to be my co-facilitator. I was to take the lead in discussions, but rely on her to provide a missing perspective if needed. It is in the nature of a co-facilitating relationship that we would assist each other as needed. Through the course of the class, I also had the privilege of working with Corrine "Cor" Garcia, who substituted for Leticia during our fourth week.

Measures

Ophelia's Place asked me to collect basic demographic information in accordance to their policies. I designed my own survey (see Additional Materials List)

building onto OP's school group survey and adding additional questions of my own. Intended to be a pre- and post-measure, the girls were to read a total of nine statements and rate how much they agree on a seven point Likert scale—one being “not at all” and seven being “entirely.” I was interested to learn how my class may have impacted the girls' identities, but also their opinions. Items one, two, seven, and eight correspond with identities (ethnicity, language, gender, and nationality) addressed during the course of the class, while items three through six and nine attempt to gauge the girls' interest in identity and identity-related discussion in general. Change in responses to either set of questions would theoretically demonstrate the efficacy and impact of my class on the opinions and identities of the girls. I only collected one post-course response from the younger participant.

As the current program was designed as a pilot, I also performed an exit interview with the younger sister to ascertain areas of improvement. The ultimate measure of my success would be whether or not girls attend drop-in without my class occurring. This would be assessed in number of hours spent in drop-in according to sign-in sheets.

Procedure

During the outreach phase of my project, I spent time emailing, calling, and discussing my class with community organizers, members, educators, and other personal contacts. I met my eventual participants through a mutual friend. The process lasted approximately one month, during which I encouraged my contacts to spread the word on my class by handing out the bilingual flyer I created (See Accompanying Materials List item one). I discovered later that there were several unintentional errors

in my Spanish translation. Page 37 contains a further discussion of this topic. By mid-February I had recruited two participants out of my goal of three.

The class was to meet for approximately an hour a week for five weeks. Each class featured an identity-related theme. The first two classes focused on defining identity for the girls, who may have never thought about the concept in this way before, and following lessons covering gender, ethnicity, and language identities. Due to a shared, deeply held belief in the importance of intersectionality, my co-facilitator and I found ourselves anticipating discussions of racial identity and sexual orientation as well. Ideally, at the end of both the first and last classes I would proctor the pre- and post-surveys before the girls left for the day. The goal was to keep the classes to one hour, as the girls had already spent six hours in school that day. We discovered over the course of the class that meetings generally tended towards an hour and fifteen minutes. The current curriculum assumes an hour and a half of class time.

After the first week, the girls missed two weeks in a row. It was therefore decided that I would make a reminder call before each meeting. Because the girls did not attend class during weeks two and three, my lessons for those days remain untested. I decided to continue with the class as planned, as I believed week three's theme—gender—would be more salient to my girls. Even so, I have altered the plans for all weeks, incorporating information learned with my girls. The curriculum beginning on page 15 should by no means be seen as fixed or rigid. Overtime, the lessons will become more refined, leading to better and more productive meetings.

The following is an idealized plan of events and list of activities. In practice, some days went more according to plan than others. My ultimate goal each day was for the girls to have a good time while learning something new along the way.

General Outline and Structure of the Course

1. Introduction and greetings (2 min) Here my co-facilitator and I called the class together, asking for the girls' attention and describing the theme or big question for the class.
2. Warm-up game (10 min) Games were low-stress, fun, active, and less structured than other activities. They were chosen to promote group bonding, and therefore make it easier for the girls to share sensitive details with near strangers. As we waded into deeply personal and sometimes private areas, creating rapport was essential.
3. Review from Last Week: (5-7 min) Since there would not be tests over the material, this was an important time, as the lessons grow out of the last. We asked open-ended questions designed to have the girls recall specific details about the last lesson (e.g. "What did we talk about last week?"). After listening to the answers my co-facilitator or I provided feedback that summarized the previous week's lesson. In this way we could catch up girls who missed class and reactivate the skills we built as a class. If the girls do not remember specific details, I could ask my co-facilitator or summarize the class myself.
4. Lesson on the Theme: (15 min) My co-facilitator and I taught a short lesson on the identity in question, then we lead a discussion asking the girls how they relate to the identity in question.
5. Response Time/Art Project: (15 min) Closely related to the lesson, the art project or activity illustrated the concepts discussed creatively, through multiple levels of sensory input, including visual, kinesthetic, and auditory.
6. Envelope Activity: (15 min) Though we were unable to fix this activity during the pilot process, it remains an important element of the class. At this time, I would pose a question designed to capture the essence of each lesson. The girls would respond to this on paper however they see fit. We would then put the responses into individual envelopes for each girl, which they would take home at the end of the course as a reminder of what they learned. These responses would gauge how well the girls understood or engaged with the day's theme.

Chapter 3: Curriculum

What follows is the revised curriculum I developed for the Latina Identity Class held at Ophelia's Place from February 4 to March 3, 2016. Included is a list of necessary supplies, class objectives, links to YouTube videos used to teach or illustrate major concepts, examples of artwork, and step-by-step instructions for leading discussions and activities. The lessons are broken up by week beginning with "Week One: What is identity?" and concluding with "Week Five: What is language identity?" As discussed in Chapter Two, each lesson is meant to be adaptable and open to improvement.

The goal of this curriculum is to serve as a starting point or framework for future classes devoted to analyzing key factors of Latina identity. It provides the participants of such a class an opportunity to explore the concept of identity in a safe and personal way. At the end of the course, participants will have a fuller understanding of the concept of identity, and will be motivated to learn more about themselves and the way they fit into the world. These goals can be seen as distinct from the objectives I have set for my thesis project. By giving the girls a taste of what it has to offer, the class itself should demonstrate the benefits of attending Ophelia's Place.

I. Week One: What is identity?

A. Class Objective: The girls will brainstorm ideas for their "I am" Poems using the class's discussion about identity as a starting place.

B. Supplies

A. **Yarn** cut into different lengths, mixed together into a ball. Make sure that there are enough strings for each member of the group to have three.

B. **Paper** for drafting the "I am" Poems and the Envelope Activity

- C. “I am” poem **example**
- D. **Ink** to take fingerprints for week two art project
- E. **Envelopes** for the Envelope Activity
- F. “Latina Identity Group - Member Participant Information” **Survey**

C. Before class

- A. One of the co-facilitators will call the girls who have already signed up for the class to remind them of about the first meeting.
- B. The co-facilitators will greet each girl as she arrives.
- C. Have those that did not preregister write their name, age, primary care-giver’s name, and primary care-giver’s phone number on the class roster
- D. Group members will arrange themselves in a circle facing each other around a central table or on the floor. All classes will begin this way.

D. Introductions: The String Game (10-15 min)

- A. Each girl will introduce herself by giving her name, age, and a fun fact. After this, one at a time, the girls will pick-up the end of a single string from the ball of yarn placed in the center of the table. They will wrap the string around their finger while talking about who they are, what they like, and their favorite things. In small groups, each member can go more than once.
- B. At any point during the course this can be used as a tool to get girls to relax and start talking if they are hesitant to be the first person to say something.
- C. Sample instructions: “I’m putting a giant ball of yarn on the table between all of us. There are a whole bunch of strings of different lengths in the ball. When it’s your turn, then you will pick the end of a string and wrap it around your finger. While you do this, you’ll tell us a few things about yourself. Some strings are longer than others so some people, if they want to, may be able to go again if they have more to say. We’ll do something special with the yarn at the end of class.”

E. Group Agreements (5 min)

- A. The facilitators will lead a discussion with the goal of building group norms for communication. To prompt this, they will ask the questions:

A. What does respect look like?

B. What does trust look like?

B. As OP interns are mandatory reporters of child abuse and neglect, the co-facilitators must explain what a 'mandatory reporter' is.

A. Example Explanation: "While what most of what we talk about here will stay here, if Leticia and I hear something that makes us worried about your—or somebody else's—safety, we will have to talk about it with other adults here at OP to make sure everyone is okay. I don't expect this to happen, but we want you to know just in case."

C. At the end of this time the co-facilitators will summarize the agreements orally. They may remind the girls about the agreements if they find someone breaking them. If someone is found to be repeatedly violating the agreements, first they will be talked to individually. If they continue to do so, they may be asked to leave the group.

F. Discussion: What is identity? (10-15 min)

A. The goal for this conversation is define identity both with concrete examples readily available to the girls, but also with more abstract concepts.

B. Sample discussion: "In this class we're going to talk a lot about what identity is, but can anyone tell me what that is?"

A. Expect the girls to say no, but possible responses include, "It's who you are," "It's where you come from," "It's what you like," etc.

B. Knowledge building: "Identity is a really broad concept. It includes everything from what you like to wear to what language you speak. Your identity is based on the things that are the most important to you. What are the things that are the most important to you? Family? Friends? Pets? Favorite sports? Favorite traditions? Do you have any habits?" Write any ideas that come up on a piece of paper so that everyone can see it.

C. Examples:

A. Favorite things: foods, songs, movies, places, subject in school

B. Where you are from: location, family

C. important memories

D. religion/faith

E. interests/hobbies

F. mottos, favorite quotes

G. family traditions

G. “I am” Poems (20 min)

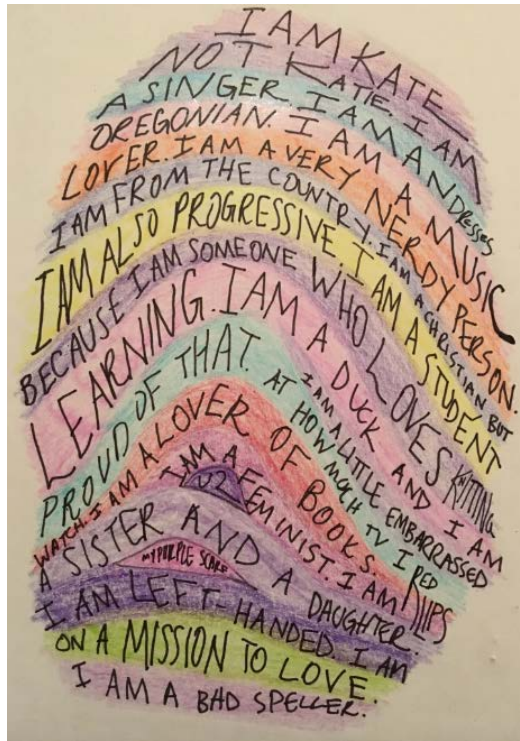
A. Introduce the project by showing an example of a completed “I am” Poem with artwork (See Figure 1). Pass out paper to each girl and ask them to start writing down things that are important to them. They can be specific, like favorite foods or general like faith or religious beliefs. Make sure that all the girls can see the list created during the discussion.

B. Sample Instructions: “For the next few minutes we’re going to write “I am” Poems. The only rule for writing these poems is that each line has to start with the words “I am.” Think about what we have been talking about: What are the things that are the most important to you? Look at our list.

C. With about five minutes left present what the girls have written so far. Remind the girls that this is just a first draft, and they can keep adding to their poem until they feel it is finished. If they are happy with their work, take it from them, so it will not get lost over the course of the next week.

A. Sample instructions: “Does anyone want to share what they have written? We don’t really have a deadline for these, so if you want to keep working on it after we present go ahead. You don’t ever have to finish something that you are doing for yourself, about yourself. Right?”

- D. Prep for Week 2: Make sure to get each girl's finger print, so that they will have a template for Week Two's art activity. Show completed poem



as an example.

Figure 1: "I am Kate"

Fig. 1 is an example of a completed "I am" Poem with artwork. In the interests of protecting the privacy of my participants, I have used my own poem.

- A. Sample Instructions: "Next week we're going to put our poems into the shape of your actual fingerprint! To do that, I will need a fingerprint from each of you. I will blow it up using my phone and you will use the ridges of your print as a guide for the words of your poem."

H. String bracelet activity (15 min)

- A. If there is time, have the girls create their bracelets in class by tying one end together and braiding the three strands of yarn.
- B. Sample instructions: "Now that we have thought about what it important for making us who we are, I want you to think of a few things that are especially important to you. Take out the strings we were using in the first activity. We're going to braid them together to create a bracelet."

Choose three strings, and think about the things you wrote about in your “I am” Poem. The three most important to you will be represented as one of the strings in your hands. This way, after we make the bracelets, you can keep a reminder of the things that are most important to who you are with you at all times.”

I. Envelope Activity One (15 min)

A. Pass out paper and envelopes for Envelope Activity. This must be done with at least fifteen minutes left in the class.

A. Sample instructions: “Each time we meet, at the end of class, we’re going to write down or draw an answer to a question and put it in an envelope. At the end of the class you will then have a reminder of the things we did each day. Oh! And if you are not too thrilled about a question, you can write about something else if you want. We’ll hang on to the envelopes here, so that they don’t get lost.”

B. Week One Question: What do the strings in your bracelet represent? Why did you choose those things?

J. Closing: Survey and Reminders (5 min)

A. Pass out “Latina Identity Group - Member Participant Information” Survey. If there is time, have them complete it in class; otherwise, ask them to finish it at home.

B. Say goodbye to the girls and thank them for coming. Remind them to come back next week, and ask them to tell their primary care-giver to expect a reminder phone call the day before the next meeting.

II. Week Two: Who are you?

A. Class Objective: The girls will complete their “I am” Poem and artwork.

B. Supplies

A. **Paper** for final copies of the “I am” Poems and the Envelope Activity

B. Blown up pictures of **fingerprints**, created on a **computer**

C. **Light boxes**, or clear plastic **tub** with **smartphone** flashlight

D. **Coloring** utensils

E. The **envelopes** and **drafts** of “I am” Poems from Week One

C. Before class

A. Create the “I am” Poem Templates: Each girl’s fingerprint will serve as a template for the “I am” Poem artwork.

A. Step One: The co-facilitators will blow up a picture of each girl’s finger print with either a copier or a smartphone. Figure 2



shows an example of the kind of picture ideal for this process.

Figure 2: Step One, Ink fingerprint

The first step in creating the template for the “I am” Poem artwork is to take a picture of the fingerprint in question, crop it so that the fingerprint takes up most of the image, and send it via email to a computer. From there, making sure that the ridges are clearly visible, print the image.

B. Step Two: After the image has printed outline the ridges of the fingerprint with permanent marker. Figure 3 illustrates the end result of this process. This will allow the girls to trace the important or distinguishable characteristics of the finger print.



Figure 3: Step Two, Outline

This image has all the ridges redrawn; however, to conserve time it may be best to trace only the lines that are unique or important to the fingerprint in question.

- B. The day before the second meeting, one of the co-facilitators will call the care-givers to ask them to remind the girls to come to class with their “I am” Poems and completed surveys.

D. Opening: The Human Knot, Fruit Roll-up (10 min)

- A. The class will play bonding games to promote group bonding and cohesion. Those who would rather not hold hands may be placed at the end of the hand holding chain in Fruit Roll-up or act as an advisor to help untangle the human knot. These games are more fun with more people. If there are not enough girls in the class, we can ask the girls in drop-in if they want to join us.
- B. Fruit Roll-up: All participants hold hands and curl around a person in the center
- C. The Human Knot: Join hands with two different people across from you in a circle, then try to detangle without breaking contact.

E. Review from last week: What do you remember? (10 min)

- A. Make sure to note that identity was defined as “the things that are most important to you.”
- B. Introduce the idea that identity is closely tied to the culture one grows up in. Make the connection between specific cultural items from the girls’

poems and the culture they grew up in. All these things make up their cultural background. Talk about how people can experience more than one culture as they grow up. For example, culture at school is different from culture at home. We know this because the things that are the most “important” to you in those places can be very different.

F. Defining “Multicultural” Activity (15 min)

- A. Lead the girls through the activity, originally developed for the Young Amazing Women of Color empowerment group (Ophelia’s Place N.d.).
- B. So what is a “cultural background”? First let’s explore what it means to be “multicultural.” Does anyone identify with being multicultural or has anyone been told they are multicultural before?
 - A. Engage group members in a process of defining “culture” and examining its complexities. Often, especially in a group about multiculturalism or diversity, “culture becomes synonymous with “race” or “ethnicity.” This activity reveals the limitations of such a conceptualization. At the top of a big paper, center, write, “MULTICULTURAL.” Make sure group members are positioned such that they can all see the paper.
 - B. Start by underlining the prefix “multi” and asking group members what this prefix means. Responses will include “many,” varied or various,” “different,” and so on. Affirm all answers, then summarize. This portion should take only a couple minutes. Next, move on to “-cultural.” What does this term mean? Encourage group members to define “cultural” both in terms of what they believe a dictionary-type definition would be and what it means to them individually.
 - C. Tell group members you would like them to explore the understanding of “cultural” more deeply. Ask them to suggest all dimensions of culture they can think of, encouraging them to reflection their own cultures and the dimensions of that culture with which they identify. You can have group members call out these aspects of culture when they think of them, using a group member volunteer to list them under “MULTICULTURAL,” or you might decide simply to go around the room person by person, asking for suggestions—one way to invite every voice into the conversation.
 - D. There are literally endless dimensions to culture, and this will be reflected in the answers. It is likely that an influx of answers will come right away, then the rate of response will slow considerably. This often happens after some of the more

surface-level cultural aspects are suggested: music, food, and so on. Prod participants to think more deeply about how they define their cultures. Allow for some short silences or suggest some deeper dimensions such as faith, religion, values, language, family structure, and others. It will be important to collect as many suggestions for this list as possible. Be sure to note that this part of the activity could go on indefinitely, highlighting the complexity of “culture.” Also, point out how intertwined some of the dimensions are, illustrating how simplistic it is to make judgement about somebody based on one cultural dimension.

- C. Example Summery/Concluding Questions: So taken together, what does multicultural mean? Many cultures (reframe: more than one) Does anyone feel like they belong to more than one culture? Is that reflected in your “I am” poems?

G. Art for “I am” Poems (40 min)

- A. The girls will take their enlarged fingerprint and lightly trace the darkened ridges to create a template to fill in with their “I am” Poem. This is easiest done with the help of a light box. If one is unavailable, simply invert a clear plastic tub and put a light source beneath it. A smartphone flashlight is an excellent option, however anything that can fit under the box and produces light will work.
- B. New group members can still work on their poem, they will just have to borrow someone else’s fingerprint or create write their poem using their own pattern.
- C. Sample Instructions: “Today we’re going to finish your “I am” poems. Does everyone like the last draft of your poem? We have time to change them now if you are not. If you are confident with what you have, I’m going to pass out the enlarged photocopies of your fingerprints now. Put a clean piece of copy paper on top of your newly outlined fingerprint. Starting with the first ridge, follow the lines of your fingerprint as a guide and write out you’re “I am” poem. After you are done copying your poem, you can draw or add doodles to make the artwork more colorful. We’ll be done with this in time to do the Envelope Activity.”

- D. See Figure 1 for an example of a completed “I am” Poem.

H. Envelope Activity (15 min)

- A. Question of the week: What is your favorite part of your “I am” poem. Why is it your favorite?

- B. If some girls get done early, encourage them to personalize their envelope.

III. Week Three: What is ethnicity?

- A. Class Objective: As a group, the girls will create a cultural iceberg that helps illustrate the difference between race and ethnicity. Through the Envelope Activity, the girls will critically analyze the “Spicy Latina” stereotype as it applies to them individually.
- B. Supplies
 - A. The **envelopes** and **paper** for the Envelope Activity
 - B. **Computer** and **internet** access to watch “Spicy Latina” and Mulan videos
 - C. Large piece of **paper** or **whiteboard** for the Cultural Iceberg activity.
- C. Before class:
 - A. One of the co-facilitators will call the care-givers to remind them about the class the next day, but also encourage them to drop their girl off a little early so she can spend time in drop-in.
 - B. Make sure “Spicy Latina” video and “I’ll Make a Man out of You” are ready to play before class.
- D. Opening: Two Truths and a Lie (10 min)
 - A. The point of this game is to trick the rest of the group into believing that all three things you are saying are true.
 - B. Sample instructions: “My trick is that I make my lie super believable, but one of my truths super outrageous. Another way to think about it is take three “truths” and make one a lie. For example: ‘I am right handed,’ ‘I don’t like dogs,’ ‘and I keep up with over five TV shows every week.’ The lie is that I’m right handed.”
- E. Review from last week: What do you remember? and Cultural Iceberg (10 min)
 - A. Summarize “multicultural” discussion, and spend time explaining how specific examples from the girls’ “I am” Poems are related to culture.
 - B. Introduce theme: Can anyone tell me why “being Latino” is different from being a race? Hint: Race is how people see you, ethnicity is how you see yourself.
 - A. What is a race?

- B. Does “being Latino” have to do more with what you look like or something more cultural?

F. Culture Iceberg (10 min)

- A. At the beginning of the discussion draw an iceberg so that everyone can see it. Write in the cultural artifact examples either above or below the waterline depending on how obviously it is ‘cultural.’
- B. First, take some of the things from the Defining Multicultural Activity and decide whether or not they go above or below the surface of the water, then have the girls categorize items from their “I am” poems.
- C. Sample discussion: “There are a lot of different ways to think of culture, but one of my favorites is that its like an iceberg. What can you all tell me about icebergs? Right, 90% of an iceberg is underwater. When we talk about the Culture Iceberg, things like art and movies are above the water because they are really easy to see and understand, but less noticeable things like the way people greet each other go below. But see, if I was to fill out the iceberg with my cultural background it would look different. You say might say, “Of course Kate, you’re white,” but what does that mean? Right! I was raised differently than you, I come from a different cultural background. Because the difference is a cultural one, unlike things like skin color or eye shape, we need to use different word to describe what is happening here. The word most often used is “ethnicity.” O en español, étnico.”

G. Stereotyping (25 min)

- A. Navigate to “Stereotyping: Spicy Latinas” video¹ and introduce the idea of the Latina stereotype. Pause the video at 1:42 and ask if anyone’s confused or wants to see the beginning again. Be ready to explain the more complex concepts. Use the following discussion questions as a guide, but try to get the girls to talk about their own experiences with stereotypes as much as possible.
- A. Is she right? Is this the “Spicy Latina” stereotype a thing?
- B. Is there a problem here? What if you like being seen as spicy?
- C. Do you think all Latinas feel the same way about the spicy latina stereotype?
- D. Do you think this stereotype has ever affected you?

¹ Found at: <http://www.stuffmomnevertoldyou.com/video/clips/smnty-stereotyping-spicy-latinas-video/>

B. Sample introduction: “We’ve talked about how HUGE and broad culture, and therefore ethnicity is, right? Reframe answers to: Yes, because ethnicity describes your culture, family, the way you grew up, and so much more! But do you feel like sometimes when people say that somebody is “acting Latina” they really only mean one or two, really limited things? What are they? Sassy, feisty, accented, curvy, brown, loud What are these things an example of? Right! It’s a stereotype. Let’s watch the start of a video that talks about this stereotype and where it came from.”

H. Quick game if time permits (2-5 min)

I. Prep for next week: “I’ll Make a Man out of You”² (10 min)

A. Lay the ground work for a discussion of gender by playing a video from Mulan. The goal is to use the video to demonstrate how people are taught how to be “manly.” Ask the girls to look for stories, songs, jokes, etc. that send the message “This is how boys act,” or “This is how girls act.” They may need a lot of examples to help them understand the task. Brainstorm to better prepare them.

B. Sample discussion: “This week we talked about stereotypes based on your ethnicity (Latino), but your gender too (female). Next week we’re going to talk about gender more specifically. Can anyone tell me what a “gender” is? What makes a girl a “girl?” A boy a “boy?”

J. Envelope Activity (15 min): Do you fit the “Spicy” Latina stereotype? Why or why not?

IV. Week Four: What is gender?

A. Class Objective: The girls will complete the Gender Role Box diagram and use what they learned to analyze their own experiences.

B. Supplies

A. The **envelopes** and **paper** for the Envelope Activity

B. **Computer** and **internet** connection in order to access anything a girl might bring in

C. Large piece of **paper** or **whiteboard** for the Gender Role Box activity.

² Found at: <https://www.youtube.com/watch?v=Fqta4jyAs4k>

C. Before class: One of the co-facilitators will call the care-givers to remind them about the class the next day and ask them if their daughter seems to be enjoying themselves. See if the care-givers have any questions as well.

D. Opening: Electricity Game (10 min)

A. Everyone stands in a circle holding hands. One person starts the game by squeezing their neighbor's hand. That neighbor squeezes the next person's hand and it goes all the way around the circle.

B. There are a few variants:

A. More than one current. Anybody in the circle can start another round of hand squeezing. It's really fun when they start going in different directions! Of course, if there are too many then we have to stop and get to start again.

B. Race. Time how long it takes to make a complete circuit. Do it again, and it should take less time. Fun fact, this is how nerves in the body work. That's why it is easier to do things the second time.

C. Race + Ankle. Lean over and grab your neighbor's ankle, and start as usual. This should take even longer. That's because your ankle is farther from your brain than your hand, so it takes longer for the signal to make it all the way there.

E. Review from last week: What do you remember? (10 min)

A. Summarize the "Spicy Latina" video and talk about how ethnicity is different from race.

B. Introduction to theme: Did anyone put something in their "I am" poem about being a girl? What is it? Why does it represent being a girl to you? Why is it important to you?

C. Summarize the take-aways from the "I'll Make a Man out of You"

F. Gender Box Activity³ (40 min)

A. Write "Act Like a Man" above a box on the whiteboard or big paper.

A. Ask these questions and write the responses inside the box: If anyone has ever heard someone be told to "act like a man".

³ Adapted from "Gender Role Boxes - Exercise Handout" originally created by the Oakland Men's Project. Publicly available at: <https://www.pcc.edu/resources/illumination/documents/gender-role-boxes-glbtc-and-sexism-exercise.pdf>

What does it mean to “act like a man”? What are the expectations for men (which may not be the reality)?

B. What do people call folks who are outside the box? What things happen physically to people outside the box? Write the answers to this question around the outside of the box.

B. Draw “Act Like a Lady” Box on the board. Ask if anyone has ever been told or heard someone being told to “act like a lady”.

A. Same instructions as before

C. Possible prompts:

A. How are women supposed to be different from men?

B. What kinds of feelings are “ladies” supposed to have?

C. How do “real men” express their feelings?

D. How do “ladies” supposed to act romantically?

E. What are “real women” supposed to look like? What are they supposed to wear?

D. Discussion Questions

A. How many of the women here are inside the “lady” box all of the time?

B. Does anyone feel like they have characteristics from only this box?

C. If a woman stays inside the box does she stay safe? Do the women inside the box ever suffer the same consequences as the women outside the box? (Yes) What does that say about the suggestion that women stay inside the box? Does it really bring them safety or power?

D. How do we learn these things? Who tells us how to “act like a lady”?

E. How do we change these societal expectations?

F. Key Points (Reframes to keep in mind)

A. These are expectations by society and are not realistic.

B. Women who stay inside the box are not “safe” as promised. The only benefit being that they may be believed by society more often than women outside the box.

C. Gender expression is fluid, sometimes it makes sense to “Act like a Lady” and other times it’s a good idea to “Act like a Man.” Still, other times it is best to be neither. You can decide when to act and how.

E. The Girl’s Stories (15 min)

A. Did anyone bring in something that teaches people how to be a gender?

A. Listen to what the girls bring in, ask them how it fits into the picture we have been painting.

B. Ask about people’s experiences in the past week. Did anyone tell them to “act like a girl?”

B. Nothing?

A. Co-facilitators share stories from their own lives.

B. From Mulan “Honor to Us All,” “A Girl Worth Fighting For,” Mulan saves China.

G. Envelope Activity (15 min)

A. This week: What does it mean to be a girl?

B. We’ll brainstorm some ideas first, then spend some time writing.

V. Week Five: What is language identity?

A. Class Objective: The girls will show they understand the concept of heritage language learners through discussing whether or not they would like to participate in the Heritage Language Program at the University of Oregon.

B. Supplies

A. The **envelopes** for the Envelope Activity

B. **Computer** and **internet** access to watch the clip from *Selena* and the UO Heritage Language Program

C. Large piece of **paper** or **whiteboard** for the Different Types of Language Learners Activity.

C. Before class: One of the co-facilitators will call the care-givers to remind them about the class the next day and remind them that this is the last one. Discuss the possibility of their girl continuing to come to OP after the class.

H. Opening: Down by the Banks (10 min)

A. Everyone sits in a circle and puts their hands out to the sides. Each person puts their left hand over their neighbor's right hand. Someone starts the game by slapping the hand of the girl next to them and singing the song.

B. At the end of the song, the girl who's hand was slapped last is out. Once there are only two girls left, they grip each other's hands and there is a tug of war between them to see who is the winner.

C. Cheating is allowed (where you yank your left hand away from being slapped right before your neighbor gets you), but only if it is skillfully done!

I. Review from last week: What do you remember? (10 min)

A. Summarize the post-Gender Roles Boxes discussion

J. Definitions: Language Identity (15 min)

A. Write Native speaker, Heritage Speaker, Language Learner on the board, and have the girls try to guess what they are. Define Native Speaker as someone who has grown up since birth knowing a language, and a Language Learner as someone who started learning a second (or third, or forth, etc) language later in life. That leaves Heritage Speakers, the most complicated category to understand, "But there's a good chance some of you have lived it, so you can help me explain."

A. Have the Latina-identified co-facilitator discuss her relationship to Spanish within in the context of these categories.

B. A Heritage Speaker is someone who knows a lot about a language (often because their family speaks it), but who still has things to learn. Often times people talk about learning their heritage language as a kid, but then "forgetting" it as they grew up.

C. "You grew up in a different place than your parents did, but you know what's going on culturally and with the language." So you didn't grow up in Mexico, but your parents did, and that cultural legacy lives with you.

D. Other helpful vocabulary may be “monolingual” and “bilingual”

B. Discussion questions

A. Why might these terms important to know?

B. How might they impact somebody’s language identity?

C. How do the experiences of someone who is a native Spanish speaker differ from someone who is a heritage speaker?

C. Selections from UO Heritage Language Program video⁴

A. Do the things people are saying in this video make sense to you?

B. Have you ever felt what they are describing?

C. Do these classes sound interesting to you at all? Why?

K. Culture Clash (From YAWOC Session 4) (20 min)

A. Start a conversation about the differing expectations that families and the general US culture sometimes have for the girls. Introduce the idea with a clip from *Selena*.⁵ Ask if anyone has seen the movie and if they know who Selena was.

B. Summarize the video by saying, “Selena’s dad is talking about culture strain on the grand scale, but there are other, smaller ways this happens too.”

A. “Today we are looking at how girls often feel caught between two worlds: that their family/culture’s way of seeing them, and that their daily world at school, with friends, and in the media. For example some girls are expected to prioritize higher education over other responsibilities such as family, friends or work, while other girls are expected to show other responsibilities such as family, work, and relationships before higher education. Another example is that some girls are not allowed to socialize after school without adults present although their peers may be hanging out with friends after school without any concern from their parents. Sometimes it is hard for girls to be in “two worlds” at the same time—the world with friends

⁴ Found at: <https://www.youtube.com/watch?v=gFKkOzOERP0>

⁵ Found at: <https://www.youtube.com/watch?v=tUZ5Yhwzz80>

and classmates, and the world of family and more traditional culture.”

- B. Ask group members to briefly describe a conflict they have encountered the related to differences in family and mainstream cultural attitudes about how they should be (or what they should or should not be doing) as young women. If a group member does not experience a difference culturally, encourage her to speak about any generational differences of opinion between her caregivers and herself regarding her role, responsibilities, or expectations (EX: curfew, dress/fashion, body piercing/tattoos, school/college goals, family roles, etc).
- C. Reflection — After all group members and facilitators have completed their check-in, facilitators should reflect commonalities and differences between group members’ experiences of being “caught between two worlds.” Ask group members how these types of conflict affect them physically and emotionally; (EX: performing poorly at school due to expectations/responsibilities at home; feeling jealous/resentful of friends who are not experiencing similar situations). Inquire about what group members do to manage these feelings and responses.

L. My Survey (10 min)

- A. Hand out just the final page of the “Latina Identity Group - Member Participant Information” survey and give the girls time to fill it out again.
- B. Ask the girls to give feedback on what went well, what was interesting, what could have gone better, etc. Let the girls know that they can come talk privately after class if they prefer, or even write a note with their opinions.

M. Conclusion: Final Envelope Activity (20 min)

- A. Question for the week: If you had to describe yourself using five words, what would they be?
- B. Have the girls open their envelopes
- C. Follow-up questions
 - A. Are the three things you chose for your strings to represent the most important things to you still?
 - B. What have we learned in the past five weeks?

Chapter 4: Results and Conclusions

During the five weeks of my devoted to exploring Latina identity with my group, I learned much that will help me in the future. While I would have loved for ten girls to come early and stay in drop-in after, thus supporting the efficacy of my class, my two girls did not stay longer than what was scheduled. In fact, as I mentioned earlier in the text, I had two weeks of non-attendance. As far as my goals for OP recruitment, I was not as successful as I hoped; however, that is not, in itself, a reason to declare defeat. I called, emailed, and met with no fewer than six community members who have regular contact with Latina girls, and are now aware of Ophelia's Place dedication to reaching Latina teens. More importantly, however, I had an impact on the two girls who took my class.

Survey Results

At the end of our time together, I had the younger of the two sisters filled out the questionnaire on the second page of the participant information survey (see Accompanying Materials List). On a scale of one (meaning 'Not at All') to seven (meaning 'Entirely') she responded to a range of questions which pertained to our class. When prompted with "I am Latina," "I use more than one language," and "I know what being a girl is all about," my participant responded with a five. She also indicated that "expressing what makes me different from other people is important" is true "about half the time" or a four. Unsurprisingly for her age, she answered "Talking about what makes me different from other people makes me feel uncomfortable" with a three. More interestingly, even after taking a class on identity which gave her words like

“heritage speaker” to describe herself, my girl still marked a two on item four: “I know what to say when people ask me to describe myself.”

It seems as though my class did not help her to conceptualize identity in concrete terms; the reason for which could stem from any number of sources. For example, the girls missed the second and third week of class, where we would have delved into the meaning of identity further. That being said, some amount of instructor error is likely as well. Simply giving her a definition for heritage speaker and telling her that she is likely one may not have been convincing.

As discussed, I found my language identity lesson to be the least successfully executed. I had hoped to have my co-facilitator describe her relationship with Spanish with regard to the three categories, but unfortunately both Leticia and Cor, her substitute who had helped facilitate Week Four’s discussion, were absent. Thus, I was left to my own devices. Luckily, while discussing the difference between “monolingual” and “bilingual,” we stumbled onto a track that showed real promise. When I was explaining that “mono” means “one,” my participant said that she was surprised because she thought it had something to do with a hand. I was ecstatic. *Mano*, pronounced similarly to “mono,” means hand in Spanish. My participant had just proved my point herself. I was able to capitalize on this discovery, and it may have been the reason that she indicated that she uses “more than one language” more than half the time. At the start of class, she hesitated to consider herself a Spanish user. As I was unable to get a pre-measure, this is only a speculative conclusion, though interesting nonetheless.

Most encouragingly, my participant also marked that she “values self-discovery” and is “interested in finding out more about” herself “entirely,” meaning a seven. This indicates that she is likely to use the skills we built together in class to continue exploring her identity. In the end, this is the result that matters the most to me. While I believe that she, like all girls her age, would benefit from attending Ophelia’s Place regularly, exposure to identity discussion at this point in her life may be equally important. It will help her understand how she fits into the world as she grows up and becomes more aware of the microaggressions she already faces.

That final day my participant shared a story that confused her. Out of respect for her confidentiality, I will remain vague, but what she related worried me. A girl was being mean to her at school, and she did not know why. All of this is perfectly normal, except that other girl was bullying my participant with a racial stereotype. Without knowing anything else, and, as a white person, feeling unqualified to decide for someone else whether or nor they had experienced racism, I was unable to discuss this further. Instead we talked about bullying in general, but the story leaves me wondering: Is this one of the reasons she scratched out a seven on the “I am a ‘typical’ American” item and marked a six instead? My girl is already picking up messages that she is different. Hopefully, when she reflects back on her experience in my class she will see it as a formative even that helped her deal with these types of situations healthfully.

Lessons Learned

This curriculum was always intended to be used again. As discussed in Chapters Two and Three, the curriculum was written so as to be open to modification and improvement. In order for this to happen, the class must be put on again. It must

be noted here that the class was specifically designed for Ophelia's Place. In recognition of this, I will make the curriculum freely available to OP and its affiliates. They may use it to conduct the class again, but it will also be a helpful example for other University of Oregon students working with OP on their theses or Senior projects.

My current plans are to work with Latinas in the future. While I will not be able to work with Ophelia's Place directly when I leave Eugene, I can adapt the curriculum to other mental health service providers as well. The following should be used as a guide to increase the quality and level of success for those staging the Latina Identity Class in the future.

I have drawn numerous lessons from my first attempt at outreach, but I will discuss two. The first is that there is no substitute for face-to-face interactions. While leaving messages and emails may be helpful, they do not hold equivalent value to direct contact. To do this, one must have mobility within the community, meaning access to a car and opportunities to meet with people during business hours. Secondly, it is unwise to pitch the class to girls as "a time to talk about identity." While it is entirely appropriate to use this kind of explanation with adults, I found it largely unsuccessful as a tactic with girls. After all, the whole point of the first two lessons is to teach the girls about identity. How can they know the importance of something they may not fully understand in the first place? While adults understand the importance of identity discussions, the girls may not.

Additionally, a number of errors in the Spanish translation of my flyer were brought to my attention. It is possible that these mistakes, though small enough for my initial proof-reader to miss, could indicate to Spanish users that I am unqualified to

discuss Latina identity with their daughters. While this is supposition, it is clearly important to have multiple bilingual individuals look over my translations to be sure I convey my meaning—and portray myself—properly.

Through the piloting process I found that my lessons were generally sound, but lacked focus. To mitigate this failing, I included lesson objectives in my final curriculum. The success or failure of these objectives are easily observable and integral to the learning process. Along with adding thirty minutes to each class and the reminder calls, this is the simplest way to increase the caliber of the class. If the co-facilitators keep these goals in mind during the lesson, they will be more likely to be able to return to the task after important, yet tangential conversations.

I am concerned about the two lessons we did not hold. I managed to work a few aspects of the lessons into the fifth week, but I was unable to show the videos or truly finish the “I am” poems. In addition to time, it is likely that the girls needed more scaffolding, or structured assistance, to complete them. Future co-facilitators should offer examples from their own lives early in the process to help the girls get a feel for what is going on. Leave time for brainstorming, but do not underestimate the importance of letting the girls sit in silence. They must have time to think.

Finally, I would like to address my presence as an Anglo facilitator. Early in the first day of class I recognized that I did not need to be there. Since I added no special, otherwise absent point of view, there was little reason for me, as an Anglo, to be a co-facilitator—other than it being my project. Because of this, I do not want to leave the reader with the impression that having one Anglo and one Latina facilitator is necessary

for the course. Though I have justified the presence of non-Latina co-facilitators, it would be ideal to have two Latina women co-facilitate, when possible.

Ultimately, as I learned from Guadalupe Quinn, a community organizer who connected me to other community members who could help recruit girls, intention is what matters the most. The desire to listen and learn, and be *present* for the girls, cannot be underestimated. By valuing this above all, future co-facilitators will be able to match the intention to help with real, concrete actions, and thus do good in the lives of the young people they aim to serve.

Appendix A: Latina Identity Class Flyer



Ophelia's Place Presents an
after school class offered just
for Latina girls.

Come play games, make crafts, and talk
about what it
is like to grow
up as a Latina
in the US.

Girls and their
sisters aged
10-18 are
welcome!



Where?

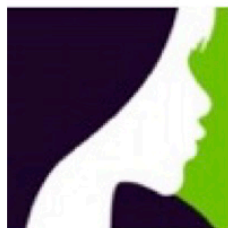
Ophelia's Place
1577 Pearl Street
downtown Eugene

When?

Thursdays, from 4:30 to 5:30pm,
starting Feb. 4 and ending Mar. 3

For more information:

Contact Kate Minson at minsonkate@gmail.com
or Ophelia's Place at 541-284-4333



Ophelia's Place presentado
una clase extracurricular
solamente les ofrece para
chicas latinas.

Venga a jugar,
hacer la arte,
y hablar sobre
como se cría
latina en los
EE.UU.

Bienvenido a las
chicas y sus
hermanas de
edades 10 a 18!



¿Dónde? Ophelia's Place
1577 Pearl Street
el centro de Eugene

¿Cuándo? Jueves, desde 16:30 a 17:30 a la
tarde, empieza 4 de febrero y
termina 3 de marzo

Para recibir más información:

Contacte Kate Minson a minsonkate@gmail.com
u Ophelia's Place a 541-284-4333

Appendix B: Latina Identity Group – Member Participant Information

Ophelia's Place Participant Information Latina Identity Group Member

For Staff-Client ID

Welcome to our Girls' Group! We'd like to learn a little about you and keep you updated on things we offer that you might enjoy. Please take a minute to give us some info about yourself.

Your Name: _____ Today's date: _____

School: _____ Grade: 6 7 8 9 10 11 12

Email Address: _____ Date of Birth: _____ Age: _____

Home Address: _____

Address City State Zip Code

Phone #: _____ Can we leave a message? ☐ Yes
☐ No

Home Phone

Personal Cell

Guardian's Name: _____ Phone #: _____

Would you like to receive OP calendar/mailings? ☐ By Email ☐ No thanks

For these next questions, please circle the choices listed below. Thanks!

Your Ethnic Identity <i>(Please circle all that apply)</i>						
White	Asian/Pacific Islander	Latina	Native American			
African American	Bi-racial	Multi-Racial	Other			
Your Gender Identity <i>(Please circle all that apply)</i>						
Female	Male	Transgender	Gender Queer	Two-Spirited	Unsure	
Your Sexual Identity <i>(Please circle all that apply)</i>						
Heterosexual/Straight	Lesbian/Gay	Bisexual	Pansexual	Queer	Unsure	
Your Legal Guardian(s):						
Mother	Father	Grandparent	Other Family Member	Foster Parent	Other	
Number of people living in your home: 1 2 3 4 5 6+						
Please write the languages spoken in your home:						
Do you qualify for free/reduced lunch at school?			Are you covered by Oregon Health Plan (OHP)?			
Yes	No	Unsure	Yes	No	Unsure	

OP's Latina Identity Group Questionnaire

For Staff-Client ID

This group is intended to help you find ways to talk and think about your identity. We will discuss what makes you different from some people, but not others, and learn ways to express those differences respectfully.

How much do you agree with the following statements? : 1 = Not at all - 7 = Entirely

	Not at all			Half the time			Entirely
1. I am Latina.	1	2	3	4	5	6	7
2. I use more than one language.	1	2	3	4	5	6	7
3. Expressing what makes me different from other people is important.	1	2	3	4	5	6	7
4. I know what to say when people ask me to describe myself.	1	2	3	4	5	6	7
5. I am interested in finding out more about who I am.	1	2	3	4	5	6	7
6. Talking about what makes me different from other people makes me uncomfortable.	1	2	3	4	5	6	7
7. I know what being a girl is all about.	1	2	3	4	5	6	7
8. I am a "typical" American.	1	2	3	4	5	6	7
9. I am someone who values self-discovery.	1	2	3	4	5	6	7

Appendix C: Gender Role Boxes Handout

Gender Role Boxes

Presentation and Discussion

This exercise can be a lead-in for discussion around multiple issues. The facilitator could concentrate on sexism and its relationship to domestic and sexual violence or use the exercise to look at how sexism, heterosexism and transphobia are related to one another.

Also explain that while we are looking at the dominant mainstream ideas of gender we want to acknowledge that gender roles may vary depending on ethnicity, culture, class, ability and family etc. Let participants know that in this exercise we are going to ask them to say words that are offensive to some people.

Draw two boxes on the board.

"Act Like a Man" Box

1. Ask if anyone has ever been told or heard someone being told to "act like a man". Write "Act like a man" on top of the first box. Ask "what does it mean to "act like a man" – what are the expectations (which may not be the reality).

Participants can be invited to come to the board and fill in the boxes or you can do it as a brainstorm. Participants can also do the handout as individuals or in pairs/small groups first. Remember that this exercise seeks to look at stereotypes, not at individual behavior.

How are men supposed to be different from women? - stronger, tougher, in control
What feelings is a "real man" supposed to have? - anger, superiority, confidence
How do "real men" express their feelings? - yelling, fighting, silence
How are "real men" supposed to act sexually? - aggressive, dominant, with women

2. What are names applied to persons outside the box? (write these outside the box and around the box)

Wimp, fag, queer, pussy, gay

Note: These words are important to say and to write down, but ask participants to answer this question calmly and respectfully as possible.

3. What things happen physically to people outside the box? (write these outside the box and around the box)

Fights, beat up, harassed, teased, abused, ignored

"Act Like a Lady" Box

1. Ask if anyone has ever been told or heard someone being told to "act like a lady". Write "Act like a lady" on top of the second box. Ask "what does it mean to "act like a lady" – what are the expectations (which may not be the reality).

Participants can be invited to come to the board and fill in the boxes or you can do it as a brainstorm. Participants can also do the handout as individuals or in pairs/small groups first. Remember that this exercise seeks to look at stereotypes, not at individual behavior.

How are women supposed to be different from men? - nicer, weaker, more gossip
What feelings is a "real woman" supposed to have? - fear, sadness, low self-esteem
How do "real women" express their feelings? - crying, screaming, hysteria
How are "real women" supposed to act sexually? - follow the man, don't sleep around

2. What are names applied to persons outside the box? (write these outside the box and around the box)

Dyke, tomboy, slut, ho, whore, lesbian

Note: These words are important to say and to write down, but ask participants to answer this question calmly and respectfully as possible.

3. What things happen physically to people outside the box? (write these outside the box and around the box)

Harassed, abused, ignored, raped, bad reputation

Reflection Questions: Homophobia/Heterosexism

(You could also use some of the questions in the next section)

1. What do you notice about the influence of male and female stereotypes on sexism, heterosexism, and transphobia? (You may want to break this into three separate questions.)
2. How do the stereotypes listed from the boxes relate to stereotypes for straight and queer people?

Reflection Questions: Sexism and Domestic and Sexual Violence

1. What is the implication of the names that men get called?
2. How many men here are in the box all of the time?
3. How many of the women here are inside this box all of the time?
4. What should a "man" do if he gets called these names? Would that put him back inside the box?
5. If a man stays inside the box does he generally avoid getting called names and harassed etc?
6. If a woman stays inside the box does she stay safe? Are women inside the box ever raped or abused by their partners? (Yes) What does that say about the suggestion that women stay inside the box? Does it really bring them safety or power?
7. Which box has more power?
8. How do these boxes contribute to the existence of domestic and sexual violence?
9. How do we change these societal expectations?

Key Points

1. These are expectations by society and are not realistic.

2. Men that stay inside the box are generally (though not always) safe from the harassment that occurs outside the box.
3. Men who leave the box are accused of being “women” or “gay”
4. Men who are accused of being outside the box could retaliate in an aggressive fashion and then put themselves back into the box.
5. Women who stay inside the box are not “safe” as promised but are raped or abused as often as women outside the box. The only benefit being that they may be believed by society more often than women outside the box.

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