



VOICES OF
MIXED HERITAGE:
CROSSING BORDERS,
BRIDGING
GENERATIONS

Introduction

Voices of Mixed Heritage: Crossing Borders, Bridging Generations is an interdisciplinary curriculum designed for grades 6–12. We invite students and educators to engage with the topic of mixed heritage and identity in the United States from the mid-19th century to the present. Students will investigate the voices and representation of those who identify as mixed-heritage individuals through oral histories, archival primary sources, popular culture references, and contextualizing secondary sources. This will allow them to unpack complex political concepts such as race, racism, identity, equity, and self-determination.

Engage with the topic of mixed heritage and identity

Voices of Mixed Heritage builds on Brooklyn Historical Society’s groundbreaking initiative, *Crossing Borders, Bridging Generations (CBBG)*. From 2011–2014, the CBBG project created an oral history archive with a supporting public programming series. The project examined the history and experiences of mixed-heritage people and families, cultural hybridity, race, ethnicity, and identity in the historically diverse borough of Brooklyn and, as a result, created a space for dialogues around racial justice.

This curriculum offers an historical context for discussions about mixed heritage and identity, with an emphasis on mixed race and racial justice. The focus on race is intended to act as a tangible entry point for students to begin to examine identity and heritage, and as a springboard for other facets of identity politics.

At the time of this curriculum’s creation, America is poised between two realities, which, on the surface, may appear to be in conflict. Studies from the Pew Research Center and the 2012 Census show that one in seven marriages in the United States is between members of different races or ethnicities. Multiethnic children represent the fastest-growing part of the

Entry point for students to begin to examine identity and heritage

population. But an increasingly interracial society has not addressed the issue of racial injustice. Recent police killings of men of color in Staten Island in New York, in Ferguson, Missouri, and beyond have prompted a nationwide reckoning with the racism that America’s communities of color have faced for years. While we live in an increasingly border-crossing world, those crossings are no panacea for racial injustice or other forms of discrimination.

Our hope with these resources is to help empower the next generation of Americans by creating open spaces to discuss race, ethnicity, identity, and equity — to hear and be heard. *Voices of Mixed Heritage* introduces students to methodologies from oral historians, museum educators, and antiracism trainers to set the stage for productive dialogue. Skills include:

- Inquiry-based document analysis of primary sources
- Making personal connections to historical/political themes
- Listening to understand, not to respond
- “Step up, step back” and other ground rules for group dialogue
- Collaborative group work

Empower the next generation of Americans

Voices of Mixed Heritage builds on emergent themes of the oral histories collected through the CBBG project and includes clips from the life histories of six people in

INTRODUCTION AND CREDITS

that collection. The curriculum includes four skills-building lessons, designed to use with the entire class, followed by source packets for collaborative group projects in three thematic areas:

Students will
chart their own
experiences

THE U.S. CENSUS: 1880–2020

How have the ways in which the U.S. government counts and tracks individuals, including racial categories, changed over time? Students will compare Census questionnaires from 1880, 1970, and 2010 and design their own 2020 Census form.

MIXED HERITAGE: LAWS AND MORES OVER TIME

How have laws and mores regarding mixed-heritage marriage evolved in the United States? And how have they influenced personal decisions and choices in love and partnership? Includes discussion of marriage equality and romantic partnerships that cross the borders of faith, nationality, and race. Students will be introduced to the landmark ruling in the *Loving v Virginia* Supreme Court case, which struck down all state laws against interracial marriage. They

Think critically
about intersections
of race

will synthesize a range of sources and share with their peers in a group presentation.

“POST-RACIAL”: 21ST- CENTURY INEQUITY

As we consider the social construction of race and how quickly assumptions and stereotypes fall apart in the face of mixed identity, it can be tempting to consider mixed heritage as an end to racial inequity. This folder offers sobering documentation of the inequities that persist in America in the 21st century, and the fallacy of envisioning interracial families as a panacea for race bias and inequity. As the scholar Touré has noted, race is like the weather. It is always there, but we only notice it when it gets extreme. Students will chart their own experiences and understanding of race, which will be deepened by primary and secondary sources. They will create their own six-word “race card,” inspired by journalist/author Michele Norris’s “The Race Card Project.”

Voices of Mixed Heritage is designed to encourage students to peel back layers of identity; to think critically about intersections of race, gender, faith, sexuality, nationality, language, and ethnicity; and to engage in dialogue about identity and equity in the U.S., past, present, and future. We want

to know how you’re using these resources. Contact us at education@brooklynhistory.org to continue the conversation.

-Emily Potter-Ndiaye, Director of Education
April 8, 2015

Dialogue about
identity and equity

Credits

Voices of Mixed Heritage: Crossing Borders, Bridging Generations was created by Heather Miller and Judy Pryor-Ramirez in collaboration with the Education Department and Crossing Borders Bridging Generations Project Staff of Brooklyn Historical Society:

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How to Use This Curriculum

This curriculum has been designed as a two-week study, but includes units that can stand alone as shorter lessons and activities. The curriculum begins with an Introductory Section with four 45-minute lessons for the whole class. The class will then divide into three groups, each of which will work on a different Research Unit for the rest of the study. Each unit includes a simple group “warm-up” activity followed by eight primary and secondary sources for groups to investigate, accompanying worksheets to encourage close reading and critical analysis, and prompts for a culminating group project. In total, the Research Unit section of the curriculum should take between

four and six 45-minute sessions. After completing the culminating projects, groups will present their work to the whole class.

INTRODUCTORY SECTION (WHOLE CLASS)

The introduction consists of four 45-minute lessons in a Teacher’s Guide that introduce the class as a whole group to oral history and the topic of mixed heritage and identity, and establish ground rules for dialogue about sensitive subjects.

RESEARCH UNITS (ONE UNIT PER GROUP)

The U.S. Census: 1880–2020

How have the ways in which the U.S. government counts and tracks individuals, including racial categories, changed over time? This collection includes Census questionnaires from 1880, 1970, and 2010, as well as oral history excerpts, written documents, and graphic information. Students will compare Census questionnaires, analyze conceptions of race, and design their own 2020 Census form that they feel better reflects race and ethnicity in the United States.

Includes units that
can stand alone as
shorter lessons

Mixed Heritage: Laws and Mores Over Time

How have laws and mores regarding mixed-heritage marriage evolved in the United States? And how have they influenced personal decisions and choices in love and partnership? This collection primarily consists of articles and legal documents, as well as some graphic information and census excerpts. Students are asked to explore the documents and create a presentation concerning how laws and mores (cultural expectations and habits) regarding mixed-heritage marriage have evolved in the United States and how they have influenced our views over time.

“Post-Racial”: 21st Century Inequity

As we consider the social construction of race and how quickly assumptions and stereotypes fall apart in the face of mixed identity, how is envisioning interracial families as a panacea for race bias and inequity still a fallacy? This folder uses a variety of resources including excerpts from books, newspaper articles, charts, and even a song. Students are asked to explore the resources and their own experiences, asking themselves if we really are in a post-racial society, and create their own “race card,” considering their own racial identity.

Designed as a two-
week study



Introductory Lesson 1:

What Are You?

Investigating the Question “What Are You?”



Art Credit: Nia King

OVERVIEW

This lesson introduces students to critical investigation of identity through a shared experience of mixed-heritage people: being asked the question “What are you?” Students hear some people’s reactions to the question and contemplate their own personal reactions to this loaded question.

OBJECTIVES

- Engage in active listening about race, ethnicity and identity through a video clip.
- Explore what race is and how it shapes our identities.

MATERIALS

- Video clip: “Young women perform ‘Ambiguous’ about racial identity,” Becca Khalil and Nayo Jones, 2012 (3:09), search for it online, or find on YouTube at <https://www.youtube.com/watch?v=o-nS8wgQNRk>
- Post-it Notes
- Worksheet 1

TIME NEEDED

One class period (40–50 minutes), plus homework

CONTEXT

Crossing Borders, Bridging Generations (CBBG) was a project that created an oral history archive with a supporting public programming series. The project examined the history and experiences of mixed-heritage people and families, cultural hybridity, race, ethnicity, and identity in the historically diverse borough of Brooklyn and, as a result, created a space for dialogues around racial justice. The project’s rich content, including oral histories, articles, discussion boards, and this curricula are available at cbbg.brooklynhistory.org.

CITATION:

Khalil, Becca and Nayo Jones. “Young Women Perform ‘Ambiguous’ About Racial Identity.” YouTube. <https://www.youtube.com/watch?v=o-nS8wgQNRk> (accessed July 1, 2014).

Steps

STEP 1

Introduce students to the theme of this study: mixed heritage, identity, race, heritage, culture, and equity. You may introduce the CBBG project website and/or write key terms mixed-heritage, race, ethnicity, and identity on the board and encourage students to search the project collection on their own time. Explain to the class that the aim of the study is to explore the multiple histories and experiences of mixed-heritage people and families, cultural hybridity, race, ethnicity and identity in America.

STEP 2

Introduce the spoken-word video clip in which young women Becca Khalil and Nayo Jones confront and reframe the question “What are you?”

STEP 3

Using the following questions as a guide, facilitate a brief discussion of the clip, establishing comprehension and critical response.

- Who are these women? Can you summarize their message?
- What is the tone of the performance? What is the main emotion being expressed?

- Why do you think they feel this way? Do you think their reaction to the question “What are you?” is justified?
- What does ambiguous mean?
- The performance starts with a compliment, “Girl, you are so pretty,” which is followed with a question, “What are you?” If they just received a compliment, why are the young women so frustrated with the question that comes next?
- What does it mean to “talk white”?
- Think about this statement: “I don’t equate being half black with being half ghetto.” What does the speaker mean by that statement?
- How do the performers connect race and class identity?
- How does the spoken-word piece by Becca Khalil and Nayo Jones connect to a project about mixed heritage and identity?

STEP 4

Ask students to imagine they’ve been asked the question “What are you?” Give them a few minutes to brainstorm independently and answer the question personally. Ask students to write their response on a Post-it Note.



How did it feel to be confronted with this question?

STEP 5

Before sharing responses, ask students the following questions about their process of responding to the question “What are you?”

- How did it feel to be confronted with this question? Did it feel good? Bad? Confusing?
- How would it feel to be confronted with this question almost all the time?
- What is problematic about this question? What is it really asking?
- Why does it seem to matter so much what someone’s racial identity is?
- How does the “What are you?” question ignore the complexity of individuals and reduce them to a racial category?

- Do you feel offended by this question? Why or why not?

STEP 6

Invite the class to share their answers or offer to collect all of them and read them anonymously aloud. Foster an open dialogue in which people share their answers and discuss the ways they identify themselves.

STEP 7

Ask students if their thoughts about asking “What are you?” have changed throughout the course of the lesson. What did they think about the question before they walked into the class? How did they think about it as they watched the video and then answered the question themselves? And how do they feel about the question now?

STEP 8

Distribute a copy of Worksheet 1 (a Before/During/After chart) to each student. Ask students to complete the chart to show how their ideas have changed throughout the lesson.

STEP 9

Explain that some people’s ideas may not have changed—and that’s fine too. Invite them to share their thoughts with the group.

Further Reflection/Homework

Write a reflection (1–2 pages) on the following prompt: People have strong reactions to the “What are you?” question. Some feel that it is an “innocent” question that shows curiosity and interest about another person. Others find it offensive, as though the questioner needs to slot the other person into a racial category. Where do you stand on the “What are you?” question and why? Explain your thinking with reference to the video we saw today and the discussions we had in class. Please include any personal experiences or observations that you have had that have shaped your thinking.



Investigating the Question “What Are You?”



Art Credit: Nia King

What do you think about the “What are you?” question? This question is often asked of people of mixed race. The question shows curiosity about a person’s racial identity.

Trace how your ideas about the “What are you?” question have developed during this lesson. You may never have even thought about it before, and that’s fine. Just note that in the “Before” section. It’s also okay if your thoughts have stayed the same throughout the lesson. Note it below and explain how you think about the “What are you?” question and why.

BEFORE I walked into this lesson, this is how I felt about the “What are you?” question	DURING the video and activity, this is how I started to think about the “What are you?” question	AFTER the video, activity and discussion, this is how I feel about the “What are you?” question



Introductory Lesson 2:

Listening To Others

Listening To Others



Art Credit: Nia King

OVERVIEW

This lesson provides a foundation for group discussion. In this lesson, the class will set up a safe space for dialogue around sensitive subjects such as race. The class will then focus on the power of listening to others as a method for understanding how race functions in society.

OBJECTIVES

- Create ground rules/norms for operating in the classroom during this project.
- Learn that listening is at least as powerful a method for learning as talking or writing.
- Engage in active listening about race, ethnicity and identity through an audio clip.

MATERIALS

- Audio clip: Sergia Andrade oral history excerpt, 2012 (2min, 15sec), available at cbbg.brooklynhistory.org
- Large butcher paper and markers or whiteboard
- Post-it Notes
- Markers and chart paper

A copy of Worksheet 2 for each student. Includes:

- A copy of Sergia Andrade's excerpted transcript
- Questions to fill in after reading the excerpt

TIME NEEDED

One class period (40–50 minutes), plus homework

Steps

STEP 1

Reintroduce the theme of the study on mixed heritage and identity. Reflect that the previous session showed how many different perspectives there are on issues of race, culture and identity. Point out that in order to continue to explore these topics together, it is important to hear and learn from everyone. Ask the following questions to facilitate discussion.

- How can we create a safe space in our classroom for a discussion about sensitive topics such as race?
- How do we make everyone feel respected and heard?
- Can we set up some ground rules that we all agree to follow to make sure that our discussions are helpful and not harmful?

STEP 2

Help the class come up with safe-space ground rules. Write them down with markers on chart paper. You may want to suggest one or two of the following rules. (12 minutes)

- Use “I” statements.
- One mic, one diva.
- Step up and step back (be aware of how much space you are taking in the dialogue and challenge yourself to step up if you’ve

been quiet or step back to let others share if you’ve been vocal).

- Listen to understand—not to reply.
- It’s okay to feel uncomfortable—discomfort does not mean unsafe.
- Practice makes it easier.
- Assume best intentions.
- Call people in, don’t call people out (when you disagree with someone, it is a learning opportunity, not a chance to make someone feel bad or stupid).

STEP 3

Get consensus on the proposed ground rules through a “thumbs up, thumbs down, thumbs to the side” vote. People with thumbs down or to the side can share their perspectives and the group can modify the rules/norms in question or revoke. Post the rules prominently in the classroom and point to where they will remain for the duration of the CBBG project. And invite students to hold each other accountable to the rules at each CBBG class session.

STEP 4

Listen to the CBBG audio clip of Sergia Andrade. To introduce the clip, tell the students that they will begin to research the topic of mixed heritage by listening carefully to a primary source: an oral history

How can we create a safe space?

interview from CBBG participant Sergia Andrade. Let them know that the excerpt from Sergia’s oral history is a reflection of how she came to understand race as a mixed-heritage young woman in Brooklyn. Then read Sergia’s biography, below.

Sergia Andrade grew up in Brooklyn, New York, and in France. Her parents emigrated to France from the West African island Cape Verde and then later moved to Brooklyn. Her mother’s family was an aristocratic Portuguese colonial family in Cape Verde, while her father’s family was descended from black African slaves. Through genetic testing, Sergia also discovered she has Jewish ancestry.

STEP 5

After listening to the clip, distribute Worksheet 2 to each student. Encourage students to use the transcript as they complete it.


STEP 6

Use the following prompts to facilitate a discussion about Sergia’s experiences.

- Sergia says her mother is aristocratic. What does it mean to be aristocratic? What are some other words that we use to describe class? (*ghetto, poor, low-income, classy, refined, sophisticated, etc.*)
- Why did Sergia’s mother come to the school so frequently?
- Sergia says that her mother may have felt that her children were treated unfairly because of their race. Based on your own experience, do you think that is a possibility?
- Are people of different races treated differently at times? Explain.
- Why would Sergia’s mother insist that they were “not black,” but Portuguese? Can’t they be both?
- Sergia’s mother said that Sergia was not black, but Sergia’s father said she was. Who was right? Can they both be right? Does it matter?
- How do you think this issue affected Sergia as she grew up?
- In the video in Lesson 1, one of the women said, “I don’t equate being half black with being half ghetto.” How would you connect that statement to Sergia’s experiences?
- Do you have similar experiences to Sergia that you want to discuss?

Further Reflection

Write a reflection (2 pages) connecting Sergia's interview to your own personal experience, using the following prompts: Think about Sergia's experience of trying to fit into the world at a young age. Write about a moment in time when you were trying to find your place in the world with regard to your own heritage. When and where did this happen? How did you feel? What did you do? Who was a part of this experience? And lastly, respond to Sergia's rhetorical question, Where do I fit in this thing?



Where do I fit in
this thing?

Sergia Andrade Oral History Excerpt



Art Credit: Nia King

Read or listen to Sergia Andrade's oral history excerpt, then complete the chart.

BACKGROUND

Sergia Andrade grew up in Brooklyn, New York, and in France. Her parents emigrated to France from the West African island Cape Verde, then later moved to Brooklyn. Her mother's family was an aristocratic Portuguese colonial family in Cape Verde, while her father's family was descended from black African slaves. Through genetic testing, Sergia also discovered she has Jewish ancestry.

ORAL HISTORY EXCERPT

“ And in the 3rd or 4th grade, I remember having—there was a lot going on in my family. I remember my sister being very rebellious. Always—my mother would always have to be at the school to address some issue with teachers. And even in my mother's own limited understanding of how class and color was affecting us and her, she was always a very strong advocate for us. So even though she wasn't understanding the color dynamic of what was happening, because she didn't think that white people were being mean to us. And she also considered us to be Portuguese, and that—she considered that because she was of this aristocratic lineage, that we were that too.

But she didn't understand that people didn't see it that way, you know, so she would always be fighting with people about us, you know. And so when things would happen that were racist at the school, she would come and have these big fights with people, you know. Like, she was too happy to come up there and have a big fight with them about how they had treated myself—not me, really, because I didn't have a lot of those—but my sister, who was very, very

outspoken and very rebellious, and my brother. Like, she was always at the school about something, you know? And nine times out of ten, it would be because she felt somebody treated us with some kind of—with racism, you know, and she would be addressing it, but I don't know that she was consciously addressing it, 'cause she was still telling us that we were Portuguese, that we weren't black. 'Cause we would ask her, we would say, “Mama, are we black like the other kids?” And she would be like, “No.” And we would be like, “Well, what do you mean? We look black, we feel black.”

“What do you mean, I'm not black?”

I mean, we—you know, like we didn't understand why she kept saying that we weren't black, you know? Like, for me, it was, like, a big thing. I was like, “What do you mean, I'm not black? I look like everybody else that's black in this school. What are you saying?” She would be like, “No, you're Portuguese.” So that was something very confusing to me, you know. So then when my father would come home, I'd be like, “Dad, Mom said that we were Portuguese.” And he would be like, “No.” He was like, “You're African.” You know, and I'd be like, “Oh.” You know, that makes a little more sense, because at this point, I'm learning about the world. I'm learning about what the people in the world look like. I'm learning a little bit of history, even though it's inaccurate, you know, the Pilgrims, the Indians, Columbus, you know, I'm learning this whole social dynamic—this whole social construct that they're feeding me. And so I'm asking questions. I'm like, Okay—where do I fit in this thing?”

CITATION:

Citation: Sergia Andrade, Oral history interview, 2012, *Crossing Borders, Bridging Generations*, Oral History Collection, 2011.019.047; Brooklyn Historical Society.

Sergia Andrade Oral History

	Sergia's Mom	Sergia's Dad
What is this parent's ethnic or racial background?		
What social class were this parent's ancestors in?		
How does this parent encourage Sergia to think of herself in terms of race or ethnicity?		
Explain why this parent identified Sergia in this way. What might have been his/her logic?		
Write a question you would ask to each parent about what they are communicating to Sergia about her identity.		



Introductory Lesson 3:

Triple P Listening

Triple P Listening



Art Credit: Nia King

OVERVIEW

The focus of this lesson is to introduce the Triple P Listening process (Pay attention, Pause, Paraphrase), a way of listening to learn and understand.

OBJECTIVES

- Engage in Triple P listening.
- Create and practice ground rules/norms for operating in the classroom during the project.

MATERIALS

- A copy of Worksheet 3 for each student

TIME NEEDED

One class period (40–50 minutes), plus homework

Steps

Listening involves
the mind, the heart
and the body

STEP 1

Practice Triple P Listening. Introduce students to the concept of active or generative listening, an important part of oral history interviewing. Explain to them that they will engage in Triple P Listening (Pay attention, Pause, Paraphrase) to practice active listening. Explain that listening involves the mind, the heart and the body, because we show each other with our eyes and body language whether we are listening.

STEP 2

Ask a volunteer to help you model Triple P Listening. The student will be the speaker and you will be the listener. You can make this fun by doing an exaggerated imitation of a bad listener: As the student talks, you can look all over the room, point your body away from the student, fold your arms, move your attention to something else, and even start talking to another student.

STEP 3

After modeling this for 60 seconds, invite volunteers to explain how you were discouraging the speaker from sharing his or her story. Ask students how they would feel if someone “listened” to them this way.

STEP 4

Explain that there are some key things that we can do as listeners to show respect to the people we are listening to. Go over these, then model them:

- Track the speaker. Make eye contact with the speaker and make sure your body is facing him or her.
- Ask all others to listen fully to whomever is speaking and to understand, not to respond. Students should simply listen to their partner (pencils down, no writing!).
- When the partner stops talking, the other student takes a breath before speaking, then paraphrases something the partner just said: “You believe that...” “You aren’t sure if...”
- After paraphrasing, the listener can follow up with an “I” statement: “When I hear you say _____, I feel _____.”
- Students should switch roles so they each can get a turn being the listener.

STEP 5

Now ask your volunteer to tell a story. Model active listening. Ask everyone in the room to follow your example. Ask: How did that feel to both the class and the student?

STEP 6

Distribute Worksheet 3 to each student. Pair students up. Explain that each pair will have a chance to listen to one another. Ask each student to fill out the BEFORE section of Worksheet 3, where the student records what they already know about their partner.

STEP 7

Explain that each student should tell their partner about how they spent the summer or most recent school break. The partner can’t interrupt to ask questions, but should show interest through body language.

STEP 8

Explain the Triple P Listening process and ask the students to do the listening exercise according to the schedule in the chart below.

STEP 9

Ask students to complete the AFTER section of Worksheet 3. Tell them to spend five minutes noting all the things they learned about their partner that they did not know before the listening exercise. This can include not just things the partner has done, but also qualities, interests and family members that the partner has.

STEP 10

Gather the group and ask what this activity showed about the power of listening. Have students share their observations about how much they learned in such a short span of time.

	Person A	Person B	Time
1	Speak	Listen	3 minutes
2	Listen	Respond to Person A’s Story	2 minutes
	Switch when teacher calls time	Switch when teacher calls time	
3	Listen	Speak	3 minutes
4	Respond to Person B’s story	Listen	2 minutes

Further Reflection



Art Credit: Nia King

How much more
would we learn?

Write a reflection (1-2 pages) about how it felt to just listen and how it felt to be listened to without being interrupted. How much more would we learn if we listened more and talked less?

Triple P Listening



Before you listen to your partner, list in the first column the things you know about him or her. In the second column, list the new things you learned about your partner after listening to him or her.

Art Credit: Nia King

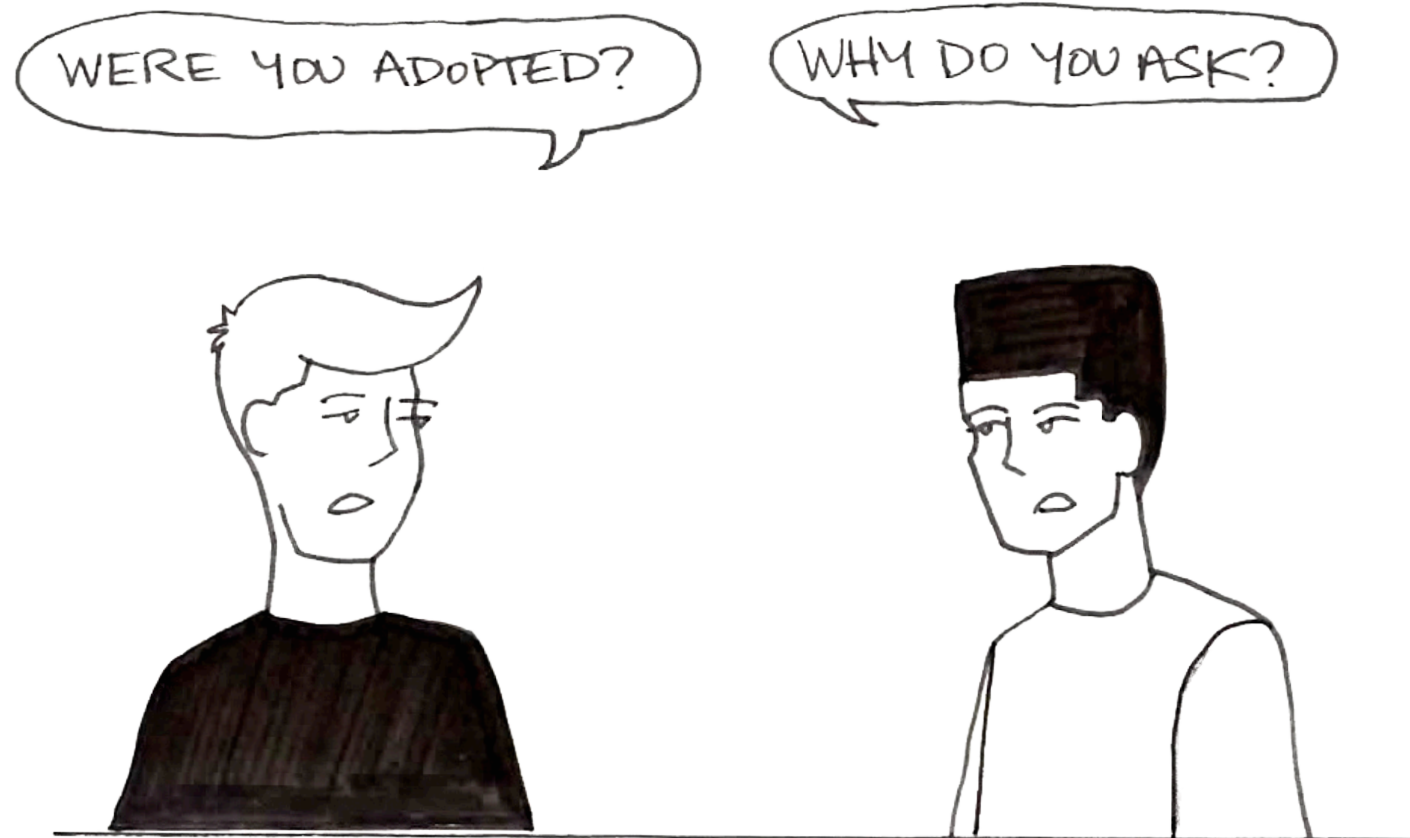
What I knew about my partner BEFORE the listening activity:	What I found out about my partner AFTER the listening activity:



Introductory Lesson 4:

What Is Oral History?

What is Oral History?



Art Credit: Nia King

OVERVIEW

The focus of this lesson is to introduce the concept of oral history, to discuss oral history as a tool for exploring mixed-heritage identity and to reinforce ground rules/classroom norms for this project.

OBJECTIVES

- Engage in Triple P Listening about mixed heritage via audio clips.
- Define and explore the oral history method and tradition.
- Create and practice ground rules/norms for operating in the classroom during the project.

MATERIALS

- Audio clip: Corbin Laedlein oral history excerpt, 2013 (2:09 minutes), available at cbbg.brooklynhistory.org

A copy of Worksheet 4 for each student. Includes:

- Corbin Laedlein's excerpted transcript
- Black White and Jewish: Autobiography of a Shifting Self, by Rebecca Walker, 2001 (excerpt, pages 11-13)
- Venn diagram

TIME NEEDED

One class period (40-50 minutes)

INTRODUCTORY LESSON 4

Steps

STEP 1

Explain that in Lesson 3, the class saw how powerful listening can be. Today, the class will learn about how historians use listening as a method for learning about the past.

STEP 2

Share the following definition of oral history (from the Columbia University Center for Oral History) to close the brief introduction.

Oral history is valuable firsthand testimony of people's experiences of history. We always take the "life history" approach. For example, if we're interviewing an eyewitness to the events of September 11th, we don't start on September 11th. We start on the day they were born—and sometimes we start before they were born, asking them to tell stories about their parents, grandparents and the community they're from. We believe that these stories are not a tangent to the real story of September 11th; we believe that they help us to see who the person is and how that person's particular point of view was formed. Oral history takes point of view seriously.

STEP 3

Hand out Worksheet 4 to the entire class before playing the audio clip. Instruct the

class to follow Corbin Laedlein's oral history excerpt as they listen to his interview and to highlight keywords and phrases that stand out to them. Students can also write questions or comments in the margins.

STEP 4

Listen to the CBBG oral history interview of Corbin Laedlein. Inform the class that Corbin Laedlein's oral history is a reflection on how he came to understand his identity and tried to belong in elementary school in Brooklyn. This clip begins with Corbin sharing an instance in the lunchroom where he was asked if he was adopted. It



ends with his starting to reflect on his race and identity. Introduce the clip by reading his Corbin Laedlein's biography, below.

At the time of his interview, Corbin Laedlein was 25 years old and working as an educator at Added Value, a nonprofit organization based in the Brooklyn neighborhood Red Hook. He currently resides in Red Hook but spent much of his childhood living in the Bedford-Stuyvesant area of Brooklyn. He identifies as biracial because his mother is African American and his father is white American. He is a graduate of Rutgers University and the recipient of Oxford University's prestigious Clarendon Scholarship.



STEP 5

Introduce Rebecca Walker's biography:

Rebecca Walker was born in Jackson, Mississippi, in 1969 to an interracial couple—renowned African American author Alice Walker and Mel Leventhal, a Jewish lawyer. Rebecca identifies herself as black, white and Jewish. She is a published author and a public speaker. The excerpt you will read is narrative non-fiction.

STEP 6

Ask students to read Rebecca Walker's essay on Worksheet 4 to themselves and to highlight keywords and phrases that stand out to them. Students can also write questions or comments in the margins.

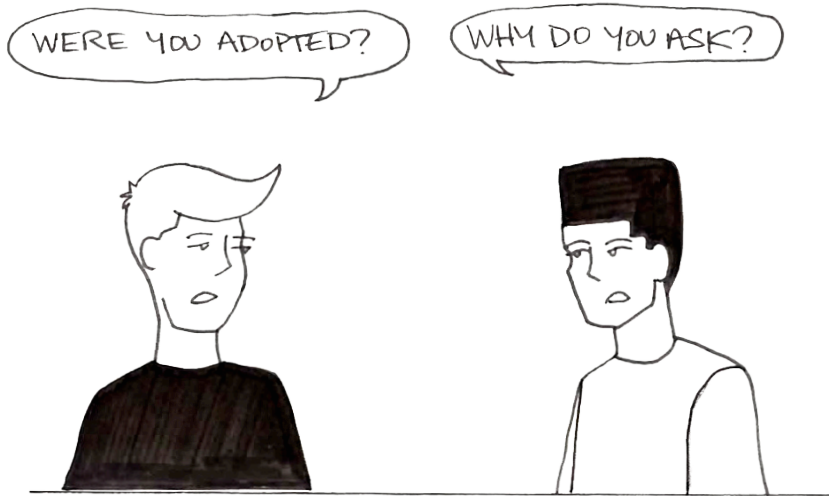
STEP 7

Organize the class into small groups of four or five students. Have students complete the Venn diagram on Worksheet 4, in which they compare and contrast Corbin and Rebecca's experiences.

STEP 8

Invite the group to discuss the similarities and differences they have noticed.

Corbin Laedlein Oral History



Art Credit: Nia King

BACKGROUND

Corbin Laedlein works as an educator at Added Value, a nonprofit organization based in the Brooklyn neighborhood Red Hook. He currently resides in Red Hook but spent much of his childhood living in the Bedford-Stuyvesant area of Brooklyn. He identifies as biracial because his mother is African American and his father is white American. He is a graduate of Rutgers University and the recipient of Oxford University's prestigious Clarendon Scholarship.

ORAL HISTORY EXCERPT

“ I think my first memory—I have two memories from like when I was sort of elementary school age of like race being something that was an issue. And actually three. The first one is, I distinctly remember myself in the lunchroom and eating Lunchables or something and one of my friends is like, “Were you adopted?” and I was like, “What? No. What?” and you know, at the time, I guess I was so shocked by that question, like, adopted? No—like, what?

You know, and I don't exactly remember what, verbatim, was said, but I think the essence of it was like: “Well, you know, your mom is like a different skin color than you, so you must be, right? Like, what's going on there?” And so that—I think that's my first memory of being, like, being confronted with people being confused by or uncomfortable by or asking questions about my race.

Another one is, I was in a supermarket with my mom and at the cash register and this man comes up to me and taps me on the shoulder and stoops down and points to my mom and is like, “Is that your mom?” And

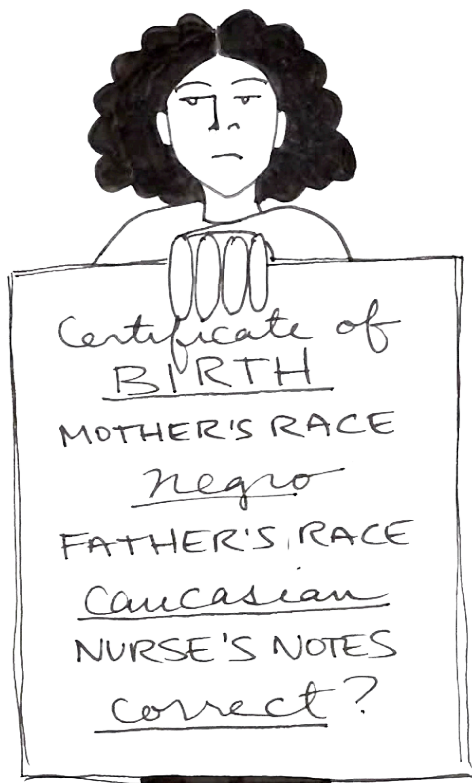
I don't know how old I was, but even then I knew, What? Who the hell asks a question like that? Get the hell away from me! Those are two things, instances, and another one was, we were playing dodgeball or something and I don't even remember what I said, but somebody on the other team was like, “Oh, Corbin's trying to act black.” And then I was, like, startled and, like, unnerved by that statement and then also I got very confused, because that's one of those things where they said it in such a negative way that your automatic response is, “No, I'm not.” Like, but then you ask yourself, Wait, my mom's black. What does that ma—and my dad's white. Like, what does that make me? And so I think in elementary school, those are just the first instances of me starting to grapple with those issues of race and identity. ”

CITATION

Corbin Laedlein, Oral history interview, 2013, *Crossing Borders, Bridging Generations*, Oral History Collection, 2011.019.04; Brooklyn Historical Society.

“Is that your mom?”

Excerpt from *Black White and Jewish*



Art Credit: Nia King

BACKGROUND

Rebecca Walker was born in Jackson, Mississippi, in 1969 to an interracial couple—renowned African American author Alice Walker and Mel Leventhal, a Jewish lawyer. Rebecca identifies herself as black, white and Jewish. She is a published author and a public speaker. The excerpt you will read is narrative non-fiction.

EXCERPT FROM *BLACK WHITE AND JEWISH:* *AUTOBIOGRAPHY OF A SHIFTING SELF*

By Rebecca Walker

I was born in November 1969, in Jackson, Mississippi, seventeen months after Dr. King was shot. When my mother went into labor my father was in New Orleans arguing a case on behalf of black people who didn't have streetlights or sewage systems in their neighborhoods. Daddy told the judge that his wife was in labor, turned in his case over to co-counsel, and caught the last plane back to Jackson.

When I picture him, I conjure a civil rights Superman flying through a snowstorm in gray polyester pants and a white shirt, a dirty beige suede Wallabee touching down on the curb outside our house in the first black middle-class subdivision in Jackson. He bounds to the door, gallantly gathers up my very pregnant mother who has been waiting, resplendent in her African muumuu, and whisks her to the newly desegregated hospital. For this final leg, he drives a huge, hopelessly American Oldsmobile Toronado.

Mama remembers long lines of waiting black women at this hospital, screaming in the hallways, each encased in her own private hell. Daddy

remembers that I was born with my eyes open, that I smiled when I saw him, a look of recognition piercing the air between us like lightening.

And then, on my twenty-fifth birthday, Daddy remembers something I've not heard before: A nurse walks into Mama's room, my birth certificate in hand. At first glance, all of the information seems straightforward enough: mother, father, address and so on. But next to the boxes labeled, "Mother's Race" and "Father's Race," which read Negro and Caucasian, there is a curious note tucked into the margin. "Correct?" it says. "Correct?" a faceless questioner wants to know. Is this union, this marriage, and especially this offspring, correct?

A mulatta baby swaddled and held in loving arms, two brown, two white, in the middle of the segregated South. I'm sure the nurses didn't have many reference points. Let's see. Black. White. Nigger. Jew. That makes me the tragic mulatta caught between both worlds like the proverbial deer in the headlights. I am Annie's near-white little girl who plunges to her death, screaming, "I don't want to be colored, I don't want to be like you!" in the film classic *Imitation of Life*. I'm the one in the Langston Hughes poem with the white daddy and black mama who doesn't know where she'll rest her head when she's dead: the colored buryin' ground behind the chapel or the white man's cemetery behind the gates on the hill.

But maybe I'm being melodramatic. Even though I am surely one of the first interracial babies this hospital has ever seen, maybe the nurses take a liking to my parents, noting with recognition their ineffable humanness: Daddy with his bunch of red roses and queasiness at the sight of blood, Mama with her stoic, silent pain. Maybe the nurses don't load up my future with tired, just-off-the-plantation narratives. Perhaps they don't give it a second thought. Following standard procedure, they wash my mother's blood off my newborn body, cut our fleshy cord, and lay me gently over Mama's thumping heart. Place infant face down on mother's left breast, check blankets, turn, walk out of room, close door, walk up hallway, and so on. Could I be just another child stepping out into some unknown destiny?

CITATION

From *Black White and Jewish: Autobiography of a Shifting Self* (pp 11-13) by Rebecca Walker, copyright © 2001 by Rebecca Walker. Used by permission of Riverhead Books, an imprint of Penguin Publishing Group, a division of Penguin Random House LLC.

What is Oral History?

REBECCA WALKER

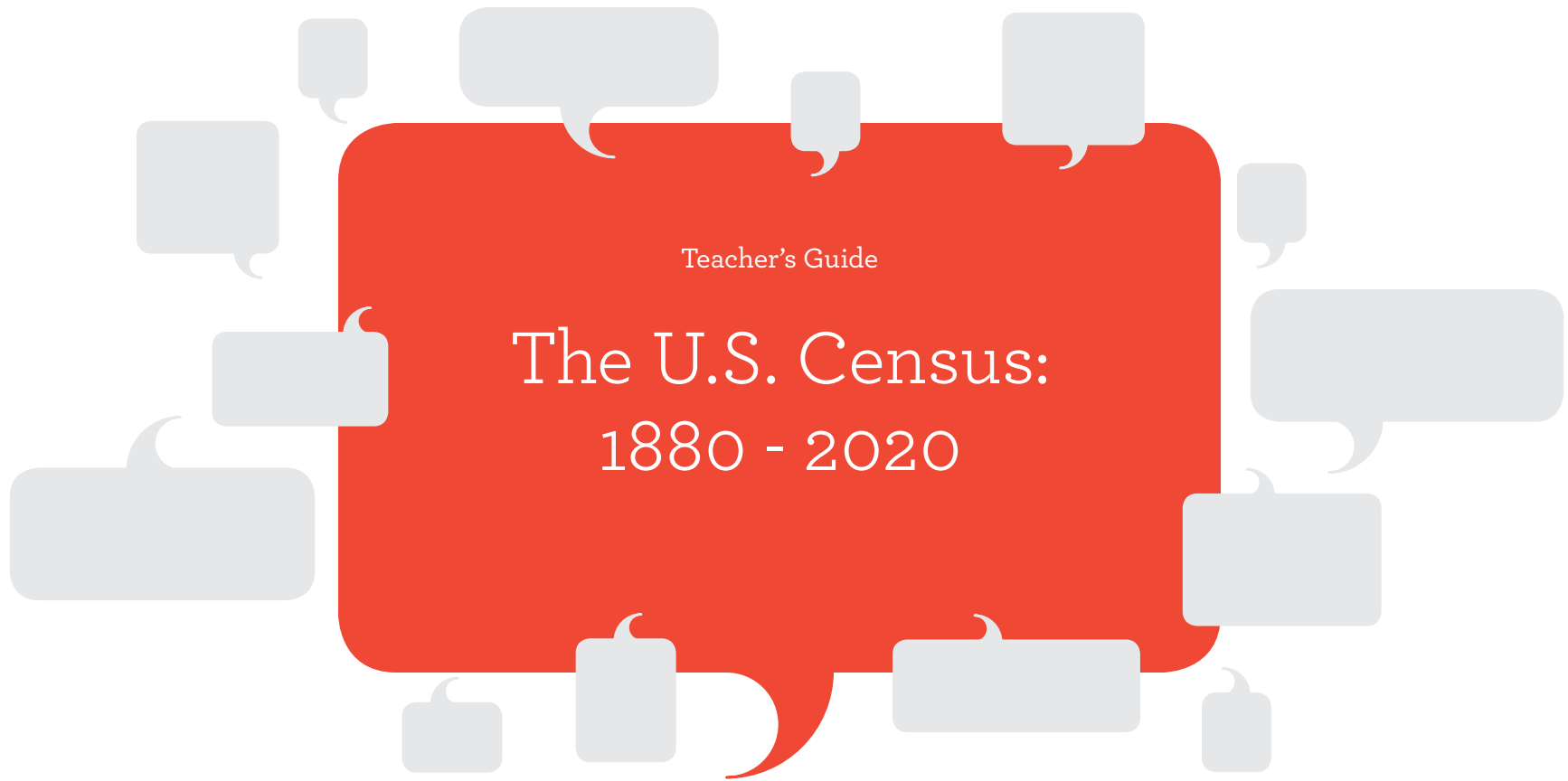
How has she been treated as a result of her mixed heritage?

What do her experiences reveal about how people think about mixed race people?

CORBIN LAEDLEIN

How has he been treated as a result of his mixed heritage?

What do his experiences reveal about how people think about mixed race?



Teacher's Guide

The U.S. Census: 1880 - 2020

The Census Folder is a collection of documents that engage students in a challenging exploration of how our country has viewed mixed heritage over time.

The Census Folder is designed to be used by small groups. We recommend that the groups explore the documents in the order in which they appear. Each document makes a particular contribution to the students' developing thoughts about race and heritage.

Background on the Census

It originated in the Roman Republic in the 6th century

WHAT IS A CENSUS?

A census is a survey that aims to accurately count all the residents of a place. It originated in the Roman Republic in the 6th century BCE, where it was used to determine taxes as well as to identify men suitable for military service. In Ancient Rome, the census was taken once every five years, and covered every part of the vast Roman Empire.

HOW OFTEN IS THERE A CENSUS IN THE U.S.?

In the United States, the U.S. Constitution requires that the Census be taken once every ten years. Article 1, Section 2 of the Constitution stipulated that Native Americans who did not pay taxes were not counted and that enslaved African Americans were each counted as three-fifths of a person.

HOW WAS THE U.S. CENSUS CARRIED OUT LONG AGO?

In order to accurately count all residents, census takers went door-to-door recording the inhabitants of each residence. As the country's population grew, the scale of the Census made it a driving force behind early computing. As early as 1890, the U.S. Census Office used simple tabulation devices (early computers) to sort and count Census data.

WHAT IS THE POINT OF THE U.S. CENSUS TODAY?

Today, the Census form generates a wide range of information about U.S. residents. Whereas the earliest U.S. Census featured only 6 items, the most recent one contained

more than 70 items. The addition of items reflects changes in U.S. society. For example, 1930, when the Great Depression was in its first year, was the first time the Census asked respondents about their employment status and income. In 1970, during a period of large-scale migration and immigration from Puerto Rico and the Dominican Republic, the Census started requiring respondents to identify whether they were Hispanic or of Spanish descent. In 2000, the Census began to allow people of mixed heritage to check more than one racial/ethnic category. And in 2010, with several states legalizing

same-sex marriage, the Census counted same-sex marriages for the first time in its history. Census data is used to track economic, demographic, social and other shifts, and to help plan for social services such as education and health care.

The Census is taken once every ten years in the U.S.

Today, it generates a wide range of information

Warm-Up Activity

Before exploring the Census Folder, we recommend this Warm-Up Activity that can be done as an entire class or in small groups.

MATERIALS

- Smartboard
- Sorting People online game at pbs.org (www.pbs.org/race/002_SortingPeople/002_00-home.htm)

TIME NEEDED

25 minutes

Why do we sort people based on racial categories?

STEP 1

Engage the group in a brief discussion with the following questions:

- Why do we sort people based on racial categories? What is the point?
- What kinds of emotions come up when people discuss race? Why do you think that is?
- Are racial categories even accurate? Have you ever assumed something about someone's race and then learned you were wrong? If so, what does that prove?

Are racial categories even accurate?

STEP 2

If completing the Warm-Up Activity as an entire class, play the Sorting People game on the Smartboard. After students play the game, facilitate a brief conversation based on what they observed. Ask:

- How do racial categories hold together or fall apart when confronted with people of mixed race?

Do racial categories work with people of mixed race?

STEP 3

Have students write a five-minute reflection in response to the above question. Having them discuss the question in advance of writing a reflection is a good way to get students engaged and invested in the prompt.

Once the Warm-Up Activity is completed, students can work with the Census Folders in small groups.

Exploring the Census Documents

Ask each group to choose a scribe who will be responsible for writing down the longer, collaborative written work of the group. Hand out the Census Folder and direct students to explore as a group the documents one by one, in the order in which they appear.

To keep students on task, you might use a timer and tell them to spend ten minutes on each source.

The work is designed to be independent of teachers, but it is a good idea to circulate and check in with small groups. We especially recommend sitting in and listening to student conversations about the documents.

DOCUMENT 1: RACE IDENTIFICATION IN THE 1880 CENSUS

Summary

In the 1880 Census, the options for race identification were limited to five categories: White, Black, Mulatto, Chinese and Indian.

Facts

- In 1880, Census takers classified people into race categories just by looking at them. It wasn't until 1970, after the passage of civil rights laws that U.S. citizens were allowed to choose their own classification.

In the 1880 Census, there were five options for race

- Census takers were told to mark *W* for "White," *B* for "Black," *Mu* for "Mulatto," *C* for "Chinese" (a category that included all east Asians), or *I* for "Indian" (American Indian).
- Offensive labels were given to certain racial categories, such as *M* for Mulatto.
- This was the first year the Census had *Indian* as a race classification.
- Many racial categories are missing altogether.
- People had to be assigned just one racial designation.

Contents

- Image of the race identification categories of the 1880 U.S. Census form
- Questions designed to develop student analytical thinking and problem-solving skills. After answering several shorter questions, the group is asked to write a memo in the role of the director of the Census as to how this form can be improved. This activity encourages students to recognize that people create Census forms, and the resulting forms reflect their values, awareness, prejudices and priorities.

Many racial categories are missing

DOCUMENT 2: RACE IDENTIFICATION IN THE 1970 CENSUS

Summary

In the 1970 Census, the options for race identification had grown to nine categories: White, Negro or Black, Indian (Amer.), Japanese, Chinese, Filipino, Hawaiian, Korean and "Other." At the time of the 1880 Census, some ethnicities were not yet present in the United States, due to immigration patterns. By 1970, however, the U.S. was home to most of the ethnic groups we see in 2014.

Facts

- In the 1970 Census, new racial categories appeared while some disappeared since the 1880 Census.
- Certain labels given to racial categories remained offensive.
- Many racial categories were still missing.
- This was the first Census where the respondents filled in the answers rather than a Census taker.
- Unlike in 1880, people were given the option to write in their race under "Other."

Contents

- Image of the race identification categories of the 1970 U.S. Census form

- Questions that are designed to sensitize students to how official forms carry authority and judgment on the makeup of a society. By not listing certain races/ethnicities, the form may make people belonging to those races/ethnicities feel that they are “less than” those whose races/ethnicities do appear. By using inaccurate/offensive terminology to identify a race in an official government form, institutionalized racism is perpetuated. Again, students are empowered to play the director of the 1970 Census and improve the form by making changes. This activity requires problem-solving skills, judgment and collaboration, and it fosters an understanding that government forms are human-made, and reflect the values of their makers.

DOCUMENT 3: LENGE HONG ORAL HISTORY

Summary

Students will listen to the recording and/or read the transcript of this oral history excerpt. In this brief excerpt, students will learn about how Lenge Hong, a woman of mixed heritage (Chinese and Scottish), reacted to the 2000 Census form's race identification options.

The 2000 Census allowed more than one racial category

Fact

- The 2000 Census was the first one in U.S. history that allowed people to choose more than one racial category.

Contents

- Transcript excerpt from Lenge Hong oral history
- Written reflection prompt: By listening to this firsthand account of a reaction to the new Census form, students will observe how official documents intersect with individual lives, experiences and identities. The written reflection is designed to foster a recognition that previous Census forms essentially demanded that people of mixed heritage deny one part of their identity and family background in favor of another.

Further Research

Students can listen to the entire interview of Lenge Hong at <http://cbbg.brooklynhistory.org/listen/history/lenge-hong>. This interview discusses her changing responses and attitudes toward the “What are you?” question and her experiences growing up as a person of mixed heritage. The full interview is about 90 minutes long.

Lenge Hong was born and raised in Miami, Florida. Both of her parents immigrated to the United States; her father from China and her mother from Scotland. She moved to New York City to attend New York University, where she received a B.F.A in film and video production. She worked as a film researcher and as an archivist at the New-York Historical Society.

DOCUMENT 4: ROBERT S. HAMMOND ORAL HISTORY

Summary

Students may listen to and/or read the transcript of this oral history excerpt. In this brief excerpt, Robert S. Hammond describes his family background, which includes Native American, African American and white American ancestry as well as “anyone else that got into the family.” He concludes that this makes him “a hundred percent true American.”

Facts

- Robert S. Hammond enlisted in the Navy in 1943, when he was 17 years old.
- The U.S. armed forces, including the Navy hospitals, were segregated at that time.
- In 1948, President Truman issued Executive Order 9981, desegregating the armed forces.

Contents

- Transcript excerpt from Robert S. Hammond oral history
- Reflection prompt: Students are asked to respond to the idea of a person being “a hundred percent true American.” It also probes student thinking about how being of mixed heritage might be an aspect of being a “true American”—while offering no judgment on the subject.

“A hundred percent true American”

Further Research

Students can listen to the entire interview with Robert S. Hammond. A World War II veteran, Hammond explains his struggle to play a meaningful role in the war effort instead of the clerical and support roles that most people of color were relegated to. Please note that the full oral history is about one hour long.

Robert S. Hammond, born 1926, grew up in Philadelphia, Pennsylvania, in a predominantly Italian neighborhood. His mother was African American and Native-American from a tribal-owned island off the coast of South Carolina, and his father was African American and European-American and also

from the South. Hammond enlisted in the Navy in 1943 when he was 17 years old. After joining the Navy choir, he was selected as one of seven African American men from his group to be enrolled in the Hospital Corps School. This was the first group of African American men to be enrolled in the medical training. After he left the Navy, Hammond moved to Brooklyn, completed high school at Boys High and opened a restaurant and nightclub on Fulton Street in the Bedford-Stuyvesant neighborhood of Brooklyn. Hammond went to a historically black college and got his master's degree in public health from the University of Michigan. He has had a long career in public health in California and elsewhere.

DOCUMENT 5: RACE/ETHNICITY IDENTIFICATION IN THE 2010 CENSUS

Summary

Students will peruse the 2010 Census form, comparing and contrasting it with the 1880 Census in terms of its of racial/ethnic categories. Students will complete a T-Chart and answer questions that prompt them to observe and analyze certain features of each Census form.

Facts

- In the 2010 Census form, Latino/Hispanic ancestry was treated as an ethnicity and not as a race.

“Other” was still an option

- People were allowed to choose more than one racial category.
- Some new racial categories appeared in this Census. “Other” was still an option for race, and there were also new “Other Asian” and “Other Pacific Islander” categories.
- In this Census, Native Americans were called “American Indian” and shared a box with “Alaska Native.” Respondents for both were asked to list their tribe.

Contents

- Image of the race/ethnicity categories in the 2010 U.S. Census form
- Questions that ask students to compare the 2010 and 1880 Censuses, and ask how space constraints act as a practical limitation to how many races can be listed, requiring the “Other” option.

DOCUMENT 6: RACISM AND THE U.S. CONSTITUTION

Summary

This document acquaints students with the historical legacy of racism that has influenced governmental and societal categorization of peoples of color. In this excerpt of the Constitution, the document states that for tax purposes, enslaved people would equal three-fifths of a white person. This founding document codified racism and institutionalized the devaluation of people of color in the United States from its conception.

Facts

- Members of the House of Representatives would be elected every two years
- The number of Representatives each state could send to the House would be proportional to the number of people counted in each state by the 10-year U.S. Census.
- For the purposes of determining number of Representatives and collecting direct taxes, free persons would each count as one, Indians would not be counted, and enslaved African Americans would count as 3/5 of a person.

Contents

- U.S. Constitution intro and excerpt of Article I (original version)

In 2010, Latino/Hispanic ancestry was treated as an ethnicity

- Questions: Students are asked to think about the pervasiveness of racism in our nation's founding document—and thereby its long reach into every aspect of our culture and governmental infrastructure. The sobering effect of reviewing this document reminds us that racism is not a perception, but rather a historically active force that has shaped, warped and limited American society.

DOCUMENT 7: "ON DISTINCTION"

Summary

In order to contextualize their study of changing racial categories on the U.S. Census, students will read an excerpt of an article by Ann Morning, an associate professor of sociology at New York University. In this article, Morning addresses the ways in which race and social class have been braided and are inextricably intertwined.

The author exposes the ways in which race has been unquestioningly accepted as a technical term, when it is in fact more accurately a societal construct with little scientific credence. She points out that though "race" has little science behind it as a category, this has not stopped scientists from using the term and basing hypotheses and theories on race as though it were a term of both dispassionate and scientifically unquestioned significance. Finally, Morning claims that the collusion of members of the

scientific community in accepting race as a meaningful term has supported the exercise of racism in policymakers. For example, scientific claims that some races are more intelligent than others might discourage policymakers from providing equal educational opportunities to students of all races. Or they may use these scientific claims to explain away low educational attainments by students of color when the real reason may be inadequate educational opportunities.

Facts

- Race emerged in the imperial ages of the 16th and 17th century as a way of talking about political, social and economic differences, rights and membership.
- Scientific rhetoric has been used to justify racist policies in U.S. history, including American chattel slavery, genocide of American Indians, and shutting down immigration from Eastern and Southern Europe in the early 20th century.

Contents

- Excerpt of the article "On Distinction," by Ann Morning
- Questions: Students are asked to analyze Morning's claims and evidence. They also are encouraged to think through the relationship between "race-based" science and social policy.

DOCUMENT 8: THE RISE OF INTERRACIAL MARRIAGE


Summary

Sociologist Michael Rosenfeld used Census data to chart the dramatic increase in interracial marriages in recent decades while also showing that interracial marriage remains relatively uncommon in the U.S. By showing the rate of increase in Brooklyn, in New York City as a whole and in the U.S., students can speculate as to the differences between the three categories.

In addition to affording students a chance to read and interpret data in chart form, this activity enables students to notice small but meaningful differences, such as the relative higher rates of interracial marriage in New York City as opposed to the nation as a whole.

Facts

- Interracial marriage was extremely rare until the 1930s.
- Interracial marriage began to dramatically increase starting in 1970.
- Although New York City saw a higher percentage of interracial marriages than the U.S. as a whole, the gap is not as wide as one might expect.
- Interracial marriage now stands at 6% of all marriages in the U.S.—and is therefore still relatively uncommon.



Interracial marriage
was extremely rare
until the 1930s

Contents

- Graph: "Increasing Percentage of Marriages in the U.S., New York City and Brooklyn That Are Interracial," 1880–2010
- Questions designed to develop critical thinking. For example, the rates of interracial marriages may seem very low relative to our individual knowledge of interracial families. However, there has been a concurrent rise in families in which parents do not marry. Therefore, these interracial families would not be represented in this chart. The actual number of interracial families would likely be much higher than this chart demonstrates. Analyzing this feature of the graph uncovers another assumption: that all families feature married parents.

Group Project

After the small group peruses and responds to Documents 1 through 8, they are ready to tackle the Group Project. This project requires students to synthesize the information they have engaged with in the eight documents and create their own version of the 2020 Census form, which they will present to the class.

Planning Sheet 1 asks students to compare and contrast the 1880, 1970, and 2010 Censuses in a chart.

Why do we sort people based on racial categories?

Do racial categories work with people of mixed race?

Planning Sheet 2 prompts students to review each document, identify one “take away” idea or concept from it and record it on the worksheet. This helps students really pinpoint the main concept they learned from each of the eight documents.

Planning Sheet 3 features the 2010 Census Form and provides students with an opportunity to mark it up with any changes they wish to make for the 2020 Census form they will create.

Planning Sheet 4 requires students to write a memo in which they list and justify each change they are recommending. It also requires students to identify any documents that influenced their thinking about each recommendation.

Planning Sheet 5 helps students plan a brief (10 - 20 minute) presentation in which they present their design of the 2020 Census and explain their rationale for any

What should the 2020 Census form look like?

changes they've made to the 2010 Census. The worksheet ensures that students know what their presentations must include

and how long they have to speak. It also encourages all members of the group to participate actively in the presentation.

FURTHER REFLECTION

Individual students can listen to one of the oral histories on the CBBG website (cbbg.brooklynhistory.org) and write a one-page reflection paper on how being a person of multi-heritage/multi-race shaped the narrator's sense of identity during childhood.

Sources

1. U.S. Bureau of the Census, *Census Questionnaire, 1880*, accessed July 1, 2014. http://www.census.gov/history/pdf/1880_questionnaire.pdf.

2. U.S. Bureau of the Census, *Census Questionnaire, 1970*, accessed July 1, 2014. http://www.census.gov/history/www/through_the_decades/questionnaires/1970_1.html.

3. Lenge Hong, Oral history interview, 2012, Crossing Borders Bridging Generations Oral History Collection, 2011.019.014; Brooklyn Historical Society.

4. Robert Hammond, Oral History interview, 2010, Brooklyn Navy Yard Oral History Collection, 2010.003, Brooklyn Historical Society and Brooklyn Navy Yard Development Corporation.

5. U.S. Bureau of the Census, *Census Questionnaire, 2010*, accessed July 1, 2014. http://www.census.gov/history/www/through_the_decades/questionnaires/2010_1.html.

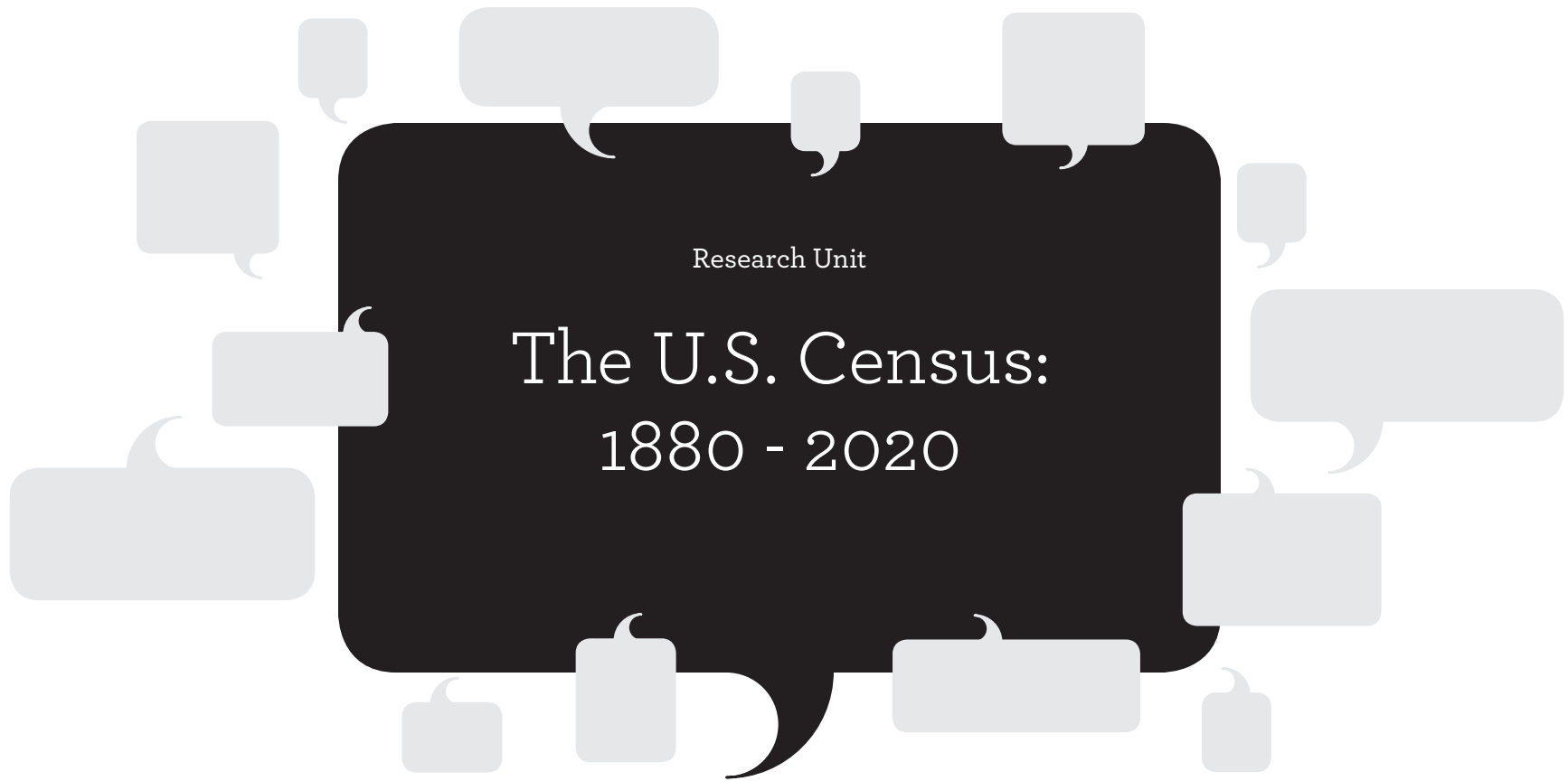
6. U.S. Constitution, art. 1, sec. 1, 2, 9.

7. Ann Morning, "On Distinction," *Is Race Real?*, Social Science Research Council, June 7, 2006, <http://raceandgenomics.ssrc.org/Morning/>.

8. Rosenfeld, Michael. "Interracial Brooklyn." Crossing Borders, Bridging Generations: a project of Brooklyn Historical Society. <http://cbbg.brooklynhistory.org/learn/interracial-brooklyn> (accessed July 1, 2014)



Is race real?



Research Unit

The U.S. Census: 1880 - 2020

WARM-UP ACTIVITY

DOCUMENTS

1. Excerpt: 1880 Census
2. Excerpt: 1970 Census
3. Oral History: Lenge Hong
4. Oral History: Robert S. Hammond
5. Excerpt: 2010 Census

6. Document: United States Constitution
7. Article: "On Distinction"
8. Graphic: The Rise of Interracial Marriage

PLANNING SHEETS

- Group Project planning sheets (1-5)

Warm-Up Activity

STEP 1

As a group, briefly discuss the following questions:

- Why do we sort people based on racial categories? What is the point?
- What kinds of emotions come up when people discuss race? Why do you think that is?
- Are racial categories even accurate? Have you ever assumed something about someone's race and then learned you were wrong? If so, what does that prove?



STEP 2

Play the Sorting People game on pbs.org (www.pbs.org/race/002_SortingPeople/002_00-home.htm) on a computer and respond to the following question in a 5-minute journal response.

- How do racial categories hold together or fall apart when confronted with people of mixed race?

Document 1: Race Identification in the 1880 Census

The race-identification category from the 1880 Census form is shown to the right. (It appeared in the Personal Description section, along with gender and birthdate.) The category was labeled Color, and it offered five options: W for "White," B for "Black", Mu for "Mulatto," C for "Chinese" (a category that included all east Asians), or I for "Indian" (meaning American Indian). In the 1880 Census, people did not get to choose their own race classification. Census takers classified people into race categories just by looking at them.



Citation: U.S. Bureau of the Census, *Census Questionnaire, 1880*, accessed July 1, 2014. [census.gov/history/pdf/1880_questionnaire.pdf](https://www.census.gov/history/pdf/1880_questionnaire.pdf).

1. What term is used to refer to a person's race in the section heading? How does this word choice reveal how race was viewed in this time?

2. Which racial categories are listed?

3. Did the racial categories leave out any groups living in the United States in 1880? Explain.

Document 1: Questions, continued

4. How well does this form help us to document the diversity of race and ethnicities in the United States in 1880?

6. If you had to complete this Census form today, would you be happy with the racial categories provided to you? Explain why or why not.

5. Are there any terms in the box on the first page that seem problematic or offensive? Which ones, and why?

Document 1: Questions, continued

7. Imagine you are the director of the U.S. Census in 1880. Your staff has developed these racial categories. Write a memo in which you provide feedback to your staff on these categories. What changes, if any, would you like to make, and why? (A memo is a brief written communication that is often sent between people in a professional setting.)

Document 2: Race Identification in the 1970 Census

4. COLOR OR RACE

Fill one circle.

If "Indian (American)," also give tribe.

If "Other," also give race.

<input type="radio"/> White	<input type="radio"/> Japanese	<input type="radio"/> Hawaiian
<input type="radio"/> Negro or Black	<input type="radio"/> Chinese	<input type="radio"/> Korean
<input type="radio"/> Indian (Amer.)	<input type="radio"/> Filipino	<input type="radio"/> Other— <i>Print race</i>

Print tribe →

1. Compare and contrast the racial categories listed on the 1970 Census form 1970 (shown on the left) and the 1880 Census form (shown on Document 1). As a group, fill in the t-chart with your observations about the two Censuses.

--	--

The race-identification category of the 1970 Census form is shown above. In the 1970 Census, people were asked to choose one of nine options for their race/ethnicity: "White," "Negro or Black," "Indian (Amer.)," "Japanese," "Chinese," "Filipino," "Hawaiian," "Korean" or "Other." At the time of the 1880 Census, some ethnicities were not yet present in the United States, due to immigration patterns. By 1970, however, the U.S. was home to most of the ethnic groups we see in 2014.

Citation: U.S. Bureau of the Census, *Census Questionnaire, 1970*, accessed July 1, 2014.
[census.gov/history/www/through_the_decades/questionnaires/1970_1.html](https://www.census.gov/history/www/through_the_decades/questionnaires/1970_1.html).

Document 2: Questions, continued

2. Which categories on the 1970 form do not appear on the 1880 form?

3. Why might these changes have been made?

4. How might it feel to have to choose "Other" and write in a race that is not on the form?

5. Is the 1970 Census form an improvement upon the 1880 Census form in terms of documenting diversity in the U.S.? Explain.

Document 2: Questions, continued

6. Imagine you are the director of the 1970 Census. Your staff has designed the form above. Evaluate whether the form is fine as is or if it needs to more accurately document diversity in the U.S. Are any groups missing? Write a memo to your staff requesting any changes you want, and explain why.

Document 3: Lenge Hong Oral History

→ **NOTE: Please answer BOTH Questions 5 and 6.**

5. **Is this person Spanish/Hispanic/Latino?** Mark the "No" box if **not** Spanish/Hispanic/Latino.

- No, not Spanish/Hispanic/Latino
- Yes, Puerto Rican
- Yes, Mexican, Mexican Am., Chicano
- Yes, Cuban
- Yes, other Spanish/Hispanic/Latino — *Print group.* ↗

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

6. **What is this person's race?** Mark **one or more races** to indicate what this person considers himself/herself to be.

- White
- Black, African Am., or Negro
- American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↗

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

- Asian Indian
- Chinese
- Filipino
- Other Asian — *Print race.* ↗
- Japanese
- Korean
- Vietnamese
- Other Pacific Islander — *Print race.* ↗
- Native Hawaiian
- Guamanian or Chamorro
- Samoan

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

- Some other race — *Print race.* ↗

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

Citation: U.S. Bureau of the Census, *Census Questionnaire, 2000*, accessed July 1, 2014. http://www.census.gov/history/pdf/2000_short_form.pdf

Lenge Hong is of Chinese and Scottish heritage and originally from Miami, Florida. In this oral history excerpt, Lenge talks about her reaction to the 2000 Census, the first Census to allow people to check more than one racial category. Before 2000, Census forms required a person to indicate one race only. First, listen to or read the excerpt from Lenge Hong's interview, then write a reflection about it.

LISTEN TO THE CLIP

Visit cbbg.brooklynhistory.org/listen and search for Lenge Hong's clip "checking-other-was-sort-annoying" and/or read the transcript below.

Interviewer Jen Chau:
How did you feel in 2000, when the U.S. Census gave the option to check more than one race?

Lenge Hong:
Oh, that was awesome! [laughs] That was a solution to something I had been complaining about for years. [laughs] I remember when I was very small, and I would encounter those, my mother would say check White, and I was like, But that's not accurate. So, I started checking Other,

which is sort of annoying. And I pretty much stuck with checking Other—I was kind of stubborn with that, because I'll be damned if I'm going to pick one or the other. So yeah, it was pretty cool, when they instituted that. And I still have a small measure of satisfaction every time I encounter a form where I have the option of checking that "one or more boxes."

WRITE A REFLECTION

What does Lenge's reaction to the new Census form indicate about her point of view on having more than one race/heritage? Do you agree or disagree with Lenge? Explain your reasoning.

Document 4: Robert S. Hammond Oral History

Robert S. Hammond was born in Philadelphia, Pennsylvania, in 1926. His mother was African American and Native American and she was from a tribal-owned island off the coast of South Carolina; his father, also from the South, was of African American and European American descent. In the following clip from an interview conducted in 2010, Robert S. Hammond explains that he considers that his mixed-race heritage makes him 100% American. Listen to the clip, then write a reflection about it.

LISTEN TO THE CLIP

Visit cbbg.brooklynhistory.org/listen and search for Robert Hammond's clip "makes-me-100-true-american" and/or read the transcript below

parents were Winston Purcell Hammond, and Edith Randall Hayes. My father was from West Virginia and my mother was from the Sea Islands off the coast of South Carolina. Both of the...both members of my family were interracially mixed. They were a mixed race. And, I guess that makes me [laughs] a mixed race too, of Native American, African American, Caucasian American and anyone else that got into the family. So, that makes me a hundred percent true American. Born here. Worked here. Maybe I'll die here, I don't know.

WRITE A REFLECTION

What do you think Robert S. Hammond means when he calls himself "a hundred percent true American"? Can anyone be a 100% American? Does being of mixed heritage help make you a 100% American? Or does it not matter at all?

"...both members of my family were interracially mixed..."

"...I guess that makes me [laughs] a mixed race too..."

“

Interviewer Sady Sullivan:
So, if you would introduce yourself to the recording, however you would like.

Robert S. Hammond:
Okay. My name is Robert Stanley Hammond; I was born in Philadelphia, Pennsylvania. My

"So, that makes me a hundred percent true American..."

Document 5: Race/Ethnicity Identification in the 2010 Census

→ NOTE: Please answer BOTH Question 5 about Hispanic origin and Question 6 about race. For this census, Hispanic origins are not races.

5. Is this person of Hispanic, Latino, or Spanish origin?

No, not of Hispanic, Latino, or Spanish origin

Yes, Mexican, Mexican Am., Chicano

Yes, Puerto Rican

Yes, Cuban

Yes, another Hispanic, Latino, or Spanish origin — *Print origin, for example, Argentinean, Colombian, Dominican, Nicaraguan, Salvadoran, Spaniard, and so on.* ↴

6. What is this person's race? Mark one or more boxes.

White

Black, African Am., or Negro

American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↴

Asian Indian Japanese Native Hawaiian

Chinese Korean Guamanian or Chamorro

Filipino Vietnamese Samoan

Other Asian — *Print race, for example, Hmong, Laotian, Thai, Pakistani, Cambodian, and so on.* ↴

Other Pacific Islander — *Print race, for example, Fijian, Tongan, and so on.* ↴

Some other race — *Print race.* ↴

1. As a group, fill in the t-chart with your observations about the two Censuses.

--	--

The race and ethnicity sections of the 2010 Census form are shown above. In the 2010 Census form, Latino/Hispanic ancestry was treated as an ethnicity and not as a race. People were allowed to choose more than one racial category.

U.S. Bureau of the Census, *Census Questionnaire, 2010*, accessed July 1, 2014. www.census.gov/history/pdf/2010questionnaire.pdf

Document 5: Questions, continued

2. Which Census is more effective in documenting diversity in the U.S.? Explain your reasoning with evidence from both Censuses.

3. How does this Census form treat Hispanic/Latino/Spanish origin? Is it treated as a race, an ethnicity or both?

4. Do you agree with this designation for Hispanic/Latino/Spanish origin? Explain.

5. How much of a role does space play in the limitations on how many race/ethnicity categories can be listed?

Document 5: Questions, continued

6. Note that the 2010 Census form allows people to check more than one box for race. Why do you think this option has been on the Census since 2000? Is it a good idea for measuring diversity more accurately? Explain.

7. Imagine you are the director of the 2010 Census. Your staff has presented you with the form above. Write a memo in which you discuss whether the form is fine as is or if it needs improvement. If it needs changes, what would you change, and why?

Document 6: Racism and the U.S. Constitution

Below is an excerpt of the U.S. Constitution as it was originally written. It shows the introduction and some Sections from Article I. Some of these Sections were later amended. The text in bold are the parts where the document refers to the Census and lays down the

rules for how to count the country's people. This founding document codified racism and institutionalized the devaluation of people of color in the United States from its conception.

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Article. I.

Section. 1.

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section. 2.

The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, **according to their respective Numbers**, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and **excluding Indians not taxed, three fifths of all other Persons**. The actual Enumeration shall be made within three years after the first meeting of the Congress of the United States, **and within every subsequent term of ten years**, in such manner as they shall by law direct.

...

Section 9.

No Capitation, or other direct, Tax shall be laid, unless in **Proportion to the Census or Enumeration** herein before directed to be taken.

Document 6: Questions

1. The Constitution requires the nation to hold a Census every ten years. Why does the Constitution mandate this?

2. Look at Paragraph 3 of Section 2 of Article 1 of the Constitution. It contains the wording of the “Three-Fifths Compromise” which means that enslaved persons were to be counted as three-fifths of other persons for the purposes of apportioning government representatives and taxes. What is your reaction to the Constitution stating that an enslaved person equaled three-fifths of a white person?

3. What conclusions can you draw about the historical relationship between the institutions of the U.S. government and race from this document?

Document 7: “On Distinction”

Below is an excerpt of an article written by Ann Morning, associate professor of sociology at New York University. In this article, Morning talks about the nature of race and addresses the ways in which race and social class are intertwined.

ON DISTINCTION

By Ann Morning

Since its emergence in the imperial age of the 16th and 17th centuries, race has been first and foremost a way of talking about political, social and economic differences, rights and membership. Race differences distinguished the citizen from the alien, the slave from the free, the property owner from the owned. Today, race is hardly the stuff of dispassionate technical **jargon**. Race is a daily newspaper topic not because of DNA configurations but because of social configurations. Enduring beliefs in the characteristics of different races make race a way for us to talk about crime and innocence, worth and worthlessness, the **monied** and the disadvantaged.

Even to scientists, race has clearly meant more than just biology. In his early human **taxonomy**, **Linnaeus** described *Homo sapiens Afer* (African *Homo sapiens*) as “crafty, indolent, negligent; anoints himself with grease; governed by caprice,” and *Homo sapiens Europeaeus* as “gentle, acute, inventive... governed by laws”; race was a guide not just to physical difference but to the valuation of **temperament**, ability and behavior. Moreover, social and

biological scientists have long been active participants in the development of race-related public policies. Their evidence of black inferiority helped justify slavery in the face of **abolitionist** protest; their conclusion that the unfit American Indian race was doomed to perish in the presence of the superior white race made the results of a concerted public campaign of **extermination** seem like a “natural” Darwinian outcome; and their early-20th-century discoveries of important differences between the **crania** of native and immigrant groups fueled the eventual shutdown of immigration from eastern and southern Europe. From these examples, it seems clear that the cultural context of the time had a hand not just in the research results that scientists obtained, but even in the questions they asked in the first place. In the same way, we have to ask how the contemporary debate on the nature of race relates to the cultural outlook and the policy dilemmas of our times.

As it turns out, we don’t have to look far to find connections between contemporary scientific conceptions of race and broader social and policy debates. Both **constructionists** and **essentialists** see their views as bearing on matters of public interest. In my interviews, scientists who argued that races were socially constructed believed that claims of the “natural” or objective

Document 7, continued

existence of races have been used for destructive purposes in the past, and had the potential to support racist policies in the future. For example, claims of innate, racial differences in intelligence might discourage policymakers from addressing racial inequalities in access to quality education.

CITATION:

Ann Morning, "On Distinction," *Is Race Real?*, Social Science Research Council, June 7, 2006, <http://raceandgenomics.ssrc.org/Morning/>.

GLOSSARY OF TERMS

abolitionist: someone who takes action to end slavery

constructionists: people who believe that there are many things that people "know" or take to be reality that are at least partially, if not completely, socially constructed (as opposed to pre-existing in nature)

crania: skull

essentialists: people who believe the concept that for any specific entity (such as an animal, a group of people, a physical object, a concept), there is a set of attributes that are necessary to its identity and function

extermination: to get rid of completely, usually by killing off

jargon: the language used for a particular activity or by a particular group of people

Linnaeus: Swedish botanist (1707–1778) who developed systems for classifying and naming plant and animal kingdoms

monied: having money

taxonomy: classification

temperament: characteristic mode of emotional response

Document 7: Questions

1. What claim is Ann Morning making about the nature of race?

2. What does she mean when she states that even to scientists, race has meant more than biology?

3. What connections is she making between race and social class?

4. According to Morning, how is the pseudo-scientific nature of race used to perpetuate (spread) racism?

Document 7: Questions, continued

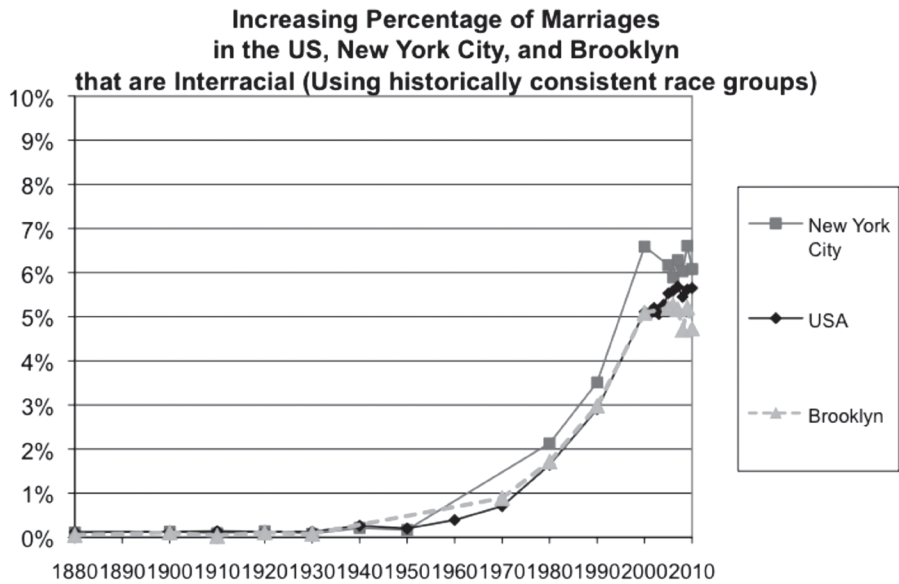
5. Morning gives one example of how policymakers might be influenced by the claim that some races are simply more intelligent than others. Can you identify other ways this theory might influence educational policy?

6. Do you agree or disagree with Morning's claims? Explain your reasoning.

Document 8: The Rise of Interracial Marriage

The following chart shows the recent dramatic increase in interracial marriages in Brooklyn, all of New York City and the country as a whole. It also shows that interracial marriage remains relatively uncommon in the United States. Read the chart, then answer the questions.

1. For the purposes of this graph, how does the author define interracial marriage?



2. Between 1880 and 1930, how prevalent was interracial marriage in the U.S.?

© 2012 Michael J. Rosenfeld
Original Data Source: Weighted census microdata 1880-2000, and American Community Survey data for 2001-2010, from ipums.org. Interracial is defined as marriage between these 4 different groups: whites, blacks, Asians, and Native Americans plus others (ignoring Hispanicity because Hispanics were first identified in the census in 1970).

Citation: Michael Rosenfeld, "Interracial Brooklyn," Crossing Borders, Bridging Generations: a project of Brooklyn Historical Society <http://cbbg.brooklynhistory.org/learn/interracial-brooklyn> (accessed July 1, 2014)

Document 8: Questions, continued

3. In what decade was there the most dramatic change in the trend of interracial marriage in the U.S.?

4. Compare and contrast the prevalence of interracial marriage in New York City and in the U.S. in the decades between 1940 and 2010. Where and when do you see more interracial marriage?

5. How might factoring in long-term interracial relationships and interracial families in which parents are not married change the representation of the prevalence of interracial families? Explain.

6. What other data might you want to look at in order to more fully understand this chart?

Document 8: Questions, continued

7. What additional information would you like to know about immigration during this period?

9. Why do you think researchers are interested in counting interracial marriages (or marriages based on any racial categorization) at all?

8. Would data on the rise of unmarried parents during this period be helpful in getting a fuller sense of the rise of interracial families? Why?

U.S. Census Group Project: Past, Present and Future

Congratulations! Your group has been hired to design the U.S. Census 2020. Follow the process outlined below.

Compare the 1880,
1970, and 2010
Censuses

STEP 1

First, complete Planning Sheet 1 to compare and contrast the 1880, 1970, and 2010 Censuses.

STEP 2

Next, complete Planning Sheet 2. This will ensure that you have synthesized all the documents you have read and responded to so far.

STEP 3

Use Planning Sheet 3 (which features the 2010 Census) as the basis for your 2020 Census form. Mark it up to indicate which changes you want to make. Do not make any changes that you can't justify or explain. Please note that space constraints on the Census form are real. You cannot use more space than was available on the 2010 Census form.

Do not make any
changes that you
can't justify

STEP 4

Use Planning Sheet 4 to write a memo listing and explaining the changes you will make to the 2010 Census form and why.

STEP 5

Use Planning Sheet 5 to practice presenting your new and improved 2020 Census form before unveiling it to the class.

STEP 6

Be creative and thoughtful in your recommended changes. Be sure to justify and explain the changes you are recommending.

Design the U.S.
Census 2020

FURTHER REFLECTION

Listen to one of the oral histories on the CBBG website (cbbg.brooklynhistory.org) and write a one-page reflection paper on how being a person of multi-heritage/multi-race has impacted the narrator's sense of identity during childhood.

U.S. Census Group Project: Planning Sheet 1

Before you design the 2020 Census, compare and contrast the race identification in the 1880, 1970, and 2010 Censuses. Chart your observations below.

Criteria	1880 Census	1970 Census	2010 Census
Which races are listed?			
Which races or ethnicities are missing?			
What other categories should we add?			

U.S. Census Group Project: Planning Sheet 2

Before you design the 2020 Census, identify one thing you learned from each source you explored.

Source	What is one thing you learned from this source?	How will it inform your design of the 2020 Census?
The <i>Sorting People</i> game		
1880 Census		
1970 Census		
Lenge Hong Oral History		
Robert Hammond Oral History		
2010 Census		
U.S. Constitution		
"On Distinction"		
The Rise of Interracial Marriage (graph)		

U.S. Census Group Project: Planning Sheet 3

Mark up the 2010 Census with changes you'd like to make for the 2020 Census. Be creative with the types of questions and the way it looks!

U.S. Bureau of the Census, *Census Questionnaire, 2010*, accessed July 1, 2014. www.census.gov/history/pdf/2010questionnaire.pdf

→ NOTE: Please answer BOTH Question 5 about Hispanic origin and Question 6 about race. For this census, Hispanic origins are not races.

5. Is this person of Hispanic, Latino, or Spanish origin?

- No, not of Hispanic, Latino, or Spanish origin
- Yes, Mexican, Mexican Am., Chicano
- Yes, Puerto Rican
- Yes, Cuban
- Yes, another Hispanic, Latino, or Spanish origin — *Print origin, for example, Argentinean, Colombian, Dominican, Nicaraguan, Salvadoran, Spaniard, and so on.* ↴

6. What is this person's race? Mark one or more boxes.

- White
- Black, African Am., or Negro
- American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↴

- | | | |
|---|--|--|
| <input type="checkbox"/> Asian Indian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Korean | <input type="checkbox"/> Guamanian or Chamorro |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> Other Asian — <i>Print race, for example, Hmong, Laotian, Thai, Pakistani, Cambodian, and so on.</i> ↴ | <input type="checkbox"/> Other Pacific Islander — <i>Print race, for example, Fijian, Tongan, and so on.</i> ↴ | |

- Some other race — *Print race.* ↴

U.S. Census Group Project: Planning Sheet 4

MEMO:
 TO: PRESIDENT OF THE UNITED STATES
 FROM:

RE: RECOMMENDED CHANGES TO CENSUS FORM FOR 2020
 DATE:

Dear Mr./Ms./Mrs. President,

Please find below our list of recommended changes to the Census form for 2020. We are presenting this in a table so that next to each recommended change we can show our rationale and the documents that helped shape our thinking about the requested change.

Recommended Change	Rationale	Documents That Influenced Our Thinking About This Recommended Change
Change 1:		
Change 2:		
Change 3:		

U.S. Census Group Project: Planning Sheet 5

Prepare your presentation using the table below.

Presentation	Speaker (Name)	Time Allowed
Introduction: <ul style="list-style-type: none"> Introduce the group. Identify the three main ideas that influenced your group's work on the Census. 		3 minutes
Unveiling of Census 2020: <ul style="list-style-type: none"> Present the Census 2020 with the changes you've made since Census 2010. Briefly identify the three main changes you've made. 		3 minutes
Change 1: <ul style="list-style-type: none"> What it is Why you made it Which documents inspired you to make this change 		2 minutes
Change 2: <ul style="list-style-type: none"> What it is Why you made it Which documents inspired you to make this change 		2 minutes
Change 3: <ul style="list-style-type: none"> What it is Why you made it Which documents inspired you to make this change 		2 minutes
Conclusion: <ul style="list-style-type: none"> Who will be positively impacted by the changes you've made? How will these changes positively impact them? 		1 minutes
Q&A	All	3 minutes



The Mixed Heritage: Laws and Mores Folder is a collection of documents that engage students in a challenging exploration of how laws and mores (cultural expectations and behaviors) regarding mixed heritage marriage have evolved in the United States and how they have influenced our views about mixed heritage over time.

The Laws and Mores Folder is designed to be used by small groups. Because the documents are organized chronologically,

we recommend that the groups explore them in the order in which they appear. Each document makes a particular contribution to the students' developing thoughts about race and heritage.

Because many of the sources rely on data from a U.S. Census, the information on the following page may prove useful in teaching about how and why the Census is conducted in the United States.

Background on the Census

It originated in the Roman Republic in the 6th century

WHAT IS A CENSUS?

A census is a survey that aims to accurately count all the residents of a place. It originated in the Roman Republic in the 6th century BCE, where it was used to determine taxes as well as to identify men suitable for military service. In Ancient Rome, the census was taken once every five years, and covered every part of the vast Roman Empire.

HOW OFTEN IS THERE A CENSUS IN THE U.S.?

In the United States, the U.S. Constitution requires that the Census be taken once every ten years. Article 1, Section 2 of the Constitution stipulated that Native Americans who did not pay taxes were not counted and that enslaved African American were each counted as three-fifths of a person.

HOW WAS THE U.S. CENSUS CARRIED OUT LONG AGO?

In order to accurately count all residents, census takers went door-to-door recording the inhabitants of each residence. As the country's population grew, the scale of the Census made it a driving force behind early computing. As early as 1890, the U.S. Census Office used simple tabulation devices (early computers) to sort and count Census data.

WHAT IS THE POINT OF THE U.S. CENSUS TODAY?

Today, the Census form generates a wide range of information about U.S. residents. Whereas the earliest U.S. Census featured only 6 items, the most recent one contained

more than 70 items. The addition of items reflects changes in U.S. society. For example, 1930, when the Great Depression was in its first year, was the first time the Census asked respondents about their employment status and income. In 1970, during a period of large-scale migration and immigration from Puerto Rico and the Dominican Republic, the Census started requiring respondents to identify whether they were Hispanic or of Spanish descent. In 2000, the Census began to allow people of mixed heritage to check more than one racial/ethnic category. And in 2010, with several states legalizing

same-sex marriage, the Census counted same-sex marriages for the first time in its history. Census data is used to track economic, demographic, social and other shifts, and to help plan for social services such as education and health care.

The Census is taken once every ten years in the U.S.

Today, it generates a wide range of information

Warm-Up Activity

Before exploring the Laws and Mores Folder, we recommend this Warm-Up Activity, which can be facilitated by the teacher with the entire class or student-led in small groups. You will need to play a video clip for this activity.

MATERIALS

Video clip: Guess Who's Coming to Dinner, 1967
Available on Brooklyn Historical Society's Vimeo page (<https://vimeo.com/38383950>)

TIME NEEDED

25 minutes

Do you think interracial marriage is a big deal today?

STEP 1

Elicit a definition of interracial marriage from students, then ask:

- Do you think interracial marriage is a big deal today? Do you think interracial couples face special challenges today? Why or why not?
- Think about your own family. How comfortable would you be if a person of a different race or ethnicity married a member of your family?
- Is there a difference between having friends of different races and having family members of different races?
- Drawing on your background knowledge about the 20th century, what do you imagine it used to be like for interracial couples who wanted to get married a few decades ago? What makes you say that?

STEP 2

Watch the short clip from the 1967 film Guess Who's Coming to Dinner. <https://vimeo.com/38383950>

STEP 3

Facilitate a conversation using the following questions:

- The older man in the scene is described as a liberal who has fought against racism. So why is he "a little afraid" that his daughter will marry an African American man?
- noteworthy about Joey's vision for her children?
- Is it easier now to be a married couple of mixed heritage/race than it was in the 1960s? Why or why not?

Is it easier now?

- What are "the problems" the father fears his grandchildren will have?
- What does Joey (the bride-to-be) believe her children will become when they grow up? What does this belief show about Joey's character?
- Remember that this movie was made in 1967—six years after President Obama was born to a white American woman and a black Kenyan man. Is there something

Once the Warm-Up Activity is completed, students can work with the Laws and Mores Folder in small groups.

Exploring the Laws and Mores Documents

Organize the class into small groups. Ask each group to choose a scribe who will be responsible for writing down the longer, collaborative written work of the group. Hand out the Laws and Mores Folder and direct students to explore as a group the documents one by one, in the order in which they appear.

To keep students on task, you might use a timer and tell them to spend ten minutes on each source.

The work is designed to be independent of teachers, but it is a good idea to circulate and check in with small groups. The primary goal of the sources is to foster critical listening and speaking skills on the topic at hand. We especially recommend sitting in and listening to student conversations about the documents.

DOCUMENT 1: ABOUT THE TERM MISCEGENATION

Summary

The term miscegenation means “mixing of races.” This term was coined by racists to lend legitimacy to the idea that races should remain separate and “pure,” or unmixed. It originated in 1864, during the Civil War, as a racist word disguised as a

Miscegenation means “mixing of races”

term for a scientific process. It appeared in an 1864 pamphlet, “Miscegenation: The Theory of the Blending of the Races.” The pamphlet was made to look like it was written by abolitionists, but was in fact written by a Northern reporter critical of the Lincoln administration. The purpose of the pamphlet was to instigate fear among Northerners who might have supported ending slavery but were still deeply racist.

Facts

- The creation of the term from Latin roots was designed to lend the word authority and gravitas; instant legitimacy.

- The term was indeed accorded legitimacy and was instantly adopted in the legal lexicon; it was used in many state constitutions.
- In the 1860s, racism persisted among many Northerners even as they fought a war that would ultimately end slavery.

Contents

- Two excerpts of the 1864 pamphlet “Miscegenation: The Theory of the Blending of the Races.”
- Questions that are designed to foster critical reading and thinking skills. Students are challenged to name the argument and tactics used by the pamphlet’s creators and to identify the intended audience.

A racist word disguised as a term for a scientific process

Further Research

View the pamphlet in its entirety at <http://www.loc.gov/resource/lprbscsm.scs1371/?st=gallery>. Students can write a report about the ways in which the pamphlet pretends to support interracial marriage and about how it is actually a hoax. They may note that:

- It evokes an ideal, common-sense openness to people marrying one another regardless of racial background.
- It speaks in grandiose terms about the superiority of people of mixed race.
- It is a scare tactic meant to stoke the racist fears of Northerners.

DOCUMENT 2: IRISH-AFRICAN AMERICAN MARRIAGES IN MANHATTAN, 1870

Summary

In New York City in the Civil War period, the Irish shared the lowest status in society with African Americans. Irish competed against African Americans for jobs. Many Irish immigrants were afraid that if slavery in the South was abolished, freed slaves would come North and take their jobs. Tensions boiled over when a draft was announced in 1863. Irish immigrants were outraged that they would be required to fight for the North. In

TEACHER'S GUIDE – MIXED HERITAGE: LAWS AND MORES OVER TIME

response to the draft, a large number of men, mostly Irish, rioted violently in the streets of Manhattan for four days. Meanwhile, the 1870 U.S. Census revealed that there were many Irish-African American families living in the area where the riots took place.

Facts

- Only three racial categories were used in the 1870 Census: Black, White, and Mulatto.
- Mulatto is an offensive term that means a person of mixed race—especially of white and black ancestry.
- The Census excerpt shows two families featuring African American husbands and Irish wives with children labeled M for “mulatto.”
- Seven years after the New York City Draft Riot, the 1870 Census recorded 80 Irish-African American families living in Manhattan’s Eighth Ward, which is now Soho and part of Greenwich Village.
- In all of those 80 marriages, the husband was African American and the wife Irish.

Contents

- Historical background of Irish immigration to the U.S. and the Draft Riot
- An excerpt of the 1870 U.S. Census, showing Irish-African American families
- Questions that are designed to help students read the 1870 Census and recognize that Irish-African American families existed during these years—just

In 1907, the U.S. introduced the Expatriation Act

steps away from the site of some of the worst violence the city has ever seen. Students are encouraged to think critically about how these couples may have met and gotten to know one another. Students are also asked to notice the gender/race breakdown of the marriages; all Irish-African American marriages in this Manhattan neighborhood featured African American men and Irish women. In contrast, the Draft Riot was perpetrated by mostly Irish men. What conclusions can they draw about the intersections of race and gender in this particular integrated community?

DOCUMENT 3: THE EXPATRIATION ACT OF 1907

Summary

In 1907, Congress followed Britain’s lead and enacted the Expatriation Act, which took away women’s American citizenship if they married foreigners.

Facts

- In 1907, the U.S. introduced a law called the Expatriation Act.
- The law stated that a woman’s citizenship was dependent on her husband’s: If an American woman married a man who was not a U.S. citizen, she instantly lost her U.S. citizenship and gained her husband’s citizenship.
- Upon divorcing a foreign husband, an American woman could reclaim her U.S. citizenship.
- This idea came to the U.S. from Britain, where it was already a law.
- Women fought for their legal right to retain citizenship regardless of whom they married, and won that right in 1922. But it did not apply to marriage between American women and Asian citizens until 1934.

Contents

- Article: “The Expatriation Act of 1907: How American Women Lost Their Citizenship Through Marriage in the Twentieth Century,” by Lindsay Maier Lujan

- Questions that guide students in unpacking the legalities described in the article and understanding that gender inequalities played an important role in complicating mixed-heritage marriages in the early 20th century.

DOCUMENT 4: LOVING V. VIRGINIA, 1967

Summary

Until 1967, Virginia and many other U.S. states had state laws that made interracial marriage illegal. In 1958, a black woman named Mildred Jeter and a white man named Richard Loving married in the District of Columbia, which did not have anti-miscegenation laws. They settled in Virginia, where they were arrested for

A woman’s citizenship was dependent on her husband’s

breaking the anti-miscegenation laws there. The Lovings pursued their right to be married by suing the state of Virginia. The case reached the Supreme Court in 1967. The Court ruled that anti-miscegenation laws were unconstitutional.

Facts

- A groundbreaking case in 1967 settled once and for all that no U.S. state can prohibit interracial marriage, because it violates the 14th Amendment.
- As a result of the Supreme Court verdict, all states that still prohibited interracial marriage were forced by the federal government to allow it.
- This case marked the end of legal obstacles to interracial marriage in the U.S.

Many U.S. states made interracial marriage illegal until 1967

- The case was brought by an interracial married couple, Mildred (née Jeter) Loving, who was African American, and Richard Loving, who was white.
- The case reached the Supreme Court because the Lovings would not accept a verdict that did not allow them to be married.

Contents

- Excerpt of the Circuit Court judge's opinion denying the Lovings the right to live as husband and wife in the state of Virginia.
- Excerpt of Chief Justice Earl Warren's opinion after the Supreme Court ruled that laws prohibiting interracial marriage are unconstitutional.
- Questions that encourage students to see the competing logic systems employed by the Circuit Court judge and Chief Justice Earl Warren of the Supreme Court.

Compare and Contrast

- The Circuit Court judge relied on his understanding of God and his intentions for the races that was neither historical nor provable.
- The Supreme Court judge relied on the Constitution, which safeguards the individual's right to select a marriage partner without interference from the government on racial grounds.

Loving v. Virginia forced all states to allow interracial marriage

DOCUMENT 5: ANTI-MISCEGENATION LAWS (1952-1967)

Summary

Before the Civil War, many states had statutes that outlawed interracial marriage. Up until 1910, 28 states still outlawed marriage between blacks and whites, while seven states outlawed marriages between whites and Asians.

Facts

- The outcome of the Loving case had a dramatic effect on the laws of the South with regard to interracial marriage.
- Many western states continued to outlaw interracial marriage as late as 1952. Between 1952 and 1967, these states changed their constitutions to allow interracial marriage.
- All Southern states outlawed interracial marriage until the 1967 Supreme Court

ruling forced them to allow it. This shows a strong determination among the authorities in these states to prohibit marriage across race lines.

Contents

- Historical background
- Map of U.S. states with anti-miscegenation laws
- Questions that encourage students to cite historical events and movements that influenced states' decisions to retain or abolish anti-miscegenation laws prior to 1967.

DOCUMENT 6: THE RISE OF INTERRACIAL MARRIAGE

Summary

The percentage of interracial marriages in the U.S. has risen dramatically since 1960. The article "Interracial Brooklyn," excerpted in Document 6, provides three reasons for the rise:

- Immigration reform in 1965 led to a sharp rise of immigration from Asia and Latin America, which made it more likely to meet people of diverse races and heritage.
- People have been marrying at older ages, which tends to make them more independent in their choice of marriage partner.
- The Civil Rights movement and the Loving v. Virginia Supreme Court decision played a role in shifting popular opinion toward accepting interracial marriage.

TEACHER'S GUIDE – MIXED HERITAGE: LAWS AND MORES OVER TIME

Facts

- Interracial marriage was extremely rare until the 1930s.
- Interracial marriage began to dramatically increase starting in 1970.
- Although New York City saw a higher percentage of interracial marriages than the U.S. as a whole, the gap is not as wide as one might expect.
- Interracial marriage now stands at 6% of all marriages in the U.S.—and is therefore still relatively uncommon.

Contents

- “Interracial Brooklyn” article excerpt and graph of interracial marriages in Brooklyn, New York City and the U.S.
- The questions encourage students to read the chart and draw conclusions from the data as well as to recognize that there is no single reason for the rise of interracial marriage, but rather a group of factors working together.

DOCUMENT 7: INTERFAITH SAME-SEX MARRIAGES

Summary

Students will read a New York Times article about a same-sex couple who wanted to be married. With the legalization of same-sex marriage, the couple began planning their longed-for wedding. However, cultural issues impeded their ability to plan their dream wedding. Since one of

the women was Jewish and the other Presbyterian with Catholic origins, they struggled to convince religious authorities to work together to give them a wedding that honored both religious traditions.

Facts

- Same-sex marriage became legal in New York in 2011, with the passage of the Marriage Equality Act.
- In 2013, the Supreme Court ruled that the Defense of Marriage Act, a federal law that defined marriage as a union between a man and a woman, was unconstitutional.

Contents

- Article: “For Interfaith Gay Marriages, Just One Obstacle Is Cleared”
- Questions that help students to distinguish between the legal and cultural obstacles faced by the couple as they planned their marriage. It encourages them to look at the issue from multiple perspectives. The worksheet fosters an understanding that legal obstacles alone are not the only issue for nontraditional marriages—cultural obstacles can also exist.

DOCUMENT 8: SONNET TAKAHISA ORAL HISTORY

Summary

Sonnet Takahisa was born in the 1950s to a Japanese father and a Jewish mother of Eastern European descent. In these

excerpts from her oral history, she reflects on the challenges her parents faced as an interracial couple, and her experience as a person of mixed heritage and that of her son, who is in his early twenties.

Facts

- Sonnet’s parents, who were married in the middle of the 20th century, had to face rejection and criticism for their interracial marriage.
- Sonnet says her experience as a person of mixed race made her something of a translator or someone “in between” and that she saw this as something important.
- In her view, her son, who was born in the early 1990s, is free to choose his own identity based on his own interests. He defines who he is (as a person of mixed heritage); he is not defined by others.

Contents

- Bio of Sonnet Takahisa
- Excerpt of Sonnet Takahisa oral history
- Questions that encourage students to analyze the multigenerational view Sonnet offers of her family’s experiences of joining races and heritages. It aims to help students understand how the experiences of people of mixed race/heritage may have changed along with the broader cultural trends and laws in the U.S. In other words, cultural trends and laws do shape an individual’s experience and identity.

6% of all marriages
in the U.S. are
interracial

Further Research

Students may listen to the hour-long interview with Sonnet and write a critical reflection on how Sonnet views her experiences as a member of a mixed-heritage family. The full interview and transcript are available at cbbg.brooklynhistory.org/listen/history/sonnet-takahisa.

Sonnet Takahisa was born and raised in Brooklyn, New York. She has Japanese, and Russian and Polish Jewish ancestry. She grew up in Prospect Lefferts Gardens and Canarsie, Brooklyn. Takahisa attended Harvard University in Boston, Massachusetts for an undergraduate degree in East Asian Studies and Japanese Studies, and the University of Washington at Seattle for a graduate degree in East Asian Studies. She worked as the director of education at the The National September 11 Memorial & Museum and also as a consultant at various art and cultural heritage institutions.

Group Project

After the small group peruses and responds to Documents 1 through 8, they are ready to tackle the Group Project. This project requires students to synthesize the information they have engaged with in the eight documents and present it back to the class.

Planning Sheet 1 prompts students to review each document, identify one “take away” idea or concept from it and record it on the worksheet. This helps students pinpoint the main concept they learned from each of the eight documents.

Pinpoint the main concept

Organize sources

Planning Sheet 2 encourages the group to identify two sources that were most effective in communicating the cultural aspects or mores of interracial marriage. Completing this worksheet may help the group identify the sources they will present during their presentation.

Planning Sheet 3 requires students to identify two sources that were most effective in communicating the legal obstacles to interracial marriage. Completing this worksheet will help the group organize their sources for their presentation.

Planning Sheet 4 requires students to create a time line between 1860 and 2014, in which they identify both legal and cultural events that help trace shifts in interracial marriage in the U.S.

Planning Sheet 5 explains the structure of the presentation and can be used by the group to show how interracial marriage changed in the U.S. and manage the project.

Identify legal and cultural events

Show how interracial marriage changed in the U.S.

FURTHER RESEARCH

Students who want to engage further can listen to one of the oral histories on the CBBG website (cbbg.brooklynhistory.org/listen/history) and write a one-page reflection paper on how being a person of multi-heritage/multi-race shaped the narrator's sense of identity during childhood.

Sources

1. Croly, David G., *Miscegenation –: The Theory of the Blending of the Races Applied to the American White Man and Negro*, H. Dexter, Hamilton & Co, New York, 1864.

How American Women Lost Their Citizenship Through Marriage

2. U.S. Bureau of the Census. *Population Schedules of the Ninth Census of the United States*, 1870, New York. Washington: National Archives and Records Service, 1870. <https://archive.org/stream/populationschedu0981unit#page/n107/mode/2up> (accessed April 15, 2015).

3. Lujan, Lyndsay M. "The Expatriation Act of 1907: How American Women Lost Their Citizenship Through Marriage in the Twentieth Century," *The Constitutional Sources Project* (2012–2014). <http://blog.consource.org/post/78215541661/the-expatriation-act-of-1907-how-american-women-lost> (accessed July 1, 2014).

4. *Loving v. Virginia*, 388 U.S. 1 (1967).

5. Loving Day. "The Legal Map for Interracial Relationships." <http://lovingday.org/legal-map> (accessed April 16, 2015).

The Legal Map for Interracial Relationships

Interracial Brooklyn

6. Nebraska. *Laws Joint Resolutions, and Memorials: Passes by the Legislature of the State of Nebraska at the Thirty-Third Session*. Chap 72, Sec. 5302 (1913).

7. Rosenfeld, Michael. "Interracial Brooklyn." *Crossing Borders, Bridging Generations: a project of Brooklyn Historical Society*. <http://cbbg.brooklynhistory.org/learn/interracial-brooklyn> (accessed July 1, 2014)

8. Freedman, Samuel G. "For Interfaith Gay Couples, Just One Obstacle Is Cleared." *New*

York Times. November 1, 2013. <http://www.nytimes.com/2013/11/02/us/for-interfaith-gay-couples-another-wedding-obstacle.html?smid=pl-share> (accessed July 1, 2014).

9. Sonnet Takahisa, Oral history interview (excerpt), 2012, *Crossing Borders Bridging Generations*, Oral History Collection, 2011.019.015; Brooklyn Historical Society.



Research Unit

Mixed Heritage: Laws and Mores over Time

WARM-UP ACTIVITY

DOCUMENTS

1. Pamphlet: The Term *Miscegenation*, 1864
2. Article: Irish-African American Marriages in Manhattan
3. Article: The Expatriation Act of 1907
4. Supreme Court Case *Loving v. Virginia*, 1967

5. Graphic: Anti-Miscegenation Laws (1952-1967)

6. Graphic: The Rise of Interracial Marriage
7. Article: Interfaith Same-Sex Marriages
8. Oral history: Sonnet Takahisa

PLANNING SHEETS

- Group Project planning sheets (1-5)

Warm-Up Activity

STEP 1

As a group briefly define interracial marriage and discuss the following questions:

- Do you think interracial marriage is a big deal today? Do you think interracial couples face special challenges today? Why or why not?
- Think about your own family. How comfortable would you be if a person of a different race or ethnicity married a member of your family?



- Is there a difference between having friends of different races and having family members of different races?
- Drawing on your background knowledge about the 20th century, what do you imagine it used to be like for interracial couples who wanted to get married a few decades ago? What makes you say that?

STEP 2

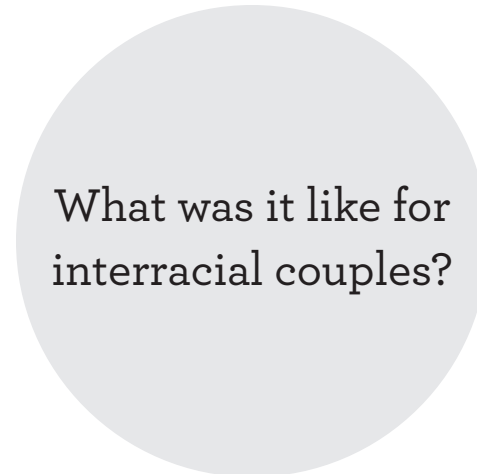
Watch the short clip from the 1967 film *Guess Who's Coming to Dinner* on Brooklyn Historical Society's Vimeo page: <https://vimeo.com/38383950>.

As a group or with a partner, discuss the following questions:

- The older man in the scene is described as a liberal who has fought against racism. So why is he "a little afraid" that his daughter will marry an African American man?
- What are "the problems" the father fears his grandchildren will have?
- What does Joey (the bride-to-be) believe her children will become when they grow up? What does this belief show about Joey's character?
- Remember that this movie was made in 1967—six years after President Obama was born to a white American woman and

a black Kenyan man. Is there something noteworthy about Joey's vision for her children?

- Is it easier now to be a married couple of mixed heritage/race than it was in the 1960s? Why or why not?



Document 1: About the Term *Miscegenation*

Miscegenation is an English word formed by two Latin words: the verb *miscere*, which means “to mix,” and the noun *genus*, which means “race.” Therefore, the noun means “mixing of races.”

The use of Latin to produce the word was intended to give the term a sense of authority and age. However, the term *miscegenation* is a modern one. It was first coined in 1864 by racist Northerners. By labeling interracial marriage and the resulting mixed-race children as “*miscegenation*,” they lent

Latin was intended to give the term a sense of authority

Miscegenation means “mixing of races”

legitimacy to the notion that races are intended to be pure, separate and unmixed.

The term first appeared in a pamphlet that pretended to be in favor of interracial marriage. The pamphlet, published in the North in 1864, espoused the idea that interracial marriage and the resulting children would cause racial lines to disappear altogether—and that this would be a positive outcome. The authors of the publication were supposedly members of the Republican party (the party of Abraham Lincoln), which supported the abolition of slavery.

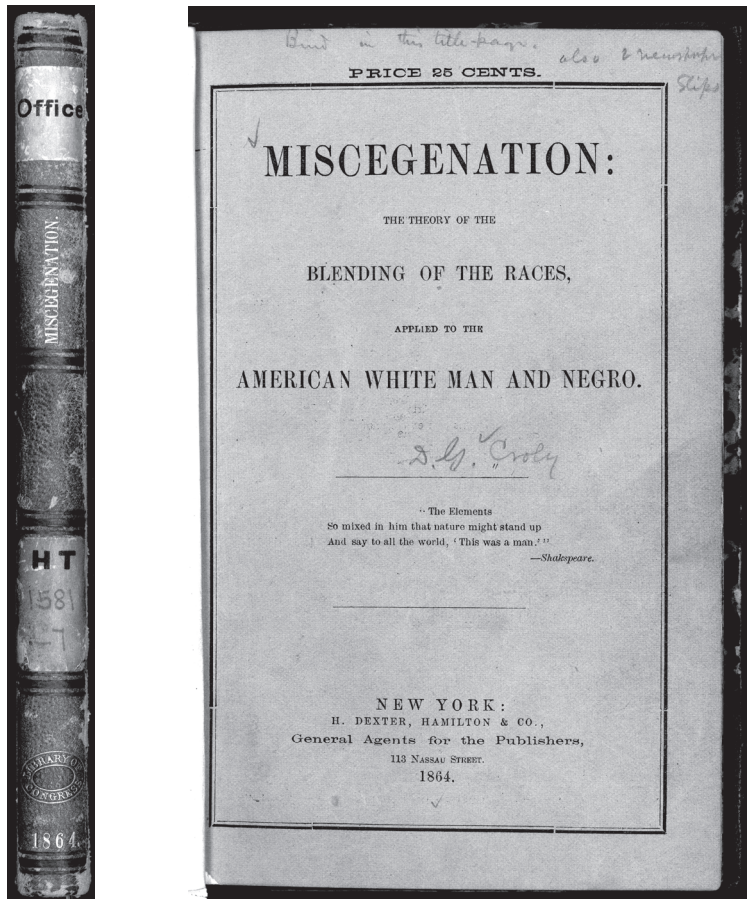
However, the pamphlet was a hoax. It was a scare tactic intended to decrease support for the abolitionist movement. The pamphlet suggested that if people believed in the end of slavery, then they must also support interracial marriage. At the time, many people in the North supported the end of slavery, but most were against interracial marriage. By connecting the two, the pamphlet attempted to stoke fears and weaken support for the abolitionist movement.

It was first coined in 1864 by racist Northerners

The term *miscegenation* remains in America’s culture and legal system and even appears in state constitutions in the form of “anti-*miscegenation* laws.”

Most were against interracial marriage

Document 1, continued



Citation: Library of Congress, *Miscegenation: The Theory of the Races, Applied to the American White Man and Negro*, accessed May 6, 2015. loc.gov/resource/lprbcsms.scsms1371/?st=gallery.

EXCERPTS FROM “MISCEGENATION: THE THEORY OF THE BLENDING OF THE RACES” (1864)

We will add a few casual instances and opinions from the testimony of travelers and students of physical history, in proof of the benefit of mixed bloods. Dr. Prichard says: “Mixed breeds are very often superior, in almost all their physical qualities, to the present races, and particularly with so much vigor of propagation, that they often gain ground upon the older varieties, and gradually supersede them.”

...
The people do not yet understand; but the old prejudices are being swept away. They say we must free the negroes. To free them is to recognize their equality with the white man. They are to compete with the white man in all spheres of labor. They are to receive wages. They are to provide for themselves. Therefore they will have the opportunity to rise to wealth and high position. If a white woman shall prefer...any black man of wealth and distinction, for her husband...she certainly ought to have him.

CITATION

David Croly, *Miscegenation: The Theory of the Races, Applied to the American White Man and Negro* (New York, NY: H Dexter, Hamilton & Co., 1864).

Document 1: Questions

1. What claims does this pamphlet make about mixed-race people? Use specific examples from the text.

2. Whom do you think the intended audience might be for this pamphlet? Why? Cite examples from the text.

3. What fears might this pamphlet raise in white readers? Do you think the race of the reader is important to how the pamphlet would be understood?

4. What do you think is the goal of the writer? What techniques does the writer use to achieve that goal?

Document 2: Irish-African American Marriages in Manhattan, 1870

10	11	12	13	14	15	16	17	18	19	20	
10	11	12	13	14	15	16	17	18	19	20	
26	Smith, William	45	m	B	Public Writer	300	Delaware				10
	Margaret	32	f	w	Keeping House		Ireland	/	/		11
	Mary A.	10	f	B			New York		/	/	12
	Catherine	8	f	B			New York		/	/	13
	Alice	5	f	B			New York		/		14
	George	3	f	B			New York				15
	William	2	m	m			New York	/			16
27	Thomas, Martha	40	f	w	Laundress	200	Ireland	/	/		17
	George	17	m	m	Walter in Store		New York	/			18
	Mary	12	f	m			New York	/			19
28	Nelson, Anderson	26	m	B	Porter in Store	100	Virginia				20
	Anthony	4	m	m			New York	/			21
	Bullard, Sarah	36	f	w	Laundress		Ireland	/	/		22
29	Dubois, Charles	50	m	B	Porter in Store	500	Delaware				23

Citation: U.S. Bureau of the Census, *Population Schedules of the Ninth Census of the United States, 1870*, New York, Washington: National Archives and Records Service, 1870, <https://archive.org/stream/populationschedu0981unit#page/n107/mode/2up> (accessed April 15, 2015).

Document 2, continued

No. of Dwelling-houses, numbered in the order of visitation.	Families, numbered in the order of visitation.	The name of every person whose place of abode on the first day of June, 1870, was in this family.	DESCRIPTION.			VALUE OF REAL ESTATE OWNED.		Place of Birth, naming State or Territory of U. S.; or the Country, if of foreign birth.	PARENTAGE.		If born within the year, state month (Jan., Feb., &c.)	If married within the year, state month (Jan., Feb., &c.)	Attended school within the year, or not read, or not write.	Whether deaf and dumb, blind, insane, or idiotic.	CONSTITUTIONAL RELATIONS.
			Age.	Sex.	Marital Status.	Profession, Occupation, or Trade of each person, male or female.	Value of Real Estate.		Value of Personal Estate.	Father.					
	3														
24		Catherine	30	F	W	Laundress		England	1	1			11		24
25	30	Williams, Ellen	35	F	M	Steamboat Cook	200	Virginia							25
26		Taylor, Walter	42	M	M	Porter in store		New York						1	26
27		Kydock, Page	54	M	M	Porter in store		New York						1	27
28	31	Scudder, John	38	M	M	Truck Driver	300	New York			Feb		11	1	28
29		Elizabeth	28	F	B	Keeping house		New Jersey							29
30	32	Brown, Edmonia	45	F	B	Laundress	100	Virginia					11		30
31		Lyons, Jennie	31	F	W	Dress Maker		New York							31
32		Peterson, Albert	7	M	B			New York							32
33	33	Jacobs, John	42	M	B	Saloon Waiter	400	New York					11	1	33
34		Mary, A.	40	F	W	Keeping house		Ireland	1	1					34
35		Elizabeth	2	F	M	Saloon Waiter	400	New York		1					35
36	34	Johnson, William	25	M	M	Saloon Waiter	400	Virginia						1	36
37		Charlotte	18	F	M	Keeping house		New York							37
38	35	Simms, Washington	38	M	M	Saloon Waiter	100	Washington D.C.						1	38
39		Mary	38	F	W	Keeping house		Ireland	1	1			1		39
40		Caroline	40	F	M	Steamboat Cook		New York							40

Document 2, continued

Between 1845 and 1855, 2 million Irish people left Ireland in a desperate attempt at survival. Their country was in the midst of a famine that killed 12% of the Irish population. Most of the Irish immigrants came to Boston and New York City. Because of centuries of British oppression, the Irish were mostly illiterate. They had been the victims of prejudice by the British who saw them as an inferior race.

Americans in this period also tended to view the Irish as an inferior race. In New York City, the Irish shared the lowest status in society with African Americans. Irish competed

Between 1845 and 1855, 2 million Irish people left Ireland

Americans viewed the Irish as an inferior race

against African Americans for jobs as domestic workers: waiters, maids, and carriage drivers. Many Irish immigrants were afraid that if slavery in the South was abolished, freed slaves would come to the North and take their jobs. This increased tensions between the Irish and the African Americans.

These tensions boiled over when a draft was announced in 1863. Irish-Americans in New York City were forced to register for the draft and serve in the military during the Civil War. African Americans were not drafted because they were not considered citizens.

Irish immigrants in Manhattan were outraged that they would be required to fight for the

North in the Civil War. In response to the draft, a large number of men rioted violently in the streets of Manhattan for four days in the summer of 1863. The mostly Irish rioters directed their rage at African Americans. They killed more than 100 men, women and children, and lynched 11 African American men. The rioters set African American

The Irish shared the lowest status with African Americans

homes and businesses on fire. They attacked two white women who had married African American men and attacked businesses that catered to or hired African Americans. One white woman, Ann Derrickson was beaten to death while shielding her mixed-race

Increased tensions between the Irish and the African Americans

son, Alfred, from rioters. Rioters even set fire to an orphanage where more than 200 African American children were sheltered. The riot was one of the worst civil disturbances in the history of New York City.

It is important to note that while the rioters were mostly Irish men, not all Irish men in New York City supported the riot. In fact, there were many instances of Irish families harboring African American neighbors during the riots in order to protect them.

In light of the violence shown by Irish men toward African Americans in 1863 Manhattan, historians were surprised to see 1870 Census records such as the one here. Look at the record above for the neighborhoods now known as Soho and Greenwich Village. What does it show?

Document 2: Questions

1. Look at the race column. What does *B* stand for? What does *W* stand for? What does *M* stand for? (Hint: look up mulatto in the dictionary.)

2. How many families in the Census excerpt above featured an African American man and an Irish immigrant woman?

3. Based on this record, how do we know whether these families had children?

4. There were at least 80 families in the 1870 Census in the neighborhoods now known as Soho and Greenwich Village that featured an African American husband and an Irish-born wife. What conclusions can you draw about race relations between Irish and African Americans based on this finding?

Document 2: Questions, continued

5. One tenant of No. 25 Laurens Street, a building where several Irish-African American families lived, said, “The black men in the house were mostly waiters in hotels or on board steamboats; and that the white women—their wives...had been assistants in the hotels with them.” What insights does this give about how these couples may have met, gotten to know one another and fallen in love?

6. How can we explain the prevalence of Irish-African American families in this Manhattan neighborhood with the devastating Irish-led riots against African Americans that happened on the same streets of the city just seven years earlier?

7. What conclusions can you draw about the intersections of race and gender in this community?

Document 3: The Expatriation Act of 1907

THE EXPATRIATION ACT OF 1907: HOW AMERICAN WOMEN LOST THEIR CITIZENSHIP THROUGH MARRIAGE IN THE TWENTIETH CENTURY

By Lyndsay Maier Lujan

In the early twentieth century, Congress followed Britain's lead and enacted the Expatriation Act of 1907 that caused women to lose their American citizenship if they married foreigners. Section 3 of the Expatriation Act of 1907 states "that any American woman who married a foreigner shall take the nationality of her husband. At the termination of the marital relation she may resume her American citizenship, if abroad, by registering as an American citizen within one year with a consul of the United States, or by returning to reside in the United States, or, if residing in the United States at the termination of the marital relation, by continuing to reside therein." In other words, a female U.S. citizen lost their citizenship by marrying a non-U.S. citizen and could only regain her citizenship if the marriage ended.

Ethel C. Mackenzie challenged the Expatriation Act of 1907 in 1915 after her voter registration application was rejected because she had married a British citizen. In *Mackenzie v. Hare*, Mackenzie challenges the law on two grounds. First, Congress exceeded its authority when enacting the Expatriation Act of 1907 because the Fourteenth Amendment to the United States Constitution gave her birthright citizenship and "expatriation

is evidenced only by emigration, coupled with other acts indicating an intention to transfer one's allegiance...[and] that the authority of Congress is limited to giving its consent." Secondly, she challenges that even if Congress does have the power to enact such a statute, Congress only meant the Expatriation Act of 1907 to apply to U.S. women living abroad.

The Supreme Court, however, rejected both arguments and upheld the Expatriation Act of 1907. The Supreme Court agreed that the Fourteenth Amendment did give Mackenzie a right to U.S. citizenship; however, the Act did not exceed Congress's authority because it does not divest a citizen of citizenship without consent. Justice [Joseph] McKenna writes, "It may be conceded that change in citizenship cannot be arbitrarily imposed, that is, imposed without the concurrence of the citizen. The law in controversy does not have that feature. It deals with a condition voluntarily entered into, with notice of the consequences."

And secondly, the Court rejected Mackenzie's argument that the act does not apply to women living in the United States. The Court finds that the language of the act is clear with no limiting language suggesting application of the law only to women abroad. Justice McKenna states that despite what was said "in the debates on the bill or in the reports concerning it, preceding its enactment or during its enactment, [those debates] must give way to [the bill's] language.

Document 3, continued

In dicta, Justice McKenna also notes that the bill essentially codifies the international common law norm, even if “much [relaxed],” of coverture and the merging of a woman’s legal identity with that of her husband.

Linda K. Kerber, Professor of History at the University of Iowa, notes that the Expatriation Act and the Mackenzie decision created real consequences for hundreds of American women during World War I. The consequences of Mackenzie v. Hare was that “hundreds of native-born women were required to register as alien enemies because of the status of the men they had married” and “millions of dollars of property from native-born women” were confiscated.

Fifteen years later, after pressure from suffragists and newly enfranchised women, Congress amended portions of the Expatriation Act of 1907 in the Cable Act of 1922. The relevant portions of the Cable Act of 1922 states that “the right of any woman to become a naturalized citizen of the United States shall not be denied or abridged because of her sex or because she is a married woman.” The Act goes on, however, to explicitly exclude women who marry men “ineligible” for citizenship. The Act states “any woman citizen who marries an alien ineligible to citizenship shall cease to be a citizen of the United States.”

Kerber notes that even though there have been amendments extending the Cable Act, “loopholes remained.” Women who married men from Asia, for example, were still subject to expatriation. It wasn’t until 1934 that “women’s citizenship fully separated from marriage consequences.”

The Expatriation Act of 1907 and the resulting link between women’s citizenship and marriage...shows how malleable the concept of women’s citizenship has been.

CITATION

Lyndsay Maier Lujan, “The Expatriation Act of 1907: How American Women Lost Their Citizenship Through Marriage in the Twentieth Century,” *The Constitutional Sources Project*, (2012–2014), <http://blog.consource.org/post/78215541661/the-expatriation-act-of-1907-how-american-women-lost> (accessed July 1, 2014).

Document 3: Questions

1. What does Section 3 of the Expatriation Act of 1907 say?

2. What does Section 3 reveal about how women's citizenship was perceived in 1907?

3. How might the Expatriation Act of 1907 have affected American women who were considering marriage to a non-U.S. citizen?

Document 3: Questions, continued

4. Ethel C. Mackenzie challenged the Expatriation Act of 1907 on two grounds. Use the table below to analyze the two ways she challenged the Act and the responses from the Supreme Court:

	How did Ethel C. Mackenzie challenge the Expatriation Act of 1907?	What was the response of the Supreme Court?
First ground		
Second ground		

Document 3: Questions, continued

5. As a result of the Expatriation Act of 1907, what were some of the consequences for women who married foreigners?

Document 4: Loving v. Virginia, 1967

Until 1967, Virginia and many other U.S. states had state laws that made interracial marriage illegal. In 1958, a black woman named Mildred Jeter and a white man named Richard Loving married in the District of Columbia, which did not have anti-miscegenation laws. They settled in Virginia, where they were arrested for breaking the anti-miscegenation laws there.

Many U.S. states made interracial marriage illegal

At the October Term, 1958, of the Circuit Court of Caroline County, a grand jury issued an indictment charging the Lovings with violating Virginia's ban on interracial marriages.

On January 6, 1959, the Lovings pleaded guilty to the charge, and were sentenced to one year in jail; however, the trial judge suspended the sentence for a period of 25 years on the condition that the Lovings leave the state and not return to Virginia together for 25 years. He stated in his opinion that:

“ Almighty God created the races white, black, yellow, Malay and red, and he placed them on separate continents. And, but for the interference with his arrangement, there would be no cause for such marriage. The fact that he separated the races shows that he did not intend for the races to mix. ”

The Lovings pursued their right to be married by suing the state of Virginia. The case reached the Supreme Court in 1967. The following is the Supreme Court Justices' rationale for their ruling that anti-miscegenation laws were unconstitutional, that the Lovings had the right to be married, and that anti-miscegenation laws must be repealed not just in Virginia, but in any state in which they persisted. Chief Justice Earl Warren delivered the opinion of the Court:

“ Marriage is one of the “basic civil rights of man,” fundamental to our very existence and survival... To deny this fundamental freedom on so unsupportable a basis as the racial classifications embodied in these statutes...is surely to deprive all the State's citizens of liberty without due process of law. The Fourteenth Amendment requires that the freedom of choice to marry not be restricted by invidious racial discriminations. Under our Constitution, the freedom to marry, or not marry, a person of another race resides with the individual, and cannot be infringed by the State. ”

The Lovings pursued their right to be married

CITATION

Loving v. Virginia, 388 U.S. 1 (1967).

Marriage is one of the “basic civil rights of man”

Document 4: Questions

1. Who are Mr. and Mrs. Loving?

2. Why were they arrested?

3. What was their punishment?

4. Reread the wording below of the Circuit Court that decided that the Loving marriage was illegal. Underline any key terms or phrases that jump out at you.

Almighty God created the races white, black, yellow, Malay and red, and he placed them on separate continents. And, but for the interference with his arrangement, there would be no cause for such marriage. The fact that he separated the races shows that he did not intend for the races to mix.

Document 4: Questions, continued

5. What authority does the Circuit Court judge rely on for his judgment against interracial marriage?

6. Are there any “logic gaps” or things that don’t make sense in this judgment?

7. Now look at the wording of the Supreme Court, which insisted that interracial marriage was legal—and demanded that anti-miscegenation laws be overturned in all states. Underline any key terms or phrases that jump out at you.

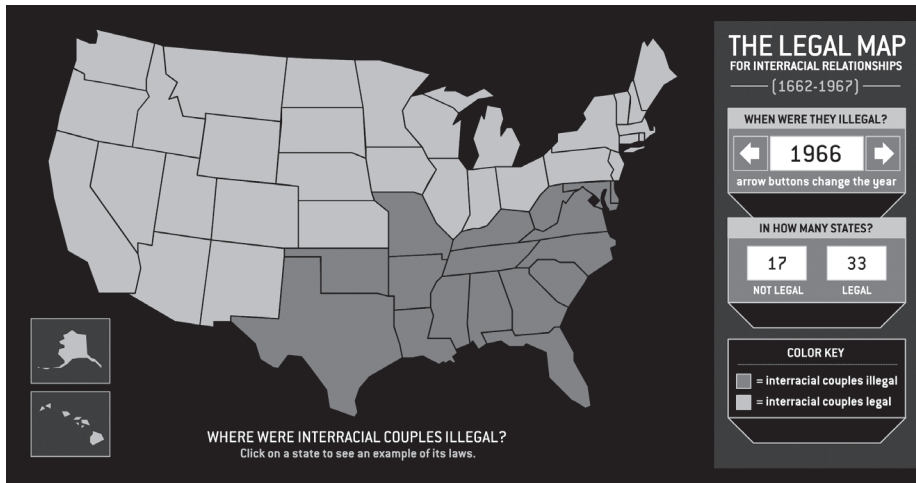
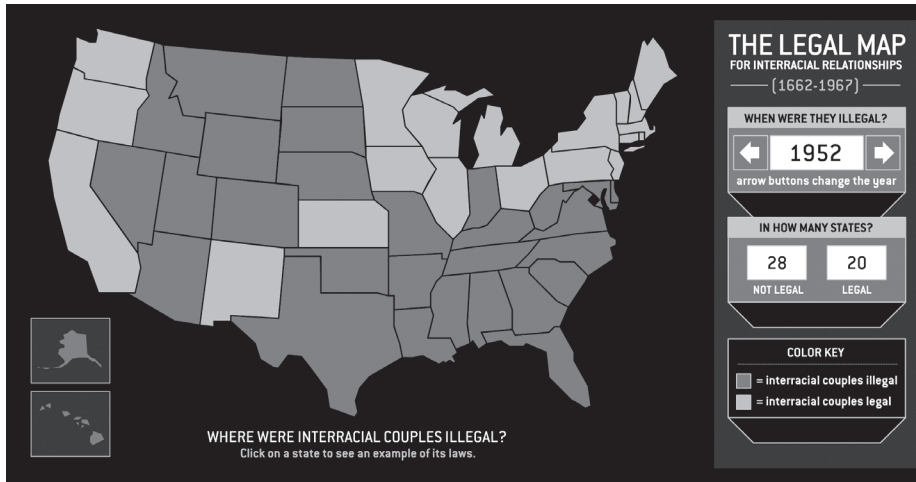
Marriage is one of the “basic civil rights of man,” fundamental to our very existence and survival.... To deny this fundamental freedom on so unsupportable a basis as the racial classifications embodied in these statutes...is surely to deprive all the State’s citizens of liberty without due process of law. The Fourteenth Amendment requires that the freedom of choice to marry not be restricted by invidious racial discriminations. Under our Constitution, the freedom to marry, or not marry, a person of another race resides with the individual, and cannot be infringed by the State.

8. What authority does the Supreme Court judge rely on for his judgment in favor of legalization of interracial marriage?

Document 4: Questions, continued

9. According to the Supreme Court judgment, why should the choice about whether they marry, or not marry, a person of another race reside with the individual?

Document 5: Anti-Miscegenation Laws (1952–1967)



Before the Civil War, many states had statutes that outlawed “intermarriage... [or] forms of illicit intercourse between the races.” Up until 1910, 28 states still outlawed marriage between blacks and whites, while seven states outlawed marriages between whites and Asians. In 1967 the Supreme Court Struck down all remaining laws prohibiting interracial marriage.

28 states
outlawed marriage
between blacks and
whites until 1910

“ *Nebraska (Laws, 1913) Chapter 72, Section 5302. [Void Marriages] “Marriages are void: First, When one party is a white person and the other is possessed of one eighth or more negro, Japanese or Chinese blood...”*

CITATION

Nebraska, *Laws Joint Resolutions, and Memorials: Passes by the Legislature of the State of Nebraska at the Thirty-Third Session, chap 72, sec. 5302 (1913).*

Loving Day, “The Legal Map for Interracial Relationships,” <http://lovingday.org/legal-map> (accessed April 16, 2015).

Document 5: Questions

1. Which region(s) had many states with anti-miscegenation laws before the 1967 Supreme Court ruling?

2. Can you pinpoint any historical background that might explain the persistence of anti-miscegenation laws until 1967?

3. Which region(s) had many states with anti-miscegenation laws in 1952—but repealed them by 1967?

4. Can you pinpoint any historical events that might explain the removal of anti-miscegenation laws in these states between 1952 and 1967?

Document 5: Questions, continued

5. Which region(s) had many states that did not have any anti-miscegenation laws in 1952?

7. Read the 1913 anti-miscegenation statute from Nebraska. Put it in your own words.

6. Can you identify any historical or economic reasons why these states might have repealed anti-miscegenation laws or practices earlier than the rest of the country?

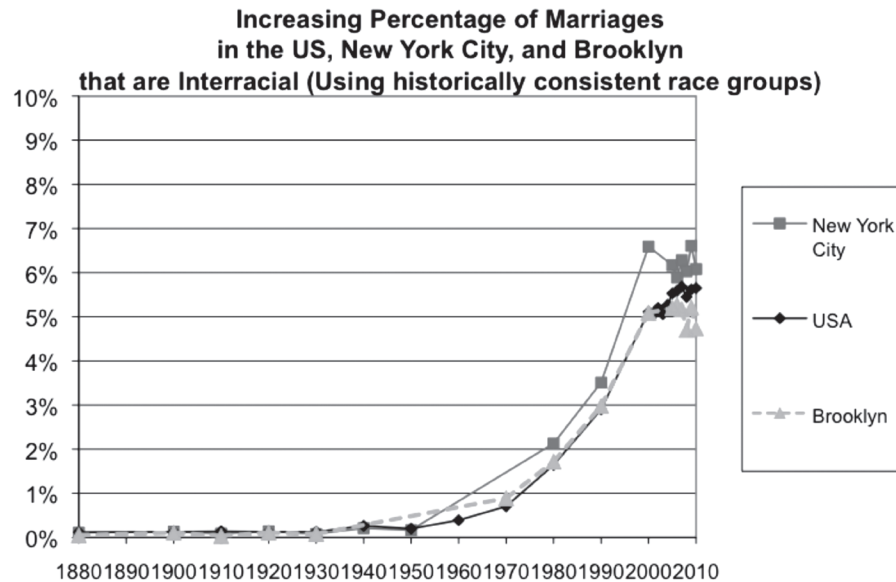
8. How many grandparents of color did a person need to have to be designated a person of color according to the Nebraska statute?

Document 5: Questions, continued

9. What attitude toward mixed heritage or mixed race is reflected in this statute?

10. What do you think happened to couples who married in a state without anti-miscegenation laws and then moved to a state that *did* have anti-miscegenation laws? Were they still considered married?

Document 6: The Rise of Interracial Marriage



© 2012 Michael J. Rosenfeld
Original Data Source: Weighted census microdata 1880-2000, and American Community Survey data for 2001-2010, from ipums.org. Interracial is defined as marriage between these 4 different groups: whites, blacks, Asians, and Native Americans plus others (ignoring Hispanicity because Hispanics were first identified in the census in 1970).

CITATION

Michael Rosenfeld, "Interracial Brooklyn," *Crossing Borders, Bridging Generations: a project of Brooklyn Historical Society* <http://cbbg.brooklynhistory.org/learn/interracial-brooklyn> (accessed July 1, 2014)

INTERRACIAL BROOKLYN

by Michael Rosenfeld

What explains the rise of Inter marriage?

- The U.S. had immigration reform in 1965, which led to a sharp rise in immigration from Asia and Latin America. As the U.S. population became more racially diverse, there was more opportunity for Americans to meet (and fall in love with) people from other races.
- The age at first marriage has been steadily rising since the 1960s. Age at first marriage in the U.S. is now 27 or 28 years of age. In the past, age of first marriage was typically about 21 years. The later age at first marriage means that young people are more likely to travel away from home before they marry. Travel away from home increases the chances of meeting (and falling in love with) someone who is different from you.
- Attitudes have changed. Interracial marriage is not very controversial for people who were raised in the post-Civil Rights and post-Loving v. Virginia. Opposition within families to intermarriage has declined, but has not disappeared.

Document 6: Questions

1. Look at the chart. Express in a sentence how much interracial marriage has increased in the United States between 1880 and 2000.

2. Of the three reasons cited for the rise of intermarriage, which do you think has played the biggest role? Explain your thinking.

3. Look at the chart. Is it accurate to say that interracial marriage was “common” in the U.S. in 2010? What adjective would most accurately describe the prevalence of interracial marriage in the U.S.?

4. How different is the prevalence of interracial marriage in New York City as opposed to the U.S. as a whole? Would you expect there to be a greater difference? Why or why not?

Document 6: Questions, continued

5. Think about the U.S. today. What predictions can you make about the prevalence of interracial marriages in the next 10 to 20 years? What are you basing these predictions on?

Document 7: Interfaith Gay Marriages (2013)

**FOR INTERFAITH GAY COUPLES, JUST ONE OBSTACLE IS CLEARED
BY SAMUEL G. FREEDMAN**

Find the article on the New York Times website:

<http://www.nytimes.com/2013/11/02/us/for-interfaith-gay-couples-another-wedding-obstacle.html?smid=pl-share>

Citation: Samuel G. Freedman, "For Interfaith Gay Couples, Just One Obstacle Is Cleared," *New York Times*, November 1, 2013, <http://www.nytimes.com/2013/11/02/us/for-interfaith-gay-couples-another-wedding-obstacle.html?smid=pl-share> (accessed July 1, 2014).

1. What was the legal obstacle to getting married that the couple in the article faced?

2. When was the legal obstacle removed?

3. Once they were legally able to marry, what other sort of challenge did the women face as they planned their wedding?

4. Can you understand the concerns of the priest toward the marriage ceremony? Explain why or why not. Be sure to ground your answer in details from the article.

Document 7: Questions, continued

5. Can you understand the concerns of the rabbi toward the marriage ceremony? Explain why or why not. Be sure to ground your answer in details from the article.

6. How did the women in the article succeed in combining their religious traditions in their wedding ceremony?

Document 8: Sonnet Takahisa Oral History (2012)

Sonnet Takahisa was born in the 1950s to a Japanese father and a Jewish mother of Eastern European descent. In these excerpts from her oral history, she reflects on the challenges her parents faced as an interracial marriage, her experience as a person of mixed heritage and that of her son who is in his early twenties.

“I think for me...it wasn't about being other...”

LISTEN TO THE CLIP

Visit cbbg.brooklynhistory.org/listen and search for Sonnet Takahisa's clip “being in between” and/or read the following transcript.

“*We lived in Prospect Lefferts Gardens on Hawthorne Street. I do know...that there was a petition signed to keep my parents out of the neighborhood at that point because they were an interracial couple. And my parents just plowed through and, you know, as they did in so many instances in their life, just doggedly plowed through... I think my parents were battling the world, and they had to be defiant. They had to really stand up for who they were and get the world to not just...it wasn't about recognizing—the world saw them as “other” in lots of different*

“...it was about just being in between...”

“...and knowing that that was important...”

ways—but getting the world to respect them for being other and for the differences.

I think for me...it wasn't about being other, it was about just being in between and knowing that that was important and seeing that miscommunication happens because there aren't good translators was something that I always felt really interested in, in sort of playing that role. I think for my son, none of that matters. He's just, you know—everything goes, anything goes... I think he thinks about what he's interested in, and...it's not like what's pushing from behind, it's what's pulling him.

CITATION

Sonnet Takahisa, Oral history interview (excerpt), 2012, Crossing Borders Bridging Generations, Oral History Collection, 2011.019.015; Brooklyn Historical Society.

Document 8: Questions

1. Think about Sonnet's parents, an interracial couple in New York City in the 1950s and 1960s. What sorts of challenges might they have faced?

2. What do you think Sonnet means when she says that as a person of mixed race or heritage coming of age in the 1960s and 1970s "it wasn't about being other, it was about just being in between" and that there is a need for "good translators"?

3. What historical events in the 1960s and 1970s may have contributed to Sonnet having a different perspective or experience than her parents?


4. Think about the experience of Sonnet's son, who was born in the 1990s. According to Sonnet, "everything goes, anything goes" for her son, who is also of mixed race/heritage. What do you think she mean when she says that "it's not what's pushing from behind, it's what's pulling him"?

Document 8: Questions, continued


5. What historical and legal changes may have given Sonnet's son, as a twenty-something, the freedom to frame his identity whichever way he wants, without having an identity being imposed on him?

Laws and Mores Group Project: Mixed Heritage Marriages

Prepare a group presentation for your class that shows how laws and practices regarding interracial marriage changed in the U.S. between 1863 and 2014. Work collaboratively to fill out the following planning sheets as you prepare to share what you've learned with the rest of the class.



Work
collaboratively



Show how
interracial marriage
changed in the U.S.

Laws and Mores Group Project: Planning Sheet 1

Review each of the documents in the folder. Identify the different laws and attitudes about mixed heritage or mixed-race marriage from each source and record your observations in this chart. Be sure to show how attitudes and laws about interracial marriage changed over time.

Document (Write a brief summary underneath each source.)	What laws or attitudes toward mixed race or mixed-heritage marriage are mentioned in this document?
About the term <i>Miscegenation</i>	
Irish-African American Marriages in Manhattan, 1870	
The Expatriation Act of 1907	
<i>Loving v. Virginia</i> , 1967	
Anti-Miscegenation Laws (1952–1967)	
The Rise of Interracial Marriage (1880–2010)	
Interfaith Gay Marriages (2014)	
Sonnet Takahisa Oral History (2012)	

Laws and Mores Group Project: Planning Sheet 2

The term mores means “the essential or characteristic customs and conventions of a community.” In other words, the way people in a community live.

DOCUMENT 1:

Which of the sources give you the strongest glimpses of the way people live—not laws or ideas, but how they actually live? Select two of the documents in the folder and explain what they show about the way people live in terms of mixed-race/ heritage families.

What does the document show about the mores of the time—at least for the people involved?

DOCUMENT 2:

Laws and Mores Group Project: Planning Sheet 3

Which of the documents gives you the strongest understanding of laws that prevented interracial marriage? Why were these sources so forceful?

DOCUMENT 1:

DOCUMENT 2:

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

How did this document help you to understand the way laws formed obstacles to those who wanted to marry a person from another race?

Laws and Mores Group Project: Planning Sheet 4

Create a time line that starts in 1860 and ends in 2015.

On one side of the time line, label the **legal changes** that have happened in the U.S. regarding interracial marriage.

On the other side of the time line, label the **cultural changes** that have happened in the U.S. regarding interracial marriage.

You can use the information in Documents 1–8, and you can also do additional research and add additional facts and cultural events to your time line. Use the table below to help you organize your information. A few examples have been done for you.

Legal Changes	Year	Cultural Changes
	1863	
The Supreme Court rules that forbidding interracial marriage is unconstitutional.	1967	
All 50 states allow interracial marriage.	1967	

Laws and Mores Group Project: Planning Sheet 5

PROJECT MANAGEMENT:

Choose one person (the Project Manager) to make sure the other group members perform their roles, as described below.

INTRODUCTION:

Choose one person (the Introducer) to introduce the group's presentation. This person must make a thesis statement that summarizes how laws and mores around interracial marriage have changed between 1860 and today.

PRESENTATION:

Several people (the Discussants) in the group must each present one document. Be sure to discuss its significance and how it impacted either the culture or laws in terms of interracial marriage.

CONCLUSION:

Choose one person (the Closer) to briefly conclude the group's presentation. This person must make a prediction about how the prevalence of interracial marriage will develop in the next two decades. This prediction should be supported by data (statistics, cultural trends, etc).

Role	Duty	Assigned To
Introducer	Make a thesis statement that summarizes how laws and mores around interracial marriage have changed between 1860 and today.	
Document A Discussant	Choose a source that supports the thesis statement and discuss its significance to the history of interracial marriage in the U.S.	
Document B Discussant	As above	
Document C Discussant	As Above	
Document D Discussant	As Above	
The Closer	Make a data-informed prediction of how interracial marriage in the U.S. will be in 2020 and 2030. Predict its prevalence and support your prediction with data. Bring the presentation to a satisfying close.	
Project Manager	Responsible for making sure that everyone has completed their part of the presentation.	



The “Post-Racial” Folder is a collection of documents that engage students in a challenging exploration of the role of race in contemporary life in the United States.

The “Post-Racial” Folder is designed to be used by small groups. We recommend

that the groups explore the documents in the order in which they appear. Each document makes a particular contribution to the students’ developing understanding of the role race plays in contemporary life.

Background on the Term *Post-Racial*

The term post-racial means “after racial categories,” although it is commonly used and understood as meaning “after racism ended.” The term was used frequently in the days following President Obama’s election. Pundits commented that the U.S. must now be living in a period in which racial categories no longer mattered. They argued that if the U.S. could elect a black president that American society was clearly no longer racist.

Used frequently following President Obama’s election

to limit the way individuals perceive one another and are perceived. As the scholar Touré has noted, race is like the weather. “We only talk about it when it’s extreme but it’s always there.”

The goal of this folder is not to leave students believing a colorblind society would solve all of our problems and eliminate inequity. Instead, the folder aims to encourage developing self-awareness

Encourage developing self-awareness

Post-racial means “after racial categories”

Clearly, this idea was naïve. As the folder’s sources suggest, the United States remains a country in which race influences public policy and the opportunities of individuals. Stereotypes and popular concepts about race abound and serve

Race influences public policy and opportunities

about unconscious ideas and attitudes about race. By discussing race explicitly and with care, we can more consciously work to make a world in which people are treated fairly and equally regardless of race.

Warm-Up Activity

Before exploring the folder, we recommend this Warm-Up Activity, which can be done as an entire class or in small groups. Students can refer to questions on the Warm-Up worksheet in the “Post-Racial” Research Folder.

TIME NEEDED

25 minutes

STEP-BY-STEP

Introduce students to the term post-racial. Facilitate a group discussion with the following prompts:

- What evidence, if any, suggests that the U.S. is becoming a post-racial society?
- What evidence suggests that the U.S. is not a post-racial society?

Is the U.S. a post-racial society?

Is your generation post-racial?

Are there racial tensions?

- Is your generation post-racial? Why or why not?
- Are there racial tensions, whether overt or subtle, in your school or community? If so, how would you describe them?
- If your school does have racial tensions, how would you recommend dealing with them as a school community?

- Who needs to change to make the school a fair community that treats people the same regardless of race: students? teachers? administrators? parents? district leaders? the companies that make the state tests? others?

Once the Warm-Up Activity is completed, students can work with the “Post-Racial” Research Folder in small groups.

Who needs to change?

Exploring the “Post-Racial” Documents

Ask each small group to choose a scribe who will be responsible for writing down the longer, collaborative written work of the group. Hand out the “Post-Racial” Research Folder and direct students to explore as a group the documents one by one in the order in which they appear.

To keep students on task, you might use a timer and tell them to spend ten minutes on each source.

The work is designed to be independent of teachers, but it is a good idea to circulate and check in with small groups. The primary goal of the sources is to foster critical listening and speaking skills on the topic at hand. We especially recommend sitting in and listening to student conversations about the documents.

DOCUMENT 1: “NO SUCH PLACE AS ‘POST-RACIAL AMERICA,’” BY TOURÉ (2011)

Summary

The author, Touré, is an American writer and cultural critic. He wrote this piece in response to claims that the U.S. was “beyond race” since it elected a black president. In the piece, a letter to America, the author says:

The term *post-racial* is dangerous and mythical

- The term *post-racial* is dangerous and mythical.
- The term is dangerous because it sells the lie that now that the U.S. has a black president, that the U.S. is no longer a racist society (and economy).
- The term *post-racial* can be used to ignore the very real race-related injustices that the United States must address.
- Every white person benefits from being white—that does not make them racist—but it does give them a responsibility to be aware of how racism has made their lives easier...and others' lives harder.

Contents

- Excerpt of the 2011 *New York Times* article “No Such Place as ‘Post-Racial’ America,” by Touré
- The response questions require students to analyze the author’s claims and to identify the responsibility that all Americans have to be aware of racism because that is the only way we can consciously work to overcome it and make a fairer society.

Further Research

Touré’s letter refers to Martin Luther King Jr.’s mountaintop vision. Students wishing to research further should read

Every white person benefits from being white

that speech and identify King’s vision for a just world. Was King envisioning a post-racial world, or just a world in which racism did not have the power to curtail and constrain the lives of individuals?

DOCUMENT 2: “ACCIDENTAL RACIST,” BY BRAD PAISLEY AND LL COOL J (2013)

Summary

In 2013, country singer Brad Paisley and rapper LL Cool J released a song they had co-written named “Accidental Racist.” In the song, a white southern man wearing a T-shirt with the Confederate Flag on it walks into a Starbucks and is served by an African American male barista. The white man in the song explains that he did not mean anything racist by wearing the T-shirt. Students may need help understanding that the Confederate flag is the official flag of the Southern Confederate states that seceded from the country in order to maintain the institution of slavery and sparked the Civil War. A band mentioned in the song (Lynyrd Skynyrd) uses the Confederate flag on its merchandise. As the man in the song apologizes for any unintended racist message, he and the barista begin to discuss

why whites and blacks can't get past the history of slavery and legacy of racism.

Facts

- The song was critically panned for being a failed attempt at promoting discourse between the races. Lines like “If you don't judge my do-rag, I won't judge your red flag” and “If you don't judge my gold chains, I'll forget the iron chains” were considered particularly offensive, because they appeared to make light of slavery.
- The songwriters claimed their goal was to promote healing and discussion about race in the U.S.

Contents

- Lyrics to “Accidental Racist” by Brad Paisley featuring LL Cool J
- Questions: Students are encouraged to do a close reading of the lyrics, unpack the historical references and analyze the argument that the Confederate flag can merely function as a symbol of Southern heritage without also acting as a symbol of slavery. While students work on this controversial song, it may be worth pointing out that conversations about race between people of different races often start out as awkward. Although this song may have failed in achieving its goals, its creators were at least attempting to start a conversation about race.



DOCUMENT 3: ASHA SUNDARARAMAN ORAL HISTORY

Summary

Asha Sundararaman is of white and Indian ancestry. She lived overseas for much of her childhood and refers to herself as a “third-culture kid.” According to her oral history interview, Asha

- Feels equally white and Indian.
- Does not wish to separate one side of her ancestry for another.
- Feels as much white as she is Indian, but strongly self-identifies as a person of color.
- Often feels that her white mother does not understand issues regarding race in the same way that Asha and her brother do.
- Feels that being a mixed-race person or person of color gives you “a certain awareness” that white people do not have.

Fact

- The term “third-culture kid” refers to someone who grew up in a country that was not native to either of his/her parents.

Contents

- Excerpt of Asha Sundararaman oral history interview, 2012
- Questions: Students are asked to analyze Asha's comments and consider the way that one's racial identity might influence one's perspective on race-related issues.

DOCUMENT 4: IMPRISONMENT BY GENDER AND RACE/ETHNICITY

Summary

This set of pictograms visually communicates the disproportionate nature of incarceration along race and gender lines. For example, it shows that 1 in every 3 African American men will be jailed at least once in his lifetime while the number for white women is 1 in 111.

Facts

- Males in every racial/ethnic group are imprisoned much more frequently than their female counterparts.
- African Americans in both genders are imprisoned much more frequently than any other ethnic/racial group.

African Americans are imprisoned more than any other group

Contents

- Pictogram chart: “Lifetime Likelihood of Imprisonment,” 2003
- Questions: Students examine the imprisonment rates broken down by race/ethnicity and gender. Note: Be prepared to step in to help students identify structural causes for the disproportionately high incarceration rates of men of color that don't rely on stereotypes about certain groups being prone to commit crimes. For instance, America's war on drugs disproportionately targets and leads to the incarceration of people of color, in spite of the fact that drug use tends to be evenly distributed across races. More information is available at the website of the Sentencing Project, a research and advocacy organization founded in 1986 with a mission to change how Americans think about crime and punishment: <http://www.sentencingproject.org>.

DOCUMENT 5: OUT-OF-SCHOOL SUSPENSIONS BY GENDER AND RACE/ETHNICITY

Summary

This chart shows the breakdown of out-of-school suspensions by race/ethnicity and gender. Its results are in line with the findings of the pictogram chart in Document 4:

Facts

- African American students are given out-of-school suspensions at much higher rates than students of other races.
- There is a clear tendency for males to be found guilty and punished much more frequently than females in their racial/ethnic group.

Contents

- Chart: “Out of school suspensions, by race/ethnicity and gender,” 2011
- Questions: Students are asked to parse the data along gender and ethnic/racial lines. They are then asked if they believe that race-based or gender-based stereotyping plays a role in the disproportionate allocation of suspensions to African American students.

DOCUMENT 6: “EVEN BABIES DISCRIMINATE”

Summary

Students will read an article about an experiment by researcher Brigitte Vittrup, who set out to learn whether children’s ideas about race might be changed by watching videos (such as *Sesame Street*) that have positive multicultural messages. To study how small

children develop impressions about races, Vittrup designed a study in which parents talked openly about race with their small children. The basic insight of this research is two-fold: (1) a surprising number of parents who are committed to racial equality find it very awkward to discuss race openly with their small children; and (2) when parents do

Young children notice racial differences in people

engage in meaningful conversations about race with their small children, their children’s ideas about race change for the better.

Facts

- Humans are visual creatures. Our brains from infancy on are designed to note different physical features in the people we meet.
- Race is one of the physical features that the human brain is designed to notice.
- Even very small children draw judgments about the meaning of different races from the cues they receive around them. For example, if a white child never sees their parent with a non-white friend, that child is very likely to assume that people of other races are not “good.”
- Young children notice racial differences in people. (See this study showing babies as young as 3 months old recognize race: ncbi.nlm.nih.gov/pmc/articles/PMC2566514.)

- Small children tend to make value-based judgments on race.
- Children will make fairer value-judgments if parents discuss race openly and honestly with them.
- Many parents who care about racial equality find it awkward to discuss race with their small children.

Contents

- Excerpt of article: “Even Babies Discriminate: A *NurtureShock* Excerpt,” by Po Bronson and Ashley Merryman.
- Questions: Students are asked to identify the different reactions of the parents in the study, and to create a “tip sheet” on how parents can have open conversations with children about race.

Parents can discuss race openly and honestly

**DOCUMENT 7: HOW TO BE BLACK,
BY BARATUNDE THURSTON**

Summary

Document 7 shows an excerpt from the satire *How to Be Black*. The author (an African American author and comedian) discusses the tension between popular concepts of what African Americans should be and his actual self and life story. The excerpt makes clear that like the author, all individuals are richer, more complex, and more interesting than the racial stereotypes that are often assigned to us.

Facts

- Baratunde Thurston is an author and comedian and cofounder of the Jack and Jill Politics blog.
- His 2012 book *How to Be Black* was a *New York Times* best-seller.

All individuals are more complex than the racial stereotypes

Contents

- Book excerpt: *How to Be Black*, by Baratunde Thurston, 2012
- Questions: Students are encouraged to think about their own racial identity, popular concepts of that identity group and the ways in which their life stories and identities compare with those popular concepts.

Blackwell argues that race controls everything in America

**DOCUMENT 8: IS AMERICA A
POST-RACIAL SOCIETY?**

Summary

This is a transcript of an interview between Bill Moyers and Angela Glover Blackwell, a social justice advocate. Blackwell argues that

race controls everything in America from housing to education to social services to incarceration. She points out that the U.S. has the largest number of incarcerated people in the world and that they are disproportionately African American and Latino. She argues that these incarcerated men are missing from their communities, which need them. By imprisoning so many African American men, communities and families are weakened economically, socially and emotionally.

Facts

- Social justice advocate is a profession. These advocates work for progressive social change in which all people have equal access to political, social, and economic opportunities.

Contents

- Transcript excerpt: Interview of social justice advocate Angela Glover Blackwell, on the show Moyers and Company, March 2014. (You can find the video for this excerpt at billmoyers.com/2014/03/06/is-america-a-post-racial-society/.)
- Questions: Students are asked to analyze Blackwell's claims and link her discussion of incarceration to the earlier data about a person's likelihood of incarceration (Document 4).

Further Research

Angela Glover Blackwell alludes to but does not present statistics or hard data.

Students who wish to delve deeper could go through each of her claims and research evidence to support (or deny) her claims. They could then embed this evidence into Blackwell's statement and deliver this speech to the class.

Social justice advocate is a profession

Group Project: Create Your Own “Race Card”

This Research Folder has suggested that discussion about race is our best way of developing a fair society. Now students will reflect on what they have learned as they each write their own “race card.” Journalist and author Michele Norris started The Race Card Project (theracecardproject.com) in order to help people have a candid dialogue about race.

“Playing the race card” is a phrase often used derisively to say someone is using race as an excuse for their own behavior or lack of opportunities. In this project, race

“Playing the race card” is a phrase often used derisively

card means something quite different. It is a six-word contribution to the discussion on what race means in today’s society.

Planning Sheet 1 encourages students to reflect on two moments in their life: one in which their race produced some sort of “advantage” and one in which their race produced some sort of “disadvantage.” This activity makes students more conscious of how race has impacted their own lives.

Journalist and author Michele Norris started The Race Card Project

Planning Sheet 2 prompts students to review each document, identify one “take away” idea or concept from it and record it on the worksheet. This helps students really pinpoint the main concept they learned from each of the eight documents.

Planning Sheet 3 is a guide on how to create a “race card.”

Encourage students to reflect on moments in their life

FURTHER REFLECTION

Individual students can listen to one of the oral histories on the Crossing Bridges, Building Generations website (cbbg.brooklynhistory.org) and write a one-page reflection paper on how being a person of multi-heritage/multi-race shaped the narrator’s sense of identity during childhood.

Sources

1. Touré. “No Such Place as ‘Post-racial’ America.” *New York Times*. November 8, 2011. <http://nyti.ms/1kgnREW> (accessed July 1, 2014)

“No Such Place
as ‘Post-racial’
America”

2. Brad Paisley, LL Cool J, and Lee Thomas Miller. “Accidental Racist,” in *Wheelhouse*, Nashville: Arista Nashville, 2013.

3. Asha Sundararaman Oral history interview, 2012, *Crossing Borders, Bridging Generations*, Oral History Collection, 2011.019.010; Brooklyn Historical Society.

4. Bureau of Justice Statistics, *Prevalence of Imprisonment in the U.S. Population, 1974-2001*, by Thomas P. Boneczar (Washington, DC, 2003), displayed by Racial Disparity, “Lifetime Likelihood of Imprisonment,” The Sentencing Project, <http://www.sentencingproject.org/template/page.cfm?id=122> (accessed July 1, 2014).

5. U.S. Department of Education, Office for Civil Rights. *Civil Rights Data Collection: Data Snapshot (School Discipline)*. March 21, 2014. <http://www2.ed.gov/about/offices/list/ocr/docs/crdc-discipline-snapshot.pdf> (accessed July 1, 2014).

“Accidental Racist”

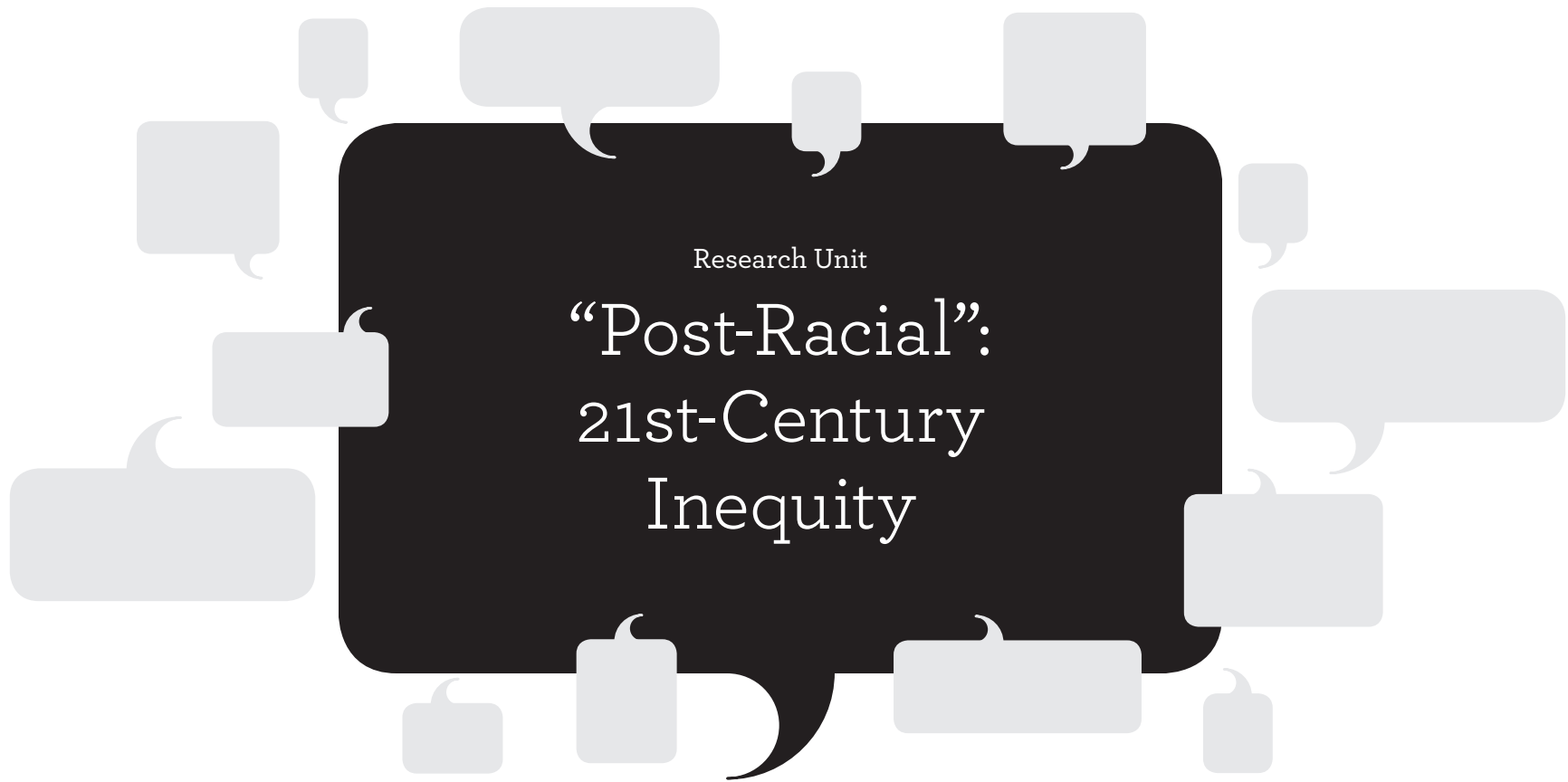
“Even Babies
Discriminate...”

6. Bronson, Po and Ashley Merryman, “Even Babies Discriminate: A NurtureShock Excerpt.” From *Newsweek*, September 4 © 2009 The Newsweek/Daily Beast Company LLC. All rights reserved. Used by permission and protected by the Copyright Laws of the United States. The printing, copying, redistribution, or retransmission of this Content without express written permission is prohibited.

7. Thurston, Baratunde. *How to Be Black*. New York: Harper Paperbacks, 2012.

8. *Moyers and Company*, Public Affairs Television, March 6, 2014, billmoyers.com/2014/03/06/is-america-a-post-racial-society (accessed July 1, 2014).

“How to Be Black”



Research Unit

“Post-Racial”: 21st-Century Inequity

WARM-UP ACTIVITY

DOCUMENTS

1. Article: No Such Place as 'Post-Racial' America
2. Song: Accidental Racist
3. Oral History: Asha Sundararaman
4. Graphic: Imprisonment by Gender and Race/Ethnicity

5. Graphic: Out-of-School Suspensions by Gender and Race/Ethnicity
6. Article: Even Babies Discriminate
7. Book Excerpt: How to Be Black
8. Interview: Is America a Post-Racial Society?

PLANNING SHEETS

Group Project planning sheets (1-4)

Warm-Up Activity

Post-racial is a term that means “after race.” A post-racial world would be a world in which race no longer mattered. People in a post-racial world would no longer “see” race and there would be no racism.

With the election of Barack Obama as the first black and mixed-race president, and the rapid rise of interracial marriage, some believe that the U.S. is a post-racial society. Others believe that the U.S. is not a post-racial society, but one day might become one. And still others believe

that a post-racial society will never be possible and/or would not be desirable.

Think about the following questions and discuss in a group:

Is the U.S. a post-racial society?

- What evidence, if any, suggests that the U.S. is becoming a post-racial society?
- What evidence suggests that the U.S. is not a post-racial society?
- Is your generation post-racial? Why or why not?

Is your generation post-racial?

- Are there racial tensions, whether overt or subtle, in your school or community? If so, how would you describe them?
- If your school does have racial tensions, how would you recommend dealing with them as a school community?

- Who needs to change to make the school a fair community that treats people the same regardless of race: students? teachers? administrators? parents? district leaders? the companies that make the state tests? others?

Are there racial tensions?

In a post-racial world, race would no longer matter

Document 1: “No Such Place as ‘Post-Racial’ America,” by Touré (2011)

Touré is an American writer and cultural critic. He wrote the following piece in response to claims that the U.S. was “beyond race” since it elected a black president. Read his letter, then answer the following questions.

Dear America,

Please, I beg you, stop using the bankrupt and meaningless term “post-racial”!...

We are not a nation devoid of racial discrimination nor are we a nation where race does not matter. Race and racism are still critical factors in determining what happens and who gets ahead in America. The election of Barack Obama ushered in this silly term and now that he’s begun running for re-election, I’m here to brusquely escort it out of the party called American English because it’s a con man of a term, selling you a concept that doesn’t exist.

“Post-racial” is a mythical idea that should be as painful to the mind’s ear as fingernails on the chalkboard are to the outer ear. It’s an intellectual Loch Ness monster. It is indeed a monster because it’s dangerous. What people seem to mean by “post-racial” is: nowadays race no longer matters and anyone can accomplish anything because racism is behind us. All of that is false....

If, as “post-racial” suggests, race no longer matters, then we no longer need to think about race or take

the discussion of it seriously. In this way the concept becomes a shield against uncomfortable but necessary discussions allowing people to say or think, “Why are they complaining about racism? We’re post-racial....”

Only through being aware of racial disparities and talking about race can we have any chance of forward movement. Because nowadays there are many white people who are not racist, who are perhaps anti-racist, but who still benefit from white privilege without even meaning to. So you may not be racist but still receiving the spoils of racism. That still doesn’t make you racist. But it makes you part of the system and reveals why it’s also your responsibility to interrogate and examine how our society works and be aware of the biases that keep white supremacy functioning....

Surely Obama’s victory revealed something had changed in America, but it was not a signal that we’d reached the Rev. Martin Luther King Jr.’s mountaintop world where race no longer matters and equality has been achieved.... America still has so much work to do regarding race and racism and “post-racial” is only making that work harder to do. That’s why “post-racial” and its cohorts must be stopped posthaste.

Thank you, Touré

Document 1: Questions

1. Why does Touré say that “post-racial” is a mythical idea? Give two pieces of evidence that support this claim.

2. The author states that you can be anti-racist but still “benefit from white privilege without even meaning to.” How is this possible? Cite examples to support your answer.

3. Why does Touré believe that everyone has a responsibility to “interrogate and examine” how our society works?

4. Touré writes Obama’s election to president revealed “something had changed in America.” What was that something?

Document 1: Questions, continued

5. The author refers to “the Rev. Martin Luther King Jr.’s mountaintop world where race no longer matters and equality has achieved.” What is the author referring to exactly? If you need to, research the Internet to answer this question.

6. Why does the author believe that the term post-racial blocks our progress in achieving racial equality?

Document 2: “Accidental Racist” by Brad Paisley featuring LL Cool J

In April 2013, country singer Brad Paisley and rapper LL Cool J released a song called “Accidental Racist.” The musicians said that they wanted the song to heal racial tension and start a dialogue between the races. In the song, a white man wears a T-shirt that shows the Confederate flag (the flag of the Southern states that seceded from the Union in order to retain slavery). Read the lyrics and then answer the questions.

**“ACCIDENTAL RACIST” LYRICS
(BRAD PAISLEY, FEATURING LL COOL J)**

To the man that waited on me at the Starbucks
down on Main, I hope you understand
When I put on that T-shirt, the only thing I
meant to say is I'm a Skynyrd fan
The red flag on my chest somehow is like the
elephant in the corner of the South
And I just walked him right in the room
Just a proud rebel son with an ol' can of worms
Lookin' like I got a lot to learn but from my point of view

I'm just a white man comin' to you from the southland
Tryin' to understand what it's like not to be
I'm proud of where I'm from but not everything we've done
And it ain't like you and me can re-write history
Our generation didn't start this nation
We're still pickin' up the pieces, walkin' on
eggshells, fightin' over yesterday
And caught between southern pride and southern blame

They called it Reconstruction, fixed the
buildings, dried some tears
We're still siftin' through the rubble after a hundred-fifty years
I try to put myself in your shoes and
that's a good place to begin
But it ain't like I can walk a mile in someone else's skin

'Cause I'm a white man livin' in the southland
Just like you I'm more than what you see
I'm proud of where I'm from but not everything we've done
And it ain't like you and me can re-write history
Our generation didn't start this nation
And we're still paying for mistakes
That a bunch of folks made long before we came
And caught between southern pride and southern blame

Dear Mr. White Man, I wish you understood
What the world is really like when you're livin' in the hood
Just because my pants are saggin'
doesn't mean I'm up to no good

Document 2, continued

You should try to get to know me, I really wish you would
Now my chains are gold but I'm still misunderstood
I wasn't there when Sherman's March turned the south into firewood
I want you to get paid but be a slave I never could
Feel like a newfangled Django, dodgin' invisible white hoods
So when I see that white cowboy hat, I'm thinkin' it's not all good
I guess we're both guilty of judgin' the cover not the book
I'd love to buy you a beer, conversate and clear the air
But I see that red flag and I think you wish I wasn't here

I'm just a white man
(If you don't judge my do-rag)
Comin' to you from the Southland
(I won't judge your red flag)
Tryin' to understand what it's like not to be

I'm proud of where I'm from
(If you don't judge my gold chains)
But not everything we've done
(I'll forget the iron chains)
it ain't like you and me can re-write history
(Can't re-write history baby)

Oh, Dixieland
(The relationship between the Mason-Dixon needs some fixin')
I hope you understand what this is all about
(Quite frankly I'm a black Yankee but I've been thinkin' about this lately)
I'm a son of the new South
(The past is the past, you feel me)
And I just want to make things right
(Let bygones be bygones)
Where all that's left is southern pride
(RIP Robert E. Lee but I've gotta thank Abraham
Lincoln for freeing me, know what I mean)
It's real, it's real
It's truth

CITATION

Brad Paisley, LL Cool J, and Lee Thomas Miller. "Accidental Racist," in *Wheelhouse*, Nashville: Arista Nashville, 2013.

Document 2: Questions

1. When “Accidental Racist” was released, many people found it offensive. Are there any lines in the song that might have offended people? Identify one line and explain why it might have offended some listeners.

2. The song makes several historical references. Explain each of the ones below. You can look them up if you need to:

Sherman's March:

Reconstruction:

Red flag:

Iron Chains:

Mason-Dixon Line:

Robert E. Lee:

Document 2: Questions, continued

3. In the South, the Confederate flag (the flag of the pro-slavery Southern states that seceded from the Union during the Civil War) still hangs outside many homes. Some Southerners wear T-shirts with the Confederate flag on it. Many claim that the flag simply honors Southern heritage and does not carry any racist overtones. Do you agree or disagree? Explain your reasoning thoroughly.

4. Although the songwriters and singers intended to heal racial tension and open up a dialogue, many people felt the song was oversimplified and offensive. Based on your reading of the lyrics, how effective was the song at healing racial tension? Explain your answer citing details from the lyrics.

Document 2: Questions, continued

5. Based on your reading of the lyrics, how effective is the song at fostering a dialogue about race and racism? Be sure to cite specific lines from the song in your answer.

Document 3: Asha Sundararaman Oral History

Asha Sundararaman, is a woman of Indian and white heritage who identifies as a “third-culture kid.” *Third-culture kid* is a term that describes children who grew up mostly in a culture that was not native to either of their parents. Originally from California, Asha has lived in India, Indiana, London and Brooklyn. In this excerpt of an interview she gave in 2012, Asha discusses her identity in terms of her multiracial heritage and upbringing.

LISTEN TO THE CLIP

Visit cbbg.brooklynhistory.org/listen and search for Asha Sundararaman’s clip “third-culture kid” and/or read the following transcript.

“I would say I’m a mixed-race, third-culture kid”

“I’m as much white as I am Indian”

“**Interviewer Jen Chau:**
How do you—how would you identify yourself today?

Asha Sundararaman: *I would—I would say I’m a mixed-race, third-culture kid. Because...I can’t really separate myself from one or the other. I mean, I’m as much white as I am Indian. So, I definitely would call myself a person of color, though, because there just—there are things that—I mean, I say*

this to my mom sometimes, like, “My God, you’re so white!” [laughs] when she says ignorant things and then wonders why my brother and I are like, “What? Just no. No.” I think there’s—I think there’s a certain awareness that comes with being mixed and being a person of color, that you don’t have to have if you’re...if you’re not. And I’ve—I think I have those—that awareness. ”

“I definitely would call myself a person of color...”

“I think there’s a certain awareness that comes with being mixed...”

CITATION

Excerpt from Asha Sundararaman Oral history interview, 2012, *Crossing Borders, Bridging Generations*, Oral History Collection, 2011.019.010; Brooklyn Historical Society.

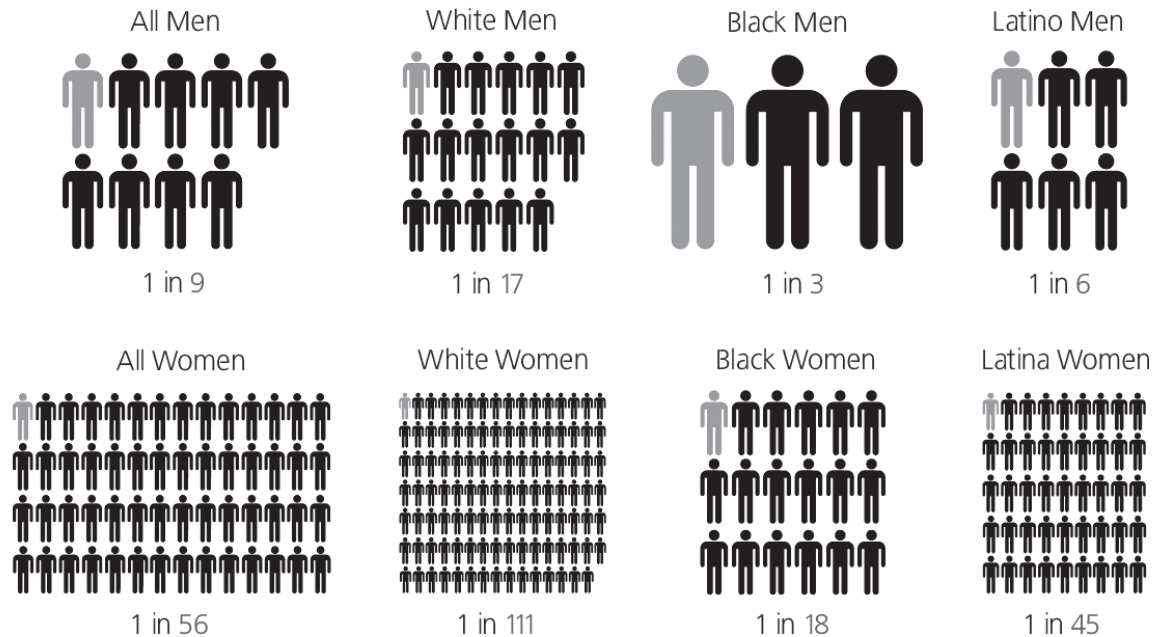
Document 4: Imprisonment by Gender and Race/Ethnicity

The following chart shows how race and gender influence the likelihood of imprisonment in the U.S. *Lifetime likelihood* means the likelihood that a person will be jailed at least once in their entire lifetime.

CITATION

Bureau of Justice Statistics, *Prevalence of Imprisonment in the U.S. Population, 1974-2001*, by Thomas P. Bonczar (Washington, DC, 2003), displayed by Racial Disparity, “Lifetime Likelihood of Imprisonment,” The Sentencing Project, <http://www.sentencingproject.org/template/page.cfm?id=122> (accessed July 1, 2014).

Lifetime Likelihood of Imprisonment



Source: Bonczar, T. (2003). *Prevalence of Imprisonment in the U.S. Population, 1974-2001*. Washington, D.C.: Bureau of Justice Statistics.



Document 4: Questions

1. Which gender has the greater likelihood of being jailed at least once in a lifetime?

2. Which race has the greatest likelihood of being imprisoned at least once in a lifetime?

3. Which race has the least likelihood of being imprisoned at least once in a lifetime?

4. Which combination of race and gender has the greatest likelihood of being imprisoned at least once in a lifetime?

5. Which combination of race and gender has the least likelihood of being imprisoned at least once in a lifetime?

Document 5: Out-of-School Suspensions by Gender and Race/Ethnicity

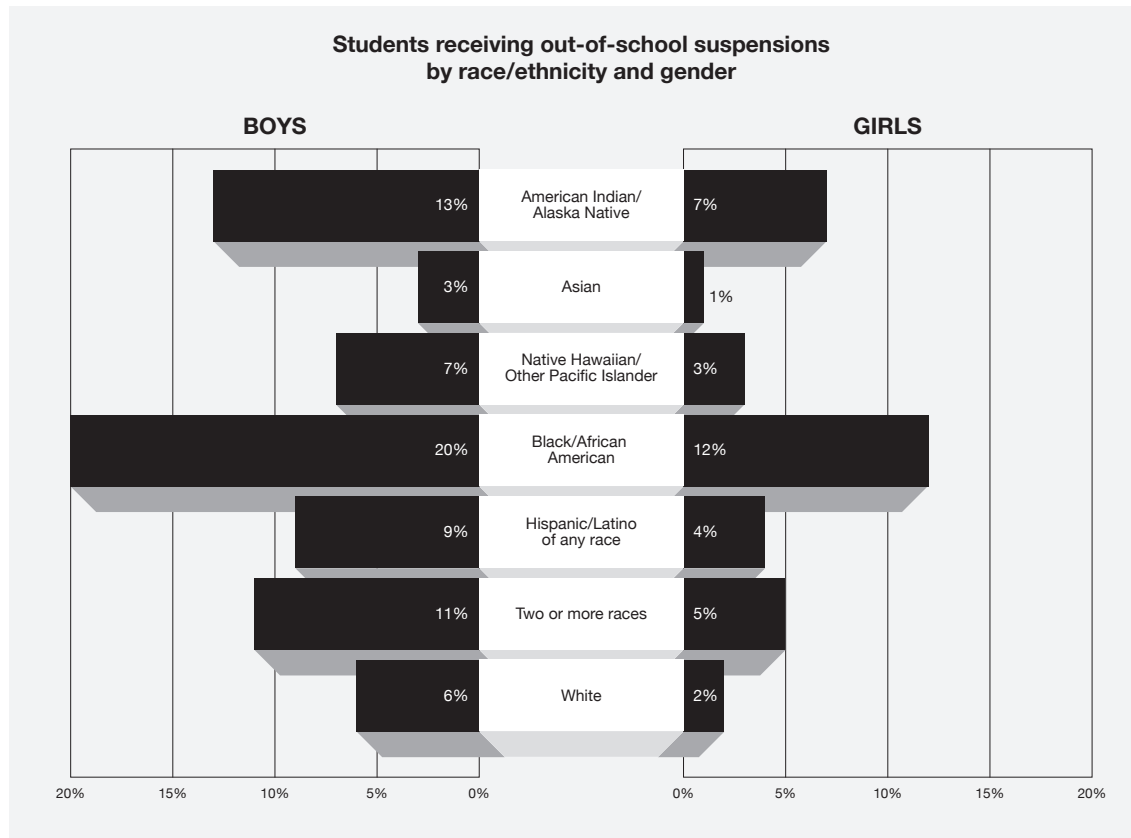
Look at the following chart to identify rates of out-of-school suspensions according to race.

OUT-OF-SCHOOL SUSPENSIONS, BY RACE/ETHNICITY AND GENDER

Black students are suspended and expelled at a rate three times greater than white students. On average, 4.6% of white students are suspended, compared to 16.4% of black students. Through CRDC data, we can also explore suspensions by race and gender. Black boys and girls have higher suspension rates than any of their peers. Twenty percent (20%) of black boys and more than 12% of black girls receive an out-of-school suspension.

CITATION

U.S. Department of Education, Office for Civil Rights, *Civil Rights Data Collection: Data Snapshot (School Discipline)*, March 21, 2014 <http://www2.ed.gov/about/offices/list/ocr/docs/crdc-discipline-snapshot.pdf> (accessed July 1, 2014).



NOTE: Data reflects 99% of CRDC schools and a total of 290,000 American Indian/Alaska Native females, 300,000 American Indian/Alaska Native males, 1.1 million Asian males, 1.2 million Asian females, 120,000 Native Hawaiian/Other Pacific Islander males and females, 3.7 million black females, 3.8 million black males, 5.6 million Hispanic females, 5.9 million Hispanic males, 630,000 males of two or more races, 640,000 females of two or more races, 12 million white males, and 12 million white females.

SOURCE: U.S. Department of Education, Office for Civil Rights, *Civil Rights Data Collection*, 2011-12.

Document 5: Questions

1. Which gender receives more suspensions?

2. Does one gender receive more suspensions than the other gender in every ethnic/racial category? Give two examples to support your answer.

3. Do you have any thoughts that might explain why one gender receives more suspensions than the other—even across all ethnic/racial lines?

4. Which racial group receives the most suspensions in both gender categories?

5. Which racial group receives the least suspensions in both gender categories?

6. What might explain the differences in the rates of suspensions between these two racial/ethnic groups?

Document 5: Questions, continued

7. To what extent, if any, do you think stereotyping may have contributed to the frequency of suspensions for each group? Explain your reasoning.

8. Look back at Document 4 (Imprisonment Rates by Gender and Race/Ethnicity). Do you see any patterns that are reflected in Document 5? Explain.

Document 6: “Even Babies Discriminate”

In 2006, a researcher named Brigitte Vittrup set out to learn whether children’s ideas about race might be changed by watching videos (such as Sesame Street) that have positive multicultural messages. Read the excerpt of an article about her research below, then answer the questions.

EVEN BABIES DISCRIMINATE: A NURTURESHOCK EXCERPT

By Po Bronson and Ashley Merryman

...In truth, Vittrup didn’t expect that children’s racial attitudes would change very much just from watching these videos. Prior research had shown that multicultural curricula in schools have far less impact than we intend them to—largely because the implicit message “We’re all friends” is too vague for young children to understand that it refers to skin color.

Yet Vittrup figured explicit conversations with parents could change that. So a second group of families got the videos, and Vittrup told these parents to use them as the jumping-off point for a discussion about interracial friendship. She provided a checklist of points to make, echoing the shows’ themes. “I really believed it was going to work,” Vittrup recalls.

The last third were also given the checklist of topics, but no videos. These parents were to discuss racial equality on their own, every night for five nights.

At this point, something interesting happened. Five families in the last group abruptly quit the study. Two directly

told Vittrup, “We don’t want to have these conversations with our child. We don’t want to point out skin color.”...

...According to Vittrup’s entry surveys, hardly any of these white parents had ever talked to their children directly about race. They might have asserted vague principles—like “Everybody’s equal” or “God made all of us” or “Under the skin, we’re all the same”—but they’d almost never called attention to racial differences.

They wanted their children to grow up colorblind. But Vittrup’s first test of the kids revealed they weren’t colorblind at all. Asked how many white people are mean, these children commonly answered, “Almost none.” Asked how many blacks are mean, many answered, “Some,” or “A lot.” Even kids who attended diverse schools answered the questions this way.

More disturbing, Vittrup also asked all the kids a very blunt question: “Do your parents like black people?” Fourteen percent said outright, “No, my parents don’t like black people”; 38 percent of the kids answered, “I don’t know.” In this supposed race-free vacuum being created by parents, kids were left to improvise their own conclusions—many of which would be abhorrent to their parents.

Document 6, continued

Vittrup hoped the families she'd instructed to talk about race would follow through. After watching the videos, the families returned to the Children's Research Lab for retesting. To Vittrup's complete surprise, the three groups of children were statistically the same—none, as a group, had budged very much in their racial attitudes. At first glance, the study was a failure.

Combing through the parents' study diaries, Vittrup realized why. Diary after diary revealed that the parents barely mentioned the checklist items. Many just couldn't talk about race, and they quickly reverted to the vague "Everybody's equal" phrasing.

Of all those Vittrup told to talk openly about interracial friendship, only six families managed to actually do so. And, for all six, their children dramatically improved their racial attitudes in a single week. Talking about race was clearly key. Reflecting later about the study, Vittrup said, "A lot of parents came to me afterwards and admitted they just didn't know what to say to their kids, and they didn't want the wrong thing coming out of the mouth of their kids."...

CITATION

Excerpt from Po Bronson and Ashley Merryman, "Even Babies Discriminate: A NurtureShock Excerpt." From Newsweek, September 4 © 2009 The Newsweek/Daily Beast Company LLC. All rights reserved. Used by permission and protected by the Copyright Laws of the United States. The printing, copying, redistribution, or retransmission of this Content without express written permission is prohibited.

Document 6: Questions

1. Why does the article say that most multicultural-themed curricula fail to change children's ideas about race?

2. Why did five families abruptly quit the study? What made them feel uncomfortable?

3. Many families were reluctant to discuss race with their children, explaining that they wanted their children to be colorblind. What is the flaw in this logic?

4. Why do you think so many parents felt uncomfortable discussing race openly with their children?

Document 6: Questions, continued

5. Why do you think the families that were able to openly discuss race with their children had children whose ideas about race changed dramatically? What was it about these open conversations that helped children think about race differently?

6. If you had to give parents five tips for how to have open conversations with their children about race, what would they be?

1.

2.

3.

4.

5.

Document 7: How to Be Black, by Baratunde Thurston

In the following excerpt from his book *How to Be Black*, author and comedian Baratunde Thurston discusses the tension between popular concepts of what African Americans should be and his actual self and life story. The book is both a satire and a memoir.

HOW TO BE BLACK
By Baratunde Thurston

You're probably familiar with the popular concept of blackness: hip-hop, crime and prison, fatherless homes, high blood pressure, school dropouts, drugs, athleticism, musical talent, *The Wire*, affirmative action, poverty, diabetes, the Civil Rights Movement, and recently, the U.S. presidency. Some of these concepts are stereotypes. Some are true. Most are negative. But in the age of President Barack Obama, all of them are limiting and simply inadequate to the task of capturing the reality of blackness. The ideas of blackness that make it into mainstream thought exclude too much of the full range of who black people are. Whether it's musical taste, dancing proficiency, occupation, or intellectual interest, all nuance is ignored for a simpler, often more sellable blackness. In this book, I will attempt to re-complicate blackness, exposing the challenges, the fun, and the future of being black in the United States. It's also a convenient way to make you care about my life story.

My name is Baratunde Thurston, and I've been black for over thirty years.

I was born in 1977 in Washington DC, in the wake of civil rights, Black Power, and Sanford and Son. My mother was a pro-black, Pan-African, tofu-eating hippie who had me memorizing the countries of Africa and reading about apartheid before my tenth birthday. My Nigerian name was not handed down to me from any known lineage, but rather claimed and bestowed upon me by parents, who demanded a connection, any connection at all, to Mother Africa.

Yes, I grew up in the “inner city,” at 1522 Newton Street, and I survived DC's Drug Wars. Yes, my father was absent—he was shot to death in those same Drug Wars. But it's also true that I graduated from Sidwell Friends School, the educational home of Chelsea Clinton and the Obama girls, and Harvard University. I love classical music, computers, and camping. I've gone clubbing with the president of Georgia, the country, twice.

Document 7, continued

My version of being black adheres as much to the stereotypes as it dramatically breaks from them, and that’s probably true for most of you reading this—if not about blackness itself, then about something else related to your identity. Through my stories, I hope to expose you to another side of the black experience while offering practical comedic advice based on my own painful lessons learned.

CITATION

Excerpt from pp. 11-12 [389 words] from HOW TO BE BLACK by Baratunde Thurston Copyright © 2012 by Baratunde Thurston. Used by permission of HarperCollins Publishers.

Document 7: Questions

1. The author begins by listing aspects of the “popular concept of blackness.” How many of these aspects are positive? Which ones?

2. How many of these aspects are negative? Provide three examples.

3. What does the author mean when he says he will “re-complicate blackness”? Put another way, what does he mean when he says the concepts of blackness are “simply inadequate to the task of capturing the reality of blackness”?

4. As he begins telling his life story, what aspects of his history reflect “popular concepts of blackness,” and which do not?

Document 7: Questions, continued

5. Think about your own racial, ethnic or gender identity. Do the stereotypes associated with that identity match who you really are? Explain what “popular concepts” of your race/ethnicity/gender reflect you and which do not.

Document 8: Is America a Post-Racial Society?

Angela Glover Blackwell is a social justice advocate. The following is an excerpt of her 2014 interview on the show *Moyers and Company* featuring her response to the question “Is America a Post-Racial Society?”

Angela Glover Blackwell: We are not post-racial. We are not even close. Because race still controls everything in America. When you think about part of what’s causing so many people to be left behind and in trouble, it’s because they live in communities that don’t support them. And those communities don’t support them because of race. We have black people and Latino people living in inner-city, abandoned communities because people moved away. So you have places like Detroit, where—almost abandoned, in terms of the people who were moving and fleeing away from Detroit. So race completely controls our settlement patterns as a nation.

Education. It used to be that education was the pride of the United States. And it was certainly the pride of many states like California. I was recently talking to someone who was a leader of a state. And we were talking about poverty. And as he listened to safety-net programs for the poor, he mentioned public schools. It really caught me. I said, “Public schools? That’s become a safety net program? I thought that public schools were for everybody.” But as they have become associated with people who are poor and of color, we are abandoning the public school education. That is about race.

And we have taken men, who are important for community, and we have created basically a legacy of absence in communities by pulling the men out and putting them in prison, in numbers that are unprecedented. Our incarceration rate in this country is the largest in the entire world. And the disproportionate incarceration of black men in particular, but a growing number of Latino men, absolutely makes the point that race is a driver there. Race has become so embedded, and baked in, that people can walk around feeling that they’re not carrying racism in their heart. But so long as they’re okay with disproportionate incarceration, communities being left behind, children given no chance, this continues to be a society that is plagued by the legacy of the continuing impact of racism, right into today.

CITATION

Moyers and Company, Public Affairs Television, March 6, 2014, billmoyers.com/2014/03/06/is-america-a-post-racial-society (accessed July 1, 2014).

Document 8: Questions

1. Angela Glover Blackwell claims that race controls “everything” in the United States. What evidence does she provide to support this claim?

2. How does the high rate of incarceration of African American men affect communities according to the Blackwell?

3. According to Blackwell, why is it not enough for people to simply feel that they have no racism in their heart?

4. Do you agree with Blackwell that everything in the United States is controlled by race? Why or why not?

Document 8: Questions, continued

5. Summarize Blackwell's argument about why the United States is not a post-racial society.

“Post-Racial” Group Project: Create Your Own Race Card

“Playing the race card” is a phrase often used derisively to say someone is using race as an excuse for their own behavior or lack of opportunities. In this group project, we will think of “race card” differently.

We will think of “race card” differently

Journalist and author Michele Norris started The Race Card Project in order to help people have a candid dialogue about race.

Journalist and author Michele Norris started The Race Card Project

Your group project is to each write your own “race card” and, as a group to create a wall display of these cards to share with your class. You will have the opportunity to revisit the sources in this folder, and respond to guiding questions to help you reflect on your experience with and thoughts about race.”

• Your “race card” can be funny, heart-breaking, angry, bitter, brave, thoughtful or hopeful. Use Planning Sheets 1 through 4 to help you identify and communicate your thoughts on race.

• It must be a **six-word** description. It can be thoughts about your own race or racial identity, or about race in general. For inspiration and ideas, check out other people’s “race cards” on the Race Card Project website (theracecardproject.com).

Be funny, heartbreaking, angry, bitter, brave...

It must be a six-word description

When you have all completed your cards, arrange them on a board and give them to your teacher. You may think about how the cards’ meanings evolve based on how you arrange them with each other. You do not have to write your name on it. If you choose, you can also post your card at theracecardproject.com.

Planning Sheet 1:

How Race Has Affected My Life

1. Can you remember a time during which your race was pointed out to you in a way that made it seem like your race was an advantage?

2. Can you remember a time when your race was pointed out to you in a way that made it seem like your race was a disadvantage?

3. How do you feel about your racial identity now?

Planning Sheet 2: Reviewing Sources

Review each of the documents in the folder. Identify the different messages the creators of each source send about the idea of post-racialism and record your observations in this chart.

Document (Write a brief summary underneath each source.)	What message does the source’s creator send about the idea of post-racialism?
No Such Place as ‘Post-Racial’ America (2011)	
Accidental Racist (2013)	
Asha Sundararaman Oral History (2012)	
Imprisonment by Gender and Race/Ethnicity (2003)	
Out of School Suspension by Gender and Race/Ethnicity (2014)	
Even Babies Discriminate (2009)	
How to be Black (2012)	
Is America a Post-Racial Society? (2014)	

Planning Sheet 3: My Ideas on Race

Use this worksheet to reflect on your ideas about race. Which of the documents that you read in the “Post-Racial” Research Folder made the biggest impact on you in terms of your understanding of race?

Document:

Document:

Explain how this source deepened your thinking about race.

Explain how this source deepened your thinking about race.

Planning Sheet 4: Creating My “Race Card”

As Baratunde Thurston mentions in his book *How to Be Black* (Document 7), there is a need to “re-complicate” race—to draw people’s attention to how oversimplified racial stereotypes are. Reflect on the following questions. Use these answers and those from Planning Sheets 2 and 3 to help with ideas to write on your “race card.”

STEP 1

Think about your own identity (your dreams, habits, hobbies, friends, passions) in terms of the popular concepts most often associated with your race.

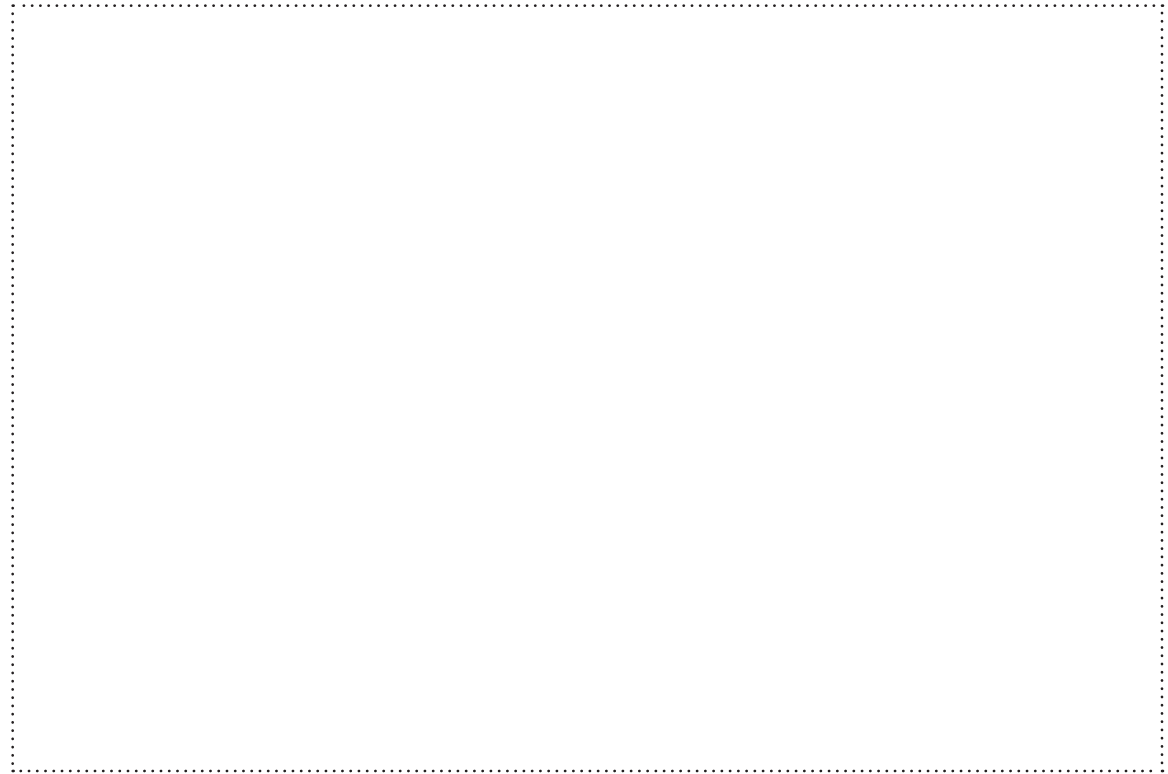
STEP 2

Discuss the ways in which you, as an individual, are more complicated than these popular concepts would suggest.

STEP 3

If there is one insight about race that you have gained during your work with this Research Folder, what is it? You might want to make this insight the basis of your six-word “race card.”

Use the spaces below to draft your six-word race card:



Thank you
for teaching.

