

# Minority Studies: A Brief Sociological Text

**By:**  
Ruth Dunn



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**C O N N E X I O N S**

Rice University, Houston, Texas

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# Table of Contents

<b>1 Introduction</b>	
1.1 Introduction to Minority Studies .....	1
<b>2 Part I—Dominant and Minority Groups</b>	
2.1 Dominant and Minority Groups .....	3
2.2 Minorities by Group .....	10
2.3 Course Objectives for Part I .....	61
2.4 Study Guide for Part I .....	62
2.5 Key Terms and Concepts for Part I .....	67
2.6 Lecture Outline for Part I .....	69
2.7 Assignments for Part I .....	70
2.8 Reading List for Part I .....	71
<b>3 Part II—Race and Ethnicity</b>	
3.1 Race and Ethnicity .....	79
3.2 Course Objectives for Part II .....	104
3.3 Study Guide for Part II .....	105
3.4 Key Terms and Concepts for Part II .....	108
3.5 Lecture Outline for Part II .....	109
3.6 Assignments for Part II .....	110
3.7 Reading List for Part II .....	112
<b>4 Part III—Sex, Gender, and Sexual Orientation</b>	
4.1 Sex, Gender, and Sexual Orientation .....	139
4.2 Course Objectives for Part III .....	145
4.3 Study Guide for Part III .....	146
4.4 Key Terms and Concepts for Part III .....	149
4.5 Lecture Outline for Part III .....	150
4.6 Assignments for Part III .....	151
4.7 Reading List for Part III .....	153
<b>5 Part IV—Aging</b>	
5.1 Aging .....	161
5.2 Course Objectives for Part IV .....	169
5.3 Study Guide for Part IV .....	169
5.4 Key Terms and Concepts for Part IV .....	171
5.5 Lecture Outline for Part IV .....	172
5.6 Assignments for Part IV .....	173
5.7 Reading List for Part IV .....	173
<b>6 Part V—Disability</b>	
6.1 Disability .....	179
6.2 Course Objectives for Part V .....	182
6.3 Study Guide for Part V .....	183
6.4 Key Terms and Concepts for Part V .....	184
6.5 Lecture Outline for Part V .....	185
6.6 Assignments for Part V .....	185
6.7 Reading List for Part V .....	186
<b>7 Part VI—Hate Kills! The Consequences of Bigotry</b>	
7.1 Hate Kills! The Consequences of Bigotry .....	191
7.2 Course Objectives for Part VI .....	203

7.3	Study Guide for Part VI .....	204
7.4	Key Terms and Concepts for Part VI .....	206
7.5	Lecture Outline for Part VI .....	207
7.6	Assignments for Part VI .....	207
7.7	Reading List for Part VI .....	208
<b>8</b>	<b>The Three Sociological Paradigms/Perspectives: Conflict, Structural Functionalism, and Symbolic Interactionism</b>	
8.1	The Three Sociological Paradigms/Perspectives .....	211
<b>9</b>	<b>Reading Lists</b>	
9.1	Readings for Part I—Dominant and Minority Groups .....	221
9.2	Readings for Part II—Race and Ethnicity .....	227
9.3	Readings for Part III—Sex, Gender, and Sexual Orientation .....	252
9.4	Readings for Part IV—Aging .....	259
9.5	Readings for Part V—Disability .....	262
9.6	Readings for Part VI—The Consequences of Bigotry: Hate Kills! .....	266
9.7	Minority Studies: A Brief Sociological Text: General Reading List .....	269
9.8	General Reading List: Free, Online Books .....	273
<b>10</b>	<b>Websites of Interest to Students of Sociology</b>	
10.1	Web Sites of Interest to Students of Sociology .....	276
<b>11</b>	<b>References</b>	
11.1	Minority Studies: A Brief Sociological Text: References .....	299
<b>Index</b>	.....	<b>305</b>
<b>Attributions</b>	.....	<b>309</b>

# Chapter 1

## Introduction

### 1.1 Introduction to Minority Studies<sup>1</sup>

#### 1.1.1 Introduction to Minority Studies: A Brief Sociological Text

My name is Ruth Dunn and I have been teaching Sociology at Houston Community College (HCC) and the University of Houston-Clear Lake (UHCL) since 1998; both schools are in Houston, Texas, USA. My experiences in the classroom and online led me to develop a huge amount of course material above and beyond the ubiquitous, over-priced textbooks. This little volume, *Minority Studies: A Brief Sociological Text*, is based on the course material that I developed for Minority Studies Sociology courses at HCC (SOCI 2319/2320), and a Minorities in America Sociology course at UHCL (SOCI 4535).

HCC<sup>2</sup> is a non-residential community college with six individual colleges located across seventeen campuses. We are one of the most diverse community colleges in the nation and we have the largest contingent of international students of any community college in the country. As of the fall semester 2009, we had an enrollment of over 60,000 students. Our size and diversity offers faculty a wide variety of experience on which to draw: it is a joy for a Sociologist to find so many different sociocultural perspectives that can then be used for those “teachable moments” that we crave.

#### **Example 1.1**

In one class in 2009 I had four students from Nepal. During a discussion of race and ethnicity they questioned the racism in America and asked how and why it existed. These young men ranged in skin color from “white” to very dark, but they truly thought of each other as the same color; a fact that the American-born students simply could not grasp. This led to a spirited discussion of perception of difference and extrapolation of the theory that perception is reality.

I believe that most good college professors bring much more to the classroom than can be found in standard textbooks, and by offering our own style, knowledge, examples, and experience and drawing on the style, knowledge, and experience of the students, serious learning happens. This very brief, bare-bones, free textbook touches on the basics of minority studies leaving the bulk of the material to be fleshed-out by each individual instructor—something that most of us do anyway.

Since statistical data in most textbooks are more-or-less out of date by the time a textbook is published, I have used very few statistics; professors can supply links to the US Census Bureau, the CIA World Factbook, the World Bank, the International Monetary Fund, the United Nations, and multiple other sources for their students to use. I have provided a fairly comprehensive list of websites for that purpose.

This textbook is divided into eleven different sections or modules: Introduction, Part I: Dominant and Minority Groups—there is a subsection of Part I that covers minorities by group (African Americans, Asian Americans, Hispanic Americans, Sexual Orientation, and Women) in more detail than the main text, Part II:

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<sup>1</sup>This content is available online at <<http://cnx.org/content/m33858/1.7/>>.

<sup>2</sup><http://www.hccs.edu/portal/site/hccs>

Race and Ethnicity, Part III: Sex, Gender, and Sexual Orientation, Part IV: Aging, Part V: Disability, Part VI: The Consequences of Bigotry: Hate Kills!, The Three Sociological Paradigms/Perspectives: Conflict, Structural Functionalism, and Symbolic Interactionism, Reading Lists, Websites of Interest to Students of Sociology; and References. Each part of this textbook is arranged the same way so that it is easy for students and faculty alike to follow: Text, Course Objectives, Study Guide, Key Terms and Concepts, Lecture Outline, Assignments, and Reading Lists. Woven throughout the course material are a variety of links to various pertinent websites. There are also suggestions for books and social science journals in the Assignments section of each unit and because students should be reading and writing, I have compiled and included an extensive, but by no means complete, reading list for each unit.

I have designed this brief textbook for use in a Sociology survey course for Minority Studies; thus, it looks at minorities from a very broad but shallow Sociological perspective and includes discussion of race, ethnicity, sex, gender, sexual orientation, aging, and disability. The last section is devoted to expulsion and genocide.

I would like to thank my family, friends, colleagues, professors, and students from whom I have learned and continue to learn so much. It is my hope that this small textbook will be used either as a stand-alone text or as a supplement to a more detailed text. However it is used, I wish well you who do use it.

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# Chapter 2

## Part I—Dominant and Minority Groups

### 2.1 Dominant and Minority Groups<sup>1</sup>

#### 2.1.1 Part I—Dominant and Minority Groups

#### 2.1.2 Dominant Group Defined

Minority Studies is a course that deals with the differential and negative treatment of groups (and of individuals as members of groups) who suffer from less wealth, power, (economic, political, social, coercive), and status and less access to wealth, power, and status than other groups in American society. There are racial/ethnic, sex/gender, age, religious, and disabled minorities as well as economic and educational minorities. Furthermore, minority group status may and often does encompass more than one category. Minorities are defined by the dominant group in society and are contrasted to the dominant group in both subtle and obvious ways. A dominant group is positively privileged (Weber) unstigmatized (Rosenblum and Travis)<sup>2</sup> and generally favored by the institutions of society (Marger)<sup>3</sup> particularly the social, economic, political, and educational systems. Classical Sociologist Max Weber (1864-1920), recognizes several interlinked relational patterns that lead to stratification; whereas Marxists reduce all inequality to economics (the differences in access to and use of wealth—all of one’s financial assets—between the Bourgeoisie and the Proletariat), Weber expands stratification into three related yet distinct components: Class, Status, and Party. “We may speak of a ‘class’ when (1) a number of people have in common a specific causal component of their life chances, in so far as, (2) this component is represented exclusively by economic interests in the possession of goods and opportunities for income, and (3) is represented under the conditions of the commodity or labor markets”.<sup>4</sup>

In other words one’s class situation is based solely on economics—one’s wealth or access to wealth, or, as Weber writes “‘property’ and ‘lack of property’ are therefore, the basic categories of all class situation,”<sup>5</sup> however, class **does not** constitute a community or in Marxian terms a “Class for Self.” Weber argues that one’s economic position in society does not necessarily or even usually lead to class-consciousness. Status, however, and status groups **are** often class conscious. Status is related to social esteem, the honor in which one is held by others “we wish to designate as ‘status situation’ every typical component of the life fate of men that is determined by a specific, positive or negative, social estimation of honor . . . Property as such is

<sup>1</sup>This content is available online at <<http://cnx.org/content/m33866/1.10/>>.

<sup>2</sup>Rosenblum Karen E. and Toni-Michelle C. Travis. *The Meaning of Difference: American Constructions of Race Sex and Gender Social Class and Sexual Orientation: Second Edition*. Boston: McGraw-Hill. 2000.

<sup>3</sup>Marger Martin. *Race and Ethnic Relations: American and Global Perspectives: Fourth Edition*. Wadsworth: Belmont CA: 1996.

<sup>4</sup>From Max Weber: *Essays in Sociology*. Edited and translated by Hans Gerth and C. Wright Mills. Oxford U.P., New York. 1946/1958. p. 151

<sup>5</sup>*Ibid.* p. 152.

not always recognized as a status qualification, but in the long run it is, and with extraordinary regularity.”<sup>6</sup>

In other words, status and class quite often, but not always, go hand-in-hand. Weber argues that when there is a stable economy there is greater stratification based on status or social honor, but when there is economic instability, the primary mode of stratification is based on class or wealth. Class and status are two components of stratification, but for Weber, **all** stratification is based on dimensions of power—the ability to influence over resistance. Class, status, and party, then are three separate dimensions of “structures struggling for domination”<sup>7</sup>.

Moreover, dominant group members have greater access to wealth, power, and status partly because dominant group membership automatically confers privilege. A minority group (and there is some controversy about whether we should even be using the term) is a group that is negatively privileged (Weber), stigmatized (Rosenblum and Travis),<sup>8</sup> and generally less favored by the institutions of society (Marger).<sup>9</sup> A dominant group is an ascribed, (unearned and socially defined), master status which is defined only in relationship to the minority groups in a society. Rosenblum and Travis have argued that

*what one notices in the world depends in large part on the statuses one occupies . . . thus we are likely to be fairly unaware of the statuses we occupy that privilege us . . . [and] provide advantage and are acutely aware of those . . . that yield negative judgments and unfair treatment . . . one of the privileges of being white [in America is] being able to be oblivious to those privileges . . . majority status is unmarked or unstigmatized and grants a sense of entitlement . . . the unmarked category . . . tells us what a society takes for granted [such as being white and male in America.]<sup>10</sup>*

### 2.1.3 Minority Group Defined

A minority group, which is defined by the dominant group, is also an ascribed master status. It is a category of people whose physical appearance or cultural characteristics are defined as being different from the traits of the dominant group and that result in their being set apart for different and unequal treatment. This definition of a minority group takes into account both race and ethnicity and can, indeed, subsume sex/gender, age, religion, disability, and SES! According to Dworkin and Dworkin there are four qualities of minority groups: “1) identifiability 2) differential power 3) differential and pejorative treatment 4) group awareness.”<sup>11</sup> Rosenblum and Travis have written that “minority status is highly visible marked stigmatized and unprivileged or differentially (unequally) privileged,” what Erving Goffman called tribal stigma.<sup>12</sup> A minority group is not necessarily a minority because they are a smaller population than the dominant group. In fact, the South African system of apartheid (a system of de jure discrimination) was a major indicator that a minority group is socially and not numerically defined, (90% of the population of South Africa is black but until the very early 1990s they were the minority group and the 10% of the population who are white were the dominant group). The social differences between dominant and minority groups is called stratification, which, in sociological terms is the study of inequality. Stratification is a word that comes to us from geology and describes the layering or strata of rocks; therefore, stratification concerns the ways in which society is layered and how that layering effects the life chances of groups and the individuals within those groups. People in all societies experience some level of stratification—there is no society in the world

<sup>6</sup>*Ibid.* p. 187.

<sup>7</sup>*Ibid.* p. 185.

<sup>8</sup>Rosenblum Karen E. and Toni-Michelle C. Travis. *The Meaning of Difference: American Constructions of Race Sex and Gender Social Class and Sexual Orientation: Second Edition*. Boston: McGraw-Hill. 2000.

<sup>9</sup>Marger Martin. *Race and Ethnic Relations: American and Global Perspectives: Fourth Edition*. Wadsworth: Belmont CA: 1996.

<sup>10</sup>Rosenblum Karen E. and Toni-Michelle C. Travis. *The Meaning of Difference: American Constructions of Race Sex and Gender Social Class and Sexual Orientation: Second Edition*. Boston: McGraw-Hill. 2000.

<sup>11</sup>From Oettinger.

<sup>12</sup>Rosenblum Karen E. and Toni-Michelle C. Travis. *The Meaning of Difference: American Constructions of Race Sex and Gender Social Class and Sexual Orientation: Second Edition*. Boston: McGraw-Hill. 2000.

that is completely egalitarian; even in the most equal societies, men usually have authority over women and the older have authority over the younger.

### 2.1.4 Stratification

In general, all societies are stratified along one or more lines comprised of race/ethnicity, sex/gender, age, religion, disability, and SES or socioeconomic status, which is a combination of one's income, education, and occupation. Stratification is the unequal ways in which the goods of society are distributed. Sociologist Craig Oettinger defines stratification as "who gets what and how much they get over time." My definition is: "the unequal distribution of and unequal access to the goods of society: wealth power and status." According to Abercrombie et. al., "social differences become social stratification when people are ranked hierarchically along some dimension of inequality whether this be income wealth power prestige age ethnicity or some other characteristic."<sup>13</sup> Gerhard Lenski argues that stratification is based on distributive systems of who gets what and why? (p. viii) and that "social stratification [is equated with] the distributive process in human societies—the process by which scarce resources are distributed" (p. xxvi).<sup>14</sup> According to Marger<sup>15</sup>, there are four major conditions necessary for ethnic stratification to occur: contact, ethnocentrism, competition, and differential power.

#### Example 2.1

An example of contact involves the indigenous peoples of North, Central, and South America who crossed the Bering Strait during the last great ice age approximately 35,000 years ago. It took these migrants another 12,000 to 15,000 years to populate both continents. Although exact population data is unknown it is believed that the indigenous population was about 75 million in the late 15<sup>th</sup> century, with somewhere between 1 million and 18 million residing in territories North of the Rio Grande. The Europeans who sailed to the Americas were in search of trade goods and treasure to enrich themselves individually and to bring greater wealth to their nation-states and monarchs. Thus, they arrived as conquerors. The Americas were rich in natural resources that had long since begun to be depleted in Europe and so, the "explorers" set about to establish mercantilistic colonies and to subdue the native populations. The Europeans with their superior weapons, horses, and statecraft overwhelmed the Indians within a few years in South America. Subjugation took longer in North America due to the widely divergent lifestyles of the North American Indians. In South America, the people were an agrarian population largely tied to large urban centers and a highly centralized form of government wherein authority was vested in a small, extremely wealthy, and extremely powerful ruling class. Conquest of people with a form of government and social organization not unlike the city-states and nation-states of Europe was much less problematic overall than the conquest of widely divergent, unorganized, tribal groups of hunter-gatherers who widely scattered across a large geographic area. As Marger<sup>16</sup> makes clear, the Native Americans are the only minority group in the United States whose subjugation and subsequent minority group status was brought about solely through armed conflict and the use of coercive power.

Even after the North American tribes gained the use of horses and guns, they were, ultimately, no match for the superior forces of the United States military and armed mercenaries who hunted to near extinction the primary source of protein—the American bison or buffalo—and who also closed off through various (unkept) treaties many of the hunting and gathering grounds. The ideology called "Manifest Destiny" pushed white traders, treasure hunters, thrill seekers, and settlers further and further across North America until they had encroached on every part of the land, "we heard

<sup>13</sup> *The Penguin Dictionary of Sociology*. Nicholas Abercrombie Stephen Hill and Bryan S. Turner. Penguin: London: 1994: pp. 413-414.

<sup>14</sup> *Power and Privilege: A Theory of Social Stratification*. Gerhard Lenski. UNC Press. Chapel Hill. 1984. Italics in original.

<sup>15</sup> Martin Marger, *Race and Ethnic Relations: American and Global Perspectives: 4th Edition*, Wadsworth, Belmont, 1997. Chapter 5 "Foundations of the American Ethnic Hierarchy: Anglo-Americans and Native Americans, pp. 146-169.

<sup>16</sup> *Ibid*.

that creeks of [white people] were flowing into the [Black] Hills and becoming rivers”(*Black Elk*<sup>17</sup> *Speaks*, John Neihardt, Bison Books, U of Nebraska Press, [1932] 1995), p.82).

### 2.1.5 Ethnocentrism

The ethnocentrism of the Europeans led to an ideology, based primarily on the low-technology hunter-gatherer lifestyle and animistic religion of the Native Americans, that the Native Americans were, as Marger<sup>18</sup> states, inferior, savage humans. This ideology eventually led to “the only good Indian is a dead Indian” philosophy which began with such events as the “Trail of Tears” in the early 1800s and culminated in the massacre at Wounded Knee in 1890. The “butchering” at Wounded Knee as Black Elk<sup>19</sup> describes it, marked the last battle between Native Americans and the military forces of the United States. However, there were still skirmishes between farmers and ranchers and Native Americans as late as the 1920s. In fact, the term “Redskin” comes from a bounty set aside by the United States government for any Indian found outside a reservation without papers. The policy was for Indians “dead or alive” and the bloody, red, skins of the Indians brought as much bounty as a body.

### 2.1.6 Competition

Competition for land and natural resources and conflict over ownership of land exacerbated the conditions imposed by armed conflict and ethnocentrism. Economic competition always ends in conflict whether armed or peacefully resolved, and when the competing group is a minority—and a despised minority at that—the competition often becomes bloody concluding with the complete subjugation or annihilation of the minority group.

### 2.1.7 Differential Power

Differential power is always a concomitant of stratification of any kind, as stated previously, the greater force of arms and the increasing white population linked to the susceptibility of the American Indians to disease, the collapse of their social structure, the loss of their hunting and gathering grounds created a state of affairs in which the indigenous peoples were virtually doomed. As Black Elk<sup>20</sup> says:

*and now when I look about me upon my people in despair, I feel like crying and I wish and wish my vision could have been given to a man more worthy. I wonder why it came to me, a pitiful old man who can do nothing. Men and women and children I have cured of sickness with the power [my] vision gave me; but my nation I could not help. If a man or woman or child dies, it does not matter long, for the nation lives on. It was the nation that was dying, and the vision was for the nation . . . the nation's hoop [social structure/social solidarity/integrity as a people] is broken and scattered. There is no center any longer, and the sacred tree [the tree of life that nourishes the nation] is dead. (Black Elk Speaks, p. 180 and 270; italics added for emphasis)*

### 2.1.8 Master Status

Oftentimes scarce but valued resources (wealth, power, and status) are distributed based on Master Status which includes race/ethnicity, sex/gender, age, religion, disability, and SES (socioeconomic status which is inclusive of the combined effects of income occupation and education). Master Status is a ranking that combines several factors to assess peoples' positions in the stratification hierarchy (levels of social acceptance

<sup>17</sup> *Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux, As Told through John G. Neihardt*. John G. Neihardt. Bison Books, U. of Nebraska Press, [1932] 1995.

<sup>18</sup> Marger, *op. cit.*

<sup>19</sup> *Black Elk*, *op. cit.*

<sup>20</sup> *Black Elk*, *op. cit.*

by the dominant group). Of all the statuses a person occupies it is the one that largely defines who that person is and what his or her goals and opportunities are. All people have Master Status.

For example, I occupy several statuses in society: white, married, female, middle-aged, upper middle class, professor of Sociology and my Master Status, (as is true with most people), is the way in which I define myself to myself and to others.

Master Status includes those elements of ourselves that we are born with, (ascribed statuses), as well as those we accomplish or attain through our own efforts (achieved statuses). Ascribed statuses include those aspects of ourselves that we are born with and that we do not generally change such as our race/ethnicity, sex, eye color and shape, hair texture, and basic physical appearance (phenotype). Achieved statuses on the other hand are those aspects of ourselves that require us to do something to accomplish such as our adult income, education, and occupation (SES).<sup>21</sup>

One's Master Status or the Master Status one chooses to present is often situationally dependent.

### **Example 2.2**

For instance, my Master Status as a professor of Sociology generally becomes evident only when performing the role of professor of Sociology. My Master Status as a white female, although always evident, is largely ignored unless whiteness or femaleness becomes a particular situational issue.

A social status (any status) is a social position which must be filled. However, any qualified person can fill any social position.

Those of you who are reading this are probably college students—a status which must be filled because it is necessary for people in our culture to be formally educated. Some of you are probably parents—another status that must be filled because it is critical for any culture to add to its population and socialize its young. Some of you are employees who have jobs and go to work everyday—also a necessary status in society because the economy must be supported and maintained and there are basic social services necessary for the smooth operation of an industrialized society.

Each status in society has certain obligations, expectations, duties, rights, and functions that go with them. College students are obligated to pay for their education, expected to do the reading and write the papers that have been assigned, required to come to class and complete the coursework satisfactorily in order to earn a passing grade, study hard, be treated with dignity and respect, and graduate. However, as we all know, some people fail to adequately fill their status.

## **2.1.9 Social Roles**

A social role is the way we fill the various statuses we occupy. You have probably heard someone say that someone else is just taking up space, meaning that they are not doing their job or fulfilling the obligations, expectations, duties, rights, and functions that go with a specific status. They are not playing the role. We have all seen people in school plays who were wrong for a particular part, or who couldn't remember their lines or their position on the stage, or who was simply bad at acting. That person (status=actor) is not playing satisfactorily the part (role=part). All of the various aspects of our Master Status, (the primary social positions we occupy), and sometimes the way we play our social roles, can and do effect our ranking on the stratification hierarchy.

## **2.1.10 Stratification Redux**

Because every society has some level of stratification—even in the least complex hunter-gatherer cultures, men have authority over women and the old have authority over the young—our position in our society is based on our Master Statuses. The stratification hierarchy is the layers or levels of any social structure—it is

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<sup>21</sup>Whereas whiteness is the societal norm and therefore without negative connotations people of color (racial and ethnic minorities) do not enjoy the same high level of socioeconomic and normative privilege from their Master Status as do whites. In America, whiteness is the unstigmatized or unmarked category. In other words being white in America is being able to be oblivious to racial and ethnic prejudice and discrimination and to be oblivious to the harm that institutional racism still inflicts.

the way people classify or categorize themselves and others. The American stratification hierarchy is evident to all even though we tend to be relatively oblivious to it.

### Example 2.3

For example, the majority of Americans think of themselves as middle class whether they make \$25,000 per year or \$250,000. Clearly, a vast difference in definitions of middle class is required in order for people with such disparate incomes to include themselves in this largest layer or social category. Even President George H. Bush, who comes from a very wealthy family and is worth several millions of dollars, spoke of himself as middle class during his abortive run for a second term in 1992. The media often referred to former President and Mrs. Bill Clinton as middle class even though they were worth nearly three million dollars in 2000. President George W. Bush and his wife Laura also referred to themselves as middle class and yet they are also worth several million dollars.

Our ability to enjoy such resources as personal autonomy—control of our own lives, health, physical comfort, creature comforts, education, employment opportunities in a high paying and satisfying job, the respect of others, and a long life span are all related to our position in the stratification hierarchy. How we live, where we live, the things with which we surround ourselves, the kind of food we eat, the style and quality of the clothes we wear and the other forms of body adornment we use, the music we listen to, the way we dance, our patterns of speech, virtually everything about us—is determined in greater or lesser extent by our social class, our position on the stratification hierarchy. The way we treat others and the way we classify others is also largely based on our perceptions of where they are located on the stratification hierarchy.

### 2.1.11 W.I. Thomas and Thomas's Theorem

W. I. Thomas (1863-1947) is justly famous for his work with Florian Znaniecki (1882-1958) concerning the assimilation processes undergone by Polish peasant immigrants to the United States. Indeed they are responsible for our concepts of the social types they defined as “the Philistine, the Bohemian, and the creative man” that informed our social dialogue both in academia and in popular culture in the 1950s, 1960s, and 1970s. However, Thomas is most widely known for what has come to be called Thomas's Theorem which, which, according to Merton states that:

*if men define situations as real they are real in their consequences. . . .Once meaning has been assigned, their consequent behavior is shaped by [that] meaning. If people believe in witches such beliefs have tangible consequences—they may for example kill those persons assumed to be witches. This then is the power the human mind has in transmuting raw sense data into a categorical apparatus that could make murderers of us all. Once a Vietnamese becomes a “gook,” or a Black a “nigger,” or a Jew a “kike,” that human being has been transmuted through the peculiar alchemy of social definition into something wholly other who is now a target of prejudice and discrimination, of violence and aggression, and even murder. <sup>22</sup>*

In other words we act on what we think is real regardless of its ontological reality. Our beliefs, our perceptions, guide our behavior. We treat people based on what we perceive to be their basic (essential) characteristics often based solely on our perception of their place in the stratification hierarchy. Stereotypes and discriminatory behavior are almost always based on such perceptions. Our own position in the stratification hierarchy is judged just as we judge that of others and based on the same generally superficial qualities. What are the first things you notice when you meet someone for the first time? Do the things you notice color your analysis of that person?

It seems to be both a biological as well as social trait that humans place everything in our environment into categories that help us determine what is safe and not safe. Anything that is different is immediately suspect and until we have analyzed the difference and determined whether that difference is or is not harmful

<sup>22</sup>*Masters of Sociological Thought: Ideas in Historical and Social Context.* Lewis A. Coser. Harcourt. Fort Worth. 1977. p. 521.

we are apt to separate ourselves from that real or perceived danger. Seminal Social-Psychologist Gordon W. Allport wrote:

*No one quite knows why related ideas in our minds tend to cohere and form categories. Since the time of Aristotle, various “laws of association” have been proposed to account for this important property of the mind. The clusters formed do not need to correspond to outer reality as found in nature. For example there are no such things as elves but I have a firm category in my mind concerning them. Similarly, I have firm categories concerning groups of mankind although there is no guarantee that my categories correspond to fact.*

*To be rational, a category must be built primarily around the essential attributes of all objects that can be correctly included within the category. Thus all houses are structures marked by some degree of habitability (past or present). Each house will also have some nonessential attributes. Some are large, some small, some wooden, brick, cheap or expensive, old or new, painted white or gray. These are not the essential or defining attributes of a house.<sup>23</sup>*

### 2.1.12 Essential Characteristics

Human beings create mental categories based on our current knowledge of our social and physical world. “We may know full well that there is no such thing as a werewolf, but when we hear a wolf howl while we are camping our minds conjure up certain visions of what may be lurking just beyond our campfire.”<sup>24</sup> Thus, we also use these categorical ideas to develop concepts of the essential characteristics of groups of people who differ in some way from ourselves; and yet, determining the essential qualities of any group is highly problematic: “[p]robably in no case can it ever be said that a group difference marks off every single member of a group from every single nonmember. . . . There is probably not a single case where every member of a group has all the characteristics ascribed to his group nor is there a single characteristic that is typical of every single member of one group and of no other group.”<sup>25</sup>

What are the essential characteristics of women? Gays, lesbians, and bisexuals? Blacks? Hispanics? Asians? American Indians? The disabled? The elderly? Jews, Christians, Muslims, Hindus, Buddhists? Or of any minority? What can be said that always applies to each and every member of the group without exception? According to Allport, (based on the J-curve theory of distribution), there are some (not necessarily essential) group traits that are exclusive to a particular group but are rare within that group. In statistical parlance, these are called rare-zero differentials. Unfortunately, we tend to generalize these rare-zero differentials and assume that they are widespread essential group characteristics.<sup>26</sup> All women are \_\_\_\_\_. All men are \_\_\_\_\_. All Muslims are \_\_\_\_\_. All Jews are \_\_\_\_\_. All blacks are \_\_\_\_\_. What words did you use to fill in the blanks? Were those words categorical rare-zero stereotypes based on your perception of reality? Are you sure? Why?

Various Sociological, Psychological, and Social-Psychological studies indicate that, based on first impressions of strangers, we think physically attractive people are smart; fat people are sloppy and not very bright; well-dressed people are smarter, richer, and more attractive than people who are less well-dressed; nonwhite males are dangerous and sinister; white people are smarter, richer, more attractive, more honest, and more trustworthy than ethnic or racial minorities (even in the eyes of racial and ethnic minorities). In other words the way we form our initial opinions of the intrinsic human value—the basic human worth—of a stranger is based largely on those external aspects of the person that society has determined are acceptable or not acceptable. We are a class-driven society, but those American core values of equality and independence for

<sup>24</sup>*Ibid.*

<sup>25</sup>Allport Gordon W. *The Nature of Prejudice: 25th Anniversary Edition*. Perseus: Reading. 1979. p. 103; italics in original.

<sup>26</sup>The J-curve theory states that the essential attributes of a group—these characteristics that define the group—tend to follow a J-curve type of distribution. Furthermore, a J-curve distribution, by definition, includes only group members—no non-group member can be fitted statistically into the distribution. Allport Gordon W. *The Nature of Prejudice: 25th Anniversary Edition*. Perseus: Reading. 1979. p. 97.

all also blind us to the class structure, the social structure, the stratification hierarchy, and the prejudice and discrimination that effects so profoundly and with such grave consequences our day-to-day interactions with our fellow human beings.

## 2.2 Minorities by Group

### 2.2.1 African Americans<sup>27</sup>

#### 2.2.1.1 African Americans

#### 2.2.1.2 A Dream Deferred

*What happens to a dream deferred?*

*Does it dry up*

*Like a raisin in the sun?*

*Or fester like a sore—*

*And then run?*

*Does it stink like rotten meat?*

*Or crust and sugar over—*

*Like a syrupy sweet?*

*Maybe it just sags*

*like a heavy load*

*Or does it explode?*

*Langston Hughes 1944*

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<sup>27</sup>This content is available online at <<http://cnx.org/content/m34078/1.2/>>.





### 2.2.1.5 Pro-Slavery Movement

But the pro-slavery movement had powerful advocates. In 1850 Congress passed the Fugitive Slave Act<sup>47</sup> which required citizens to assist<sup>48</sup> in the recovery of fugitive/runaway slaves. Click here<sup>49</sup> for a timeline of the Fugitive Slave Act. The plethora of runaway slave posters attests to anti-black spirit alive in the land. (For some images of these posters see: New York Public Library Digital Gallery<sup>50</sup> ; \$200 Reward:Runaway slaves and the Underground Railroad in Kansas Territory<sup>51</sup> ; Keep a Sharp Eye Out for Kidnappers<sup>52</sup> ; Ran away from my farm and \$20 Reward<sup>53</sup> ; My Mulatto Boy George<sup>54</sup> ; Sophia Gordon<sup>55</sup> ; \$2,500 REWARD<sup>56</sup> .)

John C. Calhoun<sup>57</sup> was a powerful political force in the United States from 1808 until his death in 1850. He was twice Vice-President of the United States (in 1824 under John Quincy Adams and again in 1828 with Andrew Jackson) and had been a senator from South Carolina from 1832-1843 and again from 1845-1850. He was always a staunch defender of plantation system of slavery. In 1837, he delivered a speech “Slavery a Positive Good” in which argued that blacks are better off as slaves in the US than as “savages” in Africa. (See also: John C. Calhoun: A Brief Introduction<sup>58</sup> .)

*Compare [the slave’s] condition with the tenants of the poor houses . . . in Europe—look at the sick, and the old and infirm slave . . . in the midst of his family and friends, under the kind superintending care of his master and mistress, and compare it with the forlorn and wretched condition of the pauper in the poorhouse.*

### 2.2.1.6 Anti-Slavery Movement and the Civil War

There were also powerful voices raised against slavery. Although unsuccessful, John Adams spent much of his life fighting against slavery; he urged that an anti-slavery clause be inserted into *The Declaration of Independence*<sup>59</sup> . John Quincy Adams, also an abolitionist like his father, was the attorney for the defense in the La Amistad trial<sup>60</sup> .

Frederick Douglass<sup>61</sup> was the writer of one of the most famous “slave narratives” *Narrative of the Life of Frederick Douglass, An American Slave*<sup>62</sup> . He was a runaway slave and anti-slavery<sup>63</sup> lecturer in the North. On July 5, 1852 Frederick Douglass<sup>64</sup> gave a famous speech titled “The Meaning of July Fourth to the Negro<sup>65</sup> ” which was given at an anti-slavery convention in Rochester, New York.

Blacks and whites banded together in the North to abolish slavery, and in 1845 they held an anti-slavery<sup>66</sup> convention which was attended by Douglass. In December 1859, the fiery abolitionist John Brown<sup>67</sup> executed

<sup>47</sup> <http://www.nationalcenter.org/FugitiveSlaveAct.html>

<sup>48</sup> <http://www.pbs.org/wgbh/aia/part4/4p2951.html>

<sup>49</sup> [http://www.google.com/search?q=fugitive+slave+act&hl=en&rlz=1T4GZEU\\_enUS330&tbs=tl:1&tbo=u&ei=CQCQS7OPJ5T-NYLA8ZON&sa=X&oi=timeline\\_result&ct=title&resnum=11&ved=0CCgQ5wIwCg](http://www.google.com/search?q=fugitive+slave+act&hl=en&rlz=1T4GZEU_enUS330&tbs=tl:1&tbo=u&ei=CQCQS7OPJ5T-NYLA8ZON&sa=X&oi=timeline_result&ct=title&resnum=11&ved=0CCgQ5wIwCg)

<sup>50</sup> <http://digitalgallery.nypl.org/nypldigital/dgkeysearchresult.cfm?s=3&sType=Rel&r=02fAdvertisements&r=02fSlavery&r=13f147&rCol=Africa>

<sup>51</sup> [http://www.kshs.org/audiotours/kansasmemory/003\\_slavery2.htm](http://www.kshs.org/audiotours/kansasmemory/003_slavery2.htm)

<sup>52</sup> [http://marksrichardson.files.wordpress.com/2009/11/slave\\_kidnap\\_post\\_1851\\_boston.jpg](http://marksrichardson.files.wordpress.com/2009/11/slave_kidnap_post_1851_boston.jpg)

<sup>53</sup> <http://images.google.com/imgres?imgurl=http://www.msu.edu/~kanejaso/Artifacts/slave1.jpg&imgrefurl=http://www.msu.edu/~kanejaso/edHa0D34tJg=&h=600&w=468&sz=59&hl=en&start=2&um=1&itbs=1&tbnid=KciQYXMPGtDRdM:&tbnh=135&tbnw=105&prev=/images%>

<sup>54</sup> [http://www.centerforhistory.org/images/aahistory/slide16\\_runaway%20reward%20poster.jpg](http://www.centerforhistory.org/images/aahistory/slide16_runaway%20reward%20poster.jpg)

<sup>55</sup> [http://farm4.static.flickr.com/3567/3360758788\\_09ed80c71b.jpg](http://farm4.static.flickr.com/3567/3360758788_09ed80c71b.jpg)

<sup>56</sup> <http://images.google.com/imgres?imgurl=http://www.cwtreader.com/SlaveryItems/images/Slave%2520poster.jpg&imgrefurl=http://www.cwt>

<sup>57</sup> <http://bioguide.congress.gov/scripts/biodisplay.pl?index=c000044>

<sup>58</sup> <http://xroads.virginia.edu/~CAP/CALHOUN/jcc1.html>

<sup>59</sup> <http://www.archives.gov/exhibits/charters/declaration.html>

<sup>60</sup> <http://www.law.cornell.edu/background/amistad/revolt.html>

<sup>61</sup> [http://www.frederickdouglass.org/douglass\\_bio.html](http://www.frederickdouglass.org/douglass_bio.html)

<sup>62</sup> <http://sunsite.berkeley.edu/Literature/Douglass/Autobiography/>

<sup>63</sup> <http://www.ushistory.org/more/timeline.htm>

<sup>64</sup> <http://images.google.com/imgres?imgurl=http://www.pbs.org/wgbh/aia/part4/images/4fred16b.jpg&imgrefurl=http://www.pbs.org/wgbh/a>

<sup>65</sup> <http://www.pbs.org/wgbh/aia/part4/4h2927t.html>

<sup>66</sup> <http://dlxs2.library.cornell.edu/m/mayantisavery/browse.html>

<sup>67</sup> [http://images.google.com/images?um=1&hl=en&rlz=1T4GZEU\\_enUS330&tbs=isch%3A1&sa=1&q=john+brown&aq=f&aqi=g10&aql=&oeq](http://images.google.com/images?um=1&hl=en&rlz=1T4GZEU_enUS330&tbs=isch%3A1&sa=1&q=john+brown&aq=f&aqi=g10&aql=&oeq)

a raid on the federal arsenal<sup>68</sup> at Harper's Ferry, Virginia in order to steal weapons and arm slaves for a revolt.

Many free and fugitive blacks along with some anti-slavery whites banded together to create the Underground Railroad<sup>69</sup>. Harriet Tubman<sup>70</sup> was the most famous "conductor" on the Underground Railroad. She made 19 trips into the slave-holding South and freed over 300 people from Southern slavery. (For more information about the Underground Railroad, please visit the following websites: The Underground Railroad<sup>71</sup>; The Underground Railroad from PBS<sup>72</sup>; The National Underground Railroad Freedom Center<sup>73</sup>.)

The American Civil War (1861-1865) was largely the result of the clash between slavery and anti-slavery groups. (See American Civil War Summary<sup>74</sup> for a brief view of this conflict.) Free and freed blacks were not allowed to serve in the Union Army until after the Emancipation Proclamation<sup>75</sup> of 1863, but many served with great distinction in the last years of the war. After the end of the Civil War three new constitutional amendments were ratified: the Thirteenth Amendment<sup>76</sup> in December 1865 abolished slavery; the Fourteenth Amendment<sup>77</sup> in July 1868 gave citizenship to former slaves and granted equal protection under the law to all citizens; the Fifteenth Amendment<sup>78</sup>, ratified on February 3, 1870 gave former slave the right to vote. But freedom did not bring equality—segregation laws went into effect as soon as Reconstruction<sup>79</sup> ended. The Jim Crow<sup>80</sup> segregation laws<sup>81</sup> that were instituted after Reconstruction were named after British actor Charles Matthews<sup>82</sup> who performed in blackface as a character named "Jim Crow." Many African Americans tried to prove to fearful, racist whites that "Negroes" were deserving of social and economic equality; however, their early efforts were largely in vain. Henry Highland Garnet<sup>83</sup> began a failed back-to-Africa movement toward the end of the 19<sup>th</sup> century. Booker T. Washington<sup>84</sup> was an educator and leader of reform movement in the late 19<sup>th</sup> and early 20<sup>th</sup> century. He argued for vocational training as a method of bringing economic prosperity to African Americans. (See also: Booker T. Washington Delivers the 1895 Atlanta Compromise Speech<sup>85</sup>; *Up from Slavery: An Autobiography*<sup>86</sup>; "Cast Down Your Buckets<sup>87</sup>;" "Of Mister Booker T. Washington and Others<sup>88</sup>" from *The Souls of Black Folk*<sup>89</sup> by W.E.B. DuBois<sup>90</sup>.) Washington's argument was in direct contradiction of the position of William Edward Burghardt (W.E.B.) DuBois who was a founder of the NAACP<sup>91</sup> and a contemporary of Washington's. DuBois argued for academic education to propel blacks into economic prosperity and into equality with whites. W.E.B. DuBois, decrying American racism, renounced his American citizenship when he was 90 and moved to Ghana in West Africa where he died in 1963 at the age of 95. In the 1910s and 1920s Marcus Garvey<sup>92</sup> founded a failed back-to-Africa movement<sup>93</sup>. (For more information about Garvey, please visit the following websites: The Marcus Garvey and Universal

<sup>68</sup><http://www.pbs.org/wgbh/aia/part4/4p1550.html>

<sup>69</sup>[http://americancivilwar.com/underground\\_railroad.html](http://americancivilwar.com/underground_railroad.html)

<sup>70</sup><http://www.pbs.org/wgbh/aia/part4/4p1535.html>

<sup>71</sup><http://www.nationalgeographic.com/railroad/j1.html>

<sup>72</sup><http://www.pbs.org/wgbh/aia/part4/4p2944.html>

<sup>73</sup><http://www.freedomcenter.org/underground-railroad/>

<sup>74</sup>[http://americancivilwar.com/civil\\_war\\_summary.html](http://americancivilwar.com/civil_war_summary.html)

<sup>75</sup>[http://www.archives.gov/exhibits/featured\\_documents/emancipation\\_proclamation/](http://www.archives.gov/exhibits/featured_documents/emancipation_proclamation/)

<sup>76</sup><http://www.loc.gov/rr/program/bib/ourdocs/13thamendment.html>

<sup>77</sup><http://www.loc.gov/rr/program/bib/ourdocs/14thamendment.html>

<sup>78</sup><http://www.loc.gov/rr/program/bib/ourdocs/15thamendment.html>

<sup>79</sup><http://www.digitalthistory.uh.edu/reconstruction/introduction.html>

<sup>80</sup><http://www.jimcrowhistory.org/history/creating2.htm>

<sup>81</sup><http://www.loc.gov/exhibits/brown/brown-segregation.html>

<sup>82</sup><http://www.pbs.org/wgbh/aia/part3/3h489.html>

<sup>83</sup><http://www.pbs.org/wgbh/aia/part4/4p1537.html>

<sup>84</sup>[http://www.gale.cengage.com/free\\_resources/bhm/bio/washington\\_b.htm](http://www.gale.cengage.com/free_resources/bhm/bio/washington_b.htm)

<sup>85</sup><http://historymatters.gmu.edu/d/39/>

<sup>86</sup><http://xroads.virginia.edu/~HYPER/washington/cover.html>

<sup>87</sup><http://americanradioworks.publicradio.org/features/sayitplain/btwashington.html>

<sup>88</sup><http://etext.virginia.edu/etcbin/toccer-new?id=DubSoul.sgm&images=images/modeng&data=/texts/english/modeng/parsed&tag=public&>

<sup>89</sup><http://etext.virginia.edu/toc/modeng/public/DubSoul.html>

<sup>90</sup><http://www.duboislc.org/html/DuBoisBio.html>

<sup>91</sup><http://www.naacp.org/about/history/dubois/index.htm>

<sup>92</sup><http://www.pbs.org/wgbh/amex/garvey/>

<sup>93</sup><http://www.inmotionaame.org/migrations/topic.cfm;jsessionid=f8302828371267718696971?migration=4&topic=8&bhcp=1>

Negro Improvement Association Papers Project at UCLA<sup>94</sup> ;  
 Marcus Garvey.com<sup>95</sup> ; Historic Figures from the BBC<sup>96</sup> .)

### 2.2.1.7 Eyes on the Prize—the Civil Rights Movement

The civil disobedience<sup>97</sup> of Rosa Parks<sup>98</sup> led to the 1955 Montgomery bus boycott<sup>99</sup> which lasted for an entire year and generated the first significant change in the Jim Crow segregation laws by desegregating the Montgomery city busses. In 1957, Dr. King and a host of other black leaders in the American South banded together to form the Southern Christian Leadership Conference (SCLC)<sup>100</sup> which was dedicated to non-violent civil disobedience as practiced by Parks and Dr. Martin Luther King, Jr.<sup>101</sup> The Civil Rights movement largely began in the African American churches including Ebenezer Baptist Church<sup>102</sup> where King served as the pastor beginning in 1960.

Freedom riders integrated lunch stands all across the American South but the sit ins began in 1960 with the Greensboro Four<sup>103</sup> .

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### The Woolworth's Lunch Counter at the Smithsonian National Museum of American History.



**Figure 2.1:** Photo by Ruth Dunn 2002

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### *The story of the Greensboro sit-ins*<sup>104</sup>

By *JIM SCHLOSSER*, News & Record Staff Writer

<sup>94</sup><http://www.international.ucla.edu/africa/mgpp/>

<sup>95</sup><http://www.marcusgarvey.com/>

<sup>96</sup>[http://www.bbc.co.uk/history/historic\\_figures/garvey\\_marcus.shtml](http://www.bbc.co.uk/history/historic_figures/garvey_marcus.shtml)

<sup>97</sup><http://thoreau.eserver.org/civil.html>

<sup>98</sup><http://www.rosaparks.org/bio.html>

<sup>99</sup><http://www.montgomeryboycott.com/>

<sup>100</sup><http://www.sclcnational.org/net/content/page.aspx?s=25461.0.12.2607>

<sup>101</sup><http://www.martinlutherking.org/>

<sup>102</sup><http://www.historicebenezer.org/>

<sup>103</sup><http://americanhistory.si.edu/brown/history/6-legacy/freedom-struggle-2.html>

<sup>104</sup><http://www.sitins.com/story.shtml>

*Originally published in 1998*

*On Feb. 1, 1960, the Greensboro Four, as they would later be called, felt isolated and alone as they sat at that whites-only lunch counter at the Woolworth Store on South Elm Street.*

*They were seeking more than what they ordered—sodas, coffee, doughnuts. They were attacking the social order of the time. The unwritten rules of society required black people to stay out of white-owned restaurants, to use only designated drinking fountains and restrooms, to sit in the rear of Greensboro city buses, in a separate balcony at the Center Theatre and in segregated bleachers during sports events at War Memorial Stadium.*

*The four black youths—Franklin McCain, Joseph McNeil, Ezell Blair Jr. and David Richmond, all still teenagers and all freshmen on academic scholarships at N.C. A&T State University—had entered the unknown. McCain, who grew up in Washington and spent one year attending Greensboro’s Dudley High School, says he expected to be arrested, beaten to a pulp or worse.*

In 1963 Dr. King led a march on Washington D.C. where he delivered what is arguably his greatest speech: “I Have A Dream<sup>105</sup>.” (For more information about this event, please visit the following websites: MLK Online<sup>106</sup> ; Congress of Racial Equality: March on Washington<sup>107</sup> .)

### **2.2.1.8 The Declining Significance of Race**

As with the end of slavery, the dissolution of the Jim Crow laws and greater equality did not lead to the kind of life that most African Americans envisioned. In many cases, greater equality has led to greater problems. African-American Sociologist William<sup>108</sup> Julius Wilson<sup>109 110111</sup> argues that the changing institutions and changing economic structures in the United States have changed race relations to the extent that “the previous barriers [to integration and equality of opportunity] were usually designed to control and restrict the entire black population, the new barriers create hardships essentially for the black underclass; whereas the old barriers were based explicitly on racial motivations derived from intergroup contact, the new barriers have racial significance only in their consequences not in their origins.”<sup>112</sup> In other words, the patterns of pathology are a consequence of the new economic structure in which “class subordination is of greater moment than “racial oppression in the economic sphere.”<sup>113</sup> Wilson<sup>114</sup> argues, “class has become more important than race in determining black access to privilege and power” which clearly supports the notion that the egregiously low numbers of black business ownership is indicative of lack of power and privilege in the black community.<sup>115</sup>

Wilson, in “The Declining Significance of Race” argues that the United States is in the last of three stages of race relations: “1) preindustrial—the plantation economy and racial-caste oppression; 2) industrial—industrial expansion, class conflict, and racial oppression; 3) modern industrial—progressive transition from racial inequalities to class inequalities.”<sup>116</sup> In other words, the United States has moved from direct institutional discrimination wherein skin color was almost completely determinant of a person’s life chances to

<sup>105</sup>[http://www.youtube.com/watch?v=PbUtL\\_0vAJk](http://www.youtube.com/watch?v=PbUtL_0vAJk)

<sup>106</sup><http://www.mlkonline.net/video-i-have-a-dream-speech.html>

<sup>107</sup>[http://www.core-online.org/History/washington\\_march.html](http://www.core-online.org/History/washington_march.html)

<sup>108</sup><http://www.hks.harvard.edu/about/faculty-staff-directory/william-julius-wilson>

<sup>109</sup><http://www.hks.harvard.edu/about/faculty-staff-directory/william-julius-wilson>

<sup>110</sup>Wilson, William Julius. *The Truly Disadvantaged: The Inner City, the Underclass, and Public Policy*. Chicago: Chicago UP, 1987. Pp 520-529.

<sup>111</sup>Wilson, William Julius. *The Declining Significance of Race: Blacks and Changing American Institutions*. Chicago: Chicago UP, 1980.

<sup>112</sup>In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994. Pp 520-529.

<sup>114</sup><http://www.pbs.org/wgbh/pages/frontline/shows/race/interviews/wilson.html>

<sup>115</sup>*Ibid.*

<sup>116</sup>*Ibid.*

indirect institutional discrimination which, although latent, is more insidious and has racism as a consequence rather than a goal.<sup>117</sup> Wilson's basic argument in this article is that the form of the economy determines the form of the "structural relations between racial and class groups and which thereby produce different patterns of intergroup interaction."<sup>118</sup>

Wilson further argues, that the government must provide leadership and support for affirmative action in order for the economic inroads made by minorities to hold.<sup>119</sup> "The problem for blacks today, in terms of government practices, is no longer one of legalized racial inequality. Rather the problem for blacks especially the black underclass, is that the government is not organized to deal with the new barriers imposed by structural changes in the economy."<sup>120</sup> Government, Wilson argues, seems unable (unwilling?) to intervene among the at-risk lower-class blacks and the black underclass in order to prepare them to compete on a level playing field for those "good," or first tier, jobs that their middle class black brothers and sisters are already accessing.<sup>121</sup> The "illusion that, when the needs of the black middle class were met, so were the needs of the entire black community" is apparently still very much with us even though, "the current problems of lower-class blacks are substantially related to fundamental structural changes in the economy. A history of discrimination and oppression created a huge black underclass, and the technological and economic revolutions have combined to insure it a permanent status."<sup>122</sup> The data on unemployment in the black community, on poverty levels in the black community, and on the dearth of black business ownership support and are supported by Wilson's theory that is the economy that drives inequality not just the color of one's skin.

Harrison and Bennett maintain that residential segregation leads to distrust, fear, and animosity on both sides, planting the seeds of discriminatory and pejorative treatment.<sup>123</sup>

In "The Truly Disadvantaged" Wilson argues that, "unlike the present period [1987], inner-city communities prior to 1960 exhibited the features of social organization—"including a sense of community, positive neighborhood identification, and explicit norms and sanctions against aberrant behavior."<sup>124</sup> Since 1960, Wilson argues, the inner-city has experienced severe social dislocation including: "1) the increase in the number of youth; 2) extreme unemployment; 3) very high school-dropout rates; 4) hyperghettoization"<sup>125</sup> "5) a severe lack of social organization; 6) poverty; 7) welfare dependency; 8) criminal activity; 9) unemployment."<sup>126</sup>

Wilson discusses two factors, both of which are components of hyperghettoization, which may be seen as causative agents in the pathology of the inner-city:

*. . . concentration effects and social buffers. The former refers to the constraints and opportunities associated with living in a neighborhood in which the population is overwhelmingly socially disadvantaged—constraints and opportunities that include the kinds of ecological niches that the residents of these communities occupy in terms of access to jobs, availability of marriage partners, and exposure to conventional role models. The latter refers to the presence of a sufficient number*

<sup>118</sup>In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994. Pp 520-529.

<sup>119</sup>*Ibid.*

<sup>120</sup>*Ibid.* Emphasis added.

<sup>121</sup>*Ibid.*

<sup>122</sup>*Ibid.*

<sup>123</sup>Harrison, Roderick J. and Claudette E. Bennett. "Racial and Ethnic Diversity." In *State of the Union: America in the 1990s, Volume Two: Social Trends*. Reynolds Farley, Ed. New York: Russell Sage, 1995.

<sup>124</sup>In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994.

<sup>125</sup>. Hyperghettoization is not a word that Wilson uses in either of the articles being reviewed here. The term however, is one that has come to be of some significance in sociological discussions of the inner-city. Basically the term means that "the exodus of black middle-class professionals from the inner-city has been increasingly accompanied by a movement of stable working-class blacks to higher-income neighborhoods in other parts of the city and to the suburbs . . . [leaving] today's ghetto residents [to] represent almost exclusively the most disadvantaged of the urban black community" thereby setting the scene for such pathologies as extremely high percentages of violent criminality, out-of-wedlock births, intractable joblessness, welfare dependency, and lack of job skills.

<sup>126</sup>In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994. Pp 520-529.

*of working- and middle-class professional families to absorb the shock or cushion the effect of uneven economic growth and periodic recessions on inner-city neighborhoods. . . . the removal of these families made it more difficult to sustain the basic institutions in the inner city (including churches, stores, schools, recreational facilities, etc.) in the face of prolonged joblessness.*<sup>127</sup>

Wilson further contends that the extreme levels of out-of-wedlock pregnancy and single-mother headed families are a concomitant of that very joblessness. The black “male marriageable pool” has been reduced because “young black women are confronting a shrinking pool of ‘marriageable’ (that is economically stable) men.”<sup>128</sup> It seems quite clear that another factor in the reduction of the black male marriageable pool is the high rate of incarceration of black men. Indeed, it is probable that the incarceration rates are also tightly tied to joblessness.

Wilson maintains that the government must intervene in order to raise the underclass out of its disadvantaged position. Like Tumin,<sup>129</sup> Wilson believes that creaming is inhibited by stratification—the underclass and its potential talent remains hidden from and therefore unused by the wider society.

### 2.2.1.9 A Piece of the Pie

Stanley Lieberman’s article, “A Piece of the Pie” deals with the different paths taken (available?) to black Americans and white-ethnic immigrants since 1880. His primary thesis is that “the new Europeans have ‘made it’ to a degree far in excess of that which would have been expected or predicted at the time of their arrival here. It is also equally apparent that blacks have not.”<sup>130</sup> Lieberman argues that migrants from different sources will have different opportunities for jobs—emigrants from countries with high standards of living will have relatively higher skill levels and will be able to demand relatively higher wages overall, than their counterparts from countries with lower standards, or black Americans from the rural, low-standard-of-living, post-reconstruction South. Furthermore, Lieberman maintains that Bonacich’s split-labor market theory applies as a controlling factor in the kinds of jobs available for new immigrants and Southern blacks. However, Lieberman contends that, because there are “no solid wage data for the groups in “comparable work which also take into account the cost of living encountered in each [sending] nation and South”<sup>131</sup> from the late nineteenth century from which to make comparisons between black Americans and white-ethnic immigrants. Lieberman uses, instead, life expectancy to compare standards of living.<sup>132</sup>

In 1880 the life expectancy for male and female emigrants from South-Central-Eastern Europe (SCE) and for black male and female Americans was 27 and 29, and 22 and 26 years respectively. Lieberman’s life expectancy chart clearly shows that, from 1880-1920 the life expectancy of blacks is consistently shorter than that for white-ethnic immigrants. Current life expectancy rates strongly indicate that the consistent pattern shown by Lieberman is not only consistent but is persistent over time. Lieberman explains this persistent pattern by saying, “if the European and black life table values represent differences in levels of living, then there is some reason to expect that the new Europeans might start off in a more favorable position that would blacks in the North even if there was no discrimination.”<sup>133</sup> However, Lieberman looks beyond these “intrinsic differences” in order to determine “why more discrimination was directed at blacks as well as why other forces have maintained these gaps.”<sup>134</sup> A major reason for racial discrimination against black Americans may simply be, according to Lieberman, that “social events have a life of their own; once established, the customs persist long after causes vanish.”<sup>135</sup>

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<sup>127</sup> *Ibid.*

<sup>128</sup> *Ibid.*

<sup>129</sup> In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994. Pp 22-24.

<sup>130</sup> In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994. Pp 541-553.

<sup>131</sup> *Ibid.*

<sup>132</sup> *Ibid.*

<sup>133</sup> *Ibid.*

<sup>134</sup> *Ibid.*

<sup>135</sup> *Ibid.*

Once again, however, economics is the governing factor in the persistent discrimination against blacks, as Lieberman states, “the racial emphasis resulted from the use of the most obvious feature(s) of the group to support the intergroup conflict generated by a fear of blacks based on their threat as economic competitors.”<sup>136</sup> Moreover, as Lieberman compares the economic success and well-being of SCEs and American blacks, Lieberman makes it clear that American blacks’ playing field was inherently different and inherently worse.<sup>137</sup> When one’s life chances are dictated by the color of one’s skin, and when those life chances are greatly lessened by the color of one’s skin, social pathologies, as Wilson argues, arise. We must never forget, Lieberman makes clear, that African Americans started out, in America, as involuntary immigrants—as slaves, chattel, property—and this simple fact, coupled with the *de jure* discrimination of Jim Crow and Plessy, must be kept in mind when comparing the economic successes of blacks and whites in America.<sup>138</sup>

### 2.2.1.10 “The Tangle of Pathology”

Almost contemporaneously with the Kerner Commission report (1968)<sup>139</sup>, Daniel Patrick Moynihan<sup>140</sup> (1927-2003; U. S. Senator from New York 1977-2001) wrote an article that generated a fire-storm of controversy. In that article, *The Negro Family: The Case for National Action*<sup>141</sup> (1965) and in subsequent literature with co-author Nathan Glazer (<sup>142</sup> *Beyond the Melting Pot*<sup>143</sup>)<sup>144</sup> Moynihan argued that the family structure of the American Negro<sup>145</sup> community was non-mainstream and led to pathological behavior, “the Negro community has been forced into a matriarchal structure which, because it is so out of line with the rest of the American society, seriously retards the progress of the group as a whole, and imposes a crushing burden on the Negro male . . . it is clearly a disadvantage for a minority group to be operating on one principle, while the great majority of the population, and the one with the most advantages is operating on another.”<sup>146</sup>

Moynihan further argues that this structure engenders and perpetuates pathological behavior such as male unemployment, poverty, out-of-wedlock births, single-mother-headed households, and inadequate education. As a precursor to Wilson, Moynihan discusses the effects of hyperghettoization, the illegitimacy rate, the IQ levels of fatherless, poor Negro children, and the great strides made by the Negro middle class. Moreover, he, along with Wilson and Reich states, “it might be estimated that as much as half of the Negro community falls into the middle class, however, the remaining half is in desperate and deteriorating circumstances.”<sup>147</sup> In 1993, thirty years after Moynihan’s article, the illegitimacy rate of black women was a staggering 68.7%! In fact roughly two-thirds of black children are born outside of marriage, and a minority of black children currently reside in two-parent families.<sup>148</sup><sup>149</sup> Moynihan also contends that joblessness, inadequate preparation for jobs, and lack of exposure to mainstream work ethics are mechanisms of a pathology that is almost exclusively relegated to poor, inner-city blacks who are more and more separated from white society.<sup>150</sup>

<sup>136</sup> *Ibid.* Emphasis added.

<sup>137</sup> *Ibid.*

<sup>138</sup> *Ibid.*

<sup>139</sup> <http://historymatters.gmu.edu/d/6545/>

<sup>140</sup> <http://www.pbs.org/fmc/interviews/moynihan.htm>

<sup>141</sup> <http://www.dol.gov/oasam/programs/history/webid-meynihan.htm>

<sup>142</sup> [http://www.pbs.org/arguing/nyintellectuals\\_glazer.html](http://www.pbs.org/arguing/nyintellectuals_glazer.html)

<sup>143</sup> [http://www.pbs.org/arguing/nyintellectuals\\_glazer.html](http://www.pbs.org/arguing/nyintellectuals_glazer.html)

<sup>144</sup> [http://www.pbs.org/arguing/nyintellectuals\\_glazer.html](http://www.pbs.org/arguing/nyintellectuals_glazer.html)

<sup>146</sup> In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994. Pp 555-559.

<sup>147</sup> *Ibid.*

<sup>148</sup> Hogan and Lichter, In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994. P 103.

<sup>149</sup> Births to Unmarried Women by Race, Hispanic Origin, and Age of (<<http://www.census.gov/compendia/statab/2010/tables/10s0085.pdf>>) Mo  
1990 to 2006. (<<http://www.census.gov/compendia/statab/2010/tables/10s0085.pdf>>)

<sup>150</sup> In David B. Grusky, Ed. *Social Stratification: Class, Race, & Gender in Sociological Perspective*. Boulder: Westview Press, 1994. Pp 555-559.



### 2.2.1.11 The More Things Change . . .

The more things change, the more they stay the same. The Southern Poverty Law Center<sup>151</sup> has found a 75% increase in the number of hate-based groups and hate-based web sites in the past 5 years.

In 1903 W.E.B. DuBois wrote: “The problem of the 20th century is the problem of the color line.” Given the social pathologies entrenched in the African American community, what can be done to solve their problems? Who is responsible for “fixing” the problems of black poverty, drug abuse, criminality, out-of-wedlock pregnancy, male abandonment, single-female heads-of-household, drop-out rates, and lower-than-average college admissions test scores?

Many conservative African Americans argue that white liberal guilt, welfare programs, and social engineering have removed the prize from the grasp of African Americans and have created a society in which freedom is no longer possible. Such conservative apologists include such well known and highly respected academics and social theorists as Stanley Crouch<sup>152</sup>, Thomas Sowell<sup>153</sup>, and Shelby Steele<sup>154</sup>. African American conservatives have argued that it is the responsibility of all blacks to take responsibility for the problems and social pathologies that exist in the black community and to stop making excuses for black poverty, drug abuse, criminality, out-of-wedlock pregnancy, male abandonment, single-female heads-of-household, drop-out rates, and lower-than-average college admissions test scores. Most recently, in 2009, President Barack Obama called on African Americans to be more involved in the lives of their children and to take responsibility for their families.

W.E.B. DuBois made a similar argument 100 years ago, Dr. Martin Luther King, Jr., and Malcolm X<sup>155</sup> (later Malcolm al Haj Shabazz), made the same argument 40 years ago, and we are still enmeshed in the same argument today

Perhaps the problem of the 21<sup>st</sup> century is: Who is right? Who is responsible for African American progress in the 21<sup>st</sup> century. “Eyes on the Prize” of freedom was the theme of the Civil Rights Movement of the 1950’s and 1960’s. What is the prize now? How do we—all Americas—define “the prize” and “keep our eyes on the prize” in 21<sup>st</sup> century America?

### 2.2.1.12 The Black National Anthem

The Black National Anthem<sup>156</sup> (Listen<sup>157</sup> to this song by the Tennessee State University Choir)

By James Weldon Johnson<sup>158</sup> (1900)

*Lift every voice and sing*<sup>159</sup>

*Till earth and heaven ring,*

*Ring with the harmonies of Liberty;*

*Let our rejoicing rise*

*High as the listening skies,*

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<sup>151</sup><http://www.splcenter.org/>

<sup>152</sup><http://www.salon.com/bc/1999/01/19bc.html>

<sup>153</sup><http://www.tsowell.com/>

<sup>154</sup><http://www.hoover.org/bios/steele.html>

<sup>155</sup><http://www.malcolmx.com/>

<sup>156</sup><http://www.black-network.com/anthem.htm>

<sup>157</sup>[http://www.youtube.com/watch?v=UYd\\_qWXB-4A&feature=related](http://www.youtube.com/watch?v=UYd_qWXB-4A&feature=related)

<sup>158</sup><http://www.sc.edu/library/spcoll/amlit/johnson/johnson1.html>

<sup>159</sup>[http://www.naacp.org/about/history/levas\\_history/index.htm](http://www.naacp.org/about/history/levas_history/index.htm)

*Let it resound loud as the rolling sea.*

*Sing a song full of the faith that the dark past has taught us,*

*Sing a song full of the hope that the present has brought us,*

*Facing the rising sun of our new day begun*

*Let us march on till victory is won.*

\* \* \* \* \*

*Stony the road we trod,*

*Bitter the chastening rod,*

*Felt in the days when hope unborn had died;*

*Yet with a steady beat,*

*Have not our weary feet*

*Come to the place for which our fathers sighed?*

*We have come over a way that with tears has been watered,*

*We have come, treading our path through the blood of the slaughtered,*

*Out from the gloomy past,*

*Till now we stand at last*

*Where the white gleam of our bright star is cast.*

\* \* \* \* \*

*God of our weary years,*

*God of our silent tears,*

*Thou who has brought us thus far on the way;*

*Thou who has by Thy might*

*Led us into the light,*

*Keep us forever in the path, we pray.*

*Lest our feet stray from the places, Our God, where we met Thee,*

*Lest, our hearts drunk with the wine of the world, we forget Thee;*

*Shadowed beneath Thy hand,*

*May we forever stand.*

*True to our GOD,*

*True to our native land.*

## **2.2.2 American Indians<sup>160</sup>**

### **2.2.2.1 American Indians**

#### **2.2.2.2 Background in America**

American Indians have been on this continent much longer than any other racial or ethnic group. Sometime between 17,000 and 30,000 years ago, hunter-gatherers from Siberia came across the frozen Bering Strait, or across a land bridge formed during the Ice Age, in search of game. Over the millennia, they became the people we call Native Americans or American Indians. They are the indigenous people of the North and South American continents.

#### **2.2.2.3 Languages and Geographical Location of North American Indians**

American Indians speak: English, Spanish, French, and over 150 Native Languages and thousands of dialects. American Indians come from: North America, United States, Mexico, Canada, Central America, South America and may be of any race—black, white, brown.

People are American Indians by virtue of a legal concept developed by Congress called “blood quantum” which means the amount of Native American ancestry that can be proven (1/8<sup>th</sup>). American Indians are the slowest growing racial/ethnic group in the U.S.

*The question of who’s really an American Indian, what with the variation in blood quantum requirements from tribe to tribe, is confusing enough, and it’s mostly because the Federal government has a long history of meddling, claiming the right to tell Indian people who they are and who they ought to be.*

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<sup>160</sup>This content is available online at <<http://cnx.org/content/m34079/1.2/>>.

*Blood Quantum is the total percentage of your blood that is tribal native due to bloodline. All of the Nations use Blood Quantum as a requirement for membership. Usually this is detailed on a CDIB (Certificate of Degree of Indian Blood) Card issued by the United States Government. Additionally, many of the Nations have other requirements for Membership.*

*As to how it affects you, that is a matter of some debate. Some Native Americans will never recognize you as "Indian" unless you are an enrolled member of a Federally Recognized Tribe, Band, or Nation. Others will recognize you as "Indian" if you are making an honest effort to reconnect with your own ancestral culture.*

*Today over three hundred American Indian tribes (excluding Alaskan villages) in the United States are by treaty or executive order recognized by the federal government and receive services from the Bureau of Indian Affairs. There are additionally some 125 to 150 groups seeking federal recognition, and dozens of others that might do so in the future.<sup>161</sup>*

How many native peoples were in the Americas when the first white people came is a matter of conjecture.

*The population of North America prior to the first sustained European contact in 1492 CE is a matter of active debate. Various estimates of the pre-contact Native population of the continental U.S. and Canada range from 1.8 to over 12 million. Over the next four centuries, their numbers were reduced to about 237,000 as Natives were almost wiped out. Author Carmen Bernand estimates that the Native population of what is now Mexico was reduced from 30 million to only 3 million over four decades. Peter Montague estimates that Europeans once ruled over 100 million Natives throughout the Americas.*

*European extermination of Natives started with Christopher Columbus' arrival in San Salvador in 1492. Native population dropped dramatically over the next few decades. Some were directly murdered by Europeans. Others died indirectly as a result of contact with introduced diseases for which they had no resistance – mainly smallpox, influenza, and measles.*

*Later European Christian invaders systematically murdered additional Aboriginal people, from the Canadian Arctic to South America. They used warfare, death marches, forced relocation to barren lands, destruction of their main food supply – the Buffalo – and poisoning. Some Europeans actually shot at Indians for target practice.<sup>162</sup>*

(For more information about the genocide of the native peoples of the Americas, please see the following websites: The American Indian Genocide Museum<sup>163</sup> ; Were American Indians the Victims of Genocide? by Guenter Lewy<sup>164</sup> ; American Indian Holocaust<sup>165</sup> .)

Some of the first native people to be identified by archaeologists are the Clovis people; so called because many of their artifacts were originally found near present-day Clovis, New Mexico. According to Time Team America<sup>166</sup> : "The Clovis people<sup>167</sup> were Paleoindians who roamed the Americas around 13,000 years ago. Clovis people are thought to have made their way over the Bering land bridge, following large game down through the ice-free corridor into the unfrozen lands of North America. Named for a town in New Mexico where the distinctive tools were first found in the 1930s, the Clovis "tool bag" has now been found across the United States."<sup>168</sup>

<sup>161</sup> <http://americanindiansource.com/bloodquantum.html>

<sup>162</sup> <http://www.religioustolerance.org/genocide5.htm>

<sup>163</sup> <http://www.aigenom.com/>

<sup>164</sup> <http://hnn.us/articles/7302.html>

<sup>165</sup> <http://www.unitednativeamerica.com/aiholocaust.html>

<sup>166</sup> <http://www.pbs.org/opb/timeteam/sites/topper/history.php>

<sup>167</sup> <http://www.bbc.co.uk/nature/programmes/tv/wildnewworld/ancestors.shtml>

*The so-called Clovis people<sup>169</sup>, known for their distinctive spearheads, were not the first humans to set foot in the Americas after all, a new study says. The find supports growing archaeological evidence found in recent years that disputes the notion that the Americas were originally populated by a single migration of people from Asia about 13,000 years ago.<sup>170</sup>*

One major archaeological American Indian site is located in Illinois.

According to archaeological finds, the city of Cahokia was inhabited from about A.D. 700 to 1400. At its peak, from A.D. 1050 to 1200, the city covered nearly six square miles and 10,000 to 20,000 people lived here. Over 120 mounds were built over time, and most of the mounds were enlarged several times. Houses were arranged in rows and around open plazas, and vast agricultural fields lay outside the city.

The site is named for the Cahokia subtribe of the Illiniwek (or Illinois tribe, a loose confederacy of related peoples), who moved into the area in the 1600s. They were living nearby when the French arrived about 1699. Sometime in the mid-1800s, local historians suggested the site be called "Cahokia" to honor these later arrivals.

*Archaeological investigations and scientific tests, mostly since the 1920s and especially since the 1960s, have provided what is known of the once-thriving community.<sup>171</sup>*

Like the Clovis people, we know the Cahokia people<sup>172</sup> only from their artifacts; we have no living representatives of these peoples to tell the tales of the North American mound builders<sup>173</sup>.

In the Southwestern United States, in the area of Chaco Canyon<sup>174</sup>, there was a tribal group that the Hopi people and the archaeologists who first excavated the area called the Anasazi.

*The ancestral Puebloan homeland was centered in the Four Corners region of the Colorado Plateau— southern Utah, northern Arizona, northwest New Mexico, and a lesser section of Colorado— where their occupation lasted until 1280 or so. By 1300 AD the population centers had shifted south to the Rio Grande Valley of New Mexico and the Mogollon Rim in central Arizona, where related people had already been living for centuries. The Spanish who arrived in the 1500s named them the Pueblos, meaning "villagers," as distinct from nomadic people.*

*Modern Pueblo people<sup>175</sup> dislike the name "Anasazi"<sup>176</sup> which they consider an ethnic slur. This Navajo word means **ancient enemy** (or "old-time" stranger, alien, foreigner, outsider) although it has been in common use for about about 70 years.<sup>177</sup>*

These cliff dwellers lived in "high rise" pueblos<sup>178</sup> from circa 1500 BCE to circa 1300 CE and as with many ancient peoples, we know them from the ruins they left behind.

The <sup>179</sup> Perry-Castañeda Library Map Collection at the University of Texas at Austin<sup>180</sup> has a wide variety of historical maps of the United States. For the purposes of this discussion, the following maps are of particular interest because they show the location/territory of the early Indian tribes in the US. Early Inhabitants<sup>181</sup> (From The National Atlas of the United States of America (Arch C. Gerlach, editor). Washington, D.C.: U.S. Dept. of the Interior, Geological Survey, 1970). Early Indian Tribes, Culture

<sup>169</sup><http://news.nationalgeographic.com/news/2007/02/070223-first-americans.html>

<sup>170</sup><http://news.nationalgeographic.com/news/2007/02/070223-first-americans.html>

<sup>171</sup><http://www.cahokiamounds.org/learn/>

<sup>172</sup><http://www.nps.gov/history/worldheritage/cahokia.htm>

<sup>173</sup><http://www.legendsofamerica.com/IL-Cahokia.html>

<sup>174</sup><http://www.nps.gov/chcu/index.htm>

<sup>175</sup><http://puebloindians.aaanativearts.com/>

<sup>176</sup><http://www.cliffdwellingsmuseum.com/anasazi.htm>

<sup>177</sup>[http://www.blm.gov/co/st/en/fo/ahc/who\\_were\\_the\\_anasazi.html#who](http://www.blm.gov/co/st/en/fo/ahc/who_were_the_anasazi.html#who)

<sup>178</sup><http://www.nps.gov/sapu/index.htm>

<sup>179</sup><http://www.lib.utexas.edu/maps/histus.html>

<sup>180</sup><http://www.lib.utexas.edu/maps/histus.html>

<sup>181</sup><http://www.lib.utexas.edu/maps/histus.html>

Areas, and Linguistic Stocks - Eastern U.S.<sup>182</sup> (632K). Early Indian Tribes, Culture Areas, and Linguistic Stocks - Western U.S.<sup>183</sup> (639K). Early Indian Tribes, Culture Areas, and Linguistic Stocks - Alaska<sup>184</sup> (942K) Exploration and Settlement (Except as noted, from The National Atlas of the United States of America (Arch C. Gerlach, editor). Washington, D.C.: U.S. Dept. of the Interior, Geological Survey, 1970). Exploration and Settlement Before 1675<sup>185</sup> (1.13MB). The Coronado Expedition 1540-1542<sup>186</sup> (135K) U.S. National Park Service, 1974.

Exploration and Settlement 1675-1800<sup>187</sup> (1.17MB). Exploration and Settlement 1800-1820<sup>188</sup> (1.11MB). Westward Expansion and Exploration 1803-1807<sup>189</sup> From American Military History, United States Army Center of Military History, 1989 (194K). Lewis and Clark Expedition 1804-1806<sup>190</sup> "Lewis and Clark Expedition Historical Map" [poster] National Imagery and Mapping Agency, ca. 2003. Facsimile of "Lewis and Clark's Track Across the Western Portion of North America from the Mississippi to the Pacific Ocean: by order of the executive of the United States in 1804, 5 & 6, copied by Samuel Lewis from the original drawing of Wm. Clark; Saml. Harrison, fct." 1814 (2.1MB).

The Library of Congress houses amazing collections of just about anything imaginable including many photographs. Edward S. Curtis's *The North American Indian: Photographic Images*<sup>191</sup> is replete with photographs of native people from the early 20<sup>th</sup> century. The National Congress of American Indians<sup>192</sup> lists 580 different tribal groups designated by the US government. On their website *Native Languages of the Americas: List of Native American Indian Tribes and Languages*<sup>193</sup> there is an Alphabetical master list<sup>194</sup> of American Indian tribes and languages and a Chart of Native American tribal names<sup>195</sup> in their original language and their current version among other interesting features. The American Indian Resource Directory<sup>196</sup> also has lists of tribal groups.

#### 2.2.2.4 Indians Today

Concerning modern American Indians, Gary D. Sandefur, a professor of social work and sociology at the University of Wisconsin-Madison and an affiliate of the Institute for Research on Poverty writes:

*How American Indians came to be concentrated on reservations is a complicated story that most Americans know only very little about from their courses in American history in high school and college. The isolation and concentration of American Indians began very early, but it received its first legal justification in the Indian Removal Act of 1830<sup>197</sup>. Subsequent to the passage of this legislation, most of the Indians who were located east of the Mississippi were relocated to areas west of the river. This relocation included groups such as the Seneca, who were forced to leave the state of New York and eventually ended up in a small area in what is now northeastern Oklahoma; the Sauk Indians, who were forced to leave the Midwest and now live in a small area in north-central Oklahoma; and the Cherokee, who were forced to leave the Southeast for eastern Oklahoma<sup>198</sup>. Those Indians who did not move west of the Mississippi were compelled to give up large portions of land over which they had previously had control and were concentrated on*

<sup>182</sup>[http://www.lib.utexas.edu/maps/united\\_states/early\\_indian\\_east.jpg](http://www.lib.utexas.edu/maps/united_states/early_indian_east.jpg)

<sup>183</sup>[http://www.lib.utexas.edu/maps/united\\_states/early\\_indian\\_west.jpg](http://www.lib.utexas.edu/maps/united_states/early_indian_west.jpg)

<sup>184</sup>[http://www.lib.utexas.edu/maps/united\\_states/early\\_indian\\_alaska.jpg](http://www.lib.utexas.edu/maps/united_states/early_indian_alaska.jpg)

<sup>185</sup>[http://www.lib.utexas.edu/maps/united\\_states/exploration\\_before\\_1675.jpg](http://www.lib.utexas.edu/maps/united_states/exploration_before_1675.jpg)

<sup>186</sup>[http://www.lib.utexas.edu/maps/national\\_parks/coronado\\_expedition.jpg](http://www.lib.utexas.edu/maps/national_parks/coronado_expedition.jpg)

<sup>187</sup>[http://www.lib.utexas.edu/maps/united\\_states/exploration\\_1675.jpg](http://www.lib.utexas.edu/maps/united_states/exploration_1675.jpg)

<sup>188</sup>[http://www.lib.utexas.edu/maps/united\\_states/exploration\\_1800.jpg](http://www.lib.utexas.edu/maps/united_states/exploration_1800.jpg)

<sup>189</sup>[http://www.lib.utexas.edu/maps/historical/west\\_expansion\\_1803-1807.jpg](http://www.lib.utexas.edu/maps/historical/west_expansion_1803-1807.jpg)

<sup>190</sup>[http://www.lib.utexas.edu/maps/historical/lewis\\_clark\\_nima.jpg](http://www.lib.utexas.edu/maps/historical/lewis_clark_nima.jpg)

<sup>191</sup><http://memory.loc.gov/ammem/award98/ienhtml/curthome.html>

<sup>192</sup><http://www.ncai.org/Tribal-Directory.3.0.html>

<sup>193</sup><http://www.native-languages.org/languages.htm>

<sup>194</sup><http://www.native-languages.org/languages.htm#alpha>

<sup>195</sup><http://www.native-languages.org/original.htm>

<sup>196</sup><http://www.indians.org/Resource/FedTribes99/fedtribes99.html>

<sup>197</sup><http://www.loc.gov/rr/program/bib/ourdocs/Indian.html>

<sup>198</sup><http://ngeorgia.com/history/nghisttt.html>

increasingly small and geographically isolated areas. The Chippewa in Wisconsin<sup>199</sup>, for example, gave up control of the northern third of the state and retained only a very small amount of land for their own use.

As the population of European origin in the United States began to surge west of the Mississippi in the late 1800s, there was increasing pressure on the recently removed groups such as the Cherokee to give up some of their new land, and on the groups indigenous to the West, such as the Sioux, to give up large amounts of land traditionally under their control.

Some of this further expulsion was accomplished in a relatively peaceful manner through treaties, and some was accomplished through violent military confrontation. The lands reserved for Indian use were generally regarded as the least desirable by whites and were almost always located far from major population centers, trails, and transportation routes that later became part of the modern system of metropolitan areas, highways, and railroads. In sum, for most of the nineteenth century the policy of the U.S. government was to isolate and concentrate Indians in places with few natural resources, far from contact with the developing U.S. economy and society.

Toward the end of the nineteenth century, the federal government revised its principal approach to the "Indian problem" to one of forced assimilation rather than forced isolation. This change in policy was in part motivated by awareness that the quality of life on the isolated reservations was very, very low. The concerns about the reservations resembled in many respects the current analyses of problems in the central city. The Eastern media and intellectuals viewed the conditions on the reservations as unacceptable and in need of immediate and drastic action.

This assimilation was to be accomplished through allotment policy, and the first allotment legislation (the Dawes Act<sup>200</sup>) was passed in 1887. The basic idea was to divide into smaller parcels (often 160 acres) the small areas of land that were at that time controlled by the various groups of Indians, and to allot one of these parcels to each Indian in the particular tribe. The goal of this policy was to enable Indians to become farmers or ranchers, the major occupations in the areas where Indians were located, and full members of American society. A side benefit was that "surplus" land was purchased from Indian groups at low prices and opened up for white settlement.

Allotment did not have the desired healthy consequences for American Indians. The conclusion of most observers was that the Indian groups who experienced allotment were no better off, and in some cases worse off, than before. The enthusiasm for allotment as a solution to the Indian problem gradually subsided, and many reservations remained intact.

The next major attack on the reservation system occurred in the early 1950s. Public opinion and political leaders were distressed by the miserable living conditions on Indian reservations, on the one hand, and the special legal relationship between American Indian groups and the federal government, on the other hand. In 1953, termination legislation was passed and signed into law. The intent of this legislation was to end the special relationship between Indian tribes and the federal government. Reservations would cease to exist as independent political entities. To accompany this program,

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<sup>199</sup><http://witribes.wi.gov/>

<sup>200</sup><http://www.pbs.org/weta/thewest/resources/archives/eight/dawes.htm>

The federal government also instituted an employment and relocation program which provided financial assistance and social services to Indians who wanted to leave reservations and isolated rural areas for urban areas with supposedly better employment prospects. Only a few tribes were terminated before this approach was abandoned, but a very limited relocation and employment assistance program is still in place.

Since the 1950s the proportion of the American Indian population living on reservations has declined from over 50 percent to approximately 25 percent in 1980. This decline has been due to the migration of American Indians away from these impoverished, isolated areas. In 1980, 336,384 American Indians lived on reservations. Although some of these reservations are quite small, 250,379 Indians lived on 36 reservations with populations of 2,000 or more. Three-quarters of these Indians lived on the 18 reservations that had poverty rates of 40 percent or higher. In other words, approximately 14 percent of all American Indians in 1980 lived on large reservations with poverty rates of 40 percent or higher.<sup>201</sup>

The US Department of the Interior<sup>202</sup> website states that:

*The United States has a unique legal and political relationship with Indian tribes and Alaska Native entities as provided by the Constitution of the United States, treaties, court decisions and Federal statutes. Within the government-to-government relationship, Indian Affairs provides services directly or through contracts, grants, or compacts to 564 federally recognized tribes with a service population of about 1.9 million American Indian and Alaska Natives. While the role of Indian Affairs has changed significantly in the last three decades in response to a greater emphasis on Indian self-governance and self-determination, Tribes still look to Indian Affairs for a broad spectrum of services.”*

*The Indian Affairs offers an extensive scope of programs that covers the entire range of Federal, State and local government services. Programs administered by either Tribes or Indian Affairs through the Bureau of Indian Education (BIE) include an education system consisting of 183 schools and dormitories educating approximately 42,000 elementary and secondary students and 28 tribal colleges, universities, and post-secondary schools. Programs administered through the Bureau of Indian Affairs (BIA) include social services, natural resources management on trust lands representing 55 million surface acres and 57 million acres of subsurface minerals estates, economic development programs in some of the most isolated and economically depressed areas of the United States, law enforcement and detention services, administration of tribal courts, implementation of land and water claim settlements, housing improvement, disaster relief, replacement and repair of schools, repair and maintenance of roads and bridges, and the repair of structural deficiencies on high hazard dams, the BIA operates a series irrigation systems and provides electricity to a rural parts of Arizona.<sup>203</sup>*

#### 2.2.2.5 Indian Boarding Schools (Kill the Indian, Save the Man)

*Quaker and missionary reformers explored new methods to 'civilize' the Indians. They were uncomfortable with extermination policies and began to formulate ideas of assimilation. These methods appealed to Richard Henry Pratt<sup>204</sup>, who was already experimenting with his Ft. Marion charges. He agreed that to 'civilize' the Indian would be to turn him into a copy of his God-fearing, soil-tilling, white brother. By the end of their term of incarceration (1878), Pratt*

<sup>202</sup><http://www.bia.gov/WhatWeDo/index.htm>

<sup>203</sup><http://www.bia.gov/WhatWeDo/index.htm>

<sup>204</sup><http://www.buffalosoldier.net/CaptainRichardH.Pratt.htm>



had convinced 17 prisoners to further their education by enrolling in the Hampton Institute in Virginia<sup>205</sup> .

Hampton was founded in 1868 by Samuel Chapman Armstrong. It was a government boarding school for African-American children designed to educate by training "the head, the hand, and the heart." Its goal was to train and return them to their communities to become leaders and professionals among their people. This fit Pratt's developing philosophies about assimilation, with the exception of returning to community. He began to formulate a model similar to Hampton - but exclusively for Indians.

In an address to a convention of Baptist ministers in 1883 Pratt wrote: "In Indian civilization I am a Baptist, because I believe in immersing the Indians in our civilization and when we get them under holding them there until they are thoroughly soaked." So Pratt began his aggressive and relentless quest for a school of his own to begin his work. He lobbied Washington; he contacted his wealthy supporters in the East and convinced the powers that be that his experiment would be a success. He would take Indian children from the reservations, remove them to a school far away from tribal influences, and transform them.

Pratt lobbied politicians for support for the school. He often visited Washington or entertained dignitaries at Carlisle. One of his early supporters was Senator Henry Dawes<sup>206</sup> , author of the General Allotment Act<sup>207</sup> , the US government policy which resulted in the loss of more than 40% of tribal lands. Pratt's assimilationist policies for education for Indians coupled with Dawes' checkerboarding allotment legislation formed a perceived potential solution for the "Indian Problem" of the late nineteenth and early twentieth century.

[This person] evidently has the idea of Indians that Buffalo Bill<sup>208</sup> and other [wild west] showmen<sup>209</sup> keep alive, by hiring the reservation wild man to dress in his most hideous costume of feathers, paint, moccasins, blanket, leggings, and scalp lock, and to display his savagery, by hair lifting war-whoops make those who pay to see him, think he is a blood-thirsty creature ready to devour people alive. It is this nature in our red brother that is better dead than alive, and when we agree with the oft-repeated sentiment that the only good Indian is a dead one, we mean this characteristic of the Indian. Carlisle<sup>210</sup> 's mission is to kill THIS Indian, as we build up the better man.<sup>211</sup>

### 2.2.2.6 Demographics

There are about 3 million Native Americans<sup>212</sup> currently living in the US. Their tribal affiliations (as of census 2000) are 16% Cherokee, 12% Navajo, 6% Chippewa, 6% Sioux, 4% Choctaw, 46% all other tribes. Less than 2% of the US population is Native American with 22.3% living on reservations and trust lands; 10.2% living in tribal jurisdiction statistical areas<sup>213</sup> ; 2.7% in tribal designated statistical areas<sup>214</sup> ; 2.4% in Alaska native village statistical areas. However, the largest group of American Indians, 62.3%, do not live

<sup>205</sup><http://www.hamptonu.edu/>

<sup>206</sup>[http://www.nebraskastudies.org/0600/frameset\\_\\_reset.html?http://www.nebraskastudies.org/0600/stories/0601\\_0200.html](http://www.nebraskastudies.org/0600/frameset__reset.html?http://www.nebraskastudies.org/0600/stories/0601_0200.html)

<sup>207</sup><http://www.wsu.edu:8080/~dee/NATION/DAWESACT.HTM>

<sup>208</sup><http://www.buffalobill.org/>

<sup>209</sup><http://www.bgsu.edu/departments/acs/1890s/buffalobill/bbwildwestshow.html>

<sup>210</sup><http://home.epix.net/~landis/history.html>

<sup>212</sup><http://www.census.gov/compendia/statab/2009/tables/09s0006.pdf>

<sup>213</sup><http://www.census.gov/geo/www/aian/aian.html#eighth>


<sup>214</sup><http://www.census.gov/geo/www/aian/aian.html#eighth>

on traditional tribal lands or reservations. 6.25% of all American Indians live in the Northeast US, 17.93% of all American Indians live in the Midwest US, 30.21% of all American Indians live in the Southern US, and 45.59% of all American Indians live in the Western US.<sup>215</sup>

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**States with Largest Native American Population<sup>11</sup> Ibid.**

**States with Largest Native American Population**



State	Total Population	Percent of Population
Oklahoma	252,132	12.6%
California	243,736	12.1%
Arizona	204,150	10.2%
New Mexico	133,816	6.7%
North Carolina	82,428	4.3%
Texas	68,565	4.1%
Michigan	58,667	4.0%
New York	57,425	3.3%
South Dakota	50,294	3.2%
Minnesota	49,106	2.8%

**Figure 2.2**

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<sup>215</sup><http://www.census.gov/prod/2002pubs/c2kbr01-15.pdf>

**Ten Largest Reservations (218,320 or 14%)<sup>12</sup> Ibid.**

**Ten Largest Reservations**

Tribe	Location	% of Total	Population
Navajo	AZ-NM-UT	7.17%	143,405
Pine Ridge	NE-SD	0.55%	11,182
Fort Apache	AZ	0.49%	9,825
Gila River	AZ	0.45%	9,116
Papago,	AZ	0.42%	8,480
Rosebud	SD	0.40%	8,043
San Carlos	AZ	0.35%	7,110
Zuni Pueblo	AZ-NM	0.35%	7,073
Hopi	AZ	0.35%	7,061
Blackfeet	MT	0.35%	7,025

**Figure 2.3**

Native Americans are younger compared to white Americans. 39.3% of all Native Americans are under 18 (compared to 23.5% for non-Hispanic whites); 52.54% are between 18-64 (compared to 62.4% for non-Hispanic whites); while 6.1% are over 65 (compared to 14.0% for non-Hispanic whites).<sup>216</sup> Native Americans have different household demographics from the total population: 64.2% live in married-couple families (as compared to 78.6% for the total population); 27.3% live in female-headed households (as compared to 16.5% for the total population); while 8.5% male-headed household—no wife present (as compared to 4.9% for the total population).<sup>217</sup>

Educational attainment on reservations on reservations is the worst in the nation: 53.8% have high school diploma (compared to 88.4% for non-Hispanic whites). Like all other Americans Native Americans participate in the labor force. 62.1% of all Native Americans are in the labor force (compared to 65.3% for all Americans), but Native Americans are more likely to work in unskilled or semi-skilled jobs<sup>218</sup> and are thus more likely to be poor. 31% of all Native Americans are poor (compared to 13% of total population), 50% of all female-headed Native American households are poor (compared to 31% of the total population), and Native Americans have lower family incomes: \$21,750 Median family income of Native Americans (compared to \$35,225 for the total population), or about 2/3 of the national average.<sup>219</sup>

A seldom realized or discussed portion of Native Americans were escaped black slaves or free blacks who fled white oppression. Finding a home with Native Americans, these people of African heritage bred with

their American Indian brothers and sisters and created the little known Black Indians.

### 2.2.2.7 A Chronology

1640-1658—First recorded contact with the Dakota tribes by Jesuits in the area of present-day Green Bay, Wisconsin, and in the forests in Southern Minnesota

1775—a Committee on Indian Affairs is established, and commissioners are appointed to create peace treaties with the Indians

1803—a greater number of trading posts exist in Indian Territory. Fur trading becomes an important part of Oglala Indian life, expanding the Lakota influence as far west as the Big Horn Mountains in Wyoming and south to the Platte River in Nebraska

1804—The Sioux and other tribes encounter the Lewis and Clark expedition

1825—A treaty is established between the U.S. and the Oglala branch of the Teton Sioux (Lakota) regarding fur trade, signed for the Oglala by Standing Buffalo (aka Standing Bull). The 1825 treaty states that the Sioux and Oglala...“reside within the territorial limits of the United States, acknowledge their supremacy, and claim their protection. The said bands also admit the right of the United States to regulate all trade”...

1838—Over 18,000 Cherokees are forcibly removed from their land and resettled west of the Mississippi, in what is referred to as the "Trail of Tears"<sup>220</sup> ."

1850—The US. and several Plains tribes including the Sioux, Cheyenne and Arapaho enter into the Treaty of Fort Laramie of 1851<sup>221</sup> . The purpose of the Treaty was to force the Indians to agree to allow Euro-Americans to pass through their territory on their way to the far west, i.e., California, Washington, and Oregon. In exchange, the U.S. government agreed to respect tribal boundaries. In 1851, the U.S. Army establishes Fort Defiance<sup>222</sup> near present-day Window Rock, Arizona (the heart of Navajo country<sup>223</sup> ); the Navajo considered the site of Fort Defiance to be sacred and thus the fort as an invasion of their territory. A pattern of violent confrontations between the U.S. and the Navajo begins.

1854—"Chief Seattle's 1854 Oration" <sup>224</sup><sup>225</sup>

*Yonder sky that has wept tears of compassion upon my people for centuries untold, and which to us appears changeless and eternal, may change. Today is fair. Tomorrow it may be overcast with clouds. My words are like the stars that never change. Whatever Seattle says, the great chief at Washington can rely upon with as much certainty as he can upon the return of the sun or the seasons. The white chief says that Big Chief at Washington sends us greetings of friendship and goodwill. This is kind of him for we know he has little need of our friendship in return. His people are many. They are like the grass that covers vast prairies. My people are few. They resemble the scattering trees of a storm-swept plain. The great, and I presume—good, White Chief sends us word that he wishes to buy our land but is willing to allow us enough to live comfortably. This indeed appears just, even generous, for the Red Man no longer has rights that he need respect, and the offer may be wise, also, as we are no longer in need of an extensive country.*

*There was a time when our people covered the land as the waves of a wind-ruffled sea cover its shell-paved floor, but that time long since passed away with the greatness of tribes that are now but a mournful memory. I will not dwell on, nor mourn over, our untimely decay, nor reproach my paleface brothers with hastening it, as we too may have been somewhat to blame.*

<sup>220</sup><http://ngeorgia.com/history/nghisttt.html>

<sup>221</sup>[http://puffin.creighton.edu/Lakota/1851\\_la.html](http://puffin.creighton.edu/Lakota/1851_la.html)

<sup>222</sup><http://www.azcommerce.com/doclib/commune/window%20rock-ft.%20defiance.pdf>

<sup>223</sup>[http://www.lapahie.com/Window\\_Rock\\_Capitol.cfm](http://www.lapahie.com/Window_Rock_Capitol.cfm)

<sup>224</sup><http://www.scribd.com/doc/6108166/Chief-Seattle>

<sup>225</sup><http://www.archives.gov/publications/prologue/1985/spring/chief-seattle.html#T8>

Youth is impulsive. When our young men grow angry at some real or imaginary wrong, and disfigure their faces with black paint, it denotes that their hearts are black, and that they are often cruel and relentless, and our old men and old women are unable to restrain them. Thus it has ever been. Thus it was when the white man began to push our forefathers ever westward. But let us hope that the hostilities between us may never return. We would have everything to lose and nothing to gain. Revenge by young men is considered gain, even at the cost of their own lives, but old men who stay at home in times of war, and mothers who have sons to lose, know better.

Our good father in Washington—for I presume he is now our father as well as yours, since King George has moved his boundaries further north—our great and good father, I say, sends us word that if we do as he desires he will protect us. His brave warriors will be to us a bristling wall of strength, and his wonderful ships of war will fill our harbors, so that our ancient enemies far to the northward – the Haidas and Tsimshians—will cease to frighten our women, children, and old men. The in reality he will be our father and we his children. But can that ever be? Your God is not our God! Your God loves your people and hates mine! He folds his strong protecting arms lovingly about the paleface and leads him by the hand as a father leads an infant son. But, He has forsaken His Red children, if they really are His. Our God, the Great Spirit, seems also to have forsaken us. Your God makes your people wax stronger every day. Soon they will fill all the land. Our people are ebbing away like a rapidly receding tide that will never return. The white man's God cannot love our people or He would protect them. They seem to be orphans who can look nowhere for help. How then can we be brothers? How can your God become our God and renew our prosperity and awaken in us dreams of returning greatness? If we have a common Heavenly Father He must be partial, for He came to His paleface children. We never saw Him. He gave you laws but had no word for His red children whose teeming multitudes once filled this vast continent as stars fill the firmament. No; we are two distinct races with separate origins and separate destinies. There is little in common between us.

To us the ashes of our ancestors are sacred and their resting place is hallowed ground. You wander far from the graves of your ancestors and seemingly without regret. Your religion was written upon tablets of stone by the iron finger of your God so that you could not forget. The Red Man could never comprehend or remember it. Our religion is the traditions of our ancestors – the dreams of our old men, given them in solemn hours of the night by the Great Spirit; and the visions of our sachems, and is written in the hearts of our people.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars. They are soon forgotten and never return. Our dead never forget this beautiful world that gave them being. They still love its verdant valleys, its murmuring rivers, its magnificent mountains, sequestered vales and verdant lined lakes and bays, and ever yearn in tender fond affection over the lonely hearted living, and often return from the happy hunting ground to visit, guide, console, and comfort them.

Day and night cannot dwell together. The Red Man has ever fled the approach of the White Man, as the morning mist flees before the morning sun. However, your proposition seems fair and I think that my people will accept it and will retire to the reservation you offer them. Then we will dwell apart in peace, for the words of the Great White Chief seem to be the words of nature speaking to my people out of dense darkness.

*It matters little where we pass the remnant of our days. They will not be many. The Indian's night promises to be dark. Not a single star of hope hovers above his horizon. Sad-voiced winds moan in the distance. Grim fate seems to be on the Red Man's trail, and wherever he will hear the approaching footsteps of his fell destroyer and prepare stolidly to meet his doom, as does the wounded doe that hears the approaching footsteps of the hunter.*

*A few more moon, a few more winters, and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why should I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all. We will see.*

*We will ponder your proposition and when we decide we will let you know. But should we accept it, I here and now make this condition that we will not be denied the privilege without molestation of visiting at any time the tombs of our ancestors, friends, and children. Ever part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished. Even the rocks, which seem to be dumb and dead as the swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of my people, and the very dust upon which you now stand responds more lovingly to their footsteps than yours, because it is rich with the blood of our ancestors, and our bare feet are conscious of the sympathetic touch. Our departed braves, fond mothers, glad, happy hearted maidens, and even the little children who lived here and rejoiced here for a brief season, will love these somber solitudes and at eventide they greet shadowy returning spirits. And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. In all the earth there is no place dedicated to solitude. At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. The White Man will never be alone.*

*Let him be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? There is no death, only a change of worlds.*

*Your God seems to us to be partial. He came to the white man. We never saw Him; never even heard his voice; He gave the white man laws, but He had no word for His red children whose teeming millions filled this vast continent as the stars fill the firmament..*

1877—Chief Joseph<sup>226</sup> spoke these words when the Nez Perce<sup>227</sup> finally surrendered on October 5, 1877.<sup>228</sup>

*Tell General Howard<sup>229</sup> I know his heart. What he told me before, I have it in my heart. I am tired of fighting. Our Chiefs are killed; Looking Glass is dead, Ta Hool Hool Shute is dead. The old men are all dead. It is the young men who say yes or no. He who led on the young men is*

<sup>226</sup>[http://www.pbs.org/weta/thewest/people/a\\_c/chiefjoseph.htm](http://www.pbs.org/weta/thewest/people/a_c/chiefjoseph.htm)

<sup>227</sup><http://www.nezperce.org/>

<sup>228</sup><http://www.pbs.org/weta/thewest/resources/archives/six/jospeak.htm>

<sup>229</sup><http://home.epix.net/~landis/joseph.html>

*dead. It is cold, and we have no blankets; the little children are freezing to death. My people, some of them, have run away to the hills, and have no blankets, no food. No one knows where they are—perhaps freezing to death. I want to have time to look for my children, and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my Chiefs! I am tired; my heart is sick and sad. From where the sun now stands I will fight no more forever. Chief Joseph - Thunder Traveling to the Loftier Mountain Heights – 1877.*

1887—Congress passed the Dawes Allotment Act<sup>230</sup> . The purpose of the Act was to force individual Indians to live on small family farms. Every Indian would receive 160 acres of land. Any land left over was sold. One goal of allotment was to destroy Indian "communalism," i.e., the practice of many families living together and sharing property. Tribes affected by allotment were those located in states where land was most sought after for farming by Euro-American settlers: North and South Dakota, Kansas, Minnesota and Wyoming. Within the first ten years of allotment, more than 80 million acres of Indian land were opened for Euro-American settlement

1890—The US. government became increasingly anxious about the spread of the Ghost Dance religion because of the large number of Indians who came together to participate in the ceremony. By the late fall of 1890, it had become apparent that the ghost dance could not be stopped, and in December 1890, the Lakota Sioux<sup>231</sup> held a ghost dance on the Pine Ridge Reservation<sup>232</sup> . When the Indian Agent learned of the dance he requested that federal troops be sent to stop it. Armed troops opened fire on a band of Lakota people killing over 200 men, women, and children. This event came to be known as the Massacre at Wounded Knee Creek<sup>233</sup> . (For more information about the Ghost Dance and the Wounded Knee Massacre, please visit the following websites: Ghost Dance Religion<sup>234</sup> ; Ghost Dance: Wodziwob, Wovoka<sup>235</sup> ; Ghost Dance<sup>236</sup> ; The Ghost Dance Among the Lakota<sup>237</sup> ; Ghost Dance on You Tube<sup>238</sup> ; Paiute Native American shaman Wovoka and the Ghost Dance on You Tube<sup>239</sup> ; Sioux Ghost Dance on You Tube<sup>240</sup> . Wounded Knee Museum<sup>241</sup> ; The Wounded Knee Massacre<sup>242</sup> ; Lakota Accounts of the Massacre at Wounded Knee<sup>243</sup> , Black Elk Speaks<sup>244</sup> .)

Black Elk speaks about the Massacre at Wounded Knee:

*The people were hungry and in despair, and many believed in the good new world that was coming. The Wasichus [white men] gave us less than half the beef cattle they had promised us in the treaty, and these cattle were very poor. For awhile our people would not take the cattle, because there were so few of them and they were so poor. But afterwhile [sic] they had to take them or starve to death. So we got more lies than cattle, and we could not eat lies.*

*We followed down along the dry gulch, and what we saw was terrible. Dead and wounded women and children and little babies were scattered all along there where they had been trying to run away. The soldiers had followed them as they ran and murdered them there. Sometimes they were in heaps because they had huddled together, and some were scattered along. Sometimes bunches of them had been killed and torn to pieces where the wagon guns hit them. I saw a little baby trying to suck its mother, but she was bloody and dead.*

<sup>230</sup><http://www.archives.gov/education/lessons/fed-indian-policy/>

<sup>231</sup><http://www.nps.gov/archive/jeff/lewisclark2/thejourney/nativeamericans/LakotaSioux.htm>

<sup>232</sup><http://www.state.sd.us/oia/ogla.asp>

<sup>233</sup><http://www.eyewitnesstohistory.com/knee.htm>

<sup>234</sup><http://www.bgsu.edu/departments/acs/1890s/woundedknee/WKghost.html>

<sup>235</sup><http://www.u-s-history.com/pages/h3775.html>

<sup>236</sup>[http://www.hanksville.org/daniel/lakota/Ghost\\_Dance.html](http://www.hanksville.org/daniel/lakota/Ghost_Dance.html)

<sup>237</sup><http://www.pbs.org/weta/thewest/resources/archives/eight/gddescrip.htm>

<sup>238</sup><http://www.youtube.com/watch?v=wTY2pmKguDg>

<sup>239</sup><http://www.youtube.com/watch?v=cI0Jfdkq4z8>

<sup>240</sup><http://www.youtube.com/watch?v=IEjipaS75WM>

<sup>241</sup><http://www.woundedkneemuseum.org/index.htm>

<sup>242</sup><http://www.bgsu.edu/departments/acs/1890s/woundedknee/WKIntro.html>

<sup>243</sup><http://www.pbs.org/weta/thewest/resources/archives/eight/wklakota.htm>

<sup>244</sup><http://www.firstpeople.us/articles/Black-Elk-Speaks/Black-Elk-Speaks-Index.html>

1921—the BIA<sup>245</sup> produces Circular 1665<sup>246</sup> which ordered Indian agents to suppress "immoral" tribal dances, particularly those practiced by the Pueblo groups.

1922—The Bursum Bill<sup>247</sup> is proposed in Congress—if passed, the bill would have opened Pueblo lands to Euro-American settlement. Congress later passed the All Pueblo Lands Act<sup>248</sup> which was *supposed* to guarantee the Pueblos title to their lands.

1934—The Indian Reorganization Act<sup>249</sup> is passed by Congress encouraging Native Americans to "recover" their cultural heritage. It allows the teaching of art in government Indian schools and ends allotment policy. In order to take advantage of funding under the IRA, tribes are required to adopt a U.S. style constitution. While many tribes do adopt a constitution, many other tribes including the Navajo refuse to do so.

1941—The Museum of Modern Art, New York City had an exhibition of Indian art<sup>250</sup>.

1946—Philbrook Art Center<sup>251</sup>, Tulsa, Oklahoma had its annual competition of Indian artists.

1948—Allan Houser<sup>252</sup> wins a Guggenheim Fellowship for painting and sculpture.

1943-1945—WWII—the Navajo Code Talkers<sup>253</sup>.

1975—two FBI agents were killed at Pine Ridge. Leonard Peltier<sup>254</sup>, an AIM<sup>255</sup> member, was later convicted of the killings and sent to federal prison.

### 2.2.2.8 Indian Pledge of Allegiance

I pledge allegiance to my Tribe, to the democratic principles of the Republic and to the individual freedoms borrowed from the Iroquois and Choctaw Confederacies, as incorporated in the United States Constitution, so that my forefathers shall not have died in vain. The Indian Pledge of Allegiance was first presented on December 2, 1993 during the opening address of the National Congress of American Indian (NCAI) Tribal-States Relations Panel in Reno, NV. NCAI plans distribution of the Indian Pledge to all Indian Nations. Walk in Beauty!<sup>256</sup>

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<sup>245</sup><http://www.bia.gov/>

<sup>246</sup><http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1016&context=historyfacpub>

<sup>247</sup><http://www.nps.gov/archive/whsa/adhi/adhi2c.htm>

<sup>248</sup><http://www.ncai.org/ncai/data/resolution/annual2003/03-123.pdf>

<sup>249</sup><http://www.cskt.org/gov/docs/reorganizationact.pdf>

<sup>250</sup><http://www.archives.gov/research/guide-fed-records/groups/435.html>

<sup>251</sup><http://www.philbrook.org/>

<sup>252</sup><http://www.allanhouser.com/>

<sup>253</sup><http://www.navajocodetalkers.org/>

<sup>254</sup><http://www.leonardpeltier.net/>

<sup>255</sup><http://www.aimovement.org/>

<sup>256</sup>*Native Americans Information Directory* edited by Julia C. Furtaw Detroit: Gale Research, 1993.

<sup>257</sup><http://cnx.org/content/m34079/latest/file:///./Application%20Data/Microsoft/Media%20Catalog/Minorities%20in%20America/timeline.htm>



## 2.2.3 Asian Americans<sup>258</sup>

### 2.2.3.1 Asian Americans

Asian people have been in the US for hundreds of years and there is even some historical evidence that Chinese explorers reached the far Western coast of the US decades before Columbus; “according to Gavin Menzies, a former submarine commanding officer who has spent 14 years charting the movements of a Chinese expeditionary fleet between 1421 and 1423, the eunuch admiral, Zheng He, was there first.”<sup>259</sup> <sup>260</sup><sup>261</sup><sup>262</sup> It can even be argued that the native American Indians are immigrants from Asia because thousands of years ago they crossed a land bridge from Asia into North America. “Asia is the planet’s largest continent, Asia covers about 30 percent of the world’s landmass and includes (44) countries and assorted islands and/or dependencies. Significant features of the continent of Asia include the world’s tallest mountain, Mt Everest in Nepal (and China), rising to 29,035 ft (8,850m). It also includes the world’s lowest point, found in the Dead Sea, “Israel/Jordan,” at 1,286 ft (392m) below sea level. In addition, the continent includes the world’s most populated countries, China and India; the world’s longest coastline, the world’s deepest lake; Lake Baykal, and some of the most important rivers on the planet.”<sup>263</sup>

<sup>258</sup>This content is available online at <<http://cnx.org/content/m34082/1.1/>>.

<sup>260</sup><http://blogcritics.org/culture/article/admiral-zheng-circled-the-globe-80/> (<<http://blogcritics.org/culture/article/admiral-zheng-circled-the-globe-80/>>)

<sup>261</sup><http://www.pbs.org/previews/1421/> (<<http://www.pbs.org/previews/1421/>>)

<sup>262</sup><http://maritimeasia.ws/topic/1421bunkum.html> (<<http://maritimeasia.ws/topic/1421bunkum.html>>)

<sup>263</sup><http://www.worldatlas.com/webimage/countrys/as.htm> (<<http://www.worldatlas.com/webimage/countrys/as.htm>>)



Figure 2.4

Because of the size of Asia, the people from that continent speak too many languages to list, but among those languages are: Cantonese, English, French, Fukinese, Hindi, Hmong, Japanese, Korean, Tagalog, and Vietnamese. Asian Americans can trace their backgrounds to: Mongolia, China, Japan, Siberia, India, Pakistan, Bangladesh, Indonesia, Borneo, Tibet, New Guinea, Laos, Papua New Guinea, Nepal, Polynesia, Philippines, Vietnam, Cambodia, Malaysia, Melanesia, Myanmar (Burma), Brunei, Micronesia, Melanesia, Malaysia, Korea. Asian Americans may be white, brown, or black and may or may not have epicanthic eye folds. Asian Americans are culturally, linguistically, religiously, politically, racially, and ethnically diverse. Because of their supposed educational and economic success, they have been called a “model minority.” However, in many ways this is a misnomer and creates problems for many Asian Americans. The term “model minority” presumes that **all** Asian Americans are high achievers and **all** Asian Americans are economically and educationally successful, but, as with any group, this is a stereotype and economic and educational success and failure are as equally divided among Asian Americans as they are among any other racial or ethnic group. Moreover, the idea of a “model minority” also makes the assumption that there is something wrong with all other minorities if they don’t “measure up” to Asian Americans. Therefore, “model minority” is a racist idea and a racist term. And, as with any other non-white minority, Asians have suffered from discrimination in the form of wide-spread, generalized anti-Asian sentiment as well as discriminatory laws that prevented Asians from becoming citizens, prohibited land ownership, inhibited immigration, and generally made the lives of Asian-Americans difficult at best. Nonetheless, Asians have come to the US in small but relatively constant numbers before the founding of the country. They have also prospered in spite of the limitations placed on them.

*The early Chinese immigrants were begrudgingly accepted by Americans and were not the immediate targets of animosity or violence. However, taxes aimed at foreigners made earning wages difficult. California passed the foreign mine tax in the 1850s, which directly affected the majority of the Chinese immigrants who were working in the mines. In addition, they were required to pay an alien poll tax of \$2.50 per month until 1862, when it was declared unconstitutional.*

*Additional discriminatory legislation the Chinese faced during the latter half of the 19th century pertained to segregated schools, lodging ordinances, laundry licensing fees, prohibition of intermarriage with whites, and bans from sections of cities. In 1854, a California judge’s ruling barred Chinese immigrants from testifying in court after the testimonies of Chinese witnesses resulted in the murder conviction of a white man. The judge reversed the verdict citing the Criminal Act of 1850, which had previously prohibited blacks, mulattos, and Indians from testifying for or against a white man. By 1855 Chinese merchants began organizing to protest these and other discriminatory acts. Eventually this organization became known as the Chinese Consolidated Benevolent Association, or the Chinese Six Companies. The Chinese Six Companies settled arguments within their own community, negotiated between the Chinese people and the federal and state governments, and hired lawyers to challenge unfair practices in court.*

*The main sources of anti-Chinese sentiment during this time were workers’ groups who described the influx of Asian workers to the United States as ‘yellow peril.’ In addition to widespread intolerance for people of color, many labor groups held that cheap immigrant labor would lower wages for American workers. In the 1870s, the Anti-Coolies Association and the Supreme Order of the Caucasians ran boycotts of Chinese businesses and laborers and caused riots in Chinatowns across the West. Many immigrants returned to China, while others fled to San Francisco, home to the largest Chinese community and Chinatown in the United States.<sup>265</sup>*

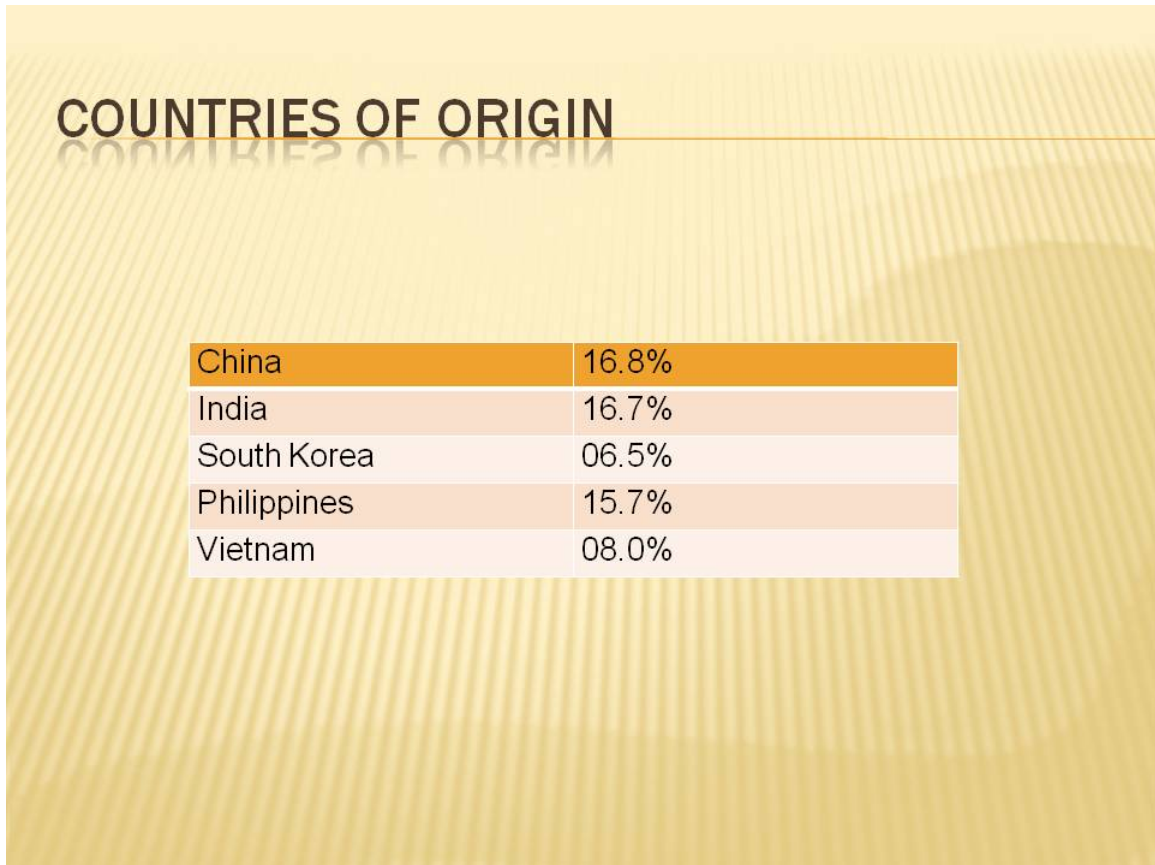
<sup>265</sup><http://www.archives.gov/education/lessons/chinese-boycott/>

(<http://www.archives.gov/education/lessons/chinese-boycott/>)

### 2.2.3.2 Demographics

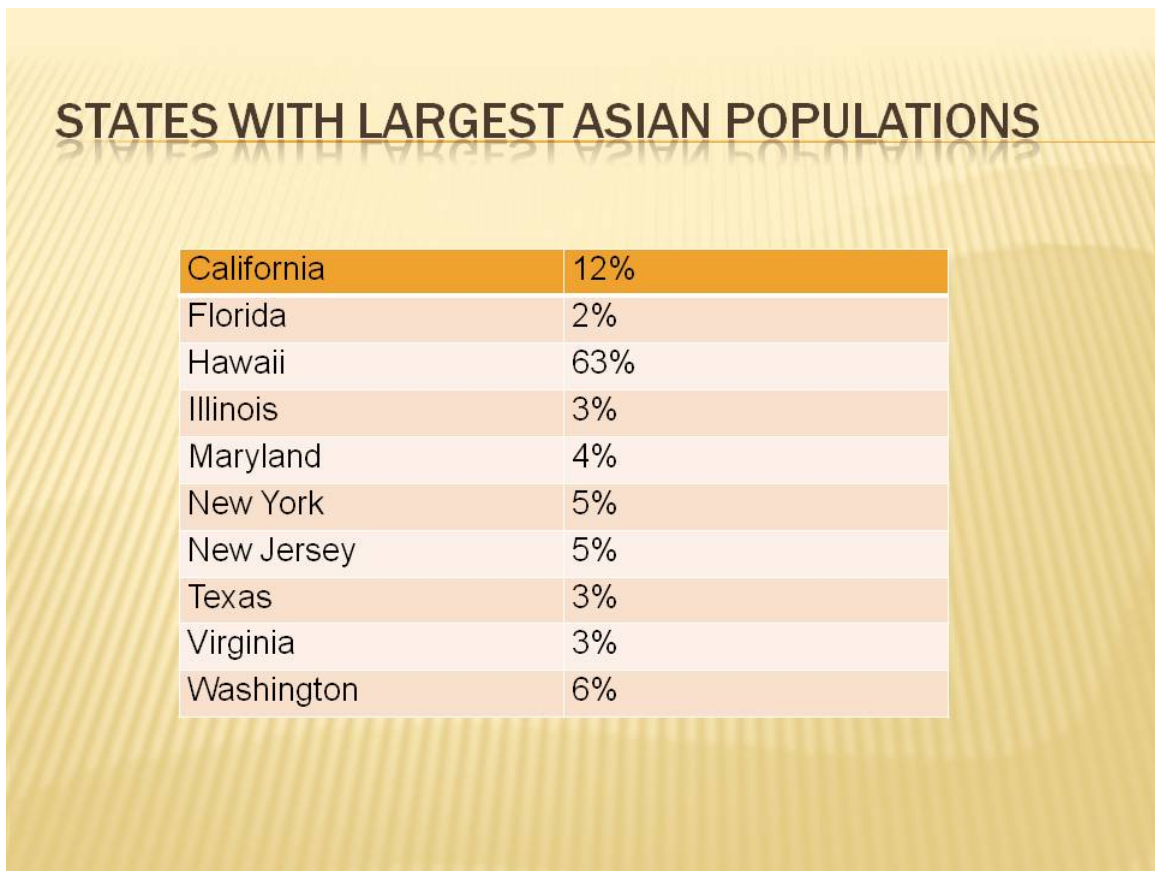
There Are 10.9 Million Asians Currently Living in the US. They come from all over Asia, but the largest countries of origin are shown in the figure below.

**Countries of Origin**



**Figure 2.5**

About 4% of the US population is Asian with 18% living in the Northeast US, 10% living in the Midwest, 20% in the South, and 53% in the West. Nearly half of all Asians live in a central city within a major metropolitan area.

**States with Largest Asian Populations****Figure 2.6**

## Metropolitan Areas with Largest Asian Populations

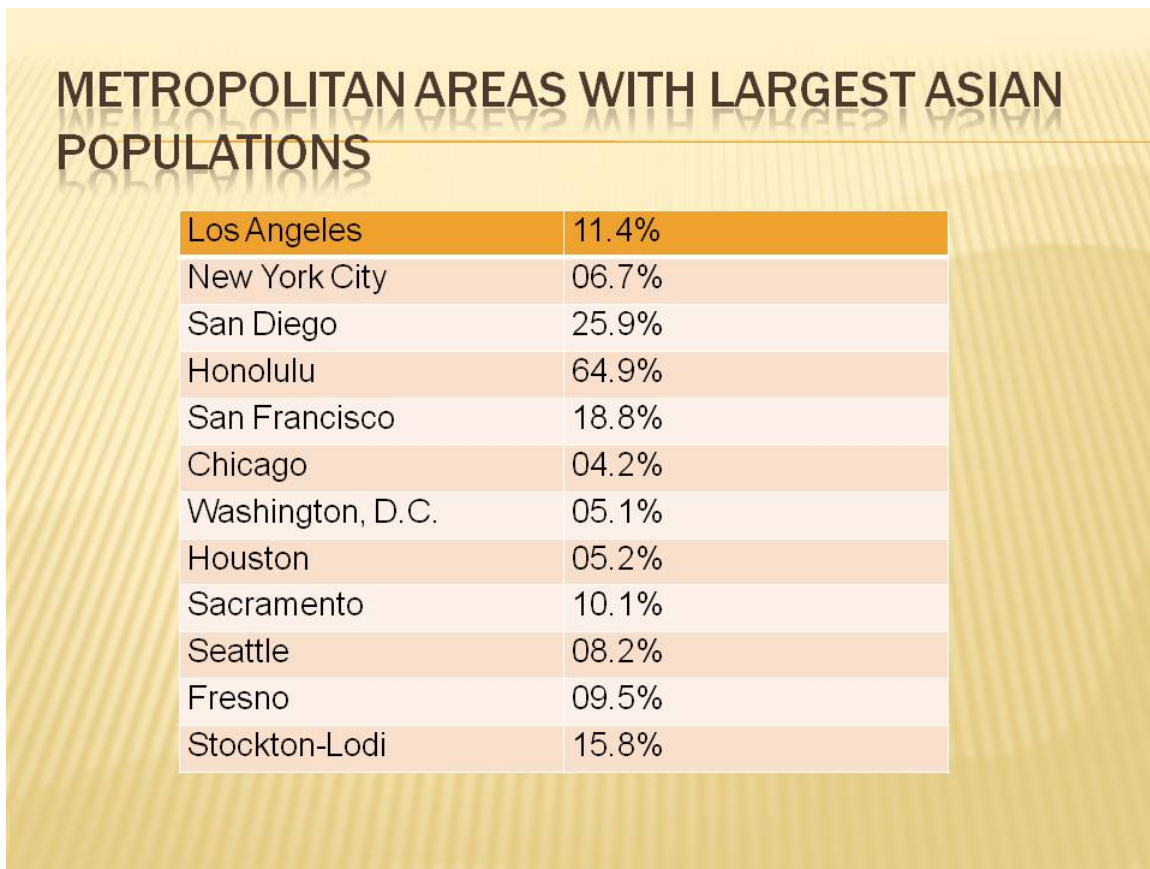


Figure 2.7

Asians are younger compared to white Americans: 29% of all Asians are under 18 (compared to 23.5% for non-Hispanic whites), 64.0% are between 18-64 (compared to 62.4% for non-Hispanic whites), and 7.0% are over 65 (compared to 14% for non-Hispanic whites). Asians have larger than average families: 23.0% have five or more members (as compared to 11.8% for non-Hispanic whites); also Asians are less likely to marry—34% have never married (compared to 24.5% of non-Hispanic whites)—but only half as likely to be divorced as non-Hispanic whites. Asians do receive more education: only 8% did not go past 9<sup>th</sup> grade as compared to 4.2% for non-Hispanic whites, while 15% went to high school but did not graduate as compared to 7.3% for non-Hispanic whites. And although only 45% are high school graduates as compared to 60.3% for non-Hispanic whites, 85% have at least a high school diploma as compared to 88.4% for non-Hispanic whites. When it comes to higher education however, the numbers shift dramatically—42% of all Asian Americans have a bachelors degree as compare to 28.1% for non-Hispanic whites. Asians are employed (and unemployed) at about the same rate as non-Hispanic whites but are more likely to work in managerial and professional occupations. However, Asians are more likely to be poor than non-Hispanic whites: 13% of all Asians live in poverty as compared to 8% of non-Hispanic whites, 11% of all poor in the US are Asian, 18% of all Asian children are poor as compared to 11% of all non-Hispanic whites. But, Asian Americans are slightly more likely to have high incomes: 59% of Asian Americans earn \$50,000-\$75,000 annually compared to 58% for non-Hispanic whites while 25% earn \$25,000-\$50,000 as compared to 28% for non-Hispanic whites.

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### Asian American Business Ownership

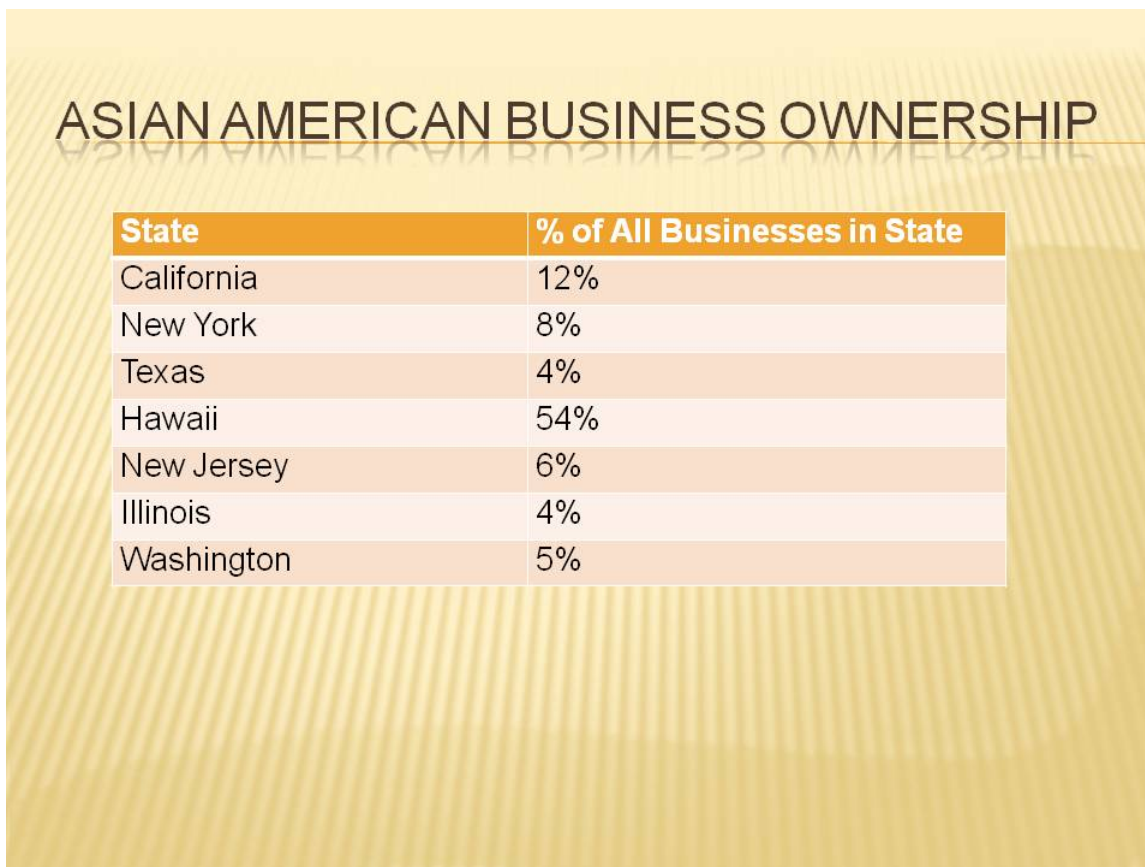


Figure 2.8

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#### 2.2.3.3 A Chronology

Asians have been in the Americas permanently since the 1600s, and although they have never been a large segment of the American population they have still been an important addition to the American character. This chronology lists some of the most important events in the lives of Asians in America.

1600s—Chinese and Filipinos reach Mexico on ships of the Manila galleon.

1830s—Chinese "sugar masters"<sup>266</sup> begin working in Hawaii, while Chinese sailors and peddlers arrive in New York.

1839-1844—US and China sign first treaty: the Treaty of Wangxia<sup>267</sup>

1848—Gold discovered in California<sup>268</sup>, Chinese begin to arrive<sup>269</sup>.

<sup>266</sup><http://www.smithsonianmag.com/history-archaeology/Sugar-Masters-in-a-New-World.html>

<sup>267</sup><http://www.state.gov/r/pa/ho/time/dwe/82011.htm>

<sup>268</sup><http://memory.loc.gov/ammem/cbhtml/cbrush.html>

<sup>269</sup><http://www.sfmuseum.org/hist6/chinhate.html>

1850—California imposes Foreign Miner's Tax<sup>270</sup> and enforces it mainly against Chinese miners, who often had to pay more than once.

1852—First group of 195 Chinese contract laborers land in Hawaii. Over 20,000 Chinese enter California primarily due to the gold rush. Chinese first appear in court in California. Missionary William Speer opens Presbyterian mission for Chinese<sup>271</sup> in San Francisco.

1854—Chinese in Hawaii establish a funeral society, their first community association in the islands. *People v Hall*<sup>272</sup> rules that Chinese can't give testimony in court. US and Japan<sup>273</sup> sign first treaty: The Treaty of Kanagawa<sup>274</sup>

1857—San Francisco opens a school<sup>275</sup> for Chinese children (changed to an evening school two years later). Missionary Augustus Loomis<sup>276</sup> arrives to serve the Chinese in San Francisco.

1858—California passes a law to bar entry of Chinese and "Mongolians."<sup>277</sup>

1860—Japan sends a diplomatic mission to US<sup>278</sup>.

1862—Six Chinese district associations in San Francisco form loose federation<sup>279</sup>. California imposes a "police tax" of \$250 a month on every Chinese<sup>280</sup>, this was called the anti-coolie tax.

1865—Central Pacific Railroad Company recruits Chinese workers for the transcontinental railroad<sup>281</sup>.

1867—Two thousand Chinese railroad workers strike<sup>283</sup> for a week.

1868—US and China sign Burlingame-Seward Treaty<sup>284</sup> recognizing rights of their citizens to emigrate. Eugene Van Reed illegally ships 149 Japanese laborers to Hawaii<sup>285</sup>.

Sam Damon<sup>286</sup> opens Sunday school for Chinese in Hawaii.

1869—Completion of first transcontinental railroad<sup>287</sup>. JH Schnell takes several dozen Japanese to

<sup>270</sup><http://www.duke.edu/~agf2/history391/nativism.html>

<sup>271</sup><http://panainstitute.org/content/north-americas-oldest-asian-church>

<sup>272</sup><http://www.chineseamericanheroes.org/why/history.asp?hid=24000018>

<sup>273</sup><http://web.jjay.cuny.edu/~jobrien/reference/ob25.html>

<sup>274</sup>[http://www.archives.gov/exhibits/featured\\_documents/treaty\\_of\\_kanagawa/](http://www.archives.gov/exhibits/featured_documents/treaty_of_kanagawa/)

<sup>275</sup><http://www.oah.org/pubs/magazine/deseg/source1.html>

<sup>276</sup><http://rmc.library.cornell.edu/ead/htmldocs/RMM02474.html>

<sup>277</sup><http://holmes.uchastings.edu/library/topical-and-course-research-guides/wkdisplay/laws3.htm>

<sup>278</sup><http://www.ny.us.emb-japan.go.jp/150JapanNY/en/index.html>

<sup>279</sup>[http://goliath.ecnext.com/coms2/gi\\_0199-5637604/The-Chinese-Six-Companies-of.html](http://goliath.ecnext.com/coms2/gi_0199-5637604/The-Chinese-Six-Companies-of.html)

<sup>280</sup><http://www.sanfranciscochinatown.com/history/1862anticoolietax.htm>

<sup>281</sup><http://www.pbs.org/wgbh/amex/tcrr/>

<sup>282</sup><http://cpr.org/Museum/Chinese.html> (<<http://cpr.org/Museum/Chinese.html>>)

<sup>283</sup>[http://www.pbs.org/wgbh/amex/tcrr/peoplevents/e\\_strike.html](http://www.pbs.org/wgbh/amex/tcrr/peoplevents/e_strike.html)

<sup>284</sup><http://www.state.gov/r/pa/ho/time/gp/82013.htm>

<sup>285</sup><http://escholarship.org/editions/view?docId=ft9290090n&chunk.id=d0e373&toc.id=d0e373&brand=ucpress>

<sup>286</sup>

*Samuel Chenery Damon was born in Massachusetts in 1815. After graduating from Amherst and Theological Seminary at Andover in Massachusetts, he was sent to Honolulu in 1842 by the American Seamen's Friend Society in the company of his wife, Julia Mills Damon.*

<http://www.hcucc.org/HawaiiConferenceLegacy/tabid/20459/Default.aspx> (<<http://cnx.org/content/m34082/latest/file:///var/local/import-harvest/word/good/%20http://www.hcucc.org/HawaiiConferenceLegacy/tabid/20459/Default.aspx>>)

<sup>287</sup><http://www.eyewitnesstohistory.com/goldenspike.htm>

<sup>288</sup>Visit this site for early photos and maps of the transcontinental railroad. <http://cpr.org/Museum/Archive/index.html> (<<http://cpr.org/Museum/Archive/index.html>>)



California to establish the Wakamatsu Tea and Silk Colony.<sup>289</sup> Chinese Christian evangelist SP Aheong<sup>290</sup> starts preaching in Hawaii.

1870—California passes a law against the importation of Chinese, Japanese, and "Mongolian" women for prostitution<sup>291</sup>.<sup>292</sup> Chinese railroad workers in Texas sue company for failing to pay wages<sup>293</sup>.

1872—California's Civil Procedure Code drops law barring Chinese court testimony.

1875—Page Law bars entry of Chinese, Japanese, and "Mongolian" prostitutes, felons, and contract laborers.

1877—Anti-Chinese violence in Chico, California. Japanese Christians set up the Gospel Society in San Francisco, the first immigrant association formed by the Japanese.

1878—In re Ah Yup rules Chinese not eligible for naturalized citizenship. (For more information about this issue, please see the following websites: The Racial Classification Cases<sup>294</sup>; Google Timeline for In re Ah Yup<sup>295</sup>; Unsuitable Suitors by Deenesh Sohoni<sup>296</sup>.)

1879—California's second constitution prevents municipalities and corporations from employing Chi-

289

*In 1869, a group of Japanese people from Aizu Wakamatsu in modern Fukushima Prefecture in Japan, led by John Henry Schnell, arrived in California with the purpose of settling in California and to establish the Wakamatsu Tea and Silk Farm Colony at Gold Hill.*

*The Japanese people, who journeyed to San Francisco with John Schnell and his Japanese wife were in all likelihood the first group from Japan to arrive and settle in the United States. The Wakamatsu party arrived in Sacramento, then proceeded to Placerville and nearby Gold Hill where Schnell had arranged to purchase 160 acres from Charles M. Graner. They brought mulberry trees, silkworm cocoons, tea plants and bamboo shoots in the hopes of establishing an agricultural settlement. They also brought cooking utensils, swords and a large banner bearing the crest of the Aizu Wakamatsu clan.*

*The Wakamatsu Tea and Silk Farm Colony struggled to survive for several years but was plagued by an insufficient water supply, lack of adequate funding, labor dispute and other economic problems.*

<sup>289</sup> <http://arconservancy.org/xoops/modules/smartsection/item.php?itemid=71> (<<http://arconservancy.org/xoops/modules/smartsection/item.php>

<sup>290</sup> <http://evols.library.manoa.hawaii.edu/bitstream/10524/131/2/JL09144.pdf>

<sup>291</sup> <http://www.sanfranciscochinatown.com/history/1870antiprostitutionact.html>

<sup>292</sup>

*Chinese custom dictated that the wife of a prospective emigrant ought to stay behind to take care of her husband's parents, so the vast majority of Chinese immigrant men left for America on their own. Many came with the full intention of returning to their homeland after having made a sufficient profit; in fact, most sent money back to China to support their families throughout the course of their stay in the US.*

*The Page Act of 1870 prohibited all 'Chinese, Japanese, and Mongolian women' from entering the US for the purpose of engaging in 'immoral or licentious activities.' This law mandated a series of humiliating character interrogations for women applying for visas, which, in any case, were rarely granted. The assumption was that Chinese women inherently wanted to become prostitutes. There were, in fact, as many as 900 Chinese prostitutes in San Francisco during the late 1870s, but most of these young girls were kidnapped, sold, captured, or lured from China by false promises of marriage. They would then be contracted to a brothel in one of America's emerging Chinatowns.*

*The existence of these Chinese prostitutes was seen as a public health threat because they presumably carried strange and extraordinarily potent venereal diseases. The Page Act was an attempt to quell that threat. The reality was that, aside from on the West Coast, there were relatively few Chinese prostitutes in America. In New York's Chinatown, for example, the vast majority of prostitutes were white. Nevertheless, the Page Act effectively prevented immigrants already in the US from bringing their wives over from China.*

*To complicate matters, white working class men began to see Chinese laborers as dangerous competition—a threat to their own economic well-being. In response to these fears, the Chinese Exclusion Act of 1882 cut off almost all Chinese immigration, exempting only merchants and students, who were, presumably, less likely to steal American jobs. Chinese wives of immigrant laborers now had no legal means to join their husbands in America.*

<sup>293</sup> <http://www.stg.brown.edu/projects/CreativeNonfiction/spring01/tsai.html> (<<http://www.stg.brown.edu/projects/CreativeNonfiction/spring01>

<sup>294</sup> [http://www.pbs.org/ancestorsintheamericas/time\\_20.html](http://www.pbs.org/ancestorsintheamericas/time_20.html)

<sup>295</sup> <http://academic.udayton.edu/race/01race/White05.htm>

<sup>296</sup> [http://www.google.com/search?q=In+re+Ah+Yup&hl=en&rlz=1T4GZEU\\_enUS330&tbs=tl:1&tbo=u&ei=E3eaS7HUNImSNsLZwYQC&sa](http://www.google.com/search?q=In+re+Ah+Yup&hl=en&rlz=1T4GZEU_enUS330&tbs=tl:1&tbo=u&ei=E3eaS7HUNImSNsLZwYQC&sa)

<sup>297</sup> <http://www.allbusiness.com/government/government-bodies-offices-legislative/8893132-1.html>

nese<sup>297</sup>. California state legislature passes law requiring all incorporated towns and cities to expel Chinese to outside of city limits, but US circuit court declares the law unconstitutional.

1880—US and China sign treaty giving the US the right to limit but "not absolutely prohibit" Chinese immigration<sup>298</sup>. Section 69 of California's Civil Code prohibits issuing of licenses for marriages between whites and "Mongolians, Negroes, mulattoes and persons of mixed blood."

1881—Hawaiian King Kalakaua visits Japan<sup>299</sup> during his world tour. Sit Moon becomes pastor of the first Chinese Christian church in Hawaii<sup>300</sup>.

1882—Chinese Exclusion Law<sup>301</sup> suspends immigration of laborers for ten years. Chinese community leaders form Chinese Consolidated Benevolent Association<sup>302</sup> (CCBA or Chinese Six Companies) in San Francisco. US and Korea sign first treaty<sup>303</sup>. Chinese Exclusion Law amended to require a certificate as the only permissible evidence for reentry.

1883—Chinese in New York establish CCBA.

1884—Joseph and Mary Tape<sup>304</sup> sue San Francisco school board to enroll their daughter Mamie in a public school. Chinese Six Companies sets up Chinese language school in San Francisco. United Chinese Society established in Honolulu<sup>305</sup>. CCBA established in Vancouver.

1885—San Francisco builds new segregated "Oriental School"<sup>306</sup>. "Anti-Chinese violence at Rock Springs, Wyoming Territory"<sup>307</sup>. First group of Japanese contract laborers arrives in Hawaii under the Irwin Convention<sup>308</sup>.

1886—Residents of Tacoma, Seattle, and many places in the American West forcibly expel the Chinese. End of Chinese immigration to Hawaii. Chinese laundrymen win case in *Yick Wo v Hopkins*<sup>309</sup>, which declares that a law with unequal impact on different groups is discriminatory.

1888—Scott Act<sup>310</sup> renders 20,000 Chinese reentry certificates null and void.

1889—First Nishi Hongwanji priest<sup>311</sup> from Japan arrives in Hawaii. *Chae Chan Ping v US*<sup>312</sup> upholds constitutionality of Chinese exclusion laws; for Chinese Americans, this law had the same effect as *Plessy v. Ferguson*<sup>313</sup> in that made discrimination based on race the law of the land.

1892—Geary Law<sup>314</sup> renews exclusion of Chinese laborers for another ten years and requires all Chinese to register. *Fong Yue Ting v US*<sup>315</sup> upholds constitutionality of Geary Law.

1893—Japanese in San Francisco form first trade association, the Japanese Shoemakers' League. Attempts are made to expel Chinese from towns in Southern California.

1894—Sun Yat-sen<sup>316</sup> founds the Xingzhonghui<sup>317</sup> in Honolulu. US circuit court in Massachusetts declares in *In re Saito*<sup>318</sup> that Japanese are ineligible for naturalization. Japanese immigration to Hawaii under Irwin Convention ends and emigration companies take over.

1895—*Lem Moon Sing v US*<sup>319</sup> rules that district courts can no longer review Chinese habeas corpus

<sup>297</sup><http://www.archives.gov/education/lessons/chinese-boycott/>

<sup>298</sup><http://www.pbs.org/weta/thewest/resources/archives/seven/chinxact.htm>

<sup>299</sup><http://www.hawaiiiforvisitors.com/monarchy/king-david-kalakaua.htm>

<sup>300</sup><http://kanalu68.brinkster.net/fccc/newfcc.asp?que=welcom>

<sup>301</sup>[http://library.uwb.edu/guides/USimmigration/1882\\_chinese\\_exclusion\\_act.html](http://library.uwb.edu/guides/USimmigration/1882_chinese_exclusion_act.html)

<sup>302</sup><http://www.ccbany.org/eindex.html>

<sup>303</sup>[http://www.koreatimes.co.kr/www/news/art/2008/06/142\\_25829.html](http://www.koreatimes.co.kr/www/news/art/2008/06/142_25829.html)

<sup>304</sup>[http://www.berkeleyheritage.com/essays/tape\\_family.html](http://www.berkeleyheritage.com/essays/tape_family.html)

<sup>305</sup><http://www.ucshawaii.org/>

<sup>306</sup><http://query.nytimes.com/gst/abstract.html?res=9402E7DF1738E033A25752C1A9649C946697D6CF>

<sup>307</sup><http://immigrants.harpweek.com/ChineseAmericans/2KeyIssues/TheAntiChineseHysteria.htm>

<sup>308</sup><http://www.jstor.org/pss/3632950>

<sup>309</sup><http://caselaw.lp.findlaw.com/scripts/getcase.pl?court=US&vol=118&invol=356>

<sup>310</sup><http://www.uchastings.edu/racism-race/scott-act.html>

<sup>311</sup>[http://www.nishihongwanji-la.org/church/buddhism/jodo\\_shinshu.html](http://www.nishihongwanji-la.org/church/buddhism/jodo_shinshu.html)

<sup>312</sup><http://caselaw.lp.findlaw.com/scripts/getcase.pl?court=us&vol=130&invol=581>

<sup>313</sup><http://www.bgsu.edu/departments/acs/1890s/plessy/plessy.html>

<sup>314</sup><http://www.uchastings.edu/racism-race/asian-american/gearyact.html>

<sup>315</sup><http://home.uchicago.edu/~jmellis/Fong%20Yue%20Ting%20v%20US.html>

<sup>316</sup><http://www.wsu.edu/~dee/MODCHINA/SUN.HTM>

<sup>317</sup><http://history.cultural-china.com/en/34H7273H12443.html>

<sup>318</sup><http://academic.udayton.edu/race/01race/White05.htm>

<sup>319</sup><http://caselaw.lp.findlaw.com/cgi-bin/getcase.pl?court=us&vol=158&invol=538>

petitions for landing in the US.

1896—Shinsei Kaneko<sup>320</sup>, a Japanese Californian, is naturalized. Bubonic plague scare in Honolulu - Chinatown burned<sup>321</sup>.

1897—Nishi Hongwanji<sup>322</sup> includes Hawaii as a mission field.

1898—Wong Kim Ark v US<sup>323</sup> decides that Chinese born in the US can't be stripped of their citizenship. Japanese in San Francisco set up Young Men's Buddhist Association<sup>324</sup>. US annexes Hawaii and the Philippines<sup>325</sup>.

1899—Chinese reformers Kang Youwei and Liang Qichao tour North America to recruit members for the Baohuanghui<sup>326</sup>. First Nishi Hongwanji priests arrive in California and set up North American Buddhist Mission.

1900—Japanese Hawaiian plantation workers begin going to the mainland after the Organic Act ended contract labor<sup>327</sup>. Bubonic plague scare in San Francisco - Chinatown cordoned and quarantined<sup>328</sup>.

1902—Chinese exclusion extended<sup>329</sup> for another ten years. Immigration officials and the police raid Boston's Chinatown and, without search warrants, arrest almost 250 Chinese who allegedly had no registration certificates on their persons.

1903—First group of Korean workers arrives in Hawaii. 1500 Japanese and Mexican sugar beet workers strike in Oxnard, California<sup>330</sup>. Koreans in Hawaii form Korean Evangelical Society. Filipino students (pensionados) arrive in the US for higher education.

1904—Chinese exclusion made indefinite<sup>331</sup> and applicable to US insular possessions. Japanese plantation workers engage in first organized strike in Hawaii<sup>332</sup>. Punjabi Sikhs<sup>333</sup> begin to enter British Columbia.

1905—Chinese in the US and Hawaii support boycott of American products in China<sup>334</sup>. Koreans establish Korean Episcopal Church in Hawaii<sup>335</sup> and Korean Methodist Church in California. San Francisco School Board attempts to segregate Japanese schoolchildren.

1905—Korean emigration ends<sup>336</sup>. Koreans in San Francisco form Mutual Assistance Society<sup>337</sup>. Asiatic Exclusion League<sup>338</sup> formed in San Francisco. Section 60 of California's Civil Code amended to forbid marriage between whites and "Mongolians."

1906—Anti-Asian riot in Vancouver. Japanese nurserymen form California Flower Growers' Association<sup>339</sup>. Koreans establish Korean Presbyterian Church in Los Angeles. Japanese scientists studying the aftermath of the San Francisco earthquake are stoned.

1907—Japan and the US reach "Gentlemen's Agreement"<sup>340</sup> whereby Japan stops issuing passports to laborers desiring to emigrate to the US. President Theodore Roosevelt signs Executive Order 589<sup>341</sup> prohibiting Japanese with passports for Hawaii, Mexico, or Canada to re-emigrate to the US. Koreans form United Korean Society in Hawaii

<sup>320</sup>[http://www.nps.gov/history/history/online\\_books/5views/5views4b.htm](http://www.nps.gov/history/history/online_books/5views/5views4b.htm)

<sup>321</sup><http://archives.starbulletin.com/2005/01/09/features/story1.html>

<sup>322</sup>[http://www.nishihongwanji-la.org/church/buddhism/jodo\\_shinshu.html](http://www.nishihongwanji-la.org/church/buddhism/jodo_shinshu.html)

<sup>323</sup>[http://www.law.cornell.edu/supct/html/historics/USSC\\_CR\\_0169\\_0649\\_ZS.html](http://www.law.cornell.edu/supct/html/historics/USSC_CR_0169_0649_ZS.html)

<sup>324</sup><http://www.ymba.org/>

<sup>325</sup>[http://www.pbs.org/ancestorsintheamericas/time\\_09.html](http://www.pbs.org/ancestorsintheamericas/time_09.html)

<sup>326</sup>[http://www.allacademic.com/meta/p\\_mla\\_apa\\_research\\_citation/0/9/4/7/5/p94752\\_index.html](http://www.allacademic.com/meta/p_mla_apa_research_citation/0/9/4/7/5/p94752_index.html)

<sup>327</sup><http://libweb.hawaii.edu/digicoll/annexation/organic/oa1056.html>

<sup>328</sup><http://www.jstor.org/pss/25157817>

<sup>329</sup><http://www.state.gov/r/pa/hq/time/gp/82014.htm>

<sup>330</sup><http://www.dartmouth.edu/~hist32/History/S03%20-%20The%201903%20Oxnard%20Strike.htm>

<sup>331</sup><http://www.sanfranciscochinatown.com/history/1904exclusionactindefinite.htm>

<sup>332</sup><http://www.jstor.org/pss/3744264>

<sup>333</sup><http://www.sikhfoundation.org/category/sikh-punjabi-language-studies/>

<sup>334</sup><http://adserving.cpxinteractive.com/rw?title=&q=iframe3%3FZj8IAMQTCgBLxD8AAAAAFgIEQAAAAAAGAAAAAAAAAAP8AAA>

<sup>335</sup><http://www.episcopalhawaii.org/main.html>

<sup>336</sup><http://www.naka.org/resources/history.asp>

<sup>337</sup><http://koreannationalassn.com/>

<sup>338</sup><http://www.jrank.org/history/pages/6726/Asiatic-Exclusion-League.html>

<sup>339</sup><http://sfjapantown100.org/>

<sup>340</sup>[http://www.usc.edu/libraries/archives/ethnicstudies/historicdocs/japan\\_immig.txt](http://www.usc.edu/libraries/archives/ethnicstudies/historicdocs/japan_immig.txt)

<sup>341</sup>[http://en.wikisource.org/wiki/Executive\\_Order\\_589](http://en.wikisource.org/wiki/Executive_Order_589)

First group of Filipino laborers arrives in Hawaii. Asian Indians are driven out of Bellingham, Washington<sup>342</sup>.

1908—Japanese form Japanese Association of America<sup>343</sup>. Canada curbs Asian Indian immigrants by denying entry to immigrants who haven't come by "continuous journey" from their homelands (there is no direct shipping between Indian and Canadian ports). Asian Indians are driven out of Live Oak, California<sup>344</sup>.

1909—Koreans form Korean Nationalist Association<sup>345</sup>. 7000 Japanese plantation workers strike major plantations on Oahu<sup>346</sup> for four months.

1910—Administrative measures used to restrict influx of Asian Indians into California.

1911—Pablo Manlapit<sup>347</sup> forms Filipino Higher Wages Association in Hawaii. Japanese form Japanese Association of Oregon in Portland.

1912—Sikhs build gurdwara in Stockton<sup>348</sup> and establish Khalsa Diwan. Japanese in California hold statewide conference on Nisei<sup>349</sup> education

1913—California passes alien land law prohibiting "aliens ineligible to citizenship" from buying land or leasing it for longer than three years. Sikhs in Washington and Oregon establish Hindustani Association. Asian Indians in California found the revolutionary Ghadar Party<sup>350</sup> and start publishing a newspaper. Pablo Manlapit<sup>351</sup> forms Filipino Unemployed Association in Hawaii. Japanese form Northwest Japanese Association of America<sup>352</sup> in Seattle. Korean farm workers are driven out of Hemet, California.

1914—Aspiring Asian Indian immigrants who had chartered a ship to come to Canada by continuous journey are denied landing in Vancouver.

1915—Japanese form Central Japanese Association of Southern California and the Japanese Chamber of Commerce<sup>353</sup>.

1917—Arizona passes an Alien Land Law<sup>354</sup>. 1917 Immigration Law defines a geographic "barred zone" (including India) from which no immigrants can come. Syngman Rhee<sup>355</sup> founds the Korean Christian Church in Hawaii.

1918—Servicemen of Asian ancestry who had served in World War I receive right of naturalization. Asian Indians form the Hindustani Welfare Reform Association<sup>356</sup> in the Imperial and Coachella valleys in southern California.

1919—Japanese form Federation of Japanese Labor<sup>357</sup> in Hawaii.

1920—10,000 Japanese and Filipino plantation workers go on strike. Japan stops issuing passports to picture brides due to anti-Japanese sentiments. Initiative in California ballot plugs up loopholes in the 1913 alien land law.

1921—Japanese farm workers driven out of Turlock, California. Filipinos establish a branch of the Caballeros Dimas Alang<sup>358</sup> in San Francisco and a branch of the Legionarios del Trabajo<sup>359</sup> in Honolulu. Washington and Louisiana pass alien land laws<sup>360</sup>.

<sup>342</sup>[http://www.infinityfoundation.com/mandala/h\\_es/h\\_es\\_korit\\_historical.htm](http://www.infinityfoundation.com/mandala/h_es/h_es_korit_historical.htm)

<sup>343</sup><http://www.vancouver.wsu.edu/crbeha/ja/ja.htm>

<sup>344</sup><http://www.leap.org/docs/PPI%20PDFs/marlene.pdf>

<sup>345</sup><http://koreannationalassn.com/>

<sup>346</sup>[http://muse.jhu.edu/login?uri=/journals/journal\\_of\\_asian\\_american\\_studies/v004/4.1odo.html](http://muse.jhu.edu/login?uri=/journals/journal_of_asian_american_studies/v004/4.1odo.html)

<sup>347</sup><http://homepages.uhwo.hawaii.edu/~clear/LaborBios.html>

<sup>348</sup>[http://www.stockongurdwarasahib.com/2/?page\\_id=3](http://www.stockongurdwarasahib.com/2/?page_id=3)

<sup>349</sup><http://www.niseiweek.org/>

<sup>350</sup><http://www.globalsikhstudies.net/pdf/abstract/GHADAR%20PARTY%20LEHR.PDF>

<sup>351</sup><http://homepages.uhwo.hawaii.edu/~clear/LaborBios.html>

<sup>352</sup><http://www.vancouver.wsu.edu/crbeha/ja/ja.htm>

<sup>353</sup><http://www.jccsc.com/en/>

<sup>354</sup><http://encyclopedia.jrank.org/articles/pages/5943/Alien-Land-Laws.html>

<sup>355</sup><http://www.spartacus.schoolnet.co.uk/COLDsyngman.htm>

<sup>356</sup><http://www.jstor.org/pss/3638433>

<sup>357</sup><http://www.honolulumagazine.com/Honolulu-Magazine/January-2010/A-Massacre-Forgotten/>

<sup>358</sup><http://www.lib.washington.edu/specialcoll/findaids/docs/photosgraphics/CaballerosdeDimasAlangPHColl767.xml>

<sup>359</sup><http://ldtgrandlodge.org/>

<sup>360</sup>[http://depts.washington.edu/civlr/alien\\_land\\_laws.htm](http://depts.washington.edu/civlr/alien_land_laws.htm)

1922—Takao Ozawa v US<sup>361</sup> declares Japanese not eligible for naturalized citizenship. New Mexico passes an alien land law. Cable Act<sup>362</sup> declares that any American female citizen who marries "an alien ineligible to citizenship" would lose her citizenship.

1923—US v Bhagat Singh Thind<sup>363</sup> declares Asian Indians not eligible for naturalized citizenship. Idaho, Montana, and Oregon pass alien land laws. Terrace v Thompson<sup>364</sup> upholds constitutionality of Washington's alien land law. Porterfield v Webb<sup>365</sup> upholds constitutionality of California's alien land law. Webb v O'Brien<sup>366</sup> rules that sharecropping is illegal because it is a ruse that allows Japanese to possess and use land. Frick v Webb<sup>367</sup> forbids aliens "ineligible to citizenship" from owning stocks in corporations formed for farming.

1924—Immigration Act<sup>368</sup> (also titled the Johnson-Reid Act<sup>369</sup>) denies entry to virtually all Asians. 1600 Filipino plantation workers strike for eight months in Hawaii.

1925—Warring tongs<sup>370</sup> in North America's Chinatowns declare truce Hilario Moncado founds Filipino Federation of America.

1928—Filipino farm workers are driven out of Yakima Valley, Washington. Filipinos in Los Angeles form Filipino American Christian Fellowship<sup>371</sup>.

1930—Anti-Filipino riot in Watsonville, California.

1931—Amendment to Cable Act declares that no American-born woman who loses her citizenship (by marrying an alien ineligible to citizenship) can be denied the right of naturalization at a later date.

1934—Tydings - McDuffie Act<sup>372</sup> spells out procedure for eventual Philippine independence and reduces Filipino immigration to 50 persons a year. Filipino lettuce pickers in the Salinas Valley, California, go on strike.

1936—American Federation of Labor<sup>373</sup> grants charter to a Filipino - Mexican union of fieldworkers.

1937—Last ethnic strike in Hawaii.

1938—150 Chinese women garment workers strike for three months against the National Dollar Stores (owned by a Chinese).

1940—AFL charters the Filipino Federated Agricultural Laborers Association.

1941—After declaring war on Japan<sup>374</sup>, 2000 Japanese community leaders along Pacific Coast states and Hawaii are rounded up and interned in Department of Justice camps.

1942—President Franklin D Roosevelt signs Executive Order 9066<sup>375</sup> authorizing the secretary of war to delegate a military commander to designate military areas "from which any and all persons may be excluded" - primarily enforced against Japanese. Congress passes Public Law 503<sup>376</sup> to impose penal sanctions on anyone disobeying orders to carry out Executive Order 9066<sup>377</sup>. Protests at Poston and Manzanar<sup>378</sup> relocation centers.

1943—Protest at Topaz Relocation Center<sup>379</sup> Registration crisis leads to Tule Lake Relocation Center's<sup>380</sup>

<sup>361</sup><http://caselaw.lp.findlaw.com/cgi-bin/getcase.pl?court=US&vol=260&invol=178>

<sup>362</sup><http://www.archives.gov/publications/prologue/1998/summer/women-and-naturalization-1.html>

<sup>363</sup>[http://www.pbs.org/rootsinthesand/i\\_bhagat2.html](http://www.pbs.org/rootsinthesand/i_bhagat2.html)

<sup>364</sup><http://supreme.justia.com/us/263/197/case.html>

<sup>365</sup><http://caselaw.lp.findlaw.com/cgi-bin/getcase.pl?court=us&vol=263&invol=225>

<sup>366</sup><http://caselaw.lp.findlaw.com/scripts/getcase.pl?court=US&vol=263&invol=313>

<sup>367</sup><http://caselaw.lp.findlaw.com/cgi-bin/getcase.pl?court=US&vol=263&invol=326>

<sup>368</sup><http://www.state.gov/r/pa/ho/time/id/87718.htm>

<sup>369</sup><http://www.state.gov/r/pa/ho/time/id/87718.htm>

<sup>370</sup><http://www.sfmuseum.org/sfpd/sfpd4.html>

<sup>371</sup><http://www.filam.us/2010/>

<sup>372</sup><http://www.umass.edu/complit/aclanet/USMigrat.html>

<sup>373</sup><http://www.afcio.org/>

<sup>374</sup>[http://avalon.law.yale.edu/subject\\_menus/decmenu.asp](http://avalon.law.yale.edu/subject_menus/decmenu.asp)

<sup>375</sup><http://www.ourdocuments.gov/doc.php?flash=true&doc=74>

<sup>376</sup>[http://www.internmentarchives.com/showdoc.php?docid=00104&search\\_id=9609](http://www.internmentarchives.com/showdoc.php?docid=00104&search_id=9609)

<sup>377</sup><http://www.ourdocuments.gov/doc.php?flash=true&doc=74>

<sup>378</sup><http://www.nps.gov/manz/index.htm>

<sup>379</sup>[http://www.javadc.org/topaz\\_relocation\\_center.htm](http://www.javadc.org/topaz_relocation_center.htm)

<sup>380</sup><http://www.tulelake.org/>

designation as a segregation center. Hawaiian Nisei in the 100th Battalion<sup>381</sup> sent to Africa. Congress repeals all Chinese exclusion laws, grants right of naturalization and a small immigration quota to Chinese.

1944—Tule Lake<sup>382</sup> placed under martial law. Draft reinstated for Nisei. Draft resistance at Heart Mountain Relocation Center<sup>383</sup>. 442nd Regimental Combat Team<sup>384</sup> gains fame. Exclusion orders revoked.

1946—Luce-Celler bill<sup>385</sup> grants right of naturalization and small immigration quotas to Asian Indians and Filipinos. Wing F. Ong<sup>386</sup> becomes first Asian American to be elected to state office in the Arizona House of Representatives.

1947—Amendment to 1945 War Brides Act<sup>387</sup> allows Chinese American veterans to bring brides into the US.

1949—5000 highly educated Chinese in the US granted refugee status after China institutes a Communist government.

1952—One clause of the McCarran - Walter Act<sup>388</sup> grants the right of naturalization and a small immigration quota to Japanese.

1956—California repeals its alien land laws. Dalip Singh Saund<sup>389</sup> from the Imperial Valley, California, is elected to Congress.

1962—Daniel K Inouye<sup>390</sup> becomes US senator and Spark Matsunaga<sup>391</sup> becomes US congressman from Hawaii.

1964—Patsy Takemoto Mink<sup>392</sup> becomes first Asian American woman to serve in Congress as representative from Hawaii.

1965—Immigration Law<sup>393</sup> abolishes "national origins" as basis for allocating immigration quotas to various countries - Asian countries now on equal footing.

1968—Students on strike at San Francisco State University to demand establishment of ethnic studies programs.

1969—Students at the University of California, Berkeley, go on strike for establishment of ethnic studies programs.

1974—March Fong Eu<sup>394</sup> elected California's secretary of state. *Lau v Nichols*<sup>395</sup> rules that school districts with children who speak little English must provide them with bilingual education.

1975—More than 130,000 refugees enter the US from Vietnam, Kampuchea, and Laos as Communist governments are established there.

1976—President Gerald Ford rescinds Executive Order 9066<sup>396</sup>.

<sup>381</sup><http://nisei.hawaii.edu/page/home>

<sup>382</sup><http://www.tulelake.org/>

<sup>383</sup><http://www.heartmountain.us/>

<sup>384</sup>[http://www.goforbroke.org/history/history\\_historical\\_veterans\\_442nd.asp](http://www.goforbroke.org/history/history_historical_veterans_442nd.asp)

<sup>385</sup>[http://www.pbs.org/rootsinthesand/a\\_lucecellar.html](http://www.pbs.org/rootsinthesand/a_lucecellar.html)

<sup>386</sup>

*Wing F. Ong was the first Chinese American to serve in a state legislature in the United States. Despite barriers to his education by language and statutes in the early 1900's, Mr. Ong, as a young immigrant, enrolled in elementary school at the age of 15. He went on to high school and the University of Arizona. Financial difficulties interrupted his education, and Mr. Ong started a grocery business that helped sustain his family. He later enrolled in Phoenix College and went on to law school at the University of Arizona. He graduated in 1943 at the top of his law school class, and became one of eight Chinese American lawyers in the United States. He lost his first bid for elected office in 1941, but won a seat in the Arizona House of Representatives in 1946 where he served until 1950. After a period in private practice, Mr. Ong served a term in the Arizona State Senate in the 1960s. Mr. Ong was also appointed as the goodwill ambassador to the Republic of China by Governor Sam Goddard in 1965.*

<http://www.napaba.org/napaba/showpage.asp?code=trailblazers2005#Ong> (<<http://www.napaba.org/napaba/showpage.asp?code=trailblazer>

<sup>387</sup>[http://library.uwb.edu/guides/USimmigration/1945\\_war\\_brides\\_act.html](http://library.uwb.edu/guides/USimmigration/1945_war_brides_act.html)

<sup>388</sup><http://www.state.gov/r/pa/ho/time/cwr/87719.htm>

<sup>389</sup>[http://www.pbs.org/rootsinthesand/i\\_dalip1.html](http://www.pbs.org/rootsinthesand/i_dalip1.html)

<sup>390</sup><http://inouye.senate.gov/Home/Home.cfm>

<sup>391</sup><http://bioguide.congress.gov/scripts/biodisplay.pl?index=M000250>

<sup>392</sup><http://www.patsyminkfoundation.org/>

<sup>393</sup><http://www.npr.org/templates/story/story.php?storyId=5391395>

<sup>394</sup>[http://www.sacramento-chinese.com/section\\_is/section\\_cp/ms\\_march\\_fong\\_eu/main\\_march\\_fong\\_eu\\_eng.htm](http://www.sacramento-chinese.com/section_is/section_cp/ms_march_fong_eu/main_march_fong_eu_eng.htm)

<sup>395</sup><http://www.pbs.org/beyondbrown/brownpdfs/launichols.pdf>

<sup>396</sup>[http://www.milestonedocuments.com/document\\_detail.php?id=65&more=timeline](http://www.milestonedocuments.com/document_detail.php?id=65&more=timeline)

1978—National convention of the Japanese American Citizens League adopts resolution calling for redress and reparations for the internment of Japanese Americans. Massive exodus of "boat people" from Vietnam<sup>397</sup>

1979—Resumption of diplomatic relations between the People's Republic of China and the United States of America reunites members of long-separated Chinese American families.

1980—The Socialist Republic of Vietnam and the United Nations High Commissioner for Refugees set up an Orderly Departure Program to enable Vietnamese to emigrate legally.

1981—Commission on Wartime Relocation and Internment of Civilians<sup>398</sup> (set up by Congress) holds hearings across the country and concludes the internment was a "grave injustice" and that Executive Order 9066 resulted from "race prejudice, war hysteria and a failure of political leadership."

1982—Vincent Chin<sup>399</sup>, a Chinese American draftsman, is clubbed to death with a baseball bat by two Euro-American men.

1983—Fred Korematsu<sup>400</sup>, Min Yasui<sup>401</sup>, and Gordon Hirabayashi<sup>402</sup> file petitions to overturn their World War II convictions for violating the curfew and evacuation orders.

1986—Immigration Reform and Control Act<sup>403</sup> imposes civil and criminal penalties on employers who knowingly hire undocumented aliens.

1987—The US House of Representatives votes 243 to 141 to make an official apology to Japanese Americans and to pay each surviving internee \$20,000 in reparations.

1988—The US Senate votes 69% to 27 to support redress for Japanese Americans<sup>404</sup>. American Homecoming Act<sup>405</sup> allows children in Vietnam born of American fathers to emigrate to the US.

1989—President George Bush signs into law an entitlement program to pay each surviving Japanese American internee \$20,000. US reaches agreement with Vietnam to allow political prisoners to emigrate to the US.

#### 2.2.3.4 Asian Americans Today

Discrimination and prejudice do not cease to exist merely because there are laws that protect the rights of people in the US regardless of race or ethnicity. Minority groups often hold racist or at the very least prejudicial stereotypes about each other which can lead to violence. Even in the political arena, people are much more likely to vote for a candidate who is of the same race or ethnicity as themselves even when that candidate may not be the best choice for the office. We are less likely to vote for people who are different from ourselves and minorities often do not support other minorities.<sup>406</sup> Moreover, thinking back to Thomas's Theorem—that which is perceived to be real is real in its consequences—it would take a concerted, deliberate effort by every person every day to **not** notice the race or ethnicity of others. Thus, Asian Nation. Org<sup>407</sup> states:

*As many social scientists have noted, there are **two primary stereotypes** that continue to affect Asian Americans. One is that **all Asian Americans are the same**. That is, many people are either unable or unwilling to distinguish between different Asian ethnicities – Korean American*

<sup>397</sup><http://www.boatpeople.org/>

<sup>398</sup>[http://www.lexisnexis.com/academic/upa\\_cis/group.asp?g=203](http://www.lexisnexis.com/academic/upa_cis/group.asp?g=203)

<sup>399</sup><http://asianweek.com/061397/feature.html>

<sup>400</sup><http://korematsuinstitute.org/>

<sup>401</sup><http://www.hrcr.org/ccr/yasui.html>

<sup>402</sup>[http://www.historylink.org/index.cfm?DisplayPage=output.cfm&File\\_Id=2070](http://www.historylink.org/index.cfm?DisplayPage=output.cfm&File_Id=2070)

<sup>403</sup><http://www.uscis.gov/portal/site/uscis/menuitem.5af9bb95919f35e66f614176543f6d1a/?vgnnextchannel=b328194d3e88d010VgnVCM10000048f>

<sup>404</sup><http://www.abanet.org/irr/hr/spring00humanrights/tateishi.html>

<sup>405</sup><http://www.asian-nation.org/amerasians.shtml>

<sup>406</sup>Bloc Voting, Polarization, and the Panethnic Hypothesis: The Case of Little Saigon, Christian Collet. *The Journal of Politics* (<<http://0-www.jstor.org.librus.hccs.edu/action/showPublication?journalCode=jpolitics>>), Vol. 67, No. 3 (Aug., 2005), pp. 907-933. Published by: Cambridge University Press (<<http://0-www.jstor.org.librus.hccs.edu/action/showPublisher?publisherCode=cup>>) on behalf of the Southern Political Science Association (<<http://0-www.jstor.org.librus.hccs.edu/action/showPublisher?publisherCode=spsa>>).

<sup>407</sup><http://www.asian-nation.org/amerasians.shtml>

from a Japanese American, Filipino American from an Indonesian American, etc. This becomes a problem when people generalize certain beliefs or stereotypes about one or a few Asian Americans to the entire Asian American population. The result is that important differences between Asian ethnic groups are minimized or ignored altogether, sometimes leading to disastrous results.

The second stereotype is that **all Asian Americans are foreigners**. Although more than half of all Asians in the U.S. were born outside the U.S., many non-Asians simply assume that every Asian they see, meet, or hear about is a foreigner. Many can't recognize that many Asian American families have been U.S. citizens for several generations. As a result, because all Asian Americans are perceived as foreigners, it becomes easier to think of us as not fully American and then to deny us the same rights that other Americans take for granted. Yes, that means prejudice and discrimination in its many forms.

In his article "Hate" by Patrick Walters *The Associated Press* January 21, 2010.

*The blocks surrounding South Philadelphia High School are a melting pot of pizzerias fronted by Italian flags, African hair-braiding salons and a growing number of Chinese, Vietnamese and Indonesian restaurants.*

*Inside is a cauldron of cultural discontent that erupted in violence last month - off-campus and lunchroom attacks on about 50 Asian students, injuring 30, primarily at the hands of blacks. The Asian students, who boycotted classes for more than a week afterward, say they've endured relentless bullying by black students while school officials turned a blind eye to their complaints.*

*'We have suffered a lot to get to America and we didn't come here to fight,' Wei Chen, president of the Chinese American Student Association, told the school board in one of several hearings on the violence. 'We just want a safe environment to learn and make more friends. That's my dream.'*

*Philadelphia school officials suspended 10 students, increased police patrols and installed dozens of new security cameras to watch the halls, where 70 percent of the students are black and 18 percent Asian. The Vietnamese embassy complained to the U.S. State Department about the attacks and numerous groups are investigating, including the Pennsylvania Human Relations Commission.*

*The New York-based Asian American Legal Defense and Education Fund joined the fray this week with a civil rights complaint to the U.S. Justice Department.* <sup>408</sup>

And in "Society" by James Glanz *The New York Times* July 16, 2000, the author argues that:

*Asian and Asian-American scientists are staying away from jobs at national weapons laboratories, particularly Los Alamos, saying that researchers of Asian descent are systematically harassed and denied advancement because of their race.*

*The issue has long simmered at the laboratories, but it came to a boil last year with the arrest of Dr. Wen Ho Lee, who is accused of mishandling nuclear secrets at Los Alamos. Though officials vehemently deny it, many Asian-Americans said Dr. Lee, a naturalized citizen born in Taiwan, was singled out because of his ethnicity.*

<sup>408</sup>Hate by Patrick Walters *The Associated Press* January 21, 2010. <http://www.modelminority.com/joomla/index.php> (<<http://www.modelminority.com/joomla/index.php>>).



*In any event, Asians and Asian-Americans said, security procedures implemented after Dr. Lee's arrest fall hardest on them. Since the arrest, some scholarly groups have even called for a boycott of the laboratories, urging Asian and Asian-American scientists not to apply for jobs with them.*<sup>409</sup>

Clearly, anti-Asian attitudes are still alive and well in the United States as are so many of the prejudices that we harbor.

## 2.2.4 Hispanic Americans<sup>410</sup>

### 2.2.4.1 Hispanic Americans

#### 2.2.4.2 Background in America

The word Hispanic as a designation of ethnicity was created by Directive 15 (1977) of the US Office of Management and Budget which is the federal agency that defines standards for government publications. "The categories are not based on biological or anthropological concepts. 'Hispanic' is considered a designation of ethnicity, not race, and people of Hispanic origin can be of any race. OMB developed these categories in response to the need for standardized data for record keeping and data collection and presentation by federal agencies (e.g., to conduct federal surveys, collect decennial census data, and monitor civil rights laws)."<sup>411</sup> According to the US Census Bureau "Persons of Hispanic origin were identified by a question that asked for self-identification of the person's origin or descent. Respondents were asked to select their origin (and the origin of other household members) from a 'flash card' listing ethnic origins. Persons of Hispanic origin, in particular, were those who indicated that their origin was Mexican, Puerto Rican, Cuban, Central or South American, or some other Hispanic origin. It should be noted that persons of Hispanic origin may be of any race."<sup>412</sup> Consider this definition of Hispanic from The Free Dictionary.com.

***His-pan-ic*** (hĭ-spăn-ĭk)

adj.

1. *Of or relating to Spain or Spanish-speaking Latin America.*
2. *Of or relating to a Spanish-speaking people or culture.*

n.

1. *A Spanish-speaking person.*
2. *A U.S. citizen or resident of Latin-American or Spanish descent.*

[*Latin Hispānicus, from Hispānia, Spain.*]

<sup>409</sup>Society by James Glanz *The New York Times* July 16, 2000. <http://www.modelminority.com/joomla/index.php> (<<http://www.modelminority.com/joomla/index.php>>)

<sup>410</sup>This content is available online at <<http://cnx.org/content/m34195/1.1/>>.

<sup>411</sup><http://www.cdc.gov/DHDSP/library/maps/strokeatlas/methods/racedef.htm> (<<http://www.cdc.gov/DHDSP/library/maps/strokeatlas/met>>)

**Usage Note:** Though often used interchangeably in American English, *Hispanic* and *Latino* are not identical terms, and in certain contexts the choice between them can be significant. *Hispanic*, from the Latin word for "Spain," has the broader reference, potentially encompassing all Spanish-speaking peoples in both hemispheres and emphasizing the common denominator of language among communities that sometimes have little else in common. *Latino*—which in Spanish means "Latin" but which as an English word is probably a shortening of the Spanish word *latinoamericano*—refers more exclusively to persons or communities of Latin American origin. Of the two, only *Hispanic* can be used in referring to Spain and its history and culture; a native of Spain residing in the United States is a *Hispanic*, not a *Latino*, and one cannot substitute *Latino* in the phrase *the Hispanic influence on native Mexican cultures* without garbling the meaning. In practice, however, this distinction is of little significance when referring to residents of the United States, most of whom are of Latin American origin and can theoretically be called by either word. A more important distinction concerns the sociopolitical rift that has opened between *Latino* and *Hispanic* in American usage. For a certain segment of the Spanish-speaking population, *Latino* is a term of ethnic pride and *Hispanic* a label that borders on the offensive. According to this view, *Hispanic* lacks the authenticity and cultural resonance of *Latino*, with its Spanish sound and its ability to show the feminine form *Latina* when used of women. Furthermore, *Hispanic*—the term used by the U.S. Census Bureau and other government agencies—is said to bear the stamp of an Anglo establishment far removed from the concerns of the Spanish-speaking community. While these views are strongly held by some, they are by no means universal, and the division in usage seems as related to geography as it is to politics, with *Latino* widely preferred in California and *Hispanic* the more usual term in Florida and Texas. Even in these regions, however, usage is often mixed, and it is not uncommon to find both terms used by the same writer or speaker.<sup>413</sup>

In other words, the term *Hispanic* is fraught with difficulties. If Hispanics can be of any race, then they are not "officially" considered a racial group; thus Hispanics are considered an ethnicity—they share a common culture, a common language, and a sense of peoplehood. But what common culture is shared by Argentinians, Spaniards, and Mexicans? What common culture is shared by Brazilians and Tierra del Fuegoans? Nonetheless, Hispanics or Latinos do see themselves as a separate and distinct "racial" group in the US regardless of the definitions of the government or the social sciences.

### 2.2.4.3 Demographics

Hispanic Americans speak many, many languages, but their major languages are Creole, English, Portuguese, and Spanish. Hispanic Americans come from the Caribbean, Central America, North America, Portugal, South America, and Spain.

As of 2008, there are 32.8 million Hispanics currently living in the US; 66.1% are of Mexican descent, 14.5 % are of Central and South American descent, 9.0% are originally from Puerto Rico, 4.0% are originally Cuban, and 6.4% come from unspecified locations.<sup>414</sup> The United States is rapidly becoming a minority-majority country and the fastest growing segment of the population is Hispanic with a 33% increase over the eight years from 2000-2008.<sup>415</sup> The current (2008) Hispanic population of the US is about 15% of the total. According to the 2000 census, 14.1% of all Hispanic Americans live in the Northeast US, 7.9% in the Midwest, 33.2% in the South, and 44.7% in the Western states. Nearly half of all Hispanics live in a central city within a major metropolitan area.<sup>416</sup>

<sup>413</sup><http://www.thefreedictionary.com/Hispanic> (<<http://www.thefreedictionary.com/Hispanic>>)

<sup>414</sup>[http://www.census.gov/population/www/socdemo/hispanic/files/Internet\\_Hispanic\\_in\\_US\\_2006.pdf](http://www.census.gov/population/www/socdemo/hispanic/files/Internet_Hispanic_in_US_2006.pdf) (<[http://www.census.gov/population/www/socdemo/hispanic/files/Internet\\_Hispanic\\_in\\_US\\_2006.pdf](http://www.census.gov/population/www/socdemo/hispanic/files/Internet_Hispanic_in_US_2006.pdf)>)

<sup>415</sup><http://www.census.gov/compendia/statab/2010/tables/10s0006.pdf> (<<http://www.census.gov/compendia/statab/2010/tables/10s0006.pdf>>)

<sup>416</sup>[http://www.census.gov/population/www/socdemo/hispanic/files/Internet\\_Hispanic\\_in\\_US\\_2006.pdf](http://www.census.gov/population/www/socdemo/hispanic/files/Internet_Hispanic_in_US_2006.pdf) (<[http://www.census.gov/population/www/socdemo/hispanic/files/Internet\\_Hispanic\\_in\\_US\\_2006.pdf](http://www.census.gov/population/www/socdemo/hispanic/files/Internet_Hispanic_in_US_2006.pdf)>)

## States with Largest Hispanic Populations

State	Percent of Total Population
AZ	23.8%
CA	37.2%
FL	17.4%
IL	12.1%
NM	44.47%
NY	14.6%
TX	34.4%

Figure 2.9

## Metropolitan Areas with Largest Hispanic Populations

City	Percent of Total Population
New York City	17.4%
Los Angeles	38.5%
Chicago	13.8%
San Francisco	19.3%
Dallas	15.8%
Houston	24.6%
Miami	38.5%
Phoenix	20.5%
San Diego	25.9%
San Antonio	53.5%
Austin	25.6%
Fresno	42.4%
Tucson	28.9%
El Paso	74.5%
Albuquerque	39.2%
Bakersfield	35.1%
Stockton-Lodi	28.8%

Figure 2.10

Hispanics are younger compared to white Americans: 35.7% of all Hispanics are under 18 compared to 23.5% for non-Hispanic whites, 59.0% are between 18 and 64 compared to 62.4% for non-Hispanic whites, and only 5.3% are over 65 compared to 14.0% for non-Hispanic whites. 39.1% (12.8 million) Hispanics are foreign born and 25% of all foreign born Hispanics are naturalized citizens. 43.0% of the foreign born entered the US in the 1990s, 29.7% came in the 1980s, 27.3% came prior to the 1980s. 74.2% of those entering the US before 1970 have become US citizens, 23.9% of those entering between 1980 and 1989 have become citizens, while only 6.7% of those entering between 1990 and 2000 have become US citizens. Hispanics have larger than average families. 30.6% have five or more members as compared to 11.8% for non-Hispanic whites. Hispanics are less likely to marry with 33.2% having never married compared to 24.5% of non-Hispanic whites. Cuban Americans are most likely to marry 79.6%. Hispanics receive less education; a staggering 27.3% did not go past 9<sup>th</sup> grade compared to 4.2% for non-Hispanic whites, while 15.7% went to high school but did not graduate more than double the 7.3% for non-Hispanic whites. Only 46.4% are high school graduates compared to 60.3% for non-Hispanic whites, and only 10.6% have a bachelors degree compared to 28.1% for non-Hispanic whites. Hispanics are two times more likely to be unemployed or to work in unskilled or semi-skilled jobs. Hispanics are more likely also to be poor, 22.8% compared to 7.7% of non-Hispanic whites, 23.1% of all poor in the US are Hispanic and 30.3% of all Hispanic children are poor compared to 9.4% of all non-Hispanic whites, 29.0% of all poor children in the US are Hispanic. And while the entrepreneurial spirit is strong among Hispanic Americans, they own only 5.8% of all businesses in the US and earn a paltry

2.37% of all receipts.<sup>417</sup>

## States with Largest Percentage of Hispanic Business Ownership

State	Percent of All Businesses Owned
California	13%
New York	6.9%
Texas	15.8%
Florida	14.9%
New Jersey	5.5%
Illinois	3.5%
Arizona	8.8%
New Mexico	21.5%

Figure 2.11

### 2.2.4.4 A Chronology—1492-2001

During the period of exploration, in one generation approximately 300,000 Spaniards emigrated to the New World. They established over 200 cities and towns throughout the Americas. They explored and colonized from the southernmost tip of South America to the northernmost reaches of North America. They charted the oceans and the islands of the Caribbean; crisscrossed America by foot, raft, ship, horse; and in one generation Hispanics acquired more new territory than Rome conquered in five centuries! There have been Hispanics in the Americas since 1492. The Spanish and the Portuguese came to the New World in small ships such as those of Columbus.

1492—Columbus<sup>418</sup> lands on Hispaniola<sup>419</sup>.

<sup>417</sup> *Ibid.*

<sup>418</sup> [http://www.loc.gov/rr/print/list/080\\_columbus.html](http://www.loc.gov/rr/print/list/080_columbus.html)

<sup>419</sup> <http://www.worldatlas.com/webimage/countrys/namerica/caribb/hispnola.htm>

1493—The Spanish Sovereigns<sup>420</sup> grant the Admiral from Castile, Cristobal Colon (Christopher Columbus<sup>421</sup>), the right to bear arms.

1499—the first Spanish Conquistadors<sup>422</sup> arrive in the New World.

1499—Alonso de Ojeda<sup>423</sup> explores Venezuelan coastline.

1500—João Fernandes explores Labrador<sup>424</sup>.

1501—Rodrigo de Bastidas<sup>425</sup> explores Central America Coast and Caribbean.

1508—Velasquez-Cortes<sup>426</sup> -Ponce de Leon's<sup>427</sup> conquest of Cuba.

1510—Settlements in Jamaica.

1517—1518—First Spanish effort to colonize mainland Mexico.

1518—Juan de Grijalva<sup>428</sup> sails along the Mexican coast, from Cozumel to Cabo Roxo, collecting the first European impression of Mesoamerica.

1519-1522—Ferdinand Magellan<sup>429</sup> completes voyage of circumnavigation. Click here<sup>430</sup> for a picture of the Coat of Arms of Christopher Columbus, the first modern European to “discover” the Americas, bringing Spanish conquest to the New World.

1521—May 1521 Spaniards begin the siege of Tenochtitlan<sup>431</sup> which lasts 75 days.

1524—Franciscan Monks arrive.

1528—King Carlos V<sup>432</sup> establishes the first Audiencia in Nueva Espana<sup>433</sup> -Tierra Nueva, to handle judicial and executive matters.

1531—Pizaro<sup>434</sup> conquers Peru which is colonized by Spain.

1539—The first press is introduced in the North American Continent by the Spanish.

1539-1542—Hernando de Soto<sup>435</sup> explores the lower south of the present day United States of America, travels inland across ten states, “discovers” the Mississippi River.

1540—Francisco Vasquez de Coronado<sup>436</sup> explores California, Kansas, Arizona, New Mexico, Texas, and Oklahoma. Click here<sup>437</sup> for an image of Tenochtitlan.

1562—The Spanish conquerors and explorers created early maps. The Guterrez Map<sup>438</sup> is the earliest known map of California. Click here<sup>439</sup> for a Spanish drawing of a hammock used by the natives of the Caribbean.

The Spanish and Portuguese found thriving civilizations in the New World. The Huejotzingo Codex<sup>440</sup> documents the life of the Nahuatl<sup>441</sup> (Aztec) people (mid-late 16<sup>th</sup> century). The Huejotzingo Codex showing the agricultural products of the Nahuatl. The Huejotzingo Codex showing a warehouse manifest or inventory. The Huejotzingo Codex may be a drawing of a textile embroidered with gold thread. The Huejotzingo Codex showing an inventory or possibly a tax list. An early drawing shows some of the various

<sup>420</sup><http://www.understandingprejudice.org/nativeiq/columbus.htm>

<sup>421</sup><http://www.christopher-columbus.eu/>

<sup>422</sup><http://www.pbs.org/opb/conquistadors/home.htm>

<sup>423</sup><http://www.newadvent.org/cathen/11230a.htm>

<sup>424</sup><http://www.heritage.nf.ca/exploration/portuguese.html>

<sup>425</sup><http://www.britannica.com/EBchecked/topic/55612/Rodrigo-de-Bastidas>

<sup>426</sup>[http://www.ucalgary.ca/applied\\_history/tutor/eurvoya/aztec.html](http://www.ucalgary.ca/applied_history/tutor/eurvoya/aztec.html)

<sup>427</sup><http://www.newadvent.org/cathen/12228a.htm>

<sup>428</sup><http://www.athenapub.com/grijalv1.htm>

<sup>429</sup><http://www.fordham.edu/halsall/mod/1519magellan.html>

<sup>430</sup><http://images.google.com/imgres?imgurl=http://www.loc.gov/exhibits/1492/images/columbus.jpg&imgrefurl=http://www.loc.gov/exhibits/>

<sup>431</sup>[http://www.pbs.org/conquistadors/cortes/cortes\\_h00.html](http://www.pbs.org/conquistadors/cortes/cortes_h00.html)

<sup>432</sup><http://www.newadvent.org/cathen/03625a.htm>

<sup>433</sup><http://www.country-data.com/cgi-bin/query/r-3782.html>

<sup>434</sup><http://www.rediscovermachupicchu.com/spanish-conquest-colonization.htm>

<sup>435</sup><http://www.newadvent.org/cathen/04753a.htm>

<sup>436</sup>[http://www.pbs.org/weta/thewest/people/a\\_c/coronado.htm](http://www.pbs.org/weta/thewest/people/a_c/coronado.htm)

<sup>437</sup>[http://images.google.com/imgres?imgurl=http://www.latinamericanstudies.org/aztecs/tenochtitlan-color.jpg&imgrefurl=http://www.latinamericanstudies.org/aztecs1.htm&usq=\\_\\_-Fu6yyqAWslT7yyD\\_bEZSv5tHY=&h=672&w=672&sz=311&Z5ePDJPeM:&tbnh=138&tbnw=138&prev=/images%3Fq%3Dtenochtitlan%26um%3D1%26hl%3Den%26sa%3DN%26rlz%3D1T4GZEU\\_enUS33](http://images.google.com/imgres?imgurl=http://www.latinamericanstudies.org/aztecs/tenochtitlan-color.jpg&imgrefurl=http://www.latinamericanstudies.org/aztecs1.htm&usq=__-Fu6yyqAWslT7yyD_bEZSv5tHY=&h=672&w=672&sz=311&Z5ePDJPeM:&tbnh=138&tbnw=138&prev=/images%3Fq%3Dtenochtitlan%26um%3D1%26hl%3Den%26sa%3DN%26rlz%3D1T4GZEU_enUS33)

<sup>438</sup><http://memory.loc.gov/ammem/gmdhtml/gutierrez.html>

<sup>439</sup><http://www.loc.gov/exhibits/1492/america.html>

<sup>440</sup><http://chnm.gmu.edu/worldhistorysources/d/231/whm.html>

<sup>441</sup><http://www.sil.org/mexico/Nahuatl/00i-nahuatl.html>

professions of the Tarascan<sup>442</sup> people. Tarascan<sup>443</sup> society was very similar to that of the Nahuatl although smaller. All complex civilizations in the New World were highly stratified. European conquest brought destruction and severe stratification to the civilizations of the Americas. The Inca civilization<sup>444</sup> in Peru began to collapse soon after contact with Europeans.

1551—The First University on the North American continent established. The Real y Pontificia Universidad de Mexico<sup>445</sup>, had the same privileges as the Universidad de Salamanca, had five facultades/schools. (The University of Salamanca, Spain, was the leading University in Europe of its time and is still a leading University).

1580-1640—Horses<sup>446</sup> introduced to the American Southwest.

1602—Colony in New Mexico, San Gabriel del Yunque<sup>447</sup>, soldiers and families abandoned the Colony in 1600, but some families remained, and a few additional colonizing families arrived in October 1602, some were the Bacas and the Montoyas. They resided at San Gabriel del Yunque prior to the founding of the Villa de Santa Fe in 1607.

1608—New Mexico<sup>448</sup> made a Royal Province.

1610—Palace of the Governors built in Santa Fe<sup>449 450</sup>, New Mexico (still stands and is in use!)

1702—English from Carolina besieged Castillo de San Marcos<sup>451</sup> unsuccessfully, but razed St. Augustine, Florida.

1738—The Spanish build Fort Mose<sup>452</sup>, for the African born slaves who escaped from the British.

1763—Spanish Florida ceded to England by the Treaty of Paris<sup>453</sup>.

1776—The American War of Independence. The American Continental Army (under George Washington) and its allies the Spanish Army ultimately defeat the British.

1914— On April 20, Colorado miners, state militiamen and company guards began shooting directly at striking Hispanic workers' tents setting them on fire. Of the 18 people killed, half were Mexican-Americans and many were children who had been burned to death. This was called the Ludlow Massacre<sup>454</sup>.

1915—Arizona, striking Hispanic workers<sup>455</sup> were forced to walk to Bisbee, where they were loaded onto cattle cars and taken across the state line where they were abandoned in the New Mexico desert without food or water.

1921—Immigration Act<sup>456</sup> restricts the entry of Southern and Eastern Europeans. Efforts to include Mexicans in the restrictions are blocked by supporters of the agriculture business in the Southwest. "In response to growing public opinion against the flow of immigrants from Southern and Eastern Europe in the years following World War I, Congress passed first the Quota Act of 1921 then the even more restrictive Immigration Act of 1924 (the Johnson-Reed Act). Initially, the 1924 law imposed a total quota on immigration of 165,000—less than 20 percent of the pre-World War I average. It based ceilings on the number of immigrants from any particular nation on the percentage of each nationality recorded in the 1890 census—a blatant effort to limit immigration from Southern and Eastern Europe, which mostly occurred after that date. In the first decade of the 20th century, an average of 200,000 Italians had entered the United States each year. With the 1924 Act, the annual quota for Italians was set at less than 4,000. This table shows the annual immigration quotas under the 1924 Immigration Act."

<sup>442</sup>[http://faculty.smu.edu/rkemper/anth\\_3311/anth\\_3311\\_adkins\\_tarascan\\_paper.htm](http://faculty.smu.edu/rkemper/anth_3311/anth_3311_adkins_tarascan_paper.htm)

<sup>443</sup><http://www.humanities-interactive.org/unknown/unknowntext.htm>

<sup>444</sup><http://www.wsu.edu/~dee/CIVAMRCA/INCAS.HTM>

<sup>445</sup>[http://www.google.com/search?q=Real+y+Pontificia+Universidad+de+Mexico&hl=en&rlz=1T4GZEU\\_enUS330&tbs=tl:1&tbo=u&ei=BGMs7LIMYWVtgeynoT\\_CQ&sa=X&oi=timeline\\_result&ct=title&resnum=16&ved=0CEIQ5wIwDw](http://www.google.com/search?q=Real+y+Pontificia+Universidad+de+Mexico&hl=en&rlz=1T4GZEU_enUS330&tbs=tl:1&tbo=u&ei=BGMs7LIMYWVtgeynoT_CQ&sa=X&oi=timeline_result&ct=title&resnum=16&ved=0CEIQ5wIwDw)

<sup>446</sup><http://www.discoverseaz.com/History/Horse.html>

<sup>447</sup><http://www.time.com/time/magazine/article/0,9171,896449,00.html>

<sup>448</sup><http://www.newmexico.gov/>

<sup>449</sup><http://www.palaceofthegovernors.org/index.php>

<sup>450</sup><http://historymatters.gmu.edu/d/5078> (<<http://historymatters.gmu.edu/d/5078>>)

<sup>451</sup><http://www.nps.gov/casa/index.htm>

<sup>452</sup><http://www.fortmose.org/>

<sup>453</sup><http://www.u-s-history.com/pages/h754.html>

<sup>454</sup><http://www.history.com/this-day-in-history/4/20?catId=11>

<sup>455</sup><http://www.library.arizona.edu/exhibits/bisbee/docs/jahwils.html>

<sup>456</sup><http://historymatters.gmu.edu/d/5078>

1929—The League of United Latin American Citizens (LULAC)<sup>457</sup> formed to fight for the Civil Rights of Hispanics.

1943—The “Zoot Suit” Riots in East Los Angeles. (For more information about this topic, please visit the following websites: PBS: American Experience: The Zoot Suit Riots<sup>458</sup> ; Los Angeles Zoot Suit Riots<sup>459</sup> ; The Zoot-Suit and Style Warfare<sup>460</sup> ).

1948—The American GI Forum<sup>461</sup> (AGIF), a Hispanic veterans’ organization formed in order to help Hispanic WWII veterans who were being denied medical care by Veterans Hospitals.

1960s and 1970s—The Chicano Movement<sup>462</sup> organized as Hispanics’ Civil Rights continue to be violated. (See also: Chicano! A History of the Mexican American Civil Rights Movement<sup>463</sup> ; Latino Civil Rights Timeline, 1903 to present<sup>464</sup> ; National Council of La Raza<sup>465</sup> .)

1968—Luis Alvarez<sup>466</sup> won the Nobel Prize for his work with subatomic particles.

1995—Mario Molina<sup>467</sup> , along with two other scientists, won the Nobel Prize in chemistry

#### 2.2.4.5 The Bracero Program

The original agreement for the Bracero program<sup>468</sup> was formalized the 23th of July, 1942. Months later, the agreement was modified. The final version was released on April 26, 1943. The original agreement was signed by representatives from both countries. From Mexico, Ernesto Hidalgo, representative of the Foreign Affairs Ministry and Abraham J. Navas, Esq., representative of the Ministry of Labor. From United States: Joseph F. McGurk, Counsel of the American Embassy in Mexico, John Walker, Deputy Administrator of the Farm Security Administration, United States Department of Agriculture (USDA), and David Mecker, Deputy Director of War Farming Operations also from the USDA. Mexican migrant workers being recruited for the Bracero Program<sup>469</sup> in the 1940s and 1950s. (For more information, please visit the following websites: Mexican Immigrant Labor History<sup>470</sup> ; Bracero History Archive<sup>471</sup> ; Bittersweet Harvest: The Bracero Program<sup>472</sup> ; Los Braceros: Mexican Labor Importation<sup>473</sup> ; Time Magazine: April 9, 1951: Immigration: The Wetbacks<sup>474</sup> .)

#### 2.2.4.6 Farmworkers and Migrant Labor

Cesar Chavez<sup>475</sup> , was the founder of the <http://www.ufw.org/><sup>476</sup> (UFW) in 1962. This labor union was begun in order to address many of the egregious practices of the farmers who hired migrant labor to pick their crops. Migrant labor keeps the prices of produce artificially low in the United States because they are seldom paid minimum wage and they aren’t protected by Federal Wage and Hour Laws because the government is officially unaware of their presence. Migrant laborers are overwhelmingly from Mexico, they are young, and they are undereducated. In New York State, “farmworkers are excluded from New York State labor laws providing

<sup>457</sup> <http://www.lulac.org/>

<sup>458</sup> <http://www.pbs.org/wgbh/amex/zoot/>

<sup>459</sup> <http://www.la Almanac.com/history/hi07t.htm>

<sup>460</sup> [http://invention.smithsonian.org/centerpieces/whole\\_cloth/u7sf/u7materials/cosgrove.html](http://invention.smithsonian.org/centerpieces/whole_cloth/u7sf/u7materials/cosgrove.html)

<sup>461</sup> <http://www.agifusa.org/>

<sup>462</sup> <http://cnet.ucla.edu/research/chihist.html>

<sup>463</sup> <http://www.albany.edu/jmmh/vol3/chicano/chicano.html>

<sup>464</sup> <http://www.tolerance.org/activity/latino-civil-rights-timeline-1903-present>

<sup>465</sup> <http://www.nclr.org/>

<sup>466</sup> <http://edition.cnn.com/>

<sup>467</sup> <http://edition.cnn.com/>

<sup>468</sup> <http://www.farmworkers.org/bracerop.html>

<sup>469</sup> [http://americanhistory.si.edu/ONTHEMOVE/themes/story\\_51\\_5.html](http://americanhistory.si.edu/ONTHEMOVE/themes/story_51_5.html)

<sup>470</sup> <http://www.pbs.org/kpbs/theborder/history/timeline/17.html>

<sup>471</sup> <http://braceroarchive.org/>

<sup>472</sup> [http://www.sites.si.edu/exhibitions/exhibits/bracero\\_project/main.htm](http://www.sites.si.edu/exhibitions/exhibits/bracero_project/main.htm)

<sup>473</sup> <http://www1.american.edu/TED/bracero.htm>

<sup>474</sup> <http://www.time.com/time/magazine/article/0,9171,814583,00.html>

<sup>475</sup> <http://edition.cnn.com/>

<sup>476</sup> <http://www.ufw.org/>



for: disability insurance, a day of rest, overtime pay, and collective bargaining.”<sup>477</sup> According to the US Department of Housing and Urban Development (HUD) “farmworkers brave extreme weather conditions and exposure to chemicals in their work. 33% of farmworkers live in moderate to severely substandard housing. About 33% of farmworkers pay more than 1/3 of their income for housing. Areas in the US with the most serious farmworker housing problems are Florida and the Northwest. The 52% crowding rate for farmworkers is 10 times the national average. 88% of farmworkers are estimated to be Hispanic; 45% have children.”<sup>478</sup> Moreover, “Recent estimates by the U.S. Department of Labor suggest that approximately 1.3 million U.S. citizens migrate between states, earning their living by working in the agricultural industry. The outlook for these workers is bleak. Their education rates are much lower than the national average. Their health is undermined by hard outdoor labor and exposure to pesticides — Department of Labor’s Occupational Safety & Health Administration lists agriculture as the second most dangerous occupation in the United States. The Farmworker Health Services Program reports that the average life expectancy of a farmworker is substantially lower than the national life expectancy rate of the U.S. population. And, according to a 2000 survey by the Department of Labor, 61 percent of all farmworkers have incomes below the poverty level. For the past decade the median income of farmworker families has remained less than \$10,000.”<sup>479</sup> (For more information, please see the following websites: Trading on Migrant Labor<sup>480</sup> ; Imagining a United States without Immigrant Labor<sup>481</sup> ; Second Summit of the Americas: Migrant Workers<sup>482</sup> ; The Migrant and Seasonal Agricultural Worker Protection Act (MSPA)<sup>483</sup> ; Migrant Farm Workers: Our Nation’s Invisible Population<sup>484</sup> ; Farmworkers in the United States<sup>485</sup> ; Picture This: Depression Era: 1930s: Migrant Farm Workers<sup>487</sup> .

#### 2.2.4.7 Borders and Immigration

The Smithsonian’s “Migration in History” exhibit states, “borders are artifacts of history and are subject to change over time. When borders shift, lands and peoples are subjected to different sets of rules; this creates opportunities for exploitation, conditions of hardship, and motivations for revolt.”<sup>488</sup> The old and common saying “we didn’t cross the border, the border crossed us” is true. For many northern Mexicans living on the now-American side of the Rio Grande, the border did indeed change. “With the advent of a nation-based quota system in 1924, many immigrants found themselves found themselves on the wrong side of a new law. Because of the quota system, it became illegal for many Mexicans to cross a border which was less than 80 years old”.<sup>489</sup> For a timeline of a history of the US Mexico border, please visit The Border<sup>490</sup> , a PBS online series.

#### 2.2.4.8 Hispanics Today

In September 1996, ...Our Nation on the Fault Line<sup>491</sup> . . . a report to the President of the United States, the Nation, and the Secretary of Education, United States Department of Education by the President’s Advisory Commission on Educational Excellence for Hispanic Americans found that “Educational attainment for most Hispanic Americans is in a state of crisis”. In 2010, the state of education for Hispanics Americans is still as

<sup>477</sup> Migrant Farmworkers in the United States (<<http://edition.cnn.com/>>)

<sup>478</sup> Facts About Farmworkers (<<http://www.hud.gov/groups/farmwkercolonia.cfm>>)

<sup>479</sup> Now with Bill Moyers. “Migrant Labor in the United States.” (<<http://edition.cnn.com/>>)

<sup>480</sup> [http://www.prospect.org/cs/articles?article=trading\\_on\\_migrant\\_labor](http://www.prospect.org/cs/articles?article=trading_on_migrant_labor)

<sup>481</sup> <http://www.npr.org/templates/story/story.php?storyId=5308406>

<sup>482</sup> <http://www.summit-americas.org/Migrant%20Workers/Migrant-workers.htm>

<sup>483</sup> <http://www.dol.gov/compliance/laws/comp-msawpa.htm>

<sup>484</sup> [http://www.extension.org/pages/Migrant\\_Farm\\_Workers:\\_Our\\_Nation's\\_Invisible\\_Population](http://www.extension.org/pages/Migrant_Farm_Workers:_Our_Nation's_Invisible_Population)

<sup>485</sup> [http://www.extension.org/pages/Migrant\\_Farm\\_Workers:\\_Our\\_Nation's\\_Invisible\\_Population](http://www.extension.org/pages/Migrant_Farm_Workers:_Our_Nation's_Invisible_Population)

<sup>486</sup> [http://www.migranthealth.org/farmworker\\_communities/farmworkers\\_in\\_us.php](http://www.migranthealth.org/farmworker_communities/farmworkers_in_us.php)

<sup>487</sup> [http://museumca.org/picturethis/3\\_2.html](http://museumca.org/picturethis/3_2.html)

<sup>488</sup> Migrations in History: United States-Mexico Borderlands/Frontera (<<http://www.smithsonianeducation.org/migrations/bord/intro.html>>)

<sup>489</sup> The Border Crossed Us (<<http://nonviolentmigration.wordpress.com/2007/10/19/the-border-crossed-us/>>)

<sup>490</sup> <http://www.pbs.org/kpbs/theborder/history/interactive-timeline.html>

<sup>491</sup> <http://southwest.hccs.edu/portal/site/southwest/>

grim and “. . . evidence exists that the isolation and segregation has had several detrimental effects. First, Hispanics have the highest dropout rate of any ethnic group in this country. One-half of all Mexican-American and Puerto Rican students do not graduate from high schools (National Council of La Raza, 1989).”<sup>492</sup> In a modern, post-industrial society where many jobs are in the so-called high tech sector, degrees beyond high school graduation are more important than ever. Thus, the huge dropout rate of Hispanic American children does not bode well for economic success in a nation where economic success is a core value. Furthermore, all of the scientific and demographic data consistently show that the less educated among us also do less well in terms of general health, and the less educated are more likely to engage in deviant behavior the consequences of which are often imprisonment or death at an early age. Therefore, our nation is **still** on the fault line in terms of our Hispanic American population.

Hispanic immigration is changing the face of America in profound and, for some, unexpected ways. “Toombs County, Georgia—a little town about 200 miles southeast of Atlanta—made national news when its local high school sponsored three senior proms instead of its usual two. Principal Ralph Hardy, who is black, insisted that racism is not a serious problem at his school and that segregated proms are a matter of taste: ‘Latinos, blacks, and whites all prefer their own music and food.’ A prime example of communities, mostly in the South, that have experienced unprecedented Hispanic population growth, Toombs instantiates the growing complexity of the long-standing struggle for racial integration as newcomers from Mexico, Central America, and South America alter the ethno-racial landscape, forcing multiculturalism in places previously colored black and white. Whether the Hispanicization of metropolitan America redraws spatial color lines in urban places long divided into black and white into three-way splits is an empirical question with far-reaching implications for social integration and civic engagement.”<sup>493</sup> The enormous influx of Hispanics into parts of mostly all-white or all black and white America is cause for concern among anti-immigration groups such as F.A.I.R.<sup>494</sup> (Federation for Immigration Reform) in the US, but the racial/ethnic changes that are taking place are inevitable. Moreover, all data show that newcomers to American soil, while changing America are also changed by America and relatively rapidly assimilate into American society. According to a 2008 article in *USA Today*

*Immigrants in the USA number almost 40 million. About half are Latin American, an issue at the center of the debate over immigration reform and border enforcement. Tracking how well immigrants blend in — from owning homes to moving up the economic ladder — is a key part of the controversy.*

*The level of assimilation typically drops during times of high immigration because there are more newcomers who are different from native-born Americans. It happened between 1900 and 1920, when the immigrant population grew 40% — a much slower rate than the recent wave.*

*Yet the rapid growth since 1990 has not caused as dramatic a decline in assimilation, [Jacob] Vigdor<sup>495</sup> [of Duke University] says.*

*Immigrants who arrived in the past 25 years have assimilated faster than their counterparts of a century ago, [Vigdor] says.*

And although “Mexican “immigrants experience very low rates of economic and civic assimilation” they experience “relatively normal rates of cultural assimilation.”<sup>496</sup>

<sup>492</sup>ERIC Identifier: ED316616. Publication Date: 1989-00-00. Author: Wells, Amy Stuart. Source: ERIC Clearinghouse on Urban Education New York NY. Hispanic Education in America: Separate and Unequal. ERIC/CUE Digest No. 59 (<<http://www.ericdigests.org/pre-9214/hispanic.htm>>).

<sup>493</sup>Redrawing Spatial Color Lines: Hispanic Metropolitan Dispersal, Segregation, and Economic Opportunity. Mary J. Fischer and Marta Tienda. (<[http://www.nap.edu/openbook.php?record\\_id=11539&page=100](http://www.nap.edu/openbook.php?record_id=11539&page=100)>)

<sup>494</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>495</sup>[http://www.mahattaninstitute.org/html/cr\\_53.htm](http://www.mahattaninstitute.org/html/cr_53.htm)

<sup>496</sup>Civic Report No. 53 May 2008. “Measuring Immigrant Assimilation in the United States.” by Jacob L. Vigdor. [http://www.manhattan-institute.org/html/cr\\_53.htm](http://www.manhattan-institute.org/html/cr_53.htm) (<[http://www.manhattan-institute.org/html/cr\\_53.htm](http://www.manhattan-institute.org/html/cr_53.htm)>).

In “Hypersegregation in U.S. Metropolitan Areas: Black and Hispanic Segregation along Five Dimensions” by Douglas S. Massey and Nancy A. Denton, the authors argue that even though Hispanics are severely segregated, blacks are still the most segregated Americans. “A high level of segregation . . . is problematic because it isolates a minority group from amenities, opportunities, and resources that affect social and economic well-being”.<sup>497</sup> Hispanic segregation is “lower on any given dimension . . . [so that] Hispanics are moderately but consistently segregated . . . [but] never display both multidimensional layering and high segregation.”<sup>498</sup> In other words, although Hispanics do experience segregation it is not so egregious as that of African Americans.

*Hispanics are rapidly transforming the social and economic fabric of many small towns, where they have come to work—often at low wages—in food processing plants, agriculture, and construction. But to what extent have these Hispanics been incorporated into their new communities and local housing markets? In other words, do they share the same neighborhoods or live apart from non-Hispanic whites?*

#### Measuring Residential Segregation

*Case studies of rural destination communities often provide a rather sketchy portrait of immigrant incorporation. Marshalltown, Iowa, a community of about 26,000 people, is a good example. Its Hispanic population grew from fewer than 300 to more than 3,500 between 1990 and 2000. But we understand little about how the local housing market has accommodated such an unprecedented influx of Hispanics or how they are incorporated into previously homogenous Anglo neighborhoods in Marshalltown, and other similarly affected communities. For rural immigrant communities working in the poultry industry in North Carolina, for example, employers sometimes provide temporary housing (trailers) to attract Hispanic immigrant workers. This practice effectively marginalizes new arrivals from the rest of the largely Anglo community.*<sup>499</sup>

(For more information about Hispanic Americans, please visit The Pew Hispanic Center<sup>500</sup> .)

## 2.3 Course Objectives for Part I<sup>501</sup>

### 2.3.1 Suggested Course Objectives for Part I—Dominant and Minority Groups

#### 2.3.1.1 Upon completion of this unit, students will be able to:

- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss dominant and minority groups and differentiate between them.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss prejudice and discrimination and the various forms they take.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss immigration, immigration theories, and the ongoing national debate concerning immigration.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical and historical information concerning race relations in the past and present in the US.

<sup>497</sup>Hypersegregation in U.S. Metropolitan Areas: Black and Hispanic Segregation along Five Dimensions. Author(s): Douglas S. Massey and Nancy A. Denton. *Demography*, Vol. 26, No. 3 (Aug., 1989), pp. 373-391. Stable URL: <http://www.jstor.org/stable/2061599> (<<http://www.jstor.org/stable/2061599>>).

<sup>499</sup>Hispanic Segregation in America's New Rural Boomtowns by Domenico Parisi and Daniel T. Lichter. (<<http://www.prb.org/Articles/2007/HispanicSegregation.aspx>>)

<sup>500</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>501</sup>This content is available online at <<http://cnx.org/content/m33903/1.2/>>.

- Understand, analyze, critique, and write about and/or discuss popular media's interpretation of stratification/inequality by race and ethnicity.
- Find, read, interpret, understand, analyze, critique, and write about and/or discuss immigration law and immigration studies found in peer reviewed scientific journal articles.
- Find and interpret demographic data about immigration from the US Census and other valid and reliable sources.
- Understand, analyze, critique, and write about and/or discuss popular media's interpretation of immigration and immigration policy.
- Find, interpret, understand, analyze, critique, and write about and/or discuss Congressional policies concerning immigration and immigrants in the US.

## 2.4 Study Guide for Part I<sup>502</sup>

### 2.4.1 Study Guide for Part I

- Be able to define and discuss stratification/inequality
  - Stratification
    - The unequal distribution of the goods of society
      - \* Wealth, power, status
    - Social inequality
      - \* A system in which people are denied access to the goods of society based on their group membership
  - Define, discuss, and give examples of master status
    - Review master status
      - Race or ethnicity, sex or gender, age, religion, disability, and SESSES
      - Socioeconomic Status = income+education+occupation
  - Define and discuss SES
    - What is SES and how does it impact peoples' lives?
  - The stratification hierarchy
    - Where someone is placed in terms of access to wealth, power, and status
    - Based on various aspects of their master status
    - How does the stratification hierarchy affect
      - \* Racial and ethnic minorities?
      - \* Women?
      - \* Sexual orientation minorities?
      - \* Religious minorities?
      - \* The disabled?
  - Define Thomas's Theorem and explain how it relates to issues of stratification/inequality
    - How do our concepts of reality affect the way we judge others?
    - Discuss the ways in which the human mind creates social categories
    - Define and discuss stereotypes
      - \* How many stereotypes about groups other than your own can you list?
        - Are any of these stereotypes true?
        - Why or why not?
      - \* How many stereotypes about your own group can you list?
        - Are any of these stereotypes true?
        - Why or why not?

<sup>502</sup>This content is available online at <http://cnx.org/content/m33926/1.2/>.

- Define and describe social differentiation
- Explain and give examples of social positions
  - Rankings of roles and statuses
- Explain and give examples of social mobility
  - What is the social mobility in your family?
- Define and discuss the various dimensions of and theories of stratification/inequality
  - Marx
    - \* Bourgeoisie and Proletariat
    - \* Based on the economic system
  - Weber
    - \* The bureaucracy
    - \* Wealth
      - A person's total economic access
      - Give an example
    - \* Power
      - The ability to influence over resistance
      - Give an example
    - \* Status
      - The esteem that society gives to social statuses and social roles
      - Give an example
  - Models of power
    - \* C. Wright Mills: *The Power Elite*
      - Power is held at the top of society by a handful of people
      - Give an example
    - \* Robert Dahl: Pluralistic model
      - Power is relatively evenly distributed
      - Give an example
    - \* Which model is correct?
      - Why?
  - The Davis-Moore Debate
    - \* What are the main points of Davis-Moore's argument?
    - \* Why do they say that stratification is functional for society?
    - \* Do you agree?
      - Why or why not?
  - Melvin Tumin's response to Davis-Moore
    - \* What are the main points of Tumin's argument?
    - \* Why does he disagree with Davis-Moore?
    - \* Do you agree with Tumin?
      - Why or why not?
- Be able to discuss the following dimensions of and theories of stratification/inequality
  - E. Digby Baltzell: WASP
    - \* Who are the WASPs?
    - \* Are they still "in charge"
  - Thorstein Veblen
    - \* Conspicuous Leisure

- Give three modern examples
- Look on *Forbes*<sup>503</sup>
- \* Conspicuous Consumption
  - Give three modern examples
  - Look on *Forbes*<sup>504</sup>
- Oscar Lewis Culture of poverty
  - \* What are the main characteristics of the culture of poverty?
  - \* Is the culture of poverty real?
    - Why or why not?
- Charles Murray *Losing Ground* and *The Bell Curve*
  - \* What are Murray's primary arguments?
  - \* Do you agree or disagree?
    - Why?
- William Julius Wilson
  - \* The Truly Disadvantaged
  - \* When Work Disappears
  - \* Hyperghettoization
    - What are WJ Wilson's major arguments?
    - What data sources does he use?
    - Do you agree with his conclusions?
    - Why or why not?
- Herbert Gans
  - \* The functionality of poverty
  - \* The War against the Poor
    - What are Gans's primary points of argument?
    - What are his data sources?
    - Do you agree with his conclusions?
    - Why or why not?
- Wealth
  - The billionaire's club
    - \* Who are the richest people in the world and how rich are they?
    - \* What are the most expensive consumer items in the world and who buys them?
      - Use the Internet to look at *Forbes Magazine's*<sup>505</sup> lists
      - Use the Internet to find census data<sup>506</sup>
  - What are the richest countries in the world and how does the US compare? Use the Internet to find data
    - \* The CIA World Factbook<sup>507</sup>
    - \* The G8
  - What are the richest companies in the world and how do they compare to the economies of countries?

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<sup>503</sup><http://www.forbes.com/lists/>

<sup>504</sup><http://www.forbes.com/lists/>

<sup>505</sup><http://www.forbes.com/lists/>

<sup>506</sup><http://www.census.gov/compendia/statab/>

<sup>507</sup><https://www.cia.gov/library/publications/the-world-fact-book/>

- \* *Forbes Magazine's*<sup>508</sup> lists
- \* Use the Internet to find data
- Find and explain data about the demographics of poverty in the US
  - Poverty thresholds<sup>509</sup>
- Find and explain data about the feminization of poverty
  - *The Statistical Abstract of the United States*<sup>510</sup>
  - Use the Internet to find data about women and poverty
- Find information about and explain public policies and poverty programs
  - Find and explain data about poverty legislation
    - \* Georgetown Law Library<sup>511</sup>
    - \* *The Congressional Record*<sup>512</sup>
  - Use these sites (*The Statistical Abstract of the United States*<sup>513</sup> ; ACORN Housing<sup>514</sup> ) to find and explain data about inequality in:
    - \* Housing
    - \* Health care
    - \* Home ownership
    - \* Business ownership
    - \* Educational attainment
    - \* Labor force participation
- Find data about the minimum wage vs. the living wage
  - What is the minimum wage?
  - What are the criteria used to determine what the minimum wage will be?
  - Find information about the history of the minimum wage and explain how it relates to the cost of living
    - \* Minimum wage historical chart<sup>515</sup>
    - \* Minimum wages by state<sup>516</sup>
    - \* US Department of Labor Minimum Wage Page<sup>517</sup>
  - Find information about the living wage; explain what it is and its ramifications for society
    - \* The Living Wage Resource Center<sup>518</sup>
    - \* The Economic Policy Institute<sup>519</sup>
    - \* Living Wage Calculator<sup>520</sup>
    - \* What is a living wage?

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<sup>508</sup><http://www.forbes.com/lists/>

<sup>509</sup><http://www.census.gov/compendia/statab/>

<sup>510</sup><http://www.census.gov/compendia/statab/>

<sup>511</sup><http://www.ll.georgetown.edu/guides/poverty.cfm>

<sup>512</sup><http://www.gpoaccess.gov/crecord/index.html>

<sup>513</sup><http://www.census.gov/compendia/statab/>

<sup>514</sup><http://www.acornhousing.org/index.php>

<sup>515</sup><http://www.dol.gov/ESA/minwage/chart.htm>

<sup>516</sup><http://www.dol.gov/esa/minwage/america.htm>

<sup>517</sup><http://www.dol.gov/dol/topic/wages/index.htm>

<sup>518</sup><http://www.livingwagecampaign.org/>

<sup>519</sup>[http://www.epi.org/content.cfm/issueguides\\_livingwage\\_livingwage](http://www.epi.org/content.cfm/issueguides_livingwage_livingwage)

<sup>520</sup><http://www.livingwage.geog.psu.edu/>

- \* How would a living wage impact the US economy?
- Look at the World Demographic “Clock”<sup>521</sup> and explain what it shows
  - What did you learn from this that you did not know before?
- Explain the US and World Population “Clocks”<sup>522</sup>
- Find data that break down world demographics into percentages. “If the World Were a Village of 100 People.”
  - If the World Were a Village of 100 People<sup>523</sup>
  - If the World Were a Village of 100 People (2)<sup>524</sup>
  - If the World Were a Village of 100 People (YouTube video)<sup>525</sup>
- Define, discuss, and give examples of Infant Mortality Rates, Literacy Rates, Life Expectancy, and GDP/GNP in the richest and poorest nations in the world
  - The World Health Organization<sup>526</sup>
  - The United Nations<sup>527</sup>
- How do most people perceive World Inequality?
  - Why?
  - What information is available about world inequality to most people?
- Identify the levels into which the world is stratified and what those levels mean in terms of life chances
  - United Nations Summit on World Poverty<sup>528</sup>
  - First, Second, Third, and Fourth Worlds<sup>529</sup>
- Define and give examples of:
  - First World countries
  - Second World countries
  - Third World countries
  - Fourth World countries
- Find data about and discuss carrying capacity and world hunger
  - Define carrying capacity
  - In the late spring of 2008, there have been food riots in some parts of the world and food prices in some parts of the world have reached an all-time high
    - \* Find data that explain this
  - United Nations Summit on World Hunger<sup>530</sup>
- Discuss the health concerns of First, Second, and Third World countries

<sup>521</sup><http://www.peterrussell.com/Odds/WorldClock.php>

<sup>522</sup><http://www.census.gov/main/www/popclock.html>

<sup>523</sup><http://www.mapping.com/village.html>

<sup>524</sup><http://www.odt.org/Pictures/popvillage.pdf>

<sup>525</sup>[http://video.google.com/videosearch?q=if+the+world+were+village+of+100&hl=en&rls=GBSA,GBSA:2005-27,GBSA:en&oe=UTF-8&um=1&ie=UTF-8&sa=N&tab=vw&oi=property\\_suggestions&resnum=0&ct=property-revision&cd=1](http://video.google.com/videosearch?q=if+the+world+were+village+of+100&hl=en&rls=GBSA,GBSA:2005-27,GBSA:en&oe=UTF-8&um=1&ie=UTF-8&sa=N&tab=vw&oi=property_suggestions&resnum=0&ct=property-revision&cd=1)

<sup>526</sup><http://www.who.int/en/>

<sup>527</sup><http://www.un.org/>

<sup>528</sup><http://www.un.org/summit/poverty.html>

<sup>529</sup>[http://www.nationsonline.org/oneworld/third\\_world\\_countries.htm](http://www.nationsonline.org/oneworld/third_world_countries.htm)

<sup>530</sup><http://www.un.org/summit/hunger.html>



- What are their health concerns?
  - Who does and does not have access to health care?
  - Where does the US rank in terms of access to and quality of health care in the world?
  - United Nations: Economic and Social Development<sup>531</sup>
  - The World Health Organization<sup>532</sup>
- Find and explain data about the HIV/AIDS epidemic and how it impacts world poverty
    - UNAIDS: Joint United Programme on HIV/AIDS<sup>533</sup>
    - Human Rights Watch: AIDS<sup>534</sup>
    - World Health Organization: AIDS Day Message<sup>535</sup>
    - The World Bank: HIV/AIDS in Africa<sup>536</sup>
- Identify and differentiate among the various theories of inequality in the world
    - Conquest
    - Migration
    - Colonialism and Empire
    - Neo-Colonialism
    - World Systems Theory
    - Modernization Theory
    - Globalization and Glocalization
      - \* George Ritzer's McDonaldization theory.
      - \* Thomas Friedman's "Flat World" theory.
- Find and explain statistical information concerning world stratification/inequality including such statistical referents as Infant Mortality Rates, Literacy Rates, Life Expectancy, and GDP or GNP.
    - The CIA World Factbook<sup>537</sup>
- Find and explain data about the World Bank and the International Monetary Fund and the ways in which their policies impact global inequality.
    - The World Bank<sup>538</sup>
    - The International Monetary Fund<sup>539</sup>

## 2.5 Key Terms and Concepts for Part I<sup>540</sup>

### 2.5.1 Suggested Key Terms and Concepts for Part I—Dominant and Minority Groups

“The problem of the 20<sup>th</sup> century is the problem of the color line”  
 “You’ve Got To Be Carefully Taught”  
 Apartheid

<sup>531</sup><http://www.un.org/esa/>

<sup>532</sup><http://www.who.int/en/>

<sup>533</sup><http://www.un.org/issues/m-aids.html>

<sup>534</sup><http://www.hrw.org/campaigns/aids/2006/toronto/audio.htm>

<sup>535</sup><http://www.who.int/mediacentre/news/statements/2006/s17/en/index.html>

<sup>536</sup><http://web.worldbank.org/WBSITE/EXTERNAL/COUNTRIES/AFRICAEXT/EXTAFRHEANUTPOP/EXTAFRREGTOPHIVAIDS/0,,co>

<sup>537</sup><https://www.cia.gov/library/publications/the-world-factbook/>

<sup>538</sup><http://www.worldbank.org/>

<sup>539</sup><http://www.worldbank.org/>

<sup>540</sup>This content is available online at <<http://cnx.org/content/m33907/1.2/>>.

Ascribed master status  
Assimilation  
Brown v. Board of Education of Topeka  
Categorical ideas  
Civil Rights Act  
Cognitive dissonance  
Consequences of racism  
Cultural assimilation  
*De facto* discrimination  
*De jure* discrimination...  
Direct personal discrimination  
Discrimination  
Discrimination is a behavior  
Dominant group  
Dred Scott Decision  
Dworkin and Dworkin  
Erving Goffman  
Essential characteristics of groups  
Ethnicity  
Ethnocentrism  
Ethnophaulisms  
Expulsion  
Fair Housing Act  
First generation Americans  
Genocide  
Gordon W. Allport  
Hispanics/Latinos  
Immigrants  
Immigration  
Immigration Act  
Indirect institutional discrimination  
Japanese-American relocation  
Jim Crow laws  
Korematsu Decision  
Laws of association  
Literacy tests  
Majority status is unmarked or unstigmatized  
McCarran-Walter Act  
Mental categories  
Minority group  
Minority status  
Minority-Majority  
Patterns of primary and secondary structural assimilation  
Plessy v. Ferguson  
Pogroms  
Poll taxes  
Power  
Prejudice  
Primary structural assimilation  
Race  
Racism

Robert Merton's Typology of Bigotry (Prejudice and Discrimination)  
 Rosenblum and Travis  
 Second generation Americans  
 Secondary structural assimilation  
 Social construct  
 Species  
 Stereotypes  
 Stigmatized  
 Structural discrimination  
 Third generation Americans  
 Thomas's Theorem  
 Traditional American assimilation pattern  
 Trail of Tears  
 Tribal stigma  
 Voting Rights Act  
 W.E.B. DuBois  
 White ethnics

## 2.6 Lecture Outline for Part I<sup>541</sup>

### 2.6.1 Suggested Lecture Material for Part I—Dominant and Minority Groups

- Review Master Status.
- Definitions, discussion, and examples of dominant group and dominant group status.
  - Discuss and give examples of white privilege.
- Definitions, discussion, and examples of minority groups and minority group status.
  - Discuss and give examples of bigotry against minority groups.
- Use the Internet to display population data about racial and ethnic groups in the US.
  - Historical and current.
- Immigration
  - Define immigration.
  - Define emigration.
  - Define and discuss push factors.
  - Define and discuss pull factors.
- Assimilation.
  - Define and discuss cultural assimilation.
  - Define and discuss structural assimilation.
    - \* Primary
    - \* Secondary
- Identify and discuss models of assimilation.
  - Standard Model.
  - Pluralistic Model.

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<sup>541</sup>This content is available online at <<http://cnx.org/content/m33910/1.2/>>.

- Use the Internet to display statistical information concerning immigration into the US.
  - Historical data.
  - Current data.
  - Future data.
  - \* What is the projected population of each racial and ethnic group?
- Identify and differentiate among the various theories of race and ethnicity.
  - Conquest
  - Migration
  - Colonialism and Empire
  - Middle-man minorities
  - Merton's Typology of Bigotry

## 2.7 Assignments for Part I<sup>542</sup>

### 2.7.1 Suggested Assignments for Part I—Dominant and Minority Groups

Find on the Internet: Immigration laws past and present.

Find on the Internet: Information about naturalization laws and procedures.

Find on the Internet: Population data about the various racial and ethnic groups identified by the US Census Bureau.

Find on the Internet: Statistical data about race and ethnicity and the law.

Find on the Internet: Statistical data about undocumented immigrants.

Find on the Internet: US Census Bureau data about housing, health care, home ownership, business ownership, educational attainment, and labor force participation of each of the racial and ethnic groups in the US.

Find on the Internet: US Census Bureau data about the number of immigrants who come to the US each year and their countries of origin.

*In-Class Discussion: Discuss the “rightness” of the way race and ethnicity were addressed in the Constitution and the Declaration of Independence.*

*In-Class Discussion: How do we account for the racial and ethnic differences in housing, health care, home ownership, business ownership, educational attainment, labor force participation of each of the racial and ethnic groups in the US.*

*In-Class Discussion: Identify examples of bigotry and prejudice against immigrants.*

*In-Class Discussion: Identify examples of bigotry and prejudice.*

*In-Class Discussion: Identify examples of prejudice and discrimination in the Constitution and in the Declaration of Independence.*

*In-Class Discussion: Identify examples of white privilege.*

*In-Class Discussion: Is the US a melting pot, a lumpy stew, a tossed salad? Are we an assimilationist/assimilated society or a pluralistic society? What should we be?*

*In-Class Discussion: Read aloud from WPA slave narratives and discuss the similarities and differences among them.*

*In-Class Discussion: Should English be the “official” language of the United States?*

*In-Class Discussion: Should the United States change its immigration policies?*

*Read: The Constitution of the United States of America.*

*Read: The Declaration of Independence of the Thirteen United States of America.*

*Read: The Declining Significance of Race by William Julius Wilson.*

<sup>542</sup>This content is available online at <<http://cnx.org/content/m33899/1.2/>>.

- Read: Three to five peer reviewed articles about illegal immigration.  
 Read: Three to five peer reviewed articles about immigration by Alejandro Portes.  
 Read: Three to five peer reviewed articles about legal immigration.  
 Read: Three to five popular media articles about illegal immigration.  
 Read: Three to five popular media articles about legal immigration.

## 2.8 Reading List for Part I<sup>543</sup>

### 2.8.1 Reading List for Part I—Dominant and Minority Groups

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# Chapter 3

## Part II—Race and Ethnicity

### 3.1 Race and Ethnicity <sup>1</sup>

#### 3.1.1 Minority Studies: A Brief Text: Part II—Race and Ethnicity

#### 3.1.2 Dimensions, Forms, and Systems of Stratification

Max Weber delineated the major dimensions of stratification, which are wealth, status or prestige, and power. Wealth is a person's total economic assets, power is the ability to influence over resistance, and status/prestige is the respect and admiration people attach to various social positions. There are three other, different kinds of power: personal power, which is the ability to affect one's own life (also called autonomy); social power, which is the ability to affect the lives of others; and coercive power, which is the use or threat of force or violence by persons or groups against others—this is the power of the state or the thug with a gun. There are also two forms of stratification: the closed form, in which the boundaries between/among the layers are impermeable, statuses are ascribed, and social mobility is limited by custom, tradition, ideology, and law; and the open form in which the layers between/among the boundaries are permeable, statuses are achieved, and social mobility is aided by custom, tradition, ideology, and law.

Within these two forms of stratification there are four systems of stratification: the slave system the caste system the estate system and the class system. The slave system includes two distinct strata: a category of people who are free and a category of people who are legally the property of others. Slave systems are a closed form of society characterized by differential power, lack of complete social mobility, and few, if any, legal rights. Slavery is maintained by custom, ideology, and law. In a caste system, membership in ranked categories of people is hereditary and permanent and marriage between members of different categories is prohibited. Caste systems are totally closed societies where status is ascribed; there no social mobility, and they are maintained by custom ideology and law. The estate system is a concomitant of feudalism, which is a social hierarchy centered on the monopoly of power and ownership of land by a group of victorious warriors (lords) who were entitled to labor goods and military service from peasants who were the vast majority of the agrarian population. Feudalism endured from the 11th to the 20th century. Estate systems are relatively closed societies where there is extreme inequality with virtually no middle class—only the very rich and the very poor—and although there was some social mobility, this system was also maintained by custom, ideology, and law. The class system is a product of modern, industrial capitalism.

In a class system, the economic factor is the most important in determining differences, and achieved statuses, (gained by ability and merit), are the principal means of determining a person's rank. This is a relatively open society and the boundaries between/among the layers are based on master status. There is greater economic equality but greater relative deprivation in the class system and although there is little social mobility at the extremes, there is great mobility at the center. The class system is characterized by a

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<sup>1</sup>This content is available online at <<http://cnx.org/content/m33865/1.8/>>.

small, very wealthy, upper class, a large diverse middle class, and a mobile working class. Unfortunately, a relatively large and growing underclass has been characteristic in the US for the past 40 years.<sup>2</sup>

### 3.1.3 Race

In 1903, when W.E.B. DuBois wrote, “The problem of the 20th century is the problem of the color line”, he was writing about race relations in the United States and in the world system.<sup>3</sup> Racism is woven into the fabric of American society. A race is a population that differs from others in the frequency of certain hereditary traits, which is also the definition of a species. However, all human beings are members of the same species, we all share the same DNA, and we share many physiological characteristics that cross the boundaries of skin color, hair texture, eye shape, and all of the other physical characteristics that we believe to define race. Biologically, there is no such things as race when it comes to human beings with the exception that we all members of the same species: *Homo Sapiens Sapiens*. Race, as we use the term on a day-to-day basis, is a social construct; it is categories of people who are set apart from others because of socially defined physical characteristics.

For example, in the U.S., people of Chinese and Southern European heritage have been categorized as both black and white, dependent upon the time period.

Since earliest times, for hundreds of thousands of years, human beings have been moving across the face of the planet. From more than 75,000 years ago until the present, people have been meeting others different in physical appearance from themselves. Oftentimes these travelers have interbred with those whom they have encountered, creating a worldwide situation in which there are no pure races among human beings: we are all related, even if distantly, to one another, notwithstanding our superficial physical differences (phenotype)—the differences in phenotype are accounted for by 1 /10<sup>th</sup> of 1% (.1%=.0001) of our genotype (DNA). Sadly, many socially defined racial characteristics have become significant symbols of character and Thomas’s Theorem which states that “things perceived to be real are real in their consequences” explains to us that race and the way we define it matters significantly in American society. When W.E.B. DuBois wrote about “this double consciousness this seeing one’s self through “the eyes of the other world” he was emphasizing the idea that race is defined by others, by the dominant group in any given society.<sup>4</sup>

In about 2001, in a class discussion of race, one of my students who is from Venezuela told the class about her experience emigrating to the US. On her application there was a space for race: she wrote “human.” The immigration officials at the airport where she entered the US were not amused and changed her response to “white.”

### 3.1.4 Ethnicity

Ethnicity is a status based on cultural heritage and shared feelings of peoplehood, so that an ethnic group is a category of people that is set apart from others because of its distinctive social and cultural characteristics

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<sup>2</sup>The United States is inarguably the richest nation in the world with an economy in 2002 over \$12 trillion (12,000,000,000,000). England (population 59.6 million, economy \$1.36 trillion); France (population 56 million, economy \$1.45 trillion); Germany (population 83 million, economy \$1.94 trillion); Italy (population 58 million, economy \$1.3 trillion); Spain (population 40 million, economy \$720 billion); Sweden (population 9 million, economy \$197 billion); Austria (population 8 million, economy \$203 billion), Switzerland (72. million, \$207 billion), Denmark (population 5 million, \$136 billion); Norway (4.5 million, \$124 billion); Netherlands (16 million, \$308 billion); Belgium (population 10 million, \$259 billion). England France Italy and Spain have a combined population of about 300 million (approximately 20 million fewer people than the United States, their combined economies are valued at slightly less than \$7 trillion or about 23 % that of the United States! In other words, the United States is richer than the 4 largest countries in Western Europe combined! *CIA World Factbook On-Line*, January 2, 2002. HYPERLINK <http://www.cia.gov/cia/publications/factbook>. And yet, even with this vast ability to generate wealth, at the end of 2000, eighteen percent of all American children lived in poverty and nearly 35 of children in Houston in 2000 lived in poverty. The government-determined poverty line is set so that an individual who makes less than \$8,000 and a family four making less than \$17,000 is considered poor. Poverty levels are based on subsistence levels for food, clothing, and shelter. The feminization of poverty is a social condition that has existed since WWII, in which women, particularly teenage mothers, elderly widows, divorced women, and female heads of single-parent households constitute a disproportionate share of the poor. In fact, single women with children are many times more likely to be poor than any other group in American society.

<sup>3</sup>DuBois, W. E. B. *The Souls of Black Folk*. Signet. 1995. p. 41.

<sup>4</sup>*Ibid.* p. 45.

such as ancestry, language, religion, customs, and lifestyle. And although ethnicity is self-defined, it is more than possible for race and ethnic group membership to be combined in one person. Those who do the defining of race are referred to as the dominant group (the dominant group is always the ultimate in-group in a society).

In the US we consider Hispanic or Latino to be an ethnicity, but it is a problematic designation because the culture of Mexico is not the same as the culture of Venezuela and the culture of El Salvador is not the same as the culture of Argentina. In fact, even though most of Latin America shares a common language and a common history of conquest by the Spanish, their cultures are distinct as are their histories.

### 3.1.5 Racism and Bigotry

Unfortunately, there has been a long and terrible history of racism in the United States—racism that is woven into the fabric of America. (Racism is the belief that one racial category is inherently inferior to another.) With that racism has come egregious levels of prejudice and discrimination which we learn as part of the socialization process. Bigotry includes racism but also includes hatred and discrimination against people based on sex, sexual orientation, religion, age, disability, and socioeconomic status; thus bigotry is more all-encompassing than racism.

### 3.1.6 Prejudice and Discrimination

Prejudice and discrimination are learned as part of the socialization process; our stereotypes are part of our culture and are omnipresent. Even our language is filled with prejudicial and discriminatory stereotypes concerning others.

Shortly after the end of WWII, James Michener wrote a novel entitled *Tales of the South Pacific* which was made into a Broadway musical and later a motion picture. There is a scene in the movie where a character sings a song about prejudice and discrimination which is titled “You’ve Got To Be Carefully Taught.” Part of the lyrics to that song are: “You’ve got to be taught, before it’s too late, Before you are six or seven or eight, To hate all the people your relatives hate. You’ve got to be carefully taught.”<sup>5</sup>

Prejudice is an attitude based on irrational attitudes and preconceived judgments (either favorable or unfavorable) toward a category of people. It is based on stereotypes concerning the essential qualities of a group different from our own. (See Thomas’s Theorem.) Discrimination is a behavior which includes such behaviors as: direct personal discrimination which includes slurs social slights threats and even murder; ethnophobias which are derogatory expressions jokes folk sayings or generalized negative remarks such as white men can’t jump, black people have rhythm, the Washington Redskins.

Robert Merton developed a Typology of Prejudice and Discrimination (Bigotry) in which he wrote that, when it comes to bigotry, there are four kinds of people. The All-weather Liberal is not prejudiced does not discriminate and tends to remain firm in her/his convictions over time. The Fair-weather Liberal, although not prejudiced, does engage in discriminatory behavior; perhaps because the sociocultural milieu demands it, perhaps because of fear or cowardice. Since prejudice is an attitude and discrimination is a behavior, the Fair-weather Liberal is dangerous, because in order to overcome the cognitive dissonance which exists due to the incompatibility of behavior and attitude, some change must take place, and this change is almost always in the direction of becoming deeply prejudiced, because our behavior changes our attitudes!<sup>6</sup> The Fair-weather Bigot is prejudiced but does not discriminate, perhaps because it would be considered Socioculturally inappropriate or may be illegal, and the All-weather Bigot who is prejudiced, does discriminate, and probably supports or joins hate groups.

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<sup>6</sup> According to Festinger’s theory of cognitive dissonance, an individual cannot hold two incompatible ideas in their mind at one time without suffering extreme psychic distress. In order to relieve such distress or dissonance, it is necessary for the individual to remove in some way the cause of the dissonance. This is sometimes accomplished by rationalizing the ideas so that they become compatible. The Fair-weather Liberal must attempt to make sense out of his/her behavior which is at odds with his/her attitude by rationalizing that behavior which eventually will result in the cognitive dissonance being relieved by making the attitude compatible with the behavior—in other words, the Fair-weather Liberal becomes an All-weather Bigot because he/she has accommodated the incompatibility between attitude and behavior by excusing the behavior and changing the attitude.

<b>Robert Merton's Typology of Prejudice and Discrimination (Bigotry)</b>				
<b>Type</b>	<b>Prejudiced</b>		<b>Discriminates</b>	
	<b>Yes</b>	<b>No</b>	<b>Yes</b>	<b>No</b>
<b>All Weather Liberal</b>		X		X
<b>Fair Weather Liberal</b>		X	X	
<b>Fair Weather Bigot</b>	X			X
<b>All Weather Bigot</b>	X		X	

Figure 3.1

### 3.1.7 De Jure Discrimination

There are many types of discrimination, two of them are: *de jure*, which is legal discrimination or discrimination by law in which minority group members lawfully are denied access to public institutions, jobs, housing, and social rewards; and *de facto*, which is discrimination in fact even when it is illegal to engage in acts of discrimination. Harrison and Bennett conducted an historical analysis of types of legal discrimination by racial/ethnic group. For African Americans: slavery and Jim Crow laws; Asians: prevention of immigration, denial of citizenship, concentration camps,<sup>7</sup> and seizing of property; American Indians: conquest, usurpa-

<sup>7</sup>The following is the actual text of the original order that forced 110,000-120,00 people of Japanese ancestry, more than 75% of them American citizens, to relocate into concentration camps in the United States for the duration of World War II. *The Korematsu Decision* by the United States Supreme Court held that the relocation was Constitutional. The Japanese American Relocation Order WESTERN DEFENSE COMMAND AND FOURTH ARMY WARTIME CIVIL CONTROL ADMINISTRATION Presidio of San Francisco California May 3 1942 INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY Living in the Following Area: All of that portion of the City of Los Angeles State of California within that boundary beginning at the point at which North Figueroa Street meets a line following the middle of the Los Angeles River; thence southerly and following the said line to East First Street; thence westerly on East First Street to Alameda Street; thence southerly on Alameda Street to East Third Street; thence northwesterly on East Third Street to Main Street; thence northerly on Main Street to First Street; thence northwesterly on First Street to Figueroa Street; thence northeasterly on Figueroa Street to the point of beginning. Pursuant to the provisions of Civilian Exclusion Order No. 33 this Headquarters dated May 3 1942



tion, seizing of property, the Trail of Tears; Mexicans and Hawaiians: conquest, usurpation, and seizing of property.<sup>8</sup>

### 3.1.8 De Facto Discrimination

*De facto* discrimination is practical factual discrimination. It is a situation in which minority group members are discriminated against as a day-to-day occurrence even when laws exist that prohibit such behavior. Such behaviors include indirect institutional discrimination, which is the differential and unequal treatment of a group that is deeply embedded in social, economic, and political institutions; and structural discrimination, which is built into the very structure of the society. Structural discrimination is the most insidious form because, although racism is not the intent, it is the result.

### 3.1.9 Overcoming Discrimination

Even with such horrific legal atrocities as those discussed by Harrison and Bennett, the United States, since the early 1950s and particularly in the mid 1960s to mid 1970s, has worked very hard at overcoming, if not our racism, at least our discriminatory behavior toward minorities. Once again we turn to Harrison and Bennett: 1952 the McCarran-Walter Act overturned all of the Asian exclusionary acts and permitted Asians to emigrate to the U.S. and to become US citizens; 1954 the U.S. Supreme Court in *Brown v. Board of Education of Topeka* overturned the Plessy decision and declared that segregation was inherently discriminatory and unconstitutional; the 1964 Civil Rights Act prohibited any race/ethnicity-based discrimination in hiring and employment practices; the 1965 Voting Rights Act prohibited any race/ethnicity-based discrimination in allowing minorities to vote; in 1965 Congress passed the Immigration Act which removed national quota systems permitting an influx of immigrants from Mexico Latin American and Asia; and in 1968 the Fair Housing Act was passed prohibiting any race/ethnicity-based discrimination in housing. These signaled a change in the way in which the U.S. saw itself, and although this decision and these acts did not overcome

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all persons of Japanese ancestry both alien and non-alien will be evacuated from the above area by 12 o'clock noon P. W. T. Saturday May 9 1942.No Japanese person living in the above area will be permitted to change residence after 12 o'clock noon P. W. T. Sunday May 3 1942 without obtaining special permission from the representative of the Commanding General Southern California Sector at the Civil Control Station located at Japanese Union Church 120 North San Pedro Street Los Angeles California SEE CIVILIAN EXCLUSION ORDER NO. 33 Such permits will only be granted for the purpose of uniting members of a family or in cases of grave emergency. The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways: 1. Give advice and instructions on the evacuation. 2. Provide services with respect to the management leasing sale storage or other disposition of most kinds of property such as real estate business and professional equipment household goods boats automobiles and livestock. 3. Provide temporary residence elsewhere for all Japanese in family groups. 4. Transport persons and a limited amount of clothing and equipment to their new residence. The Following Instructions Must Be Observed 1. A responsible member of each family preferably the head of the family or the person in whose name most of the property is held and each individual living alone will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A. M. and 5:00 P. M. on Monday May 4 1942 or between 8:00 A. M. and 5:00 P. M. on Tuesday May 5 1942. 2. Evacuees must carry with them on departure for the Assembly Center the following property: (a) Bedding and linens (no mattress) for each member of the family; (b) Toilet articles for each member of the family; (c) Extra clothing for each member of the family; (d) Sufficient knives forks spoons plates bowls and cups for each member of the family; (e) Essential personal effects for each member of the family. All items carried will be securely packaged tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station. The size and number of packages is limited to that which can be carried by the individual or family group. 3. No pets of any kind will be permitted. 4. No personal items and no household goods will be shipped to the Assembly Center. 5. The United States Government through its agencies will provide for the storage at the sole risk of the owner of the more substantial household items such as iceboxes washing machines pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family. 6. Each family and individual living alone will be furnished transportation to the Assembly Center or will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station. Go to the Civil Control Station between the hours of 8:00 A. M. and 5:00 P. M. Monday May 4 1942 or between the hours of 8:00 A. M. and 5:00 P. M. Tuesday May 5 1942 to receive further instructions. Lieutenant General U. S. Army Commanding [http://ipr.ues.gseis.ucla.edu/images/Evacuation\\_Poster.pdf](http://ipr.ues.gseis.ucla.edu/images/Evacuation_Poster.pdf) (<[http://ipr.ues.gseis.ucla.edu/images/Evacuation\\_Poster.pdf](http://ipr.ues.gseis.ucla.edu/images/Evacuation_Poster.pdf)>)

<sup>8</sup>Harrison and Bennett, "Racial and Ethni Diversity" in Farley, *State of the Union: America in the 1990s Volume Two: Social Trends*. Reynolds Farley, Ed. New York: Russell Sage 1995. pp. 157-164, & pp. 141-210. Farley, Reynolds. *The New American Reality: Who We Are How, We Got There, Where We Are Going*. New York: Russell Sage 1996.

all forms of discrimination, they were nonetheless an indication that America would no longer think of itself as a racist society.<sup>9</sup>

There are a great many theories concerning the causes of racism and attempting to explain prejudice and discrimination. In general, they all boil down to a very few concepts: ethnocentrism which is the tendency to evaluate the customs and practices of other groups through the prism of one's own culture; we tend to like people who are most like us; we judge people based on our own values; and stereotypes, which are exaggerated claims of what are believed to be the essential characteristics of a group. Whatever the causes, Thomas's Theorem—"that which is perceived to be real is real in its consequences"—is a screaming indictment of letting our belief patterns run away with our critical thinking skills. What stereotypes do you have? What are some of the stereotypes about your own racial/ethnic group? How do you feel about those stereotypes? Why do stereotypes last over time? Why doesn't reality change our perceptions? America is the most racially and religiously diverse nation in the world. And yet, we tend to build instant stereotypes about new immigrant groups and hold on to those about older groups.

### 3.1.10 Assimilation

Is America a melting pot or a lumpy stew/tossed salad? America is a nation of immigrants. With the exception of Native Americans, we all have immigrant ancestors or are ourselves immigrants. Assimilation is the process by which a racial or ethnic minority loses its distinctive identity and lifeways and conforms to the cultural patterns of the dominant group. Cultural assimilation is assimilation of values, behaviors, beliefs, language, clothing styles, religious practices, and foods while structural assimilation is about social interaction. Primary structural assimilation occurs when different racial/ethnic groups belong to the same clubs, live in the same neighborhoods, form friendships, and intermarry. Secondary structural assimilation concerns parity in access to and accumulation of the goods of society, (wealth, power, and status), which is measured by SES and political power—it is becoming middle class or above. The traditional American assimilation pattern is that white ethnics, Asians, Cubans, and non-Mexican Hispanics, by the third generation (third generation Americans are those people whose grandparents were foreign-born), have assimilated both culturally and structurally. However, Mexican Americans, Puerto Ricans, and African Americans do not follow this traditional pattern which differs due to propinquity, coercion, and lack of socioeconomic opportunity.<sup>10</sup>

### 3.1.11 Push and Pull Factors in Emigration/Immigration

Emigration is the movement of people from one country to another while immigration is the movement of people into a country other than their land of birth. Emigration and immigration are ubiquitous among human beings: we have been moving ever since we were born in Africa tens of thousands of years ago. There are various reasons why people move from one country to another and we call those motivating forces push and pull factors. The table, below, shows some of the push and pull factors for sending and receiving countries.

<sup>9</sup>Harrison and Bennett, "Racial and Ethnic Diversity" in Farley, *State of the Union: America in the 1990s Volume Two: Social Trends*. Reynolds Farley, Ed. New York: Russell Sage 1995. pp. 157-164, & pp. 141-210. Farley, Reynolds. *The New American Reality: Who We Are How, We Got There, Where We Are Going*. New York: Russell Sage 1996.

<sup>10</sup>Marger Martin. *Race and Ethnic Relations: American and Global Perspectives: Fourth Edition*. Wadsworth: Belmont CA: 1996.

<b>Immigration</b>	
<b>Push Factors: Leaving Your Homeland</b>	
<b>Political Strife</b>	<b>Social Strife</b>
War	Ethnic Conflict
Repressive Government	Religious Repression/Conflict
Lack of Individual Rights	Lack of Educational Opportunities
Abuse of Human Rights	Economic Instability
Fear of Arrest or Murder	Lack of Economic Opportunity
	Poverty

Figure 3.2

<b>Immigration</b>	
<b>Pull Factors: Coming to America</b>	
<b>Political Factors</b>	<b>Social Factors</b>
Peace	Ethnic Diversity
Freedom	Religious Freedom
Support of Individual Rights	Many Educational Opportunities
Support of Human Rights	Economic Stability
No Political Arrests or Murders	Economic Opportunity
No Fear of Torture	

Figure 3.3

Immigration	
Pushmepullyou	
Push factors and pull factors work simultaneously	Push factors and pull factors work simultaneously
Which factor is strongest is situationally dependent	Which factor is strongest is situationally dependent
Migration is a complex yet ancient and common phenomenon	Migration is a complex yet ancient and common phenomenon
Migration may be forced	Migration may be forced
The "sending country" may expel unwanted groups	The "sending country" may expel unwanted groups
The "receiving country" may bring in foreigners as low level workers	The "receiving country" may bring in foreigners as low level workers

Figure 3.4

### 3.1.12 Immigration

One's position in the stratification hierarchy, as stated previously, often depends on one's master status—a social position which may be influenced by one's ancestry. The United States is a land of immigrants. Even the American Indians are not truly indigenous to this continent but came as hunters in search of prey across the Bering Strait some 17,000 or more years ago. However, embedded in America's historic past, immigration and the role of immigrants have played a significant part in determining our national character. Since our earliest history, the North American continent has consisted of indigenous Indians, white Northwestern Europeans, African peoples, and Jews. This continent had its earliest historical beginnings in the journeys of conquest of Europeans. It is to them that the United States owes some of its heritage as a nation; however, the vast influx of an extraordinarily broad array of people from across the globe has given America a uniqueness in the world. America is the most racially, ethnically, and religiously diverse nation on Planet Earth. In one of the largest and busiest harbors in the world stands the gift of a foreign nation holding aloft a torch and cradling a book in which is written the Bill of Rights. At the base of the Statue of Liberty is a plaque on which is written a poem by Emma Lazarus:

*THE NEW COLOSSUS*<sup>11</sup>

<sup>11</sup> <http://www.nps.gov/stli/historyculture/upload/new%20colossus%20for%20display%20page2.pdf>

*Not like the brazen giant of Greek fame,  
 With conquering limbs astride from land to land,  
 Here at our sea-washed, sunset-gates shall stand  
 A mighty woman with a torch, whose flame  
 Is the imprisoned lightning, and her name  
 Mother of Exiles. From her beacon-hand  
 Glows world-wide welcome, her mild eyes command  
 The air-bridged harbor that twin-cities frame.  
 ‘Keep, ancient lands, your storied pomp!’ cries she,  
 With silent lips. ‘Give me your tired, your poor,  
 Your huddled masses yearning to breathe free,  
 The wretched refuse of your teeming shore;  
 Send these, the homeless, tempest-tost to me,  
 I lift my lamp beside the golden door!’<sup>12</sup>*

an invitation to all the peoples of all nations to come to America and to take part in her great promise. Unfortunately, that promise has not materialized for millions of immigrants.

There have been, throughout our history, many times when one’s ancestry, country of origin, method of migration, or religion marked one as being so different from “real” Americans that discrimination, both *de jure*<sup>13</sup> and *de facto*,<sup>14</sup> was the order of the day. How well people fit into whatever the dominant culture values as normative is often a key to their position in the stratification hierarchy. When immigrant populations are taken into account the dominant culture attempts to force new immigrants to assimilate—become thoroughly Americanized—as quickly as possible. Assimilation is the process by which a racial or ethnic minority loses its distinctive identity and lifeways and conforms to the cultural patterns of the dominant group. It is submerging one’s self into the melting pot of American society. There are two kinds of assimilation cultural and structural. Cultural assimilation concerns values, behaviors, beliefs, language, clothing styles, religious practices, and foods; whereas structural assimilation concerns social interaction in clubs, neighborhoods,

<sup>12</sup><http://www.nps.gov/stli/historyculture/upload/new%20colossus%20for%20displaypage2.pdf> (<<http://www.nps.gov/stli/historyculture/uploa>

<sup>13</sup>*De jure* discrimination is discrimination that is supported by laws. It is legal and legally enforced discrimination.

<sup>14</sup>*De facto* discrimination is discrimination that exists in fact even when that discrimination is illegal. The kind of structural discrimination—discrimination based on the racism inherent in the American social structure—that is so prevalent in America today.

friendship, marriage (primary structural assimilation), and parity in access to and accumulation of the goods of society (wealth power and status) measured by SES and political power (secondary structural assimilation).

Dr. Henry Louis Gates, Jr., “is the Alphonse Fletcher University Professor and the Director of the W. E. B. Du Bois Institute for African and African American Research at Harvard University.”<sup>15</sup> “Professor Gates is Editor-in-Chief of the Oxford African American Studies Center, the first comprehensive scholarly online resource in the field of African American Studies and Africana Studies, and of *The Root*, an online news magazine dedicated to coverage of African American news, culture, and genealogy.”<sup>15a</sup> “Dr. Gates is also the producer of *Faces of America*<sup>16</sup>, a 2010 series about geneology and the interconnectedness of the American people. In this series Dr. Gates explores the history of immigration and assimilation by following the lives and migration patterns of a handful of celebrities’ families According to the show’s website, the series explores the interaction between the country and its immigrants.

*What made America? What makes us? These two questions are at the heart of the new PBS series Faces of America with Henry Louis Gates, Jr. The Harvard scholar turns to the latest tools of genealogy and genetics to explore the family histories of 12 renowned Americans — professor and poet Elizabeth Alexander<sup>17</sup>, chef Mario Batali<sup>18</sup>, comedian Stephen Colbert<sup>19</sup>, novelist Louise Erdrich<sup>20</sup>, journalist Malcolm Gladwell<sup>21</sup>, actress Eva Longoria<sup>22</sup>, musician Yo-Yo Ma<sup>23</sup>, director Mike Nichols<sup>24</sup>, Her Majesty Queen Noor<sup>25</sup>, television host/heart surgeon Dr. Mehmet Oz<sup>26</sup>, actress Meryl Streep<sup>27</sup>, and figure skater Kristi Yamaguchi<sup>28</sup>.<sup>29</sup>*

There are certain patterns of primary and secondary structural assimilation (hereinafter referred to by the term assimilation) into American culture that differ based on race and ethnicity but before discussing those patterns an explanation of terminology is necessary. First generation Americans are those people who are foreign-born; second generation Americans are the children of foreign-born parents; and third generation Americans are the grandchildren of the foreign-born. For white ethnics—primarily Southern and Eastern Europeans, although arguably anyone who is not one of the primary racial or ethnic minority groups such as Arabs, Asians, blacks, Hispanics, American Indians could be considered a white ethnic—Asians, Cubans, South American, and other, non-Mexican Hispanics, assimilation follows a fairly traditional pattern even though some prejudice and discrimination may continue to exist. First generation white ethnic Americans, although the vast majority learn and speak English, tend to maintain their native language in their own homes, to keep many of their traditional religious and holiday customs, retain native styles of dress and food preferences, marry among themselves (endogamous marriage), and live near others from their homeland. Second generation white ethnic Americans generally lose much of the language of their parents, drift away from traditional religious and holiday customs, let go of native styles of dress and food preferences in favor of more American-style clothing and food, marry outside their parents’ ethnic group, and move into neighborhoods that are ethnically mixed. By the third generation, most white ethnics have become thoroughly Americanized and have failed to learn all but a very few words of their grandparents language, found meaningless many of the traditional religious and holiday customs, and have adopted American customs (turkey instead of lasagna for Christmas dinner) instead, wear American-style clothing exclusively, eat fast

<sup>15</sup> <http://www.fas.harvard.edu/~amciv/faculty/gates.shtml> (<<http://www.fas.harvard.edu/~amciv/faculty/gates.shtml>>)

<sup>16</sup> <http://www.pbs.org/wnet/facesofamerica/>

<sup>17</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/elizabeth-alexander/13/>

<sup>18</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/mario-batali/12/>

<sup>19</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/stephen-colbert/11/>

<sup>20</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/louise-erdrich/10/>

<sup>21</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/malcolm-gladwell/9/>

<sup>22</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/eva-longoria/8/>

<sup>23</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/yo-yo-ma/7/>

<sup>24</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/mike-nichols/5/>

<sup>25</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/queen-noor/6/>

<sup>26</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/dr-mehmet-oz/4/>

<sup>27</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/meryl-streep/70/>

<sup>28</sup> <http://www.pbs.org/wnet/facesofamerica/profiles/kristi-yamaguchi/3/>

<sup>29</sup> <http://www.pbs.org/wnet/facesofamerica/> (<<http://www.pbs.org/wnet/facesofamerica/>>)

food, marry outside their ethnic group (in fact third generation white ethnic Americans usually do not even consider the ethnic background of those they marry) and live in such ethnically-mixed communities that, except for the generalized whiteness, there is no consideration of the ethnic backgrounds of their neighbors. Moreover, by the third generation, most white ethnics enjoy relatively high levels of structural assimilation.<sup>30</sup>

Some of this ease of both cultural and structural assimilation is based on the migration patterns of white ethnics. Although many white ethnics have come to America because they perceive it to be a land of economic and political freedom and opportunity, many have been driven from their homelands by border wars, internal ethnic conflict, economic uncertainty or collapse lack of educational opportunities, less political freedom, and myriad other reasons. The primary push factors—those conditions which impel people to emigrate from their native lands and immigrate to a new and unknown country—are political and economic, and, as one might guess, the primary pull factors—those real or perceived conditions in the new country which beckon to those on foreign shores moving people to emigrate from the countries of their birth—are also political and economic. Regardless of the push or pull factors, white ethnics are voluntary migrants to America choosing to migrate, sometimes at great personal risk, because they choose to migrate; a migration pattern that Sociologists call voluntary migration. Although many white ethnic groups—Jews, Irish, and Italians<sup>31</sup> particularly—have experienced greater or lesser degrees of discrimination, complete assimilation by the third generation is the rule. However, that assimilation was often accomplished with the help of others.

Many white ethnic groups (and as will be shown many nonwhite migrants) formed neighborhoods where first, second, and third generation white ethnics lived and worked together in ethnic enclaves. An ethnic enclave is a neighborhood or an area or region of a larger city in which people of a particular ethnic group: 1) live in close proximity; 2) support the traditional values customs and ways of life of that ethnic group; 3) maintain social services such as employment networks political clubs civic organizations and houses of worship; 4) establish retail stores where traditional foods clothing household goods and utensils are sold; 5) develop and sustain native language newspapers and sometimes radio and TV stations; 6) provide employment and social and sometimes financial support for new immigrants; 7) permit new immigrants to adapt to a new country without experiencing serious levels of culture shock and homesickness. In general, ethnic enclaves provide a safe haven with a variety of social supports for new immigrants that serve to ease their transition into a new and different culture.

The Little Italys in New York, Chicago, Boston, and Philadelphia; the Chinatowns of San Francisco, Los Angeles, and New York; the Little Saigons of Houston, Los Angeles, and Atlanta; the Calle Ocho Little Havana district of Miami and the Little Mexico Barrios in Houston, Los Angeles, Atlanta, Dallas, and Phoenix; the Crown Heights area of Brooklyn New York which is home to nearly 100,000 Lubavitsch-sect, ultra-Orthodox Jews; the Amish and other Old Order religious groups of Iowa, Indiana, Pennsylvania, and far Northwestern Minnesota are all primary exemplars of ethnic enclaves.

Sociologist Alejandro Portes has long studied ethnic enclaves and has argued that for an ethnic enclave to survive it requires early immigrants to arrive with business skills and funds or access to funds. Ethnic enclaves survive over more than two generations only when there is a constant migration stream from the country of origin that lasts over more than two generations. Ethnic enclaves, once they have served their purpose of socializing new immigrants into American culture, tend to disappear as later generations follow the traditional assimilation pattern and move further and further out into the wider society.<sup>32</sup>

<sup>30</sup>Harrison, Roderick J. and Claudette E. Bennett. "Racial and Ethnic Diversity" in *State of the Union: America in the 1990s Volume Two: Social Trends*. Reynolds Farley, Ed. New York: Russell Sage 1995. 141-210. Current, Richard N. and T. Harry Williams, Frank Freidel, Alan Brinkley. *American History: A Survey Sixth Edition*. New York: Alfred A. Knopf 1987. Marger Martin, *Race and Ethnic Relations: American and Global Perspectives: Fourth Edition*. Wadsworth: Belmont CA. 1996.

<sup>31</sup>Jews have been prevented from joining various clubs living in certain neighborhoods enrolling in certain schools and kept out of certain professions. In some areas of New York during the great white ethnic immigration (circa 1880-1915), signs reading "No dogs or Irish (or Italians) allowed!" were ubiquitous.

<sup>32</sup>Harrison, Roderick J. and Claudette E. Bennett. "Racial and Ethnic Diversity" in *State of the Union: America in the 1990s Volume Two: Social Trends*. Reynolds Farley, Ed. New York: Russell Sage 1995. 141-210. Current, Richard N. and T. Harry Williams, Frank Freidel, Alan Brinkley. *American History: A Survey Sixth Edition*. New York: Alfred A. Knopf 1987. Marger Martin, *Race and Ethnic Relations: American and Global Perspectives: Fourth Edition*. Wadsworth: Belmont CA. 1996.



### 3.1.13 Middleman Minorities

Some minority immigrants, most notably Jews and Asians, have found themselves in the unique position of being middleman minorities.

*Certain ethnic groups in multiethnic societies sometimes occupy a middle status between the dominant group at the top of the ethnic hierarchy and subordinate groups in lower positions. These have been referred to as middleman minorities . . . Middleman minorities often act as mediators between dominant and subordinate ethnic groups. They ordinarily occupy an intermediate niche in the economic system being neither capitalists (mainly members of the dominant group) at the top nor working masses (mainly those of the subordinate group) at the bottom. They play such occupational roles as traders, shopkeepers, moneylenders, and independent professionals. . . . They perform economic duties that those at the top find distasteful or lacking in prestige and they frequently supply business and professional services to members of ethnic minorities who lack such skills and resources. . . . In times of stress they are . . . natural scapegoats. . . . Subordinate groups will view middleman minorities with disdain because they often encounter them as providers of necessary business and professional services [that members of their own group do not or cannot provide in sufficient numbers to supply the demand]. Such entrepreneurs therefore come to be seen as exploiters. . . . Because they stand in a kind of social no-man's-land middleman minorities tend to develop an unusually strong in-group solidarity and are often seen by other groups as clannish. (Marger p. 51)*<sup>33</sup>

### 3.1.14 Assimilation Patterns

While white ethnics, Cubans, Asians, non-Mexican Hispanics, and Middle Easterners follow the traditional assimilation pattern, three significantly large minorities do not: Mexican Americans (about 50%), Puerto Ricans, and African Americans. The assimilation patterns for these groups differ due to propinquity, method of immigration, and let us not mince words, racism. Approximately 50% of all Mexican immigrants to the United States do not follow the traditional assimilation pattern. This is partly due to the propinquity of the mother country, the nearly continuous new migration stream, a relatively high rate of return migration, racism, and in some cases, involuntary immigration in that parts of Mexico have been annexed by the United States so that some people's native land quite literally changed overnight—they went to bed Mexican and woke up American.<sup>3435</sup>

Puerto Ricans, following the treaty that concluded the Spanish American War, became citizens of the United States, albeit citizens without suffrage. Therefore, Puerto Ricans, who are already citizens, have little incentive to assimilate and, like their Mexican counterparts, are physically close to their homeland, maintain a nearly continuous migration stream onto the mainland, and have a relatively high rate of return migration. Puerto Rico is a desperately poor colony of the United States populated primarily by Spanish-speaking, Hispanic-surnamed descendants of African slaves. Thus, entrenched intergenerational poverty, coupled with language difficulties and racism, have prevented assimilation. Most Puerto Ricans who live on the mainland live in poor, inner city neighborhoods in New York and Chicago. Neighborhoods that are not ethnic enclaves but are rather huge concentrations of the poor, poorly educated, and black underclass.<sup>36</sup>

African Americans differ dramatically from all other migrants. Many, probably most, African Americans have been Americans far longer than most whites. Many African Americans can trace their ancestry back

<sup>33</sup> *Ibid.*

<sup>34</sup> *Ibid.*

<sup>35</sup> Parts of Mexico have been annexed through war—Texas, Arizona, New Mexico—and parts through treaty—most of California and the Southernmost borders of Arizona and New Mexico through the Gadsden Purchase. The history of Mexico since the coming of the European conqueror/explorers has been fraught with internal strife and external pressure.

<sup>36</sup> Harrison, Roderick J. and Claudette E. Bennett. "Racial and Ethnic Diversity" in *State of the Union: America in the 1990s Volume Two: Social Trends*. Reynolds Farley, Ed. New York: Russell Sage 1995. 141-210. Current, Richard N. and T. Harry Williams, Frank Freidel, Alan Brinkley. *American History: A Survey Sixth Edition*. New York: Alfred A. Knopf 1987. Marger Martin, *Race and Ethnic Relations: American and Global Perspectives: Fourth Edition*. Wadsworth: Belmont CA. 1996.

more than seven generations. Those ancestors however were involuntary immigrants who were stolen from their homes, thrown into the bellies of slave ships, and brought to these shores as pieces of property—chattel—to work for the rest of their lives and for the rest of the lives of all their descendants in involuntary servitude as the slaves of white masters. No other people have involuntarily migrated to America in such vast numbers. No other people have been treated as property. No other people have suffered 350 years of slavery. No other people have been so vilely used, abused, mistreated, maltreated, and battered physically, emotionally, intellectually, and spiritually. It was not until the late 1860s that blacks were granted Constitutional rights in the United States and it was not until 1953, and then again in the middle 1960s through the mid 1970s, that real civil rights were finally established for African Americans. Until that time African Americans were second-class people who were often denied their political citizenship by being denied suffrage. Therefore, the opportunity for traditional assimilation for African Americans has not existed until very recently. Given the traditional assimilation pattern, African Americans for all practical purposes, are only second generation Americans regardless of how far back they can trace their actual ancestry in America.<sup>37</sup>

For many nonwhite minorities in America there has been denial of political citizenship through denial of suffrage, denial of economic citizenship through *de jure* and *de facto* discrimination that prevented competition for jobs and small business loans, denial of social citizenship through *de jure* and *de facto* residential segregation and educational segregation, denial of human citizenship through racist public policies.

There has often been the assumption that America is the land of opportunity for everyone, and indeed it can be, however, there are those who also make the assumption that America is a melting pot in which immigrants either do or should assimilate quickly and readily. If assimilation is the process by which a racial or ethnic minority loses its distinctive identity and lifeways and conforms to the cultural patterns of the dominant group then submerging one's self into the melting pot of American society means trying to be as white as possible. The dominant culture in America is white even though it has many aspects of great diversity and even though it has taken many elements from many other cultures and incorporated them into its culture, it has in most cases stamped diversity with the imprimatur of white acceptance. While America is a melting pot for white ethnics, for people of color it has become a kind of tossed salad or lumpy stew where all share the same seasoning, (the sociocultural structure), while each still retains its separate identity. This societal pattern is called pluralism—cooperation among racial and ethnic groups in areas deemed essential to their well being (e.g. the economy the national political arena), while retaining their distinctive identities and lifestyles. In pluralistic societies, citizens share what they can and maintain what they can. With the notable exception of Switzerland with its four distinct ethnic/language groups, most pluralistic societies have destroyed themselves with bloody ethnic strife.<sup>38</sup> Whether America can balance the melting pot with semi-pluralism is yet to be seen. The great experiment that is America may be the only nation on earth where the possibility of unity through diversity may actually come to fruition.

For more information about immigration, please visit the following websites: United States Citizenship and Immigration Services<sup>39</sup> ; History of Migration and Immigration Laws in the United States<sup>40</sup> <sup>41</sup> from ACLANet<sup>42</sup> ; A History of Immigration Law Regarding People of Color by Diana Vellos<sup>43</sup> ; United States Citizenship and Immigration Services: Laws<sup>44</sup> ; An Immigration Law Timeline and Links<sup>45</sup>

<sup>37</sup> *Ibid.*

<sup>38</sup> *Ibid.*

<sup>39</sup> <http://www.uscis.gov/portal/site/uscis/menuitem.f6da51a2342135be7e9d7a10e0dc91a0/?vgnnextoid=fa7e539dc4bed010VgnVCM1000000ecd19>

<sup>40</sup> <http://www.umass.edu/complit/aclanet/USMigrat.html>

<sup>41</sup> <http://www.umass.edu/complit/aclanet/USMigrat.html>

<sup>42</sup> <http://www.umass.edu/complit/aclanet/USMigrat.html>

<sup>43</sup> <http://academic.udayton.edu/race/02rights/immigr01.htm>

<sup>44</sup> <http://www.uscis.gov/portal/site/uscis/menuitem.eb1d4c2a3e5b9ac89243c6a7543f6d1a/?vgnnextoid=02729c7755cb9010VgnVCM10000045f3d6>

<sup>45</sup> [http://www.google.com/search?q=immigration+laws+history&hl=en&rlz=1T4GZEU\\_enUS330&tbs=tl:l&tbo=u&ei=DAJvS-H2BZLCNoaGwd0E&sa=X&oi=timeline\\_result&ct=title&resnum=11&ved=0CCkQ5wIwCg](http://www.google.com/search?q=immigration+laws+history&hl=en&rlz=1T4GZEU_enUS330&tbs=tl:l&tbo=u&ei=DAJvS-H2BZLCNoaGwd0E&sa=X&oi=timeline_result&ct=title&resnum=11&ved=0CCkQ5wIwCg)

### 3.1.15 Racial/Ethnic Discrimination In America 1776-1998

1776—Sally Hemings<sup>46</sup> —was the slave and mistress of Thomas Jefferson. DNA evidence indicates that most of Hemings’s children were sired by Jefferson; however, the white descendents of Jefferson<sup>47</sup> dispute this. On February 28, 2010, the *New York Times*<sup>48</sup> ran several articles about this issue.

1845—Native American Party<sup>49</sup> —An anti-immigration group held convention in Philadelphia; attempted to stop immigration to U.S.

1852—Know-Nothings<sup>50</sup> formed the American Party<sup>51</sup> —Gained control of some legislature. Wanted to: Ban Catholics and other immigrants (mostly Southern Europeans) from holding offices; Create literacy tests; Restrict immigration based on national origin. For more about the Know-Nothings click here<sup>52</sup> .

1854—Commodore Matthew Perry<sup>53</sup> opens trade between US and Japan<sup>54</sup> —this led to the explosive modernization of Japan which went from a feudal society to an industrial society in less than fifty years.

1857—*Dred Scott Decision*<sup>55</sup> —established the legal doctrine of slaves as property.

1864-1877—Reconstruction<sup>56</sup> —a time of martial law in the South. Reconstruction<sup>57</sup> ended due to a political deal made to settle the disputed election of Rutherford B. Hayes in 1877.

1877—Jim Crow Laws established—the Jim Crow laws were laws that segregated white and non-white people and denied the civil rights of non-white people. This led to the “separate but equal” doctrine which was later amended to “separate and unequal.” For more information about the Jim Crow laws, see: Jim Crow History.Org<sup>58</sup> ; Remembering Jim Crow<sup>59</sup> ; The Jim Crow Museum of Racist Memorabilia<sup>60</sup>

1882—First Chinese Exclusionary Act passed—this legislation prevented the families of railroad construction workers and agricultural laborers from entering the United States. It created a deviant community of bachelor men on the west coast. For more information about the Asian Exclusion Act see: The Chinese Exclusion Act: A Black Legacy<sup>61</sup> ; An act to execute certain treaty stipulations relating to Chinese<sup>62</sup> ; Chinese Exclusion Act (1882)<sup>63</sup> .

1887—American Protective Association<sup>64</sup> founded to stop immigration.

1887—The Dawes Act<sup>65</sup> eliminated tribal ownership of Indian lands.

1894—Immigration Restriction League<sup>66</sup> founded; proposed literacy tests and special standards for immigrants

1896—*Plessy v. Ferguson* decided by the Supreme Court; established separate but equal; affirmed the constitutionality of the Jim Crow laws. For more information see: Plessy v. Ferguson<sup>67</sup> ; The Rise and Fall of Jim Crow<sup>68</sup> ; Landmark Cases: Plessy v. Ferguson<sup>69</sup> .

<sup>46</sup><http://www.pbs.org/wgbh/pages/frontline/shows/jefferson/cron/1977wolf.html>

<sup>47</sup>[http://www.monticello.org/plantation/hemingscontro/hemings-jefferson\\_contro.html](http://www.monticello.org/plantation/hemingscontro/hemings-jefferson_contro.html)

<sup>48</sup>[http://topics.nytimes.com/topics/reference/timestopics/people/h/sally\\_hemings/index.html](http://topics.nytimes.com/topics/reference/timestopics/people/h/sally_hemings/index.html)

<sup>49</sup><http://query.nytimes.com/gst/abstract.html?res=980CEFD7133AE334BC4C51DFBE668388649FDE>

<sup>50</sup><http://dig.lib.niu.edu/message/ps-knownothing.html>

<sup>51</sup><http://www.ohiohistorycentral.org/entry.php?rec=838>

<sup>52</sup><http://www.newadvent.org/cathen/08677a.htm>

<sup>53</sup><http://www.history.navy.mil/branches/teach/ends/opening.htm>

<sup>54</sup><http://afe.easia.columbia.edu/japan/japanworkbook/modernhist/perry.html>

<sup>55</sup><http://www.landmarkcases.org/dredscott/home.html>

<sup>56</sup><http://www.digitalhistory.uh.edu/reconstruction/introduction.html>

<sup>57</sup><http://www.pbs.org/wgbh/amex/reconstruction/>

<sup>58</sup><http://www.jimcrowhistory.org/>; <sup>20</sup><http://www.pbs.org/wnet/jimcrow/>

<sup>59</sup><http://americanradioworks.publicradio.org/features/remembering/laws.html>

<sup>60</sup><http://www.ferris.edu/JIMCROW/>

<sup>61</sup>[http://sun.menloschool.org/~mbrody/ushistory/angel/exclusion\\_act/](http://sun.menloschool.org/~mbrody/ushistory/angel/exclusion_act/)

<sup>62</sup><http://www.mtholyoke.edu/acad/intrel/chinex.htm>

<sup>63</sup>[http://www.usnews.com/usnews/documents/docpages/document\\_page47.htm](http://www.usnews.com/usnews/documents/docpages/document_page47.htm)

<sup>64</sup><http://historymatters.gmu.edu/d/5351/>

<sup>65</sup><http://www.pbs.org/weta/thewest/resources/archives/eight/dawes.htm>

<sup>66</sup><http://www.atu.edu/ifa/brucker/engl5383/Texts/NativismImmigration.htm>

<sup>67</sup>[http://www.oyez.org/cases/1851-1900/1895/1895\\_210/](http://www.oyez.org/cases/1851-1900/1895/1895_210/)

<sup>68</sup>[http://www.pbs.org/wnet/jimcrow/stories\\_events\\_plessy.html](http://www.pbs.org/wnet/jimcrow/stories_events_plessy.html)

<sup>69</sup><http://www.landmarkcases.org/plessy/home.html>

1899—*Cumming v. County Board of Education*<sup>70</sup> established separate but unequal status; progeny of Plessy; upheld constitutionality of Jim Crow laws.

1911—Chinese Exclusionary Act expanded<sup>71</sup> to include other East Asians and Japanese<sup>72</sup>.

1924—National Origins Act<sup>73</sup> passed by Congress—Banned all east Asians, strictly limited immigration from Southern and Eastern Europe

1924—Ku Klux Klan marched down Pennsylvania Avenue<sup>74</sup> in D.C.; the KKK had 4 million members out of a national population of about 114 million. See also: “1924: Hatred Wore a Hood in Jersey<sup>75</sup>”

1942—*Korematsu Decision*<sup>76</sup> determined that denying the civil rights of a certain group of citizens in times of war is constitutional. See also: *Korematsu*<sup>77</sup> v. *United States*<sup>78</sup>: The U.S. Supreme Court Upholds Internment<sup>80</sup>; Landmark Cases: *Korematsu*<sup>81</sup>.

1943—The “Zoot Suit Riots<sup>82</sup>” in LA; 200 Navy personnel rioted for 4 days over the July 4th Holiday in East L.A.; many Hispanics killed; no arrests; newspapers anti-Hispanic articles exacerbated the situation.

1953—Emmett Till<sup>83</sup> murdered. For more information, see: The History of Jim Crow: The Lynching of Emmett Till<sup>84</sup>; The Lynching of Emmett Till<sup>85</sup>; A Timeline of the Emmett Till Case<sup>86</sup>.

1962—South Carolina begins to fly Confederate Flag over capitol dome

1998—James Byrd Jr<sup>87</sup> dragged to death in Jasper TX. For more information see: Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act<sup>88</sup>; Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act<sup>89</sup>.

1998—Matthew Shepard murdered because he was gay.<sup>90</sup> Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act<sup>91</sup>; Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act<sup>92</sup>.

### 3.1.16 W.E.B. (William Edward Burghardt) DuBois

W.E.B. (William Edward Burghardt) DuBois (pronounced dooboyz) lived from 1868 to 1963. He was the first African American to get a PhD in Sociology from Harvard. He wrote *The Souls of Black Folk* in 1903. He edited *The Crisis* during the Harlem Renaissance, and was an early member of the Niagara Movement which later became the NAACP (National Association for the Advancement of Colored People). DuBois was the first African American president of the American Sociological Society. As a young man, he believed in the promise of the United States as a country where all people could be equal and free. He spent his life as a sociologist, social critic, and civil rights activist. His 1903 book, *The Souls of Black Folk* was about

<sup>70</sup><http://caselaw.lp.findlaw.com/cgi-bin/getcase.pl?court=US&vol=175&invol=528>

<sup>71</sup><http://www.archives.gov/locations/finding-aids/chinese-immigration.html>

<sup>72</sup><http://www.time.com/time/magazine/article/0,9171,929290,00.html>

<sup>73</sup><http://www.u-s-history.com/pages/h1398.html>

<sup>74</sup><http://www.fbi.gov/page2/march04/kkk031104.htm>

<sup>75</sup><http://www.capitalcentury.com/1924.html>

<sup>76</sup>[http://www.oyez.org/cases/1940-1949/1944/1944\\_22/](http://www.oyez.org/cases/1940-1949/1944/1944_22/)

<sup>77</sup><http://historymatters.gmu.edu/d/5151>

<sup>78</sup><http://historymatters.gmu.edu/d/5151>

<sup>79</sup><http://historymatters.gmu.edu/d/5151>

<sup>80</sup><http://historymatters.gmu.edu/d/5151>

<sup>81</sup><http://www.landmarkcases.org/korematsu/home.html>

<sup>82</sup><http://www.pbs.org/wgbh/amex/zoot/>

<sup>83</sup><http://www.pbs.org/wgbh/amex/till/>

<sup>84</sup>[http://www.jimcrowhistory.org/resources/lessonplans/hs\\_es\\_emmett\\_till.htm](http://www.jimcrowhistory.org/resources/lessonplans/hs_es_emmett_till.htm)

<sup>85</sup><http://www.heroism.org/class/1950/heroes/till.htm>

<sup>86</sup>[http://www.google.com/search?q=emmett+till&hl=en&rlz=1T4GZEU\\_enUS330&bt=tl:1&to=u&ei=q6poS4m1FcGDnQfj0Ji2Bw&sa=X&oeq=1](http://www.google.com/search?q=emmett+till&hl=en&rlz=1T4GZEU_enUS330&bt=tl:1&to=u&ei=q6poS4m1FcGDnQfj0Ji2Bw&sa=X&oeq=1)

<sup>87</sup><http://edition.cnn.com/US/9807/06/dragging.death.02/index.html>

<sup>88</sup>[http://www.hrc.org/laws\\_and\\_elections/5660.htm](http://www.hrc.org/laws_and_elections/5660.htm)

<sup>89</sup><http://www.speaker.gov/newsroom/legislation?id=0341>

<sup>90</sup>Current, Richard N. and T. Harry Williams, Frank Freidel, Alan Brinkley. *American History: A Survey Sixth Edition*. New York: Alfred A. Knopf. 1987. U. S. Census Bureau. HYPERLINK <http://www.census.gov/prod/>; <http://www.statisticalabstract.us.html/> (<<http://www.statisticalabstract.us.html/>>); *The Official Statistics: Statistical Abstract of the United States: 1998*.

<sup>91</sup>[http://www.hrc.org/laws\\_and\\_elections/5660.htm](http://www.hrc.org/laws_and_elections/5660.htm)

<sup>92</sup><http://www.speaker.gov/newsroom/legislation?id=0341>

the socioeconomic and sociopolitical circumstances of African Americans following the Civil War and in the first years of the 20th century. He wrote:

“The problem of the 20th century is the problem of the color line.”

“How does it feel to be a problem?”

*. . . the Negro is a sort of seventh son, born with a veil and gifted with second sight in this American world—a world that yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body whose dogged strength alone keeps it from being torn asunder.*

*The history of the American Negro is the history of this strife—this longing to attain self-conscious manhood, to merge his double self into a better and truer self . . . He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of Opportunity closed in his face.*<sup>93</sup>

### 3.1.17 Sally Hemings

Thomas Jefferson, slave owner, primary author of the *Declaration of Independence*, third President of the United States, founder of the University of Virginia, polymath, rapist, and father of Sally Hemings’s children, wrote about his social conflict over the issue of slavery: “. . . I tremble for my country when I reflect that God is just: that his justice “cannot sleep forever . . .”<sup>94</sup>. In other words, white America has a great deal to answer for.

Sally Hemings was a slave who was originally owned by a Virginia planter named John Wayles. Wayles owned Sally Hemings’s mother, raped her, and the result of that rape was Sally Hemings. John Wayles’s legitimate, white daughter Martha married Thomas Jefferson, the author of the *Declaration of Independence* and later, the third President of the United States. Upon her marriage to Jefferson, Martha was given Sally Hemings as her personal-maid/slave; Hemings was between 12 and 14 at the time. The marriage between Martha Wayles Jefferson and Thomas Jefferson was relatively short and ended with her death after which, Jefferson began a life-long relationship with Sally Hemings, siring several children, all of whom remained slaves for the duration of Jefferson’s life.<sup>95</sup> The relationship between Jefferson and Hemings was undoubtedly complicated, but one thing is clear: Hemings could not prevent Jefferson from coming into her bed and having sex with her because she was **his property!** Slaves had no personal rights and slave women were often the repeated victims of their owner’s rapine behavior. Jefferson never acknowledged his children and they (and Sally Hemings, herself) remained slaves until after Jefferson’s death.

### 3.1.18 Anti-Immigrant Groups

The Statue of Liberty notwithstanding, (“give me your tired, your poor”), the United States has a long history of preventing immigration and attempting to block persons based on national origin and/or religion. There have been many anti-immigration groups and political parties in the United States beginning in the early 19<sup>th</sup> century and continuing until the present day. Many of our immigration laws have been discriminatory and have stultified migration rather than encouraging it. The Native American Party, the American Party,

<sup>94</sup><http://etext.virginia.edu/etcbin/toccer-new2?id=JefVirg.sgm&images=images/modeng&data=/texts/english/modeng/parsed&tag=public&number 289/>

<sup>95</sup>DNA evidence, oral tradition in the Hemings family, and written documents maintained by the Hemings family solidly confirm that Jefferson was the father of all but the first of Sally Hemings’s children. The white descendants of Thomas Jefferson refuse to accept the evidence and argue that it was Jefferson’s brother who was responsible for siring Hemings’s children.

the American Protective Association, the Immigration Restriction League, and the Ku Klux Klan, among many other groups, were all founded based on their opposition to the immigration of anyone they considered unworthy—Italians, Jews, Greeks, Poles, Irish Catholics, Catholics or non-Protestants in general, and all non-whites which included, among people traditionally classified as non-white, Italians, Greeks, Turks, and other residents of the southern European, Mediterranean coast, and eastern European, mostly Catholic or Muslim, peoples. Congress vacillates between restricting and encouraging migration from various regions of the planet. Nevertheless, we were a nation of immigrants at our inception and remain a nation of immigrants to this day.

In 2010 there are still anti-immigration groups. PublicEye.org<sup>96</sup> publishes a list of about a dozen anti-immigrant groups that ranges from think tanks to the Christian right as does the Southern Poverty Law Center<sup>97</sup>. In February 2010, former US House of Representatives member Tom Tancredo (R-CO), gave the keynote address<sup>98</sup> to the first Tea Party convention arguing that we need “a civics literacy test” before anyone in this country can vote. He also stated that if John McCain had been elected president in 2009, “President Calderon and President McCain would be toasting the elimination of those pesky things called borders and major steps taken toward creation of a North American Union.”<sup>99</sup>In other words, there are those today who would block all immigration into this country legal and illegal because they are afraid of the changes that immigrants make to the culture of the United States. The question then becomes, how have other immigrants changed America and has America changed them more than they have changed it? Most of the literature on this question would suggest that it is a reciprocal process but that the American ideology and the American constitution remain strong.

### 3.1.19 The Dred Scott Decision

In 1857, a slave named Dred Scott was owned by a physician (Dr. Scott) who was a civilian contractor to the United States Army. Dr. Scott accepted a contract in territory that would enter the union as a free, non-slave state. The abolitionist movement filed suit on behalf of Dred Scott claiming that, because he was residing in free territory, he should no longer be a slave. The Supreme Court of the United States determined that slaves are not human, but are property and thus may be treated like property, meaning that ownership existed regardless of the location of the property.

After the Civil War, a period of marital law existed in the South in the states that had seceded from the Union and joined the Confederate States of America. There were approximately ten million slaves who were freed by the Civil War, most of whom were illiterate—it was illegal to teach a slave to read or write, and a slave caught reading or writing could be killed at once—trained only for work in the fields, had never been more than ten miles from where they were born, and had no concept of money management. Ten million in a nation of 35 million! Ten million people, one-third of the population of the country without the most basic economic skills! Reconstruction was a political process meant to bring the freed slaves up to the same socioeconomic condition of poor whites in order to make them economically self-sufficient. However, Reconstruction became a way to crush the South, grind it down, and pillage what remained after the war. The government did very little to help the newly freed blacks, but Northern abolitionists and religious organizations began to send people into the South to provide an academic education, (reading, writing, arithmetic), and job skill training. A series of schools were established across the South and when the “white, Quaker, school marms,” as W.E.B. DuBois called them, left, they had trained young African Americans to teach the basic skills so that the schools continued long after Reconstruction ended. Unfortunately, the death of Reconstruction gave birth to the segregation laws that later came to be called Jim Crow laws.<sup>100</sup> These segregation laws remained in effect until the mid-to-late 1960s and early 1970s. In fact, in 1896, the Supreme Court of the United States, in a ground-breaking case titled *Plessy v. Ferguson*, declared that segregation was Constitutional establishing the

<sup>96</sup>[http://www.publiceye.org/research/directories/immig\\_grp\\_undermine.html](http://www.publiceye.org/research/directories/immig_grp_undermine.html)

<sup>97</sup><http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2001/spring/blood-on-the-border/anti-immigration->

<sup>98</sup><http://www.youtube.com/watch?v=QC8aZJ2VoIA>

<sup>99</sup><http://www.therockymountainfoundation.org/tomtancredosjournal.html> (<<http://www.therockymountainfoundation.org/tomtancredosjournal.html>>)

<sup>100</sup>Jim Crow was a racist, enormously troped, portrayal of American Blacks by a British music hall performer.

legal separation and unequal treatment of people based on race! It wasn't until 1955, nearly sixty years later and ninety years after the end of the Civil War, in another ground-breaking case titled *Brown v. Board of Education of Topeka, Kansas* that the Supreme Court decided, unanimously, that segregation was inherently discriminatory and thus unConstitutional.

### 3.1.20 Chinese/Asian Exclusion

Many Chinese men had been recruited by the railroad companies to work on the Transcontinental Railroad—a vast, complex, engineering feat to span the continent and link the entire expanse of the middle of North America, from the Atlantic to the Pacific ocean. By 1887, the project was complete and many of the Chinese workers, having saved the majority of their pay, returned home, or, conversely, began to send for their families—parents, siblings, wives and children, sweethearts, cousins—beginning a steady migration stream from China to the United States. Many of these former railroad workers settled along the West Coast and began to compete, economically, with the white population of the region. Feeling serious economic pressure from the Chinese immigrants, whites on the West Coast petitioned Congress to stop migration from China. Congress complied and passed a bill titled the “Asian Exclusionary Act.”

### 3.1.21 The Dawes Act

That same year, Congress also passed the “Dawes Act” which deprived American Indians of the ownership of their ancestral land and established the reservation system that exists even now. As an aside, Congress has never, in its entire history, kept any treaty it has made with any American Indian tribe. The current treaties are so bent that they are about to break and there is a law suit in federal court concerning the Bureau of Indian Affairs (BIA), which is part of the Department of the Interior, and is responsible for the management of reservation land and the people living on reservations. The suit alleges that the BIA has misallocated, misappropriated, or simply lost, over ten million dollars that was earmarked for social services on a reservation. This suit has been languishing in the federal court system since 1995!<sup>101</sup>

It is also important to know that, in the mid 1970s, medical doctors from the United States Public Health Service's Indian Health Services branch, whose mandate is to provide health care on Indian reservations, often forcibly, sterilized, without their knowledge or consent, more than 25,000 American Indian women on several reservations.<sup>102</sup> This practice of forced sterilizations continued into the 1990s. The rationale was that the women were too poor to manage children and that the doctors and nurses were providing indispensable help to these women by limiting their child bearing. A further argument was that sterilization is a preventative for fetal alcohol syndrome in alcoholic American Indian women. How far should government go in protecting us from ourselves? Does the government have a legitimate concern regarding what we do with our bodies? Should the poor be prevented from having children? Should alcoholic or drug addicted women be allowed to get pregnant?

### 3.1.22 Expansion of Asian Exclusion

From the 15<sup>th</sup> century through the 19<sup>th</sup> century, Japan was a xenophobic, feudal society, ostensibly governed by a God-Emperor, but in reality ruled by ruthless, powerful Shoguns. Japan's society changed little during the four centuries of samurai culture, and it was cut off from the rest of the world in self-imposed isolation, trading only with the Portuguese, Spanish, English, and Chinese, and then not with all of them at once, often using one group as middlemen to another group. In the mid-19<sup>th</sup> century, (1854), the United States government became interested in trading directly with Japan in order to open up new export markets and to import Japanese goods at low prices uninflated by middleman add-ons. Commodore Matthew Perry was

<sup>101</sup>See: <http://archive.gao.gov/d43t14/149286.pdf> (<<http://archive.gao.gov/d43t14/149286.pdf>>)

<sup>102</sup>“A study by the Government Accounting Office during the 1970s found widespread sterilization abuse in four areas served by the IHS. In 1975 alone, some 25,000 Native American women were permanently sterilized—many after being coerced, misinformed, or threatened. One former IHS nurse reported the use of tubal ligation on “uncooperative” or “alcoholic” women into the 1990s.” Women of Color Partnership (<<http://www.rcrc.org/wocp/native.html>>)

assigned to open trade between the United States and Japan. With a flotilla of war ships, Perry crossed the Pacific and berthed his ships off the coast of the Japanese capital. Perry sent letters to the emperor that were diplomatic but insistent. Perry had been ordered not to take no for an answer, and when the emperor sent Perry a negative response to the letters, Perry maneuvered his warships into positions that would allow them to fire upon the major cities of Japan. The Japanese had no armaments or ships that could compete with the Americans, and so, capitulated to Perry. Within thirty years, Japan was almost as modernized as its European counterparts. They went from feudalism to industrialism almost over night.

Within a few years of the trade treaty between the United States and Japan, a small but steady trickle of Japanese immigrants flowed across the Pacific Ocean. This migration to the West Coast of the United States meant that Japanese immigrants were in economic competition with the resident population, most of whom were white. Fears of economic loss led the whites to petition Congress to stop the flow of immigrants from Japan, and in 1911 Congress expanded the Asian Exclusionary Act to include Japanese thereby stopping all migration from Japan into the United States. In 1914, Congress passed the National Origins Act which cut off all migration from East Asia.<sup>103</sup>

In 1924, anti-minority sentiment in the United States was so strong that the Ku Klux Klan had four million, proud, openly racist members thousands of whom were involved in a parade down Pennsylvania Avenue in Washington, DC, that was watched by thousands of Klan supporters, and other Americans.

On December 7, 1941, at 7:55 A.M. local time the Japanese fleet in the South Pacific launched 600 hundred aircraft in a surprise attack against U.S. Naval forces at Pearl Harbor, Hawaii. Within four hours, 2, 400 people, mostly military personnel had been killed, including the 1,100 men who will be entombed forever in the wreckage of the U.S.S. Arizona when it capsized during the attack. Although this was a military target, the United States was **not** at war when the attack occurred. In less than six months after the attack, Congress passed the Japanese Relocation Act. Below, is reproduced the order that was posted in San Francisco.

### 3.1.23 THE JAPANESE AMERICAN RELOCATION ORDER

#### THE JAPANESE AMERICAN RELOCATION ORDER

WESTERN DEFENSE COMMAND AND FOURTH ARMY

WARTIME CIVIL CONTROL ADMINISTRATION

Presidio of San Francisco, California

May 3, 1942

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All of that portion of the City of Los Angeles, State of California, within that boundary beginning at the point at which North Figueroa Street meets a line following the middle of the Los Angeles River; thence southerly and following the said line to East First Street; thence westerly on East First Street to Alameda Street; thence southerly on Alameda Street to East Third Street; thence northwesterly on East Third Street to Main Street; thence northerly on Main Street to First Street; thence north-westerly on First Street to Figueroa Street; thence northeasterly on Figueroa Street to the point of beginning.

Pursuant to the provisions of Civilian Exclusion Order No. 33, this Headquarters, dated May 3, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P. W. T., Saturday, May 9, 1942.

No Japanese person living in the above area will be permitted to change residence after 12 o'clock noon, P. W. T., Sunday, May 3, 1942, without obtaining special permission from the representative of the Commanding General, Southern California Sector, at the Civil Control Station located at

Japanese Union Church,

120 North San Pedro Street,

Los Angeles, California

SEE CIVILIAN EXCLUSION ORDER NO. 33

<sup>103</sup>Migration from Philippines in limited numbers was still permitted largely because the United States owned Philippines.



Such permits will only be granted for the purpose of uniting members of a family, or in cases of grave emergency.

The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and livestock.
3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A. M. and 5:00 P. M. on Monday, May 4, 1942, or between 8:00 A. M. and 5:00 P. M. on Tuesday, May 5, 1942.

2. Evacuees must carry with them on departure for the Assembly Center, the following property:

- (a) Bedding and linens (no mattress) for each member of the family;
- (b) Toilet articles for each member of the family;
- (c) Extra clothing for each member of the family;
- (d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
- (e) Essential personal effects for each member of the family.

All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station. The size and number of packages is limited to that which can be carried by the individual or family group.

3. No pets of any kind will be permitted.

4. No personal items and no household goods will be shipped to the Assembly Center.

5. The United States Government through its agencies will provide for the storage, at the sole risk of the owner, of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.

6. Each family, and individual living alone will be furnished transportation to the Assembly Center or will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station between the hours of 8:00 A. M. and 5:00 P. M., Monday, May 4, 1942, or between the hours of

8:00 A. M. and 5:00 P. M.,

Tuesday, May 5, 1942, to receive further instructions.

Lieutenant General, U. S. Army

Commanding

This map shows the location of the American concentration camps where Japanese Americans were interned during WWII.



Figure 3.5

In 1943, Fred Korematsu, with the assistance of the American Civil Liberties Union (ACLU) filed suit in federal court arguing that it was unconstitutional to deprive American citizens of their civil rights without due process of law. The Supreme Court of the United States decided that, in times of great national strife, it was constitutional to deprive one specific segment of the population of their civil rights because of the potential for harm by that specific group. You might be interested to know that this decision has never been overturned, which means that it is still the law of the land.

### 3.1.24 The Zoot Suit Riots

During the “Zoot Suit Riots,” 200 United States Navy personnel rioted for four days over the July 4<sup>th</sup>, 1943 holiday in East L.A.; many Hispanics killed; no military personnel were arrested. The Los Angeles newspapers had published a series of anti-Hispanic articles which exacerbated the situation. (For more information, please visit the following websites: The “Zoot Suit” Riots<sup>104</sup> ; Los Angeles Zoot Suit Riots<sup>105</sup> ; World War Two and the Zoot Suit Riots<sup>106</sup> .)

<sup>104</sup><http://www.pbs.org/wgbh/amex/zoot/>

<sup>105</sup><http://www.laallmanac.com/history/hi07t.htm>

<sup>106</sup><http://w3.usf.edu/~lc/MOOS/zootsuit/>

### 3.1.25 The Murder of Emmett Till

In 1953, a fourteen year old boy from Chicago convinced his reluctant mother to send him to Mississippi during his summer vacation to visit his uncle and cousins; the boy's name was Emmett Till. His uncle had a farm a few miles from a very small town, population 300-500. One day Emmett and his cousins decided to go into the town where they visited a small grocery store/meat market. While in the store, Emmett told his cousins that the woman behind the counter was pretty, and then he whistled at her. Emmett Till was black, the woman was white, and this was the American South of Jim Crow segregation.

The woman reached for a shotgun as Till's cousins grabbed him and ran home as fast as their legs could move. Late that night, three adult, white men came to Till's uncle's house and demanded that the boy be brought out, Till's uncle refused. The men went into the house, found Till, still asleep, picked him up and dragged him, kicking and screaming, out the house. The men took Till to a remote, semi-abandoned barn where perhaps twenty white, adult men, took turns, for the next seven days, beating and torturing the fourteen year old, whose crime was whistling at a white woman.

When Till's mother was asked to identify her son's body, she couldn't recognize her son whose face looked more like a large piece of hamburger meat than a human being. The three men who took Till from his uncle's house were arrested, tried by an all-white, all-male jury, and acquitted. In 2005, the FBI exhumed Emmett Till's body, looking for evidence that would allow them to bring federal charges of civil rights abuses against the handful of living men who were involved in the torture and murder of Till. Unfortunately, they failed to find sufficient evidence to present to a grand jury. Thus, the case is closed, and the guilty have either died or gone free since 1953!. (For more information, please visit the following websites: The Murder of Emmett Till<sup>107</sup> ; The History of Jim Crow: The Lynching of Emmett Till<sup>108</sup> ; The Lynching of Emmett Till<sup>109</sup> ; A Timeline of the Emmett Till Case<sup>110</sup> .)

### 3.1.26 The Murder of James Byrd, Jr.

James Byrd, Jr. was murdered by being dragged to death, down an asphalt road, late at night, in the small East Texas town of Jasper. Byrd was black, his killers are white. Two of them have been sentenced to death and one to life imprisonment. (For more information, please visit the following websites: The Murder of James Byrd Jr<sup>111</sup> . Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act<sup>112</sup> ; Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act<sup>113</sup> .)

Hate kills, and the United States, born in racism, is a nation where hate has been nurtured. Unfortunately, racism is part of the fabric of American society. It is part of our social structure. Thus, we must learn to deal with both the legacy and the ongoing problems of racism. A difficult, but necessary task. In order to fully overcome the racism inherent in American society, we must heed the words of W.E.B. DuBois and remember, that for minorities "One ever feels his twoness—an American, a [minority]; two souls, two thoughts, two unreconciled strivings; two warring ideals in one . . . body whose dogged strength alone keeps it from being torn asunder." The promise of this country is great, but the reality has not yet met the promise even though there have been movements to overcome our inherent racism.

### 3.1.27 Overcoming Racial/Ethnic Discrimination

1808—Importation of slaves banned in the U.S.<sup>114</sup>

1863—Emancipation Proclamation<sup>115</sup> signed.

<sup>107</sup><http://www.pbs.org/wgbh/amex/till/>

<sup>108</sup>[http://www.jimcrowhistory.org/resources/lessonplans/hs\\_es\\_emmett\\_till.htm](http://www.jimcrowhistory.org/resources/lessonplans/hs_es_emmett_till.htm)

<sup>109</sup><http://www.heroism.org/class/1950/heroes/till.htm>

<sup>110</sup>[http://www.google.com/search?q=emmett+till&hl=en&rlz=1T4GZEU\\_enUS330&tb=tl:l1&tbo=u&ei=q6poS4m1FcGDnQfj0Ji2Bw&sa=X&](http://www.google.com/search?q=emmett+till&hl=en&rlz=1T4GZEU_enUS330&tb=tl:l1&tbo=u&ei=q6poS4m1FcGDnQfj0Ji2Bw&sa=X&)

<sup>111</sup><http://edition.cnn.com/US/9807/06/dragging.death.02/index.html>

<sup>112</sup>[http://www.hrc.org/laws\\_and\\_elections/5660.htm](http://www.hrc.org/laws_and_elections/5660.htm)

<sup>113</sup><http://www.speaker.gov/newsroom/legislation?id=0341>

<sup>114</sup><http://www1.american.edu/TED/slave.htm>

<sup>115</sup>[http://www.archives.gov/exhibits/featured\\_documents/emancipation\\_proclamation/](http://www.archives.gov/exhibits/featured_documents/emancipation_proclamation/)

1865—13th Amendment<sup>116</sup> ratified; abolished slavery.

1868—14th Amendment<sup>117</sup> ratified; established due process and equal protection to all citizens including former slaves.

1870—15th Amendment<sup>118</sup> ratified; voting rights for former slaves established.

1905—The Niagara Movement<sup>119</sup> the beginnings of the NAACP<sup>120</sup>.

1952—McCarran-Walter Act<sup>121</sup> permitted Asians to become US citizens; overturned Asian exclusionary acts.

1954—*Brown v. Board of Education of Topeka* declared that segregation was inherently discriminatory and unconstitutional.

1964—Civil Rights Act<sup>123</sup> prohibited any race/ethnicity-based discrimination in hiring and employment practices.

1964—24th Amendment<sup>124</sup> ratified; outlawed poll taxes<sup>125</sup>.

1965—Voting Rights Act<sup>126</sup> prohibited any race/ethnicity-based discrimination in allowing minorities to vote.

1965—Immigration Act r<sup>127</sup> emoved national quota systems permitting an influx of immigrants from Mexico Latin American and Asia.

1968—Fair Housing Act<sup>128</sup> prohibited any race/ethnicity-based discrimination in housing.

1980s—Congress issues an apology and grants reparations to those effected by Korematsu<sup>129</sup>.

1990s—President Clinton offers apologies and reparations to victims of the Tuskegee experiment. (For more information, please see the following websites: The Tuskegee Syphilis Experiment<sup>130</sup>; U.S. Public Health Service Syphilis Study at Tuskegee<sup>131</sup>; TUSKEGEE SYPHILIS STUDY<sup>132</sup>; Bad Blood: The Tuskegee Syphilis Study<sup>133</sup>; Remembering Tuskegee<sup>134</sup>; TUSKEGEE EXPERIMENT ON BLACK MALES!<sup>135</sup>)

1995—Mississippi ratifies<sup>136</sup> constitutional amendment abolishing slavery<sup>137</sup>

2000—South Carolina removes the Confederate Flag from flying over the capitol dome<sup>138</sup>

See also: Civil Rights: A Chronology<sup>139</sup>; Slavery Timeline<sup>140</sup>; Slavery and our Founding Fathers<sup>141</sup>; Statutes of the United States Concerning Slavery<sup>142</sup>.

<sup>116</sup><http://www.loc.gov/rr/program/bib/ourdocs/13thamendment.html>

<sup>117</sup><http://www.loc.gov/rr/program/bib/ourdocs/14thamendment.html>

<sup>118</sup><http://www.loc.gov/rr/program/bib/ourdocs/15thamendment.html>

<sup>119</sup><http://www.yale.edu/glc/archive/1152.htm>

<sup>120</sup><http://www.naacp.org/home/index.htm>

<sup>121</sup><http://www.uscis.gov/portal/site/uscis/menuitem.eb1d4c2a3e5b9ac89243c6a7543f6d1a/?vgnnextchannel=f3829c7755cb9010VgnVCM1000045f>

<sup>122</sup><http://brownvboard.org/>

<sup>123</sup><http://www.archives.gov/education/lessons/civil-rights-act/>

<sup>124</sup>[http://www.americaslibrary.gov/jb/modern/jb\\_modern\\_polltax\\_1.html](http://www.americaslibrary.gov/jb/modern/jb_modern_polltax_1.html)

<sup>125</sup><http://www.umich.edu/~lawrace/disenfranchise1.htm>

<sup>126</sup><http://www.justice.gov/crt/voting/intro/intro.php>

<sup>127</sup><http://www.america.gov/st/educ-english/2008/April/20080423214226eafas0.9637982.html>

<sup>128</sup><http://www.hud.gov/offices/fheo/FHLaws/index.cfm>

<sup>129</sup><http://www.washingtonpost.com/wp-dyn/articles/A22004-2005Apr2.html>

<sup>130</sup><http://www.tuskegee.edu/Global/Story.asp?s=1207586>

<sup>131</sup><http://www.cdc.gov/tuskegee/timeline.htm>

<sup>132</sup>[http://www.brown.edu/Courses/Bio\\_160/Projects2000/Ethics/TUSKEGEE\\_SYPHILIS\\_STUDY.html](http://www.brown.edu/Courses/Bio_160/Projects2000/Ethics/TUSKEGEE_SYPHILIS_STUDY.html)

<sup>133</sup>[http://www.hsl.virginia.edu/historical/medical\\_history/bad\\_blood/](http://www.hsl.virginia.edu/historical/medical_history/bad_blood/)

<sup>134</sup><http://www.npr.org/programs/morning/features/2002/jul/tuskegee/>

<sup>135</sup><http://www.youtube.com/watch?v=mi8DQspNeX4>

<sup>136</sup><http://www.icue.com/portal/site/iCue/flatview/?cuecard=3057>

<sup>137</sup><http://13thamendment.harpweek.com/hubpages/CommentaryPage.asp?Commentary=05Results>

<sup>138</sup>Current, Richard N. and T. Harry Williams, Frank Freidel, Alan Brinkley. *American History: A Survey Sixth Edition*. New York: Alfred A. Knopf. 1987. U. S. Census Bureau. HYPERLINK <http://www.census.gov/prod/>; <http://www.statisticalabstract.us.html/> (<<http://www.statisticalabstract.us.html/>>); *The Official Statistics: Statistical Abstract of the United States: 1998*.

<sup>139</sup><http://virtual.clemson.edu/caah/women/ws301/cvrlrtab.htm>

<sup>140</sup>[http://www.africanaonline.com/slavery\\_timeline.htm](http://www.africanaonline.com/slavery_timeline.htm)

<sup>141</sup><http://www.revolutionarywararchives.org/slavery.html>

<sup>142</sup>[http://avalon.law.yale.edu/subject\\_menus/slmenu.asp](http://avalon.law.yale.edu/subject_menus/slmenu.asp)

### 3.1.28 Historical Race/Ethnic Population Demographics in America: A Brief Statistical Overview

- 1790—Population 4 million
  - 1 person in 30 urban=3.33
- 1820—Population 10 million
  - 1 black to 4 whites=25% Black population
  - 14000 immigrants per year for decade
  - Almost all from England and N. Ireland (Protestants)
  - 1 in 20 urban=5%
- 1830—Population 13 million
  - 1 black to 5 whites=20 Black population
  - 60,000 immigrants in 1832
  - 80,000 immigrants in 1837
  - Irish Catholics added to mix
- 1840—Population 17 million
  - 1 in 12 urban=8.33
  - 84,000 immigrants
- 1840-1850—immigration 1.5 million Europeans
- 1850—Population 23 million
  - Irish 45% of foreign-born
  - Germans 20% of foreign-born
- 1850s—immigration 2.5 million Europeans
  - 2% of the population of NYC were immigrants
  - In St. Louis, Chicago, Milwaukee the foreign-born outnumbered the native-born
- 1860—Population 31.5 million
  - 26% of the population of free states were urban
  - 10 of the population in the South were urban
  - Irish immigrant population in America=1.5 million
  - German immigrant population in America=1 million
- 1900—Population=76.1 million
- 2002—Population=280 million
- 2010—Population=309 million<sup>143</sup>

Although Europe has been the traditional sending region for immigrants to the U.S., the post WWII era (after 1946) shows a significant increase in migration from Mexico, South and Central America, and Asia. The latest migration trend involves people from Africa. Please visit the following websites for more information: The Statistical Abstract of the United States: <sup>144</sup> Population: Migration<sup>145</sup>; The Statistical Abstract of the

<sup>143</sup>Current, Richard N. and T. Harry Williams, Frank Freidel, Alan Brinkley. *American History: A Survey Sixth Edition*. New York: Alfred A. Knopf. 1987. U. S. Census Bureau. HYPERLINK <http://www.census.gov/prod/>; <http://www.statisticalabstract.us.html/> (<<http://www.statisticalabstract.us.html/>>); *The Official Statistics: Statistical Abstract of the United States: 1998*; <http://www.census.gov/main/www/popclock.html> (<<http://www.census.gov/main/www/popclock.html>>)

<sup>144</sup><http://www.census.gov/compendia/statab/cats/population/migration.html>

<sup>145</sup><http://www.census.gov/compendia/statab/cats/population/migration.html>

United States: <sup>146</sup> Population: Ancestry, Language Spoken At Home<sup>147</sup> ; The Statistical Abstract of the United States <sup>148</sup> Population: Native and Foreign-born Populations<sup>149</sup> .

## 3.2 Course Objectives for Part II<sup>150</sup>

### 3.2.1 Suggested Course Objectives for Part II—Race, Ethnicity

#### 3.2.1.1 Upon completion of this unit, students will be able to:

- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss race and ethnicity from a sociologically scientific perspective.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss race and ethnicity and be able to differentiate between them.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss the various aspects of race and ethnicity.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss dominant and minority groups and differentiate between them.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss prejudice and discrimination and the various forms they take.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss immigration, immigration theories, and the ongoing national debate concerning immigration.
- Explain the impact of politics, the political process, as well as economic and social policies on the lives of people in the US based on their race or ethnicity.
- Identify the levels into which the US is stratified and how race and ethnicity impact peoples' life chances.
  - Upper Class
  - Middle Class
  - Working or Lower Class
  - Underclass
- Identify and differentiate among various theories of race.
  - 16<sup>th</sup> century
  - Enlightenment
  - Victorian era
  - Colonialism and empire
  - Early 20<sup>th</sup> century
  - Late 20<sup>th</sup> century
  - Early 21<sup>st</sup> century
- Know and analyze the various aspects of master status and the general impact of master status on the life chances of various racial and ethnic groups in the US.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical information concerning stratification/inequality by race and ethnicity.

<sup>146</sup>[http://www.census.gov/compendia/statab/cats/population/ancestry\\_language\\_spoken\\_at\\_home.html](http://www.census.gov/compendia/statab/cats/population/ancestry_language_spoken_at_home.html)

<sup>147</sup>[http://www.census.gov/compendia/statab/cats/population/ancestry\\_language\\_spoken\\_at\\_home.html](http://www.census.gov/compendia/statab/cats/population/ancestry_language_spoken_at_home.html)

<sup>148</sup>[http://www.census.gov/compendia/statab/cats/population/native\\_and\\_foreign-born\\_populations.html](http://www.census.gov/compendia/statab/cats/population/native_and_foreign-born_populations.html)

<sup>149</sup>[http://www.census.gov/compendia/statab/cats/population/native\\_and\\_foreign-born\\_populations.html](http://www.census.gov/compendia/statab/cats/population/native_and_foreign-born_populations.html)

<sup>150</sup>This content is available online at <<http://cnx.org/content/m33902/1.2/>>.

- Find and interpret demographic data about racial and ethnic groups from the US Census and other valid and reliable sources.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical and historical information concerning race relations in the past and present in the US.
- Understand, analyze, critique, and write about and/or discuss popular media's interpretation of stratification/inequality by race and ethnicity.
- Find, interpret, understand, analyze, critique, and write about and/or discuss Congressional policies concerning race and ethnicity in the US.
- Find, read, interpret, understand, analyze, critique, and write about and/or discuss immigration law and immigration studies found in peer reviewed scientific journal articles.
- Find and interpret demographic data about immigration from the US Census and other valid and reliable sources.
- Understand, analyze, critique, and write about and/or discuss popular media's interpretation of immigration and immigration policy.
- Find, interpret, understand, analyze, critique, and write about and/or discuss Congressional policies concerning immigration and immigrants in the US.

### 3.3 Study Guide for Part II<sup>151</sup>

#### 3.3.1 Study Guide for Part II

- Review Master Status.
  - What is it?
  - How do the various aspects of Master Status affect peoples' life chances in the US?
- Identify and discuss the history of race and race relations in the US since the 16<sup>th</sup> century
  - Race: Are We So Different<sup>152</sup> (American Anthropological Association)
  - American Memory: The Library of Congress<sup>153</sup>
  - An African American Timeline of racism<sup>154</sup>
  - Asian American History, Demographics & Issues<sup>155</sup>
  - *Las Cultururas*<sup>156</sup> : A historical gallery of Latino contribution to the United States culture
  - American Indians.com<sup>157</sup>
  - The Library of Congress Experience<sup>158</sup>
- Define, discuss, and give examples of race
  - Why do we say the race is socially defined?
    - \* What does socially defined mean?
  - Why is race a social construct?
    - \* What does social construct mean?
- Define, discuss, and give examples of ethnicityHow do race and ethnicity differ?

<sup>151</sup>This content is available online at <<http://cnx.org/content/m33921/1.2/>>.

<sup>152</sup><http://www.understandingrace.net/home.html>

<sup>153</sup><http://memory.loc.gov/ammem/index.html>

<sup>154</sup><http://www.si.umich.edu/CHICO/aawomen/timeline.html>

<sup>155</sup><http://www.asian-nation.org/racism.shtml>

<sup>156</sup><http://www.lascultururas.com/lib/libHistory.php>

<sup>157</sup><http://www.americanindians.com/>

<sup>158</sup><http://www.loc.gov/experience/inside.html>

- Why?
- Identify the various racial and ethnic groups in the USFind information from the US Census Bureau<sup>159</sup>
  - Alaska Native
  - American Indian
  - Asian American
  - Black or African American
  - Latino(a)/Hispanic American
  - Pacific Islander
  - White or Anglo American
    - \* How are these divisions determined?
    - \* Why do we make these divisions?
- Discuss the various designations of racial and ethnic groups.
  - What do people want to be called?
    - \* Why?
  - How do racial/ethnic designations occur and change?
- Define, discuss, and give examples of dominant group and dominant group status. Discuss and give examples of white privilege. Read: “White Privilege: Unpacking the Invisible Knapsack”
  - Do you agree with the premise of this article?
  - Why or why not?
- Define, discuss, and give examples of minority groups and minority group status
  - Discuss and give examples of bigotry against minority groups
- What are stereotypes
  - List five stereotypes about racial/ethnic groups other than your own
    - \* Are they accurate?
      - Why or why not?
    - \* Are they true
      - Why or why not?
  - List five stereotypes about your own racial/ethnic group
    - \* Are they accurate?
      - Why or why not?
    - \* Are they true?
      - Why or why not?
- Use the Internet to display population data about racial and ethnic groups in the US
  - Historical and current (US Census Bureau<sup>160</sup> )
- Immigration

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<sup>159</sup><http://www.census.gov/>

<sup>160</sup><http://www.census.gov/>



- Find data and information about immigration
  - \* Immigration and Customs Enforcement<sup>161</sup>
  - \* US Citizenship and Immigration Services<sup>162</sup>
  - \* *The Yearbook of Immigration Statistics*<sup>163</sup>
  - \* America's History: A History of US Immigration: A Traveling Exhibit<sup>164</sup>
  - \* Immigration: The Changing Face of America<sup>165</sup>
  - \* Internet Modern History Sourcebook: US Immigration<sup>166</sup>
- Define immigration
- Define emigration
- Define and discuss push factors
- Define and discuss pull factors
- Assimilation
  - Define and discuss cultural assimilation
  - Define and discuss structural assimilation
    - \* Primary
    - \* Secondary
- Identify and discuss models of assimilation
  - Standard Model
  - Pluralistic Model
- Use the Internet to display statistical information concerning immigration into the US (see item 11, above for Internet links)
  - Historical data
  - Current data
  - Future data
    - \* What is the projected population of each racial and ethnic group? (US Census Bureau<sup>167</sup> )
- Identify and differentiate among the various theories of race and ethnicity
  - Conquest
  - Migration
  - Colonialism and Empire
  - Middle-man minorities
  - Merton's Typology of Bigotry
- Use the Internet to display statistical information concerning race and ethnicity including such statistical referents as housing, health care, home ownership, business ownership, educational attainment, and labor force participation of each of the racial and ethnic groups in the USUS Census Bureau<sup>168</sup>
  - Compare and contrast the data found
- Use the Internet to display statistical information concerning the relationship between race and ethnicity and the criminal justice system in the United States

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<sup>161</sup><http://www.ice.gov/>

<sup>162</sup><http://www.uscis.gov/portal/site/uscis/menuitem.b22bb045c3c80c1e1c2e4ccd543f6d1a/?vgnnextoid=1958b0aaa86fa010VgnVCM10000045f3d6a>

<sup>163</sup><http://www.dhs.gov/ximgtn/statistics/publications/yearbook.shtm>

<sup>164</sup>[http://www.aifl.org/exhibit/ex\\_americasheritage\\_traveling/traveling\\_exhibit.shtml](http://www.aifl.org/exhibit/ex_americasheritage_traveling/traveling_exhibit.shtml)

<sup>165</sup>[http://international.loc.gov/learn/features/immig/immigration\\_set2.html](http://international.loc.gov/learn/features/immig/immigration_set2.html)

<sup>166</sup><http://www.fordham.edu/halsall/mod/modsbook28.html>

<sup>167</sup><http://www.census.gov/>

<sup>168</sup><http://www.census.gov/>

### 3.4 Key Terms and Concepts for Part II<sup>169</sup>

#### 3.4.1 Suggested Key Terms and Concepts for Part II—Race and Ethnicity

“The problem of the 20<sup>th</sup> century is the problem of the color line”

“You’ve Got To Be Carefully Taught”

Apartheid

Ascribed master status

Assimilation

Brown v. Board of Education of Topeka

Categorical ideas

Civil Rights Act

Cognitive dissonance

Consequences of racism

Cultural assimilation

*De facto* discrimination

*De jure* discrimination. . .

Direct personal discrimination

Discrimination

Discrimination is a behavior

Dominant group

Dred Scott Decision

Dworkin and Dworkin

Erving Goffman

Essential characteristics of groups

Ethnicity

Ethnocentrism

Ethnophaulisms

Expulsion

Fair Housing Act

First generation Americans

Genocide

Gordon W. Allport

Hispanics/Latinos

Immigrants

Immigration

Immigration Act

Indirect institutional discrimination

Japanese-American relocation

Jim Crow laws

Korematsu Decision

Laws of association

Literacy tests

Majority status is unmarked or unstigmatized

Mccarran-Walter Act

Mental categories

Minority group

Minority status

Minority-Majority

Patterns of primary and secondary structural assimilation

<sup>169</sup>This content is available online at <<http://cnx.org/content/m33906/1.2/>>.

Plessy v. Ferguson  
 Pogroms  
 Poll taxes  
 Power  
 Prejudice  
 Primary structural assimilation  
 Race  
 Racism  
 Robert Merton's Typology of Bigotry (Prejudice and Discrimination)  
 Rosenblum and Travis  
 Second generation Americans  
 Secondary structural assimilation  
 Social construct  
 Species  
 Stereotypes  
 Stigmatized  
 Structural discrimination  
 Third generation Americans  
 Thomas's Theorem  
 Traditional American assimilation pattern  
 Trail of Tears  
 Tribal stigma  
 Voting Rights Act  
 W.E.B. DuBois  
 White ethnics

### 3.5 Lecture Outline for Part II<sup>170</sup>

#### 3.5.1 Suggested Lecture Material for Part II—Race and Ethnicity

- Review Master Status.
- Identify and discuss the history of race and race relations in the US since the 16<sup>th</sup> century.
- Definitions, discussion, and examples of race.
  - Socially defined.
  - A social construct.
- Definitions, discussion, and examples of ethnicity.
- Identify the various racial and ethnic groups in the US.
  - Alaska Native
  - American Indian
  - Asian American
  - Black or African American
  - Latino(a)/Hispanic American
  - Pacific Islander
  - White or Anglo American
  - \* How are these divisions determined?
  - \* Why do we make these divisions?
- Discuss the various designations of racial and ethnic groups.

<sup>170</sup>This content is available online at <<http://cnx.org/content/m33909/1.2/>>.

- What do people want to be called?
  - How do racial/ethnic designations occur and change?
- Definitions, discussion, and examples of dominant group and dominant group status.
  - Discuss and give examples of white privilege.
- Definitions, discussion, and examples of minority groups and minority group status.
  - Discuss and give examples of bigotry against minority groups.
- Use the Internet to display population data about racial and ethnic groups in the US.
  - Historical and current.
- Immigration
  - Define immigration.
  - Define emigration.
  - Define and discuss push factors.
  - Define and discuss pull factors.
- Assimilation.
  - Define and discuss cultural assimilation.
  - Define and discuss structural assimilation.
    - \* Primary
    - \* Secondary
- Identify and discuss models of assimilation.
  - Standard Model.
  - Pluralistic Model.
- Use the Internet to display statistical information concerning immigration into the US.
  - Historical data.
  - Current data.
  - Future data.
    - \* What is the projected population of each racial and ethnic group?
- Use the Internet to display statistical information concerning race and ethnicity including such statistical referents as housing, health care, home ownership, business ownership, educational attainment, and labor force participation of each of the racial and ethnic groups in the US.
  - Compare and contrast the data found.
- Use the Internet to display statistical information concerning the relationship between race and ethnicity and the criminal justice system in the United States.

## 3.6 Assignments for Part II<sup>171</sup>

### 3.6.1 Suggested Assignments for Part II—Race and Ethnicity

Essay: Discuss race and ethnic relations in terms of information from peer reviewed journals.

<sup>171</sup>This content is available online at <<http://cnx.org/content/m33898/1.2/>>.

Essay: Discuss race and ethnic relations in terms of information from popular media articles.

Essay: Discuss the differences and similarities in the findings of peer reviewed articles and popular media articles concerning the racial disparities in arrest, convictions, and sentencing based on race and ethnicity.

Essay: Find information about each racial and ethnic group and compare and contrast them demographically.

Essay: Identify and discuss the racial disparities in arrest, convictions, and sentencing based on race and ethnicity.

Find on the Internet: Immigration laws past and present.

Find on the Internet: Information about naturalization laws and procedures.

Find on the Internet: Population data about the various racial and ethnic groups identified by the US Census Bureau.

Find on the Internet: Statistical data about race and ethnicity and the law.

Find on the Internet: Statistical data about undocumented immigrants.

Find on the Internet: US Census Bureau data about housing, health care, home ownership, business ownership, educational attainment, and labor force participation of each of the racial and ethnic groups in the US.

Find on the Internet: US Census Bureau data about the number of immigrants who come to the US each year and their countries of origin.

Find on the Internet: WPA slave narratives.

*In-Class Discussion: Discuss the “rightness” of the way race and ethnicity were addressed in the Constitution and the Declaration of Independence.*

*In-Class Discussion: How do we account for the racial and ethnic differences in housing, health care, home ownership, business ownership, educational attainment, labor force participation of each of the racial and ethnic groups in the US.*

*In-Class Discussion: Identify and discuss the racial disparities in arrest, convictions, and sentencing based on race and ethnicity.*

*In-Class Discussion: Identify examples of bigotry and prejudice against immigrants.*

*In-Class Discussion: Identify examples of bigotry and prejudice.*

*In-Class Discussion: Identify examples of prejudice and discrimination in the Constitution and in the Declaration of Independence.*

*In-Class Discussion: Identify examples of white privilege.*

*In-Class Discussion: Is the US a melting pot, a lumpy stew, a tossed salad? Are we an assimilationist/assimilated society or a pluralistic society? What should we be?*

*In-Class Discussion: Read aloud from WPA slave narratives and discuss the similarities and differences among them.*

*In-Class Discussion: Should English be the “official” language of the United States?*

*In-Class Discussion: Should the different racial and ethnic groups be “as the fingers on the hand” as Booker T. Washington argued?*

*In-Class Discussion: Should the United States change its immigration policies?*

*Oral Book Review and Discussion: Black Elk Speaks by John G. Niehardt.*

*Oral Book Review and Discussion: Bless Me Ultima by Rudolfo Anaya.*

*Oral Book Review and Discussion: Brown by Richard Rodriguez.*

*Oral Book Review and Discussion: Like Water for Chocolate: A Novel in Monthly Installments with Recipes, Romances, and Home Remedies by Laura Esquivel.*

*Oral Book Review and Discussion: Narrative of the Life of Frederick Douglass, An American Slave by Frederick Douglass.*

*Oral Book Review and Discussion: The Declining Significance of Race by William Julius Wilson.*

*Oral Book Review and Discussion: The House on Mango Street by Sandra Cisneros.*

*Oral Book Review and Discussion: The Souls of Black Folk by W.E.B. DuBois.*

*Oral Book Review and Discussion: The Spirit Catches You and Then You Fall Down by Anne Fadiman.*

*Oral Book Review and Discussion: Up from Slavery by Booker T. Washington.*

Present to the Class: A timeline of bigotry in the form of a chart covering all racial and ethnic groups.

Present to the Class: Demographic data about housing, health care, home ownership, business ownership, educational attainment, and labor force participation of legal and illegal immigrants in the US in the form of a chart.

Present to the Class: Information about the legal immigration and naturalization process in the United States in the form of a chart.

Present to the Class: Past, present, and future data about the demographic changes in the United States in the form of a chart.

Present to the Class: Population data about the various racial and ethnic groups in the US in the form of a chart.

Present to the Class: Statistical data about the racial disparities in arrest, convictions, and sentencing based on race and ethnicity in the form of a chart.

Read: *Black Elk Speaks* by *John G. Niehardt*.

Read: *Bless Me Ultima* by *Rudolfo Anaya*.

Read: *Brown* by *Richard Rodriguez*.

Read: *Like Water for Chocolate: A Novel in Monthly Installments with Recipes, Romances, and Home Remedies* by *Laura Esquivel*.

Read: *Narrative of the Life of Frederick Douglass, An American Slave* by *Frederick Douglass*.

Read: *The “Atlanta Compromise” speech* by *Booker T. Washington*.

Read: *The Constitution of the United States of America*.

Read: *The Declaration of Independence of the Thirteen United States of America*.

Read: *The Declining Significance of Race* by *William Julius Wilson*.

Read: *The House on Mango Street* by *Sandra Cisneros*.

Read: *The Souls of Black Folk* by *W.E.B. DuBois*.

Read: *The Spirit Catches You and Then You Fall Down* by *Anne Fadiman*.

Read: Three to five peer reviewed articles about ethnicity and minority group relations.

Read: Three to five peer reviewed articles about illegal immigration.

Read: Three to five peer reviewed articles about immigration by *Alejandro Portes*.

Read: Three to five peer reviewed articles about legal immigration.

Read: Three to five peer reviewed articles about race and ethnicity and the criminal justice system.

Read: Three to five peer reviewed articles about race and race relations.

Read: *Three to five popular media articles about ethnicity and ethnic group relations*.

Read: Three to five popular media articles about illegal immigration.

Read: Three to five popular media articles about legal immigration.

Read: Three to five popular media articles about race and ethnicity and the criminal justice system.

Read: Three to five popular media articles about race and race relations.

Read: *Up From Slavery* by *Booker T. Washington*.

## 3.7 Reading List for Part II<sup>172</sup>

### 3.7.1 Reading List for Part II—Race and Ethnicity

**A Suggestion on the Negro Problem**<sup>173</sup>. Charlotte Perkins Gilman. *The American Journal of Sociology*, Vol. 14, No. 1. (Jul., 1908), pp. 78-85.

The Negro Family: The Case for National Action. U.S. Department of Labor; Office of the Assistant Secretary for Policy. The Negro Family: The Case for National Action. Office of Policy Planning and Research. United States Department of Labor, March 1965. <http://www.dol.gov/oasam/programs/history/webid-meynihan.htm><sup>174</sup>

<sup>172</sup>This content is available online at <<http://cnx.org/content/m33913/1.2/>>.

<sup>173</sup><http://0-www.jstor.org.librus.hccs.edu/view/00029602/dm992215/99p0284p/0?frame=noframe&userID=c6400718@hccs.cc.tx.us/01c0a848646>

<sup>174</sup><http://www.dol.gov/oasam/programs/history/webid-meynihan.htm>

Urban Conditions: General. Daniel P. Moynihan. *Annals of the American Academy of Political and Social Science*, Vol. 371, Social Goals and Indicators for American Society, Volume 1. (May, 1967), pp. 159-177.

Have the Poor Been "Losing Ground"? Charles Murray. *Political Science Quarterly*, Vol. 100, No. 3. (Autumn, 1985), pp. 427-445.

Welfare and the Family: The U.S. Experience. Charles Murray. *Journal of Labor Economics*, Vol. 11, No. 1, Part 2: U.S. and Canadian Income Maintenance Programs. (Jan., 1993), pp. S224-S262.

Bad News for Charles Murray: Uneducated White Women Give Birth to More Babies Than Do Uneducated Black Women. *The Journal of Blacks in Higher Education*, No. 19. (Spring, 1998), pp. 68-69.

IQ and Income Inequality in a Sample of Sibling Pairs from Advantaged Family Backgrounds. Charles Murray. *The American Economic Review*, Vol. 92, No. 2, Papers and Proceedings of the One Hundred Fourteenth Annual Meeting of the American Economic Association. (May, 2002), pp. 339-343.

A Conversation with Charles Murray. *Think Tank Transcripts: A Conversation With Charles Murray*. [http://www.pbs.org/thinktank/show\\_129.html](http://www.pbs.org/thinktank/show_129.html)<sup>175</sup>

Social Trends in America and Strategic Approaches to the Negro Problem. Gunnar Myrdal. *Phylon* (1940-1956), Vol. 9, No. 3. (3rd Qtr., 1948), pp. 196-214.

Population Problems and Policies. Gunnar Myrdal. *Annals of the American Academy of Political and Social Science*, Vol. 197, *Social Problems and Policies in Sweden*. (May, 1938), pp. 200-215. Stable URL: <http://links.jstor.org/sici?sici=0002-7162%28193805%29197%3C200%3APPAP%3E2.0.CO%3B2-7%20><sup>176</sup>

Gunnar Myrdal on Population Policy in the Underdeveloped World (in Archives). Gunnar Myrdal. *Population and Development Review*, Vol. 13, No. 3. (Sep., 1987), pp. 531-540.

The Equality Issue in World Development. Gunnar Myrdal. *The American Economic Review*, Vol. 79, No. 6, Nobel Lectures and 1989 Survey of Members. (Dec., 1989), pp. 8-17.

Negro Home Life and Standards of Living (in Social Conditions and Problems). Robert E. Park. *Annals of the American Academy of Political and Social Science*, Vol. 49, The Negro's Progress in Fifty Years. (Sep., 1913), pp. 147-163.

The Bases of Race Prejudice (in Race Relations). Robert E. Park, *Annals of the American Academy of Political and Social Science*, Vol. 140, The American Negro. (Nov., 1928), pp. 11-20.

The Conflict and Fusion of Cultures with Special Reference to the Negro. Robert E. Park. *The Journal of Negro History*, Vol. 4, No. 2. (Apr., 1919), pp. 111-133.

Racial Assimilation in Secondary Groups With Particular Reference to the Negro. Robert E. Park. *The American Journal of Sociology*, Vol. 19, No. 5. (Mar., 1914), pp. 606-623.

Human Nature and Collective Behavior. Robert E. Park. *The American Journal of Sociology*, Vol. 32, No. 5. (Mar., 1927), pp. 733-741.

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## Chapter 4

# Part III—Sex, Gender, and Sexual Orientation

### 4.1 Sex, Gender, and Sexual Orientation<sup>1</sup>

#### 4.1.1 Minority Studies: A Brief Text: Part III—Sex, Gender, and Sexual Orientation

#### 4.1.2 Sex and Gender

Besides racial and ethnic minorities, there are sex/gender minorities, age minorities (the very young and the very old), religious minorities, and minority status based on disability. Most ascribed aspects of master status, then, can lead to social differentiation (being set aside for differential and often negative treatment) for many Americans. Since at least half of the population of the United States is female (actually it is about 52% female), the minority status of women must be addressed.

Although much has changed for women since the 1960s, much remains the same—women still receive less pay than men, are less likely to be promoted to upper-level management positions than men, are less likely to be hired for typically “male” jobs, are more likely to live in poverty, are more likely to be fired or to work part time or second jobs—they still have fewer socioeconomic opportunities, over all, than men. In the corporate world the glass ceiling still exists. However, a 2009 study by the Pew Research Center found that “a” larger share of men in 2007, compared with their 1970 counterparts, are married to women whose education and income exceed their own, according to a Pew Research Center analysis of demographic and economic trend data. A larger share of women are married to men with less education and income.”<sup>2</sup>

#### 4.1.3 Rosabeth Moss Kanter’s Men and Women of the Corporation

According to Sociologist Rosabeth Moss Kanter, sex polarization and segregation of occupations are ubiquitous—there is men’s work and there is women’s work. And, although that is changing, the glass ceiling is firmly in place for women and racial minorities in 2010, Barack Obama’s election to the presidency of the United States notwithstanding. Factory-bureaucracy gained ascendancy because “it was a way to gain control over activities that would otherwise have a high quotient of uncertainty, and coping with uncertainty was a principal aim of the new forms of organization.”<sup>3</sup>“The managerial viewpoint stressed rationality and efficiency as the *raison d’être* for managerial control. Taylorism and deskilling are addressed

<sup>1</sup>This content is available online at <<http://cnx.org/content/m33864/1.8/>>.

<sup>2</sup><http://pewsocialtrends.org/pubs/750/new-economics-of-marriage> (<<http://pewsocialtrends.org/pubs/750/new-economics-of-marriage>>)

<sup>3</sup>Kanter, Rosabeth Moss. *Men and Women of the Corporation*. New York: Basic Books, 1977. p. 19.

as dehumanizing—the very design of organizations was oriented toward and assumed to be capable of suppressing irrationality, personality, and emotionality.”<sup>4</sup> Mayo’s human relations model is seen to stress the inherent social-psychological differences between managers and workers and women are “the antithesis of the rational manager.”<sup>5</sup> Concerning women’s entrance into the work force, it is argued that “the growth of modern administration brought women into domination in the office but left them absent in management.”<sup>6</sup>

In order to “get ahead” in corporate America, it is necessary to have a wife who is also bound to the company. Status differences among categories of employees are formalized by the location of one’s office, where and with whom one eats lunch, the type of office furniture one has, whether one was exempt (salaried) or non-exempt (hourly), unofficially prescribed dress codes dependent upon one’s position. Companies have their own vocabulary or corporate jargon containing hundreds of specialized words and phrases. Impersonality, emotional distance, rationality, team membership, collaboration, consensus, and cooperation are highly prized personal qualities.<sup>7</sup>

Conformity in appearance—not merely the way one dresses but the complete look—matters because “leaders in a variety of situations are likely to show preference for socially similar subordinates and help them get ahead.”<sup>8</sup> Homosexual/Homosocial reproduction—managers and others in power overwhelmingly hire and promote those who are like themselves because “[in] conditions of uncertainty . . . people fall back on social bases for [determining whom to] trust.” Difference of any kind—gender, race, education, social class or family of origin—is seen as unpredictable, “the greater the uncertainty, the greater the pressures for those who have to trust each other to form a homogeneous group.”<sup>9</sup> Social conformity is a prerequisite for promotions, and although salary increases reward productivity, promotions reward sameness which ultimately closes the door to women, minorities, and other socially unorthodox, idiosyncratic, or unconventional employees. Uncertainty creates a particular problematic regarding very large companies, and the higher one progresses up the corporate ladder and the more authority, responsibility, and accountability one has, the more uncertain one becomes, “we don’t know how to manage these giant structures; and I suspect no one does. They are like dinosaurs, lumbering on of their own accord, even if they are no longer functional”, said one major executive.<sup>10</sup> Companies demand that their employees, particularly at the upper levels, look upon the company as an all-absorbing part of their lives, “those on management ladders . . . planned their career . . . though all of life could be encapsulated within the corporation.”<sup>11</sup> Furthermore, “corporations . . . create organizational loyalty by ensuring that for its most highly paid members the corporation represents the only enduring set of social bonds other than the immediate family. And the family, too—at least the wife—can be drawn in.”<sup>12</sup>

The glass ceiling for women and minorities is a structural problem created by the corporate culture, the wider socioeconomic environment, and the lack of complete bureaucratization and routinization—laws and rules are required in order to overcome the problem—because “the more closed the circle, the more difficult it is for ‘outsiders’ to break in. . . . The more closed the circle, the more difficult it is to share power when the time comes, as it inevitably must . . . corporations must grapple with the problem of how to reduce pressures for social conformity in their top jobs”;<sup>13</sup> “if [women] were evaluated on non-utilitarian grounds, they were also expected to accept non-utilitarian rewards. . . . Theorists have pointed out that the interstitial position occupied by some white-collar workers makes them manipulable by esteem and prestige symbols, by normative rather than material rewards”.<sup>14</sup> “[female employees are] locked into self-perpetuating, self-defeating cycles in which job and opportunity structure encourage personal orientations that reinforce low pay and low mobility, and perpetuate the original job structure. The fact that such jobs [are] held almost

<sup>4</sup>*Ibid.* pp. 19-25.

<sup>5</sup>*Ibid.* p. 25.

<sup>6</sup>*Ibid.* p. 26.

<sup>7</sup>*Ibid.* p. 41.

<sup>8</sup>*Ibid.* p. 48.

<sup>9</sup>*Ibid.* p. 48.

<sup>10</sup>*Ibid.* p. 52.

<sup>11</sup>*Ibid.* p. 65.

<sup>12</sup>*Ibid.* p. 66.

<sup>13</sup>*Ibid.* p. 68.

<sup>14</sup>*Ibid.* p. 86; italics in original.

entirely by women also reinforces limited and stereotyped views of the ‘nature’ of women at work.”<sup>15</sup><sup>16</sup>

In other words, the sociocultural and sociostructural environment of our society and the structure and culture of our corporations creates scenarios in which women and people of color are not on a level playing field in terms of jobs. Even though Kanter wrote her seminal book *Men and Women of the Corporation* in 1977, things have not changed as dramatically as we would like to think.

#### 4.1.4 Modern Feminism

Modern feminism, which is an attempt to overcome the worst aspects of male domination, has a hundred year history in the United States beginning with such women as Elizabeth Cady Stanton, and Susan B. Anthony. In 1898, Charlotte Perkins Gilman (1860-1935) wrote *Women and Economics* in which she reasoned that women are the only creatures who are totally economically dependent upon the male of the species, and that so long as this condition continued to exist, our American society would stagnate. Gilman also wrote the famous short story “The Yellow Wallpaper” about a woman treated like an object who becomes an object. “She Walketh Veiled and Sleeping,” her best-loved poem, is an indictment of the condition of woman who have been kept emotionally, intellectually, and economically “asleep” by the male-dominated patriarchy.

She walketh veiled and sleeping  
 For she knoweth not her power;  
 She obeyeth but the pleading  
 Of her heart, and the high leading  
 of her soul, unto this hour.  
 Slow advancing, halting, creeping  
 Comes the Woman to the hour!—  
 She walketh veiled and sleeping,

*For she knoweth not her power.*<sup>17</sup>

#### 4.1.5 Mary Daly and Radical Feminism

Feminism, which is an ideology aimed at eliminating patriarchy in support of equality between the sexes has been highly controversial in recent years. It has been linked to the destruction of the family, and there are some conservative social critics who believe that traditional roles for women are necessary in order to maintain social stability. Traditional mainstream feminism, however, is concerned with equality in all aspects of life such as equal pay for equal work; affordable, safe, competent day care; elimination of sexual harassment; tougher rape laws; tougher child abuse laws; tougher domestic violence laws; medical coverage for families; the family leave act; abortion rights; single parent adoption; and increased funding for shelters, among other things. However, when most people think of feminism today, they tend to think of the kind of radical lesbian feminism propounded by activist-writers such as Mary Daly (1928-2010) who taught Feminist Ethics at conservative, Roman Catholic Boston College from 1966 until 2001 when she resigned her tenured professorship rather than allow men into her classes.

One of Daly’s most well known book is *Gyn/Ecology: The Metaethics of Radical Feminism*. In this 1978 volume, Daly discusses in detail the sexism that has caused women to be second-class citizens or even non-citizens in many parts of the world today (women in Kuwait, in 2010, many years after the Gulf War of the early 1990s, are still not allowed to vote). The Table of Contents of Daly’s book is a striking example of historical sexism around the world. Topics such as Indian *sutee* or the immolation of widows on the funeral pyres of their dead husbands; Chinese footbinding which actually broke the bones and rotted the flesh of

<sup>15</sup>*Ibid.* p. 103.

<sup>16</sup>Kanter, Rosabeth Moss. *Men and Women of the Corporation*. New York: Basic Books, 1977; Weber, Max. *From Max Weber: Essays in Sociology*. Trans., Eds., and Intro. Hans. H. Gerth and C. Wright Mill. New York: Oxford UP, 1946; Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. Ed. and trans. Talcott Parsons, Intro. Anthony Giddens. New York: Scribner’s, 1958.

<sup>17</sup>Gilman, Charlotte Perkins. *Herland, The Yellow Wall-Paper, and Selected Writings*. Penguin: New York. 1999. p. 320.

little girls for hundreds of years; and the European witch burnings of the 15<sup>th</sup> through 17<sup>th</sup> centuries which resulted in the deaths of between two and nine million people, mostly women, are all egregious examples of the consequences of patriarchal sexism. Radical feminists believe that traditional gender roles do not address the needs of society.

#### 4.1.6 Gender

Gender refers to a cultural understanding of what constitutes masculinity and femininity in any society. Gender roles are the social and cultural expectations that are associated with a person's sex and are learned during the socialization process. Gender is social differentiation based on sex. Masculinity, as a gender differentiation, refers to attributes traditionally considered appropriate for males such as aggression, athleticism, high levels of physical activity, logical thinking, dominance in interpersonal relationships; whereas femininity as a gender differentiation, refers to attributes traditionally associated with behavior appropriate for females such as passivity, docility, fragility, emotionality, and subordination in interpersonal relationships. Although many consider gender to be biological, it is not. Gender traits are socially determined, they are *not* innate. Margaret Mead's classic studies of sexual practices and gender roles among various ethnic groups in New Guinea demonstrated that among the Arapesh both sexes display what Americans would think of as feminine characteristics; among the Mundugumor both sexes display what Americans would think of as masculine characteristics, and among the Tchambuli Mead documented women engaging in gender roles that most Americans would consider masculine, while men engaged in gender roles that most Americans would consider feminine. As with racial and ethnic stereotypes there are also gender stereotypes: men are instrumental or goal oriented while women are expressive or emotional.

Consider the following story. One night a man and his young son are driving in the car in a terrible rainstorm. It is extremely dark; the father cannot see well enough to drive the car because the rainstorm is so severe. Suddenly, the car stalls on a railroad track just as a freight train is coming. The freight train hits the car and instantly kills the father. The little boy is thrown from the car. The train engineer radios for Life-Flight who transports the child to the nearest trauma center. At the hospital, the little boy is rushed immediately into emergency surgery. The surgeon enters the operating room, looks at the child and says, "I can't possibly operate on that child, that child is my son." What, if anything, is wrong with this story? Why? What was your first reaction? Why?

Until they are about 4 or 5, small children believe that they can be a boy one day and a girl the next day. By the time they are 5 or 6, however, children understand and accept their gender identity, which means acknowledging one's sex and internalizing the norms, values, and behaviors of the accompanying gender expectations. Charles Horton Cooley's Looking-Glass Self theory explains to us that our recognition of societally acceptable gender role behavior is an important aspect of socialization. In Western industrial societies, both males and females tend not to exhibit traditional gender role behavior but rather express androgynous characteristics—*androgyny* is a blending of both masculine and feminine attributes based on emotions and behaviors.

Look at the example above. There is nothing wrong with the scenario as stated—what many of us fail to recognize is that the surgeon is the child's mother. A small but telling indication of sexism in our society.

#### 4.1.7 Sexual Orientation

Sexual orientation refers to who one desires or is attracted to as a sex partner. Heterosexuality, an ascribed status, is attraction to partners of the opposite sex and is encouraged by most, but not all, societies in order to insure procreation.<sup>18</sup> Homosexuality, an ascribed status, is attraction to partners of the same sex: the word "gay" traditionally refers to homosexual males, and the term "lesbian" traditionally refers to homosexual females. For our purposes, when referring to both sexes we will use the term *homosexual*, when referring

<sup>18</sup>In Melanesia, there are male rite-of-passage rituals in which homosexual behavior is normative. Among the Etoro of New Guinea, homosexual activity is part of the belief system, and heterosexual activity is engaged in sparingly and only for procreation. Bisexuality is sexual attraction to people of both sexes and is normative in parts of Mombassa, Kenya where the activity is based on extreme social differentiation between males and females.

to homosexual males we will use the term gay, and when referring to homosexual females we will use the term lesbian. Although there are many socio-religious, and sociocultural ideas and ideologies concerning homosexuality, consider the following information: about 10% of the population OF THE WORLD is gay; children raised by gay or lesbian parents are no more or less likely than children raised by straight parents to become gay or lesbian; all of our studies show that children raised by gay or lesbian parents are as psychologically normal as children raised by straight parents; studies indicate that there is NO CHOICE—some people are born homosexual just as others are born heterosexual; animals, as well as humans, engage in homosexual activity; homosexuals are less likely than the straight population to be child molesters (over 98% of all child molesters are straight because child sexual molestation is about age fetishes and uncontrolled age-inappropriate sexual desires); gay teenagers are 5 times more likely to commit suicide than straight teenagers.

Could you change your sexual orientation? If you are heterosexual, how did you “get that way”? What caused you to become straight? How many sexes are there? What is the scientific basis for your answer?

#### 4.1.8 Homophobia

Some of our religious and cultural attitudes are so homophobic—homophobia is hatred and discrimination directed against homosexuals, based on an exaggerated fear of homosexuality—that they cause gay bashing and murders such as the 1998 murder of gay college student Matthew Shephard who was virtually crucified on a barbed-wire fence. The Reverend Pat Robertson of the Christian Coalition urged people to call on their Congress members to vote against the Hate Crimes Bill which was finally passed in 2009. Jerry Falwell of the Moral Majority, as well as the Christian Coalition, and the Southern Baptist Convention instituted a boycott of Disney because Disney provides healthcare, insurance, and retirement benefits to domestic partners. Beginning in 2005, a fanatical, fundamentalist, religious, so-called Christian group out of Kansas called the Westboro Baptist Church has been harassing the funerals of Iraqi war dead saying that the soldier/sailor/marine died because “God hates fags,” and the Iraq war and the terrorist attacks of September 11, 2001 are ways in which God is punishing the United States because of our acceptance of homosexuality.

#### 4.1.9 Gender Roles

Although America is not as seriously sexist as many countries in the world, there are still certain expectations concerning sex-appropriate behavior. Some argue that gender roles are based on tradition and that the divisions of labor between male and female marriage partners are necessary because dividing household tasks into women’s work and men’s work is functional for society. Others argue that traditional gender roles prevent women from competing economically with men because men attempt to maintain their sociocultural and socioeconomic power. And some believe gender roles begin in the family setting where children, through the socialization process, learn what roles are appropriate for girls and boys.

#### 4.1.10 The Second Shift

Arlie Hochschild and Anne Machung, in their 1989 book *The Second Shift* wrote: “women [working outside the home] averaged three hours a day on housework while men averaged 17 minutes; women spent fifty minutes a day of time exclusively with their children; men spent twelve minutes. On the other side of the coin, fathers who work outside the home watched television an hour longer than their wives, and slept a half hour longer each night.”<sup>19</sup>

In other words, women who work outside the home have two jobs; an eight-hour shift at their place of employment and then another –6-hour shift at home, and this has not changed since the book was written!

<sup>19</sup>Hochschild, Arlie Russell, and Anne Machung. *The Second Shift*. Avon: New York. 1989. p. 3.

#### 4.1.11 Rosie the Riveter

For the United States of America, World War II began on December 7, 1941, which was a Sunday. By 8:00am the next day, tens of thousands of men and boys were lined up at their draft boards to enlist and fight the enemy. As the number of men entering the military grew, the number of industrial and factory workers was rapidly depleted. At a time when very high levels of industrial production were required, there was a dearth of men to fill those crucial jobs. The answer to the dwindling industrial workforce was to hire women to do men's jobs. Tens of thousands of women heeded America's call, took off their skirts and aprons, put on blue jeans and work shirts and went to work building ships, planes, jeeps, tanks, weapons, and a variety of other industrial products needed by the war effort and by the civilian population. The name given these women was "Rosie the Riveter." Rosie the Riveter became the symbol of women working in jobs that had traditionally gone to men, but in 1945, when the war ended, the Rosies laid down their rivet guns and welding torches, replaced their blue jeans with skirts and aprons and went home to welcome their men and have babies. By the mid-1960s, these women were beginning to get restless. The most recent modern women's movement, which largely coincided with the Civil Rights Movement of the 1960s, had begun and women began to enroll in college, and to enter the workplace in unprecedented numbers. Although these women led the way for all the rest of us, their struggle is not complete. Earnings for the same work or level of work still differ for men and women.

#### 4.1.12 Discrepancies in Earnings

Minorities, which for the purpose of this discussion, includes white women and all people of color, earn significantly less for the same work than white men. White women earn about 76 cents for every dollar earned by a white man. Hispanic women, who are the lowest paid of any minority group, earn about 57 cents for every dollar earned by a white man. When adjusting for educational attainment and professional job categories the percentage of difference between the earnings of minorities and white men shrinks but the differences still remain. (For more information about this topic, please visit the following website: Table 633. <sup>20</sup> Full-Time Wage and Salary Workers—Number and Earnings: 2000 to<sup>21</sup> <sup>22</sup> 2008<sup>23</sup> in the Statistical Abstract of the United States)

According to Rosabeth Moss Kanter, separate career ladders for minorities and men create glass walls; while the glass ceiling is created largely due to homosocial reproduction. Minorities (white women and people of color) are severely underrepresented in upper-level corporate positions and the glass-ceiling blocks minorities from being able to climb the corporate ladder to the top—one can see through it, but can't get through it. Rosabeth Moss Kanter in her classic study of women's work and men's work in one large multinational corporation, *Men and Women of the Corporation* coined the term homosocial reproduction which means that, since most management level personnel are white and male and since most people want to be around people who are similar to themselves, white males are hired and promoted in greater numbers than white women or people of color. Some of the consequences of sexism, therefore, are economic. But Mary Daly writes of one of the most egregious consequences of sexism.

#### 4.1.13 Female Genital Mutilation

Between two and five million girls in parts of Africa and Southeast Asia are subjected annually to a pre-pubescent rite of passage called female circumcision or, more properly called by the World Health Organization female genital mutilation or FGM. There are various forms of this "procedure" as Daly writes.

- 1) Sunna Circumcision: removal of the prepuce and /or tip of the clitoris.
- 2) Excision or Clitoridectomy: excision of the entire clitoris with the labia minora and some or most of the external genitalia.

<sup>20</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

<sup>21</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

<sup>22</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

<sup>23</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

3) Excision and Infibulation: This means excision of the entire clitoris, labia minora and parts of the labia majora. The two sides of the vulva are then fastened together in some way either by thorns . . . [sic] or sewing with catgut, Alternatively the vulva are scraped raw and the child's limbs are tied together for several weeks until the wound heals (or she dies). The purpose is to close the vaginal orifice. Only a small opening is left (usually by inserting a slither [sic] of wood) so the urine or later menstrual blood can be passed.

*It should not be imagined that the horror of the life of an infibulated child/woman ends with this operation. Her legs are tied together, immobilizing her for weeks, during which time excrement remains within the bandage. Sometimes accidents occur during the operation: the bladder may be pierced or the rectum cut open. Sometimes in a spasm of agony the child bites off her tongue. [This "operation" usually occurs in the child's home, without anesthetic or sterile instruments—sometimes kitchen knives or pieces of broken glass are used by the child's female relatives who perform this torture.] Infections are, needless to say, common. . . . What is certain is that the infibulated girl is mutilated and that she can look forward to a life of repeated encounters with "the little knife"—the instrument of her perpetual torture. For women who are infibulated have to be cut open—either by the husband or by another woman—to permit intercourse. They have to be cut open further for delivery of a child. Often they are sewn up again after delivery, depending upon the decision of the husband. The cutting (defibulation) and re-sewing goes on throughout a woman's living death of reproductive "life." Immediate medical results of excision and infibulation include 'hemorrhage, infections, shock, retention of urine, damage to adjacent tissues, dermoid cysts, abscesses, keloid scarring, coital difficulties [!!!], and infertility cause by chronic pelvic infections.* <sup>24</sup>

For more information about Female Genital Mutilation see the following websites:

*Female genital mutilation*<sup>25</sup> ; *Female Genital Cutting Education and Networking Project*<sup>26</sup> ; *Female Genital Mutilation: A Fact Sheet from Amnesty International*<sup>27</sup> ; *Female Genital Mutilation/Cutting from Unicef*<sup>28</sup> ; *Female Genital Mutilation (FGM) Debates about FGM in Africa, the Middle East & Far East from Religious Tolerance.org*<sup>29</sup> .

## 4.2 Course Objectives for Part III<sup>30</sup>

### 4.2.1 Suggested Course Objectives for Part III—Sex, Gender, and Sexual Orientation

- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss sex, gender, human sexuality, and sexual orientation from a sociologically scientific perspective.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss sex, gender, human sexuality, and sexual orientation and be able to differentiate among them.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss the various aspects of sex, gender, human sexuality, and sexual orientation.

<sup>24</sup>Daly, Mary. *Gyn/Ecology: The Metaethics of Radical Feminism*. Beacon: Boston. 1990. pp. 156-157.

<sup>25</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

<sup>26</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

<sup>27</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

<sup>28</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

<sup>29</sup><http://www.census.gov/compendia/statab/2010/tables/10s0633.pdf>

<sup>30</sup>This content is available online at <<http://cnx.org/content/m33901/1.2/>>.

- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss prejudice and discrimination based on sex, gender, and sexual orientation and the various forms they take.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss theories of sex, gender, and human sexuality, and the ongoing national debate concerning gay marriage.
- Explain the impact of politics, the political process, as well as economic and social policies on the lives of people in the US based on their sex, gender, and sexual orientation.
- Identify the levels into which the US is stratified based on sex, gender, and sexual orientation and how sex, gender, and sexual orientation (GLBT—gay, lesbian, bisexual, transgendered) impact peoples' life chances.
  - Straight Males
  - Straight Females
  - Gay (Males)
  - Lesbian (Females)
  - Bisexual
  - Transgendered (Male to Female)
  - Transgendered (Female to Male)
  - Intersexed
- Identify and differentiate among various theories of sex, gender, and sexual orientation.
  - Feminist Theory
  - Queer Theory
- Know and analyze the various aspects of master status and the general impact of master status on the life chances of women and GLBTs in the US.
  - The glass ceiling.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical information concerning stratification/inequality by sex, gender, and sexual orientation.
- Find and interpret demographic data about women and GLBTs from the US Census and other valid and reliable sources.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical and historical information concerning sex, gender, and sexual orientation in the past and present in the US.
- Understand, analyze, critique, and write about and/or discuss popular media's interpretation of stratification/inequality by sex, gender, and sexual orientation.
- Find, interpret, understand, analyze, critique, and write about and/or discuss legal policies concerning sex, gender, and sexual orientation in the US.
- Find, read, interpret, understand, analyze, critique, and write about and/or discuss sex, gender, and sexual orientation studies found in peer reviewed scientific journal articles.

### 4.3 Study Guide for Part III<sup>31</sup>

#### 4.3.1 Study Guide for Part III

- Identify and differentiate among sex, gender, and sexual orientation
  - Sex

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<sup>31</sup>This content is available online at <http://cnx.org/content/m33917/1.2/>.



- \* Males
- \* Females
- Gender
  - \* Roles
  - \* Sex-appropriate behavior
  - \* The Looking Glass Self
  - \* The Self-Fulfilling Prophecy
- Sexual Orientation-GLBT
  - \* Straight Males
  - \* Straight Females
  - \* Gay (Males)
  - \* Lesbian (Females)
  - \* Bisexual
  - \* Transgendered (Male to Female)
  - \* Transgendered (Female to Male)
  - \* Intersexed
- Use the Internet to display statistical information and historical legal status concerning sex, gender, and sexual orientation
  - Compare and contrast the data found
- Discuss the GLBT movement
  - Historically
  - Presently
    - \* GLBT Historical Society<sup>32</sup>
    - \* GLBT National Help Center<sup>33</sup>
    - \* The Civil Rights Coalition for the 21<sup>st</sup><sup>34</sup> Century<sup>35</sup>
    - \* LGBT Research Guide<sup>37</sup>
- Use the Internet to display statistical information concerning the historical legal status of women in the United States
  - Human Rights Watch: Women's Rights<sup>38</sup> (Global)
  - Global Issues: Women's Rights<sup>39</sup>
  - One Hundred Years toward Suffrage<sup>40</sup> (A Timeline)
  - Amnesty International: Women's Human Rights<sup>41</sup>
- Define and give examples for:
  - Gender identity
  - Sex roles

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<sup>32</sup><http://www.glbthistory.org/>

<sup>33</sup><http://www.glnh.org/>

<sup>34</sup><http://www.civilrights.org/issues/glb/>

<sup>35</sup><http://www.civilrights.org/issues/glb/>

<sup>36</sup><http://www.civilrights.org/issues/glb/>

<sup>37</sup><http://www.library.uiuc.edu/wst/lgbtresearchguide/lgbt/stats.htm>

<sup>38</sup><http://www.hrw.org/women/>

<sup>39</sup><http://www.globalissues.org/HumanRights/WomensRights.asp>

<sup>40</sup><http://lcweb2.loc.gov/ammem/naw/nawsttime.html>

<sup>41</sup><http://www.amnestyusa.org/our-priorities/violence-against-women/page.do?id=1108438&n1=3&n2=39>

- Masculinity
- Femininity
- Discuss the various forms that inequality based on sex takes around the world
  - Discuss the status of women in Kuwait and Saudi Arabia
  - Discuss the status of women in Japan
  - Discuss the differences among religious strictures, legal doctrine, and cultural practices concerning women in various societies
- Discuss the various forms that inequality based sexual orientation takes around the world
  - Discuss the differences among religious strictures, legal doctrine, and cultural practices concerning sexual orientation in various societies
  - Discuss female genital mutilation
    - \* WHO: Female Genital Mutilation<sup>42</sup>
    - \* Controversial Religious Topics: Female Genital Mutilation<sup>43</sup>
    - \* CIRP: Female Genital Mutilation<sup>44</sup> (contains links)
    - \* UNICEF: Female Genital Mutilation/Cutting<sup>45</sup>
  - Discuss the status of women in Third World countries
    - \* WHO: Women's Health<sup>46</sup>
    - \* United Nations: Women Watch<sup>47</sup>
    - \* United Nations Development Fund for Women<sup>48</sup>
    - \* United Nations: "World's Women 2005: Progress in Statistics"<sup>49</sup>
  - Discuss rape as an act of war
    - \* Rape of Women during Wartime<sup>50</sup>
    - \* Rape in War: Challenging the Tradition of Impunity<sup>51</sup>
    - \* BBC: "Rape in War a Growing Problem"<sup>52</sup>
    - \* BBC: "How Did Rape become a Weapon of War?"<sup>53</sup>
    - \* Amnesty International: Sudan: Darfur: Rape as a Weapon of War: Sexual Violence and Its Consequences<sup>54</sup>
    - \* CBS News: <sup>55</sup> *60 Minutes*<sup>56</sup> : War against Women: The Use of Rape as a Weapon in Congo's Civil War<sup>57</sup>
    - \* WILPF: War and Rape: Analytical Approaches<sup>58</sup>
- Discuss the women's movement

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<sup>42</sup><http://www.who.int/mediacentre/factsheets/fs241/en/>

<sup>43</sup>[http://www.religioustolerance.org/fem\\_circ.htm](http://www.religioustolerance.org/fem_circ.htm)

<sup>44</sup><http://www.cirp.org/pages/female/>

<sup>45</sup>[http://www.unicef.org/protection/index\\_genitalmutilation.html](http://www.unicef.org/protection/index_genitalmutilation.html)

<sup>46</sup>[http://www.who.int/topics/womens\\_health/en/](http://www.who.int/topics/womens_health/en/)

<sup>47</sup><http://www.un.org/womenwatch/>

<sup>48</sup><http://www.unifem.org/>

<sup>49</sup><http://unstats.un.org/unsd/Demographic/products/indwm/wwpub.htm>

<sup>50</sup>[http://www.religioustolerance.org/war\\_rape.htm](http://www.religioustolerance.org/war_rape.htm)

<sup>51</sup><http://www.hrw.org/women/docs/rapeinwar.htm>

<sup>52</sup><http://news.bbc.co.uk/2/hi/europe/5105102.stm>

<sup>53</sup>[http://news.bbc.co.uk/2/hi/in\\_depth/4078677.stm](http://news.bbc.co.uk/2/hi/in_depth/4078677.stm)

<sup>54</sup><http://www.amnesty.org/en/library/info/AFR54/076/2004>

<sup>55</sup><http://www.cbsnews.com/stories/2008/01/11/60minutes/main3701249.shtm>

<sup>56</sup><http://www.cbsnews.com/stories/2008/01/11/60minutes/main3701249.shtm>

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<sup>58</sup><http://www.wilpf.int.ch/publications/1992ruthseifert.htm>

- Historically
  - \* One Hundred Years toward Suffrage<sup>59</sup> (A Timeline)
- Presently
  - \* Women’s International Center<sup>60</sup>
  - \* Feminist Resources.com<sup>61</sup>
  - \* Feminist Majority Foundation<sup>62</sup>
  - \* National Organization for Women<sup>63</sup>
  - \* Association for Women’s Rights in Development<sup>64</sup>

## 4.4 Key Terms and Concepts for Part III<sup>65</sup>

### 4.4.1 Suggested Key Terms and Concepts for Part III—Sex, Gender, and Sexual Orientation

“She Walketh Veiled and Sleeping”

Androgyny  
 Ascribed status  
 Biological differences  
 Bisexuality  
 Charlotte Perkins Gilman  
 Civil Rights Movement of the 1960s  
 Conflict Perspective  
 Female genital mutilation (FGM)  
 Femininity  
 Feminism  
 Feminist Theory  
 FGM  
 Functionalism  
 Gay  
 Gender  
 Gender identity  
 Gender roles  
 Glass walls  
 Glass-ceiling  
 GLBT  
 Heterosexuality  
 Hochschild and Anne Machung  
 Homophobia  
 Homosexuality  
 Homosocial reproduction  
 Intersexed  
 Lesbian

<sup>59</sup><http://lcweb2.loc.gov/ammem/naw/nawstine.html>

<sup>60</sup><http://www.wic.org/>

<sup>61</sup><http://www.feminist.com/>

<sup>62</sup><http://feminist.org/gateway/feministgateway-results.asp?category1=organizations>

<sup>63</sup><http://www.now.org/>

<sup>64</sup><http://www.awid.org/femo/>

<sup>65</sup>This content is available online at <<http://cnx.org/content/m33905/1.2/>>.

Looking-Glass Self  
 Mainstream feminism  
 Margaret Mead  
 Mary Daly  
 Masculinity  
 Minorities  
 Modern feminism  
 Queer Theory  
 Radical lesbian feminism  
 Rosabeth Moss Kanter  
 Rosie the Riveter  
 Sex  
 Sex-appropriate behavior  
 Sexism  
 Social expectations  
 Stereotypes  
 Symbolic Interactionism  
 The Second Shift  
 Transgendered  
 Women's Movement

## 4.5 Lecture Outline for Part III<sup>66</sup>

### 4.5.1 Suggested Lecture Material for Part III—Sex, Gender, and Sexual Orientation

- Identify and differentiate among sex, gender, and sexual orientation.
  - Sex
    - \* Males
    - \* Females
  - Gender
    - \* Roles
    - \* Sex-appropriate behavior
    - \* The Looking Glass Self
    - \* The Self-Fulfilling Prophecy
  - Sexual Orientation-GLBT
    - \* Straight Males
    - \* Straight Females
    - \* Gay (Males)
    - \* Lesbian (Females)
    - \* Bisexual
    - \* Transgendered (Male to Female)
    - \* Transgendered (Female to Male)
    - \* Intersexed
- Use the Internet to display statistical information concerning sex, gender, and sexual orientation..

<sup>66</sup>This content is available online at <<http://cnx.org/content/m33908/1.2/>>.

- Compare and contrast the data found.
- Use the Internet to display statistical information concerning the historical legal status of women in the United States.
- Use the Internet to display statistical information concerning the historical legal status of GLBTs in the United States.
- Define and give examples for:
  - Gender identity
  - Sex roles
  - Masculinity
  - Femininity
- Discuss the various forms that inequality based on sex takes around the world.
  - Discuss the status of women in Kuwait and Saudi Arabia.
  - Discuss the status of women in Japan.
  - Discuss the differences among religious strictures, legal doctrine, and cultural practices concerning women in various societies.
- Discuss the various forms that inequality based sexual orientation takes around the world.
  - Discuss the differences among religious strictures, legal doctrine, and cultural practices concerning sexual orientation in various societies.
  - Discuss female genital mutilation.
  - Discuss the status of women in Third World countries.
  - Discuss the rape as an act of war.
- Discuss the women's movement
  - Historically
  - Presently
- Discuss the GLBT movement
  - Historically
  - Presently

## 4.6 Assignments for Part III<sup>67</sup>

### 4.6.1 Suggested Assignments for Part III—Sex, Gender, and Sexual Orientation

Essay: Discuss the differences and similarities in the findings of peer reviewed articles and popular media articles concerning sex, gender, and sexual orientation.

Essay: Discuss the history of the GLBT movement in the US.

Essay: Discuss the history of the GLBT movement in the world.

Essay: Discuss the history of the women's movement in the US.

Essay: Discuss the history of the women's movement in the world.

Essay: Identify and discuss the disparities in earnings based on sex.

Essay: Identify the countries that permit gay and discuss their legal process.

Find on the Internet: Information about female genital mutilation.

Find on the Internet: Information about rape as an act of war.

Find on the Internet: Statistical data about sex, gender, sexual orientation, and the law.

<sup>67</sup>This content is available online at <<http://cnx.org/content/m33897/1.2/>>.

- Find on the Internet: Statistical data about the GLBT movement in the US.
- Find on the Internet: Statistical data about the GLBT movement in the world.
- Find on the Internet: Statistical data about the women’s movement in the US.
- Find on the Internet: Statistical data about the women’s movement in the world.
- Find on the Internet: US Census Bureau data about housing, health care, home ownership, business ownership, educational attainment, and labor force participation of women in the US.
- In-Class Discussion: Do we need to “defend marriage” in the United States?
- In-Class Discussion: How do we account for the disparities in earnings between men and women?
- In-Class Discussion: How do we account for the sex differences in housing, health care, home ownership, business ownership, educational attainment, labor force participation of men and women in the US?
- In-Class Discussion: In 2007, the President of Iran, Mahmoud Ahmadinejad, said that there are no homosexuals in Iran. Why would he say this?
- In-Class Discussion: Is sexual orientation a choice?
- In-Class Discussion: Should the United States allow gay marriage?
- In-Class Discussion: What is marriage from a cross-cultural and historical perspective?
- In-Class Discussion: Why are women in some Muslim countries treated like possessions, or like non-persons?
- In-Class Discussion: Why do we use the word “gender” when we really mean “sex”?
- In-Class Discussion: Why is rape considered an act of war in some countries?
- Oral Book Review and Discussion: Families Like Mine: Children of Gay Parents Tell It Like It Is by Abigail Garner*
- Oral Book Review and Discussion: Gyn-Ecology: The Metaethics of Radical Feminism by Mary Daly.*
- Oral Book Review and Discussion: Herland by Charlotte Perkins Gilman.*
- Oral Book Review and Discussion: Love Makes a Family: Portraits of Lesbian, Gay, Bisexual, and Transgender Parents and Their Families by Peggy Gillespie, Kath Weston, Gigi Kaeser, and April Martin*
- Oral Book Review and Discussion: Men and Women of the Corporation by Rosabeth Moss Kanter.*
- Oral Book Review and Discussion: The Second Shift by Arlie Hochschild and Ann Machung.*
- Oral Book Review and Discussion: Women and Economics by Charlotte Perkins Gilman.*
- Oral Film Review and Discussion: A Doll’s House.*
- Oral Film Review and Discussion: Torch Song Trilogy.*
- Present to the Class: A timeline of historical discrimination against women in the form of a chart.
- Present to the Class: A timeline of historical discrimination against GLBTs in the form of a chart.
- Present to the Class: A timeline of overcoming discrimination against women in the form of a chart.
- Present to the Class: A timeline of overcoming discrimination against GLBTs in the form of a chart.
- Present to the Class: Statistical data about sexual orientation in the form of a chart.
- Present to the Class: Statistical data about the earning disparities between men and women in the form of a chart.
- Read: Families Like Mine: Children of Gay Parents Tell It Like It Is by Abigail Garner*
- Read: Gyn-Ecology: The Metaethics of Radical Feminism by Mary Daly.*
- Read: Herland by Charlotte Perkins Gilman.*
- Read: Love Makes a Family: Portraits of Lesbian, Gay, Bisexual, and Transgender Parents and Their Families by Peggy Gillespie, Kath Weston, Gigi Kaeser, and April Martin*
- Read: Men and Women of the Corporation by Rosabeth Moss Kanter.*
- Read: The Defense of Marriage Act.*
- Read: The Second Shift by Arlie Hochschild and Ann Machung.*
- Read: Three to five peer reviewed articles each about sex, gender, and sexual orientation.
- Read: Three to five peer reviewed articles each about the GLBT movement.
- Read: Three to five peer reviewed articles each about women and the women’s movement.
- Read: Three to five popular media articles each about sex, gender, and sexual orientation.
- Read: Three to five popular media articles each about the GLBT movement.
- Read: Three to five popular media articles each about women and the women’s movement.

Read: United Nations and WHO information about female genital mutilation.

Read: Women and Economics by Charlotte Perkins Gilman.

Watch: A Doll's House. Film, directed by Patrick Garland. Elkins Productions International Corporation, 1973. 105 minutes.

Watch: Torch Song Trilogy. Film, directed by Paul Bogart. New Line Cinema, 1988. 120 minutes.

Quizzes: Definitions, Matching, Multiple Choice, True/False, Short Answer, Brief Essay

## 4.7 Reading List for Part III<sup>68</sup>

Minority Studies: A Brief Text: Reading List for Part III—Sex, Gender, and Sexual Orientation

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Racial Disparities in Income Security for a Cohort of Aging American Women. Andrea E. Willson; Melissa A. Hardy. *Social Forces*, Vol. 80, No. 4. (Jun., 2002), pp. 1283-1306.

Racial Equality in the United States: From Institutionalized Racism to "Respectable" Racism. Monte Piliawsky. *Phylon* (1960-), Vol. 45, No. 2. (2nd Qtr., 1984), pp. 135-143.

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Sex Differences in Poverty, 1950-1980. Sara S. Mc Lanahan; Annemette Sørensen; Dorothy Watson. *Signs*, Vol. 15, No. 1. (Autumn, 1989), pp. 102-122.

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The Nairobi Conference: The Powerless Majority. Margaret E. Galey. *PS*, Vol. 19, No. 2. (Spring, 1986), pp. 255-265.

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# Chapter 5

## Part IV—Aging

### 5.1 Aging<sup>1</sup>

#### 5.1.1 Minority Studies: A Brief Text: Part IV—Aging

In the mid-19<sup>th</sup> century, British poet Robert Browning wrote “Grow old along with me / The best is yet to be / The last of time for which the first was made.” Between 1996 and 2015, over 5,000 Americans PER DAY will have turned 50 years of age—these are Americans who were born between 1946 and 1965, otherwise called the Baby Boom Generation

Old age begins at age 65 years. The young-old are those from 65 to 75 years old; the old-old are between 76 and 84 years old while the oldest-old are 85 years of age or more. The oldest-old are a fast growing segment of the American population. We have more elderly people now, than ever before in our history. In 1900, only 4% of the American population was over 65, in 1990 12% of Americans were over 65. In 2010 38.9 million Americans were 65 or older: about 13% of the total population. In 2010, 2.0% of Americans are over 85! Each of these major age groups represents a cohort—a group of people born close to the same time period who have similar life experiences and similar remembrances

For example the Depression Kids who are people who were adolescents or young adults in 1929; Baby Boomers, people born between after World War II (between 1946 and 1965); and Gen X who are the children of the Baby Boomers, each have their own distinct memories of memories of war, musical forms, technological change, medical breakthroughs, epidemics, changing social norms and mores, etc. The shared understanding of a particular sociocultural milieu is called the cohort effect. In thirty years, when the majority of you are middle-aged, and you are hanging out with your friends, you will probably be listening to the same music you listen to now, and you will occasionally reminisce about what life was like when you were young, and the changes you have seen.<sup>2</sup>

#### 5.1.2 Cohorts: Memories and Technology

##### Example 5.1

**Depression Kids** are people who were adolescents or young adults in 1929. Their shared memories include: Pearl Harbor, WWII, Korean Conflict, the GI Bill, swing music and big bands, (Duke Ellington, Count Basie, Glenn Miller, etc.), jazz, and flappers. Their technology was: radio, telephones, flivvers and jalopies (specialized cars), and talking pictures (movies).

**Baby Boomers** are people born after World War II (between 1946 and 1965). Their shared memories are: the assassinations of John Kennedy, Bobby Kennedy, Martin Luther King, Jr. and

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<sup>1</sup>This content is available online at <<http://cnx.org/content/m33857/1.6/>>.

<sup>2</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition*. Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

Malcolm X, rock 'n' roll, the Sixties (hippies and yippies, Woodstock, drugs, birth control pill and the sexual revolution, the Civil Rights Movement, the Vietnam War, the moon landing, and the resignation of Richard Nixon. Their technology included: transistor radios and color TV.

**Gen X** are the children of the Baby Boomers. Their shared memories include: the Challenger disaster, heavy metal rock music, Michael Jackson, drugs, abortion on demand, the Gulf War. Their technology included: PCs and Macs, Donkey Kong, pagers, 8-track tapes, tape players and CB radios in cars.

**Gen Y** are people born in the mid-to-late 1980s. They are the children and grandchildren of the Baby Boomers. Their shared memories include: Hip Hop and Rap music, September 11, 2001, the Iraq and Afghan Wars, Harry Potter, and CNN. Their technology included: the Internet, Cell Phones, Video Games (online, game players such as the Playstation, hand-held game player platforms such as the Gameboy), and 24/7 cable/satellite/fiber-optic TV.

**The Millenials** are people born in the 1990s. They are the grandchildren of early Gen Xers, and late Baby Boomers. Their shared memories include Hip Hop and Rap music, Beyonce, Kanye West, September 11, 2001, the Iraq and Afghan wars, the Toyota recall, the election of Barack Obama, the financial and economic crisis of 2008-2010, the earthquake in Haiti. Their technology includes: I-Pods™ and MP3 players, I-Phones™, smart phones, Blackberries™, Wii™, social networking media (Twitter, Facebook, My Space), and online education.

### 5.1.3 Changes Due to Aging

Although there are many scientists who today are working to overcome the most deleterious effects of aging, and some who are even attempting to stop aging and expand the life span, for most of us now, aging is an entirely normal process. As we age, our bodies begin to change and many of us believe, incorrectly, that aging is closely related to virtually complete physical and mental deterioration. Our cells and organs do indeed change over time, but a healthy life style and engaging in interesting and challenging activities as well as interacting with other people helps the elderly to remain physically and mentally healthy into very old age. Some things that do occur however are that skin texture and resiliency changes, hair turns gray or falls out, spinal disks compress; joints stiffen; and many women suffer from osteoporosis. Generally speaking however, these changes do not necessarily mean that the older person is falling apart or that they are losing their ability to care for themselves. Many healthy elderly people are quite capable of living very active lives, in their own homes, into very old age.<sup>3</sup>

We tend to believe, again wrongly, that as people age they experience changes in personality. In actuality, unless there is illness or brain damage such as dementia or Alzheimer's disease, changes in personality, perceptions, and attitudes *do not* occur. Cranky, ill-tempered, unpleasant older people, in general, were cranky, ill-tempered, unpleasant young people, just as pleasant, enjoyable, fun old people were pleasant, enjoyable, fun young people. The differences that we think we see often are related to the conditions in which the elderly live. Elderly people who are alone, or who are in nursing homes (a form of total institution) often suffer from severe levels of clinical depression.<sup>4</sup> The old people depicted on the television show *The Simpsons* who sit in wheelchairs and stare out the window all day are clearly chronically depressed. Elderly people who have nothing to do, who feel purposeless and useless, tend toward severe depression. Alcoholism and suicide are at nearly epidemic proportions. However, according to Havighurst different personality types adjust differently to aging; while Russell argues that aging is a normal process and healthy older people can do most of the same things as younger people.<sup>5</sup>

<sup>3</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition.* Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition.* Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society.* Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>4</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition.* Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition.* Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society.* Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>5</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition.* Thompson, William E. and Joseph V. Hickey. New York:



Social roles do change over time as do the norms and folkways concerning “proper” behavior for the elderly, such as appropriate clothing styles, activity levels, and sexual activity. Healthy oldsters however, should be allowed and encouraged to engage in physical activity including sex. Most elderly people enjoy normal relationships with spouses and families, and when their own families are not present they tend to form family-like relationships with others. Contrary to popular wisdom, most elderly people care for themselves, with spouses caring for each other in times of illness or distress, rather than relying on adult children to become caregivers.<sup>6</sup>

### 5.1.4 Stratification by Age

There is indeed inequality that is based on age, although gender and race or ethnicity are more significant indicators of stratification than age alone. Throughout the years there have been laws that prevented the elderly from working past the age of 65. However, the Age-Discrimination in Employment Act of 1967 made such policies and laws illegal. The AARP (American Association of Retired Persons) is the largest lobbying group in the United States. (A lobbying group petitions Congress to pass laws favorable to the specific agenda of the group.) The AARP’s membership is composed of people over the age of 49 who, along with their younger spouses, pay ten dollars each year and in turn receive discounts on car rentals, vacations, hotels and motels, resorts, cruises, and insurance, among other things. Most members of the AARP are employed, and are not officially elderly. Along with Maggie Kuhn of the Grey Panthers—an organization whose goal is to eliminate all aspects of ageism, which is the belief or ideology that people in a particular age category are inferior to people in other age categories—the AARP was responsible for the passage of many laws favorable to the elderly.<sup>7</sup>

Regardless of any specific theoretical paradigm, it is clear that the elderly have heard the voices from the past, and in the grandest legacy of the American republic, have assembled in multivariate ways to petition the government, initiating “a new era in the politics of aging.”<sup>8</sup> It is also clear that the elderly gain significant benefits by engaging in various forms of social interaction.<sup>9</sup> Pamela Hubbard, et al. (1992), in a study of political activism among a relatively small sample of institutionalized (i.e. nursing home residents) seniors found that participation in an active and effective political action group helped seniors “fulfill their needs to be responsible and contributing community members, gain a sense of empowerment, and enhance their control over their environment. Residents are able to shed nursing home stereotypes . . . [and] enjoy the social benefits of participating . . . [in a group in which] the residents are not as sheltered as other institutionalized elderly.”<sup>10</sup>

### 5.1.5 Political and Social Activism

However, political activism among the elderly, regardless of the social benefits that accrue to members, is seldom seen as benign, and, as with most lobbying groups, the elderly must justify their positions *vis á vis* the positions of other lobbying organizations and the preeminent social, economic, and political interests of the polity as an aggregate. The largest, most financially secure, and arguably most politically powerful elderly advocacy group, AARP, has been criticized for its undemocratic methodology because “most members join

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HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>6</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition*. Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>7</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition*. Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>8</sup>Binstock, Robert H. “A New Era in the Politics of Aging: How Will the Old-Age Interest Groups Respond?” *Generations: Journal of the American Society on Aging*. 19.3 (1995): 68-74.

<sup>9</sup>Hubbard, Pamela, Perla Werner, Jiska Cohen-Mansfield, and Rochelle Shusterman. “Seniors for Justice: A Political and Social Action Group for Nursing Home Residents.” *The Gerontologist*. 32.6 (1992) 856-858.

<sup>10</sup>Hubbard, Pamela, Perla Werner, Jiska Cohen-Mansfield, and Rochelle Shusterman. “Seniors for Justice: A Political and Social Action Group for Nursing Home Residents.” *The Gerontologist*. 32.6 (1992) 856-858.

for [the social and financial] benefits, [and] in doing so they automatically become part of a political army, fighting battles which they may or may not believe in.”<sup>11</sup>

### 5.1.6 The AARP

According to the AARP (quoting Bureau of the Census statistics), there were, as of 1993, 32.8 million elderly representing 12.7% of the entire population of the United States and that number is expanding: the number of elderly has increased by 5% since 1990 compared to a 3% increase in the size of the population under 65, and by 2030 the number of those over 65 is projected by the Census Bureau to be 70.2 million or 20% of the entire population (*A Profile 1-2* [1994]), moreover, “the fastest growing segment of this older population is the age group 85 years and older; this segment is projected to double to 4.2 million persons by the year 2000” (*INFO-PAK* n. page. [1995]). Robert N. Binstock’s (1995) figure of 33 million members of the AARP (Binstock 71 [1995]) leads one to conclude that all people who are over 65 are members and indeed, the AARP (1995) lists its membership at “more than 33 million . . . [making it] the largest non-profit organization serving the needs of older persons in the United States” (*AAARP News* 1 [1995]), however, membership in AARP is not restricted to those who are considered elderly but is open to “anyone age 50 or older, both working and retired,” and, in fact, “over one-third of the Association’s membership is in the work force” (*AAARP News* 1 [1995]) which accounts for the seemingly disparately large numbers of participants.<sup>1213</sup>

The sheer size of the AARP makes it appear formidable, therefore, in order to “respond to charges being levied by some advocates of generational equity that [old age interest groups] are concerned with the special interests of the elderly population to the exclusion of the legitimate interests of any others.” Eric R. Kingson (1988) suggests that “the resources . . . at the disposal of elderly interest groups are more important to the success of their lobbying and other efforts than the perception that they are not selfish. After all, why should elder interest groups, or any other interest groups for that matter, be expected to be unselfish?” Furthermore, the elderly have enormous political clout at the polls—they vote in vast numbers. “The AARP’s, members, who are mainly middle class, can be counted on to turn out at election time. In 1980, 71% of Americans aged 55-64 went to the polls, compared with 36% of those aged 18-20.”<sup>1415</sup>

Walter A. Rosenbaum (1993) and James W. Button contest Kingson’s (1988) view that there is “a deterioration in the public image upon which the political privilege of the aging is grounded [and which] is a bellwether of generational tension” and argue that most studies of political preferences among the elderly generally highlight only those issues and policies that directly impact the elderly rather than issues and policies that effect all Americans. Indeed, they found that “studies of candidate and party preference among the aging, like policy studies, seldom reveal significant associations between age and voting choice that cannot be explained by other socioeconomic factors.”<sup>16</sup> Furthermore, it is clear that the vast majority of all money given to political parties is given to the party in power<sup>1718</sup> so that access gained through financial means is largely based on pocketbook issues that effect most citizens. Moreover, Laurie A. Rhodebeck (1993) maintains that while “older Americans share common age-related concerns . . . they are” “hardly subject to the solidifying experiences typical of [other minorities].” She further argues that:

*several conditions seem likely to enhance cohesion among older people. The development of retirement communities may encourage interactions that foster an awareness of common political*

<sup>11</sup>“Old, But Far From Feeble,” *The Economist* 12 Mar. 1988: 30.

<sup>12</sup>*A Profile of Older Americans*. (Washington: AARP, Program Resources Department, 1994) 1-9. Rhodebeck, Laurie A. “The Politics of Greed? Political Preferences among the Elderly.” *The Journal of Politics*. 55.2 (1993): 342-364.

<sup>13</sup>*INFO-PAK* (Washington: American Association of Retired Persons, National Gerontology Research Center, 1995) N. page. “AARP News: Fact Sheet.” (Washington: American Association of Retired Persons, Communications Division, 1995) 1-10.

<sup>14</sup>Kingson, Eric R. “Generational Equity: An Unexpected Opportunity to Broaden the Politics of Aging.” *The Gerontologist*. 28.6 (1988): 765-772.

<sup>15</sup>“Old, But Far From Feeble,” *The Economist* 12 Mar. 1988: 30.

<sup>16</sup>Rosenbaum, Walter A., and James W. Button. “The Unquiet Future of Intergenerational Politics.” *The Gerontologist*. 33.4 (1993): 481-490.

<sup>17</sup>Rosenbaum, Walter A., and James W. Button. “The Unquiet Future of Intergenerational Politics.” *The Gerontologist*. 33.4 (1993): 481-490.

<sup>18</sup>Salant, Jonathan D. “Where the PAC Money Goes.” *Congressional Quarterly* 15 Apr 1995: 1058-1059.

*interests. The availability of senior citizen perquisites may promote a sense of group entitlement that extends to the policy arena. Finally, recent deficit reduction measures that have threatened the viability of public assistance for the elderly may serve as effective mobilizers of group interests and powerful inducements to the maintenance of group unity.*<sup>19</sup>

With the sea change in the American political scene from a largely liberal Democratic majority in the Congress to a predominately conservative Republican majority, lobbying and other special interest groups will find it necessary to modify their approaches. Indeed, as the political climate is transformed so must special interest and lobbying groups adjust their tactics if they are to be successful petitioners. Binstock (1995) offers a brief analysis of the changes that must take place if old-age activist groups are to maintain their ability to influence public policies:

*Starting in the late 1970s and continuing into the mid-1990s, new stereotypes emerged in popular culture depicting older people as prosperous, hedonistic, selfish, and politically powerful, greedy geezers. . . . In this era the activities of old-age interest groups were aimed at protecting existing programs and their specific features. These defensive efforts were somewhat successful in the broad sense that cutbacks in old-age programs during this period were generally less than in other social programs.*<sup>20</sup>

Moreover, Binstock (1995) argues that, as the Congress, if not the country as a whole, becomes more partisan and more ideologically conservative “this new era in the policies of aging [will pose] difficult challenges for old-age interest groups.”<sup>21</sup>

Considering that largest of the age-related special interest groups Binstock (1995) says:

*The most difficult and politically important choices will be those made by AARP . . . [which] is by far the most important [of all old-age advocacy groups] because of its huge membership . . . [of] 33 million members. (Binstock 71 [1995]) The enormous financial and personnel resources which AARP can muster is a classic example of RM that is evident in Binstock’s (1995) figures: “in 1994 AARP’s total revenue was \$469 million . . . [and they had] 1,700 employees” not including a host of unpaid local community volunteers.*<sup>22</sup>

Nonetheless, Binstock (1995) finds that the AARP and other old-age organizations will be forced to make changes if they are to survive as viable and vigorous political forces. Indeed, as the political mood changes the social dynamic and the cultural milieu:

*Proposals for major changes in programs on aging are being generated by conservative political principles and to balance the federal budget, without much attention to the implications for older people themselves . . . . Consequently the old-age lobby is unlikely to have much impact unless its efforts are coincidentally fortified by more powerful political forces.*<sup>23</sup>

Robert N. Butler [1994], in 1993, also argued that the persuasive power of the AARP has declined:

*Our form of special interest politics and government is reflected in organizations of older persons. These organizations are considered influential . . . the American media treat the AARP as if it were a very powerful special interest group. However, this is exaggerated. It has been weakened in recent years because of the Medicare Catastrophic Act and its repeal. In any case, compared to powerful interest groups within Washington, the AARP is not as strong an influence.*<sup>24</sup>

<sup>20</sup>Binstock, Robert H. “A New Era in the Politics of Aging: How Will the Old-Age Interest Groups Respond?” *Generations: Journal of the American Society on Aging*. 19.3 (1995): 68-74.

<sup>21</sup>Binstock, Robert H. “A New Era in the Politics of Aging: How Will the Old-Age Interest Groups Respond?” *Generations: Journal of the American Society on Aging*. 19.3 (1995): 68-74.

<sup>22</sup>Binstock, Robert H. “A New Era in the Politics of Aging: How Will the Old-Age Interest Groups Respond?” *Generations: Journal of the American Society on Aging*. 19.3 (1995): 68-74.

<sup>23</sup>Binstock, Robert H. “A New Era in the Politics of Aging: How Will the Old-Age Interest Groups Respond?” *Generations: Journal of the American Society on Aging*. 19.3 (1995): 68-74.

<sup>24</sup>Butler, Robert N. “Politics versus Policy in the Health Care Debate.” *The Gerontologist*. 14.5 (1994) 614-615.

But Kingson (1988) argues that:

*By broadening their agenda, aging advocacy organizations may increase their legitimacy and reduce the likelihood that the advocates of various groups (the old, the disabled, the young) will expend resources engaging in divisive competition. And coalitions may provide an important means of expanding needed programs and services to all groups while simultaneously protecting existing services and programs against erosion.*<sup>25</sup>

Whether such coalition building will occur and be politically successful is purely speculative but further study on coalition politics would be worth pursuing. Although the causal factors involved in political participation and activism among the general populace are problematic due to the various theoretical paradigms employed to explain such behavior, little specific research has been conducted on the involvement of the elderly. Furthermore, as the “Baby Boomer” generation reaches retirement age such research might prove to be an important addition to the literature. As this more affluent and activist cohort ages, and discovers that, as Alan Neustadt (1990) argues, “money purchases access at declining rates” will they engage in higher levels of political and social activism as they find that “highly visible (and often emotionally charged) issues require a greater adherence [by elected officials and decision makers] to party and constituent desires?”<sup>26</sup> Arguments used to exist over proper implementation of social welfare programs for the elderly, not over the existence of such programs but as the political situation reverses liberal legislation will the AARP join with other lobbying groups for the disadvantaged to preserve the status quo? The entire field of gerontology is ripe for study and theory development and so is the field of political activism among the elderly; the changes that will ensue as one cohort of the newly elderly slowly replaces the previous generation of elderly will be a fecund ground for social science research.<sup>27</sup>

### 5.1.7 Societal Attitudes toward Aging

Societal attitudes toward aging are generally highly stereotyped so that Jennifer McLerran, in apparent agreement with Kirkland, warns that, although those attitudes have been largely negative stereotypes, there is an equal danger in the trend toward positive stereotyping which may serve “as evidence of a form of ageism which threatens to propagate public policies and institutional practices which ignore the specific needs of the elderly” (McLerran 82).<sup>28</sup> John Bell argues that societal attitudes and stereotypes of old age are rampant on television and although most programming does not “encourage rational discourse on such important issues as health care for the elderly, they do participate in our society’s overall discourse on aging by providing compelling, often unexaminedly accepted images of aging and the elderly, thereby fueling stereotypes about elderly persons and their lives” (Bell 92). Bell further states that many portrayals of the elderly on television are sexist and, as McLerran has cautioned, other images of the aged are in the categories of either highly negative or highly positive stereotypes which furnish to the viewers significantly unrealistic perspectives of older Americans (Bell 93). However, Bell does say that, due to a handful of programs featuring elderly individuals in leading roles, “[t]he picture of the elderly on television . . . appears to be far more positive than it was [in 1981] . . . the elderly are still an incomplete presence, and significant problems of role presentation, especially in terms of gender, persist (Bell 93), furthermore, society would be better served if all members of society, including the elderly, were depicted in realistic terms on television (Bell 98).”<sup>29</sup>

Societal attitudes toward the elderly are often displayed as ageism, the term coined in the late 1960’s by Robert Butler (Kirkland 28) which is inherent in all stereotypes of the elderly and, as Patricia Moore found in her highly publicized and now-famous experiment, is ubiquitous in American society and includes: rudeness, assault, invisibility, patronizing behaviors, false assumptions about physical and/or social competence,

<sup>25</sup>Kingson, Eric R. “Generational Equity: An Unexpected Opportunity to Broaden the Politics of Aging.” *The Gerontologist*. 28.6 (1988): 765-772.

<sup>26</sup>Neustadt, Alan. “Interest-Group PACsmanship: An Analysis of Campaign Contributions, Issue, Visibility, and Legislative Impact.” *Social Forces*. 69.2 (1990): 549-564.

<sup>27</sup>Rovner, Julie. “‘Pepper Bill’ Pits Politics Against Process.” *Congressional Quarterly* 4 Jun 1988: 1491-1493.

<sup>28</sup>McClaren in *Annual Editions: Aging*. Ed. Harold Cox. Dushkin: Guilford. 1995.

<sup>29</sup>Bell in *Annual Editions: Aging*. Ed. Harold Cox. Dushkin: Guilford. 1995.

victimization, and verbal abuse (Ryan 34-35). Among other ageist stereotypes are the myths of the asexual and uninterested elder (Mayo Clinic 45) which are addressed by Richard Cross who states the following facts: “all older people are sexual (Cross 101) . . . many older people have a need for a good sexual relationship (Cross 101) . . . sexual physiology changes with age (Cross 102) . . . social attitudes [toward sexuality between older adults] are often frustrating (Cross 102) . . . [sexuality must be] used or lost (Cross 103). . . older folks do it better (Cross 103)”. Ageism, as with any negative attitudes toward any members of a minority group is detrimental to society creating obstacles to the development of competent public policy and general human understanding.<sup>30</sup>

### 5.1.8 Sociological Explanations of the Aging Process

There are various Sociological explanations of the aging process which are based on the three major Sociological paradigms. Within the rubric of the Functionalist paradigm is social disengagement theory which argues that as people age, they gradually withdraw from social participation and simultaneously are relieved of social responsibilities (Cumming and Henry). This theory has very little support and according to Nelson and Dannefur, the healthy, non-poor elderly are highly active. Subculture theory, which comes from the Symbolic Interactionist paradigm, states that older persons form subcultures in order to interact with others with similar backgrounds, experiences, attitudes, values, beliefs, and lifestyles (Rose), but this theory, also, has very little support because the elderly have been shown to be highly heterogeneous. The most highly supported Symbolic Interactionist theory is called Activity Theory which has shown that the extent to which an individual remains engaged in meaningful social activity determines the quality of life because desired activity with realistic goals help to determine life satisfaction. Various theories from the Conflict perspective have some support for the idea that the elderly compete with younger members of society for the same resources and social rewards and suffer a variety of disadvantages because of their relative lack of power, however, as stated above, race and ethnicity are more important variables than age in stratification. Furthermore, the elderly today are more and more likely to be comfortable, healthy, vigorous, and engaged.<sup>31</sup>

Stratification among the elderly is more a matter of gender and race than age. According to the 1990 census 31% of the elderly live comfortable, active lives in their own homes (Treas and Torrecilha);<sup>32</sup> only 13% are in poverty with an average 1989 income of less than \$7,495; and an average social security income of only \$488/month. Minority elderly are more likely to be poor than white elderly and white women live longer than any other group. Five percent of the elderly are institutionalized, 16% have limited mobility; 25% are rural and thus more likely to be poor; fully 60% are married and living with a spouse; 20% live with adult children. The vast majority of the elderly are in good health and 50% of those between 75 and 84 are free from serious medical problems. According to Rogers, healthy lifestyles among the elderly increase their longevity. Feminist writer and activist Betty Friedan wrote a book titled *The Fountain of Age* in which she maintained that aging brings with it wisdom and understanding, and that aging is a time for joy and activity, not deterioration and death. But, of course, death is a part of life, particularly for the elderly.<sup>33</sup>

### 5.1.9 Sex and Gender

Due to the traditional sex-typed roles practiced by women and men who are currently among the old-old (85+), gender differences in role continuity tend to exist with women much more likely than men to maintain close family connections (Barer 74). Women also tend to socialize with peers and be more actively engaged

<sup>30</sup>Ryan, Cross, Butler, Kirkland, Mayo Clinic in *Annual Editions: Aging*. Ed. Harold Cox. Dushkin: Guilford. 1995.

<sup>31</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition*. Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>32</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition*. Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>33</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition*. Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

in close interpersonal relationships than men (Barer 74). However, white women outlive white men into old-old age so that more men than women, aged eighty-five and over are still married, 48.7 percent of white men in comparison to only 10.3 percent of white women. . . . As a consequence, more women live alone in late-late life, two-thirds compared to one-third of men.”<sup>34</sup>

To compound the difficulties inherent in widowhood and living alone, the socioeconomic status of women is “relatively poor. . . . Twenty-three percent of women aged eighty-five and over live in poverty, compared to 16 percent of men” (Barer 74). Furthermore, women tend to have “greater physical disability because of chronic health conditions [which makes women] less able to independently manage their activities of daily living” (Barer 78). Men, however, due to traditional sex-typed roles, although physically better off than women, are more likely to experience problems with domestic chores and tend to face a greater likelihood of social isolation (Barer 79). Clearly, both sexes in old-old age may be faced with serious problems which have sociopolitical and socioeconomic ramifications for young and old alike (Tauber 65-67), but, as Cynthia M. Tauber argues, “all of American society face[s] the challenge of anticipating and preparing for the changing needs and desires of a diverse, aging U.S.” (Tauber 67).<sup>35</sup>

Even though the gender related age gap will continue to exist among the elderly and particularly the old-old, that gap may be closing as Americans become more aware of health issues and practice preventive maintenance (Kirkland 22; Tauber 65). According to Richard I. Kirkland, the “advances that will make us live longer and healthier . . . range from the marvelous to the mundane” (Kirkland 23) and include: “[m]ore targeted medical weaponry” (Kirkland 23); cures for Alzheimer’s disease and other dementias (Kirkland 24); more powerful antibiotics and immune system strengtheners (Kirkland 24-25); hormone replacement and enhancement (Kirkland 25); healthier life-styles (Kirkland 25); and genetic engineering to retard the aging process at the molecular level (Kirkland 25-26). However, echoing Tauber, because “[t]he culture still too often patronizes and stigmatizes its elderly citizens” (Kirkland 28), there are serious socioeconomic and sociopolitical problems that must be addressed as the population of the United States ages (Kirkland 28).<sup>36</sup>

The late thanatologist Elizabeth Kübler-Ross, was a physician who took on only patients were all terminally developed a stage theory of dying. Dying, assuming one lives long enough to complete it, is for the terminally ill, a process. According to Kübler-Ross the stages of dying are: denial, anger, bargaining, depression, and acceptance. As the Baby Boomers age, euthanasia, which is helping the terminally ill to die free of pain and with as much dignity as possible, may become a major social issue. There are two forms of euthanasia—passive euthanasia which is allowing someone to die and active euthanasia which is helping someone to die<sup>37</sup>. On June 26, 1997, the United States Supreme Court issued a ruling that said that there is no constitutional right to die, and states may make their own laws covering euthanasia and physician-assisted suicide. How will we deal with this? What are your feelings about this issue?

As with all other forms of stratification there are serious consequences of ageism which includes elder abuse which is the mistreatment of older persons and takes several forms: physical abuse is hitting, pushing, shoving, starvation, and rape; psychological abuse includes threats, intimidation, verbal assaults; and exploitation which is the misuse or theft of financial assets.<sup>38</sup> How do you want to be treated when you are old? How can you change the way elders are cared for today?

For more information, please visit the following websites: National Council on Aging: Improving the Lives of Older Americans<sup>39</sup>; Aging in America: The New World of Growing Older from MSNBC News<sup>40</sup>; American Society on Aging<sup>41</sup>; The State of Aging and Health in America from the Centers for Disease

<sup>34</sup>Barer in *Annual Editions: Aging*. Ed. Harold Cox. Dushkin: Guilford. 1995.

<sup>35</sup>Barer, Tauber in *Annual Editions: Aging*. Ed. Harold Cox. Dushkin: Guilford. 1995.

<sup>36</sup>Kirkland, Tauber in *Annual Editions: Aging*. Ed. Harold Cox. Dushkin: Guilford. 1995.

<sup>37</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition*. Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>38</sup>*Society in Focus: An Introduction to Sociology: 2nd Edition*. Thompson, William E. and Joseph V. Hickey. New York: HarperCollins. 1996. *Sociology: Sixth Edition*. Schaefer, Richard T. and Robert P. Lamm. New York: McGraw-Hill, 1998. *Sociology: Understanding a Diverse Society*. Andersen, Margaret L. and Howard F. Taylor. Belmont, CA: Wadsworth. 2000.

<sup>39</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>40</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>41</sup><http://southwest.hccs.edu/portal/site/southwest/>

Control and Prevention<sup>42</sup> ; Federal Interagency Forum on Aging-Related Statistics<sup>43</sup> .

## 5.2 Course Objectives for Part IV<sup>44</sup>

### 5.2.1 Minority Studies: A Brief Text: Course Objectives: Part IV—Aging

#### 5.2.1.1 Upon completion of this unit, you will be able to:

- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss aging from a sociologically scientific perspective.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss the various aspects of aging.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss prejudice and discrimination based on age and the various forms they take.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss theories of aging and the ongoing national debate concerning Social Security, health care, and euthanasia.
- Explain the impact of politics, the political process, as well as economic and social policies on the lives of people in the US based on their age.
- Identify the levels into which the US is stratified based on age and how aging impacts peoples' life chances.
- Identify and differentiate among various theories of aging.
  - Conflict theories
  - Functionalist theories
  - Symbolic Interactionist theories
- Know and analyze the various aspects of ageism and the way it effects families and society.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical information concerning stratification/inequality by age.
- Find and interpret demographic data about the elderly from the US Census and other valid and reliable sources.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical and historical information concerning the elderly in the past and present in the US.
- Understand, analyze, critique, and write about and/or discuss popular media's depiction of the elderly and end of life issues.
- Find, interpret, understand, analyze, critique, and write about and/or discuss legal policies concerning the elderly and end of life issues in the US.
- Find, read, interpret, understand, analyze, critique, and write about and/or discuss aging studies found in peer reviewed scientific journal articles.

## 5.3 Study Guide for Part IV<sup>45</sup>

### 5.3.1 Minority Studies: A Brief Text: Study Guide for Part IV—Aging

1. Identify and differentiate among various groups of the elderly

<sup>42</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>43</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>44</sup>This content is available online at <<http://cnx.org/content/m33844/1.2/>>.

<sup>45</sup>This content is available online at <<http://cnx.org/content/m33856/1.2/>>.

- a. Young-old
  - b. Old
  - c. Old-old
  - d. Oldest-old
2. Discuss the aging process
    - a. Biological aging
    - b. Social aging
  3. Identify and discuss social attitudes toward the elderly
    - a. Age-appropriate roles
    - b. Age-appropriate behavior
      - i. Clothing
      - ii. Activity levels
      - iii. Sexuality
        - a. STDs and the elderly
    - c. Health and illness
      - i. Ability of the elderly to care for themselves and others
      - ii. Drug abuse and alcoholism
      - iii. Alzheimer's disease and dementia
      - iv. Nursing homes
    - d. The portrayal of the elderly in popular media
  4. Use the Internet to find and display statistical information concerning aging and the elderly
  5. Use the Internet to find and display statistical information concerning the current legal status of the elderly in the United States
  6. Use the Internet to find and display statistical information concerning the historical legal status of the elderly in the United States
  7. Discuss ageism and the forms that it takes in the US
  8. Use the Internet to find and display information about anti-ageist political and social groups
    - a. The AARP
    - b. The Grey Panthers
    - c. Others
  9. Identify and discuss theories of aging
    - a. Conflict theories of aging
    - b. Functionalist theories of aging
    - c. Symbolic interactionist theories of aging
  10. Discuss Social Security and Medicare
  11. Discuss theories of death and dying
  12. Discuss euthanasia from social, political, and legal perspectives
    - a. Use the Internet to find and display information about euthanasia



## 5.4 Key Terms and Concepts for Part IV<sup>46</sup>

### 5.4.1 Minority Studies: A Brief Text: Suggested Key Terms and Concepts for Part IV—Aging

#### AARP

Active euthanasia  
 Activity theory  
 Ageism  
 Ageist stereotypes  
 Aging  
 Alcoholism  
 Baby boomers  
 Betty Friedan  
 Changes in personality  
 Clinical depression  
 Cohort  
 Cohort effect  
 Conflict perspective  
 Consequences of ageism  
 Depression kids  
 Elizabeth Kübler-Ross  
 Euthanasia  
 Family-like relationships  
 Folkways concerning aging  
 Functionalist paradigm  
 Gen X  
 Gender differences in role continuity  
 Grey Panthers  
 Indicators of stratification  
 Maggie Kuhn  
 Millennial Generation  
 Myths about aging  
 Norms  
 Nursing homes  
 Old age  
 Oldest-old  
 Old-old  
 Passive euthanasia  
 Political activism  
 Portrayals of the elderly on television  
 Sexual activity among the elderly  
 Social disengagement theory  
 Social roles  
 Societal attitudes toward aging  
 Socioeconomic status of women  
 Sociological explanations of the aging process  
 Spouses caring for each other  
 Stages of dying  
 Stereotypes

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<sup>46</sup>This content is available online at <<http://cnx.org/content/m33833/1.2/>>.

Stratification by age  
 Subculture theory  
 Suicide  
 Symbolic interactionist paradigm  
 The Fountain of Age  
 Total institution  
 Young-old

## 5.5 Lecture Outline for Part IV<sup>47</sup>

### 5.5.1 Minority Studies: A Brief Text: Suggested Lecture Material for Part IV—Aging

1. Identify and differentiate among various groups of the elderly.
  - a. Young-old
  - b. Old
  - c. Old-old
  - d. Oldest-old
2. Identify and discuss the cohort effect
  - a. Have students discuss the various shared memories, technologies, music, clothing styles, etc. from the Depression Kids through the Millennial Generation
3. Discuss the aging process.
  - a. Biological aging
  - b. Social aging
4. Identify and discuss social attitudes toward the elderly.
  - a. Age-appropriate roles
  - b. Age-appropriate behavior
    - i. Clothing
    - ii. Activity levels
    - iii. Sexuality
      - a. STDs and the elderly
  - c. Health and illness
    - i. Ability of the elderly to care for themselves and others
    - ii. Drug abuse and alcoholism
    - iii. Alzheimer's disease and dementia
    - iv. Nursing homes
  - d. The portrayal of the elderly in popular media
5. Use the Internet to find and display statistical information concerning aging and the elderly.
6. Use the Internet to find and display statistical information concerning the current legal status of the elderly in the United States.
7. Use the Internet to find and display statistical information concerning the historical legal status of the elderly in the United States.

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<sup>47</sup>This content is available online at <<http://cnx.org/content/m33828/1.2/>>.

8. Discuss ageism and the forms that it takes in the US.
9. Use the Internet to find and display information about anti-ageist political and social groups
  - a. The AARP
  - b. The Grey Panthers
  - c. Others
10. Identify and discuss theories of aging.
  - a. Conflict theories of aging
  - b. Functionalist theories of aging
  - c. Symbolic interactionist theories of aging
11. Discuss Social Security and Medicare
12. Discuss theories of death and dying
13. Discuss euthanasia from social, political, and legal perspectives.
  - a. Use the Internet to find and display information about euthanasia

## 5.6 Assignments for Part IV<sup>48</sup>

### 5.6.1 Minority Studies: A Brief Text: Suggested Assignments for Part IV—Aging

Essay: Discuss Social Security and Medicare.

Essay: Discuss the elderly in your family and your culture.

Find on the Internet: Statistical data about the elderly and the law.

Find on the Internet: US Census Bureau data about aging.

In-Class Discussion: How do we account for our attitudes about the elderly in the US?

In-Class Discussion: How do you treat the elderly in your family?

In-Class Discussion: How do you want to be treated when you are old?

In-Class Discussion: Should euthanasia be legal?

Oral Book Review and Discussion: *The Fountain of Age* by Betty Friedan.

Present to the Class: Statistical data about aging and the elderly in the form of a chart.

Read: *The Fountain of Age* by Betty Friedan.

Read: Three to five peer reviewed articles about aging and the elderly.

Read: Three to five popular media articles each about aging and the elderly.

Quiz: Definitions, Matching, Multiple Choice, True/False, Short Answer, Brief Essay

## 5.7 Reading List for Part IV<sup>49</sup>

### 5.7.1 Minority Studies: A Brief Text: Reading List for Part IV—Aging

**Dispelling Ageism: The Cross-Cutting Intervention**<sup>50</sup>. Robert N. Butler. *Annals of the American Academy of Political and Social Science*, Vol. 503, The Quality of Aging: Strategies for Interventions. (May, 1989), pp. 138-147.

**An Overview of Research on Aging and the Status of Gerontology Today**<sup>51</sup>. Robert N. Butler. *The Milbank Memorial Fund Quarterly. Health and Society*, Vol. 61, No. 3, Special Issue: Aging: Demographic, Health, and Social Prospects. (Summer, 1983), pp. 351-361.

<sup>48</sup>This content is available online at <<http://cnx.org/content/m33847/1.2/>>.

<sup>49</sup>This content is available online at <<http://cnx.org/content/m33869/1.2/>>.

<sup>50</sup><http://0-www.jstor.org.librus.hccs.edu/view/00027162/ap030657/03a00110/0?frame=noframe&userID=c6400718@hccs.cc.tx.us/01c0a848685a>

<sup>51</sup><http://0-www.jstor.org.librus.hccs.edu/view/01601997/sp060043/06x0361w/0?frame=noframe&userID=c6400718@hccs.cc.tx.us/01c0a848685a>

**The Relation of Extended Life to Extended Employment since the Passage of Social Security in 1935**<sup>52</sup>. Robert N. Butler. *The Milbank Memorial Fund Quarterly. Health and Society*, Vol. 61, No. 3, Special Issue: Aging: Demographic, Health, and Social Prospects. (Summer, 1983), pp. 420-429.

**What's Best for the Elderly Research Subject?**<sup>53</sup> (in Correspondence). Robert N. Butler; Robert E. Vestal; Richard Ratzan. *The Hastings Center Report*, Vol. 11, No. 4. (Aug., 1981), pp. 45-46.

Successful Aging and Quality of Life. Yuchi Young; Ming-Yu Fan; Elizabeth A. Skinner; Albert Wu. *Quality of Life Research*, Vol. 11, No. 7, Abstracts: 9th Annual Conference of the International Society for Quality of Life Research (ISOQOL). (Nov., 2002), p. 645.

Antiaging Technology and Pseudoscience (in Science's Compass; Letters). Aubrey D. N. J. de Grey; Leonid Gavrilov; S. Jay Olshansky; L. Stephen Coles; Richard G. Cutler; Michael Fossel; S. Mitchell Harman. *Science*, New Series, Vol. 296, No. 5568. (Apr. 26, 2002), p. 656.

Aging Mechanisms (in From the Academy: Japanese-American Frontiers of Science Symposium). Yoshiko Takahashi; Makoto Kuro-o; Fuyuki Ishikawa. *Proceedings of the National Academy of Sciences of the United States of America*, Vol. 97, No. 23. (Nov. 7, 2000), pp. 12407-12408.

Aging and the Satisfaction of Psychological Needs (in Commentaries). Peter G. Coleman. *Psychological Inquiry*, Vol. 11, No. 4. (2000), pp. 291-293.

Expectations regarding Aging among Older Adults and Physicians Who Care for Older Adults. Catherine A. Sarkisian; Ron D. Hays; Sandra H. Berry; Carol M. Mangione. *Medical Care*, Vol. 39, No. 9. (Sep., 2001), pp. 1025-1036.

The Quest to Reverse Time's Toll (in Bodybuilding: The Bionic Human). Constance Holden. *Science*, New Series, Vol. 295, No. 5557. (Feb. 8, 2002), pp. 1032-1033.

A Gray Zone? Meetings between Sociology and Gerontology (in Symposia; Sociology and Border Disciplines: Opportunities and Barriers to Intellectual). Gunhild O. Hagestad. *Contemporary Sociology*, Vol. 28, No. 5. (Sep., 1999), pp. 514-517.

Successful Adaptation in the Later Years: A Life Course Approach to Aging. Robert Crosnoe; Glen H. Elder Jr. *Social Psychology Quarterly*, Vol. 65, No. 4. (Dec., 2002), pp. 309-328.

Act Your Age. Cheryl Laz. *Sociological Forum*, Vol. 13, No. 1. (Mar., 1998), pp. 85-113.

Aging versus Cohort Interpretations of Intercohort Differences in GSS Vocabulary Scores (in Decline in Vocabulary Scores: An Exchange). Duane F. Alwin; Ryan J. McCammon. *American Sociological Review*, Vol. 64, No. 2. (Apr., 1999), pp. 272-286.

Epilogue: Research on Population Aging at NIA: Retrospect and Prospect. Richard Suzman. *Population and Development Review*, Vol. 30, Supplement: Aging, Health, and Public Policy. (2004), pp. 239-264.

Linking Social Gerontology with Quantitative Skills: A Class Project Using U.S. Census Data (in Notes). Christine L. Himes; Christine Caffrey. *Teaching Sociology*, Vol. 31, No. 1. (Jan., 2003), pp. 85-94.

Gender and Aging in the Developing World: Where Are the Men? (in Notes and Commentary). John Knodel; Mary Beth Ofstedal. *Population and Development Review*, Vol. 29, No. 4. (Dec., 2003), pp. 677-698.

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# Chapter 6

## Part V—Disability

### 6.1 Disability <sup>1</sup>

#### 6.1.1 Minority Studies: A Brief Text: Part V—Disability

NOTE: This module/section is an unpublished paper by a student at the University of Houston-Clear Lake who was in Ruth Dunn's Minorities in America class in the fall of 2007. Ruth Dunn has the student's permission to use the paper, but not to use the student's name. Ruth Dunn has made some changes to the style, but not to the substance other than to remove some charts and graphs that are unnecessary for this discussion.

There are many different types of disabilities and disabled persons in the United States as well as throughout the world. While no one definition can adequately describe all disabilities, the universally-accepted definition describes a disability as “any physical or mental impairment that substantially limits a major life activity.” (U.S. Department of Justice, ADA, 2007.) Determining whether a condition is recognized as a disability is decided on a case-by-case basis. (U.S. Department of Justice, ADA, 2007.) The term disability includes cognitive, developmental, intellectual, physical, and learning impairments. Some disabilities are congenital (present at birth), or the result of an accident or illness, or age-related. A person may be mildly or severely affected by their disability. Some examples of disabilities include attention deficit disorder, Down's syndrome, mental retardation, autism, deafness, blindness, dyslexia, paralysis, difficulty with memory, and brain injuries caused by trauma.

#### 6.1.2 Disability Does Not Mean Inability

The term disability does not mean inability and it is not a sickness. (US National Library of Medicine, 2007.) Although many disabilities limit a person's mobility and functionality, thousands of disabled individuals in the United States lead relatively normal lives which include working, playing, and socializing in a world designed for non-disabled persons. Many individuals in the public spotlight are, or were, disabled, including Helen Keller, President Franklin D. Roosevelt, Senator Bob Dole, and entertainers Ray Charles and Stevie Wonder. The purpose of this research paper is to focus on employment of disabled persons in the United States, what the government has done over the past thirty years to assist and protect disabled individuals in the workplace, and what difference (if any) these changes have made for disabled persons.

#### 6.1.3 Employment

Employment provides individuals with social integration as well as many different, positive feelings about themselves. Pride, independence, security, self confidence, and self worth are just a few examples of what

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<sup>1</sup>This content is available online at <<http://cnx.org/content/m33821/1.5/>>.

having a job can mean and how it can affect one's perception of self. For a person with a disability however, securing and retaining employment has not always been an easy endeavor. Statistics reported in the 2006 Disability Status Report published by Cornell University in Ithaca, New York revealed that in the United States, approximately 37.7 percent of working-age people had a disability. In Texas, this percentage was 12.7. The percentage of people with a disability who did not have jobs, but were actively looking for one was 8.7 percent. The poverty rate was listed at 25.3 percent for working-aged disabled individuals. (Rehabilitation Research and Training Center on Disability Demographics and Statistics, 2006 Disability Status Report. Ithaca, NY; Cornell University.)

This study also revealed that the employment percentage of working-age individuals who are disabled but not institutionalized is only 19.3. The research found that the median annual household income for disabled persons was \$36,300 compared to \$60,000 for persons who were not disabled. In addition, in 2002, five hundred random interviews conducted with businesses across America revealed that most companies do not employ anyone with a disability. Specifically, only 26 percent of US business in 2002 had one employee with a disability. Twenty percent of employers interviewed admitted their own discrimination as the main reason for not hiring disabled individuals. Employers also stated they did not know how to find people with disabilities to hire; they did not know how to interview them; and they did not know how to address needed accommodations and assistive technology (i.e. TTY phone system; voice-activated computers and telephones). Other reasons were the assumptions that a disabled person could not perform to the standards of the business and it would be too costly to provide the necessary accommodations for the disabled person. (Rehabilitation Research and Training Center on Disability Demographics and Statistics, 2006 Disability Status Report. Ithaca, NY; Cornell University.)

### 6.1.4 Discrimination

In an attempt to eliminate discrimination in the workplace against people with disabilities, the US Rehabilitation Act of 1973 was passed by the United States government. The provisions of the Act state that any government-funded organization must provide accessibility programs and services to disabled people. In 1990, the Americans with Disabilities Act (ADA) was created and became effective in 1992. The ADA is a significant civil rights law designed to eliminate the obstacles of employment, stop discrimination, and guarantee education for disabled individuals. Its purpose is to protect qualified individuals with disabilities from being discriminated against in the employment areas of hiring; firing; job training and placement, and advancement; compensation; and any privileges of employment. The ADA applies to labor unions, employment agencies, private companies, restaurants, retail stores, movie theaters, and state and local governments which employ fifteen or more people. The ADA offers protection to persons with a physical or mental impairment which limits one or more of their life activities, and requires employers to extend "reasonable accommodations" to these persons. It also prohibits discrimination based solely on the opinion that the disabled person is a potential risk to the company (i.e. extensive illness). In the years since the ADA became a law, it has increased public awareness of disabled persons in the United States, assisted in improving the environment to accommodate disabilities, and advanced technological communications. (U.S. Department of Justice, ADA, 2007.)

Moreover, advocacy groups across the country continue striving to increase the percentage of employed disabled persons through programs which promote employer awareness and dispel myths surrounding the disabled community. The progress is slow, and data collected through research is the most effective tool to change skepticism in hiring into enthusiasm in hiring. These awareness programs highlight the *abilities* of the disabled person rather than their *disability*. Many employers are finally beginning to recognize the value a person has to offer rather than focusing on that person's disability. The changing culture of today's business world also makes it easier for a disabled person to get hired. Businesses are not as rigid as they were in the past and turnover is more rapid. New concepts put into place such as flexible work hours, working from home, and teleworking (videoconferences, net meetings, etc.) can all have a positive impact in the hiring of disabled persons.

Other resources that provide valuable information and assistance to employers and disabled persons are the internet and the advancement of technology. Government websites, as well as state-based websites

now exist and offer instructions and assistance to disabled persons in the areas of employment, health care, education, taxes, job training, housing, transportation, emergency preparedness, benefits, technology, community life, and civil rights. Businesses can find websites that guide them through the process of locating, interviewing, and hiring disabled individuals. Several informative and useful websites are: DisabilityInfo.gov, the U.S. Equal Employment Opportunity Commission, the U.S. Department of Justice/ADA home page, and the City of Houston eGovernment Center. Cutting edge technological advancements such as voice-recognition systems, voice synthesizers, computer screen readers, telecaptioners (closed captioning), and telephone TTY devices make it much easier for the disabled world to function and assimilate into the non-disabled world. Additionally, as more and more of these devices become commonplace, the stigmas associated with the disabled person will dissolve, and they will not be seen as different, unusual, unable individuals. Two excellent websites are the U.S. Department of Justice, ADA, and ABLEDATA. Both provide valuable information regarding these devices and how to purchase them which can aid in eliminating the stress, guesswork, dread, and overwhelmed feeling a person may face when he/she must deal with these issues.

### 6.1.5 Positive Images

Another positive stride in the employment of disabled persons over the past few years is their visibility in newspaper ads and television commercials. The national retail chains Home Depot, Walgreens Pharmacy, and CVS Pharmacy all promote hiring disabled individuals and encourage other businesses to do the same. Home Depot is one retailer who features disabled employees in many of their newspaper ads and television commercials. This marketing tool is encouraging to other disabled individuals because it illustrates success stories. It also demonstrates to other employers that disabled persons are competent, valuable employees who are easily integrated into the work environment. Randall's and Kroger grocery stores also endorse hiring disabled persons to perform jobs such as stocking shelves, sacking groceries, and loading groceries into customer vehicles.

As visibility of competent, qualified, dependable disabled persons in the working environment increases, more business owners will have confidence in selecting future employees from the disabled community, thus creating social change and dissolving old stereotypes. Disabled individuals will be seen as valuable employees and will be afforded improved education, housing, and transportation opportunities. The disabled community will no longer be dependent on others to take care of them or speak for them. They will be independent members of society who have equality, autonomy, and confidence in knowing they are viable members of the world in which they live.

*Almost one in five people has a disability. An estimated 19.4% of non-institutionalized civilians in the United States, totaling 8.9 million people, have a disability<sup>2</sup>. Almost half of these people (an estimated 24.1 million people) can be considered to have a severe disability. Activities considered to be major are: children under age 5: playing; persons 5-17: attending school; persons 18-69: working or keeping house; People age 70 and over: ability to care for oneself (bathing, eating, dressing, or getting around the home) and one's home (doing household chores, doing necessary business, shopping, or getting around for other purposes) without another person's assistance.*

*Almost one out of every seven people has an activity limitation. Activity limitation: In the National Health Interview Survey (NHIS), each person is classified into one of four categories: (a) unable to perform the major activity, (b) able to perform the major activity but limited in the kind or amount of this activity, (c) not limited in the major activity but limited in the kind or amount of other activities, and (d) not limited in any way. The NHIS classifies people as limited (groups a-c) or not limited (group d). Persons are not classified as limited in activity unless one or more chronic health conditions are reported as the cause of the activity limitation (see also chronic health condition and major activity).*

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<sup>2</sup>[http://www.infouse.com/disabilitydata/disability/appendices\\_surveys.php#disability](http://www.infouse.com/disabilitydata/disability/appendices_surveys.php#disability)

An estimated 4.0% (9.2 million) of the non-institutionalized population age 5 and over in the United States need personal assistance with one or more activities. Over 5.8 million people need assistance in "instrumental activities of daily living" (IADL<sup>3</sup>), while 3.4 million need assistance in "activities of daily living" (ADL<sup>4</sup>). ADL includes bathing, dressing, eating, walking, and other personal functioning activities. IADL covers preparing meals, shopping, using the phone, doing laundry, and other measures of living independently. If someone has a need for assistance in ADL, it is assumed that they will have a need for assistance in IADL also. One in 25 people age 5 and over needs assistance in daily activities.

The number of non-institutionalized people in the United States with a work disability<sup>5</sup> is estimated to be 16.9 million, which represents 10.1% of the working age population (16 to 64 years old). Higher percentages of blacks are work disabled than whites or Hispanics: 15.4% of blacks have a work disability (3.2 million people) compared to 9.6% for people of Hispanic origin (1.6 million), 9.4% of whites (13 million) and 8.5% of other races (700,000). Work disability increases in frequency with age. At 16-24 years, 4.2% are work disabled; for 25-34 years, the proportion rises to 6.4%; for 35-44 years, 9.4%; for 45-54 years, 13.3%; and for 55-64 years, 22.9% are work disabled. Technical Note: The Hispanic category can include people of any race. Blacks report the highest rates of work disability.

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## 6.2 Course Objectives for Part V<sup>12</sup>

### 6.2.1 Minority Studies: A Brief Text: Suggested Course Objectives for Part V—Disability

#### 6.2.1.1 Upon completion of this unit, you will be able to:

- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss disability from a sociologically scientific perspective.

<sup>3</sup>[http://www.infouse.com/disabilitydata/disability/appendices\\_glossary.php#iadl](http://www.infouse.com/disabilitydata/disability/appendices_glossary.php#iadl)

<sup>4</sup>[http://www.infouse.com/disabilitydata/disability/appendices\\_glossary.php#adl](http://www.infouse.com/disabilitydata/disability/appendices_glossary.php#adl)

<sup>5</sup>[http://www.infouse.com/disabilitydata/disability/appendices\\_glossary.php#workdisability](http://www.infouse.com/disabilitydata/disability/appendices_glossary.php#workdisability)

<sup>6</sup><http://www.abledata.com/abledata.cfm?pageid=19327&top=13436&deep=2&trail=22>

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<sup>10</sup>[http://www.ilr.cornell.edu/edi/disabilitystatistics/StatusReports/2006-HTML/2006-StatusReport\\_US.html?CFID=98139&CFTOKEN=51397315#top](http://www.ilr.cornell.edu/edi/disabilitystatistics/StatusReports/2006-HTML/2006-StatusReport_US.html?CFID=98139&CFTOKEN=51397315#top)

<sup>11</sup><http://www.usdoj.gov/crt/ada/adahom1.htm>

<sup>12</sup>This content is available online at <http://cnx.org/content/m33824/1.2/>.

- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss the various aspects of disability.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss prejudice and discrimination based on disability and the various forms they take.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss theories of disability and the ongoing national debate concerning health care and job creation.
- Explain the impact of politics, the political process, as well as economic and social policies on the lives of people in the US based on their disability.
- Identify how disabilities impact peoples' life chances in the United States.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical information concerning stratification/inequality by disability in the United States.
- Find and interpret demographic data about disability from valid and reliable sources.
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical and historical information concerning treatment of the disabled in the workplace and in society at large in the US
- Find, interpret, understand, analyze, critique, and write about and/or discuss statistical and historical information concerning treatment of the disabled in the political arena in the past and present in the US.
- Understand, analyze, critique, and write about and/or discuss popular media's depiction of the disabled.
- Find, interpret, understand, analyze, critique, and write about and/or discuss legal policies concerning the disabled in the US.
- Find, read, interpret, understand, analyze, critique, and write about and/or discuss the disabled found in peer reviewed scientific journal articles.
- Find, interpret, understand, analyze, critique, and write about and/or discuss common stereotypes concerning the disabled.

## 6.3 Study Guide for Part V<sup>13</sup>

### 6.3.1 Minority Studies: A Brief Text: Study Guide for Part IV—Aging

1. Identify and differentiate among various groups of the elderly
  - a. Young-old
  - b. Old
  - c. Old-old
  - d. Oldest-old
2. Discuss the aging process
  - a. Biological aging
  - b. Social aging
3. Identify and discuss social attitudes toward the elderly
  - a. Age-appropriate roles
  - b. Age-appropriate behavior
    - i. Clothing
    - ii. Activity levels

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<sup>13</sup>This content is available online at <<http://cnx.org/content/m33826/1.1/>>.

- iii. Sexuality
  - a. STDs and the elderly
- c. Health and illness
  - i. Ability of the elderly to care for themselves and others
  - ii. Drug abuse and alcoholism
  - iii. Alzheimer's disease and dementia
  - iv. Nursing homes
- d. The portrayal of the elderly in popular media
- 4. Use the Internet to find and display statistical information concerning aging and the elderly
- 5. Use the Internet to find and display statistical information concerning the current legal status of the elderly in the United States
- 6. Use the Internet to find and display statistical information concerning the historical legal status of the elderly in the United States
- 7. Discuss ageism and the forms that it takes in the US
- 8. Use the Internet to find and display information about anti-ageist political and social groups
  - a. The AARP
  - b. The Grey Panthers
  - c. Others
- 9. Identify and discuss theories of aging
  - a. Conflict theories of aging
  - b. Functionalist theories of aging
  - c. Symbolic interactionist theories of aging
- 10. Discuss Social Security and Medicare
- 11. Discuss theories of death and dying
- 12. Discuss euthanasia from social, political, and legal perspectives
  - a. Use the Internet to find and display information about euthanasia

## 6.4 Key Terms and Concepts for Part V<sup>14</sup>

### 6.4.1 Minority Studies: A Brief Text: Suggested Key Terms and Concepts for Part V—Disability

Accident or illness, or age-related  
 Activity limitation  
 ADA  
 Americans with Disabilities Act  
 Cognitive disability  
 Congenital disability  
 Degree of affectedness  
 Developmental disability  
 Disability  
 Disability and work  
 Erving Goffman's *stigma*

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<sup>14</sup>This content is available online at <<http://cnx.org/content/m33823/1.2/>>.

Instrumental activities of daily living (IADL)  
 Intellectual disability  
 Learning impairments  
 Physical disability  
 Reasonable accommodations  
 Severe disability  
 TTY  
 US Rehabilitation Act of 1973  
 Work disability

## 6.5 Lecture Outline for Part V<sup>15</sup>

### 6.5.1 Minority Studies: A Brief Text: Suggested Lecture Material for Part V—Disability

1. Define disability and discuss the major forms it takes.
  - a. Physical versus cognitive disability
  - b. Disability in everyday life tasks
  - c. Disability of mobility
  - d. Instrumental activities of daily living (IADL)
2. Discuss stereotypes concerning the disabled. Discuss Irving Goffman's *Stigma*
  - a. Discuss the historical time period and background of the theory
  - b. Discuss Goffman's abominations of the body
3. Discuss the Americans with Disabilities Act.
4. Use the Internet to find and display statistical socioeconomic data concerning disabilities and the disabled in the United States.
5. Use the Internet to find and display statistical information concerning the current legal status of the disabled in the United States.
6. Use the Internet to find and display information about US Supreme Court decisions concerning the disabled.

## 6.6 Assignments for Part V<sup>16</sup>

### 6.6.1 Minority Studies: A Brief Text: Suggested Assignments for Part V—Disability

*Essay:* Discuss the Americans with Disabilities Act and the ways it impacts our everyday lives.

*Essay:* Discuss the various forms of stigma against the disabled.

*Find on the Internet:* Statistical data about the disabled and the law in the United States.

*Find on the Internet:* Statistical data about the socioeconomic status of the disabled in the US.

*In-Class Discussion:* Do you know someone who is disabled? If so, what is their life like compared to yours?

*In-Class Discussion:* What are your stereotypes about the disabled?

*In-Class Discussion:* What is the Americans with Disabilities Act and how does it apply to our daily lives?

<sup>15</sup>This content is available online at <http://cnx.org/content/m33822/1.2/>.

<sup>16</sup>This content is available online at <http://cnx.org/content/m33825/1.2/>.

*Oral Book Review and Discussion: Stigma by Erving Goffman.*

Present to the Class: Statistical data about disabilities in the form of a chart.

Present to the Class: Statistical data about the disabled in the form of a chart.

*Read: Stigma by Erving Goffman.*

*Read: The Americans with Disabilities Act.*

Read: Three to five peer reviewed articles about the disabled.

Read: Three to five popular media articles each about the disabled.

Quiz: Definitions, Matching, Multiple Choice, True/False, Short Answer, Brief Essay

## 6.7 Reading List for Part V<sup>17</sup>

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<sup>17</sup>This content is available online at <<http://cnx.org/content/m33870/1.2/>>.



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## Chapter 7

# Part VI—Hate Kills! The Consequences of Bigotry

### 7.1 Hate Kills! The Consequences of Bigotry <sup>1</sup>

#### 7.1.1 Minority Studies: A Brief Text: Part VI—Hate Kills!

#### 7.1.2 Consequences of Bigotry

As with many aspects of society, there are consequences of racism. One consequence is expulsion which is the removal of a minority group from inside national boundaries to outside national boundaries. Some examples of expulsion are the “Trail of Tears” and the pogroms carried out against the Jews by Russian, Ukrainian, and Polish Cossacks, and the “alien” relocation of more than 120,000 Japanese-Americans during WW II.

#### 7.1.3 The Trail of Tears

In 1838 and 1839 the native American people called the Cherokee were forcibly removed by military force from their traditional lands east of the Mississippi River and along the Blue Ridge Mountains of Georgia. By the time of their expulsion from the United States and resettlement in Indian Territory in Oklahoma the Cherokee were a highly assimilated/Europeanized group. They had stable agricultural settlements, bilingual schools where children learned both Cherokee and English, and their own written language and newspaper.

According to the New Georgia Encyclopedia<sup>2 3</sup>:

*In the 1820s and 1830s Georgia conducted a relentless campaign to remove the Cherokees. Between 1827 and 1831 the Georgia legislature extended the state’s jurisdiction over Cherokee territory and set in motion a process to seize the Cherokee land, divide it into parcels, and offer the parcels in a lottery to white Georgians. The discovery of gold on Cherokee territory in 1829 further fueled the desire of Georgians to possess their land. The following year Congress passed the Indian Removal Act, which authorized U.S. president Andrew Jackson to negotiate removal treaties with Native American tribes. Ross and other leaders fought government efforts to separate the Cherokees from their land and appealed to the U.S. Supreme Court. In Worcester v. Georgia (1832) the Court held that the Cherokee Indians constituted a nation holding distinct sovereign powers, but the decision would not protect the Cherokees from removal.*

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<sup>1</sup>This content is available online at <<http://cnx.org/content/m33820/1.7/>>.

<sup>2</sup><http://www.georgiaencyclopedia.org/nge/Article.jsp?id=h-3539>

<sup>3</sup><http://georgiainfo.galileo.usg.edu/trailtea.htm> (<<http://georgiainfo.galileo.usg.edu/trailtea.htm>>)

The Cherokee called this illegal, forcible removal The Trail of Tears because they were force-marched in the winter without sufficient clothing, shelter, or food. More than 4,000 people died along the way.<sup>4</sup>

### 7.1.4 Japanese Exclusion and Expulsion

From the 15<sup>th</sup> century through the 19<sup>th</sup> century, Japan was a xenophobic, feudal society, ostensibly governed by a God-Emperor, but in reality ruled by ruthless, powerful Shoguns. Japan's society changed little during the four centuries of samurai culture, and it was cut off from the rest of the world in self-imposed isolation, trading only with the Portuguese, Spanish, English, and Chinese, and then not with all of them at once, often using one group as middlemen to another group. In the mid-19<sup>th</sup> century, (1854), the United States government became interested in trading directly with Japan in order to open up new export markets and to import Japanese goods at low prices uninflated by middleman add-ons. Commodore Matthew Perry was assigned to open trade between the United States and Japan. With a flotilla of war ships, Perry crossed the Pacific and berthed his ships off the coast of the Japanese capital. Perry sent letters to the emperor that were diplomatic but insistent. Perry had been ordered not to take no for an answer, and when the emperor sent Perry a negative response to the letters, Perry maneuvered his warships into positions that would allow them to fire upon the major cities of Japan. The Japanese had no armaments or ships that could compete with the Americans, and so, capitulated to Perry. Within thirty years, Japan was almost as modernized as its European counterparts. They went from feudalism to industrialism almost over night.

Within a few years of the trade treaty between the United States and Japan, a small but steady trickle of Japanese immigrants flowed across the Pacific Ocean. This migration to the West Coast of the United States meant that Japanese immigrants were in economic competition with the resident population, most of whom were white. Fears of economic loss led the whites to petition Congress to stop the flow of immigrants from Japan, and in 1911 Congress expanded the Asian Exclusionary Act to include Japanese thereby stopping all migration from Japan into the United States. In 1914, Congress passed the National Origins Act which cut off all migration from East Asia.<sup>5</sup>

On December 7, 1941, at 7:55 A.M. local time the Japanese fleet in the South Pacific launched 600 hundred aircraft in a surprise attack against U.S. Naval forces at Pearl Harbor, Hawaii. Within four hours, 2, 400 people, mostly military personnel had been killed, including the 1,100 men who will be entombed forever in the wreckage of the U.S.S. Arizona when it capsized during the attack. Although this was a military target, the United States was **not** at war when the attack occurred. In less than six months after the attack, Congress passed the Japanese Relocation Act. Below, is reproduced the order that was posted in San Francisco.

### 7.1.5 THE JAPANESE AMERICAN RELOCATION ORDER

#### THE JAPANESE AMERICAN RELOCATION ORDER

WESTERN DEFENSE COMMAND AND FOURTH ARMY

WARTIME CIVIL CONTROL ADMINISTRATION

Presidio of San Francisco, California

May 3, 1942

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All of that portion of the City of Los Angeles, State of California, within that boundary beginning at the point at which North Figueroa Street meets a line following the middle of the Los Angeles River; thence southerly and following the said line to East First Street; thence westerly on East First Street to Alameda Street; thence southerly on Alameda Street to East Third Street; thence northwesterly on East Third Street to Main Street; thence northerly on Main Street to First Street; thence north-westerly on First Street to Figueroa Street; thence northeasterly on Figueroa Street to the point of beginning.

<sup>4</sup>*Ibid.*

<sup>5</sup>Migration from Philippines in limited numbers was still permitted largely because the United States owned Philippines.

Pursuant to the provisions of Civilian Exclusion Order No. 33, this Headquarters, dated May 3, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P. W. T., Saturday, May 9, 1942.

No Japanese person living in the above area will be permitted to change residence after 12 o'clock noon, P. W. T., Sunday, May 3, 1942, without obtaining special permission from the representative of the Commanding General, Southern California Sector, at the Civil Control Station located at

Japanese Union Church,  
120 North San Pedro Street,  
Los Angeles, California

**SEE CIVILIAN EXCLUSION ORDER NO. 33**

Such permits will only be granted for the purpose of uniting members of a family, or in cases of grave emergency.

The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and livestock.
3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A. M. and 5:00 P. M. on Monday, May 4, 1942, or between 8:00 A. M. and 5:00 P. M. on Tuesday, May 5, 1942.
2. Evacuees must carry with them on departure for the Assembly Center, the following property:
  - (a) Bedding and linens (no mattress) for each member of the family;
  - (b) Toilet articles for each member of the family;
  - (c) Extra clothing for each member of the family;
  - (d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
  - (e) Essential personal effects for each member of the family.

All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station. The size and number of packages is limited to that which can be carried by the individual or family group.

3. No pets of any kind will be permitted.
4. No personal items and no household goods will be shipped to the Assembly Center.
5. The United States Government through its agencies will provide for the storage, at the sole risk of the owner, of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.
6. Each family, and individual living alone will be furnished transportation to the Assembly Center or will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station between the hours of 8:00 A. M. and 5:00 P. M., Monday, May 4, 1942, or between the hours of

8:00 A. M. and 5:00 P. M.,  
Tuesday, May 5, 1942, to receive further instructions.  
Lieutenant General, U. S. Army  
Commanding

This map shows the location of the American concentration camps where Japanese Americans were interned during WWII.



Figure 7.1

In 1943, Fred Korematsu, with the assistance of the American Civil Liberties Union (ACLU) filed suit in federal court arguing that it was unconstitutional to deprive American citizens of their civil rights without due process of law. The Supreme Court of the United States decided that, in times of great national strife, it was constitutional to deprive one specific segment of the population of their civil rights because of the potential for harm by that specific group. You might be interested to know that this decision has never been overturned, which means that it is still the law of the land.

### 7.1.6 Genocide

Genocide, however, is the most egregious and monstrous example of bigotry. According to “The United Nations 1948 Convention on the Prevention and Punishment of the Crime of Genocide, Genocide [is defined] as:

*Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, as such:*

*A. Killing members of the group;*

*B. Causing serious bodily harm or mental harm to members of the group;*



C. *Deliberately inflicting on the group the conditions of life calculated to bring about its physical destruction, in whole or in part;*

D. *Imposing measures intended to prevent births within the group;*

E. *Forcibly transferring children of the group to another group*<sup>67</sup>

Social critic, author, philosopher, and Nobel Peace Prize winner Elie Wiesel, has argued that the 20<sup>th</sup> century was the most genocidal century in the history of humankind, with 174 million non-combatants dead.<sup>89</sup>

### Example 7.1

Many estimates give the number of 20th century victims of genocidal violence at 174 million dead.<sup>10</sup> This would be as if the entire population of the 15 most populous states in the US were to be killed. So that California, Texas, New York, Florida, Illinois, Pennsylvania, Ohio, Michigan, Georgia, New Jersey, Virginia, Massachusetts, Maryland, and Minnesota would cease to exist. “The 174 million murdered by government [between] 1900 and 1990 would, [if laid head to toe] circle the earth four times.<sup>11</sup>

## 7.1.7 King Leopold of Belgium

Perhaps the genocide of the 20th century really had its beginnings in the 19th century when King Leopold II of Belgium personally owned all of Central Africa—the Congo! From 1880 until 1920, more than 20 million Congolese natives had been murdered by the Belgian soldiers loyal to Leopold. It is unknown how many millions were maimed in a deliberate terror campaign that left entire villages—every man, woman, and child—without hands, or arms, or legs. All this wanton destruction of human life and human productivity occurred because Leopold believed the native slave labor was not sufficiently productive and was not making him rich enough. In 40 years, half of the population of the Congo was murdered!<sup>121314</sup>

## 7.1.8 The Armenian Genocide

In 1915, under the orders of Mehmed Talaat the Turkish Minister of the Interior, the Muslim Turkish army crossed the borders it shares with Christian Armenia. Within a year, 1.5 million Armenians who had been forced out of their homes were dead, many of starvation. While the Armenian refugees were forced to flee in vast numbers, the Turkish government sanctioned hanging in order to engender terror. The Turkish government also stole or destroyed crops and food stuffs so that starvation became the primary way of death.<sup>151617</sup>

<sup>6</sup>Power, Samantha. “A Problem from Hell”: *America and the Age of Genocide*. Perennial, New York: 2003. ISBN: 0-06-054164-4. p. 57.

<sup>7</sup><http://www.hrweb.org/legal/genocide.html> (<<http://www.hrweb.org/legal/genocide.html>>)

<sup>8</sup><http://www.eliewieselfoundation.org/eliewiesel.aspx> (<<http://www.eliewieselfoundation.org/eliewiesel.aspx>>)

<sup>9</sup>[http://blogs.ushmm.org/COC2/special\\_episode\\_memory\\_and\\_witness/](http://blogs.ushmm.org/COC2/special_episode_memory_and_witness/) (<[http://cnx.org/content/m33820/latest/file:///var/local/import-harvest/word/good/%20http://blogs.ushmm.org/COC2/special\\_episode\\_memory\\_and\\_witness/](http://cnx.org/content/m33820/latest/file:///var/local/import-harvest/word/good/%20http://blogs.ushmm.org/COC2/special_episode_memory_and_witness/)>)

<sup>10</sup><http://www.hawaii.edu/powerkills/welcome.html> (<<http://www.hawaii.edu/powerkills/welcome.html>>)

<sup>12</sup>Power, Samantha. “A Problem from Hell”: *America and the Age of Genocide*. Perennial, New York: 2003. ISBN: 0-06-054164-4.

<sup>13</sup><http://news.bbc.co.uk/2/hi/africa/3516965.stm> (<<http://news.bbc.co.uk/2/hi/africa/3516965.stm%20>>)

<sup>14</sup><http://www.wsws.org/articles/1999/sep1999/king-s06.shtml> (<<http://www.wsws.org/articles/1999/sep1999/king-s06.shtml>>)

<sup>15</sup>Power, Samantha. “A Problem from Hell”: *America and the Age of Genocide*. Perennial, New York: 2003. ISBN: 0-06-054164-4.

<sup>16</sup><http://www.armenian-genocide.org/> (<<http://www.armenian-genocide.org/>>)

<sup>17</sup><http://www.genocide1915.info/> (<<http://www.genocide1915.info/>>)

### 7.1.9 The Soviet Gulags

In the Soviet Union Gulags, between 1917 and 1977, 62 million people are thought to have been murdered. The Gulags were prison camps for political dissidents in the Soviet Union. Under Stalin's rule, the Gulags were filled to capacity and new ones had to be built continuously to accommodate the vast numbers of people who were purged from the body politic. The vast majority of those sent to the Gulags were political prisoners. The barracks were large but poorly made—even though winters in Siberia are brutally cold, many buildings had no sides. Prisoners were used as slave labor which included digging post holes in almost-frozen ground in early winter, and building new rail lines for more prisoners. Prisoners often built their own barracks, often being forced to use extremely shoddy material. If the bad food or starvation diet, lack of medical care, dangerous work, and brutal beatings didn't kill the prisoners, sometimes the weather did: many prisoners froze to death. The only headstones for the graveyards where most prisoners ended up were rough wooden posts made by the friends of those who had died.<sup>1819</sup>

### 7.1.10 The Burning of “Little Africa”

In 1923, a large white mob invaded and burned to the ground the large African American suburb in Tulsa, Oklahoma. No white perpetrator was arrested, although millions of dollars in property was destroyed and an unknown number of lives were lost. The local newspapers blamed the blacks for provoking the violence. In fact, many blacks were arrested or held during the conflagration. The smoke rising into the air from the fires covered a huge geographical area: in one photograph from the time, the caption reads “Little Africa burns.” African Americans were rounded up and arrested or held while their neighborhoods burned. Even the elderly were not spared, one photo in a Tulsa newspaper of the time shows an elderly man standing in the midst of a pile of burnt rubble in what used to be his house. Where homes once stood, there is only devastation. African Americans who gathered to try to stop the fires were arrested and marched down the streets. Many of the photographs bear an eerie resemblance to scenes of bombed towns and villages in World Wars I and II. Even God wasn't immune from the violence and destruction; there is a photograph that shows a large African American church burning. The mob carried, and used, weapons in order to make sure that no one would interfere and forcibly removed African Americans from their homes.<sup>202122</sup>

### 7.1.11 The Destruction of Rosewood, Florida

In January 1923, a white mob in east-central Florida, enraged by unfounded rumors of the attack on a white woman by a black man, assaulted the small, all-African American community of Rosewood, killed 8, and, as in Tulsa, burned the entire town to the ground. The night before the raid on Rosewood a Ku Klux Klan rally was held just outside of the nearby white town. The neighborhoods of Rosewood lay in smoldering ruins and the white mob spared nothing, not even the shacks of poor sharecroppers.<sup>23242526</sup>

### 7.1.12 The Nazi Holocaust

When we think of genocide in the 20th century, the Holocaust is our model of its evil. In the 12 years of Nazi rule from 1933-1945, nearly 20 million non-combatants were killed—14 million in the camps, where six to

<sup>18</sup><http://gulaghistory.org/nps/onlineexhibit/stalin/> (<<http://gulaghistory.org/nps/onlineexhibit/stalin/>>)

<sup>19</sup><http://www.ibiblio.org/expo/soviet.exhibit/gulag.html> (<<http://www.ibiblio.org/expo/soviet.exhibit/gulag.html>>)

<sup>20</sup><http://historymatters.gmu.edu/d/5119/> (<<http://historymatters.gmu.edu/d/5119/>>)

<sup>21</sup><http://www.flickr.com/photos/mfspeccoll/3428221058/> (<<http://www.flickr.com/photos/mfspeccoll/3428221058/>>)

<sup>22</sup>[http://www.africawithin.com/maafa/tulsa\\_burning.htm](http://www.africawithin.com/maafa/tulsa_burning.htm) (<[http://www.africawithin.com/maafa/tulsa\\_burning.htm](http://www.africawithin.com/maafa/tulsa_burning.htm)>)

<sup>23</sup><http://www.displaysforschools.com/history.html> (<<http://www.displaysforschools.com/history.html>>)

<sup>24</sup><http://www.hierographics.org/yourhistoryonline/TheRosewoodMassacreReport-I.htm> (<<http://www.hierographics.org/yourhistoryonline/TheRosewoodMassacreReport-I.htm>>)

<sup>25</sup><http://www.racewithhistory.org/html/bcwr.html> (<<http://www.racewithhistory.org/html/bcwr.html>>)

<sup>26</sup><http://conversations.blackvoices.com/top-news/4f0620e551114a3da130c144bc705f43/bhm-the-rosewood-massacre/4762bd0ff5be41188e241a74c2a758e0> (<<http://conversations.blackvoices.com/top-news/4f0620e551114a3da130c144bc705f43/bhm-the-rosewood-massacre/4762bd0ff5be41188e241a74c2a758e0>>)

seven million Jews were murdered, and six to seven million others including Muslims, Latvians, Estonians, Gypsies, Homosexuals, Communists, and Poles were also among the slaughtered. The gate to Auschwitz, one of the most heinous of all the death camps, had a sign that “greeted” new arrivals—the sign read, *Arbeit Macht Frei*, “Work will make you free!” As many as 100,000 prisoners a day met their deaths in the showers that were filled with Zyklon B, a deadly gas. The ovens were used to burn the remains. After D-Day however, the ovens were sometimes used to burn people alive. Many of the ovens used to cremate both the living and the dead were manufactured by firms who made ovens for commercial bakeries. <sup>27 28 29 30 31</sup>

### 7.1.13 Kristallnacht

The Warsaw Ghetto, home to Polish Jews for centuries, was a battle ground where Jews tried to hide, to protect each other, and to resist Nazi domination. Even though not all the Jews had been removed, the ghetto was eventually burned to the ground. One night in November 1938, military men, SS officers, and mobs of thugs attacked the Jewish sections of many Eastern European cities. For hours they walked through the streets breaking all the glass in every building they passed. Jews all over the world remember that night as *Kristallnacht*—the Night of Broken Glass—and on the anniversary of that event, Jews gather together to pledge their eternal vigilance and resistance to such terror ever again occurring. On *Kristallnacht*, a synagogue burned to the ground, while firefighters and neighbors stood by and watched. German-Jewish children were singled out for humiliation in their schools. <sup>32 33 34</sup>

Children were also victims of the Nazi “medical experiments” at Auschwitz and other death camps and there are photographs that show children who have been burned deliberately. The so-called medical experiments of the Nazis, such as the amputations and mutilations shown in some photos, were thinly veiled torture conducted without anesthetic. The Nazis didn’t confine their murders only to those they had imprisoned in the camps. There is one photograph that shows Russian civilians who were forced to dig the trench into which their bodies fell when shot by German soldiers. There were thousands of bodies found in mass graves all over Europe after the war, but one of the sites of such atrocities was Babi Yar in the Soviet Union where 30,000 non-combatants were slain in two terrible days, September 28-29, 1941. <sup>35 36 37</sup>

Many bodies of the dead at places like Dachau death camp were thrown into a heap like badly stacked cord wood. Hundreds of starving prisoners were found by the Allied forces at the liberation of the concentration and death camps. So that they could maintain order and efficiency, the Nazis tattooed on the arm everyone in the camps. These tattoo numbers were entered into the extensive files that the Nazis kept. Holocaust victims were often forced to dig their own graves. Sometimes, however, there was no one left alive to bury the dead who were thrown by their murderers into the pits that the victims themselves had dug. The photo shows bodies thrown into an open pit at Auschwitz shortly before the allied troops arrived. <sup>38 39 40</sup>

<sup>27</sup> <http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005143> (<<http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005143>>)

<sup>28</sup> <http://www.historyplace.com/worldhistory/genocide/holocaust.htm> (<<http://www.historyplace.com/worldhistory/genocide/holocaust.htm>>)

<sup>29</sup> <http://www.remember.org/educate/medexp.html> (<<http://www.remember.org/educate/medexp.html>>)

<sup>30</sup> <http://www.jewishvirtuallibrary.org/jsource/holo.html> (<<http://www.jewishvirtuallibrary.org/jsource/holo.html>>)

<sup>31</sup> <http://www.wiesenthal.com/site/pp.asp?c=lsKWlBpJLnF&b=4441251> (<<http://www.wiesenthal.com/site/pp.asp?c=lsKWlBpJLnF&b=4441251>>)

<sup>32</sup> <http://frank.mtsu.edu/~baustin/knacht.html> (<<http://frank.mtsu.edu/~baustin/knacht.html>>)

<sup>33</sup> <http://www.ushmm.org/museum/exhibit/online/kristallnacht/frame.htm> (<<http://www.ushmm.org/museum/exhibit/online/kristallnacht/frame.htm>>)

<sup>34</sup> <http://www.jewishvirtuallibrary.org/jsource/Holocaust/kristalltoc.html> (<<http://www.jewishvirtuallibrary.org/jsource/Holocaust/kristalltoc.html>>)

<sup>35</sup> <http://www.militaryphotos.net/forums/showthread.php?103820-Kiev-Babiy-Yar-massacre-1941-Very-Graphic> (<<http://www.militaryphotos.net/forums/showthread.php?103820-Kiev-Babiy-Yar-massacre-1941-Very-Graphic>>)

<sup>36</sup> <http://www.history.com/this-day-in-history.do?action=Article&id=5383> (<<http://www.history.com/this-day-in-history.do?action=Article&id=5383>>)

<sup>37</sup> <http://www.jewishvirtuallibrary.org/jsource/Holocaust/babiyar.html> (<<http://www.jewishvirtuallibrary.org/jsource/Holocaust/babiyar.html>>)

<sup>38</sup> <http://fcit.usf.edu/holocaust/RESOURCE/GALLERY/DACHAU.HTM> (<<http://fcit.usf.edu/holocaust/RESOURCE/GALLERY/DACHAU.HTM>>)

<sup>39</sup> <http://history1900s.about.com/od/holocaust/tp/dachaupictures.htm> (<<http://history1900s.about.com/od/holocaust/tp/dachaupictures.htm>>)

<sup>40</sup> <http://www.deathcamps.info/Auschwitz/> (<<http://www.deathcamps.info/Auschwitz/>>)

### 7.1.14 Hiroshima and Nagasaki

I am not arguing here that the American bombing of Hiroshima and Nagasaki were genocide or that they were in any way meant by anyone to be genocide. What I am arguing here is that the US is, as of early 2010, the only nation on earth to use nuclear weapons against human beings. Currently (February 2010) Iran is claiming to have fissionable material as is North Korea. It is clear that the use of a nuclear weapon would result in massive loss of human life and the destruction of huge amounts of property as well as a crisis of confidence: anomie would ensue, and the repercussions could be horrendous. What used to be the unthinkable (MAD—mutual assured destruction) during the Cold War has now become a possible scenario because of terrorism and what the world calls “loose nukes”—those nuclear weapons that are not under the strict control of a powerful nation-state.<sup>41 42 43 44</sup> How this will play out, no one knows. How this will play out, know one wants to find out.

Although there is still a great deal of controversy surrounding the bombing of Hiroshima and Nagasaki, what remains an incontrovertible truth is that the United States of America is the only nation on the face of the earth to ever use nuclear weapons against human beings. The Enola Gay, named after the mother of the pilot, dropped the first of only two nuclear weapons ever used against human beings. It was the first time in human history that such a weapon of mass destruction was used. The United States government argued that it was necessary to use such a weapon in order to end WW II. Many historians agree with that assessment. However, many, including Albert Einstein whose work led to the creation of the A-Bomb, and J. Robert Oppenheimer, who was responsible for building the A-Bomb, did not agree and spent the remainder of their lives after Hiroshima trying to halt nuclear proliferation.

On August 6, 1945, the B-29 Enola Gay, dropped an A-Bomb on Hiroshima, Japan. Three days later, on August 9, 1945, Commander Bock, in his B-29 nicknamed “Bock’s Car” dropped the second A-Bomb on Nagasaki, Japan. The living fell dead in their tracks. Four square miles of the city of Hiroshima were virtually obliterated in a matter of minutes. The eerie shell of one large, domed structure was the only thing to remain standing after the bomb fell on Hiroshima. The center of Hiroshima, which was the target, was populated by non-combatant civilians. Those who survived the blast were horribly burned and maimed. Makeshift hospitals were set up in the outskirts of the city in order to care for the survivors, many of whom died from their burns or from radiation sickness within days or weeks of the bombing. There was no reconstructive surgery and the burn victims were often hideously scarred for life. The medical, emergency, and educational infrastructure was destroyed in the bombing. One photo from after the bombing shows a badly scarred and deformed child getting lessons in the ruins of a school. The last survivor of the bombings, Tsutomu Yamaguchi, died in January 2010 at the age of 93.<sup>45 46 47 48 49 50</sup>

### 7.1.15 The Killing Fields of Cambodia

Cambodia is still known as the killing fields, which is a reference to the murder of two million Cambodians (25% of the population) by the Communist insurgent paramilitary group known as the Khmer Rouge, which was led by Pol Pot, from 1975-1979. Mass graves scarred the earth over all of Cambodia. The massacred men, women and children were tossed in pits that were covered only loosely with soil. Within months, erosion due to monsoonal rains and winds caused the bones of the dead to rise to the surface littering the ground

<sup>41</sup> <http://www.cfr.org/publication/9549/> (<<http://www.cfr.org/publication/9549/>>)

<sup>42</sup> <http://www.pbs.org/wgbh/pages/frontline/shows/nukes/> (<<http://www.pbs.org/wgbh/pages/frontline/shows/nukes/>>)

<sup>43</sup> [http://www.armscontrol.org/act/2009\\_5/Luongo](http://www.armscontrol.org/act/2009_5/Luongo) (<[http://www.armscontrol.org/act/2009\\_5/Luongo](http://www.armscontrol.org/act/2009_5/Luongo)>)

<sup>44</sup> <http://www.csmonitor.com/2001/1205/pls3-wogi.html> (<<http://www.csmonitor.com/2001/1205/pls3-wogi.html>>)

<sup>45</sup> <http://www.hiroshima-remembered.com/> (<<http://www.hiroshima-remembered.com/>>)

<sup>46</sup> <http://history1900s.about.com/od/worldwarII/a/hiroshima.htm> (<<http://history1900s.about.com/od/worldwarII/a/hiroshima.htm>>)

<sup>47</sup> <http://www.gensuikin.org/english/photo.html> (<<http://www.gensuikin.org/english/photo.html>>)

<sup>48</sup> [http://avalon.law.yale.edu/subject\\_menus/mpmenu.asp](http://avalon.law.yale.edu/subject_menus/mpmenu.asp) (<[http://avalon.law.yale.edu/subject\\_menus/mpmenu.asp](http://avalon.law.yale.edu/subject_menus/mpmenu.asp)>)

<sup>49</sup> [http://www.google.com/search?sourceid=navclient&aq=6&oq=last+survivor+of+&ie=UTF-8&rlz=1T4GZEU\\_enUS330&q=last+survivor+of+hiroshima+and+nagasaki](http://www.google.com/search?sourceid=navclient&aq=6&oq=last+survivor+of+&ie=UTF-8&rlz=1T4GZEU_enUS330&q=last+survivor+of+hiroshima+and+nagasaki) (<<http://www.google.com/search?sourceid=navclient&aq=6&oq=last+survivor+of+hiroshima+and+nagasaki>>)

<sup>50</sup> <http://www.latimes.com/news/obituaries/la-me-tsutomu-yamaguchi7-2010jan07,0,7286220.story> (<<http://www.latimes.com/news/obituaries/la-me-tsutomu-yamaguchi7-2010jan07,0,7286220.story>>)

with the skeletal remains of the victims. The bones were gathered up and stored in sheds and warehouses. Children often gather the bones that litter the earth, the bones of their ancestors—sometimes the bones of their parents, grandparents or siblings.<sup>515253</sup>

### 7.1.16 South African Apartheid

Throughout its more than 400 year history, South Africa has been a nation separated by color. The dominant white group, descended from Dutch and later British settlers, comprised only 10 % of the population but controlled the economy, the government, the military and police, the educational system, and all internal and external commerce. Although it had existed in fact for more than two hundred years, the rigid, caste-like system of racial segregation known as *Apartheid* was begun officially in the late 19th century. It gained strength and popular support in the 1920s and 1930s when internal passports were required of all non-whites who were forced to live in “black” or “colored” townships such as Soweto which were called ironically, “homelands,” but were, in fact, little more than shanty towns populated by poor blacks. An unknown number of black South Africans were murdered by their government between 1930 and the early 1990s. Garbage dumps are seldom, if ever, built in affluent communities. Environmental racism exists all over the world. The waste of the world, toxic and non-toxic, is dumped near the neighborhoods of the poor. Soweto was no exception, it dumped its own refuse and the refuse of all-white Johannesburg in its own back yard.

Metal and wood scraps are usually scrounged to build houses. A typical Soweto house was a makeshift shanty. Some “affluent” blacks, physicians, lawyers, educators, and merchants who managed, against all odds, to attend universities in Europe, lived in brick houses. However, affluence is relative and the bricks and mortar for their houses was usually scrounged also. Open cooking fires often led to large portions of Soweto erupting in flames. Because there was no fire department, bucket brigades were used to try to contain the conflagration. Sometimes, however, the fires were set deliberately by dissidents or by white soldiers acting on official orders. The vast majority of houses in Soweto had no electricity, running water, plumbing, natural gas, telephones or any of the utilities that white South Africans not only took for granted but felt entitled to—much as we do in America. However, children, even in places like Soweto, exhibit an enormous exuberance and joy of living even though the perimeter of Soweto and all the other homelands was fenced and gated. Traditional celebrations, with people dressed in traditional, ethnic/tribal clothing, are a method of identity maintenance and social cohesion in the midst of anomie—conditions of social chaos. Maintaining traditions is also a social critique that indicates resistance toward oppression. Maintenance of peoplehood is helpful in overcoming depression and alienation.<sup>54555657</sup>

### 7.1.17 Idi Amin’s Uganda

In a military coup in 1979, dictator Idi Amin became the ruler of the central African nation of Uganda. Rich in minerals, timber, oil, and other natural resources, Uganda had been systematically exploited by foreign governments and multi-national corporations for most of the 20th century. Because many Ugandans protested against the coup and the dictatorship of Amin, soldiers loyal to Amin, at Amin’s behest, began a systematic slaughter of dissidents resulting in 300,000 deaths. There are few internet-based photographs available of the horrors that took place in Uganda under the vicious, dictatorial rule of Idi Amin, which lasted until he was forcibly removed from power in 1987. As in Cambodia, piles of human skulls and bones

<sup>51</sup><http://www.hawaii.edu/powerkills/welcome.html> (<<http://www.hawaii.edu/powerkills/welcome.html>>). Power, Samantha. “A Problem from Hell”: *America and the Age of Genocide*. Perennial, New York: 2003. ISBN: 0-06-054164-4.

<sup>52</sup>[http://images.google.com/images?sourceid=navclient&rlz=1T4GZEU\\_enUS330&q=the+killings+fields+of+cambodia&um=1&ie=UTF-8&ei=KY90S83gIIOFnQeUutI5CQ&sa=X&oi=image\\_result\\_group&ct=title&resnum=4&ved=0CCEQsAQwAw](http://images.google.com/images?sourceid=navclient&rlz=1T4GZEU_enUS330&q=the+killings+fields+of+cambodia&um=1&ie=UTF-8&ei=KY90S83gIIOFnQeUutI5CQ&sa=X&oi=image_result_group&ct=title&resnum=4&ved=0CCEQsAQwAw) (<[http://images.google.com/images?sourceid=navclient&rlz=1T4GZEU\\_enUS330&q=the+killings+fields+of+cambodia&um=1&ie=UTF-8&ei=KY90S83gIIOFnQeUutI5CQ&sa=X&oi=image\\_result\\_group&ct=title&resnum=4&ved=0CCEQsAQwAw](http://images.google.com/images?sourceid=navclient&rlz=1T4GZEU_enUS330&q=the+killings+fields+of+cambodia&um=1&ie=UTF-8&ei=KY90S83gIIOFnQeUutI5CQ&sa=X&oi=image_result_group&ct=title&resnum=4&ved=0CCEQsAQwAw)>)

<sup>53</sup><http://www.cbsnews.com/stories/2000/04/15/world/main184477.shtml> (<<http://www.cbsnews.com/stories/2000/04/15/world/main184477.shtml>>)

<sup>54</sup><http://www.africanaencyclopedia.com/apartheid/apartheid.html> (<<http://www.africanaencyclopedia.com/apartheid/apartheid.html>>)

<sup>55</sup><http://www.unmultimedia.org/photo/gallery.jsp?mode=auto&query=subject%3AApartheid> (<<http://www.unmultimedia.org/photo/gallery.jsp?mode=auto&query=subject%3AApartheid>>)

<sup>56</sup><http://home.snu.edu/~dwilliam/f97projects/apartheid/document5.html> (<<http://home.snu.edu/~dwilliam/f97projects/apartheid/document5.html>>)

<sup>57</sup><http://www.ic-creations.com/SouthAfrica/Pages/southafricapictuuregallery.html> (<<http://www.ic-creations.com/SouthAfrica/Pages/southafricapictuuregallery.html>>)

are the only physical indications of the slaughter. The sheer ubiquity of the bones of the dead is shockingly evident in a photo of a toddler and a human skull.<sup>58596061</sup>

### 7.1.18 The Rwandan Genocide

In a terrible ethnic war in the central African nation of Rwanda (1994-1996), more than 800,000 were killed in only the first three months; many hacked to death by machetes. Besides those slaughtered, nearly a million people were forced from their homes and into enormous, unsanitary refugee camps across the border. These camps had no running water, no toilets, no cooking facilities, and little to no food. Many people starved to death, many others succumbed during a particularly virulent outbreak of cholera, an already virulent disease in which the victim vomits and defecates blood for several days until they die of dehydration and shock. Sometimes cholera evidences symptoms similar to hemorrhagic fevers in which the victims bleed from every orifice in the body. Cholera epidemics have killed untold millions during the history of the world. Fleeing refugees pass bodies of their fellow citizens along the roadside. During times of great fear, people often seek solace, sanctuary, and community in houses of worship, but evil respects no boundaries—more than one massacre took place in Christian churches during worship services. Children orphaned because of the mass murder often did not survive and the majority of parentless children starved to death.<sup>6263646566</sup>

### 7.1.19 Ethnic Cleansing in Bosnia and Kosovo

“Ethnic Cleansing” can mean nothing less than genocide. From 1997 to 1998, the Christians of Bosnia and Kosovo engaged in a struggle to annihilate the Muslim population of this remnant of the former country of Yugoslavia. United Nations and American military forces are still in the Balkans attempting to prevent any further bloodshed. Half a million people were killed, tens of thousands of women were raped, and the leader of the Serbian government who authorized the slaughter awaited for years an oft-postponed trial in The Hague for crimes against humanity. Meanwhile, other Serbian leaders are still at large as recently as 2010.<sup>676869</sup>

### 7.1.20 Refugees

Refugees have been reduced to an uncertain future. Refugees often find themselves living in conditions that would have seemed normal to a 13th or 14th century peasant. Where would *you* go if forced from your home with only what you could carry? What would you take with you? How would you live? How would you feed and shelter your family? Refugees are not welcome by other nations—they suck up resources while putting nothing back into the economy. In the 20th century, the United Nations has often had to persuade governments to accept refugees and has had to control the refugee camps. Non-governmental organizations (called NGOs) like the Red Cross and Red Crescent societies and Doctors without Borders supply needed aid to both refugees and host nations in times of crisis. It is easier in some ways for modern day peasants

<sup>58</sup><http://www.hawaii.edu/powerkills/welcome.html> (<<http://www.hawaii.edu/powerkills/welcome.html>>). Power, Samantha. “A Problem from Hell”: *America and the Age of Genocide*. Perennial, New York: 2003. ISBN: 0-06-054164-4.

<sup>59</sup><http://www.npr.org/templates/story/story.php?storyId=6421597> (<<http://www.npr.org/templates/story/story.php?storyId=6421597>>)

<sup>60</sup>[http://www.paperlessarchives.com/idi\\_amin.html](http://www.paperlessarchives.com/idi_amin.html) (<[http://www.paperlessarchives.com/idi\\_amin.html](http://www.paperlessarchives.com/idi_amin.html)>)

<sup>61</sup>[http://images.google.com/images?sourceid=navclient&rlz=1T4GZEU\\_enUS330&q=idi%20amin's%20regime%20photos&um=1&ie=UTF-8&sa=N&hl=en&tab=wi](http://images.google.com/images?sourceid=navclient&rlz=1T4GZEU_enUS330&q=idi%20amin's%20regime%20photos&um=1&ie=UTF-8&sa=N&hl=en&tab=wi) (<[http://images.google.com/images?sourceid=navclient&rlz=1T4GZEU\\_enUS330&q=idi%20amin's%20regime%20photos&um=1&ie=UTF-8&sa=N&hl=en&tab=wi](http://images.google.com/images?sourceid=navclient&rlz=1T4GZEU_enUS330&q=idi%20amin's%20regime%20photos&um=1&ie=UTF-8&sa=N&hl=en&tab=wi)>)

<sup>62</sup>Power, Samantha. “A Problem from Hell”: *America and the Age of Genocide*. Perennial, New York: 2003. ISBN: 0-06-054164-4.

<sup>63</sup>[http://www.unicef.org/infobycountry/rwanda\\_genocide.html](http://www.unicef.org/infobycountry/rwanda_genocide.html) (<[http://www.unicef.org/infobycountry/rwanda\\_genocide.html](http://www.unicef.org/infobycountry/rwanda_genocide.html)>)

<sup>64</sup><http://news.bbc.co.uk/2/hi/1288230.stm> (<<http://news.bbc.co.uk/2/hi/1288230.stm>>)

<sup>65</sup>[http://www.ppu.org/genocide/g\\_rwanda.html](http://www.ppu.org/genocide/g_rwanda.html) (<[http://www.ppu.org/genocide/g\\_rwanda.html](http://www.ppu.org/genocide/g_rwanda.html)>)

<sup>66</sup><http://www.pbs.org/wgbh/pages/frontline/shows/evil/> (<<http://www.pbs.org/wgbh/pages/frontline/shows/evil/>>)

<sup>67</sup>[http://www.islamawareness.net/Persecution/Srebrenica/bosnia\\_ethnic\\_cleansing.html](http://www.islamawareness.net/Persecution/Srebrenica/bosnia_ethnic_cleansing.html) (<[http://www.islamawareness.net/Persecution/Srebrenica/bosnia\\_ethnic\\_cleansing.html](http://www.islamawareness.net/Persecution/Srebrenica/bosnia_ethnic_cleansing.html)>)

<sup>68</sup><http://balkansnet.org/ethnical.html> (<<http://balkansnet.org/ethnical.html>>)

<sup>69</sup><http://balkansnet.org/ethnical.html> (<<http://balkansnet.org/ethnical.html>>)

to survive as refugees, because they are more accustomed to certain levels of privation than technologically sophisticated, highly educated, urbanites. Refugees often walk for tens if not hundreds or thousands of miles to reach safety, crowding roads with masses of fleeing humanity.<sup>70717273747576</sup>

### 7.1.21 The Iraqi Kurds

The more than ten million Kurds in the Middle East, are the largest ethnic group in the world without a country to call their own. Many Kurds resided for many years in Northern Iraq. During and shortly after the first Gulf War, Saddam Hussein turned his biological weapons on Kurdish villages, so that, between 1987 and 1999 he had succeeded in killing half a million and sending one million into exile. What will become of the Kurds in the aftermath of the 2003 war against Iraq still remains to be seen in 2010. Where do one million homeless, unwanted, forcibly exiled people go? They have only as much food, fuel, medicine, shelter, and clothing as they can carry. Photos show Iraqi Kurds trying to cross the border into Iran. The young, the old, the healthy, the sick, the rich, the poor—everyone must flee, on foot, from the threat of torture and death. Some will die along the way, some will starve, but some will survive. Is this a recipe for rage? Will these refugees one day come back as *guerilla* insurgents or as an army of revolution, doing to their persecutors what had been done to them? Does mass violence create more mass violence? It is always the most vulnerable members of any society that suffer the most during times of social upheaval. Children, the elderly, and the sick are the least likely to survive as refugees. The dead must be buried along the way, but how do you find the grave later? Where do you bury a child who dies while you are escaping from the monsters who want to kill all of you?<sup>77787980</sup>

### 7.1.22 The American Slave Trade

From 1500 to 1850, a period of 350 years, between ten and fifteen million Africans were landed in chains in the New World, and four to six million more are thought to have died during their capture or the Atlantic crossing—a total of between 14 and 21 million people. Some scholars think the Slave Trade may have cost as many as 200 million lives and there are many scholars today in both the United States, South America, the Caribbean, and East Africa who are attempting to unearth centuries old data concerning the slave trade. Whatever they find, it is all too clear that the consequences of racism is death!<sup>8182838485</sup>

<sup>70</sup><http://www.hawaii.edu/powerkills/welcome.html> (<<http://www.hawaii.edu/powerkills/welcome.html>>). Power, Samantha. “A Problem from Hell”: *America and the Age of Genocide*. Perennial, New York: 2003. ISBN: 0-06-054164-4.

<sup>71</sup><http://www.unhcr.org/cgi-bin/texis/vtx/home> (<<http://www.unhcr.org/cgi-bin/texis/vtx/home>>)

<sup>72</sup><http://www.refugees.org/> (<<http://www.refugees.org/>>)

<sup>73</sup><http://www.uscis.gov/portal/site/uscis/menuitem.eb1d4c2a3e5b9ac89243c6a7543f6d1a/?vgnnextoid=c9b4ef4c766fd010VgnVCM1000000ecd190a> (<<http://www.uscis.gov/portal/site/uscis/menuitem.eb1d4c2a3e5b9ac89243c6a7543f6d1a/?vgnnextoid=c9b4ef4c766fd010VgnVCM1000000ecd190a>>)

<sup>74</sup><http://www.state.gov/g/prm/> (<<http://www.state.gov/g/prm/>>)

<sup>75</sup>[http://www.hrea.org/index.php?doc\\_id=418](http://www.hrea.org/index.php?doc_id=418) (<[http://www.hrea.org/index.php?doc\\_id=418](http://www.hrea.org/index.php?doc_id=418)>)

<sup>76</sup><http://www.amnestyusa.org/refugees-and-asylum/page.do?id=1011010> (<<http://www.amnestyusa.org/refugees-and-asylum/page.do?id=1011010>>)

<sup>77</sup><http://www.hawaii.edu/powerkills/welcome.html> (<<http://www.hawaii.edu/powerkills/welcome.html>>). Power, Samantha. “A Problem from Hell”: *America and the Age of Genocide*. Perennial, New York: 2003. ISBN: 0-06-054164-4.

<sup>78</sup><http://www.gendercide.org/genocideinkurdistan.html> (<<http://www.gendercide.org/genocideinkurdistan.html>>)

<sup>79</sup><http://news.bbc.co.uk/2/hi/europe/4555000.stm> (<<http://news.bbc.co.uk/2/hi/europe/4555000.stm>>)

<sup>80</sup><http://www.pbs.org/frontlineworld/stories/iraq203/crossroads03.html> (<<http://www.pbs.org/frontlineworld/stories/iraq203/crossroads03.html>>)

<sup>81</sup><http://www1.american.edu/TED/slave.htm> (<<http://www1.american.edu/TED/slave.htm>>)

<sup>82</sup>[http://abolition.nypl.org/essays/us\\_slave\\_trade/](http://abolition.nypl.org/essays/us_slave_trade/) (<[http://abolition.nypl.org/essays/us\\_slave\\_trade/](http://abolition.nypl.org/essays/us_slave_trade/)>)

<sup>83</sup>[http://www.slaveryinamerica.org/geography/slave\\_trade.htm](http://www.slaveryinamerica.org/geography/slave_trade.htm) (<[http://www.slaveryinamerica.org/geography/slave\\_trade.htm](http://www.slaveryinamerica.org/geography/slave_trade.htm)>)

<sup>84</sup><http://memory.loc.gov/ammem/aaohml/exhibit/aopart1.html> (<<http://memory.loc.gov/ammem/aaohml/exhibit/aopart1.html>>)

<sup>85</sup>[http://www.google.com/search?q=us+slave+trade&hl=en&rlz=1T4GZEU\\_enUS330&tbs=tl:1&tbo=u&ei=F5R0S6iWHoS MnQeH4ayvCQ&sa](http://www.google.com/search?q=us+slave+trade&hl=en&rlz=1T4GZEU_enUS330&tbs=tl:1&tbo=u&ei=F5R0S6iWHoS MnQeH4ayvCQ&sa) (<[http://www.google.com/search?q=us+slave+trade&hl=en&rlz=1T4GZEU\\_enUS330&tbs=tl:1&tbo=u&ei=F5R0S6iWHoS MnQeH4ayvCQ&sa](http://www.google.com/search?q=us+slave+trade&hl=en&rlz=1T4GZEU_enUS330&tbs=tl:1&tbo=u&ei=F5R0S6iWHoS MnQeH4ayvCQ&sa)>)

Genocidal Monsters and Their Crimes 84 <http://www.hawaii.edu/powerkills/welcome.html>. Power, Samantha. “A Problem from Hell”: America and the Age of Genocide. Perennial, New York: 2003. ISBN: 0-06-054164-4.

Race and Ethnicity—Consequences of Racism—Genocide			
Genocidal Monsters and Their Crimes			
Name	Country Where Genocide Occurred	Dates	Number Murdered
King Leopold II of Belgium	Congo	1880-1920	20,000,000
Mehmed Talaat	Armenia	1915	1,500,000
Adolph Hitler	Europe	1933-1945	20,000,000
Mao Tse Tung	China and Mongolia	1947-1973	35,000,000
Josef Stalin	USSR (Russia)	1927-1977	62,000,000
Pol Pot	Cambodia	1975-1979	2,000,000
Idi Amin	Uganda	1979-1987	300,000
Slobodan Milosevic	Serbia/Kosovo/Bosnia	1997-1998	500,000
Saddam Hussein	Iraq	1987-1999	1,500,000

Source: <http://www.hawaii.edu/powerkills/welcome.html>. Power, Samantha. “A Problem from Hell”: America and the Age of Genocide. Perennial, New York: 2003. ISBN: 0-06-054164-4.

Figure 7.2

However, acts of monstrous evil are sometimes offset by a few of the heroic human beings who resisted and stood up to evil in their own lands in their own times—people who had the courage to speak truth to power! Mahatma Gandhi’s non-violent civil disobedience against the British Raj in India fueled the fires of human rights campaigns across the world. More than fifty years after his assassination, Gandhi is still revered for his intellectual strength, moral courage, and indomitable will. From Oskar Schindler’s heroic attempt to save Jews from the death camps, Steven Spielberg made the award winning film, *Schindler’s List*. When the Nazis decreed that all Swedish Jews were to wear yellow stars on their clothes, King Gustav V of Sweden, the next day, appeared in full dress regalia, mounted on a horse and riding through the streets of the capital with a yellow star on his uniform. Cesar Chavez founded the United Farm Workers Union in order to address the egregious exploitation of migrant laborers. Bishop Desmond Tutu, a Nobel Peace Prize Laureate, spent much of his life in segregated South Africa calling for the dismantling of the Apartheid system. Nelson Mandela, the South African anti-Apartheid activist became the first black to be freely elected to the Presidency in the country where he had spent most of his adult life as a political prisoner on Robbyn Island. The courageous Rosa Parks was not solely responsible for the Civil Rights Movement, but she was the catalyst for the events that followed her 1953 refusal to “move to the back of the bus.” Dr. Martin Luther



King, Jr., one of the best known leaders of the American Civil Rights Movement because of his non-violent civil disobedience, gave a famous speech in Washington, D.C. in which he said “I have a dream . . . that someday, my little children will be judged not by the color of their skin, but the content of their character.” Perhaps the courage of these people and others like them will give us all the bravery needed to stop such horrors from happening again in this, our world.<sup>86</sup>

### 7.1.23 Minority-Majority Country

By 2050, the United States will be a Minority-Majority country—California is already a minority-majority state, and Houston is a minority-majority city which means that there are numerically more minority group members than dominant group members. Since Hispanics are the fastest growing minority group in the U.S., who will have the POWER (political, social, economic) when there are numerically more minorities than whites? Why? What is the basis of POWER?

### 7.1.24 Conclusion

Regardless of the theories, minorities in America do less well by any statistical measure than the dominant group. (See: *The Statistical Abstract of the United States: Income, Expenditures, Poverty, & Wealth: Income and Poverty—State and Local Data*<sup>87</sup> ; *The Statistical Abstract of the United States—Labor Force, Employment, and Earnings*<sup>88</sup> . *The Statistical Abstract of the United States—Law Enforcement, Courts, and Prisons*<sup>89</sup> .) It is not enough to be reminded of the oppression, the inequality, indeed the hatred that has been heaped on minorities since the dawn of American history. Rather, it is for us, as individuals, day-by-day to stop the racism, sexism, and ageism by refusing to be a party to it. Perhaps if we analyze our stereotypes, our ideas of the essential characteristics of a group other than our own, then we can discover that our prejudices and pre-conceived ideas are inaccurate.

During the summer semester of 2001, a student in my Minorities class at the University of Houston-Clear Lake decided to conduct a study based on her stereotypes. She was a server in a restaurant, and had been in that job for several years. She and her fellow servers were of the opinion that African Americans did not tip well. Using this stereotype, she conducted a semi-scientific study with the help of her co-workers. To her amazement, she found that whites (after adjusting for raw numbers) were the worst tippers, and that the level of service determined how well African Americans tipped. In other words, she tested her theory (her stereotype) and found it to have no basis in fact. She told me that she had always thought of herself as a non-racist person, and was truly shocked to learn that she had been carrying some level of racism in her mind and heart for years.

Testing our beliefs may be painful, but the tests may show us the error of what we have learned. To rid the world of prejudice and discrimination toward minorities we must begin in our own hearts and minds, and in our behaviors. Perhaps if we refuse to listen to the jokes, refuse to accept negative comments, reject the stereotypes that daily bombard us in the media and in society in general, others will begin to question their own behavior and perhaps make changes that will eventually ripple throughout all of America. In other words, “let there be peace on earth, and let it begin with me!”

## 7.2 Course Objectives for Part VI<sup>90</sup>

Minority Studies: A Brief Text: Suggested Course Objectives for Part VI—Hate Kills! The Consequences of Bigotry

<sup>86</sup><http://www.hawaii.edu/powerkills/welcome.html> (<<http://www.hawaii.edu/powerkills/welcome.html>>)

<sup>87</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>88</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>89</sup><http://southwest.hccs.edu/portal/site/southwest/>

<sup>90</sup>This content is available online at <<http://cnx.org/content/m33818/1.3/>>.

**7.2.1 Upon completion of this unit, students will be able to:**

- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss expulsion and genocide from a sociologically scientific perspective.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss expulsion and genocide and be able to differentiate between them.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss the various aspects of expulsion and genocide.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss dominant and minority groups and differentiate between them.
- Read about, find, identify, interpret, understand, explain, critique, define, present factually and persuasively, and write about and/or discuss prejudice and discrimination and the various forms they take.
- Understand, analyze, critique, and write about and/or discuss popular media's interpretation of expulsion and genocide.

**7.3 Study Guide for Part VI<sup>91</sup>****7.3.1 Minority Studies: A Brief Text: Study Guide for Part VI—Hate Kills! The Consequences of Bigotry**

- Be able to define and discuss stratification/inequality
  - The unequal distribution of the goods of society
    - \* Wealth, power, status
  - Social inequality
    - \* A system in which people are denied access to the goods of society based on their group membership
- Define, discuss, and give examples of master status
  - Review master status
    - \* Race or ethnicity, sex or gender, age, religion, disability, and SESSES
    - \* Socioeconomic Status= income+education+occupation
  - Define and discuss SES
    - \* What is SES and how does it impact peoples' lives?
- The stratification hierarchy
  - Where someone is placed in terms of access to wealth, power, and status
  - Based on various aspects of their master status
  - How does the stratification hierarchy affect
    - \* Racial and ethnic minorities?
    - \* Women?
    - \* Sexual orientation minorities?

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<sup>91</sup>This content is available online at <<http://cnx.org/content/m33819/1.2/>>.

- \* Religious minorities?
- \* The disabled?
- Define Thomas’s Theorem and explain how it relates to issues of stratification/inequality
  - How do our concepts of reality affect the way we judge others?
  - Discuss the ways in which the human mind creates social categories
  - Define and discuss stereotypes
    - \* How many stereotypes about groups other than your own can you list?
      - Are any of these stereotypes true?
      - Why or why not?
    - \* How many stereotypes about your own group can you list?
      - Are any of these stereotypes true?
      - Why or why not?
- Look at the World Demographic “Clock”<sup>92</sup> and explain what it shows
  - What did you learn from this that you did not know before?
- Find data that break down world demographics into percentages. “If the World Were a Village of 100 People.”
  - If the World Were a Village of 100 People<sup>93</sup>
  - If the World Were a Village of 100 People (2)<sup>94</sup>
  - If the World Were a Village of 100 People (YouTube video)<sup>95</sup>
- Define, discuss, and give examples of Infant Mortality Rates, Literacy Rates, Life Expectancy, and GDP/GNP in the richest and poorest nations in the world
  - The World Health Organization<sup>96</sup>
  - The United Nations<sup>97</sup>
- Define, discuss, and give examples of expulsion
  - The Trail of Tears<sup>98</sup>
  - Japanese-American internment
- Define, discuss, and give examples of genocide
  - UN Convention on Genocide<sup>99</sup>
  - The Crime of Genocide<sup>100</sup>
  - Genocide: Meaning and Definition<sup>101</sup>

<sup>92</sup><http://www.peterrussell.com/Odds/WorldClock.php>

<sup>93</sup><http://www.mapping.com/village.html>

<sup>94</sup><http://www.odt.org/Pictures/popvillage.pdf>

<sup>95</sup>[http://video.google.com/videosearch?q=if+the+world+were+village+of+100&hl=en&rls=GBSA,GBSA:2005-27,GBSA:en&oe=UTF-8&um=1&ie=UTF-8&sa=N&tab=vw&oi=property\\_suggestions&resnum=0&ct=property-revision&cd=1](http://video.google.com/videosearch?q=if+the+world+were+village+of+100&hl=en&rls=GBSA,GBSA:2005-27,GBSA:en&oe=UTF-8&um=1&ie=UTF-8&sa=N&tab=vw&oi=property_suggestions&resnum=0&ct=property-revision&cd=1)

<sup>96</sup><http://www.who.int/en/>

<sup>97</sup><http://www.un.org/>

<sup>98</sup><http://www.pbs.org/wgbh/aia/part4/4h1567.html>

<sup>99</sup><http://www.hrweb.org/legal/genocide.html>

<sup>100</sup><http://www.pbs.org/wgbh/pages/frontline/shows/rwanda/reports/dsetexhe.html>

<sup>101</sup><http://www.hawaii.edu/powerkills/GENOCIDE.ENCY.HTM>

## 7.4 Key Terms and Concepts for Part VI<sup>102</sup>

Minority Studies: A Brief Text: Key Terms and Concepts for Part VI—Hate Kills! The Consequences of Bigotry

“The problem of the 20<sup>th</sup> century is the problem of the color line”

“You’ve Got To Be Carefully Taught”

Apartheid

Ascribed master status

Ascribed status

Assimilation

Bigotry

Categorical ideas

Conflict Perspective

Consequences of racism

Direct personal discrimination

Discrimination

Dominant group

Essential characteristics of groups

Ethnicity

Ethnocentrism

Expulsion

Functionalist Perspective

Genocide

Gordon W. Allport

Japanese-American relocation

Korematsu Decision

Laws of association

Majority status is unmarked or unstigmatized

Mental categories

Minority group

Minority status

Minority-Majority country

Patterns of primary and secondary structural assimilation

Pogroms

Power

Prejudice

Primary structural assimilation

Race

Racism

Secondary structural assimilation

Social construct

Stereotypes

Structural discrimination

Symbolic Interactionism

Thomas’s Theorem

Trail of Tears

Tribal stigma

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<sup>102</sup>This content is available online at <<http://cnx.org/content/m33817/1.2/>>.

## 7.5 Lecture Outline for Part VI<sup>103</sup>

Minority Studies: A Brief Text: Suggested Lecture Material for Part IV—Hate Kills! The Consequences of Bigotry

- Review Master Status.
- Definitions, discussion, and examples of race.
  - Socially defined.
  - A social construct.
- Definitions, discussion, and examples of ethnicity.
  - How are these divisions determined?
  - Why do we make these divisions?
- Definitions, discussion, and examples of dominant group and dominant group status.
- Definitions, discussion, and examples of minority groups and minority group status.
  - Discuss and give examples of bigotry against minority groups.
- Assimilation.
  - Define and discuss cultural assimilation.
  - Define and discuss structural assimilation.
    - \* Primary
    - \* Secondary
- Definitions, discussion, and examples of expulsion and genocide.
- Use the Internet to display data about expulsion and genocide.
  - Historical and current.

## 7.6 Assignments for Part VI<sup>104</sup>

Minority Studies: A Brief Text: Suggested Assignments for Part VI—Hate Kills! The Consequences of Bigotry

*Essay: Discuss expulsion and genocide in terms of information from peer reviewed journals.*

*Essay: Discuss expulsion and genocide in terms of information from popular media articles.*

*Essay: Discuss the differences and similarities in the findings of peer reviewed articles and popular media articles concerning the racial/ethnic disparities involved in expulsion and genocide.*

*Find on the Internet: examples of expulsion and genocide throughout the nineteenth and twentieth centuries.*

*In-Class Discussion: Identify examples of bigotry and prejudice.*

*In-Class Discussion: Identify examples of expulsion and genocide.*

*Oral Book Review and Discussion: A Problem from Hell by Samantha Power.*

*Oral Book Review and Discussion: A Problem from Hell by Samantha Power.*

*Oral Book Review and Discussion: Hiroshima by John Hersey.*

*Oral Book Review and Discussion: Night by Elie Weisel.*

*Oral Book Review and Discussion: When Justice Failed by Steven A, Chin*

<sup>103</sup>This content is available online at <<http://cnx.org/content/m33816/1.3/>>.

<sup>104</sup>This content is available online at <<http://cnx.org/content/m33827/1.2/>>.

Oral Book Review and Discussion: Farewell to Manzanar by Jeanne Wakatsuki Houston, James D. Houston

Oral Book Review and Discussion: Trail of Tears: The Rise and Fall of the Cherokee Nation by John Ehle.

*Oral Book Review and Discussion: We Wish to Inform You that Tomorrow We Will Be Killed with Our Families: Stories From Rwanda by Philip Gourevitch*

*Present to the Class: A timeline of expulsion and genocide in the form of a chart.*

*Read: A Problem from Hell by Samantha Power.*

*Read: Hiroshima by John Hersey.*

*Read: Night by Elie Weisel.*

*Read: When Justice Failed by Steven A. Chin*

*Read: Farewell to Manzanar by Jeanne Wakatsuki Houston, James D. Houston*

*Read: Trail of Tears: The Rise and Fall of the Cherokee Nation by John Ehle.*

*Read: We Wish to Inform You that Tomorrow We Will Be Killed with Our Families: Stories From Rwanda by Philip Gourevitch*

*Read: Three to five peer reviewed articles about expulsion and genocide.*

*Quizzes: Definitions, Matching, Multiple Choice, True/False, Short Answer, Brief Essay*

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## Chapter 8

# The Three Sociological Paradigms/Perspectives: Conflict, Structural Functionalism, and Symbolic Interactionism

### 8.1 The Three Sociological Paradigms/Perspectives<sup>1</sup>

#### 8.1.1 The Three Sociological Paradigms/Perspectives

A paradigm is a description of the world of human behavior; it is a description of society. A paradigm is a description of the interactions of human beings within any society. Paradigms are broad viewpoints or perspectives that permit social scientists to have a wide range of tools to describe society, and then to build hypotheses and theories. Paradigms don't do anything but DESCRIBE! They analyze based on their descriptions. That is all they do. They are scientific tools. Paradigms cannot occur or happen! Societies are not Conflictualist, Functionalist, or Symbolic Interactionist. People and social events are not based on paradigms: a paradigm is a viewpoint, a perspective, a guiding principal, a belief system. Paradigms cannot be proven or disproven, but they lead to the development of theories which are provable.

#### 8.1.2 The Conflict Paradigm

The Conflict paradigm does a very good job of explaining racism, sexism, ageism, socioeconomic inequality (wealth and poverty), etc.

The Conflict paradigm describes the inequalities that exist in all societies around the globe. Conflict is particularly interested in the inequalities that exist based on all of the various aspects of master status—race or ethnicity, sex or gender, age, religion, ability or disability, and SES. SES is an abbreviation of socioeconomic status and is comprised of the combined effects of income, education, and occupation. Every society is plagued by inequality based on social differences among the dominant group and all of the other groups in society, according to the Conflict paradigm. When we are analyzing any element of society from this perspective, we need to look at the structures of wealth, power, and status and the ways in which those structures maintain the social, economic, political, and coercive power of one group at the expense of all other groups.

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<sup>1</sup>This content is available online at <<http://cnx.org/content/m33962/1.2/>>.

**Example 8.1**

The war in Iraq which began in 2003, according to the Conflict paradigm, was being fought in order to extend the power and control of the United States, and to create an American empire in the non-white, non-Christian world.

The September 11, 2001 terrorist attack was caused by American foreign policy vis á vis the Middle East as a whole, the first Gulf War, American support of the Israeli government and Israel's treatment of its Palestinian population. The Bourgeoisie (the United States and most of Western Europe) has exploited for decades the people and natural resources of the Middle East without offering economic and educational support to the people. The U.S. and Western Europe have supported dictatorial regimes, ignored human rights abuses, and generally turned their backs on the plight of the majority of Middle Easterners and Muslims in general throughout the world. Thus, the terrorists (as representatives of the Proletariat), attacked, or attempted to attack, the centers of American power: the World Trade Center (economic power), the Pentagon (military power), and the U.S. Capital (political power).

**8.1.2.1 The Conflict Paradigm's Explanation of Socialization****Example 8.2**

The socialization process is coercive, forcing us to accept the values and norms of society.

The values and norms of society are dictated and enforced by the Bourgeoisie.

The Proletariat follow and accept the values and norms of the Bourgeoisie because all of the institutions of society, particularly education, religion, and the economy are shaped to serve the exploitative purposes of the Bourgeoisie.

**8.1.2.2 The Conflict Paradigm's Explanation of the Social Structure****Example 8.3**

The social structure exists in time and space, is objective/external, concrete, coercive, and relatively static.

The group is the basic unit of society and of analysis

Roles, statuses, groups, and institutions exist for the protection and maintenance of the elite; the social structure is based on relations of exploitation often based on master status.

There is no consensus among groups or individual members of society, there is only conflict over wealth, power, and status.

The social structure is exploitative.

**8.1.2.3 The Conflict Paradigm's Explanation of Bureaucracies****Example 8.4**

The bureaucracy exists to serve the needs of the Bourgeoisie

The bureaucracy is exploitive, and creates an "iron cage" which traps the average worker.

The bureaucracy is the primary characteristic of large-scale industrial societies.

The bureaucracy is the rationalized, and exploitive form of human interaction in large-scale formal organization.

#### 8.1.2.4 The Conflict Paradigm's Explanation of Deviance

##### Example 8.5

Deviance is defined by those in power; therefore, what is deviant, is whatever offends the powerful, or whatever causes them to believe that they are losing power and control over the masses.

Deviance is conditional, situational, and relative to time, place, situation, and culture.

By declaring that certain groups are deviant, or treating certain groups as if they are, in some way, outside the boundaries of mainstream society, the ultimate in-group is able to maintain its power.

Deviance exists in all societies, and all societies create institutionalized methods of preventing and punishing deviance.

#### 8.1.2.5 The Conflict Paradigm's Explanation of Inequality

##### Example 8.6

Inequality is generated and maintained by those in power in order to maintain their power.

Various groups in society are delineated by those in power and then are pitted against each other in a struggle for wealth, power, and status.

The powerful exploit everyone in order to engender false consciousness—the belief that the non-elites have the potential to become rich and powerful.

The elites will do anything in order to maintain their power.

#### 8.1.2.6 The Conflict Paradigm's Explanation of the Family

##### Example 8.7

The family works toward the continuance of social inequality within a society by maintaining and reinforcing the status quo.

Through inheritance, the wealthy families are able to keep their privileged social position for their members.

The traditional family form which is Patriarchal, also contributes to the inequality of the sexes. Males have a lot of power and females tend to have less. Traditional roles of husbands and wives are differential valued in favor of husbands. The roles they do are more valued than the traditional housekeeping/child raising roles done by their wives. The traditional family is also a structure of inequality for both women and children.

#### 8.1.2.7 The Conflict Paradigm's Explanation of Education

##### Example 8.8

Schools routinely provide learning according to students' social background, thereby perpetuating social inequality.

Wealthy School districts have better buildings, state of the art technology, higher teacher salaries, more ancillary programs such as Art and Music and better sports equipment.

Schools serve as a screening device to fill positions of unequal status.

Tracking is a basic screening device - placing of students perceived to have similar intelligence and academic abilities in the same classroom.

Credentialism is the overemphasis on educational credentials for job placement. The result is that many individuals are placed in jobs for which they are overeducated.

### 8.1.2.8 The Conflict Paradigm's Explanation of Religion

#### Example 8.9

Religion is “the opiate of the masses.”

Religion acts as a drug, which keeps the proletariat from rising up against their oppressors.

Religion serves to legitimate the social structure and serves the needs of the elite to oppress the workers.

Religion lulls the workers into a false sense of security.

### 8.1.3 The Functionalist Paradigm (Structural Functionalism)

The Functionalist paradigm describes society as stable and describes all of the various mechanisms that maintain social stability. Functionalism argues that the social structure is responsible for all stability and instability, and that that the social structure is continuously attempting to maintain social equilibrium (balance) among all of the components of society. Functionalism argues that a stable society is the best possible society and any element that helps to maintain that stability must add to the adaptability (functionality) of society. This is a macro-level paradigm that describes large-scale processes and large-scale social systems; it is uninterested in individual behavior.

The Functionalist paradigm does a very good job of explaining the ways in which the institutions of society (the family, education, religion, law/politics/government, the economy, medicine, media) work together to create social solidarity (a social contract in which society as a whole agrees upon the rules of social behavior and agrees, more or less, to abide by those rules) and to maintain balance in society.

Functionalism, or Structural Functionalism, or the Functionalist paradigm describes the elements in society that create social stability FOR THE GREATEST NUMBER OF PEOPLE. This paradigm, like the Conflict paradigm, is very interested in the structure of society and how it impacts people's lives. However, Functionalism sees the social structure as creating equilibrium or balance. It also describes the various elements of society that maintain that balance. One of its basic premises is that society is structured to do the greatest good for the greatest number of people. Unfortunately, this perspective ignores minorities and is unable to explain inequality except to say that it must have a social function—it must make society more adaptable—simply because inequality has always existed. Functionalism describes, analyzes, and is interested in any social element that maintains the status quo—keeps things as they are—and maintains social balance between and among all of the institutions of society (the family, education, religion, law/politics/government, the economy, medicine, and media).

#### Example 8.10

The war in Iraq which began in 2003, according to the Functionalist paradigm, is being fought in order to maintain security and stability in the US by keeping terrorism at bay thousands of miles away.

The September 11, 2001 terrorist attack was an act of extreme deviance caused by anomic conditions (conditions of social chaos when the rules for normative behavior seem to have disappeared) in the Middle East and among Muslim people throughout the world. Because of the cultural influence of the American media throughout the world, and because of the rapidity of social change taking place due to that cultural influence, the terrorists engaged in an act of deviance based on their belief that they were acting at the behest of God, and for the good of their own people, that took their own lives as well as the lives of thousands of others.

### 8.1.3.1 The Structural Functionalist Paradigm's Explanation of Socialization

#### Example 8.11

The socialization process is coercive, forcing us to accept to the values and norms of society.

The values and norms of society are agreed upon by all members of society because there is a “social contract” in effect which protects us from one another and keeps society stable and balanced.

People follow and accept the values and norms of society in order to maintain their own safety as well as maintaining the social order.

### **8.1.3.2 The Structural Functionalist Paradigm’s Paradigm’s Explanation of the Social Structure**

#### **Example 8.12**

The social structure exists in time and space, is objective/external, concrete, coercive, and relatively static.

Members of society see the social structure as legitimate (acceptable and working properly) and therefore strive to maintain that social structure. Legitimation (acceptability) maintains social equilibrium or balance which maintains the status quo.

The structure itself creates consensus.

The social structure is stable

### **8.1.3.3 The Structural Functionalist Paradigm’s Explanation of Bureaucracies**

#### **Example 8.13**

The bureaucracy exists to serve the needs of society.

The bureaucracy provides for the economic and social needs of a society and helps to maintain social stability.

The bureaucracy is a major characteristic of large-scale industrial societies.

The bureaucracy is the response to large-scale formal organizations.

### **8.1.3.4 The Structural Functionalist Paradigm’s Explanation of Deviance**

#### **Example 8.14**

Behaviors are not offensive because they are deviant; they are deviant because they offend.

Deviance is usually dysfunctional for society and arises from conditions of anomie.

Deviance may be functional for society because it may bring about necessary social change.

Deviance is integral to human societies. Deviance exists in all societies, and all societies create institutionalized methods of preventing and punishing deviance.

### **8.1.3.5 The Structural Functionalist Paradigm’s Explanation of Inequality**

#### **Example 8.15**

Inequality is less widespread than the Conflictualists believe.

Inequality, in general, is functional for society because it engenders competition which serves as an incentive for people to attempt to rise to the top.

Inequality, overall, is highly dysfunctional for society because it fails to permit large groups of people from competing for the goods of society.

Inequality is always functional (adaptive) for some segments of society and dysfunctional (non-adaptive) for others.

### 8.1.3.6 The Structural Functionalist Paradigm's Explanation of the Family

#### Example 8.16

The family creates well-integrated members of society and teaches culture to the new members of society.

The family provides important ascribed statuses such as social class and ethnicity to new members.

The family regulates sexual activity.

Family is responsible for social replacement by reproducing new members, to replace its dying members.

Family gives individuals property rights and also affords the assignment and maintenance of kinship order.

Families offer material and emotional security and provides care and support for the individuals who need to be taken care of.

### 8.1.3.7 The Structural Functionalist Paradigm's Explanation of Education

#### Example 8.17

Enhances the operation and stability of society by systematically teaching certain cognitive skills and knowledge, and transmitting these skills and knowledge from one generation to the next generation.

Education has several manifest and latent functions for society.

Cultural transmission passes culture from one generation to the next and established social values are taught thoroughly.

EducationUH also serves to enhance social and cultural integration in society by bringing together people from diverse social backgrounds so that they share widespread social experiences and thus acquire commonly held societal HUnormsUH, attitudes and beliefs.

### 8.1.3.8 The Structural Functionalist Paradigm's Explanation of Religion

#### Example 8.18

Religion (along with the family and law) serves to legitimate (make acceptable) the social structure of any given society.

Religion (along with the family and law) helps to maintain social stability and balance by binding people to the normative aspects of their society.

Religion (along with law) provides a system of behavioral guidelines for society.

## 8.1.4 The Symbolic Interactionist Paradigm

Symbolic Interactionism describes society as small groups of individuals interacting based on the various ways that people interpret their various cultural symbols such as spoken, written, and non-verbal language. Our behavior with and among other people (our interaction) is the result of our shared understanding of cultural symbols. This is a micro-level paradigm that describes small-scale processes and small-scale social systems; it is interested in individual behavior.

The most important aspect of the Symbolic Interactionist paradigm is not so much that it is interested in small groups—although that is of great importance—as its interest in the interpretation of cultural symbols. For Symbolic Interactionism, everything in society is based on how we interpret our cultural symbols—media images, language, stereotypes, perceptions, and belief systems. In the US, we have a long history

of creating a social mythology that leads many of us to believe that the poor, the minorities, women, non-white, non-Christian people are somehow not as American as White Anglo-Saxon Protestants (WASPs), and are somehow not as deserving of social approval as White Anglo-Saxon Protestants (WASPs). This social mythology is reinforced by the media's portrayal of non-white, non-middle class, non-Christian, etc. Americans as being disease-ridden, criminally-inclined, dangerous, and altogether unacceptable or barely acceptable in American society. This social mythology creates negative symbols that impact the actual, daily lives of the not-well-off, not Christian, not white, not female, etc. citizens and residents in our country. These negative symbols engender fear, hatred, neglect, and deliberate ignorance concerning the lives of those people in our country who are, in some socially defined way, out of the "mainstream" of American society.

Symbolic Interactionism does a very good job of explaining how various forms of language (including the images and the messages in the media) shape our interactions with one another and reinforce stereotypes.

**Example 8.19**

The war in Iraq which began in 2003, according to the Symbolic Interactionist paradigm, is being fought to send a message to Islamic terrorists that the US cannot be attacked with impunity, and to support the image of non-white, non-Christian people as dangerous to our way of life.

The September 11, 2001 terrorists used the symbols of American power—the World Trade Center, New York City, the Pentagon, Washington, D.C.—in order to deliver a message to the world concerning their perception that the United States is the cause of the misery of Muslims in the Middle East as well as throughout the world. The perception of reality is often more real than the concrete reality itself, because sometimes we act based on what we think or believe more strongly than on what is really real. The actions of the terrorists were a form of language, a method of communication that was extreme, because the message was extreme.

#### 8.1.4.1 The Symbolic Interactionist Paradigm's Explanation of Socialization

**Example 8.20**

The socialization process is voluntary, and we can accept or reject the values and norms of society at will.

The values and norms of society change moment by moment based on our mutual, day-to-day interactions with one another.

People follow and accept the values and norms of society only if those values and norms serve their own needs and permit them to be more comfortable in their society.

#### 8.1.4.2 The Symbolic Interactionist Paradigm's Explanation of the Social Structure

**Example 8.21**

The social structure exists only in the minds of individuals and small groups and has no objective reality; it is subjective/internal, abstract, voluntary, and in constant flux.

The social structure is based on social interaction, statuses, roles, groups, social networks, social institutions, and societies in which small groups and individuals create consensus.

The social structure is subjective, abstract, and constantly changing.

The social structure exists within every individual and it is through our everyday interactions with one another that the abstract social structure is created, and continuously re-created, every moment of every day.

#### 8.1.4.3 The Symbolic Interactionist Paradigm's Explanation of Bureaucracies

**Example 8.22**

The bureaucracy consists of groups of people interacting with one another in patterned ways, on a day-today basis.

The bureaucracy provides a mechanism for social intercourse among disparate groups and individuals.

The bureaucracy is a major characteristic of large-scale industrial societies.

The bureaucracy is the method by which large-scale formal organizations create interaction.

#### 8.1.4.4 The Symbolic Interactionist Paradigm's Explanation of Deviance

**Example 8.23**

Deviance is conditional, situational, and relative to time, place, situation, and culture.

Deviance is based on the perceptions of individuals.

The language used to label groups or individuals as deviant, is highly symbolic and "coded."

Individuals have the capacity to accept or reject the labels that society creates in the mirror.

#### 8.1.4.5 The Symbolic Interactionist Paradigm's Explanation of Inequality

**Example 8.24**

Inequality is based on individual reactions to their own perceptions of the social structure.

Because the social structure is subjective, inequality is also subjective and based on individual interpretations.

#### 8.1.4.6 The Symbolic Interactionist Paradigm's Explanation of the Family

**Example 8.25**

Emphasizes exploring the changing meanings attached to family.

Shared activities help build emotional bonds.

Marriage and family relationships are based on negotiated meanings.

Social resources are brought to the marriage by each partner including education, physical attractiveness, intelligence and family status.

#### 8.1.4.7 The Symbolic Interactionist Paradigm's Explanation of Education

**Example 8.26**

Schools play a vital role in shaping the way students see reality and themselves.

Authoritarianism prevalent in schools impedes learning and encourages undemocratic behavior later in life.

Schools create serious difficulties for students who are "labeled" as learning disabled or less academically competent than their peers; these students may never be able to see themselves as good students and move beyond these labels.

Teacher expectations play a huge role in student achievement. If students are made to feel like high achievers, they will act like high achievers, and vice versa.<sup>2</sup>

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<sup>2</sup>[http://74.125.95.132/search?q=cache:Yi8QaV3ml88J:www.unc.edu/~kbm/SOCI10Spring2004/Symbolic\\_Interactionism.doc+symbolic+inter](http://74.125.95.132/search?q=cache:Yi8QaV3ml88J:www.unc.edu/~kbm/SOCI10Spring2004/Symbolic_Interactionism.doc+symbolic+inter)  
([http://74.125.95.132/search?q=cache:Yi8QaV3ml88J:www.unc.edu/~kbm/SOCI10Spring2004/Symbolic\\_Interactionism.doc+symbolic+inter](http://74.125.95.132/search?q=cache:Yi8QaV3ml88J:www.unc.edu/~kbm/SOCI10Spring2004/Symbolic_Interactionism.doc+symbolic+inter))



#### 8.1.4.8 The Symbolic Interactionist Paradigm's Explanation of Religion

##### **Example 8.27**

Religion is a set of symbols that identify and join adherents.

Religion is shared among groups and between individuals.

Religion provides meaning.

*CHAPTER 8. THE THREE SOCIOLOGICAL  
PARADIGMS/PERSPECTIVES: CONFLICT, STRUCTURAL  
FUNCTIONALISM, AND SYMBOLIC INTERACTIONISM*

# Chapter 9

## Reading Lists

### 9.1 Readings for Part I—Dominant and Minority Groups<sup>1</sup>

#### 9.1.1 Reading List for Part I—Dominant and Minority Groups

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## 9.4 Readings for Part IV—Aging<sup>91</sup>

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## 9.5 Readings for Part V—Disability<sup>96</sup>

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## 9.7 Minority Studies: A Brief Sociological Text: General Reading List<sup>130</sup>

### 9.7.1 Minority Studies: A Brief Text: General Reading List

#### 9.7.2 Affirmative Action

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## 9.8 General Reading List: Free, Online Books<sup>138</sup>

### 9.8.1 General Reading List: Free, Online Books

**Jane Addams: My Twenty Years at Hull House**<sup>139</sup> <http://xroads.virginia.edu/~HYPER/ADDAMS/title.html><sup>140</sup>

**Edward Bellamy: Looking Backwards**<sup>141</sup> <http://xroads.virginia.edu/~HYPER/BELLAMY/front.html><sup>142</sup>

<sup>138</sup>This content is available online at <<http://cnx.org/content/m33874/1.2/>>.

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<sup>141</sup>[http://cnx.org/content/m33874/latest/javascript:gotoUrl\('19774461123041',%20'http://xroads.virginia.edu/~HYPER/BELLAMY/front.html'\)](http://cnx.org/content/m33874/latest/javascript:gotoUrl('19774461123041',%20'http://xroads.virginia.edu/~HYPER/BELLAMY/front.html'))

<sup>142</sup><http://xroads.virginia.edu/~HYPER/BELLAMY/front.html>

- Charles Horton Cooley: Human Nature and the Social Order** <sup>143</sup>  
<http://ia340917.us.archive.org/0/items/humannaturesocia00cooloft/humannaturesocia00cooloft.pdf><sup>144</sup>
- W.E.B. DuBois: The Negro** <sup>145</sup> <http://www.gutenberg.org/files/15359/15359-h/15359-h.htm><sup>146</sup>
- W.E.B. DuBois: The Souls of Black Folk** <sup>147</sup> <http://etext.virginia.edu/toc/modeng/public/DubSoul.html><sup>148</sup>
- W.E.B. DuBois: Darkwater: Voices from within the Veil** <sup>149</sup>  
<http://www.gutenberg.org/files/15210/15210-h/15210-h.htm><sup>150</sup>
- Charlotte Perkins Gilman: Women and Economics** <sup>151</sup>  
<http://digital.library.upenn.edu/women/gilman/economics/economics.html><sup>152</sup>
- Charlotte Perkins Gilman: The Yellow Wallpaper** <sup>153</sup> <http://www.gutenberg.org/dirs/etext99/ylwlp10.txt><sup>154</sup>
- Emma Goldman: Anarchism and Other Essays** <sup>155</sup> <http://xroads.virginia.edu/~HYPER/Goldman/front.html><sup>156</sup>
- Karl Marx** <sup>157</sup> <http://www.marxists.org/><sup>158</sup>
- Upton Sinclair: The Jungle** <sup>159</sup> <http://xroads.virginia.edu/~HYPER/SINCLAIR/front.html><sup>160</sup>
- W.I. Thomas: Sex and Society** <sup>161</sup> <http://www.gutenberg.org/files/15015/15015-h/15015-h.htm><sup>162</sup>
- Sojourner Truth: The Narrative of Sojourner Truth** <sup>163</sup>  
<http://xroads.virginia.edu/~HYPER/TRUTH/cover.html><sup>164</sup>
- Thorstein Veblen: The Theory of the Leisure Class** <sup>165</sup>  
<http://xroads.virginia.edu/~hyper/veblen/veblenhp.html><sup>166</sup>
- Booker T. Washington: Up From Slavery** <sup>167</sup> <http://xroads.virginia.edu/~HYPER/WASHINGTON/cover.html><sup>168</sup>
- Max Weber: The Protestant Ethic and the Spirit of Capitalism** <sup>169</sup>  
<http://xroads.virginia.edu/~hyper/weber/header.html><sup>170</sup>
- WPA: American Slave Narratives: An OnLine Anthology** <sup>171</sup>  
<http://xroads.virginia.edu/~HYPER/wpa/wpahome.html><sup>172</sup>

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<sup>143</sup>[http://cnx.org/content/m33874/latest/javascript:gotoUrl\('19774461133041','%20'http://ia340917.us.archive.org/0/items/humannaturesocia00cooloft/humannaturesocia00cooloft.pdf](http://cnx.org/content/m33874/latest/javascript:gotoUrl('19774461133041','%20'http://ia340917.us.archive.org/0/items/humannaturesocia00cooloft/humannaturesocia00cooloft.pdf)

<sup>144</sup><http://ia340917.us.archive.org/0/items/humannaturesocia00cooloft/humannaturesocia00cooloft.pdf>

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## Chapter 10

# Websites of Interest to Students of Sociology

### 10.1 Web Sites of Interest to Students of Sociology<sup>1</sup>

#### 10.1.1 Websites of Interest to Sociology Students

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Figure 10.1

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<sup>1</sup>This content is available online at <<http://cnx.org/content/m33927/1.3/>>.

<i>Web Sites of Interest to Students of Sociology</i>
American Indians
<a href="http://www.aloha.net/~dmsulli/links/nativelinks.html">http://www.aloha.net/~dmsulli/links/nativelinks.html</a>
<a href="http://www.nmai.si.edu/">http://www.nmai.si.edu/</a>
<a href="http://www.hanksville.org/NAresources/">http://www.hanksville.org/NAresources/</a>
<a href="http://www.indians.org/Resource/FedTribes99/fedtribes99.html">http://www.indians.org/Resource/FedTribes99/fedtribes99.html</a>
<a href="http://www.firstpeople.us/">http://www.firstpeople.us/</a>

Figure 10.2

<i>Web Sites of Interest to Students of Sociology</i>
Hispanics
<a href="http://www.mtsu.edu/~kmiddlet/history/women/wh-hispanic.html">http://www.mtsu.edu/~kmiddlet/history/women/wh-hispanic.html</a>
<a href="http://hapi.gseis.ucla.edu/">http://hapi.gseis.ucla.edu/</a>
<a href="http://www.loc.gov/rr/hispanic/">http://www.loc.gov/rr/hispanic/</a>
<a href="http://www.ed.gov/pubs/FaultLine/intro.html">http://www.ed.gov/pubs/FaultLine/intro.html</a>
<a href="http://www.ed.gov/pubs/FaultLine/">http://www.ed.gov/pubs/FaultLine/</a>
<a href="http://www.sp.utexas.edu/jrn/cwp/mlq/cldd.html">http://www.sp.utexas.edu/jrn/cwp/mlq/cldd.html</a>

Figure 10.3

<i>Web Sites of Interest to Students of Sociology</i>
Jews
<a href="http://www.ajhs.org/">http://www.ajhs.org/</a>
<a href="http://usnewspapers.about.com/cs/papersjewish/">http://usnewspapers.about.com/cs/papersjewish/</a>
<a href="http://www.fmv.ulg.ac.be/schmitz/holocaust.html">http://www.fmv.ulg.ac.be/schmitz/holocaust.html</a>
<a href="http://www.remember.org/">http://www.remember.org/</a>
<a href="http://www.spectacle.org/695/arbeit.html">http://www.spectacle.org/695/arbeit.html</a>
<a href="http://www.holocaust-history.org/">http://www.holocaust-history.org/</a>
<a href="http://bnaibrith.org/cpp/holocaustclaims/">http://bnaibrith.org/cpp/holocaustclaims/</a>
<a href="http://jewish-studies.virtualave.net/">http://jewish-studies.virtualave.net/</a>
<a href="http://www.pbs.org/wgbh/aia/">http://www.pbs.org/wgbh/aia/</a>

Figure 10.4

<i>Web Sites of Interest to Students of Sociology</i>
Women
<a href="http://www.familyeducation.com/article/0,1120,22-12688,00.html">http://www.familyeducation.com/article/0,1120,22-12688,00.html</a>
<a href="http://www.galegroup.com/freresrc/womenhst/">http://www.galegroup.com/freresrc/womenhst/</a>
<a href="http://www.strangefruit.org/ida_b_wells.htm">http://www.strangefruit.org/ida_b_wells.htm</a>
<a href="#"><u>National Organization for Women</u></a>
<a href="#"><u>National Council of Women's Organizations</u></a>
<a href="#"><u>Feminist Majority</u></a>

Figure 10.5

<i>Web Sites of Interest to Students of Sociology</i>
Asians
<a href="http://www.pbs.org/kqed/chinatown/ctmov.html">http://www.pbs.org/kqed/chinatown/ctmov.html</a>
<a href="http://www.pbs.org/kqed/chinatown/">http://www.pbs.org/kqed/chinatown/</a>
<a href="http://cpr.org/Museum/Chinese.html">http://cpr.org/Museum/Chinese.html</a>
<a href="http://www.hanford.gov/doe/hrm/asian/history.htm">http://www.hanford.gov/doe/hrm/asian/history.htm</a>
<a href="http://www.hanford.gov/doe/hrm/asian/asian.htm">http://www.hanford.gov/doe/hrm/asian/asian.htm</a>
<a href="http://www.sscnet.ucla.edu/southasia/Diaspora/roots.html">http://www.sscnet.ucla.edu/southasia/Diaspora/roots.html</a>
<a href="http://www.indiacurrents.com/199912/indianAmericans.htm">http://www.indiacurrents.com/199912/indianAmericans.htm</a>
<a href="http://www.seekasia.com/religion/Hindu%20Sites.htm">http://www.seekasia.com/religion/Hindu%20Sites.htm</a>
<a href="http://www.cbu.edu/Gandhi/">http://www.cbu.edu/Gandhi/</a>

Figure 10.6



Figure 10.7



<i>Web Sites of Interest to Students of Sociology</i>	
<b>Muslims</b>	
Muslims In America.org	<a href="http://www.muslimsinamerica.org/">http://www.muslimsinamerica.org/</a>
Muslims in America: The Nation's Fastest Growing Religion	<a href="http://www.washington-report.org/backissues/0596/9605013.htm">http://www.washington-report.org/backissues/0596/9605013.htm</a>
Muslims in America: Coverage by Andrea Elliott	<a href="http://topics.nytimes.com/topics/news/national/series/muslimsinamerica/index.html">http://topics.nytimes.com/topics/news/national/series/muslimsinamerica/index.html</a>
United Muslims of America (UMA)	<a href="http://www.umanet.org/">http://www.umanet.org/</a>

Figure 10.8

<i>Web Sites of Interest to Students of Sociology</i>	
<b>Miscellaneous Web Sites</b>	
<a href="http://www.webcorp.com/civilrights/index.htm">http://www.webcorp.com/civilrights/index.htm</a>	
<a href="http://douglass.speech.nwu.edu/">http://douglass.speech.nwu.edu/</a>	
<a href="http://www.nolo.com/">http://www.nolo.com/</a>	
<a href="http://www.bullatomsci.org/clock.html">http://www.bullatomsci.org/clock.html</a>	
<a href="http://opr.princeton.edu/popclock/">http://opr.princeton.edu/popclock/</a>	
<a href="http://www.adherents.com/">http://www.adherents.com/</a>	
US Citizenship and Immigration Services	<a href="http://www.uscis.gov/portal/site/uscis">http://www.uscis.gov/portal/site/uscis</a>
US Citizenship Practice Test	
	<a href="http://www.citizenshiptestandinterview.org/exam_questions_and_tips.jsp?gclid=COC6irvfxpwCFRkNDQodwHcGlq">http://www.citizenshiptestandinterview.org/exam_questions_and_tips.jsp?gclid=COC6irvfxpwCFRkNDQodwHcGlq</a>
Craig Ferguson Takes US Citizenship Test	
	<a href="http://www.youtube.com/watch?v=YvV6V3lJLX8&amp;eurl=http%3A%2F%2Fvideo%2Egoogle%2Ecom%2Fvideosearch%3Fsourceid%3Dnavclient%26rlz%3D1T4GZEU%5FenUS330%26q%3Dcitizenship%2Btest%26um%3D1%26ie%3DUTF%2D8%26ei%3DrAKYSv%2D8NpX4NZqy0&amp;feature=player_embedded">http://www.youtube.com/watch?v=YvV6V3lJLX8&amp;eurl=http%3A%2F%2Fvideo%2Egoogle%2Ecom%2Fvideosearch%3Fsourceid%3Dnavclient%26rlz%3D1T4GZEU%5FenUS330%26q%3Dcitizenship%2Btest%26um%3D1%26ie%3DUTF%2D8%26ei%3DrAKYSv%2D8NpX4NZqy0&amp;feature=player_embedded</a>

Figure 10.9

*Web Sites of Interest to Students of Sociology*

**Miscellaneous Web Sites**

The Hate Directory: WARNING: This material is profoundly offensive!!!!  
<http://www.hatedirectory.com/>

MSNBC: Multiracial in America <http://www.msnbc.msn.com/id/24765917>

MSNBC/MSN: US News: Race and Ethnicity <http://www.msnbc.msn.com/id/3032561/>

The Center for the Study of Ethnicity and Race in America at Brown University  
[http://www.brown.edu/Departments/Race\\_Ethnicity](http://www.brown.edu/Departments/Race_Ethnicity)

**Figure 10.10**

<i>Web Sites of Interest to Students of Sociology</i>	
Miscellaneous Web Sites	
US Citizenship Test Complete List of Questions	<a href="http://www.youtube.com/watch?v=YvV6V3lJLX8&amp;eurl=http%3A%2F%2Fvideo%2Egoogle%2Ecom%2Fvideosearch%3Fsourceid%3Dnavclient%26rlz%3D1T4GZEU%5FenUS330%26q%3Dcitizenship%2Btest%26um%3D1%26ie%3DUTF%2D8%26ei%3DrAKYSv%2D8NpX4NZqy0&amp;feature=player_embedded">http://www.youtube.com/watch?v=YvV6V3lJLX8&amp;eurl=http%3A%2F%2Fvideo%2Egoogle%2Ecom%2Fvideosearch%3Fsourceid%3Dnavclient%26rlz%3D1T4GZEU%5FenUS330%26q%3Dcitizenship%2Btest%26um%3D1%26ie%3DUTF%2D8%26ei%3DrAKYSv%2D8NpX4NZqy0&amp;feature=player_embedded</a>
Immigration: Changing the Face of America	<a href="http://lcweb2.loc.gov/learn/features/immig/immigration_set2.html">http://lcweb2.loc.gov/learn/features/immig/immigration_set2.html</a>
South Carolina Lt. Gov. compares poor to 'stray animals'	<a href="http://politicalticker.blogs.cnn.com/2010/01/25/south-carolina-lt-gov-poor-people-are-like-stray-animals/">http://politicalticker.blogs.cnn.com/2010/01/25/south-carolina-lt-gov-poor-people-are-like-stray-animals/</a>
Crisis and Hope: Theirs and Ours by Noam Chomsky: This article is from The Boston Review of October/November 2009.	<a href="http://www.chomsky.info/articles/200909--.htm">http://www.chomsky.info/articles/200909--.htm</a>

Figure 10.11

*Web Sites of Interest to Students of Sociology***Miscellaneous Web Sites**

ACLU: United Nations' Committee on the Elimination of Racial Discrimination (CERD)

<http://www.aclu.org/intlhumanrights/racialjustice/cerd.html>

Manhattan Institute Center for Race and Ethnicity (2)

<http://www.manhattan-institute.org/html/cre.htm>

Changing America: Indicators of Social and Economic Well-Being by Race and Hispanic Origin (2): From the Council of Economic Advisers

<http://www.access.gpo.gov/eop/ca/charts/index.html>

Black in America: A CNN Special

<http://www.cnn.com/SPECIALS/2008/black.in.america/>

Black in America 2: A CNN Special

<http://www.cnn.com/SPECIALS/2009/black.in.america/>

**Figure 10.12**

<i>Web Sites of Interest to Students of Sociology</i>	
Miscellaneous Web Sites	
<u>Latino in America: A CNN Special</u>	<a href="http://www.cnn.com/SPECIALS/2009/latino.in.america/">http://www.cnn.com/SPECIALS/2009/latino.in.america/</a>
<u>Should the 2010 Census Ask People If They Are Negro? from Time Magazine</u>	<a href="http://www.time.com/time/nation/article/0,8599,1955923,00.html?hpt=T2">http://www.time.com/time/nation/article/0,8599,1955923,00.html?hpt=T2</a>
<u>France Moves Toward Partial Ban of Burquas: When you watch/read this, think about the following: Is this an issue of religion? Law? Women's rights? What do you think of this?</u>	<a href="http://edition.cnn.com/2010/WORLD/europe/01/26/france.burqa.ban/index.html">http://edition.cnn.com/2010/WORLD/europe/01/26/france.burqa.ban/index.html</a>

Figure 10.13

*Web Sites of Interest to Students of Sociology*

List of US Government Websites
United States Government General Information Web Site. <a href="http://www.usa.gov/">http://www.usa.gov/</a>
A-Z Index of US Government Departments and Agencies <a href="http://www.usa.gov/Agencies/Federal/All_Agencies/index.shtml">http://www.usa.gov/Agencies/Federal/All_Agencies/index.shtml</a>
The White House <a href="http://www.whitehouse.gov/">http://www.whitehouse.gov/</a>
Supreme Court of the United States <a href="http://www.supremecourtus.gov/">http://www.supremecourtus.gov/</a>
United States House of Representatives <a href="http://www.house.gov/Welcome.shtml">http://www.house.gov/Welcome.shtml</a>
United States Senate <a href="http://www.senate.gov/">http://www.senate.gov/</a>
United States Department of State <a href="http://www.state.gov">http://www.state.gov</a>

**Figure 10.14**

*Web Sites of Interest to Students of Sociology*

List of US Government Websites
United States Department of the Treasury <a href="http://www.treasury.gov">http://www.treasury.gov</a>
United States Department of Defense <a href="http://www.defenselink.mil">http://www.defenselink.mil</a>
United States Department of Justice <a href="http://www.usdoj.gov">http://www.usdoj.gov</a>
Department of the Interior <a href="http://www.doi.gov">http://www.doi.gov</a>
Department of Agriculture <a href="http://www.usda.gov">http://www.usda.gov</a>
Department of Commerce <a href="http://www.commerce.gov">http://www.commerce.gov</a>
Department of Labor <a href="http://www.dol.gov">http://www.dol.gov</a>

**Figure 10.15**



*Web Sites of Interest to Students of Sociology*

List of US Government Websites
Department of Health and Human Services <a href="http://www.hhs.gov">http://www.hhs.gov</a>
Department of Housing and Urban Development <a href="http://www.hud.gov">http://www.hud.gov</a>
Department of Transportation <a href="http://www.dot.gov">http://www.dot.gov</a>
Department of Energy <a href="http://www.energy.gov">http://www.energy.gov</a>
Department of Education <a href="http://www.ed.gov">http://www.ed.gov</a>
Department of Veterans Affairs <a href="http://www.va.gov">http://www.va.gov</a>
Department of Homeland Security <a href="http://www.dhs.gov">http://www.dhs.gov</a>

Figure 10.16

**Web Sites of Interest to Students of Sociology**

List of US Government Websites
Council of Economic Advisers <a href="http://www.whitehouse.gov/administration/eop/cea">http://www.whitehouse.gov/administration/eop/cea</a>
Environmental Protection Agency <a href="http://www.epa.gov">http://www.epa.gov</a>
Office of Management and Budget <a href="http://www.whitehouse.gov/omb">http://www.whitehouse.gov/omb</a>
US Census Bureau <a href="http://www.census.gov/">http://www.census.gov/</a>
Statistical Abstract of the United States <a href="http://www.census.gov/compendia/statab/">http://www.census.gov/compendia/statab/</a>
US Department of Justice Statistics <a href="http://www.ojp.usdoj.gov/bjs/">http://www.ojp.usdoj.gov/bjs/</a>
US Department of Labor Statistics <a href="http://www.bls.gov/">http://www.bls.gov/</a>

**Figure 10.17**

*Web Sites of Interest to Students of Sociology*

List of US Government Websites
Federal Bureau of Investigation (FBI) <a href="http://www.fbi.gov/">http://www.fbi.gov/</a>
Uniform Crime Reports <a href="http://www.fbi.gov/ucr/ucr.htm">http://www.fbi.gov/ucr/ucr.htm</a>
Bureau of Indian Affairs <a href="http://www.doi.gov/bia/">http://www.doi.gov/bia/</a>
Bureau of Prisons <a href="http://www.bop.gov/">http://www.bop.gov/</a>
United States Park Service <a href="http://www.nps.gov/index.htm">http://www.nps.gov/index.htm</a>
Library of Congress <a href="http://www.loc.gov/index.html">http://www.loc.gov/index.html</a>
United States Equal Employment Opportunity Commission <a href="http://www.eeoc.gov/">http://www.eeoc.gov/</a>

**Figure 10.18**

*Web Sites of Interest to Students of Sociology*

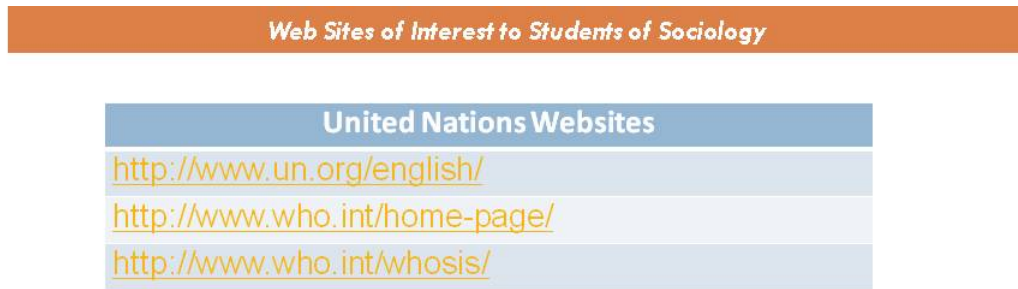
List of US Government Websites
United States Immigration and Customs Enforcement <a href="http://www.ice.gov/">http://www.ice.gov/</a>
US Citizenship and Immigration Services <a href="http://www.uscis.gov/portal/site/uscis">http://www.uscis.gov/portal/site/uscis</a>
United States Postal Service <a href="http://www.usps.com/">http://www.usps.com/</a>
Central Intelligence Agency (CIA) <a href="https://www.cia.gov/">https://www.cia.gov/</a>
CIA World Factbook <a href="https://www.cia.gov/library/publications/the-world-factbook/">https://www.cia.gov/library/publications/the-world-factbook/</a>
US Bureau of Land Management <a href="http://www.blm.gov/wo/st/en.html">http://www.blm.gov/wo/st/en.html</a>
US Bureau of Reclamation <a href="http://www.usbr.gov/">http://www.usbr.gov/</a>

Figure 10.19

*Web Sites of Interest to Students of Sociology*

List of US Government Websites
US Centers for Disease Control and Prevention <a href="http://www.cdc.gov/">http://www.cdc.gov/</a>
US Bureau of Engraving and Printing <a href="http://www.bep.treas.gov/">http://www.bep.treas.gov/</a>
The US Mint <a href="http://www.usmint.gov/index.cfm?flash=yes">http://www.usmint.gov/index.cfm?flash=yes</a>
US Government Printing Office <a href="http://www.gpo.gov/">http://www.gpo.gov/</a>
US Office of Civil Rights <a href="http://www.hhs.gov/ocr/">http://www.hhs.gov/ocr/</a>
Congressional Budget Office <a href="http://www.cbo.gov/">http://www.cbo.gov/</a>
Congressional Record <a href="http://www.gpoaccess.gov/crecord/index.html">http://www.gpoaccess.gov/crecord/index.html</a>
National Archives and Records Administration <a href="http://www.archives.gov/">http://www.archives.gov/</a>

**Figure 10.20**



<i>Web Sites of Interest to Students of Sociology</i>	
<b>United Nations Websites</b>	
<a href="http://www.un.org/english/">http://www.un.org/english/</a>	
<a href="http://www.who.int/home-page/">http://www.who.int/home-page/</a>	
<a href="http://www.who.int/whosis/">http://www.who.int/whosis/</a>	

**Figure 10.21**

*Web Sites of Interest to Students of Sociology*

Social Service and Civil Rights Organizations Web Sites
<a href="http://www.asanet.org/">http://www.asanet.org/</a>
<a href="http://socialscience.tyler.cc.tx.us/sssa/">http://socialscience.tyler.cc.tx.us/sssa/</a>
<a href="http://www.aclu.org/">http://www.aclu.org/</a>
<a href="http://www.commoncause.org/">http://www.commoncause.org/</a>
<a href="http://www.amnesty-usa.org/">http://www.amnesty-usa.org/</a>
<a href="http://www.amnesty.org/">http://www.amnesty.org/</a>
<a href="http://www.spicenter.org/">http://www.spicenter.org/</a>
<a href="http://www.aauw.org/">http://www.aauw.org/</a>
<a href="http://63.111.42.146/home/">http://63.111.42.146/home/</a>
<a href="http://www.lwv.org/">http://www.lwv.org/</a>
<a href="http://www.naacp.org/">http://www.naacp.org/</a>
<a href="http://www.childrensdefense.org/">http://www.childrensdefense.org/</a>
<a href="http://www.nul.org/">http://www.nul.org/</a>

Figure 10.22

*Web Sites of Interest to Students of Sociology*

Social Service and Civil Rights Organizations Web Sites
<a href="http://www.lulac.org/">http://www.lulac.org/</a>
<a href="http://www.maldef.org/">http://www.maldef.org/</a>
<a href="http://www.aics.org/">http://www.aics.org/</a>
<a href="http://www.ngltf.org/">http://www.ngltf.org/</a>
<a href="http://www.ngltf.org/library/index.cfm">http://www.ngltf.org/library/index.cfm</a>
<a href="http://www.tolerance.org/">http://www.tolerance.org/</a>
<a href="http://bnaibrith.org/">http://bnaibrith.org/</a>
<a href="http://www.jdl.org/">http://www.jdl.org/</a>
<a href="http://www.deathpenaltyinfo.org/">http://www.deathpenaltyinfo.org/</a>
<a href="http://www.ncadp.org/">http://www.ncadp.org/</a>
<a href="http://www.aclu.org/death-penalty/">http://www.aclu.org/death-penalty/</a>

**Figure 10.23**



# Chapter 11

## References

### 11.1 Minority Studies: A Brief Sociological Text: References<sup>1</sup>

#### 11.1.1 Minority Studies: A Brief Text: References

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<sup>1</sup>This content is available online at <<http://cnx.org/content/m33846/1.2/>>.

<sup>2</sup><http://www.abledata.com/abledata.cfm?pageid=19327&top=13436&deep=2&trail=22>

<sup>3</sup><http://www.census.gov/main/www/popclock.html>

<sup>4</sup><http://www.disabilityinfo.gov/digov-public/public/DisplayPage.do?parentFolderId=9>

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[http://abolition.nypl.org/essays/us\\_slave\\_trade/](http://abolition.nypl.org/essays/us_slave_trade/)<sup>5</sup>

[http://avalon.law.yale.edu/subject\\_menus/mpmenu.asp](http://avalon.law.yale.edu/subject_menus/mpmenu.asp)<sup>6</sup>

<http://balkansnet.org/ethnici.html><sup>7</sup>

<http://balkansnet.org/ethnici.html><sup>8</sup>

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<http://georgiainfo.galileo.usg.edu/trailtea.htm><sup>13</sup>

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<http://history1900s.about.com/od/worldwarII/a/hiroshima.htm><sup>16</sup>

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<http://www.deathcamps.info/Auschwitz/><sup>34</sup>  
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<http://www.eliewieselfoundation.org/eliewiesel.aspx><sup>36</sup>  
<http://www.flickr.com/photos/mfspeccoll/3428221058/><sup>37</sup>  
<http://www.gendercide.org/genocideinkurdistan.html><sup>38</sup>  
<http://www.genocide1915.info/><sup>39</sup>  
<http://www.gensuikin.org/english/photo.html><sup>40</sup>  
[http://www.google.com/search?q=us+slave+trade&hl=en&rlz=1T4GZEU\\_enUS330&tbs=tl:1&tbo=u&ei=F5R0S6iW](http://www.google.com/search?q=us+slave+trade&hl=en&rlz=1T4GZEU_enUS330&tbs=tl:1&tbo=u&ei=F5R0S6iW)  
[http://www.google.com/search?sourceid=navclient&aq=6&oq=last+survivor+of+&ie=UTF-8&rlz=1T4GZEU\\_enUS330&q=last+survivor+of+hiroshima+and+nagasaki](http://www.google.com/search?sourceid=navclient&aq=6&oq=last+survivor+of+&ie=UTF-8&rlz=1T4GZEU_enUS330&q=last+survivor+of+hiroshima+and+nagasaki)<sup>42</sup>  
<http://www.hawaii.edu/powerkills/welcome.html><sup>43</sup>  
<http://www.hierographics.org/yourhistoryonline/TheRosewoodMassacreReport-I.htm><sup>44</sup>  
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<http://www.hrweb.org/legal/genocide.html><sup>49</sup>  
<http://www.ibiblio.org/expo/soviet.exhibit/gulag.html><sup>50</sup>  
<http://www.ic-creations.com/SouthAfrica/Pages/southafricapicturegallery.html><sup>51</sup>  
[http://www.ilr.cornell.edu/edi/disabilitystatistics/StatusReports/2006-HTML/2006-StatusReport\\_US.html?CFID=98139&CFTOKEN=51397315#top](http://www.ilr.cornell.edu/edi/disabilitystatistics/StatusReports/2006-HTML/2006-StatusReport_US.html?CFID=98139&CFTOKEN=51397315#top)<sup>52</sup>  
[http://www.islamawareness.net/Persecution/Srebrenica/bosnia\\_ethnic\\_cleansing.html](http://www.islamawareness.net/Persecution/Srebrenica/bosnia_ethnic_cleansing.html)<sup>53</sup>  
<http://www.jewishvirtuallibrary.org/jsource/holo.html><sup>54</sup>

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- <http://www.jewishvirtuallibrary.org/jsource/Holocaust/babiyar.html><sup>55</sup>  
<http://www.jewishvirtuallibrary.org/jsource/Holocaust/kristalltoc.html><sup>56</sup>  
<http://www.latimes.com/news/obituaries/la-me-tsutomu-yamaguchi7-2010jan07,0,7286220.story><sup>57</sup>  
<http://www.militaryphotos.net/forums/showthread.php?103820-Kiev-Babiy-Yar-massacre-1941-Very-Graphic><sup>58</sup>  
<http://www.npr.org/templates/story/story.php?storyId=6421597><sup>59</sup>  
[http://www.paperlessarchives.com/idi\\_amin.html](http://www.paperlessarchives.com/idi_amin.html)<sup>60</sup>  
<http://www.pbs.org/frontlineworld/stories/iraq203/crossroads03.html><sup>61</sup>  
<http://www.pbs.org/wgbh/pages/frontline/shows/evil/><sup>62</sup>  
<http://www.pbs.org/wgbh/pages/frontline/shows/nukes/><sup>63</sup>  
[http://www.ppu.org.uk/genocide/g\\_rwanda.html](http://www.ppu.org.uk/genocide/g_rwanda.html)<sup>64</sup>  
<http://www.racewithhistory.org/html/bcwr.html><sup>65</sup>  
<http://www.refugees.org/><sup>66</sup>  
<http://www.remember.org/educate/medexp.html><sup>67</sup>  
[http://www.slaveryinamerica.org/geography/slave\\_trade.html](http://www.slaveryinamerica.org/geography/slave_trade.html)<sup>68</sup>  
<http://www.state.gov/g/prm/><sup>69</sup>  
<http://www.therockymountainfoundation.org/tomtancredosjournal.html><sup>70</sup>  
<http://www.unhcr.org/cgi-bin/texis/vtx/home><sup>71</sup>  
[http://www.unicef.org/infobycountry/rwanda\\_genocide.html](http://www.unicef.org/infobycountry/rwanda_genocide.html)<sup>72</sup>  
<http://www.unmultimedia.org/photo/gallery.jsp?mode=auto&query=subject%3AApartheid><sup>73</sup>  
<http://www.uscis.gov/portal/site/uscis/menuitem.eb1d4c2a3e5b9ac89243c6a7543f6d1a/?vgnextoid=c9b4ef4c766fd010Vg><sup>74</sup>  
<http://www.ushmm.org/museum/exhibit/online/kristallnacht/frame.htm><sup>75</sup>  
<http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005143><sup>76</sup>  
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<sup>63</sup><http://www.pbs.org/wgbh/pages/frontline/shows/nukes/>

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<sup>65</sup><http://www.racewithhistory.org/html/bcwr.html>

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Women of Color Partnership<sup>85</sup>

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<sup>85</sup><http://www.rcrc.org/wocp/native.html>

## Index of Keywords and Terms

**Keywords** are listed by the section with that keyword (page numbers are in parentheses). Keywords do not necessarily appear in the text of the page. They are merely associated with that section. *Ex.* apples, § 1.1 (1) **Terms** are referenced by the page they appear on. *Ex.* apples, 1

- A** AARP, § 5.1(161)  
 Accident or illness, or age-related, § 6.1(179)  
 Active euthanasia, § 5.1(161)  
 Activity limitation, § 6.1(179)  
 Activity theory, § 5.1(161)  
 ADA, § 6.1(179)  
 African Americans, § 2.2.1(10)  
 Ageism, § 5.1(161)  
 Ageist stereotypes, § 5.1(161)  
 Aging, § 1.1(1), § 5.1(161), § 5.2(169), § 5.3(169), § 5.4(171), § 5.5(172), § 5.6(173), § 5.7(173), § 9.4(259), § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)  
 Alcoholism, § 5.1(161)  
 American Indians, § 2.2.2(21)  
 Americans with Disabilities Act, § 6.1(179)  
 Androgyny, § 4.1(139)  
 Apartheid, § 2.1(3), § 3.1(79), § 7.1(191)  
 Ascribed master status, § 2.1(3), § 3.1(79), § 7.1(191)  
 Ascribed status, § 4.1(139), § 7.1(191)  
 Asian Americans, § 2.2.3(34)  
 Assimilation, § 2.1(3), § 3.1(79), § 7.1(191)
- B** Baby boomers, § 5.1(161)  
 Betty Friedan, § 5.1(161)  
 Bigotry, § 7.1(191)  
 Biological differences, § 4.1(139)  
 Bisexuality, § 4.1(139)  
 Brown v. Board of Education of Topeka, § 2.1(3), § 3.1(79)
- C** Categorical ideas, § 2.1(3), § 3.1(79), § 7.1(191)  
 Changes in personality, § 5.1(161)  
 Charlotte Perkins Gilman, § 4.1(139)  
 Civil Rights Act, § 2.1(3), § 3.1(79)  
 Civil Rights Movement, § 2.2.1(10)  
 Civil Rights Movement of the 1960s, § 4.1(139)  
 Clinical depression, § 5.1(161)  
 Cognitive disability, § 6.1(179)  
 Cognitive dissonance, § 2.1(3), § 3.1(79)  
 Cohort, § 5.1(161)  
 Cohort effect, § 5.1(161)  
 Conflict Paradigm/Perspective, § 8.1(211)  
 Conflict Perspective, § 4.1(139), § 5.1(161), § 7.1(191)  
 Congenital disability, § 6.1(179)  
 Consequences of ageism, § 5.1(161)  
 Consequences of Bigotry, § 7.1(191), § 7.2(203), § 7.3(204), § 7.4(206), § 7.5(207), § 7.6(207), § 7.7(208)  
 Consequences of racism, § 2.1(3), § 3.1(79), § 7.1(191)  
 Cultural assimilation, § 2.1(3), § 3.1(79)
- D** De facto discrimination, § 2.1(3), § 3.1(79)  
 De jure discrimination. . . , § 2.1(3), § 3.1(79)  
 Degree of affectedness, § 6.1(179)  
 Depression kids, § 5.1(161)  
 Developmental disability, § 6.1(179)  
 Direct personal discrimination, § 2.1(3), § 3.1(79), § 7.1(191)  
 Disability, § 1.1(1), § 6.1(179), § 6.2(182), § 6.3(183), § 6.4(184), § 6.5(185), § 6.6(185), § 6.7(186), § 9.5(262), § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)  
 Disability and work, § 6.1(179)  
 Discrimination, § 2.1(3), § 3.1(79), § 7.1(191)  
 Discrimination is a behavior, § 2.1(3), § 3.1(79)  
 Dominant group, § 2.1(3), § 3.1(79), § 7.1(191), § 9.1(221)  
 Dominant Groups, § 1.1(1), § 2.3(61), § 2.4(62), § 2.5(67), § 2.6(69), § 2.7(70), § 2.8(71), § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)  
 Dred Scott Decision, § 2.1(3), § 3.1(79)  
 Dworkin and Dworkin, § 2.1(3), § 3.1(79)
- E** Elizabeth Kübler-Ross, § 5.1(161)  
 Erving Goffman, § 2.1(3), § 3.1(79)  
 Erving Goffman's stigma, § 6.1(179)  
 Essential characteristics of groups, § 2.1(3), § 3.1(79), § 7.1(191)

- Ethnicity, § 1.1(1), § 2.1(3), § 2.2.3(34), § 3.1(79), § 3.2(104), § 3.3(105), § 3.4(108), § 3.5(109), § 3.6(110), § 3.7(112), § 7.1(191), § 9.2(227), § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)
- Ethnocentrism, § 2.1(3), § 3.1(79), § 7.1(191)
- Ethnophaulisms, § 2.1(3), § 3.1(79)
- Euthanasia, § 5.1(161)
- Expulsion, § 2.1(3), § 3.1(79), § 7.1(191), § 7.2(203), § 7.3(204), § 7.4(206), § 7.5(207), § 7.6(207), § 7.7(208), § 9.6(266)
- F** Fair Housing Act, § 2.1(3), § 3.1(79)
- Family-like relationships, § 5.1(161)
- Female genital mutilation (FGM), § 4.1(139)
- Femininity, § 4.1(139)
- Feminism, § 4.1(139)
- Feminist Theory, § 4.1(139)
- FGM, § 4.1(139)
- First generation Americans, § 2.1(3), § 3.1(79)
- Folkways concerning aging, § 5.1(161)
- Functionalism, § 4.1(139)
- Functionalist paradigm, § 5.1(161)
- Functionalist Perspective, § 7.1(191)
- G** Gay, § 4.1(139)
- Gen X, § 5.1(161)
- Gender, § 1.1(1), § 4.1(139), § 4.2(145), § 4.3(146), § 4.4(149), § 4.5(150), § 4.6(151), § 4.7(153), § 9.3(252), § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)
- Gender differences in role continuity, § 5.1(161)
- Gender identity, § 4.1(139)
- Gender roles, § 4.1(139)
- Genocide, § 2.1(3), § 3.1(79), § 7.1(191), § 7.2(203), § 7.3(204), § 7.4(206), § 7.5(207), § 7.6(207), § 7.7(208), § 9.6(266)
- Glass walls, § 4.1(139)
- Glass-ceiling, § 4.1(139)
- GLBT, § 4.1(139)
- Gordon W. Allport, § 2.1(3), § 3.1(79), § 7.1(191)
- Grey Panthers, § 5.1(161)
- H** Hate Kills, § 7.1(191)
- Hate Kills!, § 7.2(203), § 7.3(204), § 7.4(206), § 7.5(207), § 7.6(207), § 7.7(208)
- Heterosexuality, § 4.1(139)
- Hispanic Americans, § 2.2.4(51)
- Hispanics/Latinos, § 2.1(3), § 3.1(79)
- Hochschild and Anne Machung, § 4.1(139)
- Homophobia, § 4.1(139)
- Homosexuality, § 4.1(139)
- Homosocial reproduction, § 4.1(139)
- I** Immigrants, § 2.1(3), § 3.1(79)
- Immigration, § 1.1(1), § 2.1(3), § 2.2.4(51), § 3.1(79), § 9.1(221), § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)
- Immigration Act, § 2.1(3), § 3.1(79)
- Indicators of stratification, § 5.1(161)
- Indirect institutional discrimination, § 2.1(3), § 3.1(79)
- Instrumental activities of daily living (IADL), § 6.1(179)
- Intellectual disability, § 6.1(179)
- Intersexed, § 4.1(139)
- J** Japanese-American relocation, § 2.1(3), § 3.1(79), § 7.1(191)
- Jim Crow laws, § 2.1(3), § 3.1(79)
- K** Korematsu Decision, § 2.1(3), § 3.1(79), § 7.1(191)
- L** Laws of association, § 2.1(3), § 3.1(79), § 7.1(191)
- Learning impairments, § 6.1(179)
- Lesbian, § 4.1(139)
- Literacy tests, § 2.1(3), § 3.1(79)
- Looking-Glass Self, § 4.1(139)
- M** Maggie Kuhn, § 5.1(161)
- Mainstream feminism, § 4.1(139)
- Majority status is unmarked or unstigmatized, § 2.1(3), § 3.1(79), § 7.1(191)
- Margaret Mead, § 4.1(139)
- Mary Daly, § 4.1(139)
- Masculinity, § 4.1(139)
- Mccarran-Walter Act, § 2.1(3), § 3.1(79)
- Mental categories, § 2.1(3), § 3.1(79), § 7.1(191)
- Millennial Generation, § 5.1(161)
- Minorities, § 7.6(207)
- Minorities, § 1.1(1), § 2.2.1(10), § 2.2.2(21), § 2.2.4(51), § 2.3(61), § 2.4(62), § 2.5(67), § 2.6(69), § 2.7(70), § 2.8(71), § 3.2(104), § 3.3(105), § 3.4(108), § 3.5(109), § 3.6(110), § 3.7(112), § 4.1(139), § 4.2(145), § 4.3(146), § 4.4(149), § 4.5(150), § 4.6(151), § 4.7(153), § 5.2(169), § 5.4(171), § 5.5(172), § 5.6(173), § 5.7(173), § 6.2(182), § 6.4(184), § 6.5(185), § 6.6(185), § 6.7(186), § 7.2(203), § 7.4(206), § 7.5(207), § 7.7(208), § 9.1(221), § 9.2(227),



- § 9.3(252), § 9.4(259), § 9.5(262), § 9.6(266),  
 § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)  
 Minority Groups, § 2.3(61)  
 Minority group, § 2.1(3), § 3.1(79), § 7.1(191),  
 § 9.1(221)  
 Minority Groups, § 1.1(1), § 2.4(62), § 2.5(67),  
 § 2.6(69), § 2.7(70), § 2.8(71), § 9.7(269),  
 § 9.8(273), § 10.1(276), § 11.1(299)  
 Minority status, § 2.1(3), § 3.1(79), § 7.1(191)  
 Minority Studies, § 1.1(1), § 2.2.1(10),  
 § 2.2.2(21), § 2.2.3(34), § 2.2.4(51), § 2.3(61),  
 § 2.4(62), § 2.5(67), § 2.6(69), § 2.7(70),  
 § 2.8(71), § 3.2(104), § 3.3(105), § 3.4(108),  
 § 3.5(109), § 3.6(110), § 3.7(112), § 4.2(145),  
 § 4.3(146), § 4.4(149), § 4.5(150), § 4.6(151),  
 § 4.7(153), § 5.1(161), § 5.2(169), § 5.3(169),  
 § 5.4(171), § 5.5(172), § 5.6(173), § 5.7(173),  
 § 6.1(179), § 6.2(182), § 6.3(183), § 6.4(184),  
 § 6.5(185), § 6.6(185), § 6.7(186), § 7.1(191),  
 § 7.2(203), § 7.3(204), § 7.4(206), § 7.5(207),  
 § 7.6(207), § 7.7(208), § 9.1(221), § 9.2(227),  
 § 9.3(252), § 9.4(259), § 9.5(262), § 9.6(266),  
 § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)  
 Minority-Majority, § 2.1(3), § 3.1(79)  
 Minority-Majority country, § 7.1(191)  
 Modern feminism, § 4.1(139)  
 Myths about aging, § 5.1(161)
- N** Norms, § 5.1(161)  
 Nursing homes, § 5.1(161)
- O** Old age, § 5.1(161)  
 Old-old, § 5.1(161)  
 Oldest-old, § 5.1(161)
- P** Passive euthanasia, § 5.1(161)  
 Patterns of primary and secondary structural  
 assimilation, § 2.1(3), § 3.1(79), § 7.1(191)  
 Physical disability, § 6.1(179)  
 Plessy v. Ferguson, § 2.1(3), § 3.1(79)  
 Pogroms, § 2.1(3), § 3.1(79), § 7.1(191)  
 Political activism, § 5.1(161)  
 Poll taxes, § 2.1(3), § 3.1(79)  
 Portrayals of the elderly on television,  
 § 5.1(161)  
 Power, § 2.1(3), § 3.1(79), § 7.1(191)  
 Prejudice, § 2.1(3), § 3.1(79), § 7.1(191)  
 Primary structural assimilation, § 2.1(3),  
 § 3.1(79), § 7.1(191)
- Q** Queer Theory, § 4.1(139)
- R** Race, § 1.1(1), § 2.1(3), § 2.2.3(34), § 3.1(79),  
 § 3.2(104), § 3.3(105), § 3.4(108), § 3.5(109),  
 § 3.6(110), § 3.7(112), § 7.1(191), § 9.2(227),  
 § 9.7(269), § 9.8(273), § 10.1(276), § 11.1(299)  
 Racism, § 2.1(3), § 3.1(79), § 7.1(191)  
 Radical lesbian feminism, § 4.1(139)  
 Reasonable accommodations, § 6.1(179)  
 Robert Merton's Typology of Bigotry  
 (Prejudice and Discrimination), § 2.1(3),  
 § 3.1(79)  
 Rosabeth Moss Kanter, § 4.1(139)  
 Rosenblum and Travis, § 2.1(3), § 3.1(79)  
 Rosie the Riveter, § 4.1(139)
- S** Second generation Americans, § 2.1(3),  
 § 3.1(79)  
 Secondary structural assimilation, § 2.1(3),  
 § 3.1(79), § 7.1(191)  
 Severe disability, § 6.1(179)  
 Sex, § 1.1(1), § 4.1(139), § 4.2(145), § 4.3(146),  
 § 4.4(149), § 4.5(150), § 4.6(151), § 4.7(153),  
 § 9.3(252), § 9.7(269), § 9.8(273), § 10.1(276),  
 § 11.1(299)  
 Sex-appropriate behavior, § 4.1(139)  
 Sexism, § 4.1(139)  
 Sexual activity among the elderly, § 5.1(161)  
 Sexual Orientation, § 1.1(1), § 4.2(145),  
 § 4.3(146), § 4.4(149), § 4.5(150), § 4.6(151),  
 § 4.7(153), § 9.3(252), § 9.7(269), § 9.8(273),  
 § 10.1(276), § 11.1(299)  
 Social construct, § 2.1(3), § 3.1(79), § 7.1(191)  
 Social disengagement theory, § 5.1(161)  
 Social expectations, § 4.1(139)  
 Social roles, § 5.1(161)  
 Societal attitudes toward aging, § 5.1(161)  
 Socioeconomic status of women, § 5.1(161)  
 Sociological explanations of the aging process,  
 § 5.1(161)  
 Sociology, § 1.1(1), § 2.1(3), § 2.2.1(10),  
 § 2.2.2(21), § 2.2.3(34), § 2.2.4(51), § 2.3(61),  
 § 2.4(62), § 2.5(67), § 2.6(69), § 2.7(70),  
 § 2.8(71), § 3.1(79), § 3.2(104), § 3.3(105),  
 § 3.4(108), § 3.5(109), § 3.6(110), § 3.7(112),  
 § 4.1(139), § 4.2(145), § 4.3(146), § 4.4(149),  
 § 4.5(150), § 4.6(151), § 4.7(153), § 5.1(161),  
 § 5.2(169), § 5.3(169), § 5.4(171), § 5.5(172),  
 § 5.6(173), § 5.7(173), § 6.1(179), § 6.2(182),  
 § 6.4(184), § 6.5(185), § 6.6(185), § 6.7(186),  
 § 7.1(191), § 7.2(203), § 7.3(204), § 7.4(206),  
 § 7.5(207), § 7.6(207), § 7.7(208), § 8.1(211),  
 § 9.1(221), § 9.2(227), § 9.3(252), § 9.4(259),  
 § 9.5(262), § 9.6(266), § 9.7(269), § 9.8(273),  
 § 10.1(276), § 11.1(299)

- Species, § 2.1(3), § 3.1(79)  
 Spouses caring for each other, § 5.1(161)  
 Stages of dying, § 5.1(161)  
 Stereotypes, § 2.1(3), § 3.1(79), § 4.1(139), § 5.1(161), § 7.1(191)  
 Stigmatized, § 2.1(3), § 3.1(79)  
 Stratification by age, § 5.1(161)  
 Structural discrimination, § 2.1(3), § 3.1(79), § 7.1(191)  
 Structural Functionalist Paradigm/Perspective, § 8.1(211)  
 Subculture theory, § 5.1(161)  
 Suicide, § 5.1(161)  
 Symbolic Interactionism, § 4.1(139), § 7.1(191)  
 Symbolic interactionist paradigm, § 5.1(161)  
 Symbolic Interactionist Paradigm/Perspective, § 8.1(211)
- T** The Consequences of Bigotry, § 9.6(266)  
 The Fountain of Age, § 5.1(161)  
 The Second Shift, § 4.1(139)  
 Third generation Americans, § 2.1(3), § 3.1(79)  
 Thomas's Theorem, § 2.1(3), § 3.1(79), § 7.1(191)
- Total institution, § 5.1(161)  
 Traditional American assimilation pattern, § 2.1(3), § 3.1(79)  
 Trail of Tears, § 2.1(3), § 3.1(79), § 7.1(191)  
 Transgendered, § 4.1(139)  
 Tribal stigma, § 2.1(3), § 3.1(79), § 7.1(191)  
 TTY, § 6.1(179)
- U** US Rehabilitation Act of 1973, § 6.1(179)
- V** Voting Rights Act, § 2.1(3), § 3.1(79)
- W** W.E.B. DuBois, § 2.1(3), § 3.1(79)  
 White ethnics, § 2.1(3), § 3.1(79)  
 Women's Movement, § 4.1(139)  
 Work disability, § 6.1(179)
- Y** Young-old, § 5.1(161)
- “ “She Walketh Veiled and Sleeping”, § 4.1(139)  
 “The problem of the 20th century is the problem of the color line”, § 2.1(3), § 3.1(79), § 7.1(191)  
 “You've Got To Be Carefully Taught”, § 2.1(3), § 3.1(79), § 7.1(191)

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317

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Minority Studies: A Brief Sociological Text is a very, very brief textbook suitable for use as a supplemental or stand-alone text in a college-level minority studies Sociology course. Any instructor who would choose to use this as a stand-alone textbook would need to supply a large amount of statistical data and other pertinent and extraneous Sociological material in order to "flesh-out" fully this course. Each module/unit of Minority Studies: A Brief Sociological Text contains the text, course objectives, a study guide, key terms and concepts, a lecture outline, assignments, and a reading list.

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