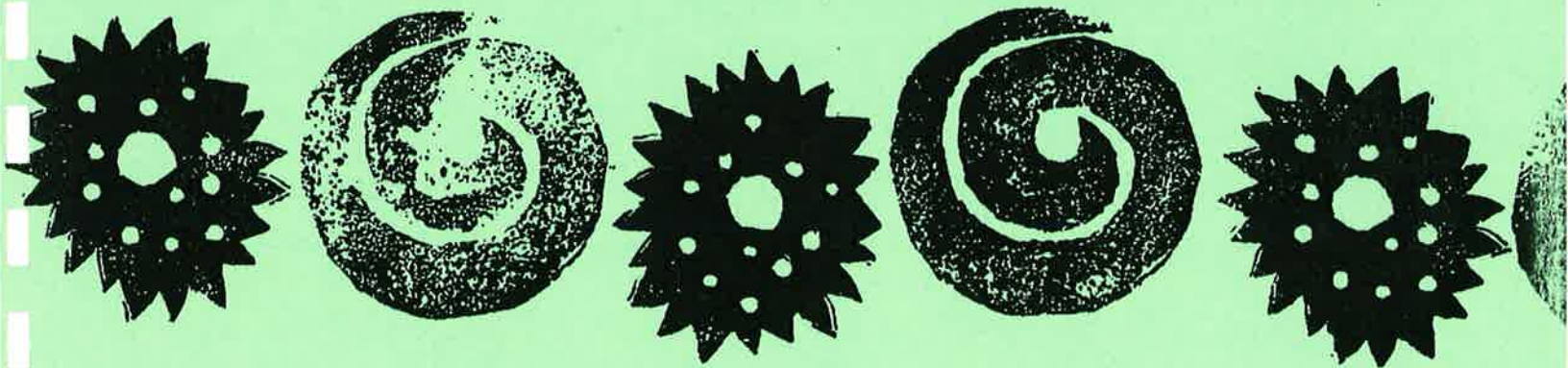


*Kailua High School*

*Ethnic Studies  
and Philosophy  
Student  
Workbook*



*Mrs. Amber Strong Makaiaua & Mrs. Kehau Glassco*



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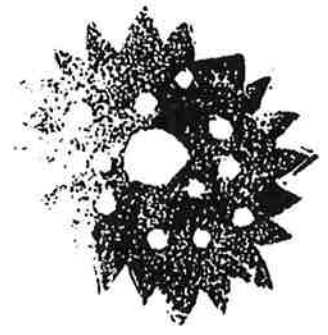
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# *Letter to Students*







## Letter to Students

Aloha students,

Welcome to Ethnic Studies and Philosophy at Kailua High School!

Ethnic studies and philosophy have been a very special part of Kailua High School since 2005 when the first students in the course traveled to the World's Indigenous People's Conference on Education in New Zealand to share what they learned with the rest of the world. Today, all ninth graders at Kailua High School are expected to complete the two courses by the end of their freshmen year. The curriculum for both philosophy and ethnic studies was designed especially for Kailua High School students by a team of teachers, community members, and researchers from the University of Hawaii at Manoa. The original curriculum has been revamped and revised based on feedback from hundreds of Kailua High School students who have already completed the two courses. Now you are about to become part of the tradition.

This is your student workbook. Inside you will find handouts, readings, samples of student work, and other materials for both ethnic studies and philosophy. It is your responsibility to take care of this workbook, as you will be asked to complete all of the assignments in it and turn them in to your teacher for a grade. You will be expected to have this workbook with you each day that you come to class, and on some occasions you will need to take it home with you to work on your course assignments outside of school. Make sure that you do not lose the workbook because like other course textbooks you will be responsible for buying another copy.

With that said, we will leave you with a quote from a 2007 edition of the *Surfrider*

Never before has KHS had a class that focused on the traditions, clashes and glories of all cultures rather than just one. It is also unique because "intellectual safety,"...is highly stressed. This encourages students to be free thinkers and it allows the students to voice their opinions based on their various upbringings and cultural background. This allows all opinions to be expressed. The students who are taking part in the class enjoy the course. "The class actually gets me to think about the world," said John. Keola, Senior, likes the class for a different reason; he enjoys the Intellectual safety. "This class is cool because we are able to discuss any topic concerning culture or race. It is safe to discuss things here and voice your opinion, it is a freedom that we don't really have in other classes." The class also takes social studies one-step further by looking at current events and working as a group of diverse individuals to apply their varying opinions to develop a solution to the conflict. They find long term solutions to these problems by examining the politics, ethnic tensions and histories behind these misunderstandings and conflicts of interest...Mark, senior said, "I've had hard classes before, but this one takes a lot of thinking...if they [the students in the class] get it then they will leave with an appreciation for other cultures. That's something that you can't take away from someone" (Silva, 2007).

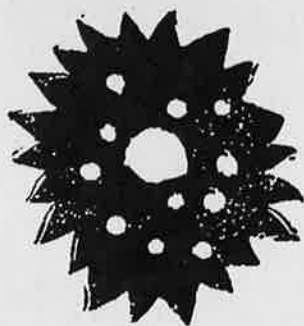
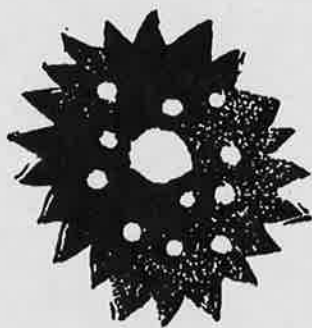
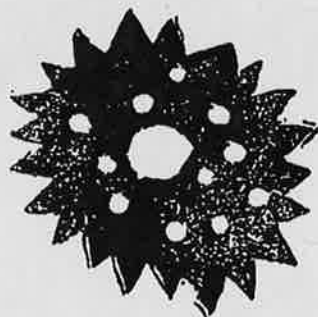
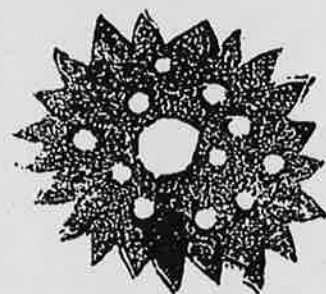
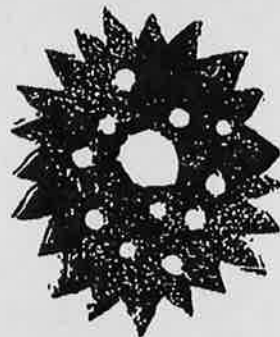
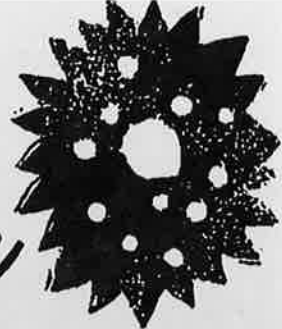
Have fun, ethnic studies and philosophy promises to be one of the most meaningful learning experiences that you will have while at Kailua High.

Amber Strong Makaiian  
J. Glavin





*History of Ethnic  
Studies and  
Philosophy at  
Kailua High  
School*







## *History of Ethnic Studies and Philosophy at Kailua High School*

(The following excerpt was taken from a chapter of Amber Strong Makaiau's dissertation, 2009)

In 2004, after their comprehensive review of the literature regarding the state of American high schools, the Board of Children, Youth and Families reported,

While acknowledging that we can make limited progress working within high schools, we still cannot wait for the problems of poverty and other negative cultural influences to be resolved. We must reform high schools to better meet adolescents' needs while we develop economic and social policies that reduce inequality and minimize the consequences of poverty. Effective reforms that increase the engagement of urban [or any] youth in school will require a new vision of how high schools address students' nonacademic needs (Board of Children, Youth, and Families, 2004, p. 145 - 146).

Violence is one of those "negative cultural influences" that is being confronted by human communities worldwide. Since 1997, schools in the United States have become increasingly aware of their role as active agents whose responsibility it is to address issues of violence in the communities that they serve (Shafii & Shafii, 2001). By building off the pedagogical foundation of John Dewey's experimental school (1896 - 1903), many American educators have engineered classroom curriculums that reach beyond the parameters of traditional academic schooling and center around promoting social change for the public good (Cuban, 1993). The Kailua High School Ethnic Studies curriculum is one of those programs. First imagined as a school-based violence prevention program, the Kailua High School ethnic studies curriculum is the unique product of partnerships between community groups and government agencies.

Since 2001, the University of Hawaii, Asian/Pacific Islander Youth Violence Prevention Center (APIYVPC) has collaborated with the Department of Education (DOE) at Kailua High School (KHS), on the Windward side of the Hawaiian island of Oahu. The APIYVPC is a research center funded by the Center for Disease Control (CDC) to investigate youth violence in the state of Hawaii. Funding from the CDC, to research and design school-based violence prevention measures started around 1999, when as a result of the Columbine massacre school violence was deemed a communicable disease. Thankful for the support, the APIYVPC has applied the CDC's contributions to various communities throughout the state of Hawaii including the two communities serviced by Kailua High School. Using local knowledge and local research the APIYVPC has been committed to these two communities and has been instrumental in creating a number of innovative initiatives on the Kailua High School campus to curb youth violence.

Although Hawaii does not generally experience high levels of gun violence, Hawaii public school students express that school safety is among the most serious problems that they face (Keesing 2000; 1999). At KHS staff and students, have observed their share of violent conflicts on and off campus, consisting of physical fights, small - scale riots and emotional put - downs. In 2004, these observations, which had taken place for many years finally turned to action. To discuss possible reasons for the community violence and to brainstorm practical interventions, the KHS and APIYVPC staff worked together to host a Parent/Community Collaborative (PCC) planning day. Taking the local knowledge that emerged on that PCC day, and the applied research agenda the APIYVPC had been carrying out since 2001, KHS and APIYVPC staff established a number of violence - prevention initiatives. Among those to result out of that 2004 meeting was the idea of a universal violence prevention program set in the context of a high school ethnic studies course at Kailua High School.

According to the United States Task Force on Community Preventive Services (2007), universal violence prevention programs are created to, "teach all students in a school or school

grade about the problem of violence and its prevention or about one or more of the following topics or skills intended to reduce aggressive or violent behavior: emotional self – awareness, emotional control, and self – awareness, emotional control, and self – esteem; positive social skills; social problem solving; conflict resolution and team work” (Hahn et al., 2007). Recognizing the need for a universal violence prevention program, on the Kailua High School campus was the first step but designing the right program for the Kailua High community was another challenge. Already overburdened with a variety of extracurricular initiatives Kailua High School and the APIYPC wanted a program that would fold into the regular school day, and regular curriculum (Board of Children, Youth, and Families, 2004, p. 157). Hearing of the success of an Ethnic Studies Model in California, (Sobredo et. al., 2008, S82 – S88), these two groups decided to pilot their initiative in the form of a mainstream ethnic studies course in the fall of 2005. Building up to the pilot, in the summer of 2004, we were commissioned APIYVPC to both write and implement this ethnic studies violence prevention curriculum.

At the origin of this project we were both a bit naive about the extent to which our students experienced violence both on and off campus; and we had minimal understanding of the research in support of violence prevention programs. What we did bring to the table was our experience as public high school social studies teachers; backgrounds in psychology and Hawaiian studies; and passion for curriculum design that emphasized learner-centered inquiry (Dewey, 1916; Schiro, 2008), multicultural education (Banks, 1996; 1997a; 1997b; 2002; & 2006; Nieto, 1996) social justice education (Dewey, 1916; Freire, 1970; Nieto, 1996; Oakes and Lipton, 199; Adams, Bell, & Griffin, 2007), culturally relevant pedagogy (Gay, 2000; Castagno & Brayboy, 2008) and Philosophy for Children (Jackson, 2001; Lipman, 1988, 1989, 1991, 1993; Lipman & Sharp, 1978, 1985; Lipman, Sharp & Oscanyan, 1980). In addition to these professional assets we are both kama’aina. This gave us insight into the unique identity issues faced in Hawaii as we struggle to live up to the “melting pot,” (Park in Lind, 1938) and “salad bowl” (Grant & Ogawa, 1993) stereotypes that romanticize Hawaii as a place of ethnic harmony. Building on this insider knowledge, we knew that in the public interest, schools can be centers of social change (Dewey, 1897, 1916, 1938; Freire, 1970, 1989; Apple, 2004; Ladson-Billings & Tate, 2006) and with careful pedagogical decisions a public high school social studies course, built around helping students to construct their emerging identities, could become a catalyst for social justice (Adams, Bell, & Griffin, 2007).

Fueled by theoretical idealism, we were also provided guidance from the school in California that had been experimenting with ethnic studies as a site for school-based violence prevention. In the spring of 2005 a handful of teachers from Hiram Johnson High School (HJHS) in Sacramento California, flew to Hawaii to in-service us on the way in which they had embedded a universal violence prevention program into the mainstream social studies scope and sequence. Situating violence as a social issue, whose root causes relates to the variety of interpersonal and intrapersonal issues associated with topics covered in ethnic studies, the HJHS teachers had created a curriculum that mirrored the traditional teaching of ethnic studies at the university and college level. However, recognizing, “the importance of ethnicity in U.S. society,” the HJHS teachers selected class activities and readings “to help students develop more sophisticated understandings of the diverse ethnic groups that make up the United States and a greater acceptance of {their} cultural differences” (Banks, 1997, p. 11). Through exposure to these types of materials and topics the HJHS teachers asserted that their students, as a result of their experience in the course thought more deeply about themselves and their school community. In addition, the community action aspect of ethnic studies forced their students to take their learning outside of the classroom in an effort to promote positive changes where they saw fit. Based on their positive experience during a year of the course’s implementation and with a bucket load of meaningful anecdotes, the HJHS teachers

handed over their curricular materials and we got to designing an ethnic studies course specifically for the students at KHS.

The ethnic studies pilot was taught as an after school elective in the fall of 2005. Before the 2004-2005 school year ended, we worked to recruit students for the course using the school bulletin as means for advertising. By summer break we had accumulated fifteen willing students who would take the course for one half of a social studies credit. These students were of various grade levels, ages, male and female, and represented the ethnic composition of our student body. There were a handful of students who were taking the course for enrichment and others who needed the half credit for graduation. Keeping these students in mind, we collaborated over the entire summer on designing an ethnic studies curriculum that would be developmentally and culturally relevant to the lives of our students.

The course curriculum was intended to be "universal," meaning that it was designed for "all children in classrooms regardless of individual risk, not only to those who already have manifested violent or aggressive behavior or risk factors for these behaviors" (Hahn, et al., 2007). Reiterating a lack of formal training in the area of violence prevention, we took our years of experience and combined it with the arsenal of resources that we had for curriculum design. To begin with we had the HJHS curriculum binder and were able to glean topics of study that seemed most relevant to our students. In addition, Makaiau had taken Introductory to Ethnic Studies (ES 101) during a spring semester at the University of Hawaii, with the knowledge that she would be teaching at the high school level in the fall. This allowed her to collect a multitude of resources that were particular to issues in Hawaii. Constantly searching for ways to make the curriculum culturally relevant to the lives of our students, we pushed the boundaries of traditional ethnic studies content beyond the borders of California. We had also had taken a training about service learning (Kaye, 2004) and knew we wanted to incorporate community service into the curriculum. Finally, we had a handful of classroom approaches and theoretical beliefs that had been proven to be successful in the other courses that we had taught at Kailua High. Using all of these resources, at the end of the summer of 2005 we had created a four-unit course that we eventually taught to eleven students as an after school pilot in the fall of 2005.

Four years and four generations of the curriculum later, ethnic studies/philosophy (now a combined interdisciplinary curriculum) have become required courses for graduation from KHS. After the pilot the curriculum was evaluated and implemented into the mainstream curriculum as an elective for seniors to fulfill a half credit of social studies needed for graduation. The formal program logic model that was used to organize the second year of the course's implementation reflects the variety of changes that were made from the pilot curriculum. Of particular importance was the introduction of a very specific set of research findings (violence related risk factors unique to students at KHS, Mark, G.Y. et. al, 2004) that were infused into a variety of course activities and assessments. Due to the general iterative nature of teaching additional changes were made that year, and in the third year when ethnic studies transitioned into a ninth grade course. Additional student assignments and assessments were modified, based on participant feedback, the APIYVPC's applied research agenda and our own teacher reflections.

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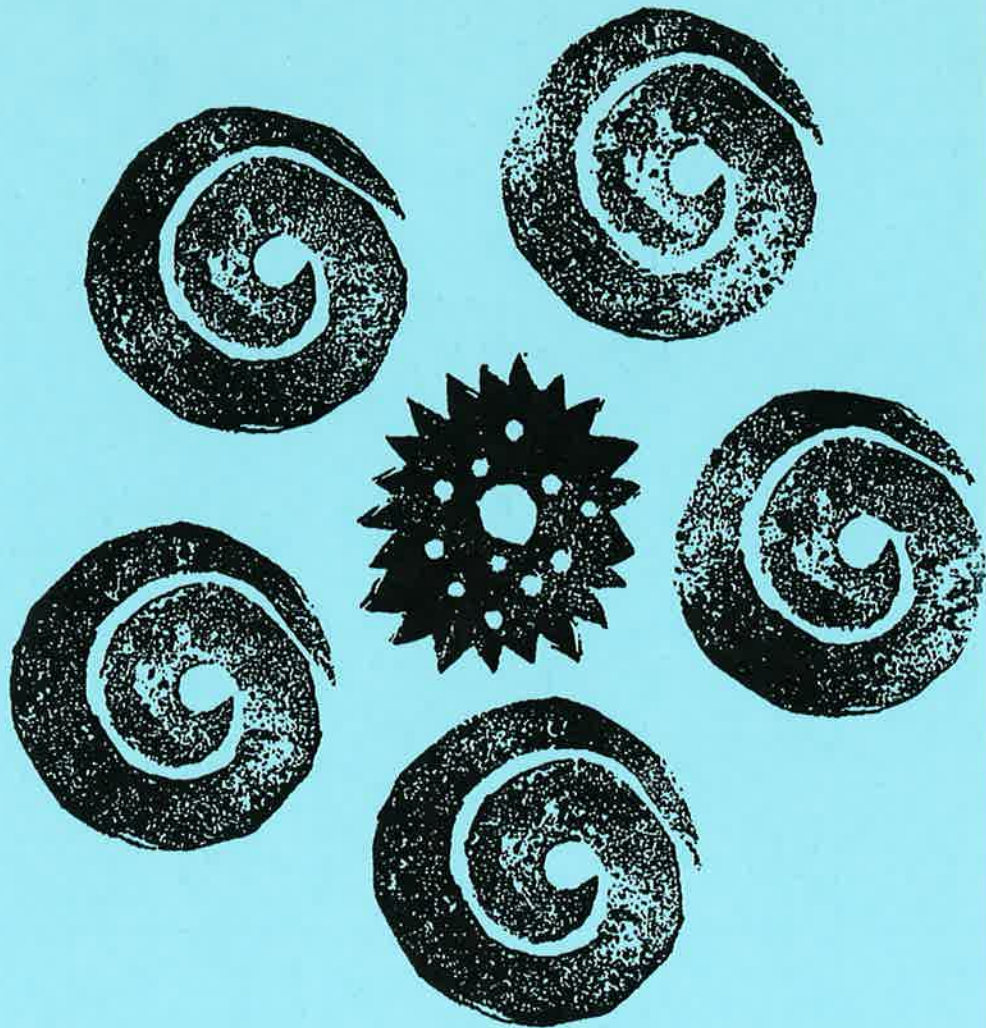
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# Curriculum Overview





## *Overview of Ethnic Studies and Philosophy Curriculum*

(The following excerpt was taken from a chapter of Amber Strong Makaiau's dissertation, 2009)

The ethnic studies and philosophy curriculum is divided up into six units of study. Five of these units are single blocks of curriculum. This means that each of the lessons in these five units is taught in sequential order from start to finish. These units are: (I) Citizenship and Participation in the Ethnic Studies Classroom; (II) Building the Contextual Background of Ethnic Studies and the API Violence Research; (III) Ethnic Studies Self – Concept; (IV) Understanding Violence at KHS Through the Lens of the Tattoo; and (V) Historic Struggles for Ideal Democracy. The sixth unit, of study, included in the curriculum is a bit different. It is a “non-sequential” unit, meaning that although each lesson in the unit is part of a cohesive piece of curriculum, the individual lessons are not taught in sequential order. Instead, each of the lessons in the non-sequential unit is dispersed throughout the ethnic studies and philosophy curriculum, making the unit last for the entire duration of the course. This unit is titled, (VI) Service Learning/Civic Action: Building empathy between our geographic boundaries. The purpose of this part of the curriculum workbook is to give a comprehensive overview of each unit.

Each unit overview will be structured in a similar fashion. This will start with a brief summary of the unit. Then the major expectations of the unit will be outlined. This will be followed by a list of class activities and assessments. Then the curriculum map, a required element of all Department of Education courses, will be included in a table format. Included within each of these curriculum maps are: the Hawaii state content standards (HSCS), the general learner outcomes (GLO), habits of mind (HOM), content, skills, processes, assessment activities, and assessment tools that are addressed in each unit. The overviews, to follow, will be presented in the order in which the students experience them, except the non-sequential unit, which will be described last.

### *Unit I. Citizenship and Participation in the Ethnic Studies Classroom*

Unit one is the introduction to ethnic studies. During this unit, students and teachers work together to build a community of inquiry and to construct, using philosophical discourse a meaningful definition of what is meant by ethnic studies. Course expectations, structures, and methods for learning are also established. By the end of the unit the students and teachers should feel personally connected to the course material and their community of inquiry.

The major expectations of unit one are: 1) students and teachers begin to build a community of learners; 2) the classroom is established as an intellectually safe learning environment; 3) the concept of “ideal citizenship” is presented as a framework for the students’ self – regulation of behavior and attitude throughout the course (syllabus and citizenship contract sheet are introduced); 4) the Good Thinker’s Tool Kit skills of identifying assumptions and using evidence are introduced; 4) ethnic studies content regarding factors of identity (ethnicity, race, religion, gender, sexual – orientation, etc.) are introduced; 5) self – reflection is introduced as learning strategy; and 6) students are beginning the process of self-exploration.

Class activities and assessments in unit one include: 1) collectively defining intellectual safety; 2) making the community ball; 3) creating an ethnic studies identity journal; 4) ethnicity letter pair – share; 5) identifying the roles, rights, responsibilities and civic action of American citizens in the context of the American Civil Rights Movement and their own classroom.

Finally, the curriculum map used to guide teaching and learning during unit one is:

| Standards/ GLO/ HOM Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Content Addressed                                                                                                                                                                                                                                                                                                                                           | Skills and Processes Addressed                                                                                                                                                                                                                                                                                                                                                                                 | Assessment Activity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Assessment Tool                                                                                                                                                                                                                                                                    |
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| <b>Standards</b><br>Standard 5: Political Science/Civics: PARTICIPATION AND CITIZENSHIP- Understand the roles, rights, and responsibilities of American citizens and exercise them in civic action.<br><br><b>Habits of Mind</b><br>Thinking Interdependently<br>Meta - Cognition<br>Striving for Accuracy<br><br><b>General Learner Outcomes</b> <ul style="list-style-type: none"> <li>• Self - Directed Learner</li> <li>• Community Contributor</li> <li>• Complex Thinker</li> <li>• Quality Producer</li> <li>• Effective Communicator</li> </ul><br><b>KHS ESSLRS</b> | <b>Introduced</b><br>Definitions of: <ol style="list-style-type: none"> <li>1. Community</li> <li>2. Intellectual Safety</li> <li>3. Ideal American Citizen</li> <li>4. Roles of Ideal Americans</li> <li>5. Rights of Ideal Amer.</li> <li>6. Responsibilities of Ideal.</li> <li>7. Civic Action</li> <li>8. Philosophy</li> <li>9. Reflection</li> </ol> | <b>Introduced</b><br>How to: <ol style="list-style-type: none"> <li>1. Make a community ball.</li> <li>2. Synthesize definitions for personal understanding</li> <li>3. Apply definitions to historical examples.</li> <li>4. Apply conceptual examples to physical examples.</li> <li>5. Think Interdependently</li> <li>6. Use reflection to think about thinking.</li> <li>7. Take Cornell notes</li> </ol> | <b>Students will:</b> <ol style="list-style-type: none"> <li>1. Define intellectual safety using student examples</li> <li>2. Make a community ball to define their classroom community.</li> <li>3. Rate their citizenship and participation for the day.</li> <li>4. Ethnic identity letter of reflection</li> <li>5. Define civic action, roles, rights and responsibilities of an ideal American citizen and apply it to a real example of an ideal American citizen (ex: Martin Luther King Jr., Harvey Milk) and the classroom context.</li> </ol> | <b>The teacher will use:</b> <ol style="list-style-type: none"> <li>1. Examples and definitions of intellectual safety</li> <li>2. Community Ball</li> <li>3. Participation/ Citizenship Rubric</li> <li>4. Evidence of self - reflection</li> <li>5. Teacher checklist</li> </ol> |

Figure 1. Curriculum map unit one

**Unit II. Building the Contextual Background of Ethnic Studies and the API Violence Research**

Unit two is designed to help students construct the local and historic context that this ethnic studies course is situated in. At the start of this unit the students are asked to construct definitions and find historical examples of over fifty-four terms commonly associated with the tradition of ethnic studies. Philosophy is used during this process to encourage students to think logically, critically, and to account for the ethical elements of each historical example that they investigate. The student definitions are then compiled and used by each student in the course to make a glossary in the back of their class journal. This project helps to empower students as creators of knowledge, setting precedence for other learning in the course.

In addition to learning terminology related to a “national ethnic studies curriculum,” the students are also introduced to terminology relating to the Asian Pacific Islander Youth Violence Prevention Center’s local research. Given a context for the reason of having ethnic studies at Kailua High School, the students are made aware of the top five indicators of violence in their community. These top five indicators, and their definitions are also included in the students’ glossary project.

Finally the students are introduced to the Plain Vanilla, Philosophy for Children (P4C) discussion process. Using a series of current events as content for discussion, the students use Plain Vanilla to engage in responsible and philosophically rigorous discourse. Building their community of inquiry, the students gain confidence and trust in the socially constructed learning process.

The major expectations of unit two are: 1) students develop a technical ethnic studies vocabulary (approximately 54 terms) and apply accurate historical examples to demonstrate their understanding of each term; 2) students are introduced to a format for having philosophically rich discussions (Plain Vanilla); 3) as a community of inquiry students use the Plain Vanilla format to discuss at least two current events related to ethnic studies; 4) the APIYVPC indicators for violence are introduced and a discussion about the students’ community context is facilitated; 5) the concept

of race is critically examined and compared to ethnicity; 6) students develop the skills necessary for using primary documents as a source for historical inquiry; and 7) students begin to develop their understanding of the relationship between violence and oppression.

Class activities and assessments in unit two include: 1) ethnic studies glossary project; 2) terminology summative assessment; 3) two Plain Vanilla philosophical discussions; 3) "Understanding Race" video and 4) cognitive/emotional reflection on the process.

Finally, the curriculum map used to guide teaching and learning during unit two is:

| Standards/ GLO/ HOM Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Content Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Skills and Processes Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Assessment Activity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Assessment Tool                                                                                                                                                                                                                                                                                                              |
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| <p><b>Standards</b><br/>Standard: Democracy</p> <p>Standard 5: Political Science/Civics: PARTICPATION AND CITIZENSHIP- Understand the roles, rights, and responsibilities of American citizens and exercise them in civic action.</p> <p><b>Habits of Mind</b><br/>Thinking Interdependently<br/>Meta - Cognition<br/>Striving for Accuracy<br/>Communicating with Clarity and Precision</p> <p><b>General Learner Outcome</b></p> <ul style="list-style-type: none"> <li>• Self - Directed Learner</li> <li>• Community Contributor</li> <li>• Complex Thinker</li> <li>• Quality Producer</li> <li>• Effective Communicator</li> </ul> | <p><b>Introduced</b><br/>Students will know:</p> <ol style="list-style-type: none"> <li>1. The definitions of 65 key ethnic studies terms (see attached glossary). Plus, Moodiness, victimization, sexism, impulsivity, substance use (API terms), and violence.</li> <li>2. Historical events relating to each of these ethnic studies terms.</li> <li>3. The definition of a primary document and specific examples of them.</li> <li>4. Current events related to ethnic studies</li> </ol> <p><b>Reinforced</b><br/>Definitions of:</p> <ol style="list-style-type: none"> <li>1. Community</li> <li>2. Intellectual Safe</li> <li>3. Roles, Rights and Responsibilities of an Ideal American Citizens</li> <li>4. Civic Action</li> <li>5. Reflection</li> </ol> | <p><b>Introduced</b><br/>How to:</p> <ol style="list-style-type: none"> <li>1. Use the Internet, dictionary and other library resources to define terminology.</li> <li>2. Apply historical events/ people/concepts to the definition of terms.</li> <li>3. Analyze primary documents to understand ethnic studies themes and terms.</li> <li>4. Use Plain Vanilla process, Cornell notes, and evaluation.</li> <li>5. Apply terms to a current event.</li> <li>6. Make an in-text reference and use it as supporting evidence for a claim.</li> <li>7. Use the community ball.</li> </ol> <p><b>Reinforced</b></p> <ol style="list-style-type: none"> <li>1. Use a dictionary</li> <li>2. Synthesize definitions for personal understanding</li> <li>3. Apply definitions to historical example</li> </ol> | <p>Students will:</p> <ol style="list-style-type: none"> <li>1. Learn how to create glossary terms by watching the teacher model the API terms.</li> <li>2. Research one ethnic studies term, analyze relative primary documents, define the term and apply term to a historical example using the primary document. Create a bibliography for a primary document.</li> <li>3. Primary document quiz</li> <li>4. Copy all terms through student presentation videos to create course glossaries in journals.</li> <li>5. Understanding Race Video</li> <li>6. 1<sup>st</sup> philosophical discussion based on a current event</li> <li>7. 2<sup>nd</sup> philosophical discussion based on Understanding Race</li> <li>8. In-text practice assignment.</li> <li>9. Terminology study guide</li> <li>10. Terminology final exam.</li> <li>11. Terminology cognitive/emotional reflection.</li> </ol> | <p>The teacher will use:</p> <ol style="list-style-type: none"> <li>1., and</li> <li>2. Terminology Poster Rubric</li> <li>3. Quiz Key</li> <li>4., 8., 9., and 10. Terminology Exam Key</li> <li>5. Understanding Race Key</li> <li>6. and 7. P4C Evaluation Criteria/Rubric</li> <li>11. Self-Assessment rubric</li> </ol> |

Figure 2. Curriculum map unit two

### Unit III. Ethnic Studies Self – Concept

In unit three students are given the opportunity to apply the large body of ethnic studies content learned in unit two to the process of self-exploration and understanding. Using the fifty-four ethnic studies terms from the student-constructed glossary, as a starting point, the students are expected to generate questions about their own self-concept. Framed by the learning steps

outlined by the Historical Inquiry Process the students then use their questions to gather information about themselves. Conducting interviews, analyzing primary documents and using the process of introspection the students end up with a vast amount of self-data. Then using the methods of constant comparison (Glaser & Strauss, 1967) the students analyze their data for emergent themes. These emergent themes, based in the data, help to inform students as they create thesis statements about their self-concept. Using their thesis statements the students then write and share their identity narratives with their community of inquiry. Finally, scattered throughout the self-concept inquiry process are Plain Vanilla, P4C discussions and other opportunities for reflection, and philosophical inquiry during the learning process.

The major expectations of unit three are: 1) students will critically examine their own self-concept in the context of ethnic studies; 2) students will use the historical inquiry process as method for conducting social science research; 3) students will strengthen their community of inquiry via the Good Thinker's Tool Kit and sharing of self-concept essays; 4) students will understand the historical context of ethnic studies; 5) students will be exposed to pro-social role models, as community guests share their own self-concept exploration.

Class activities and assessments in unit three include: 1) Video, "Ethnic Studies On Strike!" and applied Good Thinker's Tool Kit Questions; 2) Historical Inquiry self-concept notes and information gathering (questions, answers and relationship to the focus question); 3) self-analysis (content analysis of their Historical Inquiry notes); 4) student construction of a thesis statement that answers the focus question; 5) self-concept essay outlines and peer reviewed drafts; 6) self-concept-essay final draft; 7) self-concept essay community share; 6) APIYVPC guest speakers; 7) President Barack Obama Biography video assignment; and 8) Plain Vanilla number three and four.

Finally, the curriculum map used to guide teaching and learning during unit three is:

| Standards/ GLO/ HOM Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Content Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Skills and Processes Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Assessment Activity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Assessment Tool                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
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| <p><b>Standards</b><br/> <b>HISTORICAL INQUIRY</b><br/>           Students use tools and methods of historians to transform learning from memorizing historical data to "doing history."</p> <p>Standard 5: Political Science/Civics:<br/> <b>PARTICIPATION AND CITIZENSHIP- Understand the roles, rights, and responsibilities of American citizens and exercise them in civic action.</b></p> <p><b>Habits of Mind</b><br/>           Thinking Interdependently<br/>           Meta - Cognition<br/>           Striving for Accuracy<br/>           Communicating with Clarity and Precision</p> <p><b>General Learner Outcome</b></p> <ul style="list-style-type: none"> <li>• Self - Directed Learner</li> <li>• Community Contributor</li> <li>• Complex Thinker</li> <li>• Quality Producer</li> <li>• Effective Communicator</li> </ul> | <p><b>Introduced</b><br/>           Students will know:</p> <ol style="list-style-type: none"> <li>1. The definition of self - concept, identity, Introspection and self - reflection.</li> <li>2. Historical Inquiry methods terminology.</li> <li>3. Good Thinker's Tool Kit</li> <li>4. Historical context of ethnic studies.</li> <li>5. Karen Russell 's self - concept.</li> <li>6. <i>Hawaii based person's self-concept.</i></li> <li>7. President Barack Obama's self-concept (biography video).</li> <li>8. Self-knowledge/Family history</li> </ol> <p><b>Reinforced</b><br/>           Definitions of:</p> <ol style="list-style-type: none"> <li>1. Community</li> <li>2. Intellectual Safety</li> <li>3. Reflection</li> <li>4. Roles, Rights and Responsibilities of an Ideal American Citizen</li> <li>5. Civic Action</li> <li>6. Thesis Essay Writing</li> <li>7. Ethnic Studies Glossary Terms</li> </ol> | <p><b>Introduced</b><br/>           How to:</p> <ol style="list-style-type: none"> <li>1. Use the HI method (questioning; Information gathering; analyze/thesis; outline; write; reflect).</li> <li>2. Use the Good Thinker's Tool Kit.</li> <li>3. Use of self - reflection and interview as research tools.</li> <li>4. Compare/Contrast graphic organizer</li> <li>5. Word processing</li> </ol> <p><b>Reinforced</b></p> <ol style="list-style-type: none"> <li>1. Primary document analysis</li> <li>2. Synthesize definitions for personal understanding</li> <li>3. Apply definitions to historical examples.</li> <li>4. Planning and Writing a Thesis Essay</li> <li>5. Philosophical discussion</li> </ol> | <p>Students will:</p> <ol style="list-style-type: none"> <li>1. Define terms related to the inquiry.</li> <li>2. Learn the history of ethnic studies (On Strike! Video).</li> <li>3. Learn Good Thinker's Tool Kit and apply to Plain Vanilla #3 and questioning step of HI process.</li> <li>4. Learn how to complete HI notes.</li> <li>5. Take HI notes while using self - reflection, interviews, and analysis of primary documents.</li> <li>6. Share HI questions and answers Plain Vanilla Style.</li> <li>7. Analyze HI notes.</li> <li>8. Create a self - concept thesis.</li> <li>9. Plain Vanilla #4</li> <li>10. Outline self - concept essay.</li> <li>11. Write self - concept essay.</li> <li>12. Share essays.</li> <li>13. Reflect on HI process.</li> <li>14. President Barack Obama compare and contrast</li> </ol> | <p>The teacher will use:</p> <ol style="list-style-type: none"> <li>1. Definition of terms.</li> <li>2. Good Thinker's Tool Kit and p4c evaluation criteria</li> <li>3., 4., 5., and 6., HI note taking rubric</li> <li>7. HI analysis rubric</li> <li>8. HI thesis rubric</li> <li>9. p4c evaluation criteria</li> <li>10. HI outline rubric</li> <li>11. HI essay rubric</li> <li>12. and 13., HI reflection rubric</li> <li>14. Constructed response rubric</li> </ol> |

Figure 3. Curriculum map unit three  
*Unit IV. Understanding Violence at KHS Through the Lens of the Tattoo*

In unit four, the students move out from their study inward to a study of their own community and cultural context. Reading the novel *The Tattoo*, by Chris McKinney the students are asked to analyze the text using the five main indicators of violence introduced to them during the glossary assignment. Then, using the Plain Vanilla, P4C discussion format students are invited to explore the personal meanings they have assigned to the text by “doing philosophy” with their peers. Unit four helps to build interpersonal discussion skills, tools for critical philosophical analysis and empowers students to become agents of positive change in their communities.

The major expectations of unit four are: 1) students begin to view contemporary culture as selective adaptive and changing; 2) students use the APIYVPC indicators as a tool for analyzing an aspect of our contemporary culture in the context of the novel, *The Tattoo*; 3) students develop their skills for facilitating group discussions; 4) students develop their own sense of empowerment to create positive change in their own community.

Class activities and assessments in unit four include: 1) identify violent behaviors and impacts; 2) read *The Tattoo*, take analytical notes using the APIYVPC violence indicators, and brainstorm positive outcomes based on the novel (*The Tattoo* thinking exercise); 3) Five Plain Vanillas; and 4) self-assessment of commitment to positive change; and 5) Prom Night in Mississippi.

Finally, the curriculum map used to guide teaching and learning during unit four is:

| Standards/ GLO/ HOM Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Content Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Skills and Processes Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Assessment Activity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Assessment Tool                                                                                                                                                                                                                                                                             |
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| <p><b>Standards</b><br/>           Standard 5: Political Science/Civics: PARTICPATION AND CITIZENSHIP- Understand the roles, rights, and responsibilities of American citizens and exercise them in civic action.</p> <p>CULTURAL DYNAMICS CHANGE AND CONTINUITY<br/>           Students understand culture as dynamic, selective, adaptive, and ever changing.</p> <p><b>General Learner Outcome</b></p> <ul style="list-style-type: none"> <li>• Self - Directed Learner</li> <li>• Community Contributor</li> <li>• Complex Thinker</li> <li>• Quality Producer</li> <li>• Effective Communicator</li> </ul> | <p><b>Introduced</b></p> <ol style="list-style-type: none"> <li>1. The plot line of Tattoo.</li> <li>2. How Tattoo relates to violence in Kailua and Waimanalo.</li> </ol> <p><b>Reinforced</b><br/>           Definitions of:</p> <ol style="list-style-type: none"> <li>1. Community</li> <li>2. Intellectual Safety</li> <li>3. Ideal American Citizen</li> <li>4. Roles of Ideal Americans</li> <li>5. Rights of Ideal Amer.</li> <li>6. Responsibilities of Ideal.</li> <li>7. Civic Action</li> <li>8. 65 key ethnic studies terms (see attached glossary).</li> <li>9. Moodiness, victimization, sexism, impulsivity, substance use (API terms).</li> <li>10. Good Thinker's Tool Kit</li> <li>11. Deeper understanding of violence</li> </ol> | <p><b>Introduced</b><br/>           How to:</p> <ol style="list-style-type: none"> <li>1. Identify violent behavior and related impacts (physical, emotional and intellectual)</li> <li>2. Analyze a novel to see how it relates to violence in the communities of Kailua and Waimanalo</li> <li>3. Creating cognitive alternatives to violent behavior</li> <li>4. Relating positive behavior solutions to their own life</li> </ol> <p><b>Reinforced</b></p> <ol style="list-style-type: none"> <li>1. Use Plain Vanilla.</li> <li>2. Use the Good Thinker's Tool Kit.</li> <li>3. Application of APIYVPC terms</li> <li>4. Use the community ball.</li> <li>5. Making personal connections and reflecting on the relationship between the curriculum and their own lives</li> <li>6. Compare and contrast</li> </ol> | <p>Students will:</p> <ol style="list-style-type: none"> <li>1. Violence definition exercise</li> <li>2. Read the Novel Tattoo in five segments.</li> <li>3. Complete a thinking exercise for each segment of the Tattoo.</li> <li>4. Have five P4C philosophical discussions based on each of the five segments of the novel.</li> <li>5. Evaluate the classroom community.</li> <li>6. Self-assessment of individual commitments to positive change (from unit two).</li> <li>7. Prom Night in Mississippi compare and contrast</li> </ol> | <p>The teacher will use:</p> <ol style="list-style-type: none"> <li>1. CDC definition of violence</li> <li>2. &amp; 3. Tattoo Thinking Exercise checklist</li> <li>4., and 5. p4c evaluation criteria</li> <li>6. Self-assessment rubric</li> <li>7. constructed response rubric</li> </ol> |

Figure 4. Curriculum map unit four



*Unit V. Historic Struggles for Ideal Democracy*

In unit five, students build from their study of local culture and open up their inquiry to the national arena. Using the Historical Inquiry Process to give structure to their learning, the students break into small groups and select one ethnic group to focus on. Then taking the steps outlined in the Historical Inquiry Process the students investigate the historic struggles that their group went through in an effort to attain ideal democracy. At the end of their inquiry, each group selects an article relating to the history of their ethnic group. They then use this article to facilitate a Plain Vanilla, P4C discussion with the rest of their class. By the end of the unit the students have been exposed to a wide range of histories of various ethnic groups, have engaged with the problematic nature of an "ideal democracy," and have had the opportunity to think critically about American history in a philosophical community of inquiry.

The major expectations of unit five are: 1) students demonstrate their ability to lead an intellectually safe philosophical discussion about sensitive, charged and personal issues relating to the history of a particular ethnic group in Hawaii; 2) students deepen their understanding of the history (continuity and change) of selected ethnic groups in Hawaii; and 3) students strengthen their inquiry into the notion of ideal democracy.

Class activities and assessments in unit five include: 1) annotated ethnic group history time lines; 2) Plain Vanilla facilitation project; and 3) student participation in four student – lead Plain Vanillas.

Finally, the curriculum map used to guide teaching and learning during unit five is:

| Standards/ GLO/ HOM Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Content Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Skills and Processes Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Assessment Activity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Assessment Tool                                                                                                                               |
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| <p><b>Standards</b><br/>Standard 5: Political Science/Civics: PARTICPATION AND CITIZENSHIP- Understand the roles, rights, and responsibilities of American citizens and exercise them in civic action.</p> <p>CULTURAL DYNAMICS CHANGE AND CONTINUITY<br/>Students understand culture as dynamic, selective, adaptive, and ever changing.</p> <p><b>General Learner Outcome</b></p> <ul style="list-style-type: none"> <li>• Self – Directed Learner</li> <li>• Community Contributor</li> <li>• Complex Thinker</li> <li>• Quality Producer</li> <li>• Effective Communicator</li> </ul> | <p><b>Introduced</b></p> <p>1. Students will understand some of the following ethnic groups' historic struggle for an ideal democracy.</p> <p>a) Hawaiians<br/>b) Japanese<br/>c) Caucasians<br/>d) Filipinos<br/>e) Tongans<br/>f) Samoans<br/>g) African Americans<br/>h) Native Americans<br/>i) Chinese<br/>j) Other</p> <p>2. The five spheres of social studies.</p> <p><b>Reinforced</b><br/>Definitions of:</p> <p>12. Community<br/>13. Intellectual Safety<br/>14. Ideal American Citizen<br/>15. Roles of Ideal Americans<br/>16. Rights of Ideal Amer.<br/>17. Responsibilities of Ideal.<br/>18. Civic Action<br/>19. 44 key ethnic studies terms (see attached glossary).<br/>20. Moodiness, victimization, sexism, impulsivity, drug abuse (API terms).<br/>21. Good Thinker's Tool Kit<br/>And in general understand:<br/>22. A current event relative to the API terms.</p> | <p><b>Introduced</b><br/>How to:</p> <p>1. Play different roles and practice facilitating a P4C discussion.<br/>2. Use the five spheres of social studies as a tool for analysis.<br/>2. Create annotated time lines.</p> <p><b>Reinforced</b></p> <p>7. Apply U.S. historical events/ people/concepts to the definition of terms.<br/>8. Use Plain Vanilla.<br/>9. Use the Good Thinker's Tool Kit.<br/>10. Apply the API terms to a current event.<br/>11. Use the community ball.<br/>12. Synthesize definitions for personal understanding<br/>13. Apply definitions to historical examples.</p> | <p>Students will:</p> <p>1. Creating teams, defining terms and uncovering assumptions about the inquiry.<br/>2. Learn five spheres of social studies.<br/>3. Select an article for class discussion based on criteria provided.<br/>4. Research key events, people, places and movements relevant to the ethnic group and sphere selected by the student.<br/>5. Create an annotated time line with bibliography.<br/>6. Facilitate a plain vanilla discussion.<br/>7. Participate in three additional plain vanilla discussions.</p> | <p>The teacher will use:</p> <p>1, 2, 3, 4, &amp; 5.<br/>Annotated Time Line Rubric</p> <p>6. &amp; 7. Final Discussion Assessment Rubric</p> |



Figure 5. Curriculum map unit five

*Non-Sequential Unit. Service Learning/Civic Action: Building empathy between our geographic boundaries*

The last unit in ethnic studies is the non-sequential unit, which is dispersed throughout the course. In this unit students are required to participate in six hours of community service in the two communities of Waimanalo and Kailua. Forming a small group, made up of students from each of the two communities, the students select an issue that their group will be addressing through their service. Using their small group as a place to discuss their experiences in the community the students make observations about the presence of common issues across communities. Having the tendency to focus on the differences between the two communities the students are asked to use the skills gained through Philosophy to reflect on the ways in which they can all work together to promote positive civic change.

The major expectations of this non-sequential unit are: 1) students will work to build positive interpersonal relationships, with peers who are different than themselves through shared service-learning interests; 2) students will build empathy as they are required to do a service-learning activity in a community other than their own; 3) students will take a critical look at the similarities and differences between the two geographic communities serviced by the school, and through this build tolerance between cultures and communities.

Class activities and assessments in the non-sequential unit include: 1) building the background community reflection; 2) creating small group service-learning goals; 3) practice visual dialogue journal entry; 4) service-learning log; 5) visual dialogue journal project; 6) letter to the following year's freshmen; and 7) a final reflective Plain Vanilla discussion.

Finally, the curriculum map used to guide teaching and learning during this non-sequential unit is:

| Standards/ GLO/ HOM Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Content Addressed                                                                                                                                                                                                                                                                                                                                | Skills and Processes Addressed                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Assessment Activity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Assessment Tool                                                                                                                                                                                                                                                                                                                          |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>NCS Standards</b><br/>Civic Ideals and Practices<br/>Individuals, Groups and Institutions</p> <p><b>HC Standards</b><br/>SS.9PD.5.5 Demonstrate the role of a citizen in civic action by selecting a problem, gathering information, proposing a solution, creating an action plan, and showing evidence of implementation.<br/>LA.4 Conventions and Skills<br/>LA. 5 Rhetoric<br/>H.E. 4 Analyzing Influences</p> <p><b>GLO</b><br/>Community Contributor</p> <p><b>Habits of Mind</b><br/>Thinking Interdependently<br/>Meta - Cognition<br/>Creative, Imaginative, Innovating<br/>Listening with Empathy and Understanding</p> | <p><b>Introduced</b></p> <ol style="list-style-type: none"> <li>1. Real issues facing the Kailua/Waimanalo communities.</li> <li>2. Policy related to issues facing the Kailua/Waimanalo communities.</li> <li>3. Knowledge about the geography/places/people in the Waimanalo or Kailua community.</li> <li>4. Civic action process.</li> </ol> | <p><b>Introduced</b></p> <ol style="list-style-type: none"> <li>1. Reflection on experience.</li> <li>2. Interpersonal relationships with people in a community other than one's home community.</li> <li>3. Interview</li> <li>4. Letter writing.</li> <li>5. Group facilitation and communication.</li> <li>6. Empathy</li> </ol> <p><b>Reinforced</b></p> <ol style="list-style-type: none"> <li>1. Thesis essay writing.</li> <li>2. Good Thinker's Tool Kit questions</li> <li>3. Philosophical discussion format</li> </ol> | <p>Students will:</p> <ol style="list-style-type: none"> <li>1) Building the Background Reflection</li> <li>2) Initial Group Goals</li> <li>3) Practice Journal Entry</li> <li>4) Community Service Log</li> <li>5) <u>Visual Dialogue Journal</u>:             <ol style="list-style-type: none"> <li>a) One visual sketch/picture for each hour worked</li> <li>b) One page notes/reflection/poem for each hour worked</li> <li>c) One community sponsor reflection from Waimanalo</li> <li>d) One community sponsor reflection from Kailua</li> <li>e) Personal reflection on group's goals</li> </ol> </li> <li>6) Letter to Freshmen</li> <li>7) Plain Vanilla Discussion</li> </ol> | <p>The teacher will use:</p> <ol style="list-style-type: none"> <li>1) Reflection Criteria Checklist</li> <li>2) Initial Group Goals Rubric</li> <li>3) Visual Dialogue Journal Rubric</li> <li>4) Signed Log</li> <li>5) Visual Dialogue Journal Rubric</li> <li>6) Letter Rubric</li> <li>7) Discussion Reflection Criteria</li> </ol> |

Figure 6. Curriculum map non-sequential unit

In closing, the curriculum maps presented serve as a general outline for the ethnic studies and philosophy curriculum. What they are not is prescriptive tools that are followed at the expense of our learners. On any given day modifications are made to address student needs, current events, and to take advantage of teachable moments.

### References

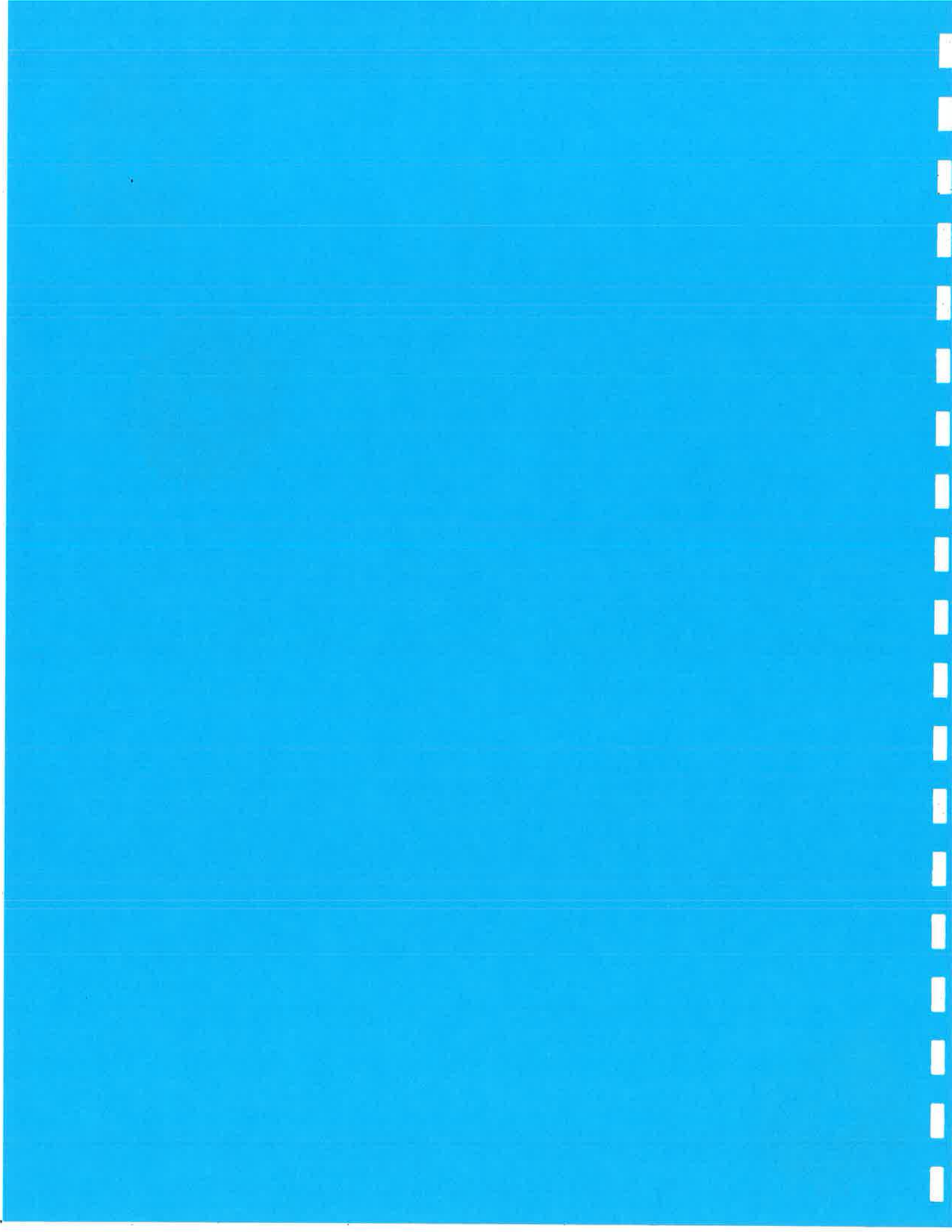
Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory; Strategies for qualitative research*. Chicago: Aldine.

### Reference

Makaiau, A. S. (2009). *An educators approach to rethinking identity interventions; Addressing the developmental needs of adolescents from diverse backgrounds through an ethnic studies curriculum*. Unpublished doctoral dissertation. University of Hawaii-Manoa.

1





## Ethnic Studies Journal *Create Your Visual Identity*

You are each being given a journal for this class. This journal will be a place for you to write, draw, take notes, and most importantly reflect on your experience in this course. We will be using the journal every single day that we meet and so it is extremely important that you do not lose it – consider it a gift<sup>1</sup>.

Before we start writing on the inside, you will need to decorate the front outside cover. This is not simply an artistic expression session. I am requiring you to be intentional with your visual illustrations. **YOUR JOURNAL MUST REFLECT YOUR IDENTITY.** So, using the definition of identity below, and the rubric provided, you will create a visual collage. You may use almost any material that you would like such as: magazine cut outs, Internet pictures, drawings or real photographs. Just keep in mind that if you are completing the assignment today you may only use the materials provided. Do your best. This assignment will be due at the beginning of next class, and with your permission be prepared to share.

**IDENTITY:** Your personal understanding of yourself. The factors that make you unique, separate or different than others. Some of the factors that contribute to a person's understanding of their own identity are: gender, cultural background, race, place of residence, age, profession, interests, sexual orientation, religion, hobbies, philosophy of life...

|                                                              | <b>Exceeds the Standard</b>                                                                                                                                                                                                                   | <b>Meets the Standard</b>                                                                                                                                                                                                          | <b>Attempts to Meet the Standard</b>                                                                                                                                                                                              | <b>Does Not Meet the Standard</b>                                                                                                                                                            |
|--------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Thinking and Communicating with Clarity and Precision</b> | Each visual image that I included on my journal cover clearly matches more than three of the identity factors listed above. I have two or more written paragraphs that give at least three reasons why I choose the illustrations that I did. | Each visual image that I included on my journal cover clearly matches at least three of the identity factors listed above. I have one written paragraphs that give at least two reasons why I choose the illustrations that I did. | Some of the visual images included on my cover clearly match at least two of the identity factors listed above – the rest just seem to be there for fun. I explain journal in writing but don't use reasons to back up my claims. | None of the visual images that I included on my journal cover clearly matches at least three of the identity factors listed above. I did not give a written explanation of my journal cover. |
| <b>Striving for Accuracy</b>                                 | My glue is dry, each of my forms fits nicely with the ones they are placed next too. Basically my craftsmanship is awesome and you can really tell that I took time. The entire cover is filled.                                              | My craftsmanship demonstrates that I took my time and thought about where I would place each image on my folder.                                                                                                                   | Looks like a rush job. I just found a bunch of images and slapped them on my journal. The glue isn't dry and I didn't cut any of the images to form.                                                                              | I didn't even get to finish putting all of my images on my journal cover and the ones I did put looked like they were torn out of a magazine and slapped on.                                 |

<sup>1</sup> However if you lose the journal you will need to buy a replacement and this is MANDATORY.



2







**ETHNIC STUDIES/PHILOSOPHY**  
**ACCN Course Numbers: CB41/CPG2200**  
**Kailua High School SY 2009 - 2010**

**Teacher and Room:** Kehau Glassco A-10, Amber Makaiau A -11  
**Telephone:** 266 - 7900  
**E-Mail:** [kehauglassco@hotmail.com](mailto:kehauglassco@hotmail.com), [maniniz@yahoo.com](mailto:maniniz@yahoo.com)  
**Concurrent Course:** U. S. History  
**Next Course:** World History  
**Extra Help:** Before school, recess, tutorial (Tuesdays and Thursdays only)

**Textbooks and other required resources for the course:**

- 1) Ethnic Studies Student Workbook by Amber Strong Makaiau and Kehau Glassco
- 2) Daily News Paper or On - Line News Sources
- 3) The Tattoo by Chris McKinney<sup>1</sup>
- 4) ONE MARBLE NOTE BOOK

**Course Description/Objectives:**

Ethnic studies and philosophy at Kailua High School were both designed to help you gain a greater understanding of your own ethnic identity and to help you develop empathy for others as you participate in the standards - based community of inquiry. Ethnic studies and philosophy both examine historical and contemporary issues using dialogue, Socratic discussion, logic, and empathy. The two courses look at government, conflict and interdependence through philosophical lens of concepts such as justice, reality, truths and ethics. It examines diverse cultural beliefs, values, activities and behaviors of various cultural groups by engaging students in thoughtful, logical, and reflective discourse and conversation. Upon your successful completion of the two courses, you will be awarded 1 credit towards the 4 required Social Studies credits needed for graduation. More importantly it is our expectation that, through your participation in the KHS ethnic studies course activities, you will develop the following characteristics:

- Increased knowledge of the history of various ethnic groups in the United States and other ethnic studies concepts
- Improved ability to think critically about ethnic studies concepts
- Improved inter - personal communication skills
- Improved understanding of your own ethnic identity
- Improved understanding of the ethnic identity of others
- Increased empathy for people different than your self
- Connectedness
- Improved sense of empowerment to make positive changes in your community (especially in regards to issues of violence)
- Improved personal reflection skills
- Increased awareness and knowledge about violence indicators in your own community
- Increased personal responsibility for resolving issues of violence in your own community

Ethnic studies course concepts center around issues of race, class and culture in the United States and will be explored using the dynamics of philosophical inquiry. Your inquiry will begin as you develop an extensive ethnic studies vocabulary - a personal ethnic studies glossary. This will enable you to talk and think with your peers about concepts like prejudice, acculturation, classism, ethnocentrism, and real verses ideal democracy (if your don't know what these are...then good thing you are taking the course). Throughout the semester you will continue to utilize the vocabulary as you in engage in larger Historical Inquires about: violence in our community, your own self - concept, the history of ethnic groups in Hawaii, and finally the deconstruction of the novel The Tattoo (or an alternative book, see footnote below). Each of these inquiries will require you to produce a great deal of writing. However, throughout the majority of the course you will be assessed as you participate in weekly philosophical discussions (P4C). Our P4C classroom will demand that you think critically about the course concepts, maintain an intellectually safe environment and will help you become connected to your classmates through community dialogue. At the end of the quarter you will be required to demonstrate how you have taken what we've learned in the classroom by applying it to a community service-learning project beyond the school.

<sup>1</sup> An alternative book will be provided upon parent request. Please see the attached addendum for a complete list of substitute books and work with your teacher to select the appropriate alternative.

**Course Topics, Major Assignments and their Alignment to the Hawaii Content and Performance Standards III (HCPS III), Habits of Mind (HOM) and General Learner Outcomes (GLO)**

| NUMBER           | TITLE                                                                              | Standard addressed                                                                                                                                                                                                                                                                         |
|------------------|------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Non - Sequential | Service Learning/Civic Action: Building empathy between our geographic boundaries  |                                                                                                                                                                                                                                                                                            |
| I.               | Citizenship and Participation in the Ethnic Studies Classroom                      | Standard: Participation and Citizenship<br>HOM: Thinking Interdependently, Meta-cognition and Striving for Accuracy<br>GLO: Community Contributor                                                                                                                                          |
| II.              | Building the Contextual Background of Ethnic Studies and the API Violence Research | Standard: Democracy and Participation and Citizenship<br>HOM: Thinking and Communicating with clarity and precision<br>Striving for Accuracy<br>GLO: Self – Directed Learner, Community Contributor, Complex Thinker, Quality Producer, Effective Communicator                             |
| III.             | Ethnic Studies Self – Concept                                                      | Standard: Historical Inquiry<br>HOM: Thinking and Communicating with clarity and precision<br>Striving for Accuracy<br>GLO: Self – Directed Learner, Community Contributor, Complex Thinker, Quality Producer, Effective Communicator                                                      |
| IV.              | Understanding Violence at KHS through the lens of <u>The Tattoo</u>                | Standard: Participation and Citizenship, Cultural Dynamics, Change and Continuity<br>HOM: Thinking and Communicating with clarity and precision<br>Striving for Accuracy<br>GLO: Self – Directed Learner, Community Contributor, Complex Thinker, Quality Producer, Effective Communicator |
| V.               | Historic Struggles for Ideal Democracy                                             | Standard: Participation and Citizenship, Cultural Dynamics, Change and Continuity<br>HOM: Thinking and Communicating with clarity and precision<br>Striving for Accuracy<br>GLO: Self – Directed Learner, Community Contributor, Complex Thinker, Quality Producer, Effective Communicator |

- i. Historical Inquiry Project: Historical inquiry is a HCPS based process designed by teachers at KHS to help you learn HOW to do research in social studies. This process can be used across disciplines, in school, at work and will teach you how to responsibly think for yourself so that you can draw conclusions based on good thinking. The Historical Inquiry Process will require you to:
- A) Question for Yourself (using the Good Thinker’s Tool Kit)
  - B) Gather Information from a Variety of Sources
  - C) Analyze Data/Information and Write a Thesis
  - D) Outline your Findings
  - E) Write about your Findings
  - F) Present Original Findings
  - G) Reflect

The historical inquiry topics are a) exploring self - concept through the lens of ethnic studies; and b) investigating the history of ethnic groups as they struggle for ideal democracy.

2. **Philosophy for Children Discussions:** each week we will participate in large group philosophical inquires called P4C. P4C is an approach to education that is supported by Thomas Jackson at the University of Hawaii. This internationally research-based approach will help you to develop as members of a community who can: 1) think for yourself in a critical and responsible way; 2) develop empathy for the views of others; and 3) make a personal connection to the course material. The final assessment in the course will require that students work in teams to lead a P4C discussion about the history of an ethnic group as they struggled for ideal democracy.
3. **Community Service:** An important component of the Kailua High School social studies program, and the tradition of ethnic studies is student participation in community service. High school involvement in community service is correlated to an individual's civic participation later in life and for this reason all students at KHS are required to participate in at least ten hours of community service per semester social studies course that they are enrolled in. A community service visual dialogue journal will be created as a culminating project for the students' community service efforts, and will showcase the philosophical focus group discussions that students had about their community service over the course of the semester.

### Description of accommodations Made to Address Student Needs

Reasonable modifications will be made in a regular education program to ensure that the qualified student with a disability or learning need receives an education which is comparable to that received by a student without disability. Please inform the teacher about any modifications that will help the student to achieve success in this class.

### Criteria for Determining Academic Grade (and based on student evidence of learning)

There two types of assessment. They are formative assessments and summative assessments.

|                                   | FORMATIVE ASSESSMENT                                                                                                                                                                                                                                                                                                                                                   | SUMMATIVE ASSESSMENT                                                                                                                                                                                                                    |
|-----------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| DEFINITION                        | Student's formative activities are evaluated by the teacher using the various assessment tools but teacher feedback will not be used to determine whether the student achieves the standard required for the course - DOES NOT COUNT FOR GRADE. However, quite often formative assessments provide students with the necessary feedback for high academic performance. | Student's summative activities are evaluated by the teacher using the various assessment tools and teacher feedback will be used to determine whether the student achieves the standard required for the course - DOES COUNT FOR GRADE. |
| EXAMPLES OF WORK FROM THIS COURSE | Notes, homework, worksheets, daily class activities, and informal observations, P4C discussions                                                                                                                                                                                                                                                                        | Unit Exams, Long Term Historical Inquiry Essays/Presentations, Current Event Write Ups, Formal Observations, Formal P4C Evaluations, Contract Sheets                                                                                    |

#### I. General Policy

- Individual achievement of the standards, as demonstrated through summative assessments required for this course shall be the primary basis for grades.
- Effort, participation, and attitude shall not be included in grades but shall be reported separately unless they are implicit in the required standard for this course (as seen in the Citizenship/Participation Standard). However, it should be noted that the qualities listed correlate to high student achievement.
- Late summative assessments will **not** be taken.

## 1. Letter Grades

| LETTER GRADES | STANDARD ALIGNMENT              | PERCENTAGE | GRADUATION REQUIREMENTS |
|---------------|---------------------------------|------------|-------------------------|
| A             | Exceeds the Standard            | 90 - 100   | Passing                 |
| B             | Meets the Standard              | 89 - 80    | Passing                 |
| C             | Attempting to Meet the Standard | 79 - 70    | Passing                 |
| D             | Attempting to Meet the Standard | 69 - 60    | Passing                 |
| F             | Does Not Meet the Standard      | Below 60   | Not Passing             |

## 2. Attendance and Standard Achievement

### ATTENDANCE POLICY

1. Students are required to attend class daily, be present and on time.
2. If students are absent they will need a note to validate whether the absence is excused or unexcused. (see KHS student handbook for definitions of excused and unexcused)
3. If the absence is excused the student may make up the missed work AND citizenship/participation standard requirements.
4. A tardy will only be excused in accordance to the same criteria for excused absences. However, it should be noted that tardies affect student performance on the citizenship/participation standard requirements. Being tardy will result in the following sequence of events: the instructor will talk with the student, his/her parents or guardians will be called, and the student will be referred to the vice-principal.

### CLASSROOM ETIQUETTE REQUIRES

- 1) MAINTAIN INTELLECTUAL SAFETY
- 2) Respect and courtesy be shown to all individuals, their opinions, and their right of expression.
- 3) Hands to be raised prior to speaking, or community ball is used.
- 4) No eating or drinking.
- 5) Materials brought to class.
- 6) Language and behavior regardful of others.
- 7) No student will change his/her seat without permission of instructor.
- 8) No student will leave the room without permission, except in an emergency, or if called away by higher authority in our absence.
- 9) Desks will not be removed without permission.
- 10) Fans will not be handled unless otherwise instructed.
- 11) The following are not permitted in the classroom: Ipods, Mp3 players, CD players, electronic games, card playing, and wearing sunglasses.
- 12) All D.O.E. and Kailua High School rules must be observed.
- 13) These rules are in effect whether I am present or not. In my absence when a substitute teacher is assigned, he/she will be treated courteously and be given full cooperation by all students. Violations of this will result in a referral to the Vice-Principal.

### DISCIPLINE POLICY

- 1) Student will be warned of misbehavior
- 2) Detention will be assigned
- 3) Call home to parents or guardians
- 4) Referral to Vice Principals

## **ASSIGNMENT POLICIES**

1. Full name, period, date, course name and number in the upper right corner on all assignments.
2. Only assignments that are on time will be accepted.
3. Once you are receiving a D or F, you are to attend mandatory study hall on Tuesday or Thursday, until your grade is brought up and your parents/guardians will be called. If you do not attend mandatory study hall, you will be assigned detention. If you do not attend detention then you will be referred to the administration.
4. There will be make up tests and quizzes for those that would like to improve their test score. The two tests/quizzes scores will be averaged for your new grade. Tests/quizzes can only be made up once. The final exam is the only test that you cannot make up.
5. Keep all of your assignments stapled to your notebook as references. Your teacher may let you use your notes on quizzes.
6. Extra Credit will only be given if you have finished ALL assignments.

## **MAKE-UP POLICY**

1. When absent, you will need to ask your teacher for your make up work.
2. Work needs to be made up the next class day.
3. **IT IS ULTIMATELY YOUR RESPONSIBILITY TO FIND OUT AND MAKE UP WORK MISSED!!**

## **CONTRACT SHEETS**

One contract sheet is done every week for every class day. Contract sheets are designed to help social studies students monitor the degree to which they are acting as "ideal American citizens." Each day the student, with the help of their teacher will complete a self-assessment measuring the students' contributions to the classroom community of inquiry. This assessment will be counted towards the students' grade as it directly relates to the state of Hawaii's goals that each student recognizes their roles, rights and responsibilities as an ideal American citizen and exercises them in civic action.

## **COMMUNITY SERVICE**

As one of Kailua High School's General Learner Outcomes, students need to be community contributors. As a requirement for KHS social studies, students will need to complete 10 hours of community service per term. This service can be done anywhere with an organization pending the approval of the students' parents and teacher.

**Community Service Documentation Form** (Please see the attached sheet regarding community service.)



Ethnic Studies  
Mrs. Amber Makaiau  
Mrs. Kehau Glassco

### STUDENT RESPONSIBILITIES

Please sign below to acknowledge reading and understanding of the attached syllabus.

Student's name (please print) \_\_\_\_\_

Home Phone \_\_\_\_\_

Is it okay to call these numbers between 2:00 p.m. - 4:00 p.m.? Yes or No

If not, what times are you available? \_\_\_\_\_

Parent/Guardian name (please print) \_\_\_\_\_

Preferred Phone number \_\_\_\_\_

Parent/Guardian signature \_\_\_\_\_ Date \_\_\_\_\_

Parent email address \_\_\_\_\_

Student's signature \_\_\_\_\_ Date \_\_\_\_\_

#### **Movies/Novel**

Throughout the course of the semester we will be viewing, documentaries, news clips, and movies. Some of the material will be R rated. The course requires your child to read the local novel The Tattoo by Chris McKinney. The novel has some violence and bad language. We have incorporated this novel in the curriculum because this course is a violence prevention course, which is consequently being studied by the University of Hawai'i Asian Pacific Youth Islander Violence Prevention Center. As a part of the violence prevention curriculum, students will be analyzing the characters' behavior in the novel. Many of the characters in the book do not make healthy decisions, and as a learning activity the students will be required to think of positive alternatives. The students will also discuss the conceptual issues relating to the characters' dilemmas during class, in an effort to work on developing healthy and positive behaviors in the students' own lives. This is a permission slip to document your approval. Students who do not participate will be provided with alternative book. Alternative book choices have been provided on the attached addendum. Please contact your child's teacher to arrange for this alternative. Again if you have any questions, please give me a call.

\_\_\_\_\_  
Parent/Guardian Signature

#### **GUEST SPEAKING**

If you have any experiences that you would like to share pertaining to the topics of this class, please let me know and I would be happy to arrange for you to guest speak to the class.

Mahalo,



Mrs. Amber Makaiau and Mrs. Kehau Glassco





To: Community Service Organization Supervisor:

We are social studies teachers at Kailua High School and one of the goals for all KHS students is for them to become a responsible and productive citizen. This opportunity allows students to meet our *General Learner Outcomes* as they will give back to the community.

Therefore, as an assignment, the student is to fulfill ten hours of community service this term. All hours need to be completed by \_\_\_\_\_. Would it be possible for this student to volunteer his/her services with your organization? The form on the back needs to be filled out every time they complete their hours and it needs to be signed by their supervisor.

Please sign the line below confirming that this student will be able to perform community service for your organization.

\_\_\_\_\_  
Please print name of supervisor

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of supervisor

\_\_\_\_\_  
Student's name PRINT

\_\_\_\_\_  
Date

\_\_\_\_\_  
Parent/Guardian signature

\_\_\_\_\_  
Date

If there are any questions. Please don't hesitate to call us at Kailua 266-7900

Aloha,

Kailua High School Social Studies Teachers

Student,

You may use one sheet for multiple community services. Have the second supervisor sign next to the first supervisor.







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## Ethnic Studies Personal Information Reflection

*A. Complete this first part of the reflection on your own. Be prepared to share your responses.*

1. My full name is....
  
2. I like to be called...
  
3. I was born...and raised in....
  
4. I assume that ethnic studies is a class where we will learn about...
  
5. If I had to pick just **one** word/phrase to describe my own ethnic identity\* it would be...

**\*Identity:** your sense of self, who you are. Often people use their race, gender, economic class, sexual preference, place of birth, profession, or interests to help describe their identity.

*B. In your journal you will record the statements made by each member of our community as they share their name and ethnic identity. However, we will begin with our own assumptions about our classmates' identity. Please create a table that has three columns: a) one for the person's name; b) one for your assumptions about their ethnic identity; and c) one for the person's own statement about their ethnic identity.*

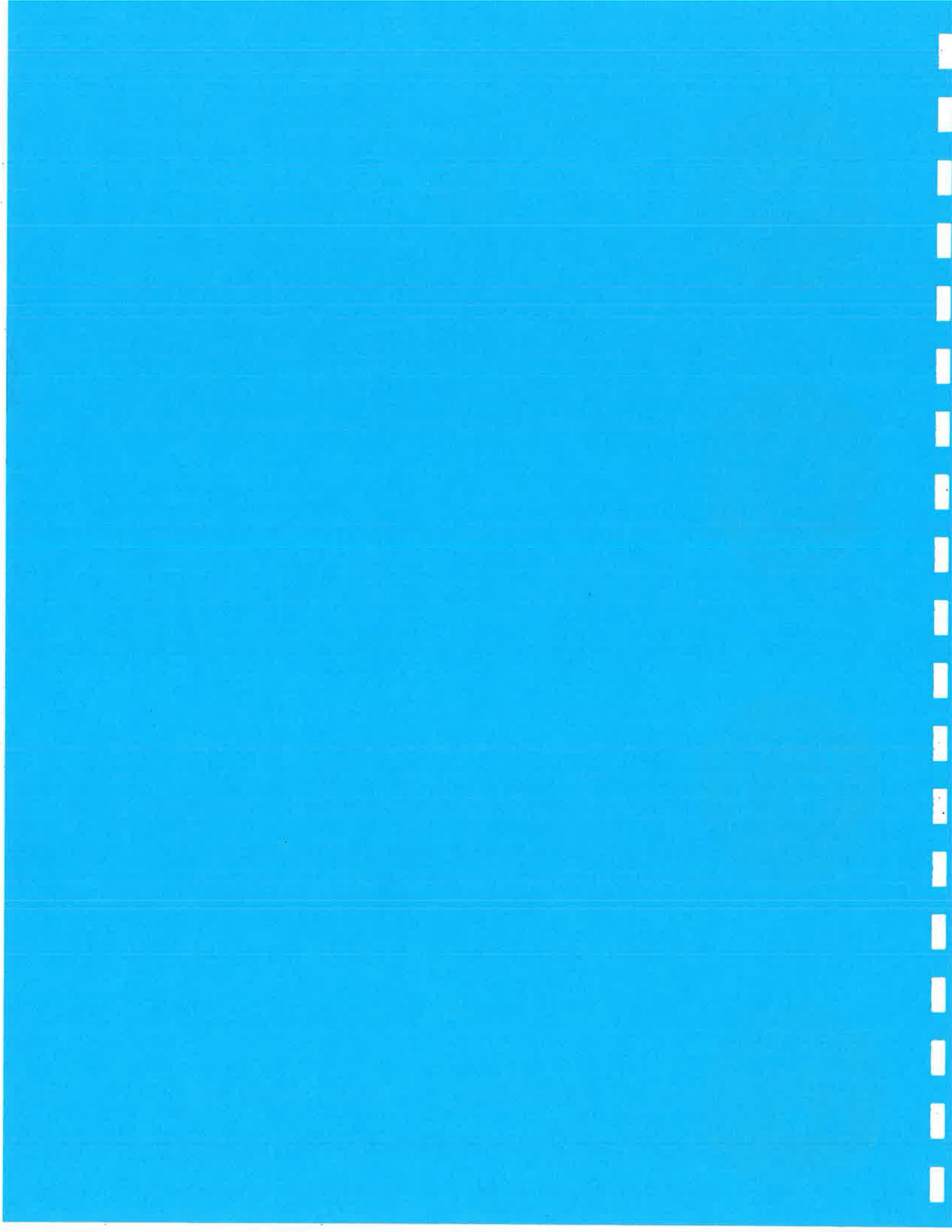
**This is our first opportunity to practice creating  
an INTELLECTUALLY SAFE learning  
community!**





4





# Kailua High School • Bell Schedule 2009-2010

| Time          | Monday-Tuesday-Thursday-Friday   |                                  |
|---------------|----------------------------------|----------------------------------|
|               | Odd                              | Even                             |
|               | 7:35 - 8:15                      | AM Prep                          |
| 8:15 - 8:20   | Opening                          | Opening                          |
| 8:20 - 9:30   | Period 1                         | Period 1                         |
| 9:30 - 9:35   | Passing                          | Passing                          |
| 9:35 - 10:40  | Period 2                         | Period 2                         |
| 10:40 - 11:00 | Wiki                             | Wiki                             |
| 11:00 - 11:05 | Passing                          | Passing                          |
| 11:05 - 12:10 | Period 3                         | Period 3                         |
| 12:10 - 12:40 | Lunch                            | Lunch                            |
| 12:40 - 12:45 | Passing                          | Passing                          |
| 12:45 - 1:50  | Period 4                         | Period 4                         |
| 1:50 - 1:55   | Closing                          | Closing                          |
| 1:55 - 2:35   | IDT (M/F) or<br>Study Hall (T/R) | IDT (M/F) or<br>Study Hall (T/R) |
| 2:35 - 3:15   | PM Prep                          | PM Prep                          |

| Time          | Wednesday                   |                             |
|---------------|-----------------------------|-----------------------------|
|               | Odd                         | Even                        |
|               | 8:15 - 8:20                 | Opening                     |
| 8:20 - 9:10   | Period 1                    | Period 1                    |
| 9:10 - 9:15   | Passing                     | Passing                     |
| 9:15 - 10:00  | Period 2                    | Period 2                    |
| 10:00 - 10:05 | Passing                     | Passing                     |
| 10:05 - 10:45 | Period 5:<br>PTP/Leadership | Period 5:<br>PTP/Leadership |
| 10:45 - 11:05 | Wiki                        | Wiki                        |
| 11:05 - 11:10 | Passing                     | Passing                     |
| 11:10 - 11:55 | Period 3                    | Period 3                    |
| 11:55 - 12:25 | Lunch                       | Lunch                       |
| 12:25 - 12:30 | Passing                     | Passing                     |
| 12:30 - 1:15  | Period 4                    | Period 4                    |
| 1:15 - 1:20   | Closing                     | Closing                     |
| 1:20 - 2:35   | Faculty/Dept.Mtg.           | Faculty/Dept.Mtg.           |
| 2:35 - 3:15   | PM Prep                     | PM Prep                     |

|     | M  | T  | W  | R  | F  |                                         |
|-----|----|----|----|----|----|-----------------------------------------|
| JUL | 27 | 28 | 29 | 30 | 31 | Jul 31 - Freshman Report                |
| AUG | 3  | 4  | 5  | 6  | 7  | Aug 3 - All Students Report             |
|     | 10 | 11 | 12 | 13 | 14 |                                         |
|     | 17 | 18 | 19 | 20 | 21 | Aug 21 - Statehood Day                  |
|     | 24 | 25 | 26 | 27 | 28 |                                         |
| SEP | 31 | 1  | 2  | 3  | 4  |                                         |
|     | 7  | 8  | 9  | 10 | 11 | Sep 7 - Labor Day                       |
|     | 14 | 15 | 16 | 17 | 18 |                                         |
|     | 21 | 22 | 23 | 24 | 25 |                                         |
| OCT | 28 | 29 | 30 | 1  | 2  |                                         |
|     | 5  | 6  | 7  | 8  | 9  | Oct 5-9 - Fall Break                    |
|     | 12 | 13 | 14 | 15 | 16 | Oct 12 - Teacher Institute Day          |
|     | 19 | 20 | 21 | 22 | 23 |                                         |
|     | 26 | 27 | 28 | 29 | 30 |                                         |
| NOV | 2  | 3  | 4  | 5  | 6  |                                         |
|     | 9  | 10 | 11 | 12 | 13 | Nov 11 - Veteran's Day                  |
|     | 16 | 17 | 18 | 19 | 20 |                                         |
|     | 23 | 24 | 25 | 26 | 27 | Nov 26 - Thanksgiving Day               |
| DEC | 30 | 31 | 2  | 3  | 4  | Nov 27 - School Holiday                 |
|     | 7  | 8  | 9  | 10 | 11 |                                         |
|     | 14 | 15 | 16 | 17 | 18 |                                         |
|     | 21 | 22 | 23 | 24 | 25 |                                         |
| JAN | 28 | 29 | 30 | 31 | 1  | Dec 21-Jan 1 - Winter Break             |
|     | 4  | 5  | 6  | 7  | 8  | Jan 4 - Teacher Work Day                |
|     | 11 | 12 | 13 | 14 | 15 |                                         |
|     | 18 | 19 | 20 | 21 | 22 | Jan 18 - Dr. Martin Luther King Jr. Day |
|     | 25 | 26 | 27 | 28 | 29 |                                         |
| FEB | 1  | 2  | 3  | 4  | 5  |                                         |
|     | 8  | 9  | 10 | 11 | 12 |                                         |
|     | 15 | 16 | 17 | 18 | 19 | Feb 15 - President's Day                |
|     | 22 | 23 | 24 | 25 | 26 |                                         |
| MAR | 1  | 2  | 3  | 4  | 5  |                                         |
|     | 8  | 9  | 10 | 11 | 12 |                                         |
|     | 15 | 16 | 17 | 18 | 19 | Mar 15-19 - Spring Break                |
|     | 22 | 23 | 24 | 25 | 26 | Mar 26 - Prince Kuhio Day               |
| APR | 29 | 30 | 1  | 2  | 3  | Apr 2 - Good Friday                     |
|     | 5  | 6  | 7  | 8  | 9  |                                         |
|     | 12 | 13 | 14 | 15 | 16 |                                         |
|     | 19 | 20 | 21 | 22 | 23 |                                         |
|     | 26 | 27 | 28 | 29 | 30 |                                         |
| MAY | 3  | 4  | 5  | 6  | 7  |                                         |
|     | 10 | 11 | 12 | 13 | 14 |                                         |
|     | 17 | 18 | 19 | 20 | 21 | May 24 - Last Day for Students          |
|     | 24 | 25 | 26 | 27 |    | May 27 - Last Day for Teachers          |

*19 weeks*

*19 weeks*

Odd    
  No Students  
 Even    
  Waiver/P-C Day

Key:    Odd: Monday-Wednesday-Friday    Even: Tuesday-Thursday    Block: meets everyday



# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

| Date of Class                                                                                          | Exceeds the Standard = 4                                                                                                                                                                                                                      | Meets the Standard = 3                                                                                                                                                                                       | Attempts to Meet the Standard = 2                                                                                                                                                                                                                    | Does Not Meet the Standard = 1                                                                                                                                                                                                                           | Total Points |
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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

| Date of Class                                                                                    | Exceeds the Standard = 4                                                                                                                                                                                                                      | Meets the Standard = 3                                                                                                                                                                                       | Attempts to Meet the Standard = 2                                                                                                                                                                                                                    | Does Not Meet the Standard = 1                                                                                                                                                                                                                           | Total Points |
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## Kailua High School Social Studies Contract Sheet

### Citizenship/Participation Standard

| Date of Class                                                                                                                                                                                                                                 | Exceeds the Standard = 4                                                                                                                                                                                     | Meets the Standard = 3                                                                                                                                                                                                                               | Attempts to Meet the Standard = 2                                                                                                                                                                                                                        | Does Not Meet the Standard = 1 | Total Points |
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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

| Date of Class                                                                                    | Exceeds the Standard = 4                                                                                                                                                                                                                        | Meets the Standard = 3                                                                                                                                                                                       | Attempts to Meet the Standard = 2                                                                                                                                                                                                                    | Does Not Meet the Standard = 1                                                                                                                                                                                                                           | Total Points |
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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

| Date of Class                                                                                                                                                                                                                                                                                                                            | Meets the Standard = 3                                                                                                                                                                                       | Attempts to Meet the Standard = 2                                                                                                                                                                                                                    | Does Not Meet the Standard = 1                                                                                                                                                                                                                           | Total Points |
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# Kailua High School Social Studies Contract Sheet

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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

| Date of Class                                                                   | Exceeds the Standard = 4                                                                                                                                                                                                                      | Meets the Standard = 3                                                                                                                                                                                       | Attempts to Meet the Standard = 2                                                                                                                                                                                                                    | Does Not Meet the Standard = 1                                                                                                                                                                                                                           | Total Points |
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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

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# Kailua High School Social Studies Contract Sheet

## Citizenship/Participation Standard

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| Date of Class                                                                                                                                                                                                                                 | Exceeds the Standard = 4                                                                                                                                                                                     | Meets the Standard = 3                                                                                                                                                                                                                               | Attempts to Meet the Standard = 2                                                                                                                                                                                                                        | Does Not Meet the Standard = 1 | Total Points |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|--------------|
| <p>My behavior in class today demonstrated that I understand the roles, rights, and responsibilities of an "idealized" American citizen. I contributed to making our community intellectually safe. Plus, I took civic action today! (20)</p> | <p>My behavior in class today demonstrated that I understand the roles, rights, and responsibilities of an "idealized" American citizen. I contributed to making our community intellectually safe. (19)</p> | <p>I was TARDY, and/or ONLY some of my behavior in class today demonstrated that I understand the roles, rights, and responsibilities of an "idealized" American citizen. I did not contribute to making our community intellectually safe. (15)</p> | <p>I was ABSENT, and/or none of my behavior in class today demonstrated that I understand the roles, rights, and responsibilities of an "idealized" American citizen. My behavior threatened the intellectual safety of our community. (10 or below)</p> |                                |              |
| <p>My behavior in class today demonstrated that I understand the roles, rights, and responsibilities of an "idealized" American citizen. I contributed to making our community intellectually safe. Plus, I took civic action today! (20)</p> | <p>My behavior in class today demonstrated that I understand the roles, rights, and responsibilities of an "idealized" American citizen. I contributed to making our community intellectually safe. (19)</p> | <p>I was TARDY, and/or Some of my behavior in class today demonstrated that I understand the roles, rights, and responsibilities of an "idealized" American citizen. I did not contribute to making our community intellectually safe. (15)</p>      | <p>I was ABSENT, and/or none of my behavior in class today demonstrated that I understand the roles, rights, and responsibilities of an "idealized" American citizen. My behavior threatened the intellectual safety of our community. (10 or below)</p> |                                |              |
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## **Citizenship and Participation Rubric Guidelines**

1. Never change what your teacher writes on your contract sheet rubric without first talking to him or her.

### ***Date of Class Column***

This column is designed to help you monitor your attendance.

2. Write the date of class in the date of class column (in the row closest to the top that is blank).
3. If you are absent your teacher will write the date.
4. If you bring a note for your absence, you will need to take your note to the registrar and she will communicate whether the absence is excused or not with your teacher. **THIS GIVES YOU PERMISSION TO RECEIVE CREDIT FOR MAKING UP THE CLASS.**
5. If you do not bring a note, the teacher will circle no note. You may still make up the class assignment, but you will not receive citizenship/participation points.
6. If you do make up the class, the teacher will write the date that you came to make up the class and will award points based on your performance (keep in mind each class period is sixty-five minutes long).

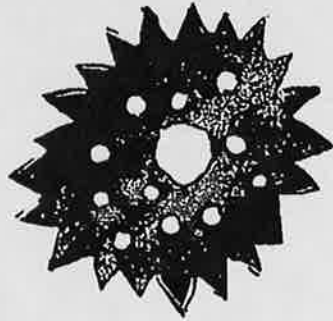
### ***Citizenship/Participation Standard***

This column is designed to help you self-assess your behavior in class.

7. Each day you come to class on time you will circle meets the standard (and will be awarded the assigned points to that column).
8. If you tardy, you will need to circle attempts to meet the standard (and will be awarded the assigned points to that column).
9. If you don't come to class the teacher will circle does not meet the standard and you will receive no credit for that class period.
10. You may move up and down the rubric over the course of the class period dependent upon your actions in class (your points will be negotiated by the teacher and yourself).



5







Password \_\_\_\_\_

Period \_\_\_\_\_

Date \_\_\_\_\_

Write your name after this activity is done

Name \_\_\_\_\_

**Participation and Citizenship Clarification Silent – Discussion**

*Each day in this course you will be graded on your ability to meet the following standard:*

**Political/Science Civics: PARTICIPATION AND CITIZENSHIP-Understand roles, rights (personal, economic, political), and responsibilities of American citizens and exercise them in civic action.**

*Write two questions that would help you to understand what the standard above means. For example, I would ask, "What are some examples of my rights?" Or, "What do you mean by civic action?" Your classmates will help you to answer your questions. After the activity, write what you think the standard means, using the feedback from your classmates.*

**Question One:**

\_\_\_\_\_?

**Person One Response:**

**Person Two Response:**

**Question Two:**

\_\_\_\_\_?

**Person One Response:**

**Person Two Response:**

*What do you think the standard means?*

*Watch "Eyes on the Prize Video"*

Note: In August of 1963, 200,000 to 500,000 Americans marched in Washington D.C. as a culminating protest against unequal rights in America, and to support the passing the civil rights bill proposed by president Kennedy.

Handout Five

*Roles, Rights, Responsibilities and Civic Action in this Class*

|                                                                                      | Examples for American Citizens | Examples for Students in this Class |
|--------------------------------------------------------------------------------------|--------------------------------|-------------------------------------|
| <b>ROLES:</b> the part someone plays, what the person is supposed to be like         |                                |                                     |
| <b>RIGHTS:</b> something a person is given based on the laws where someone lives     |                                |                                     |
| <b>RESPONSIBILITIES:</b> the things someone must do or what they are accountable for |                                |                                     |
| <b>CIVIC ACTION:</b> doing something positive for the community or for other people  |                                |                                     |



6





## Creating a Glossary of Ethnic Studies Terms

For most of us engaging in the academic study of race and ethnicity is something we have never done before. Considering this we all have to acknowledge that studying something for the first time is kind of like traveling to a new country. When you go to a new country you know there may be ways of behaving that are different than you are used to and this includes a new language that you may have to learn. Learning about ethnic studies for the first time is no different. Therefore, this assignment is designed to help you become familiar with some of the ethnic studies terms that will be frequently used in this class that are probably brand new to your vocabulary and you will learn to use primary documents as a source for your research.

### *1) Learning What a Primary Resource is...*

One of the goals of ethnic studies is to learn about the history of minority groups in the United States. One of the ways we will be doing this is by using primary sources as data. A primary source is a document that was created at or during the time being studied. In addition it is important to understand that primary sources are written by the people in that time period and not by a historian who analyzing the past. Examples of primary sources are:

| Types                                                                  | Time Period | Specific Examples                            |
|------------------------------------------------------------------------|-------------|----------------------------------------------|
| 1. Official reports by government workers                              | 1. 2005     | 1. Death certificates from Hurricane Katrina |
| 2. Sketch by an eye witness                                            | 2.          | 2.                                           |
| 3. Speeches                                                            | 3.          | 3.                                           |
| 4. Letters by people of the time period                                | 4.          | 4.                                           |
| 5. Diaries/poems by participants                                       | 5.          | 5.                                           |
| 6. Interviews done at the time being studied                           | 6.          | 6.                                           |
| 7. Eyewitness accounts reported by journalists who witnessed an event. | 7.          | 7.                                           |

In ethnic studies we believe that it is important to learn from primary sources because they allow us to study people on their own terms, in their own voice, in their own language without the imposed values of historians. Therefore, in this class you will be required to demonstrate your ability to use primary sources to understand history.

### *2) Define Your Term Using Your Own Words and Historical Examples*

- a) Randomly select ONE ethnic studies term from Mrs. Glassco/Ms. Strong (found on the glossary list). Your team will be responsible for this term for this assignment.
- b) Recognize that the term you are provided with is accompanied by it's definition. The reason we are not looking definitions up by ourselves is because the definitions used in ethnic studies for each of these terms is specific to ethnic studies and can not be found in a normal dictionary.
- c) After reading through the ethnic studies definition you must then create a definition that is accurate and **MAKES SENSE** to people in this class. You may think that the definition provided is



“good enough” but we really want to challenge you to alter the definition so that it uses our everyday language.

- d) Once you have altered the definition you must then find an example from history where your definition can be applied. In other words, you want to find an event, person or idea in history that shows your word in the context of a real life situation. For example, if the term COLONIALISM were yours you would need to find a real historic example of when colonialism occurred. **YOUR SOURCE MUST BE A PRIMARY DOCUMENT.**
- e) Next, you will create an example sentence(s) describing WHEN this term happened in history and REASONS WHY the historical event, person, or concept directly relates to your term.
- f) We will be using the Internet to find our historical examples. You will need to include your source at the bottom of your visual presentation<sup>1</sup>.

### 3) Create a Visual Presentation

- a) Next, for each of the terms that you are responsible for you will need to create a visual presentation of your term that looks like this:

|                                                                                                                                                                                                                     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>YOUR TERM IN CAPITALS</b>                                                                                                                                                                                        |
| <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">The definition of your term should be written in a box below the term in capitals. Use your definition.</div>               |
| <u>Historical Example:</u> write your historical example sentence(s) here. Remember to include the term in the sentence(s), the historical person, event, or concept and the REASONS WHY your term relates to this. |

- b) You will then find illustrations to bring your poster to life. You may want to find these images while you are surfing the net.
- c) Reference your primary document on the back of your poster.

### 4) Create a Glossary in Your Journal

- a) Next, we will be presenting our terms by being videotaped by Mrs. Glassco/Ms. Strong. Once this is complete, we will watch all of the videos and take notes. Your notes will be in alphabetical order in the back of your journal (your glossary) and will be referenced all the time throughout the course. The work that we complete today will serve as a strong foundation for all of our future inquires and will be applied to our current event assignments.

<sup>1</sup> Author last name, author first initial. (date page was created). Title of the page. *Foundation, group or corporation that sponsored the page.* Retrieved on today's date, from web page.

For example: Pappas, P. (1999) Analyzing primary sources. *International Center for Research on Education.* Retrieved January 2, 2007, from <http://www.edtec.com/dbq/more/analyzing.htm>.

Name \_\_\_\_\_  
Period \_\_\_\_\_  
Date \_\_\_\_\_  
# \_\_\_\_\_

### Ethnic Studies Terminology Worksheet

Use this worksheet to help you understand how to do this project. This worksheet goes nicely with the "Creating a Glossary of Ethnic Studies Terms" instruction sheet.

1. Write your term here.
2. Write the provided definition here.
3. Write the words that you are unfamiliar with here.
  - 1.
  - 2.
  - 3.
4. Now, look in the thesaurus (the blue book in the front of the class). Write another word that would be easier to understand.
  - 1.
  - 2.
  - 3.
5. Now, create your own definition that's accurate and makes sense to your classmates in this class.
6. Use the attached sheet to help you find a historical example. Write your historical example here. Remember you may use an event, person, or movement. Remember to exceed you need two primary documents as sources to learn about your example.

Handout 6a

7. Look on the Internet for a primary resource that helps you understand your historical example. Don't forget to get pictures for your poster. More than three pictures exceed!!!

Write the correct bibliography here. Look on the bottom of the instruction sheet for the format.

1.

2.

8. Print your primary resource and staple it to this worksheet.

9. Now, write you short paragraph about your historical event. Remember who, what, where, where, why.

10. Now that you're done, create you wonderful poster.

11. Let Mrs. Glassco/Ms. Strong know that you are done, so you can videotape your poster. GREAT JOB!

12. Start writing all the terms in your journal. Write all the words in alphabetical orders first then write in the student definitions. YES, you have to do all of them!!

## *Ethnic Studies Terminology Rubric*

(15 points) Video Taped:

YES

NO

|                                           | <b>Exceeds the Standard</b>                                                                                                                                                                                                                                         | <b>Meets the Standard</b>                                                                                                                                                                                                                   | <b>Attempts to Meet the Standard</b>                                                                                                                                                                                                                                           | <b>Does Not Meet the Standard</b>                                                                                                                                                                                             |
|-------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>DEFINITION</b>                         | I did not lose the integrity of the original definition while creating a definition that is clear to my classmates. I used a thesaurus to find like words and referenced it in my new definition. (10)                                                              | I created a definition that is directly related to the definition I was given but is clear to my classmates. (8)                                                                                                                            | I created a definition that is directly related to the definition I was given but the new definition is not really clear to my classmates. (5)                                                                                                                                 | I created a new definition but it is so far removed from the original definition that the term has lost its meaning. (0)                                                                                                      |
| <b>HISTORICAL EXAMPLE SENTENCE</b>        | I found more than one relevant example (from more than one primary document) from history that directly connects a person, event, or concept to my term. I also explain the reasons why the term is related in my examples. (10) I state the primary document used. | I found a relevant example from history (from one primary document) that directly connects a person, event, or concept to my term. I also explain the reasons why the term is related in my example. (8) I state the primary document used. | I did only one of the two things: I found a relevant example from history (from a primary document) that directly connects a person, event, or concept to my term. OR I also explain the reasons why the term is related in my example. (5) I state the primary document used. | I did not find a relevant example from history. (did not use a primary document) that directly connects a person, event, or concept to my term. I also did not explain the reasons why the term is related in my example. (0) |
| <b>REFERENCE</b>                          | I have a correct bibliography – according to the model provided and I use in – text referencing. (10)                                                                                                                                                               | My bibliography is correct according to the model provided. (8)                                                                                                                                                                             | There are errors in my bibliography according to the model provided. (5)                                                                                                                                                                                                       | I do not include a bibliography. (0)                                                                                                                                                                                          |
| <b>CREATING, IMAGINING AND INNOVATING</b> | We found more than three visual images that are historically accurate and relevant to our ethnic studies term. (10)                                                                                                                                                 | We found at least three visual images that are historically accurate and relevant to our ethnic studies term. (8)                                                                                                                           | We found at least two visual images that are historically accurate and relevant to our ethnic studies term. (5)                                                                                                                                                                | We did not find visual images that are historically accurate and relevant to our ethnic studies term. (0)                                                                                                                     |
| <b>TOTAL SCORE</b>                        |                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                               |

## List of Historical Events –use these to help you locate your primary documents

*History of the institution of "chattel" slavery in the U.S (pre constitution – 1865)*

*Dred Scott v. Sanford (1857)*

*Jim Crow Laws (1865 – 1960's)*

*1960's Civil Rights Movement (1954 – 1960's)*

*Black Panthers (1960's)*

*Martin Luther King (1954 – 1968)*

*Plessey v. Ferguson/Brown v. BOE (1896/1954)*

*Klu Klux Klan (1866 – present)*

*Civil War (1861 – 1865)*

*Emancipation Proclamation (1863)*

*Clarence Thomas ( )*

*Affirmative Action Legalized/California Proposition 209 (1970 – 2000)*

*California Proposition 187 (1994)*

*LA Riots/Rodney King Beating*

*Chinese Exclusion Act (1882)*

*Asian Immigrant Laborers to Hawaii (1855 – 1929)*

*Gentleman's Agreement (1907)*

*1924 Immigration Act of 1924*

*Filipino Federated Agricultural Laborers Association (1940)*

*Japanese Internment Camps/Executive Order 9066 (1941)*

*State Bans on Interracial Marriage*

*Japanese Reparations (1989)*

*Death of Vincent Chin (1982)*

*Korematsu v. U.S. (1944)*

*Massie Case (1931)\**

*Proposed Akaka Bill (2005)*

*Hawaiian Homestead Act (1920)\**

*Annexation of Hawaii (1898)\**

*Office of Hawaiian Affairs (1987)*

*Rice v. Cayetano ( )*

*Lingle v. Arakaki (2005)*

*Hawaiian Immersion Schools (1970's)*

*Trail of Tears (1838)*

*Bureau of Indian Affairs (1849)*

*Indian Removal Act (1830)*

*Homestead Act (1862)*

*Battle at Wounded Knee (1890)*

*Indian Civil Rights Act (1968)*

*American Indian Movement (1968)*

*Pine Ridge Reservation Shoot Out (1975)*

*Native American Languages Act (1990)*

*Native American Grave Protection and Repatriation Act (1990)*

*United States Border Patrol Established (1924)*

*Operation Wetback (1954 – 58)*

*Bracero Program (1943)*

*Bilingual Education Act/Proposition 227 (1968/1998)*

*Cesar Chavez (1960's)*

*Grape Boycotts (1960's)*

*1965 Voting Rights Act*

*Seneca Falls Convention (1848)*

*Hawaiian Renaissance (1970's)*

*Creation of NAACP (1909)*

*Creation of ACLU ( )*

*Students for a Democratic Society (SDS)*

*Affirmative Action (1970's)*

*Americans with Disabilities Act (1990)*

*The Feminine Mystique (1963)*

*Hawaiian Sugar Plantation Industry (1835 - 1929)\**

*American Federation of Labor – AFL – CIO (1955)*

**\*Hawaii Pre – Statehood**

# A Guide to Finding Primary Documents On – Line

When searching for a primary document on – line, you must keep in mind that you are looking for written, visual, and audio things that were produced by the people of the time period or event that you are searching for. One way to do this is to try some key words in Google like, “Japanese Internment News Paper Articles.” Or, you could try and search a primary document database, like the Library of Congress. Let’s practice accessing some of these resources together.

Let’s mostly stick with the **Library of Congress; American Memory Page**. The web address is: <http://memory.loc.gov/ammem/index.html> or go to google and type in “library of congress memory.”

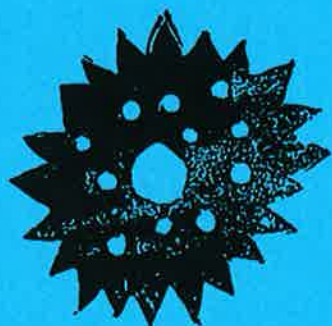
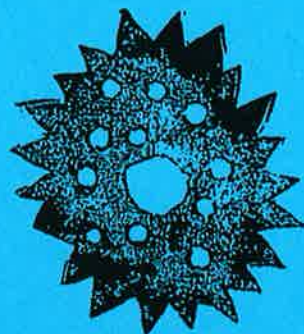
| Types                                     | Time Period    | Specific Examples                                | On – Line Instructions                                                                                                                                                                       |
|-------------------------------------------|----------------|--------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Official reports by government workers | 1. 1764 - 1802 | 1. Religious Petitions                           | 1. a) Government, Law<br>b) Religious Petitions, Virginia (1764 – 1802)<br>c) Browse by date                                                                                                 |
| 2. Sketch by an eye witness/ Photo        | 2. 1932- 1964  | 2. Photos of from Harlem Renaissance Time Period | 2. a) Literature<br>b) Portraits of Creative Americans<br>c) Creative Americans click on “occupational index”<br>d) browse pictures of “prominent individuals”                               |
| 3. Speeches/Songs                         | 3. 1890’s      | 3. Omaha Native American Culture                 | 3. a) Native American History<br>b) Omaha Indian Music<br>c) Music<br>d) Buffalo Dance Song                                                                                                  |
| 4. Letters by people of the time period   | 4. 1863        | 4. David L. Gregg to Abraham Lincoln             | 4. a) Search main page “Hawaii Letters”<br>b) #4 David L. Gregg<br>c) view transcript                                                                                                        |
| 5. Diaries/poems by participants          | 5. 1961        | 5. Freedom Riders                                | 5. a) Google “Diary Civil Rights”<br>b) Veterans of the civil rights movement – Freedom Rider diary<br>c) <a href="http://www.crmvet.org/nars/green1.htm">www.crmvet.org/nars/green1.htm</a> |

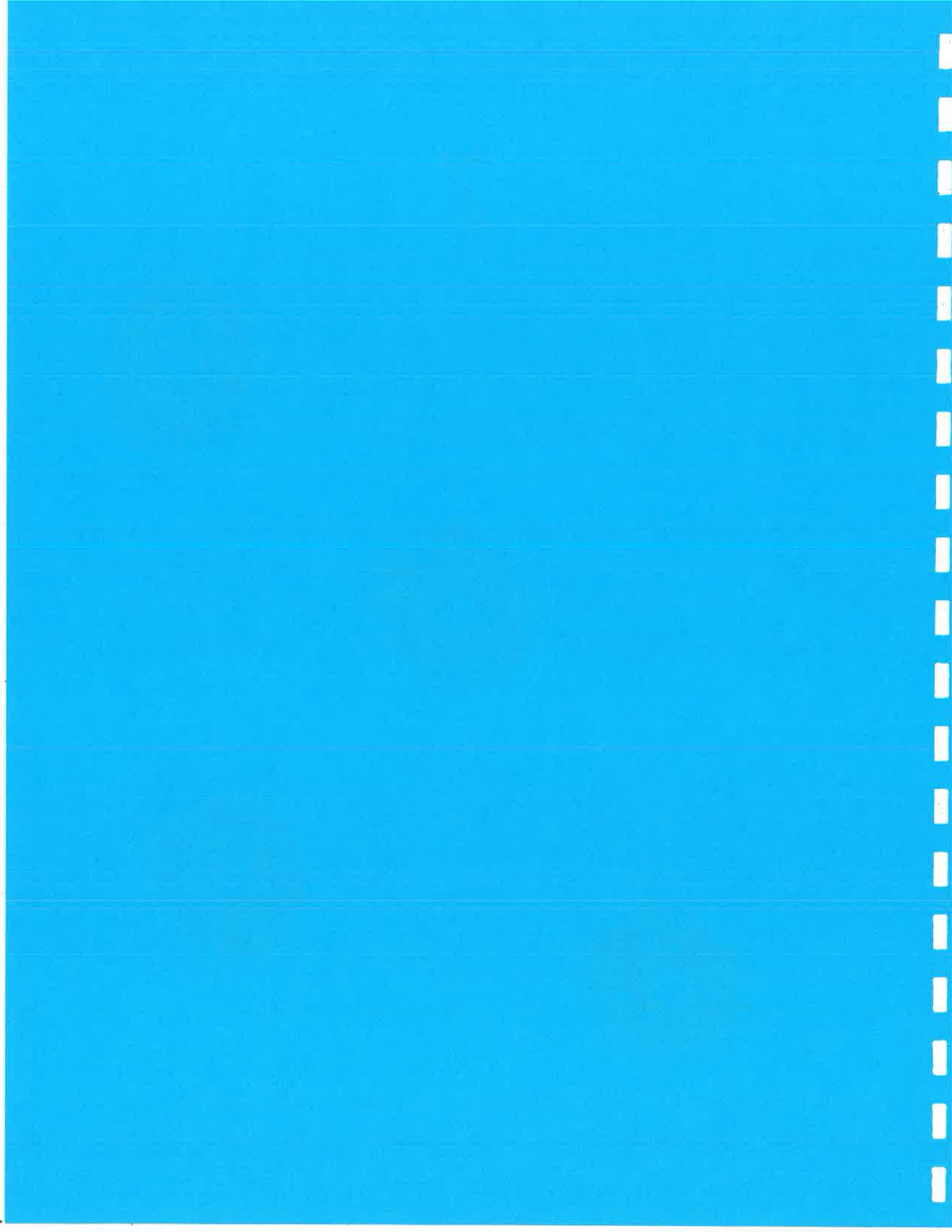
| Types                                                                  | Time Period | Specific Examples                   | On - Line Instructions                                                                                                                      |
|------------------------------------------------------------------------|-------------|-------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| 6. Interviews done at the time being studied                           | 6. 1941     | 6. Public Reactions to Pearl Harbor | 6. a) War, Military<br>b) Pearl Harbor and Public Relations<br>c) Geographic Locations<br>d) Arizona, "Dear Mr. President," view transcript |
| 7. Eyewitness accounts reported by journalists who witnessed an event. | 7. 1915     | 7. Harmony of Races Seen in Hawaii  | 7. a) Search main page, "Hawaii"<br>b) #40 Harmony of Races Seen in Hawaii<br>c) view this item                                             |





7





## Ethnic Studies and Philosophy Terminology & Glossary

*To be defined by Mrs. Makaiau & Mrs. Glassco:*

**VIOLENCE:** Violence includes lots of different types of behaviors (such as bullying, slapping, hitting, robbery, assault, or rape) that can cause emotional, physical or intellectual harm.

**Example:** On March 3, 1991 Rodney King was pulled over for a DUI in Los Angeles, CA. Resisting arrest, his brutal beating by police officers was captured on video.

**Indicators of violence at Kailua High School:**

**A. IMPULSIVITY:** when people act without thinking.

**Example:** In 2006 there was a bench - clearing brawl between football players from Florida International University and the University of Miami who acted impulsively after Miami scored a touchdown.

**B. MOODINESS:** when a person shows feelings of being nervous, agitated, or bothered by others. When a person feels angry or depressed for a given time period.

**Example:** In 1960 Dr. Martin Luther King explained that African Americans had become moody in the United States because of laws that treated African Americans as second - class citizens. He stated that African Americans needed to "revolt against apathy and complacency" and this helped to start the civil rights movement.

**C. SEXISM:** Attitudes or behavior based on old fashioned stereotypes of sexual roles; and discrimination or devaluation based on a person's sex, as in restricted job opportunities; esp., such discrimination directed against women.

**Example:** In 2006 professional major league outfielder Chili Davis, was found by the court system, to be a sexist boyfriend who behaved violently towards his former girl friend and was eventually ordered to pay \$350,000 to her for his actions.

**D. VICTIMIZATION:** being harmed physically, verbally or emotionally by another person or group of people.

**Example:** On October 7 1998, Matthew Sheppard was victimized and attacked by two homophobic men – he died five days later.

**E. SUBSTANCE USE:** When a person uses or abuses a drug (alcohol, marijuana, tobacco, pills, ice, cocaine, ecstasy, steroids...).

**Example:** The 1990's grunge rock star Kurt Cobain struggled with drug addiction and ended up committing suicide on April 5, 1994.

1. **AESTHETICS:** the branch of philosophy concerned with the study of the concepts of beauty and taste
2. **ASSIMILATION:** to take in and incorporate as one's own; to conform with the customs and traditions of a dominant culture

3. **BIAS:** a particular tendency or inclination; prejudice
4. **BIGOT:** a person who is extremely intolerant of another's creed, belief or opinion
5. **CLASS:** a number of persons or things regarded as belonging together because of common attributes of traits; a social stratum whose members share the same social position; any division of persons or things according to rank or grade
6. **COEXIST:** to live in peace with one another
7. **COLONIALISM:** the maintenance of political, social, economic, and cultural dominance over people by a foreign power for an extended period
8. **COMMUNITY:** a group of people who reside in a specific locality and share government; a group sharing common interests
9. **COMMONILITIES:** having things in common are that are similar
10. **CULTURAL SENSITIVITY:** to be aware of differences and similarities that exist among people because of each cultural groups' practices, values, behavior, and ways of learning
11. **DISCRIMINATION:** prejudice in action or to take action on one prejudices
12. **DISENFRANCHISED:** to deprive of a right or privilege, especially the right to vote
13. **DIVERSITY:** the state or fact of being different
14. **ECONOMIC PARITY:** equal economic worth in terms of money, goods, service or labor
15. **EMIGRATE:** to leave one country or region or settle in another
16. **EMPATHY:** to be able to understand and share another's emotions or feelings
17. **EMPOWERMENT:** to have power or a sense of control over one's own future, especially legal power or authority
18. **EPISTEMOLOGY:** The branch of philosophy that studies the nature of knowledge, its presuppositions and foundations, and its extent and validity
19. **EPITHET:** a derogatory word or phrase used to insult someone

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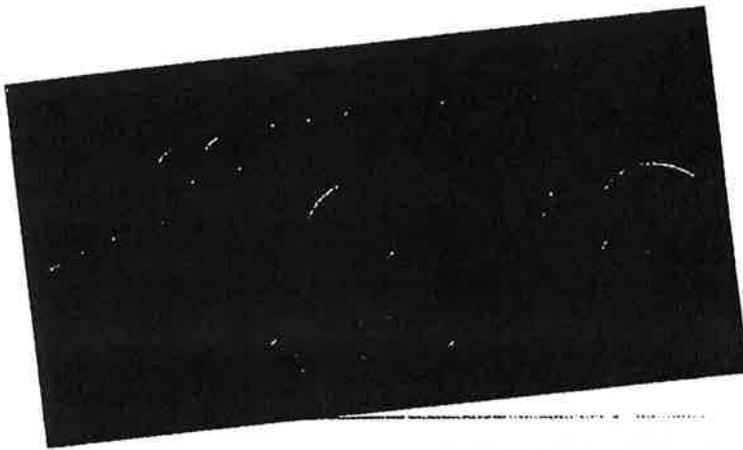
20. **EQUITY**: the quality of being fair or impartial; fairness
21. **ETHICS**: the branch of philosophy that studies the moral value of human conduct
22. **ETHNIC/ETHNICITY**: a way to identify oneself based on the group of people that they believe they have a common genealogy or ancestry with.
23. **ETHNIC STUDIES**: a field of study started in the later half of the 20<sup>th</sup> century as a response to the realization that most disciplines (history, anthropology, economics...) were Eurocentric and dominated by a male perspective. Ethnic Studies tried to change the way we study minority cultures by examining them on their own terms, in their own language, and by acknowledging their own values.
24. **ETHNOCENTRISM**: belief in the inherent superiority of one's own ethnic group
25. **GENDER**: the characteristics, whether biologically or socially influenced, by which people define male & female
26. **HOME CULTURE**: a person or group of people's original/native culture prior to colonization or assimilation
27. **IDEAL DEMOCRACY**: government in which supreme power is exercised directly by the people or by their elected agents; a state of society characterized by formal equality of rights (as defined by just, fair and non – discriminatory laws) and privileges for ALL people
28. **IMMIGRATION**: to come to a country of which one is not a native
29. **INTELLIGENCE QUOTIENT**: the ratio of the person's mental age to his or her chronological age multiplied by 100 (IQ).
30. **INTER – CULTURAL**: between different cultural groups
31. **INTRA – CULTURAL**: within a cultural group
32. **JUSTICE**: the quality of being just; moral rightness; the administration of what is just according to law
33. **LOGIC**: the branch of philosophy that analyses the patterns of reasoning
34. **METAPHYSICS**: The branch of philosophy that examines the nature of reality, including the relationship between mind and matter, substance and attribute, fact and value.
35. **MIGRATION**: to move from one country region or place to another

36. **MINORITIES/MINORITY GROUP:** a subordinate group (sometimes defined by race or ethnicity) whose members have significantly less control or power over their own lives than do the members of the dominant or majority group.
37. **MULTI –LINGUAL:** many languages
38. **MULTICULTURALISM:** the existence, recognition or preservation of different cultures or cultural identities within a unified society
39. **MYTH OF MERITOCRACY:** the myth in the United States that our political/economic/social system distributes resources – especially wealth and income – according to how hard someone works (ultimately the American Dream may not be as true as it is made to seem).
40. **NATION:** a body of people associated with a particular territory and possessing its own government
41. **OPPRESSION:** to crush by abuse or power or authority; to weigh down
42. **PARITY:** equality as in amount status or character
43. **PERCEPTION:** the act of understanding (usually through the senses); intuitive recognition or appreciation
44. **PHILOSOPHY:** Love and pursuit of wisdom by intellectual means and moral self-discipline; Investigation of the nature, causes, or principles of reality, knowledge, or values, based on logical reasoning rather than empirical methods.
45. **POWER:** ability to do or act; a person or thing that possesses authority or influence
46. **PREJUDICE:** an opinion, especially an unfavorable one formed about a person(s) without knowledge or good thinking; unreasonable hostile attitudes/ideas/beliefs about a group of people.
47. **RACE:** was once a term that was used to classify groups of people who were believed to have had the same genes and physical characteristics. Currently there is no scientific evidence to prove that groups of people can be classified by their genes, instead race is an idea that is cultural/learned and passed on from one generation to another.
48. **RACIAL FORMATION:** socio – historical process where humans create racial categories based on the events or people who are living at that time period. Throughout history racial categories have been created, inhibited, transformed and destroyed

49. **RACIAL SLUR:** a derogatory or disrespectful nickname for a racial group, used with out restraint
50. **RACISM:** a belief that some races are by nature superior than others and the direct actions that are based on that belief; discrimination based on race
51. **REAL DEMOCRACY:** government in which supreme power is exercised directly by the people or by their elected agents; a state of society characterized by formal equality of rights (as defined by just, fair and non – discriminatory laws) and privileges for SOME people
52. **RELIGION:** a specific system of belief, worship, etc, often involving a code of ethics
53. **RESISTANCE:** the act or power to oppose or strive against
54. **SELF – CONCEPT:** your own ideas about yourself
55. **SELF-DETERMINATION:** the ability to make a decision for oneself without influence from outside; the right of a nation or people to determine its own form of government
56. **SEXUAL ORIENTATION:** an enduring sexual attraction toward members of either one’s own gender (homosexual orientation) or the other gender (heterosexual orientation)
57. **STEREOTYPE:** a widely held but fixed and oversimplified image or idea of a particular type of person or thing
58. **SOCIAL JUSTICE:** various group activities, done by people (or groups of people) in or out of a social group, that aim to achieve moral rightness
59. **SOCIAL PROTEST:** when alienated group members aim to change certain aspects of the group (laws, art, music, language) through social activities
60. **SOCIALIZATION:** to make fit for life in society
61. **SOCIETY:** a group of persons associated together by religion, culture or shared interests or purposes; a body of individuals living as members of a community; human beings collectively
62. **SOLIDARITY:** unanimity (being in complete agreement) of attitude or purpose among members of a group



63. **TOKENISM:** the practice or policy of making a minimal effort or gesture, as in offering opportunities to minorities equal to those of the majority. Any legislation, admissions policy, hiring practice, etc., that demonstrates only minimal compliance with rules (like affirmative action), laws, or public pressure.
64. **VALUES:** relative or assigned worth or importance
65. **XENOPHOBIA:** intense or irrational dislike or fear of people from other countries.



"Jay ... has divided up the world's philosophies into ideas about being, knowing, and doing, and he presents them here for us with astonishing clarity and with many cute accessories such as his Philoso-Facts and Reality Checks."

—Marcia Ian, Ph.D., associate professor of Modern British and American Literature, Rutgers University

# Philosophy

**SECOND EDITION**

- ◆ **A complete overview** of the history and evolution of philosophy
- ◆ **Essential philosophers** from pre-Socratics to post-Nietzscheans
- ◆ **Important schools and movements** including materialism, idealism, and more

**Jay Stevenson, Ph.D.**



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# Chapter

## The Big Picture

### In This Chapter

Why philosophers philosophize

What philosophy is

Why there are so many “isms”

What the main branches of philosophy are and how they relate to one another

Philosophers think about everything. And they tend to take a broader view of everything than most other people. They look at things as if from farther away, to see how they all fit together. This book, in talking about philosophy as a whole, paints a big picture of lots of big pictures.

To some, philosophy may seem like a silly or irrelevant waste of time, a distraction from the obvious, important (though often boring) things that everybody has to deal with—work, school, relationships, and bills. There is plenty of traditional support for this view. Legend has it that the ancient Greek philosopher Thales was so intent on contemplating the stars while out walking one night that he didn't see where he was going and fell into a well. Focusing on far-away, irrelevant things, philosophers can sometimes lose sight of the here and now.

## Why Ask Why?

Let's face it: Philosophy doesn't always give us something we can take to the bank. Could it be that philosophy is basically useless?

The fact is, philosophy is unavoidable. Even if you think you don't already have a philosophy, you actually do. Like everybody else, you live your life according to ideas and assumptions about what the world is like that you picked up along the way.

If you're not as satisfied with the way things are as you think you should be—and who is?—you might want to rethink your ideas about what reality is all about. This rethinking is precisely what philosophers have been doing over the centuries.

For example, many people used to think that whenever anything bad happened, the gods must be angry. They thought their gods wanted them to show their loyalty and obedience by making big sacrifices, even of their own children! Gradually, however, those people with a more philosophical turn of mind began questioning this assumption. Maybe the gods would be just as happy if we let our children live? Such an idea involved a whole rethinking of what life, God, and human nature are all about—just the kind of rethinking philosophers do. Today, of course, the incidence of human sacrifice has been greatly reduced—thanks to a philosopher.

## You Are What You Think

People have a lot of great ideas, and stupid ideas, about reality. If you're able to sort out these ideas and make sense of them, you may be able to better understand your own reality. This book is intended to help you do just that. It will help you recognize and understand philosophical ideas when you come across them, and see which ones make sense for you and which ones belong on the scrap heap of intellectual history.



### Wisdom at Work

Plato, the ancient Greek philosopher, offers the sound advice, "Know yourself." There are several interpretations of this idea though: Know what you want; know your limits and weaknesses; and know how other people see you. These are only a few of the possible meanings of this maxim. The idea reinforces a famous statement made by Plato's teacher, Socrates: "The unexamined life is not worth living."

As you read this book, you'll learn that you think a lot of things already. Much of the thinking that important philosophers have done might have already occurred to you. Seeing where your ideas come from and how others have used them may help you make better sense of who you are and what your life is about.

Even though there is a lot philosophy can't do, such as give you big muscles like on Auguste Rodin's statue *The Thinker*, it can do some pretty important things. In particular, it can help you think about thinking. Everybody

thinks, and it's especially nice to be able to do it well, both for its own sake and for the practical benefits thinking can yield. To clarify your thinking about thinking, this book shows how philosophers throughout history have tried to shed light on the big, deep questions, and suggests ways that you can apply some of their answers to your life.

Are you an idealist? A pragmatist? An existentialist? Do you think about things rationally? Empirically? Intuitively? Is your behavior directed by will? By other people? Is there more to reality than what we can see and measure? Reading this book will help you understand what these questions mean and why they are important.

## A Slice of Life

People engage in philosophy when they think about life and everything in it. The word *philosophy*, meaning “love of wisdom,” comes from ancient Greece, where people who liked thinking about life started calling themselves *philosophers*. Of course, “life” doesn’t narrow things down very much. In ancient times and for centuries afterward, philosophy had an extremely wide scope, encompassing subjects we have since separated from philosophy, such as science, math, theology, psychology, sociology, and economics.

The ancient Greeks did not distinguish these fields from philosophy. As philosophers, they practiced them all—not, of course, in the same ways that a modern scientist studies science or a modern economist studies economics. These fields have changed and developed out of philosophy.

Philosophy still applies, however, to all of these fields. It is possible to study the philosophy of science or the philosophy of religion, for example. Questions and problems that we call philosophical lie at the heart of all these subjects. Yet even after all of these fields branched off from philosophy, there are still central issues and ways of thinking that are of particular interest to philosophers. To be more specific, philosophy tends to concern itself with broad, fundamental ideas about knowledge, cosmic reality, human nature, and society. And for better or worse, it also concerns itself with words.



### Wisdom at Work

We can think of philosophy as occupying the spaces left in knowledge after science, sociology, psychology, economics, and religion (as we understand them today) tell us what they can about the world.

## Is You Ism or Is You Ain't My Philosophy?

Philosophers can be hard to understand. That's because they often use words that sound like total gobbledygook to people who aren't philosophers. They have, in other words, a



### Lexicon

A **lexicon** is a specialized vocabulary, or group of words used by a particular group of people and not shared by most everyone else.

highly developed *lexicon*. A lexicon is a body of special words (jargon) used by a particular group of people—in this case, philosophers.

The philosophical lexicon is big because philosophy has dozens of different subdivisions and categories, and every category has a gazillion different movements, or *isms*. An *ism* is a system of belief, or a way of thinking that considers certain ideas to be true or important while, inevitably, leaves out other ideas.

Grammatically speaking, *isms* are formed by turning a noun or adjective into a verb, then turning that verb back into a noun. For example, if you see knowledge as structural, and go on to *structuralize* knowledge, it means you subscribe to *structuralism*. If you believe Mickey Mouse holds the answer to life's deepest questions, and you *Mickeyize* your understanding of life, you believe in *Mickeyism*.

Some popular *isms* within philosophy include sophism, skepticism, stoicism, scholasticism, mysticism, Taoism, empiricism, rationalism, idealism, naturalism, materialism, pragmatism, existentialism, and *antidisestablishmentarianism*, to name a few. And that doesn't include all the *isms* named after people (like Freudianism) and periods of time (like early post-modernism). They have to invent a new *ism* for every point of view—and there are *lots* of points of view.



### Lexicon

**Ontology** is the study of being or existence. Ontologists want to know what we mean when we say something exists. **Epistemology** is the study of knowing. Epistemologists want to know what we mean when we say we know something. **Ethics** is the study of moral and social behavior. Ethical philosophers want to know what it means to be a person and how people can and should act.

What's more, philosophers have developed subdivisions within philosophy to deal with the deep questions they like to ask. The main subdivisions have to do with being, knowing, and acting. Philosophers call these subdivisions *ontology* (the study of being, or existence), *epistemology* (the study of knowing), and *ethics* (the study of how to act as a person). The next three chapters will look at each of these subdivisions in turn. The chapters after that explore specific philosophies—the *isms* and the people who invented them.

## How the Parts Fit Together

Even though you can think about these three different subjects separately, they all work together to make philosophy what it is. Different philosophies place different emphasis on these subjects. Most philosophers do their work by expanding on what they already think they know. Different philosophers identify different places to start—different foundational ideas on which to build their thinking. For example, Plato's epistemology and ethics are derived from his ontology. This simply means that his ideas about knowing and about how we should act are based on his ideas about existence.

This makes Plato different from a rationalist philosopher like René Descartes, who bases his ideas about being and acting on his ideas about knowing. Similarly, both Plato and Descartes are different from a post-structuralist philosopher like Michel Foucault, who believes that being and knowing depend on how people act.

These three branches of philosophy tend to work together. In fact, it has taken some philosophical thinking to see them as separate. For example, one of the main things that distinguished the earliest philosophy from the myths the Greeks used to explain reality was the philosophical awareness that ontology, or existence, is not simply a cosmic reflection of ethics, or how people act. Whereas the myths presented reality as completely involved in, and centered around, human behavior, the first philosophers saw ontology, or existence, independently from human action.

This insight has led to new questions and answers about how people fit in with the rest of reality, and how human knowledge affects this relationship. The next three chapters talk about some of these questions, and say more about the three main branches of philosophy—being, knowing, and acting—and how they relate to one another.

### The Least You Need to Know

- ◇ Whether you know it or not, you've got a philosophy. This is because you can't help but define reality for yourself.
- ◇ This book will help you sort out your ideas as well as those of others, and will help you decide which of them have meaning for you.
- ◇ Philosophy consists of all kinds of thinking, including the social sciences, natural science, math, and religious thinking.
- ◇ Three main branches of philosophy are ontology (being), epistemology (knowing), and ethics (acting).



# Chapter

## Being There

### In This Chapter

How philosophers think about being  
Physical and metaphysical reality  
Is there a God?  
How being relates to knowing

What is there, and what do we mean by “there” anyway? This, in a nutshell, is what philosophy has focused on for centuries, and this is what you’ll get to think more about here.

Philosophers think about ontology (being or existence) by using theories about what the world is made of, what this stuff is capable of doing, and whether reality is ordered in any particular way.

Throughout history, one of the really big ideas about existence has been God. In talking about existence, this chapter focuses on how philosophers have dealt with God. (You can read more about God and philosophy in Chapter 9, “God and Knowledge,” on medieval philosophy, and in Chapter 12, “Middle Eastern Religious Philosophy.”)

## The Myth-Math of Existence

Even before formal schools of philosophy got started, people were inventing myths to help explain reality. These myths usually portrayed natural forces as people or gods. By thinking about natural forces in human terms, people made sense of the strange and mysterious things going on around them: rain, thunder, sunshine, the seasons, birth, growth, death.

However, these myths did not attempt to explain what reality is physically made of; they were more concerned with explaining how reality affects human activities and relationships. Myths personified nature—it was one big, not-so-happy family. Earth is our mother, the sun or sky is Dad, the sea is a weird uncle, and the hill to the north is a distant cousin. Storms may be fights; a nice day may mean that the sky-daddy has found a new girlfriend; winter comes when Earth-mama finds out about it and gives everyone the cold treatment.

The first philosophers differed from the mythmakers by explaining reality in more general, less familiar terms. The ancient Greek philosopher Thales, sometimes considered the first philosopher, said that all things were made out of water—everything that exists is really water in a more or less complicated form. Other early philosophers believed that everything was made of four “elements”: earth, air, fire, and water. Still others thought the world was made of a single substance that could be broken down into tiny, indivisible particles called atoms.

These early theories about reality are not “scientific” as the word is used today—that is, they do not result from experimental tests or controlled observation. But they are impersonal and suggest rules for the makeup of reality and how it is organized. These early philosophers wanted to know not only what reality is, but also how it is shaped and how it works. They came up with *theories*, rather than stories, to answer their questions.



### Reality Check

Although it is useful to distinguish the ways myth and philosophy explain reality, the two ways of explaining are not totally separate. In fact, some consider philosophy itself a kind of mythmaking. The French philosopher Jacques Derrida describes philosophy as “white mythology”—mythology that has had all the familiar images bleached out of it.

## To Order Is to Understand

Technological developments helped philosophers learn to think about reality in terms of impersonal rules of order. Practical arts like geometry, navigation, and medicine, for example, were developing in ancient Greece at about the time of the first philosophers. In fact, one of them, Pythagoras, is also known as an important mathematician. A number of other early philosophers were also extremely interested in math.

Math and other technological arts helped people stop thinking about reality as a big family of bickering gods and start seeing the world as being made of things you can use to make more things, arranged according to mathematical rules. Craftsmen and artisans started it all by inventing technical terms for their work. Philosophers went even further by creating terms for talking about reality. Many of these terms refer to physical reality, like atoms and the elements.



### Philoso-Fact

Mathematics was so important to Plato that he had the words, "Let no one enter who has not studied mathematics" inscribed over the entrance to his Academy.

## Enter Metaphysics

Philosophers also came up with *metaphysical* terms, which refer not to what reality is physically made of, but to how it is organized and how it works. Some of the more famous metaphysical terms are *forms*, *substance*, *essence*, *categories*, *spirit*, *monads*, and *noumena*. God, too, is a metaphysical concept.

Philosophers, of course, have come up with all kinds of theories about reality. Each new philosophical system needs another set of metaphysical terms to describe its version of reality. Some of these metaphysical terms are pretty far-out—in more ways than one! In order to understand the philosophy of being and metaphysics, let me give you an overview of how metaphysical ideas have been used and have changed through history. This will help you see why metaphysical ideas are significant.



### Lexicon

Metaphysics is a branch of philosophy that studies the makeup, function, and organization of reality in general. Metaphysics is also used more specifically to refer to those aspects of reality that cannot be observed and measured, such as God and virtue.

## Is There a God?

Throughout the Middle Ages in Europe and the Middle East, a philosophical battle was waged between religious authorities on one side, who felt that religious doctrine should be accepted on faith alone, and religious philosophers on the other, who were interested in combining religious ideas with the teaching of the Greek philosophers, especially Plato and Aristotle.

In some cases, like that of the German monk and philosopher Meister Eckhart, the attempt to square philosophy with religion resulted in charges of heresy (the crime of

having religious beliefs that contradict those of established religion). Eckhart made claims that sounded like he thought God was nothing more than nature itself and that this God/nature created itself. These ideas made the German bishops so nervous they punished Eckhart. Many philosophers, though, found success in bringing philosophical ideas based on reason and nature together with accepted religious beliefs. This was true of Christian, Jewish, and Islamic philosophers.



### Reality Check

You might think that philosophers of the Middle Ages used philosophical ideas to prove God's existence because they wanted to encourage people to believe in God. Actually, though, God was so widely accepted that there was little point in trying to convince people—practically everyone already believed in God. A more likely reason for using philosophy in this way was to show that philosophy was not sacrilegious. Although philosophers seemed to be using philosophy to defend God, they were, in effect, using God to defend philosophy!

As a result, philosophy as practiced by the Greeks became acceptable to the new religions, Christianity and Islam. In the West, many of the most important medieval philosophers practiced one of these religions. They studied existence both as philosophers and as theologians, trying to figure out how reality works for its own sake, and trying to figure out what reality reveals about God.

## Perfection Is Truth

These philosophers used philosophical ideas about being to prove the existence of God. For example, one argument goes that because the world exists, it must have a cause, namely, God. Might the whole thing have been an accident? No, reasoned the medieval philosophers, because reality seems so well organized and able to support life that God must have planned it.



### Philoso-Fact

Many Christian philosophers believed that we can learn about God from two "books." The first book is the Bible and the second "book" is the world itself, which, if "read" in the right way, can yield divine knowledge.

But maybe what seems planned was still just accidental, and maybe the organization that seems to indicate the existence of God is really due to the way people think. What then? Maybe order is just an idea in people's minds.

To this objection the medieval philosophers offered their most imaginative idea of all: They reasoned that the idea of God is the most perfect idea possible. They also argued that one characteristic of perfection is existence. God *must* therefore exist.

## Being Leads to Knowing

This argument, known as the “ontological proof” of God’s existence, shows that when you push hard enough on the idea of *being*, the question of *knowing* comes up. To put it another way, whether or not you accept any one explanation of reality depends partly on the question of how you know things, and how the ability to know things fits in with the question of being.

But I’m getting ahead of myself. You’ll have to wait until Chapter 3, “What There Is to Know About Knowing,” to see how the study of knowing figures into philosophy in general. For now, the point to understand is that the way we think about knowledge influences how we think about God.

## Being and Thinking

Many philosophers in the West have associated God with knowledge. Some have said that human beings are not capable of understanding God, so we have to take his existence on faith. Others said that knowledge reveals God’s nature.

One of the more astonishing examples of this second view was put forward by the Portuguese-Dutch philosopher Baruch Spinoza, who believed that matter itself could think! He believed that things like rocks and water and trees and tile grout—all of reality—are alive and capable of knowing—a view called *vitalism*.

Not only can reality think, said Spinoza, but reality itself *is* God. God and nature, for Spinoza, are two sides of the same coin.

## Dualism vs. Materialism

As you might imagine, Spinoza’s ideas attracted a lot of attention—and criticism—from other philosophers and theologians. A more popular and influential belief about the relationship between being and knowing is *dualism*, the idea that the world is made up of material and spiritual



### Lexicon

Use *vitalism* to explain why things keep getting lost or broken. Say that your mother’s antique vase was so filled with despair that it no longer wanted to exist; it jumped off the table and shattered as you were walking oast.



### Lexicon

A *vitalist* believes that everything that makes up reality is alive and capable of thinking. A *dualist* believes that reality can be separated into two components: material and spiritual. The spiritual part of reality makes thinking and knowledge possible.

aspects. The spiritual aspects of reality are those capable of thinking, while the material aspects cannot think. Spiritual reality includes the human mind and—you guessed it—the most famous dualist of the seventeenth century was the French philosopher René Descartes. He believed that a spiritual portion of the mind allows us to understand perceptions that are conveyed to us physically by our senses. Descartes believed that the spiritual portion of reality was confined to God and the human mind alone; the rest of reality was simply physical. Descartes's dualism was widely accepted by other philosophers and eventually by theologians as well.

## Ways to Be

Here's some of the more important ideas philosophers have come up with to understand being and how it works:

- ◆ **Plato.** Perfect, unchanging, ideal forms lend order and understanding to physical reality.
- ◆ **Aristotle.** Each identifiable thing has an essence that supplies it with a purpose culminating in the prime mover.
- ◆ **Thomas Aquinas.** Reality was created by God according to his plan (confirmed by the “ontological proof”).
- ◆ **Spinoza.** Reality is all one substance, including God and nature; everything that exists is a part of this one substance, which is capable of thought (*vitalism*).
- ◆ **Descartes.** Physical reality works according to mechanical principles. In addition, there is spiritual reality, including God and the mind, that can think (*dualism*).

Descartes's dualism made a neat separation between physical and metaphysical reality. An important result of this separation was that it allowed philosophers and scientists to study the natural world without having to worry about supernatural questions. In fact, since Descartes's time, many philosophers have argued that we should stop asking metaphysical questions—questions about God and anything else that we can't verify through observation.

Even so, other philosophers continued to see knowledge itself as metaphysical, much as Descartes did. Starting in Descartes's time—the seventeenth century—philosophers began arguing for or against two distinct ways of relating being to knowing. These ways are known as *rationalism* and *empiricism*. Rationalism sees knowledge as metaphysical, existing independently of physical reality. Empiricism, on the other hand, sees knowledge as based on observable, physical reality. We'll learn more about rationalism and empiricism in Chapter 3, which covers epistemology, or knowing.

### **The Least You Need to Know**

- ❖ The first ancient Greek philosophers made a distinction between physical reality and human social reality.
- ❖ Metaphysics is the branch of philosophy that studies how reality functions. The term is also used to refer to whatever cannot be verified through observation, including God.
- ❖ Ideas about God often depend on ideas about knowing.
- ❖ Descartes theorized a clear separation of physical and metaphysical reality in the seventeenth century.



## Chapter

# What There Is to Know About Knowing

### In This Chapter

- Thinking without experiencing (rationalism)
- Basing thought on experience (empiricism)
- Thinking up and down and back and forth (dialectic)
- Reconciling reason and experience
- Thinking and history

As noted in Chapter 2, “Being There,” the French philosopher René Descartes proposed a dualistic philosophy—a way of thinking about reality that suggests that there is a physical, material reality outside of our minds and a spiritual, living reality in our minds. At one level, Descartes was attempting to answer the questions surrounding the connection between being and knowing. Descartes and his contemporaries came to see that if philosophers were going to continue to question being, or existence, they would also have to deal with the question of how they knew about existence.

Epistemology is the study of knowledge—what knowledge is, what we can know, and how we know it. Epistemology has been a major concern of philosophers ever since Descartes called attention to its importance in the seventeenth century.

## A Time of Crisis

In Descartes's day, people's beliefs were changing drastically. The printing press had been around long enough so that books were widely available and more people than ever before could read and write. Because people were more informed, they could more easily challenge old ideas, especially religious ideas. In addition, science told people the shocking news: Earth is *not* the center of the universe! But not everyone accepted this idea.



### Philoso-Fact

During the Renaissance, some astronomers continued to believe that the sun circled the earth even after recognizing that their mathematical calculations made better sense from the point of view of the earth circling the sun. The idea that humanity is the center of the universe just made better sense to them intuitively and emotionally.

Faced with the old belief that the sun rotates around the earth, and with the new idea of the earth spinning around the sun, people never knew exactly where they stood!

To make things even more confusing, not everyone knew they had to go to work for a living like we do today. Some people (the nobility) believed that the work should be left to other people (the commoners). The nobility saw it as their job to spend the money the commoners made. But this idea was being challenged. In the words of historian Christopher Hill, the world was being turned upside down! Things got so out of hand that people weren't even sure they could trust their own senses.

## Descartes's Reason

Then along came Descartes, who wanted a solution for this problem of not knowing what to believe. He attempted to figure out what we can know for certain without relying on tradition, on outside authority, or even on what our senses tell us.

Descartes said that even though we can't believe everything we read, and even if we can't even believe our own senses, we can trust our reason if we settle down quietly and block out the world and all its craziness. Reason, for Descartes, could be relied upon to tell us what is true and what isn't. He reasoned that the very fact that he could think told him for certain that he existed. In his own famous words, "*Cogito ergo sum*," or, "I think therefore I am."

## Look Ma, No Senses!

Descartes's certainty that he existed led him to feel certain about other things, too, such as the existence of God. Once he became certain that God exists, he felt he could be certain of other, more ordinary things, like the fact that the sky is blue and ants have six legs, and so forth.

Descartes's solution to the epistemological problem of what we can know is called *rationalism*. It's the belief that the mind is capable of knowing things even without experience.



### Lexicon

**Rationalism** is the belief that we can have knowledge without experience. **Empiricism** is just the opposite—it's the belief that we can only be sure of something once we've tested it—once we've experienced it, so to speak.

## Getting Testy

While Descartes was philosophizing about rationalism in France, philosophers in England were thinking up a different solution to what we can know. This alternative solution is known as *empiricism*. It's the belief that the best way to be certain of something is to test it with your senses—through actual experience. Empiricism became a major aspect of what we now call science—figuring things out by running tests and experiments.

During the Middle Ages, empiricism was not the obvious, common sense idea that it has become today. People tended to confuse how things worked and what things actually *did* with what things *meant* and how people *felt* about them. Gold, for example, was not just a mineral you could make jewelry out of. People gave gold special meanings and thought it had special power—spiritual properties. Their feelings about gold actually kept them from studying gold empirically, through actual experience. In fact, before the empiricists came along, people tended to think the whole world and everything in it worked more or less by magic.

During and after the seventeenth century, empiricists like Francis Bacon and John Locke were rejecting the old, magical ideas and arguing that physical (empirical) reality works according to mechanical principles. By studying things empirically, these philosophers believed that they could figure out what these principles were.

To a degree, they were right, and science has been a thriving enterprise ever since. Still, empiricism alone can't tell us everything we want to know about reality and is far from the last word in philosophy.



### Philoso-Fact

Bacon criticized old, magical ideas by calling them "idols of the mind," suggesting people worshipped them as part of a false religion.

Rationalism and empiricism, though, provide alternative solutions to epistemological problems. And as different as they are, they both rely heavily on an important, centuries-old tool used by philosophers in dealing with epistemological problems: *logic*.

## Can We Get There from Here?

Both reason and experience, rationalism and empiricism, rely on logic to get from one idea to the next. Logic is a tool for figuring out everything that can truthfully be said, based on what is already known to be true.

As you may have discovered if you've ever tried to have a logical discussion with someone who thinks differently than you, logic can be very slippery. It works great when applied to math, but when you substitute ideas for numbers, all kinds of funny things can happen.

Part of the problem is that words can have more than one meaning. If a word gets used in more than one way without your realizing it, your logic can get thrown out of whack.



### Reality Check

Logic rarely works in real arguments outside of academic disputes, and it *never* works in a personal relationship. Don't even bother pretending to use logic in order to win a fight with someone who's close to you. If you say, "Let's talk about this logically," you may get the response, "Okay, I deduce logically that you are a total jerk."

Another problem with logic is that you usually have to start with at least one set of assumptions. This means that even if your logic is good, your assumptions may be mistaken, which can lead to false conclusions.

Finally, people's personalities come into play. Some people like to fool other people, either for the fun of it or to take advantage of them. Thus, someone may use slippery words and mistaken assumptions for the sole purpose of deceiving someone else. This is also why logic works best when people are left out of it and it is applied only to mathematics.

Still, there are a number of ways we can use logic to deal with ideas. Among the most important of these to philosophers are induction and deduction.

## Going Down: Deduction

*Deduction* is the process of figuring out things that are necessarily true, provided that the assumptions we start with, called the *premises*, are true. Geometry is based on deductive thinking, and so are all those word problems you had to do in math class.

Aristotle provided a famous example of a kind of deduction that he called a *syllogism*. It consists of three statements: two premises and a conclusion.

Here is Aristotle's syllogism about Socrates:

All men are mortal.

Socrates is a man.

Socrates is mortal.

From the two premises, we can deduce the conclusion for certain.

As Aristotle himself noticed, the conclusion is only certain if the premises are in fact true. If all men aren't mortal, or if Socrates is not a man, then the conclusion that Socrates is mortal may be false.

As you'll see later in Chapter 7, "A Sense of Purpose," Aristotle developed a whole philosophical system—including epistemology, metaphysics, and ethics—largely with the help of syllogisms that assured him that his ideas were logically consistent. And, for the most part, his ideas *are* logically consistent. Unfortunately, this does not make them all true. Many of Aristotle's premises can be shown to be false.

Even so, Aristotle's thinking has been extremely influential, partly because he has helped other philosophers focus on the logical consistency of their ideas. Deduction is the best way to expand what we already know. If we can be sure of our premises and the meaning of the words we use, it leads to reliable information.



#### Lexicon

**Deduction** is the process of determining what is true based on what is already known to be true. A **premise** is an assertion that leads deductively to a conclusion. A **syllogism** is a logical statement that presents a conclusion deduced from two related premises.

### Going Up: Induction

Another important logical process is *induction*—a way of making generalizations about things. Induction, like deduction, moves from premises to conclusions. But unlike deduction, induction leads to conclusions that may *not* be true even if the premises are true. Inductive conclusions are only probable, not certain.

For example, if we want to know what color crows can be and we go out and find a good number of crows and all of them are black, it's a pretty good bet that all crows are black. But can we be sure? Even seeing a million black crows doesn't mean for certain that there isn't a crow out there somewhere that is lime green. The best we can do is say that all crows are *probably* black.



#### Lexicon

**Induction** is drawing conclusions from particular evidence; if certain things are true, we can induce that other things of the same kind will probably be true. A **hypothesis** is a theoretical statement that explains things but that may be disproved or confirmed by new evidence.

Induction is, in some ways, less certain than deduction, but induction can do a lot that deduction can't. Induction, for example, can help generate hypotheses. A *hypothesis* is a generalization that we think *might* be true, but that might not *actually* be true.

## Double-Checking Your Hypothesis

Hypotheses are useful things to have in mind while trying to figure out new things. One way philosophers and scientists learn is by constantly testing their hypotheses with new ideas and information. If new information supports the hypothesis, it is just that much more likely that it's true. But what if the new information proves the hypothesis wrong?

That depends on how you feel about your hypothesis. These days, scientists and philosophers are often thrilled if they find a piece of evidence that refutes a leading hypothesis. It means they'll be famous and can start work on developing a whole new hypothesis capable of explaining the new evidence.

An example is the discovery of x-rays. X-rays didn't make sense at first, since then-current ideas about how molecules worked were not capable of explaining them. To explain x-rays, scientists had to throw out the old ideas about molecules and come up with new ones able to explain the new evidence. As a result, people developed all kinds of new knowledge about radioactivity that their old hypotheses had prevented them from considering.



### Wisdom at Work

Use Popper's concept of **falsifiability** to explain why you are always criticizing your friends. Say that you are hoping to find a way to falsify—or prove wrong—the negative views you have expressed.

The idea that we learn the most when we discover how much we *don't* know is a key idea in modern science, where people are looking for ways to challenge each other's hypotheses about how reality works. It is associated with the work of the Austrian philosopher Karl Popper, who argued that science depends on the principle of *falsifiability*. We can't *ever* prove that general statements are always true, but we may be able to prove they are false. We can't *ever* prove that all crows are black, since there may be a green crow hiding somewhere out there. But if someday we do find a green crow, then we have falsified the general claim that all crows are black.

## The Ping-Pong Ball Called Dialectic

The ancient Greek philosopher Socrates became famous for his ability to poke holes in other people's philosophies. He believed that learning how little we know for certain was the best way to gain knowledge. Socrates asked people questions in order to get them to think about the limits of their knowledge. Eventually, he led them to conclusions that showed them how they were mistaken.

This procedure of teaching by asking questions is called the Socratic method—after Socrates. As you'll see in Chapter 5, "Golden Oldies," the Socratic method involves the logical testing of propositions or premises. In some ways, Socrates thought like a modern scientist except that he didn't ask questions about x-rays or astronomy, but rather focused on virtuous behavior.

Socrates tested ideas logically by seeing if they held up next to other ideas. Moving back and forth between ideas helped him to see how accurate they were. This back-and-forth movement, called *dialectic*, has become important to philosophers ever since.



### Lexicon

**Dialectic** is movement back and forth between an idea and something that the idea isn't. This may involve thinking about an idea in terms of another idea or comparing and contrasting two or more ideas.

## Pro or Con?

*Dialectic* is the Greek word meaning "discussion." This kind of discussion may take the somewhat rambling form of the Socratic method, or it can be more rigidly structured as in Aristotle's *Topics* in which he considers the pros and cons of a number of stated subjects.

A version of Aristotle's pro and con approach to dialectic is still used today in formal debates in which the debaters argue opposed positions on a given topic. After the debate, the audience, theoretically, is better able to understand the problem being debated and to decide where they stand.



### Wisdom at Work

Use dialectic to sort out disagreements after an argument blows over. Try to see each point of view from the other side. You may be able to come up with a new, broader position that is more acceptable than either previous position.

## Both Sides Now

Dialectic can be useful not only in deciding specific questions like whether or not abortion should be legal or if we all have a moral responsibility to take care of the poor; dialectic can also help clarify and bring together entire ways of understanding things.

The idea is that it can be easier to understand something when you are able to see it in relation to what it isn't. Can you really understand chocolate ice cream if you've never tried vanilla? Of course not.

Dialectic not only helps us understand opposing ideas, it can also lead to a new way of combining opposed ideas into a new unity. Let's go back to the examples of rationalism



and empiricism again. These methods of studying knowledge were in conflict for over a century. Both of them had different strengths and weaknesses. Rationalism could do things empiricism could not and vice versa.

The rationalists said that empiricism doesn't tell us anything about things that have been of major importance to philosophers, like whether God exists or whether human nature is basically good or evil.

The empiricists, on the other hand, complained that the rationalists had no hard evidence for their theories. Rationalist philosophy was an extremely speculative enterprise. The rationalists may have been just fooling themselves into believing that their minds were capable of obtaining metaphysical knowledge.

Although you could say that one approach makes up for the weaknesses of the other, you can't just combine the two into a bigger, stronger philosophy, because they're in conflict. The work of one perspective undoes the work of the other.

*But* if you think dialectically, hitting the Ping-Pong ball of your mind back and forth between empiricism and rationalism, you may be able to see each perspective as a part of the other.

## Can He or Kant He? Combining Reason and Experience

This is just what the German philosopher, Immanuel Kant did. He brought rationalism and empiricism together in two ways. First, he looked at rationalist ideals as empirical conditions of the mind. In other words, he reasoned that the fact that philosophers seem to want to believe in God (a rational ideal) shows us what the mind is like (an empirical fact). Rationalist thought, that is, is an empirical fact of the mind.

Next, he looked at empirical things and reasoned that we can only know them with our minds. As a result, there is a lot about "the world as it is" that depends on how our minds work. This view is called *idealism*.

I'll explore Kant with you in Chapter 18, "Wheeling and Idealing." For now, the point is that dialectic is not only good for little things like deciding whether to have cake or pie for dessert, but also for deep, trippy stuff like seeing the relationship between the mind and reality. It can be a whole way of knowing and of seeing what knowledge is.



### Lexicon

**Idealism** is the belief that reality is largely dependent on the mind.

But wait! If you think Kant is over the edge with his use of dialectic, hold on to your head! One of Kant's followers, the German philosopher Georg Wilhelm Friedrich Hegel, went even further in using dialectic to think about knowledge.

## Can History Think?

For Hegel, dialectic is not just something the mind does in order to think about reality; it is something reality does to the mind. Hegel believed that human consciousness develops and changes through history, and that this historical process is dialectical.

We can use the dialectical relationship between empiricism and rationalism as an example. Hegel would say not that Kant worked out this dialectical relationship, but that it worked itself out within human consciousness. For Hegel, individuals are less important than what *everybody* thinks. What everybody thinks is influenced by the conflict of opposing ideas that take shape in history.

Hegel's use of dialectic puts a whole new spin on the study of knowledge by suggesting that what we know and how we know it depends on where we stand in history. The *reason* that figures things out is not the individual's reason, as it was for Descartes, but the shared human consciousness at work in history. Hegel believed that everyone's knowledge is part of a bigger knowledge. In place of "I think, therefore I am," Hegel might say, "History works the same way thinking does, therefore a shared human consciousness exists."

Now let's look at just one more philosophical perspective on the study of knowledge, one that borrows from Hegel's use of dialectic. The German philosopher and political economist, Karl Marx, made new use of some of Hegel's ideas while changing them in some important ways.

## Marx on the Mind

Marx argued that the dialectic of history was not evidence of a universal human consciousness as Hegel described it. Instead, dialectical movement in history involved changes in the ways society takes care of people's material needs.

This meant that Marx was less interested in the dialectical, or contrasting, relationship between rationalism and empiricism than in the dialectical relationship between industrialism and farming. Marx believed that history was structured by changes in economic relationships. These economic relationships, he argued, influenced the way people think.



### Philoso-Fact

Hegel viewed ideas both as ways of understanding reality and as giving shape to reality as it changes through history.



### Lexicon

Ideology is a system of beliefs or ideas that reinforce the values of a particular class or group of people.

Like Hegel, Marx thought that the mind of the individual was only part of the larger picture, a larger picture that influenced how people think. For Hegel, that larger picture was the universal human consciousness. For Marx, the larger picture was the economic forces that determined people's social relationships.

Since, for Marx, social relationships influence the way people think, "knowledge" is limited and structured by the way we see to our material needs. Marx called this structured knowledge *ideology*.

To see knowledge as ideology is very different from seeing knowledge as reason. Thus Marx's view of knowing is very different from Descartes's. For Descartes, we can get knowledge by reasoning independently of worldly experience. For Marx, ideology develops in response to economic forces. Descartes is thinking about knowing from inside the mind, asking what the mind can do entirely on its own; Marx is thinking about knowing from outside society, asking how economic forces shape the way people think.

In this chapter, we've talked about how different philosophers deal with the issue of epistemology—through reason, experience, logic, and dialectic. We'll come back to these ideas when we look more closely at particular philosophies. First, though, we'll look at one other major philosophical concept, ethics, or acting, in the next chapter.

### The Least You Need to Know

- ◆ Different views of knowing include rationalism (for example, Descartes), empiricism (Bacon and Locke), idealism (Kant and Hegel), and ideology (Marx).
- ◆ Rationalism is the view that knowledge is possible without experience.
- ◆ Empiricism is the view that knowledge comes from experience.
- ◆ Ideology is a system of beliefs or ideas that reinforce the values of a particular class or group of people.
- ◆ Different logical techniques for acquiring and testing knowledge are induction, deduction, and dialectic.

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## How to Act

### In This Chapter

- The group vs. the individual
- Western individualism
- Is and ought
- Responding to convention

Philosophers use the terms “morality” and “ethics” to refer to how people should act. A moral act or an ethical act is the right thing to do. An immoral or unethical act is wrong. Questions about how to act, then, are also questions about good and bad.

The field of ethics is as vital a philosophical area today as it was for the ancient Greeks. From the Ten Commandments to genetic cloning, issues of morality and ethics concern not only people who think about these things for a living, but also everyday, ordinary people like you. Should judicial punishments be meted out based on someone’s personal circumstances? Or regardless of differing situations, are there ideal standards and judgments that can be handed out across the board? Are people born with traits that cause them to act differently—maybe even immorally by some standards—than others? Philosophers approach these and other questions of morality based on their assumptions about reality and their priorities as philosophers.

## Me vs. Us

Some of the most influential guidelines for how to act were set down by the Chinese philosopher Confucius around 500 B.C.E. In fact, Confucius's philosophy was centered on the idea of acting right. He thought about being and knowing, too, but these issues weren't as important to him as one's relationships with other people and the world as a whole. That's one reason for starting with him in this chapter.

### Good Harmony

Confucius taught that the most important thing about acting was what he called "harmony." If your actions are in harmony with the rest of society, then they are moral actions and you are a good person. Society, to Confucius, is like music. All the different parts should work together.

According to Confucius, whether your actions fit in with society depends on what everyone else is doing. You are not alone, but are deeply connected to your group. Other people, then, determine how you should act. For Confucius, it is terribly important to fit in, no matter who you are.

Confucius also recognized, though, that people can fill various roles in society. Not only did people perform different jobs, but some people were more important than others in making society work harmoniously. When Confucius taught that we should act in harmony with society, he was thinking of a society that is hierarchical—a society in which people occupy different levels of importance, from the peasant farmers to the rulers.



#### Philoso-Fact

Confucius has been widely revered as a religious figure like Moses, Jesus, Mohammed, or Buddha, even though his philosophy is strictly secular in the sense that it makes practical recommendations for behavior without referring to God or to an afterlife.

For a peasant to act like a ruler would make for an inharmonious situation, sort of like if the drummer in an orchestra tried to play the part of the violinist, or the trumpet player stopped playing and began conducting. How to act right, then, depends on how you fit in with the rest of the group. By understanding how your group works, you can figure out how to "play your part."

### The "We" Culture

Confucian philosophy, with its emphasis on social harmony, has been tremendously influential for centuries. The belief that social harmony is more important than individual desires is at work in many Asian cultures today. This belief helps explain the success of communism in China. It also helps explain the focus on teamwork found in Japanese auto manufacturing and other companies.

This is not to say that all Asians read Confucius. But Confucius's ideas are in step with a broad spectrum of Eastern culture, just as Judeo-Christianity plays a major role in Western thinking, even for people who don't consider themselves religious.

In general, traditional Western philosophy has focused less heavily than Eastern thought on society for its own sake. Western thought tends to be more preoccupied with the individual. As a result, people in the West tend to be more *individualistic*; they tend to think about themselves as free, independent individuals rather than as holding sharply defined social positions. People in the East, on the other hand, are more *collectivistic* in general; they tend to think of themselves in terms of their relationships with others. (See Chapter 10, "Far Eastern Philosophy," for more on Confucius.)

A number of philosophers have thought about individualism. One of them is nineteenth-century French political philosopher Alexis de Tocqueville. De Tocqueville said that individualism is especially prominent in the United States where there is a democratic political system.

Democratic values like "freedom" and "equality" reflect Western individualism. These values suggest that people should be able to do what they want and not worry too much about what society expects them to do. This means they don't try to look to other people to figure out how to "play their part," but instead look inside themselves to find what they want. They also look at rules that they think should apply equally to everybody.



### Lexicon

**Individualism** is the view that individual rights and freedoms should form the basis of society. **Collectivism** is the view that the stability of society is more important than individual rights and freedoms.

## Me First

The downside of individualism is that individualists sometimes forget how important other people are in their lives. We all need help from other people whether we realize it or not, even if we think we are independent. Say, for example, a person becomes successful partly because of opportunities resulting from personal connections. If this person is an individualist, she is likely to overlook the social connections involved and take the full credit for her success.

Not only might this person be ungrateful, she is likely to be unsympathetic toward people who don't have the right connections themselves. Individualists tend to look at those who are unsuccessful as being at fault for their lack of success. When they see a homeless or an unemployed person, they don't say to themselves, "That person needs more help"—they say "That person should have tried harder to succeed."



### Wisdom at Work

Use individualism (if you don't already) to explain why you are so great and to account for all the good things that have ever happened to you. Say it isn't just that you happened to be in the right place at the right time, but that you have the special qualities of grit and determination that got you where you are today.

This is only one of the problems with individualism. Another is that it encourages people to be competitive rather than cooperative. Individualists tend to be out for themselves, often at the expense of others.

Still, this doesn't mean that it's always better to emphasize the good of society over the good of the individual. In China there is a serious problem with people being exploited—made to work long, hard hours for very little pay. The state benefits from their efforts, but is it worth living in a state like this where the same thing could happen to you? Would you want to live in a society in which you had to sacrifice your freedom for the good of the state?

## Why I'm So Important

A number of factors have promoted individualism in the West over the centuries:

- ✦ Western religion focuses on the *individual's* relationship to God.
- ✦ Western philosophy from Plato to the seventeenth century focuses on the *individual's* relationship to ideal truths.
- ✦ Western science has largely focused on the *individual's* relationship to physical laws of nature.
- ✦ Western capitalism has focused on the *individual* as an economic unit.
- ✦ American democracy sees all *individuals* as equal and free rather than connected to each other in any specific way.

All these things can work together as a set of blinders that keep people from seeing the importance of society for its own sake.

## Religion's Part in Individualism

Western individualism has partly to do with the influence of the major Western religions and their emphasis on the individual's relationship with God. By stressing the importance of the individual's responsibilities to God, Western religion has downplayed the role of society.

In fact, society is seen as a bad thing in many stories in the Bible. Egyptian society enslaved the Israelites. Then, during their exodus, the Israelites were punished after they set



up a bad society centered around a false god. Society in the cities of Sodom and Gomorrah were so evil that these towns were destroyed by the hand of God.

Religious dissatisfaction with society and its teachings didn't stop there. Jesus criticized the Pharisees and the Philistines who relied too heavily on conventional thinking and focused "on the letter of the law" rather than on its spirit. He also warned that family ties could get in the way of finding the right path.

Centuries later, the Christian bishops in Constantinople rejected the directives of the Church in Rome and split off to form the Eastern Orthodox Church. Later still, the Protestants split off from the Church, believing that it had lost touch with God's intentions. The point is that when ways of thinking become conventional, people in the West often react against the convention by stressing the importance of the individual.

Later, many philosophers came to feel that religion in general exerted social pressures that enslaved people's minds. All this suggests that it's always possible to find things wrong with the ideas that hold society together. For centuries, religious thinkers and other philosophers in the West have tried to find a solution to human problems by looking beyond society—at God, at the natural world, and at the individual.

## Truth and Me

Western individualism also has to do with the tendency in lots of Western philosophies to focus on *being* first, and *acting* second.

When Plato and his followers, for example, thought about how people should relate to each other, they used their ideal notions of the world as a measuring stick for behavior. Ideas about God can have the same effect on individualism as ideas about being. If you believe you are, first and foremost, accountable to God or to an ideal reality for your actions, then you will be less likely to focus directly on how your actions affect other people. St. Thomas Aquinas is one religious philosopher who emphasized the dependency of human action not on society but on divine truth.



### Reality Check

Westerners aren't completely individualistic. There are plenty of people in the Western world who believe that strong communal ties are more important than individual accomplishment, including many ethnic families.



### Philoso-Fact

St. Thomas Aquinas said, "Human law is law only by virtue of its accordance with right reason, and by this it is clear that it flows from Eternal law. In so far as it deviates from right reason, it is called an unjust law and in such a case, it is no law at all, but rather an assertion of violence."

Aquinas's words, "Human law is law only by virtue of its accordance with right reason, and by this it is clear that it flows from Eternal law" suggests that "eternal laws" and "right reason" exist independently of human society. People who think this way do not consciously look to others for clues about how they should act, but look instead to their own ideals.

## Science and Me

Eventually, the philosophical views of Plato and Aquinas gave way to a more scientific, empirical way of thinking, while the seeds of individualism continued to grow. Empirical science has helped to promote individualism in the West by marginalizing the role of society and spotlighting the individual. Science replaces the divine, eternal laws described by Aquinas with natural, physical laws. These laws are supposed to be understood "objectively"—independently of society and of the people who make it up.

## Capitalism and Me

Finally, the economic practice known as capitalism—buying and selling in a free open market—also promotes individualism. Before capitalism, people filled pre-established roles in a feudal society. What you did depended on what your parents did, and you inherited their *estate*, which included their station in life as well as their possessions. There was almost no social mobility.

In a capitalist society, anyone can make money by buying and selling things or services, so there is a lot of social mobility—people can improve their situation as individuals or lose what they had to begin with more easily than they can in collective economic systems.

The fact that most people in the West have to go out and make money to earn their livelihood has encouraged them to think of themselves as independent, free individuals.



### Philoso-Fact

In the Middle Ages, the word *estate* used to mean not only your property but also what you did for a living. During feudal times it was unusual for people to change their estate, which they inherited from their parents.

All these ideas behind the philosophy of individualism have influenced Western culture in its thinking about how to act. They help explain why so many Westerners believe that each person should pretty much take care of himself and leave everyone else to take care of themselves in turn. Individualism, though, is not the only kind of Western philosophy. What's more, there is room even within individualism for many different philosophies about how to act.

## Philosopher See, Philosopher Do

The choice between individualism and collectivism has a lot to do with how you feel about social convention. Confucius believed social convention was vitally important. He associated it with what he called the *Tao*, or “the way.” Other philosophers have come up with a variety of attitudes toward the issue.

Is social convention helpful or harmful? Here are different ways philosophers recommend dealing with the question.

- ❖ **Confucius.** Follow it for the sake of a harmonious society.
- ❖ **Plato.** Figure out whether it corresponds to ideal forms of virtue.
- ❖ **Descartes and the rationalists.** Disregard it and obey reason.
- ❖ **Locke and the empiricists.** Agree to follow it in order to avoid trouble.
- ❖ **Kant and the idealists.** Obey the one true convention, namely, treat others as you want to be treated.
- ❖ **Kierkegaard and the existentialists.** Look through it to the real you.
- ❖ **Marx.** Figure out how it promotes the forces of production and rebel against it.
- ❖ **Foucault and the post-structuralists.** Keep struggling with it; there’s no way to escape its power.

So far we’ve looked at some key issues within the three main branches of philosophy in order to get an overview. The remaining chapters talk about particular philosophies—from ancient Greece, India, and China up to the present.

## The Least You Need to Know

- ❖ Confucius based his ethical philosophy on the idea of harmony.
- ❖ People of the East tend to be more collectivistic than Westerners, who tend to be more individualistic.
- ❖ In the West, religion, philosophy, science, capitalism, and democracy have all promoted individualism.

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Name:

## OUR FIRST philosophical DISCUSSION - *What do we mean by discussion and Plain Vanilla?*

1. Read the following excerpt and circle all of your "W" questions (words or phrases that you don't understand).

**...in an ordinary discussion, the discussants have an obligation to try and respond. This means that if Kimo is a discussant with Pua, then when Kimo says X, Pua has an obligation to give some indication that she heard him say X; he also has an obligation to tailor his remark Y so that it has some relation to X. What distinguishes a discussion from a series of monologues is this process of give and take (Reed, 1992).**

2. As a community, let's work together to define the words or phrases that are unclear so that we can better understand what the excerpt is trying to say.

3. As a group can we establish our own criteria for a discussion?

**OUR AGREED ON CRITERIA THAT DEFINES A DISCUSSION**

**Intellectual Safety ....**

**What is PLAIN VANILLA?**

**PLAIN VANILLA PROCEDURE**

1. READ

2. CREATE QUESTIONS

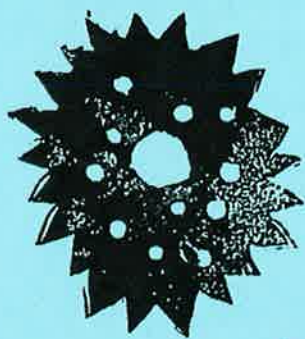
3. VOTE

4. INITIATING THE DISCUSSION

5. EVALUATION/REFLECTION



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## Ethnic Studies ban wins panel OK

**Under bill, keeping program would cut TUSD state aid by increasing amounts**

**By Daniel Scarpinato**

ARIZONA DAILY STAR

PHOENIX — A bill that would render the Tucson Unified School District's Ethnic Studies program illegal was approved by a Senate panel Monday, but not before a heated philosophical debate about the role of race in school curriculum.

SB 1069, OK'd on a party-line vote, would ban ethnic-based programs at four high schools in Tucson's largest school district. Continuing the classes could put the district at risk of losing 10 percent of its state funding each month. If the classes were eliminated, the money would be returned.

The legislation, sponsored by Sen. Jonathan Paton, R-Tucson, is the pet cause of Tom Horne, the state superintendent of public instruction.

Horne has long criticized TUSD's Ethnic Studies program, calling it "ethnic chauvinism."

On Monday, he told the Senate Judiciary Committee the program goes against American ideal of students appreciating each other as individuals rather than based on race.

He pointed to testimony from one former Ethnic Studies teacher who said the program teaches America is a "fundamentally racist country."

"We should be teaching these students that this is the land of opportunity," Horne told the committee. "We should not be teaching them that they are oppressed."

The bill approved in committee Monday — which still needs an OK from both chambers of the Legislature and Gov. Jan Brewer to become law — says schools cannot group or teach students based on their ethnic background.

TUSD's Ethnic Studies program serves about 1,200 students, who take a four-course block of history, social-justice and literature classes.

The program currently offers the classes through three focuses: African-American Studies, Raza — or Chicano — Studies and Native American Studies.

To avoid the risk of losing federal funds, the bill would not affect any American Indian programs.

Sen. Ken Chevront, D-Phoenix, said he was disturbed Horne would even bring the bill forward. He said the bill is written so broadly, it could even make teaching Western Civilization illegal.

But Sen. Russell Pearce, R-Mesa, called the TUSD program "garbage" that "absolutely should not be tolerated."

"This isn't just about teaching about some background or culture," Pearce said. He said the classes teach "hate speech" and "sedition."

However, Augustine Romero, TUSD director of student equality, said the program is inclusive. He said lawmakers should be applauding it — not condemning it.

"The idea that our program is anti-American or seditious, it's just not true," Romero said.

The committee approval brought 2009 TUSD graduate Mariah Harvey to tears.

"Race is a factor," she said. "No one will listen to us in normal history class."

In testimony to the committee, Harvey told lawmakers even though she is not Hispanic, she chose to take the Mexican-American classes because of Arizona's proximity to Mexico.

She said the classes taught her about oppression — specifically the difference between "oppressors" and the "oppressed."

Harvey said while normal history classes touches on racism, this program doesn't "sugarcoat" anything.

"With this, it teaches you the truth about it," she said.

Paton, chair of the committee, voted for the bill. He said the positive of the program is that students are given extra attention. But he sees the curriculum as political.

"You want to train your students to have certain political beliefs?" he said. "Well, do that on your own time."

TUSD has long defended the programs in the face of criticism from Horne and Paton, saying they've resulted in higher test scores for the students who complete them.

The program came into public notice in 2006. After labor activist Dolores Huerta gave a controversial speech at Tucson High Magnet School in which she said, "Republicans hate Latinos," Horne arranged for his deputy superintendent, Margaret Garcia Dugan, to speak to students about being Hispanic and Republican.

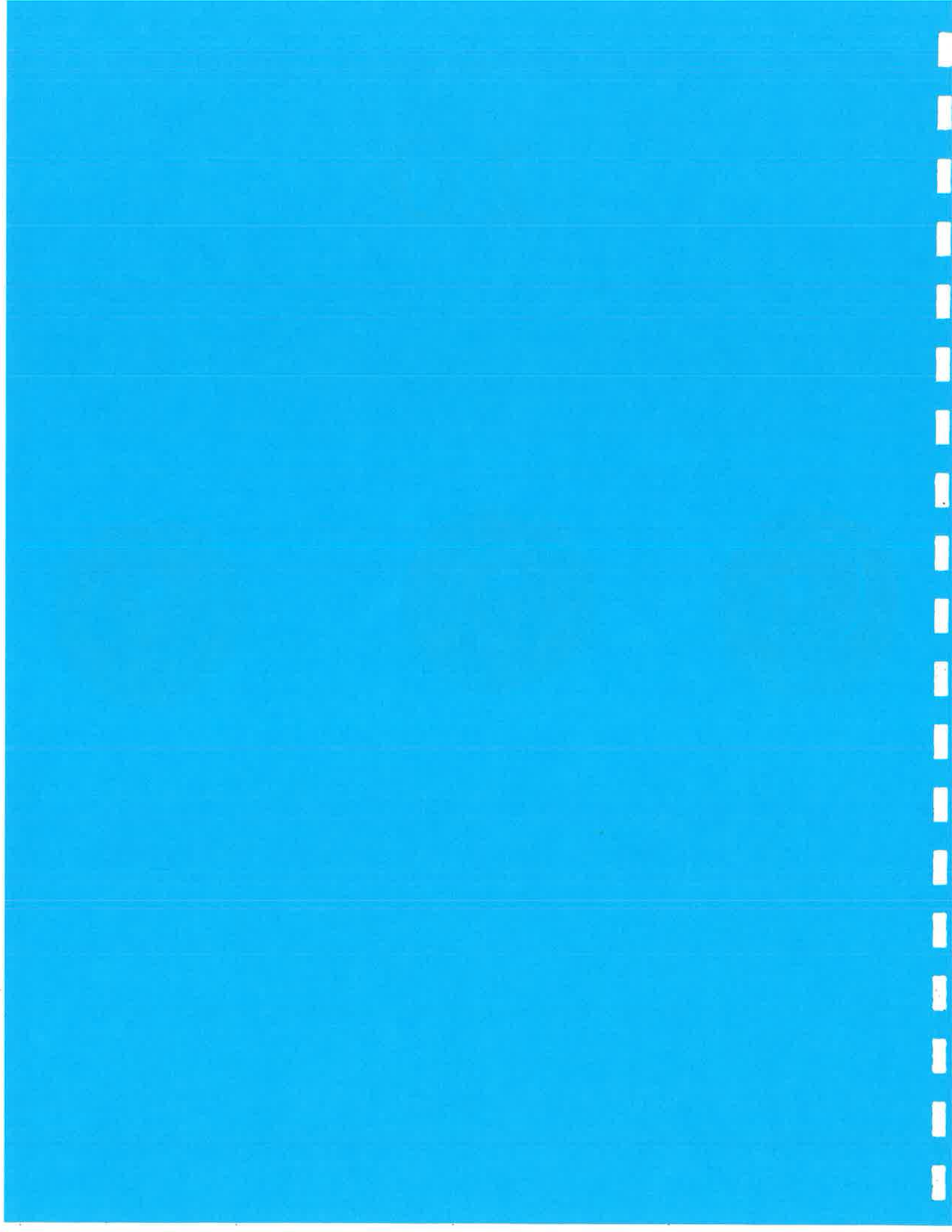
Some students from the Raza program staged a walkout during her speech, drawing attention to the program's coursework.

Contact reporter Daniel Scarpinato at 307-4339 or [dscarpinato@azstarnet.com](mailto:dscarpinato@azstarnet.com).

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10







RACE AS RACISM

8. What did Nazis claim large facial features meant?
9. Who is Matt Hale? What does he believe about race?
10. What does Hate Watch do?

RACE IS CONVENIENT

11. Is it true that there are three types of people? Why or why not?

RACE IS DIFFERENCE

12. What happens to an isolated gene pool?

13. How identical are the genes of all human beings? Are there human sub – species?

RACE IS FICTION

14. What are the reasons humans look different than one another?

RACE IS INGRAINED

15. Can the idea of race speed up our heart rate? What does this demonstrate?

RACE IS TABOO

16. Does the video believe it is good to talk about racism? What are the reasons why or why not?

RACE IS EXTRAORDINARY

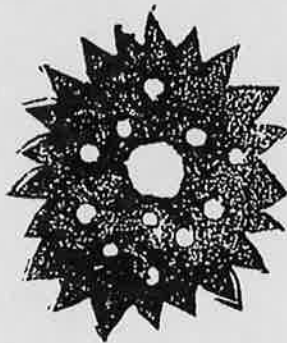
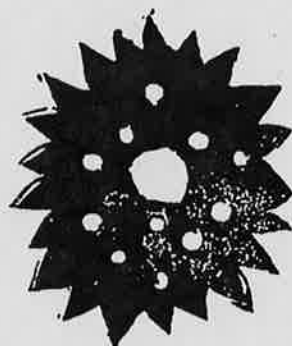
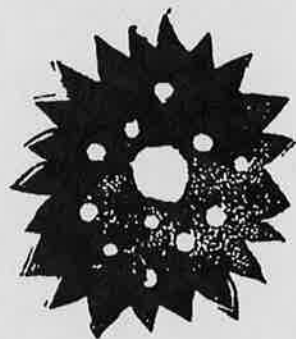
17. Give some examples of what Daryl Davis does to be “anti – racist?”

CREATE YOUR OWN ORIGINAL GOOD THINKER'S TOOL KIT QUESTIONS BASED ON YOUR WONDERINGS DURING THE MOVIE

- 20.
- 21.
- 22.



11





## Preparing for the Ethnic Studies Terminology Exam

For your final assessment in the ethnic studies terminology unit you will need to analyze a current event article to find examples of ethnic studies vocabulary. You will have to explain how the article relates to the ethnic studies word, and to do so you will need examples from the current event text to support your claim. Today we will practice a) identifying terms in an article; b) finding a quote from the article that represents that word; c) making an in-text reference; and d) explaining the connection between the in-text reference and the ethnic studies word. The first thing you will need to understand is what an in-text reference is.

### **In-Text Referencing, what is it?**

When you make an **in-text reference** you are including someone else's writing in your own original writing, and because their writing does not belong to you, you need to give them credit. There are many "styles" to making in-text references properly and we will be using the American Psychological Association (APA) guide to style.

### **What does in-text referencing look like?**

If I had to write a response about the overthrow of the Hawaiian monarchy, and I wanted to include the words of a person who had published an article on this topic I would need to use an in-text reference.

#### **For example:**

In 1893, "the Hawaiian monarchy was overthrown by American businessmen living in Hawaii" (Glassco, 2009). I can't believe this happened!

You can see in this example that the words in quotation belong to the author Kehau Glassco, who wrote a book on the overthrow in 2009. The words that are not in quotes belong to me, the writer of this commentary.

**Keep in mind:** When you make an in-text reference you must use the EXACT words of the author, put them in quotation marks, and include their last name, and date of publication in parenthesis at the end of the sentence. Also, at the end of your work you will need to include a complete bibliography (in this assignment you don't need a complete bibliography).

#### **For Example:**

Glassco, K. (2009). *The path to self-determination*. Honolulu, HI: KHS Publishing.

### **Practicing for the Terminology Assessment**

1. Read the selected articles.
2. As you read underline phrases in the article that relate to an ethnic studies word. Write the word, in the margin, next to the phrase you underline.
3. After you have read the article your teacher will show you an example of how you will be expected to complete the final assessment.
4. Next we will do an example together.
5. Finally, you will try an example on your own.

## CONNECTING TERMS

|                                                                        |  |
|------------------------------------------------------------------------|--|
| 1. Ethnic Studies Word                                                 |  |
| Definition of that Word                                                |  |
| Analysis - Reasons why that word connects to an example in this event. |  |

|                                                                            |  |
|----------------------------------------------------------------------------|--|
| 2. Ethnic Studies Word                                                     |  |
| Definition of that Word (3)                                                |  |
| Analysis - Reasons why that word connects to an example in this event. (5) |  |

|                                                                            |  |
|----------------------------------------------------------------------------|--|
| 3. Ethnic Studies Word                                                     |  |
| Definition of that Word (3)                                                |  |
| Analysis - Reasons why that word connects to an example in this event. (5) |  |

## I, Too

I, too, sing America.

I am the darker brother.  
They send me to eat in the kitchen  
When company comes,  
But I laugh,  
And eat well,  
And grow strong.

Tomorrow,  
I'll be at the table  
When company comes.  
Nobody'll dare  
Say to me,  
"Eat in the kitchen,"  
Then.

Besides,  
They'll see how beautiful I am  
And be ashamed--

I, too, am America.

**Langston Hughes**

## Democracy

Democracy will not come  
Today, this year  
Nor ever  
Through compromise and fear.

I have as much right  
As the other fellow has  
To stand  
On my two feet  
And own the land.

I tire so of hearing people say,  
Let things take their course.  
Tomorrow is another day.  
I do not need my freedom when I'm dead.  
I cannot live on tomorrow's bread.

Freedom  
Is a strong seed  
Planted  
In a great need.

I live here, too.  
I want freedom  
Just as you.

**Langston Hughes**



African-American

B

Hawaiian

---

## HAWAI'I PONO'I

Puanani Burgess

On Friday, August 7, 1987  
Forthy-three kanakas from Wai'anae,  
In a deluxe, super-duper, air-conditioned, tinted-glass  
tourist-kind bus,  
Headed to Honolulu on an excursion to the Palace,  
'Iolani Palace.

Racing through Wai'anae, Ma'ili, Nanakuli—  
Past Kahe Point, past the 'Ewa plain—  
In the back of the bus, the teenagers—35 of them  
Rappin', and snappin', and shouting to friends and strangers  
alike: Eh, howzit, check it out, goin' to town . . .

(Along the way, people stop and stare, wondering,  
What are those blahs and titas doing in that bus?)

Cousin Bozo, our driver, (yes, that's his real name)  
Spins the steering wheel, turning the hulk-of-a-bus,  
Squeezing and angling it through the gates made just  
Wide enough for horses and carriages and buggies.

Docent Doris greets us:  
"Aloha mai. Aloha mai. Aloha mai.  
"Only twenty per group, please.  
"Young people, please, deposit your gum and candy in the  
trash.  
"No radios. No cameras.  
"Quiet. Please."

"Now, will you all follow me up these steps.  
*Hele mai 'oukou, e 'awiiwi.*"

Like a pile of fish, we rushed after her.

At the top of the steps,  
 We put on soft, mauve colored cloth coverings over our  
 shoes and slippers,  
 to protect the precious koa wood floors  
 from the imprint of our modern step.

Through the polished koa wood doors, with elegantly etched  
 glass windows,  
 Docent Doris ushers us into another Time.  
 Over the carefully polished floors we glide, through the  
 darkened hallways: spinning, sniffing, turning,  
 fingers reaching to touch something sacred, something  
 forbidden—quickly.

Then into the formal dining room, silent now.  
 Table set: the finest French crystal gleaming; spoons,  
 knives, forks, laid with precision next to gold-rimmed  
 plates with the emblem of the King.  
 Silent now.

*La'amea 'U.*

Portraits of friends of Hawai'i line the dining room walls:  
 a Napoleon, a British Admiral . . . But no portrait of  
 any American President. (Did you know that?)

Then, into the ballroom,  
 Where the King, Kalākaua, and his Queen, Kapi'olani, and their  
 guests  
 waltzed, sang and danced and yawned into the dawn.  
 (No one daring to leave before His Majesty)

The Royal Hawaiian Band plays  
 the Hawaiian National Anthem and all chattering  
 and negotiating stops. As the King and his shy Queen  
 descend the center stairway.

And up that same stairway, we ascend—the twenty of us.  
 Encouraged, at last, to touch . . .  
 Running our hands over the koa railing,  
 . . . we embrace our history.

To the right is the Queen:  
 rustle of petticoat

To the left, we enter the

Books everywhere  
 The smell of leath  
 The smell of a ma:

Electric light bulb:  
 can you imagine?)  
 Docent Doris tells  
 the Palace before t  
 There, a telephone

Iwalani longs to op  
 Tony tries to read a  
 written in H

*La'amea 'U.*

Slowly, we leave the King.  
 And walk into the final ro  
 second floor.

The room is almost empty  
 It is a small room. It is a ce  
 It is the prison room

Docent Doris tells us:

"This is the room Queen L  
 for nine months, after she v  
 She had only one haole lad  
 She was not allowed to leav  
 time;  
 She was not allowed to hav  
 communications with anyo  
 She was not allowed to hav  
 happening to her Hawai'i o:

*Lili'uokalani. 'U.*

To the right is the Queen's sunny room . . . a faint  
rustle of petticoats.

To the left, we enter the King's study:

Books everywhere. Photographs everywhere.  
The smell of leather and tobacco, ink and parchment—  
The smell of a man at work.

Electric light bulbs (in the Palace of a savage,  
can you imagine?)  
Docent Doris tells us to be proud, that electricity lit  
the Palace before the White House.  
There, a telephone on the wall.

Iwalani longs to open those books on his desk,  
Tony tries to read and translate the documents,  
written in Hawaiian, just lying on his desk.

*La'amea 'U.*

Slowly, we leave the King.  
And walk into the final room to be viewed on the  
second floor.  
The room is almost empty; the room is almost dark.  
It is a small room. It is a confining room.  
It is the prison room of Queen Lili'uokalani.

Docent Doris tells us:

"This is the room Queen Lili'uokalani was imprisoned in  
for nine months, after she was convicted of treason.  
She had only one haole lady-in-waiting.  
She was not allowed to leave this room during that  
time;  
She was not allowed to have any visitors or  
communications with anyone else;  
She was not allowed to have any knowledge of what was  
happening to her Hawai'i or to her people."

*Lili'uokalani. 'U.*



I move away from the group.  
 First, I walk to one dark corner, then another,  
 then another. Pacing. Pacing, Searching.  
 Trying to find a point of reference, an anchor,  
 a hole, a door, a hand, a window, my breath . . .  
 I was in that room. Her room. In which she lived and  
 died and composed songs for her people. It was  
 the room in which she composed prayers to a  
 deaf people:

"Oh honest Americans, hear me for my downtrodden  
 people . . ."

She stood with me at her window;  
 Looking out on the world, that she would never rule again;  
 Looking out on the world that she would only remember  
 in the scent of flowers;  
 Looking out on a world that once despised her,

And in my left ear, she whispered:  
 'E, Pua. Remember:

This is not America.  
 And we are not Americans.

*Hawai'i Pono'i.*

*Amene.*

## ATTACK FROM WII

Stacy Chang

*Bump.* Dad maneuver:  
 groove between the cracked  
 crete driveway. The force lu:  
 delectable, quadruple-decke  
 the dashboard clock.

I race through the fire  
 rummage through the brow  
 jogging bra. By the time I en  
 only a quarter of the sun stil  
 I bounce my steps into a littl

"You can do it. No m.  
 matter what the goal, you ca  
 Ida's (Drippy) Personal Plan  
 take it any way you can.

"You can *make* it thro  
 You can *do* a veggie burger."

Huh. Do a veggie bun  
 noggin?

"Is! *Isabel!* Aren't you  
 orange tray overflowing with  
 gie burgers! And those potat

"I'm going jogging. Le  
 "Humph." She shoves  
 Who does she think I am? E.  
 of Montana?

"FAT . . . FAT . . . FAT.  
 Mom'd like me to be t  
 me to school and back every  
 guys corrupting their little ar  
 "You can do it," Ida in  
 goal." The veggie burgers sit

You know, my school  
 bingers, all skinny as hell. Je  
 ty rate in America? And thei

©  
Japanese

JEAN YAMASAKI TOYAMA

HOME

the H-1 Freeway,  
an older haole  
posture of sorrow.  
ti-floral lei.

t,  
rt for Seattle.

gate.

after her departure,  
l vanish

ommuters

o the future  
forward  
the direction  
rise the next day.

I HATE DECEMBER 7

I hate it when December 7 comes around, even now I hate it. After all this time, for God's sake, you'd think . . . But same old stories, same old lies. Just read the letters to the editor. Hey, there never was no spies. That guy on Lāna'i was no spy. No, don't ask me about it. . . . They say, Japs belonged in camps. Japs, mind you, they still call us Japs. Damnit, we were Americans, we're still Americans. I hate December 7. Don't make me think about it.

He's yelling, "Dey coming! Dey coming!" His voice gets louder; it insists. Maybe the benshi's in town or Papa caught a big ulua. No, it's not that. Any minute now he's going to round the stone wall, yelling out the news. I don't care about that. I'm only thinking about my wash, bright and white because I soaked it in Clorox. It's there on the line flapping in the wind and he's going to shake up the soot, the black rain, lying everywhere, on the blades of grass, on top of the dirt. Pretty soon he'll make all my white sheets black. "You going get lickin you dirty my clothes," I yell back. I was ready to boil him just like I boiled his dirty pants. Yasu wasn't a bad boy, just a teenager, always getting his nose into other people's business. What we called kodomo, real immature.

"But, Nesan, dey coming. Da soldiers coming!" He's out of breath, as he pulls at my sleeve.

"Calm down, Yasu, look at me," I reply as I turn his face towards me. "What's happening?"

He takes a few quick breaths, pulls away, and says, "Takasaki-man. He was New Mill store when I when heard him tell everybody." He stops. "Pretty soon dey going be here."

I look at his face, smeared with soot, his eyes, blinking wildly. He's short for his age. We call him "Potot" for small potato, but maybe soon he'll spurt up and we won't tease him any more. He's the last of us seven kids, growing up in New Mill. They all call me Nesan, older sister.

Once Papa was gone so long, she took us to Waita, the fresh water reservoir. When we got there, she started to sob; we didn't know what was wrong. She grabbed each of us and pulled us along to the edge of the water. I don't know why we didn't run away; we were stupid. I was only eight. We looked at each other not knowing what to do and started to bawl. We dug our heels into the ground and tried to sit in the shallow water, but she was so strong, she dragged us deeper and deeper.

"No, Mama, no, Mama, Kobayashi Obasan!" we screamed. Mrs. Kobayashi was our dead neighbor who drowned in the reservoir the summer before. Instead of hearing "Obasan" or "oba," she must have heard "Obake," ghost, because she let go of our hands and began to wail with a voice I never heard before. She just sat in the water. We all looked towards the deep part of the reservoir, and I swear we saw this mist rise up. Kenji yelled, "Look, what dat?" We stared as it grew larger and started floating toward us. We stopped screaming, and Mama snatched us toward her while we all stumbled out of the water. For about a year Kenji and I more or less took care of everything. Mama hardly paid any attention to Yasu, so I ended up being like his mother.

Then Papa stopped disappearing. I guess Mama told him about Waita. He changed. Her too.

I can't find Mama, so I go to the piggery. By the time I get there my sisters and brothers have gathered around the pens. Kenji continues to pour slop into the feeding troughs, while Milly and Yasu return the gardening tools to the shed.

"Now what?" asks Kenji, "What we suppose to do now?" The pigs push each other, trying to reach the trough. Boy, they stunk!

"Dey coming, dey coming. Sometin going happen," insists Yasu stamping the ground with a hoe bigger than him.

"You said that already, Potot. And what you expect to do with dat hoe? You shut your mouth now," orders Bunji, the second oldest. "Wat going happen? . . . We American citizens. No forget dat we mind our own business and we do our work! No start no trouble. So shut you mouth. We no want no trouble. Just do as we told you. Wat going happen."

This alarm was no surprise to me. The week before, right after December 7, people in town started to look at us funny, like we bombed Pearl Harbor. I know we had nothing to do with it, but I started to think I was guilty of something. It was Japs this and Japs that. I tried to stay at home. Even worse Papa went to Japan the year before to visit his sick father. It wasn't like going home, mind you. Hawai'i was his home, but they thought he thought Japan was home. He'd already given up any idea of going back to live in Japan. We were even teaching him English. Imagine, we were teaching English. What a laugh! I taught him how to write out his name Kichisaburo Yano. Good thing his last name was short. But neva mind. Just enough so he could pass his citizenship class. Still, all the headlines made us nervous. What had we done? New Mill camp was located near deserted beaches with hidden caves, lava tubes buried under sand dunes. Sugar cane grew high everywhere. Perfect for hiding. Some whispered that spies were radioing information to the enemy. Stupid! We were all poor nobodies, potots. Who'd know anything about radios?

Even so, I turn to him and tell him, "Go find Kenji and Bunji. Come back here with da rest."

The wet sheets flap a little in the wind and I wonder whether things would ever again be as ordinary as that sound, sweet like the smell of your wash drying in the sun. I remember that sound.

My brothers and sisters are scattered around the camp doing their afternoon chores. The older boys in the piggery, half a mile down the road. The girls in the garden next to the pens. Yasu obeys. I watch as he races down the stone-lined path, ignoring the plump purple figs growing along the way. More soot rises behind him and rains on the orange nasturtiums growing wild. I turn to look for Mama.

Sure, I was scared because of what might happen, but more afraid for my mother. She gets the crazies when things go bad. Sometimes Papa would disappear after pay day and we'd have no food or light in the house. She'd make us all sit around her, body to body, me glued to her side carrying Yasu in my arms. I can still smell her skin, sour with sweat and Yasu's baby smell. It's awful. She tells us all the things that can happen to us because Papa's not home. We watch her cry, and we cry. Then he comes home.

We turn to each other, yeh, we're born here; we're American. But just in case, we're going to be prepared. We head back home along the dirt path, telling each other, we're American.

Mama is replacing the heavy rock on the cover of the pot used to make Japanese pickles when we round the corner into the backyard. Turning towards us, she looks at me as if to ask why I'm not doing the wash.

"Mama, da soldiers coming," Yasu shouts making his way through the crowd.

She doesn't look afraid like she used to. Even though Papa's still at work, she tells us exactly what to do, as if she'd been thinking about it a long time. Mama and Papa used to talk a lot in Japanese while they read the newspaper and letters from Japan. Sure, we went to Japanese school, but we didn't understand everything. They must have discussed what needed to be done. She tells us to burn everything from Japan. Kenji goes out to light the bathhouse fire. Mama made me burn the Girls' Day doll her sister sent me. I didn't care about the books in Japanese, but I liked that doll. We ask her why we have to throw these things away; after all we've done nothing wrong. She stops our questions with a "Baka!" and we all act as if we understand.

Mama's in the front room leafing through our family albums with a pile of pictures taken in Japan at her feet. Yasu brings out a small Japanese flag.

She starts cutting up a picture of Fumi's graduation from sewing school in Hanapêpe.

"Okasan, what are you doing?" cries Fumi. "Are you crazy?"

"We show dem," she says, as she cuts out the Japanese flag flying on top of the school building.

"Kasan, shimpai nai, shimpai nai," repeats Bunji. He thinks there's nothing to worry about and has been sitting on the sofa shaking his head.

"You speak English from now on, only English," she shouts at him.

Before she can tear out another picture, two broad-chested marines walk through the screen door in the front room. The door whips shut. We didn't even hear them approach, and the sound makes us jump.

One of them points his bayonet rifle at us. "What are you doing, destroying evidence?"

We were speechless. We had nothing to hide, but there we were, acting like we did. As soon as we heard those words, we knew we were doing exactly the wrong thing. Even Bunji with his brave talk of Constitution and Bill of Rights couldn't say anything. I don't think he was afraid, no, he was just dumbfounded.

Finally, he says, "We not doing nothing. And how cum you walk right in our house. With your shoes even!" pointing at their dusty boots.

The one with stripes doesn't even answer. He looks at us and asks, "What were you tearing up anyway?"

Before Bunji can answer, Mama is down on the floor, bowing, her nose touching the ground in the Japanese way. "Onegaishimasu. Koraitte." The body language is enough for them to understand.

Bunji shouts, "Kasan, get up. There's nothing to forgive. Don't go down on your knees." He grabs her arm and tries to pull her up. "They can't hurt us." Before he can lift her up, the sergeant pushes him towards the door.

Yasu steps up with his fist clenched ready to defend his brother, when the sergeant turns around and says, "What do you think . . ."

I grab his shirt sleeve and pull him behind me before he finishes his sentence.

" . . . you're doing, Smallfry?" They glare at each other, and the man breaks into a smile.

"OK. OK. To the kitchen," orders the Sergeant. "Private Turner, you escort them, while the rest of us take a look at what they were trying to hide."

While we're pushed out of the room, we look back to see what the sergeant was going to do. We're afraid for Mama. "She doesn't speak English," someone shouts.

The marines didn't stop at all the houses, only those fingered by the FBI. Papa was a night watchman, spending long hours alone in the cane fields. He recently went to Japan. So we were prime targets.

I don't know what Mama did or said while we were huddled in the kitchen with the private holding his rifle at the door. The sergeant and the other men were with Mama in the main house.

Bunji kept on muttering something about illegal search and seizure and how Miss Case, his civics teacher, had explained the basic rights of all Americans. We told him to shut up.

I wonder what was going on in Yasu's head. He didn't act scared. In fact he was listening to every one of Bunji's words, watching his angry face. Yasu was not what you'd call a thinker. Just a happy, ordinary kid. But he was quiet. He must have been thinking.

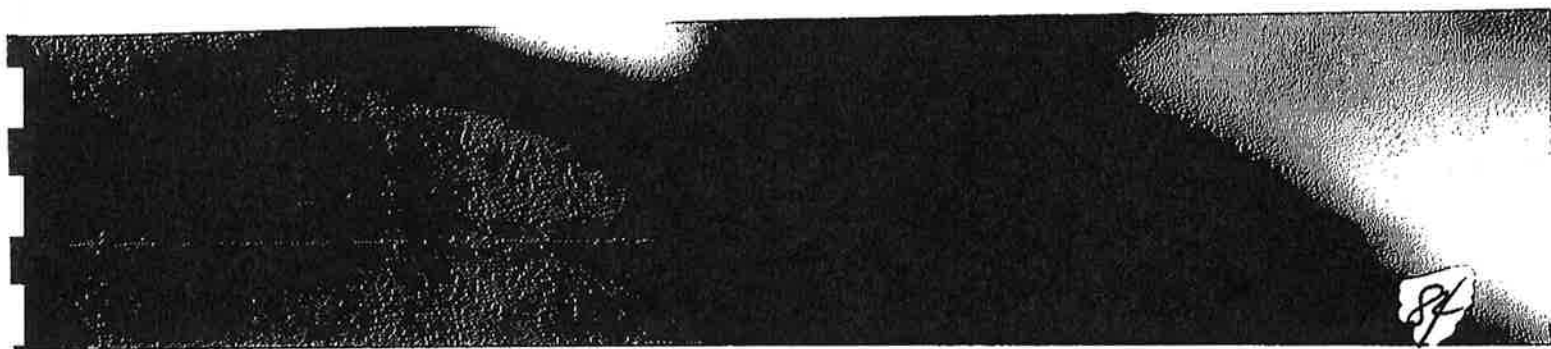
The soldiers left, after smashing our radio, just in case, and looking through the whole house. They found nothing but Mama's pearl ring. They didn't find the money hidden under the stone with the pickling vegetables.

When December 7 comes around, I think of that day and the time a few years later when Yasu ran away and joined the 442nd. Lied about his age. He was big by then. Shot up all of a sudden. Bunji was gone too, left to join some newspaper in California. Yasu used to write from Camp Shelby about the heat, 120 degrees sometimes. The running hikes carrying fifty pounds or more built up his muscles. He was happy. He said the 442nd combat team was making good and "wouldn't let the people back home down." Here, he was confused. At least over there he was doing something. Went to Bruyères when they saved the Lost Battalion. Ironic, when you think a potot like him helped save those big Texans. He was one of the two hundred who never came back.

A'

ENOUGH TO M  
CE

I never guessed how  
into this labyrinth  
until one obscure r  
shocks me back to  
of my fast-food, mu  
"Scrambled egg on  
like me who rush c  
The scariest thoug  
hey, it's not such a  
than the half-froze  
while my right har  
and honking, donu  
The voice on the ra  
with the pros and  
this 5-minute hum  
has done her resea  
about the soon-to-  
and macaroni to b  
I begin laughing s  
of cold flour tortill  
of jamming down  
or dripping musta  
on my long drive l  
why the clock sur  
tube-fed and all—  
shamelessly ingen  
we're still running





Name:

## PRACTICING ETHNIC STUDIES VOCABULARY

*Fill in the Blank*

1. The Massie case of 1931 shows how "locals" were \_\_\_\_\_ as violent.
2. \_\_\_\_\_ is a field of study that was started in 1968 at San Francisco State University when students went on strike so that they could learn about the history of people from their own ethnic background.
3. I am Hawaiian, and I think that Hawaiians are the best ethnicity compared to all others. I am \_\_\_\_\_.
4. Before the Brown vs. Board of education case in 1954 it was legal to have two separate \_\_\_\_\_ in the U.S., white and colored.
5. In the 2008 presidential election, some say the Republicans choice to include Sarah Palin as a candidate was an act of \_\_\_\_\_.
6. Women did not get the right to vote until 1920 in the United States. The policy up until that date can best be described as \_\_\_\_\_.
7. Bob Marley's music, with lyrics like "get up stand up, stand up for your rights," is considered as an act of \_\_\_\_\_.
8. Jim Crow laws, made legal by the Plessy vs. Ferguson court case in 1896 shows that many people in the U.S. were \_\_\_\_\_ because they were extremely intolerant of people based on their skin color.
9. Hawaii was \_\_\_\_\_ by American missionaries in the 1820's and during the illegal overthrow of the Hawaiian monarchy in 1893.
10. In 1996, Kurt Cobain's problem with \_\_\_\_\_ contributed to him committing suicide.
11. In the late 1800's in the United States, Chinese were considered a \_\_\_\_\_ because they had less power than other American ethnic groups.
12. Hawaiian Creole English, or pidgin has \_\_\_\_\_ origins.
13. \_\_\_\_\_ was not served in the Vincent Chin court case in 1982 because the men who murdered him got let off.
14. I'm Asian, and I only like to hang out with Asian friends, which means I am pretty much \_\_\_\_\_.
15. I love going to celebrate events with my friends from a variety of different cultures, which means I am \_\_\_\_\_.
16. When my Filipino ancestors migrated to the United States they had to learn a new language, follow new laws, and change some of their customs. All of these are examples of \_\_\_\_\_.
17. Cesar Chavez helped brought Mexican and Filipino farm workers together in \_\_\_\_\_ during the 1960's marches for equity and grape boycotts.

18. The fact that people with more money in the United States get better health care than people who have less money shows that in the U.S. there is not \_\_\_\_\_ between different people.
19. Isha's \_\_\_\_\_ before she moved from China to the United States was Chinese.
20. When students at Kailua High School say, "that is so gay," they are using an \_\_\_\_\_.
21. When students at Kailua High School call someone a "f\_\_\_\_\_ing Haole," they are making a \_\_\_\_\_.
22. In 2009, Caster Semenya's, a world-class runner, \_\_\_\_\_ is being questioned because of the way she looks.
23. It took over thirty years for the killers (KKK members) of Vernon Dahmer to be brought to \_\_\_\_\_.
24. Polynesians \_\_\_\_\_ all over the Pacific, moving from island to island.
25. Sometimes people refer to Native American reservations as a \_\_\_\_\_ within a \_\_\_\_\_ because they have some forms of self-government.
26. In the video, "Understanding Race," they present the idea that \_\_\_\_\_ is a socially constructed idea.
27. During Japanese-American internment in the United States during World War Two, Japanese-Americans were \_\_\_\_\_ because the U.S. government asserted their power over them.
28. In the 1980's the children of Japanese-American internees fought for \_\_\_\_\_, and won a court case where the U.S. government awarded each family \$20,000 for the injustice.
29. Some people say that Hawaii is \_\_\_\_\_ because we have people that practice many different cultures here.
30. Judaism is considered an ethnicity to some people but also a \_\_\_\_\_ because of its set of specific beliefs and systems of worship.
31. Jim Crow laws, that lasted until about 1954 in the United States can be looked at as a system of institutionalized \_\_\_\_\_ because they discriminated against people based on race.
32. Harvey Milk was trying to achieve \_\_\_\_\_ for gay's in the 1960's by running for political office. He was working in politics to achieve moral rightness.
33. After the Indian Removal Acts of the 1840's, Native American children were sent to American boarding schools so that they could be \_\_\_\_\_ in American culture.

*Using a Language Frame*

1. I could tell that my dad was *prejudiced* when he said...
2. One word that describes my own *self-concept* is...



3. One example of when I didn't manage my *impulsivity* was when I...
4. The Students for a Democratic Society is and example of *ideal democracy* because...
5. I think that I am *biased* towards liking people who were born in raised in Hawaii because I...
6. Hawaii is filled with *diversity* because...
7. I can tell when I am *moody* because....
8. People in my family *emigrated* from....
9. People in my family *immigrated* to...
10. I think my *ethnicity* is...
11. *Discrimination* is different than *prejudice* because...
12. Some of my *values* are...
13. I know I have *power* in my own life because...

*Matching*

|                       |                                                                                                                                                                                                                                                                                                                |
|-----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. RACIAL FORMATION   | a. Your own ideas about yourself                                                                                                                                                                                                                                                                               |
| 2. XENOPHOBIA         | b. To deprive of a right or privilege, especially the right to vote                                                                                                                                                                                                                                            |
| 3. SEXUAL ORIENTATION | c. The practice or policy of making a minimal effort or gesture, as in offering opportunities to minorities equal to those of the majority. Any legislation, admissions policy, hiring practice, etc., that demonstrates only minimal compliance with rules like affirmative action, laws, or public pressure. |
| 4. ASSIMILATION       | d. Socio - historical process where humans create racial categories based on the events or people who are living at that time period. Throughout history racial categories have been created, inhibited, transformed and destroyed                                                                             |
| 5. RESISTANCE         | e. Intense or irrational dislike or fear of people from other countries.                                                                                                                                                                                                                                       |
| 6. SELF - CONCEPT     | f. An enduring sexual attraction toward members of either one's own gender (homosexual orientation) or the other gender (heterosexual orientation)                                                                                                                                                             |
|                       | g. The act or power to oppose or strive against                                                                                                                                                                                                                                                                |
|                       | h. A number of persons or things regarded as belonging together because of                                                                                                                                                                                                                                     |

|                            |                                                                                                                                                                                                                                                                          |
|----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 7.<br>DISENFRANCHISED      | common attributes of traits; a social stratum whose members share the same social position; any division of persons or things according to rank or grade<br>i. To take in and incorporate as one's own; to conform with the customs and traditions of a dominant culture |
| 8. TOKENISM                |                                                                                                                                                                                                                                                                          |
| 9. CLASS _____             | j. Government in which supreme power is exercised directly by the people or by their elected agents; a state of society characterized by formal equality of rights (as defined by just, fair and non - discriminatory laws) and privileges for ALL people                |
| 10. REAL<br>DEMOCRACY      | k. The myth in the United States that our political/economic/social system distributes resources - especially wealth and income - according to how hard someone works (ultimately the American Dream may not be as true as it is made to seem).                          |
| 11. IDEAL<br>DEMOCRACY     | L. government in which supreme power is exercised directly by the people or by their elected agents; a state of society characterized by formal equality of rights (as defined by just, fair and non - discriminatory laws) and privileges for SOME people               |
| 12. MYTH OF<br>MERITOCRACY |                                                                                                                                                                                                                                                                          |

Name \_\_\_\_\_

Period \_\_\_\_\_

Date \_\_\_\_\_

# \_\_\_\_\_

### Ethnic Studies Terminology Worksheet

Pick 3 Ethnic Studies terms of your choice and write a different historical example (than the one from the term poster) that you know from your prior knowledge that deals with these words.

Term \_\_\_\_\_

Historical Example \_\_\_\_\_

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Term \_\_\_\_\_

Historical Example \_\_\_\_\_

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Term \_\_\_\_\_

Historical Example \_\_\_\_\_

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Pick 3 terms that relate to your life and write your experiences with that word.

Term \_\_\_\_\_

Life experience that relates to this term

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---

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Term \_\_\_\_\_

Life experience that relates to this term

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Term \_\_\_\_\_

Life experience that relates to this term

---

---

---

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Pick 3 terms and illustrate the meaning of that word or what it means to you.

Term \_\_\_\_\_

Term \_\_\_\_\_

Term \_\_\_\_\_

12





Name \_\_\_\_\_

## Reflecting on What We Have Learned About the History of the United States from the Perspective of Ethnic Studies...Where Do We Go From Here?

Congratulations, on finishing Unit Two in Ethnic Studies and Philosophy! Completing this unit you are left with a lot to think about. You have learned a long list of new vocabulary words, and have deepened your understanding of the history of the United States from the perspective of Ethnic Studies. Sometimes this history, in the words of *all* of the people who lived it can leave students with negative feelings. As teachers we hear things like, "I can't believe *they* did *that* to *those* people." Students express feeling sad about the various forms of discrimination, angry about the injustices, and depressed that people in the United States will never change. This final assignment, in the second unit of Ethnic Studies and Philosophy is designed to get us moving forward, past all of the negative emotions. In this final assignment we are asking the question, "Where do we go from here?" We are also asking, in the spirit of Daryl Davis, what is your commitment to positive change in the world?

- 1) Start by reflecting on the historical examples that we learned about over the past four weeks. Pick three historical examples (you can look in your glossary) and describe your FEELINGS about those three events in history.

| HISTORICAL EVENT | YOUR FEELINGS OR REACTION TO THAT EVENT |
|------------------|-----------------------------------------|
| A)               |                                         |
| B)               |                                         |
| C)               |                                         |

- 2) Listen to the song "War/No More Trouble" by Bob Marley. Write down your reactions to the song, and then write one paragraph summarizing your interpretations of his message.**

*REACTION-*

*ONE PARAGRAPH SUMMARY OF YOUR INTERPRETATION-*

- 3) Taking consideration everything we learned during Unit Two, and Bob Marley's message in "War/No More Trouble" construct one sentence, which describes your commitment to do something POSITIVE in the world. Use a specific example in your response When you are done, write your commitment on a strip of paper along with your name.**

*I WILL*



**War/No More Trouble**  
by Bob Marley and the Wailers  
Gold Album

Until the philosophy which hold one race superior  
And another  
Inferior  
Is finally  
And permanently  
Discredited  
And abandoned -  
Well everywhere is war -  
Me say war.

And until there's no longer  
First class and second class citizens of any nation  
Until, the color of a man's skin  
Is of no more significance than the color of his eyes -  
I've got to say war.

That until the basic human rights  
Are equally guaranteed to all  
Without regard to race -  
Dis a war.

But, until that day  
The dream of lasting peace,  
World citizenship  
And the rule of international morality  
Will remain in but a fleeting illusion to be pursued,  
But never attained -  
Well everywhere is war - Dis a war.

War in the east,  
War in the west,  
War up north,  
War down south -  
Dis a war - war -  
And a rumors of war.

And until the ignoble and unhappy regimes  
that hold our brothers in South Africa yeah  
South Africa yeah  
Sub-human bondage  
Have been toppled,  
Utterly destroyed -  
Well, everywhere is, everywhere, everywhere, everywhere,  
everywhere, everywhere, everywhere.

War in the east,

War in the west,  
War up north,  
War down south –  
Dis a war -  
And a rumors of war.

And until, and until -  
Until all these things have a meaning  
To mother earth,  
There'll be always war now  
There'll be always war.

There'll be war in the east,  
War in the west,  
War up north,  
War down south –  
Some winning,  
Some loosing,  
Some dying,  
Some crying,

Some singing...  
We don't need.... no more trouble!  
We don't need.... no more trouble!  
No more troubles, no more troubles....no more troubles, eh!

What we need is love (love)  
To guide and protect us on. (on)  
If you hope good down from above, (love)  
Help the weak if you are strong now. (love)

We don't need no trouble;  
What we need is love (What-we-need-is-love, sweet love!)

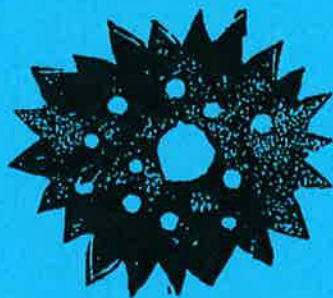
We don't need no more trouble!  
No more troubles, no more troubles, no more troubles ....no more troubles.

We don't need, (we don't need), no more trouble!  
No more war, no more war, no more war, no more war.

Seek happiness!  
(It's sad enough without your woes)  
Come on, you all and speak of love,  
(It's sad enough without your foes)

We don't need no trouble;  
What we need is love, (What we need is love, sweet love!)  
We don't need....

13



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## Cultural contradictions

Tafi Toleafoa explains what it means to be fa'afafine

By JULIA O'MALLEY  
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(Published: August 19, 2007)

"What are you?"

The question came at Tafi Toleafoa from a young woman across the computer lab.

People always want to know, but they rarely ask out loud. Students wear the question on their faces the first day of class. Professors trip over pronouns. It's been that way since Tafi came from Samoa two years ago to attend the University of Alaska Anchorage.

"Are you a boy or a girl?"

Now, one more time, Tafi had to explain, to untangle the contradiction of her long thick hair and plump, glossy lips with the masculine tenor of her voice and her tall, substantial body. She had to tell the girl that, no, she isn't a boy, or a girl, exactly. She's something else.

"I'm fa'afafine," Tafi said. "That means I have a boy's body, but I was raised in Samoa as a girl."

Tafi could have explained that in the islands, nobody ever asked. She could have told the girl that a Samoan mother with a fa'afafine among her children is considered lucky. Fa'afafine help with babies and cooking, they tend the elderly and the sick. They are presumed to have the best traits of both men and women.

But the girl didn't want to know more. She picked up her things and left, giving Tafi one last look over her shoulder.

The way most Americans understand it, gender breaks down simply: there are men and there are women. But across Asia and the Pacific Islands, many cultures recognize a third gender with characteristics both male and female. In Samoa, when a son or a daughter prefers the work and clothes of the opposite sex, they are called fa'afafine "like a woman" or, far less commonly, fa'atama, "like a man."

Tafi has a male body, but she lives her life as a female and



Tafi Toleafoa answers questions after her presentation on fa'afafine at the Anchorage Unitarian Universalist Fellowship on a recent Sunday in West Anchorage. Her talk was titled "What Do I Call You? What Are You? Gender and Sexual Identity at American Universities." (ERIK HILL / Anchorage Daily News)



After arguing both sides of a U. S. Supreme Court case before their constitutional law class, Melody

asks that people refer to her as "she." That's how she will be described in this story.

In the Islands Tafi was more accepted, but her life was still complicated. Many fa'afafine live as women, the maleness of their bodies ignored by those around them.

Outside of the cities, especially in Christian families, they must follow strict social rules binding them to household duties.

Many families, including Tafi's, expect they will remain celibate. In a culture that prizes both its tradition and Christianity, fa'afafine are tolerated, but behavior that hints at homosexuality is not.

Still, many fa'afafine, who see themselves as women, do have discreet relationships with men.

In her ideal world, Tafi, who was raised as an oldest girl-child named Alicia, wouldn't have to change her body to be accepted here. She wouldn't have to rearrange her outside to make people accept what she is inside: a straight woman who is attracted to straight men.

But the world isn't ideal. Since she came to Anchorage, Tafi's family, who loves her as she is, has pressured her to dress like a man. They have decided she needs to fit in to avoid ugliness she isn't used to.

Now, at 23, she's torn between the expectations of her family who accept her as an asexual helper, and American culture that's less accepting but offers her what she wants most: a chance to become physically female, to find a husband and have a family of her own.

Tafi wasn't surprised that the girl in the computer lab didn't know what she was seeing. Sometimes Tafi doesn't know how to see herself -- or her future.

### ALICIA

Ropeta Toleafoa knew her son was fa'afafine at age 4. Unlike his brothers, he stayed close to her and didn't like getting dirty, she said, speaking in Samoan with her son Talvaleoaana "Seven" Toleafoa translating.

"He didn't like going outside and doing what men do," she said.

Tafi's life wasn't like the stories she watched on re-runs of American talk shows as she grew up in Samoa. She never felt she was a woman trapped in a man's body. She never felt shame.

Allen, left, Lacy Jensen, Tafi Toleafoa and Denny Hickerson review their performances while waiting in the hallway for classmates to judge their presentations at UAA. (ERIK HILL / Anchorage Daily News)



Tafi Toleafoa, left, and her closest friend, Maggie Mau, tend to Tafi's sleepy niece Leileanah Toleafoa, 1, at her first birthday celebration in midtown on June 15, 2007. (ERIK HILL / Anchorage Daily News)



Tafi Toleafoa and classmates cast votes after listening to teams argue both sides of a U. S. Supreme Court case in constitutional law class on a Wednesday evening in June at UAA. Tafi will be the first in her family to earn a college degree. (ERIK HILL / Anchorage Daily News)

Samoa is a tribal, communal society, different from America where individual desires rule. Samoan parents hold a powerful role and commonly influence their children's decisions far into adulthood. Children don't choose to be fa'afafine; their mothers decide for them.

At 5, Tafi, a sweet, outspoken child, began hoisting babies on her hip, filling bottles for her mother and helping with the dishes. Ropeta, a mother of eight, was pregnant or nursing for many years and welcomed Tafi's help.

Tafi wasn't encouraged to dress like a girl, but she gravitated toward her sisters' clothing, playing dress-up in private. "I loved skirts, short skirts to be specific," she said. "I always had to be pretty."

At school, Tafi bonded with girls and other fa'afafine among her classmates and teachers. By third grade, most everyone called her Alicia. Her younger siblings, all girls, saw her as an oldest sister.

Tafi's father, Saunua "Noah" Toleafoa is a religious man, an elder in the Seventh Day Adventist church that missionaries brought to the islands along with Western ideas about gender. Noah had fa'afafine in his family, but he held on longest to the idea that Tafi would be like her older brothers. A boy dressing as a girl is not what God intended, he said.

He tried forcing her to change her clothes and cut her hair like a boy's, but nothing worked. Tafi couldn't be forced.

"This one thing I know," he said. "Tafi is different."

By the time Tafi reached her teens, the idea of an actual sex change consumed her. Tafi found many examples of adult fa'afafine around her, some of whom had surgery. To each other they spoke a fa'afafine language, a mixture of English and Samoan. Tafi soon caught on.

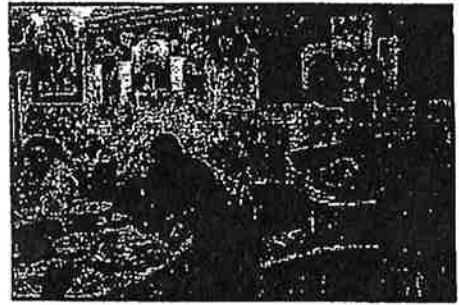
"It wasn't hard to ask them, 'Hey, how did you get boobs?'" she said.

Out of respect for her father, Tafi dressed "androgenous," wearing women's pants, a T-shirt, and her long hair pulled into a bun. Her one indulgence was glitter.

"Lots of glitter," she said. "I loved shiny stuff."

Ropeta and her daughters insulated Tafi from her father's disapproval, which gradually waned. For junior prom, Ropeta saved two paychecks to buy Tafi the material to make a pink dress.

By 2002, all the Toleafoas had immigrated to Anchorage, following family connections and the promise of better jobs. Tafi stayed behind, her immigration status complicated because she was born in western Samoa, which is an independent country, different from the U.S. territory of American Samoa. She'd graduated from high school and was working on her associates degree.



Tafi Toleafoa tends niece Leileanah Toleafoa, 1, during a family gathering after church on a Saturday afternoon in June in west Anchorage. Fa'afafine typically take on traditionally female duties in Samoan culture. (ERIK HILL / Anchorage Daily News)



Tafi Toleafoa helps mom Ropeta Toleafoa and family serve food to guests at a first birthday celebration for niece Leileanna Toleafoa June 15, 2007, in south Anchorage. Fa'afafine typically do women's work in Samoan culture, in this case packaging and serving meals to family members and friends from church. (ERIK HILL / Anchorage Daily News)

"That's when I started dressing like a woman full-out," she said.

In a snap-shot from that period posted on her [MySpace.com](#) site, Tafi glows, her chest full under a black blouse.

"It felt right," she said. "Perfect."

## AMERICA

In 2005, on her way to Anchorage to start at UAA, Tafi took her first step on U.S. soil in Hawaii, wearing platform sandals and short-shorts. She always imagined Americans, with their gay celebrities and liberal attitudes, would accept her. She remembered RuPaul and the movie "To Wong Fu, Thanks for Everything!" a drag queen comedy she'd watched in high school.

"I thought, 'OK if there's people like that, then probably I don't have to explain myself,' " she said. "I didn't know that it was going to be like there's nobody that dresses like that in a real everyday life."

When she showed her passport, which said she was a man, customs officials singled her out for two special searches. Standing in the balmy Honolulu airport, she felt the disapproval of strangers for the first time.

The collapse of her expectations continued in Anchorage. The first day of her liberal studies class, when she answered a professor's question, she heard whispers. Her voice betrayed her.

"When they look at your face and you have earrings on and you have make-up on and you have long hair, then automatically you're supposed to have this kind of voice," she said. "If you are not going to have that voice, then you are kind of like an alien or something."

After her first two weeks of school, her father sat Tafi down. He had four fa'afafine on his mother's side, he said. One of them came to America 10 years ago, to California. People didn't understand her there, he said. At a party, Americans beat her and threw her from a window. She was killed.

"He said he's concerned about my life and my safety," Tafi said. "That's why he advised me that I should change my style to kind of like, umm, androgenous, sort of like professional."

There would be no more short-shorts or glitter. Instead, it was T-shirts, and slacks. And if her professor asked about pronouns, she'd go by "he." But, even in her toned-down outfits, Tafi seemed feminine. Her professors struggled with what to call her in class.

"Even the most inclusive people do not know what this is," said her professor Ann Jache. "They don't know how to talk about a person that is both male and female."

Tafi took her classmates' judgment as a challenge. A gregarious "he," she excelled in class, tackling complicated literature, winning a seat on the student senate, making a loyal group of friends in the school Polynesian association.

Tafi didn't want to hide, Jache said, she wanted to explain. Jache and Tafi crafted a project on fa'afafine over the generations. Tafi gave a presentation to her class, and then to the campus, and then to a Unitarian church. Each time, she grew more confident.

Tafi began to see it as her job to inform the campus about fa'afafine.

"I knew that they are not educated about it. They wouldn't be mean like that if they knew ...



Fa'afafine are all coming to Alaska," she said. "If they are running into the same problems, I have to do something about it."

## LOVE

Tafi's west Anchorage home is crowded with her parents, brothers, sisters, nieces and in-laws, 13 in all. Tropical flowers decorate the walls and a grass mat covers the carpet. Among her sisters, she's Alicia, a dutiful oldest daughter with a flower behind her ear, chasing her toddling niece, carrying dishes from the kitchen.

Tafi's brothers and sisters have a better idea than her parents about how Americans view her. They know that some people with a sibling like her would feel ashamed. Her brothers, who see her alternately as a sister and a cross-dressing brother, defend her fiercely.

"Samoan culture believe that God gave you a freedom of choice, you are who you are and it doesn't matter," said her brother, Asosaotama, a security guard who goes by "Ace."

"Shame is nothing when it comes down to blood," said Seven, a soldier on Fort Richardson. "Blood is blood."

But for her father and her brothers, one thing is very important. Tafi must follow the rules. A fa'afafine brother is one thing, but a gay brother is quite another.

Living as women in Samoa, fa'afafine do have relationships with men, but they are rarely, if ever, public. Tafi has heard of older fa'afafine, those whose parents have died, who live like closeted gay men in America, pretending their partner is a platonic friend. More commonly fa'afafine live with a large family, and have strings of short, secret relationships with straight men who may later marry, sometimes leaving them brokenhearted.

When the subject of a boyfriend came up at the table after church, Tafi's mother and sisters cheered with approval. Her brother shook his head.

"Tafi can act like a girl, dress up like a girl, but if he had a boyfriend, that's too far," said Seven.

Tafi excused herself to the kitchen.

"My sister-in-law, my mom, my sisters, they want me to be happy, they know who I'm attracted to, what I'm attracted to, which is men, and they accept that," she said later. "My dad and my brothers, no. It's probably because they just have that expectation of me marrying a woman because I was born male. But then I'm not a male now, it's obvious I'm not male."

If anything makes Tafi unhappy, it's this. Growing up she thought she'd be like other fa'afafine, staying with her aging parents until they passed away, caring for her sister Narese, who has Down syndrome.

But since she's been in America, and read in her classes about people born male becoming female, she dreams of a future more like her sisters, with a partner of her own.

She thinks of taking hormones and eventually getting surgery to make her body match the way she feels. Her mother and sisters would understand. Her father and brothers would eventually accept it. But even then, if she chose to have a relationship with a man, she would be breaking the rules. She would have to keep it from them.

"Everything else is okay," she said. "But, boyfriend? No."

## SIN

Saturday morning at Anchorage Community Seventh Day Adventist church in Airport Heights, and the youth choir lines up on the altar. Tafi's sisters Sina and Cherish clap and sing "This little light of mine" in their aloha-print dresses, their long hair in heavy buns, glittery gloss on their lips.

Outside of family, church is the most important thing for Tafi. But it's also a place where she feels conflicted. At first the family attended with a mostly Samoan congregation who understood her, but when they moved to a mixed-race church, things changed. Once again, Tafi's father asked her to dress like a man.

"Now I have to be a certain way because some of the members' culture do not have a kind of person like that," she said.

Her brothers and father are leaders in the church. People have approached them about her.

"I hope that if they want to understand they would feel free to come and ask me because, I mean, how friendly could I get?" Tafi said.

Pastor Edson Joseph, who is from Antigua, has led the evangelical Christian church for 20 years. The congregation's become increasingly diverse, with American blacks, Africans, people from the Caribbean and Pacific Islanders. A church should welcome everyone, but Tafi and other fa'afafine have raised troublesome questions, he said.

"I have had to defend him," he said, meaning Tafi. "I have been accused of encouraging or upholding his unbiblical behavior."

But, he said, all people are sinners and Jesus welcomed everyone, even prostitutes and criminals. So long as Tafi isn't influencing children, there is a place for him and others like him. It would be a very different matter if Tafi were in a relationship with a man, he said. Then, he would have to intervene.

Tafi, dressed in slacks and a man's dress shirt, carrying a knock-off designer purse, fills a back pew every Saturday, belting out harmonies to her sister's songs. She's made her peace with Jesus.

"I don't think God sent his son for perfect people, he sent his son for sinners, whatever kind of sinner that is," she said. "Jesus came to wash away the sins. I don't think he came just to wash away the straight people's sins."

## HERSELF

Away from church and school, there is one place where Tafi feels most like herself: among the women of her family.

One sunny day in June, the first birthday of Tafi's niece, the Toleafoa family threw a barbecue for a hundred guests at the park behind the YMCA on Lake Otis.

Under the picnic shelter, where meat marinated in super-sized coolers and giant grills smoked, Tafi filled foil-covered lunch boxes with turkey tails, taro, flank steak, sausage, potato salad and rice.

"Faster, Alicia, faster," called her sisters.

In her sarong, a flower behind her ear, Tafi carried plates of food to the elders from church, she dished out salad and chow mein, she sliced the elaborate banana cake. A child fell; She picked him up and shushed his tears.

R&B rolled out of a big set of speakers and the rhythm took hold of her sisters. They stopped work to dance, raising their palms to the sky. The mood captured their mother, Ropeta, who bounced her shoulders and swayed. Tafi put down her big spoon and let the song catch her hips in a slow groove.

Cherish and Sina hooted. Aunties cracked up. Ropeta looked at her happy child dancing in the barbecue smoke and felt moved to cheer her on in English: "Go, girl! Go, girl! Go, girl!"

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Find Julia O'Malley online at [adn.com/contact/jomalley](http://adn.com/contact/jomalley) or call 257-4591.

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Name \_\_\_\_\_

Date \_\_\_\_\_

Period \_\_\_\_\_

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### Cultural Contradictions

Tafi Toleafoa explains what it means to be fa`afafine

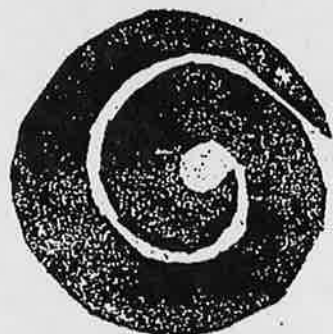
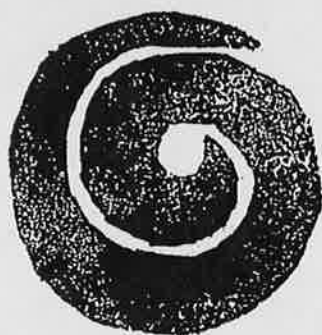
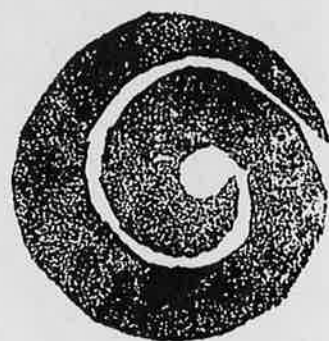
1. What does Tafi say fa`afafine means?
2. Why was a Samoan mother lucky if she has a fa`afafine in her family?
3. How does America see gender?
4. What is a girl that has male characteristics called?
5. What does she asks people refer to her as?
6. What religion are some people of Samoa?
7. What is the perspective of Samoan Christians of fa`afafine?
8. How does Tafi feel on the inside?
9. What did her family want her to do when she moved to Anchorage?
10. What does America have that she wants?
11. What were the signs that Tafi's father noticed that she was a fa`afafine?
12. Name 3 things Tafi would do that were "girlie?"
13. What is Tafi's English name?
14. How did Tafi's father feel about Tafi?

15. What does Tafi do out of respect for her father?
16. What's the difference between Western Samoa and America Samoa?
17. How did Americans treat Tafi?
18. What happened to the fa'afafine that went to California?
19. How did Tafi deal with her situation?
20. How do Tafi's brother view Tafi?
21. What kind of relationship does Tafi want to have?
22. What are some examples of how the people at church feel about Tafi?

#### **Reflection**

What do you think about Tafi and her lifestyle?

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Name \_\_\_\_\_

Date \_\_\_\_\_

Period \_\_\_\_\_

# \_\_\_\_\_

Course Name \_\_\_\_\_

### PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

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| <p>Your question:</p>                                                                                                                                                                                                                                               | <p>Topic/Text/Theme: _____</p> <p>Class Discussion Question</p>                                                                                 |
| <p><b>Pre-Discussion Quickwrite on the question</b></p> <p>What assumptions (thoughts or beliefs not based on reason/evidence) do you already have about this topic?</p><br><p>What examples/evidence or counter-examples do you already have about this topic?</p> |                                                                                                                                                 |
| <p>This space is for questions that you have during the discussion AND a summary section for key words or themes that you see after the discussion is done:</p>                                                                                                     | <p>Evidence/examples from the discussion that answer any questions you asked and/or key words/themes that you notice during the discussion.</p> |

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**Key Terms, Main Ideas,  
Themes**

**Evidence/Examples**

**EFFECTIVE COMMUNICATOR/  
COMMUNITY CONTRIBUTOR**  
Was I listening to others? Were  
others listening to me?

Was it a safe environment?  
(Remember how we defined  
intellectual safety when you  
complete your response.)

Did most people participate?  
Did a few dominate? Did some  
not pay attention?

**COMPLEX THINKER IN INQUIRY**

Did our discussion “scratch behind the surface, open up the topic,” or “make some progress?”

**SELF-DIRECTED LEARNER**

Did I learn something new?

Did I challenge my own thinking or work hard at it?

Was it interesting?

**CITIZENSHIP/PARTICIPATION**

Was the quality of life improved in our community? Did we practice *Ho'oponopono*?

Burning Questions you have for next class day:

GIST (summary) of the discussion:



Name \_\_\_\_\_

Date \_\_\_\_\_

Period \_\_\_\_\_

# \_\_\_\_\_

Course Name \_\_\_\_\_

### PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

|                                                                                                                                                                                                                                                                     |                                                                                                                                                 |
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### PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

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| <b>Key Terms, Main Ideas, Themes</b>                                                                                                                                                                                                                                                                                                     | <b>Evidence/Examples</b> |
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### PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

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### PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

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### PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

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## PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

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### PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

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### PLAIN VANILLA CORNELL NOTE-TAKING WORKSHEET

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Burning Questions you have for next class day:

GIST (summary) of the discussion:





**P4C Discussion – Based Inquiry Curriculum**  
Strong, 2005

**Plain Vanilla Evaluation Rubric**

Discussion Topic:

Question Selected:

|                                   | <b>4 = Exceeds the Standard</b>                                                                                                                                                            | <b>3 = Meets the Standard</b>                                                                                                                                          | <b>2 = Attempts to Meet the Standard</b>                                                                                                                                                   | <b>1 = Does Not Meet the Standard</b>                                                                                                                                |
|-----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Community Contributor</b>      | I can provide more than three examples of when I positively contributed to the community and more than two examples of when another classmate did.                                         | I can provide three examples of when I positively contributed to the community and two examples of when another classmate did.                                         | I can provide less than three examples of when I positively contributed to the community and less than two examples of when another classmate did.                                         | I can provide no examples of when I positively contributed to the community or/and no examples of when another classmate did.                                        |
| <b>Complex Thinker In Inquiry</b> | I can provide more than three examples of when I demonstrated complex thinking (using WRATEC) and more than two examples of when another classmate did.                                    | I can provide three examples of when I demonstrated complex thinking (using WRATEC) and two examples of when another classmate did.                                    | I can provide less than three examples of when I demonstrated complex thinking (using WRATEC) and less than two examples of when another classmate did.                                    | I can provide no examples of when I demonstrated complex thinking (using WRATEC) and no examples of when another classmate did.                                      |
| <b>Effective Communicator</b>     | I can provide more than three examples of when I communicated effectively and more than two examples of when another classmate did.                                                        | I can provide three examples of when I communicated effectively and two examples of when another classmate did.                                                        | I can provide less than three examples of when I communicated effectively and less than two examples of when another classmate did.                                                        | I can provide no examples of when I communicated effectively and no examples of when another classmate did.                                                          |
| <b>Self – Directed Learner</b>    | I can provide more than two examples of when I challenged myself to make the discussion interesting and to learn something new and more than one example of when a classmate did the same. | I can provide two examples of when I challenged myself to make the discussion interesting and to learn something new and one example of when a classmate did the same. | I can provide less than two examples of when I challenged myself to make the discussion interesting and to learn something new and less than one example of when a classmate did the same. | I can provide no examples of when I challenged myself to make the discussion interesting and to learn something new and no example of when a classmate did the same. |

## P4C Discussion – Based Inquiry Curriculum Strong, 2005

|                                             |                                                                                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                          |
|---------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>Citizenship and Participation</b></p> | <p>I can identify one specific examples of when I exercised the roles, rights, and responsibilities of a citizen who participated in improving the quality of life in my community &amp; one example of when a classmate did the same. I can provide additional evidence ho'oponopono in our community.</p> | <p>I can identify one specific examples of when I exercised the roles, rights, and responsibilities of a citizen who participated in improving the quality of life in my community &amp; one example of when a classmate did the same.</p> | <p>I can identify one specific examples of when I exercised the roles, rights, and responsibilities of a citizen who participated in improving the quality of life in my community OR one example of when a classmate did the same.</p> | <p>I can identify no specific examples of when I exercised the roles, rights, and responsibilities of a citizen who participated in improving the quality of life in my community &amp; no example of when a classmate did the same.</p> |
|---------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

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## GROWING UP WITH PRIVILEGE AND PREJUDICE

Karen K. Russell

To our children . . . in the hope that they will grow up as we could not . . . equal . . . and understanding.

—William Felton Russell,  
William Frances McSweeney

In 1966, my father and his co-author dedicated his first autobiography, "Go Up for Glory," to today, in 1987, having just received my Doctor of Laws degree, I wonder if I can fulfill the dreams of my parents' generation. They struggled for integration, they marched for peace, they "sat in" for equality. I doubt they were naïve enough to think they had changed the world, but I know they hoped my generation would be able to approach life differently. In fact, we have been able to do things my parents never thought possible. But that is not enough.

I am a child of privilege. In so many ways, I have been given every opportunity—good grade schools, college years at Georgetown, the encouragement to pursue my ambitions. I have just graduated from Harvard Law School. My future looks promising. Some people, no doubt, will attribute any successes I have to the fact that I am a black woman. I am a child of privilege, and I am angry.

In "The Book of Laughter and Forgetting," Milan Kundera writes: "The struggle of man against power is the struggle of memory against forgetting." It seems that we have not come very far in that struggle in this country. We have entered the post-civil rights, post-feminist era, both movements I owe so much to. Meanwhile, my parents' dreams are still around us, still unrealized.

It is perhaps somewhat ironic that I came back for my postgraduate work to Boston, a city my father once described as the most racist in America. My father is Bill Russell, center for the Boston Celtics dynasty that won 11 championships in 13 years. Recently, I asked him if it was difficult to send me

to school here. When he first went to Boston in 1956, the Celtics' only black player, fans and sportswriters subjected him to the worst kind of unbridled bigotry. When he retired from the National Basketball Association in 1969, he moved to the West Coast where he has remained.

I found his response to my question surprising. "I played for the Celtics, period," he said. "I did not play for Boston. I was able to separate the Celtics institution from the city and the fans. When I sent you to Harvard, I expected you to be able to do the same. I wanted you to have the best possible education and to be able to make the best contacts. I knew you'd encounter racism and sexism, and maybe, in some ways that's a good thing. If you were too sheltered, I'm afraid you'd be too naïve. If you were too sheltered, you might not be motivated to help others who do not have your advantages."

Looking back on my tenure at Harvard, I guess he was right; the last three years have opened my eyes, but law school was only part of it. I became much more aware of disparities in wealth, gender, status. The race issue had always been with me, but it hadn't occurred to me that my generation would still be saddled with so many other limitations.

Actually, people of my generation have a new breed of racism (and sexism and classism) to contend with. The new racism is more subtle, and in some ways more difficult to confront. Open bigotry is out, but there have been a number of overtly racist incidents recently, at Howard Beach in New York, for example, and on college campuses throughout the country. What provokes these incidents? The new racism seems to be partially submerged, coming out into the open when sparked by a sudden confrontation. Then there is the sort of comment Al Campanis, then a Los Angeles Dodgers vice president, made recently on the ABC News program "Nightline," that blacks "may not have some of the necessities" required to achieve leadership positions in baseball. Campanis continued that lacking necessities could be demonstrated in other areas: blacks are not good swimmers, he said, "because they don't have the buoyancy." (I've already ordered my "I'm Black and I'm Buoyant" bumper sticker.)

The Campanis incident is more than just your garden-variety, knee-jerk racism. I sincerely doubt that Campanis meant any harm to come from his remarks; in fact, he probably doesn't think of himself as a racist. But does it matter? How am I supposed to react to well-meaning, good, liberal white people who say things like: "You know, Karen, I don't understand what all the fuss is about. You're one of my good friends, and I never think of you as black." Implicit in such a remark is, "I think of you as white," or perhaps just, "I don't think of your race at all." Racial neutrality is a wonderful concept, but we are a long way from achieving it. In the meantime, I would hope that people wouldn't have to negate my race in order to accept me.

\* I hope that people wouldn't have to negate my race in order to accept me - "You're putting me down for a white person"

Last year, I worked as a summer law associate, and one day a white lawyer called me into her office. She told me, laughing, that her secretary, a young black woman, had said that I spoke "more white than white people." It made me sad; that young woman had internalized all of society's negative images of black people to the point that she thought of a person with clear diction as one of "them."

I am reminded of the time during college that I was looking through the classifieds for an apartment. I called a woman to discuss the details of a rental. I needed directions to the apartment, and she asked me where I lived. I told her I lived in Georgetown, to which she replied, "Can you believe the way the blacks have overrun Georgetown?" I didn't really know how to respond. I said, "Well, actually, I can believe that Georgetown is filled with blacks because I happen to be black." There was a silence on the other end. Finally, the woman tried to explain that she hadn't meant any harm. She was incredibly embarrassed, and, yes, you guessed it, she said, "Some of my best friends are. . . ." I hung up before she could finish.

I was afraid to come back to Boston. My first memory of the place is of a day spent in Marblehead, walking along the ocean shore with a white friend of my parents. I must have been 3 or 4 years old. A white man walking past us looked at me and said, "You little nigger." I am told that I smiled up at him as he went on. They should send all you black baboons back to Africa." It was only when I turned to look at Kay that I realized something was wrong. We lived in a predominantly Irish Catholic neighborhood in Reading, Mass. For a long time, we were the only black family there. It was weird to be the only black kid at school, aside from my two older brothers. I knew we were different from the other children. Notwithstanding that, I loved school. In 1968, in the first grade, we held mock Presidential elections, and the teacher kept a tally on the blackboard as she counted ballots. There were 20 votes for Hubert H. Humphrey, four or five votes for Richard M. Nixon and one vote for Dick Gregory. No one else in the classroom had heard of Gregory. I was mortified. But I had just done what the other kids had done: I had voted like my parents.

I think my brothers and I may have been spared some of the effects of racism because my father was a celebrity. But I know that his position also made us a bit paranoid. Sometimes it was hard to tell why other kids liked us, or hated us, for that matter. Was it because we had a famous father? Was it because we were black? We had one of those "fun" houses—lots of food, lots of toys, and, the coup de grace, a swimming pool. I was proud to have friends over. They were awed by my father's trophy case. Actually, so were we.

One night we came home from a three-day weekend and found we had been robbed. Our house was in a shambles, and "NIGGA" was spray-painted

on the walls. The burglars had poured beer on the pool table and ripped up the felt. They had broken into my father's trophy case and smashed most of the trophies. I was petrified and shocked at the mess; everyone was very upset. The police came, and after a while, they left. It was then that my parents pulled back their bedcovers to discover that the burglars had defecated in their bed.

Every time the Celtics went out on the road, vandals would come and tip our garbage cans. My father went to the police station to complain. The police told him that raccoons were responsible, so he asked where he could apply for a gun permit. The raccoons never came back.

The only time we were really scared was after my father wrote an article about racism in professional basketball for *The Saturday Evening Post*. He earned the nickname Felton X. We received threatening letters, and my parents notified the Federal Bureau of Investigation. What I find most telling about this episode is that years later, after Congress had passed the Freedom of Information Act, my father requested his F.B.I. file and found that he was repeatedly referred to therein as "an arrogant Negro who won't sign autographs for white children."

My father has never given autographs, because he thinks they are impersonal. He would rather shake a person's hand or look that person in the eye and say, "Pleased to meet you." His attitude has provoked racist responses, and these have tended to obscure the very basic issue of the right to privacy. Any professional athlete, and certainly any black professional athlete, is supposed to feel grateful to others for the fame he or she has achieved. The thoughtless interruptions, the insistence by fans that they be recognized and personally thanked for their support, never let up. I'll never forget the day I left for college at Georgetown. I had never been away from either parent for more than two weeks, and now I was moving 3,000 miles away. I was at the airport, saying goodbye to my friends and my family. I was crying so hard that I actually cried my contact lens out. And I was hugging my dad—it was a real Hallmark moment. A man came up, oblivious to the gathering, and said to him, "You're Wilt Chamberlain, aren't you?" We all turned to look at him as though he were crazy. He asked for an autograph. My father declined.

I always admired the way my father dealt with these intrusions. He never compromised his values. It would have been easier to acquiesce to the fans—or to a sponsor who offered him a lower fee than they would a white person for endorsing a product. But he would not. I struggle to emulate him.

I went to college with Patrick Ewing, whose playing style has been compared to my father's. Patrick came to Georgetown from the public high school in Cambridge, just a few blocks from the Harvard campus. I have a lot of sympathy for him. When he played in college, people in the



stands—presumably educated people—held up signs that said “Patrick Ewing Can’t Read Dis.”

When my father first played for the Celtics, the fans called him “chocolate boy,” “coon,” “nigger,”—you name it, he was called it. Almost three decades later, Patrick Ewing was facing the same sort of treatment, and I was, in a way, reliving my father’s experience in watching it happen. I never talked to Patrick about it because I respected his privacy. From being in public with my father, I knew how difficult it was to be someone like Patrick. Aside from everything else, when you’re over 6 feet, 9 inches tall—as both of them are—it’s hard to be inconspicuous. Your presence seems to make other people uncomfortable, and everyone seems to feel further compelled to speak to you. Still, I hoped Patrick knew he wasn’t alone.

Several weeks ago, I heard on the news about a racial incident in Taunton, a town not far from Cambridge. It concerned two girls, high-school students and best friends. One was black, the other white. When the school yearbook arrived, it was discovered that the caption under the photograph of the white girl included the words “Nigger Lover.” On the news, the school principal said that the incident was just an isolated “prank,” not a racist act.

I remember a day in my own high school when a guy who was really popular walked by me in the hall and hissed “nigger” under his breath. I told one of my close friends, and she insisted that I must have misunderstood him, that he must have said “bigger.” I felt betrayed.

I feel awful for those girls in Taunton. Adolescents can be really cruel. Adults may have the same thoughts, but they are not as likely to say them to your face. Not that the latter is necessarily an improvement. I could always pinpoint the source of the bigotry in my high school, but the new bigotry is much harder to detect. Our society has taken to the presumption that racism—and sexism—no longer exist, and that any confrontations are the work of a few “bad actors.” Given this myth, the person who complains about genuine harassment can expect to be seen as the source of conflict.

In Taunton, they crossed out the epithet in every copy of the yearbook. It would apparently have been too expensive to recall the edition. Too expensive for whom? . . .

My friends, from Harvard and elsewhere, reflect my fragmented background. I could never invite them all to the same party and survive. Nor can I meet them all on the same ground. At the law school, I made friends with fellow anti-apartheid protesters and members of a loose-knit group of leftists known as the counterhegemonic front. I have other friends whose politics I strongly disagree with. I have sometimes been drawn to the children of famous or wealthy parents because of an immediate sense of commonality; we know

how to protect one another. One of my best friends is Chris Kennedy, son of Ethel and the late Robert F. Kennedy. We never use last names when introducing each other, because we resent people who remember only our last names. . . .

How will I deal with racism in my life? I have no brilliant solution. On a personal level, I will ask people to explain a particular comment or joke. When I have trouble hailing a cab in New York, as frequently happens—cabbies “don’t want to go to Harlem”—I will copy down the medallion numbers and file complaints if necessary. On the larger level, I will work with others to confront the dilemma of the widening gap between the black middle class and the black lower class, a gap that must be closed if my generation is to advance the cause of racial equality.

Like many middle-class children who grew up accustomed to a comfortable life style, I will also have to work to balance the desire for economic prosperity with the desire to realize more idealistic goals.

If I do ever find a man and get married (after all those magazine and newspaper articles, I realize that I have a better chance of becoming a member of the Politburo!), will we want to raise our kids in a black environment? Sometimes I really regret that I didn’t go to an all-black college. When I was in high school on Mercer Island, I didn’t go out on dates. A good friend was nice enough to escort me to my senior prom. I don’t know if I want my kids excluded like that. If it hadn’t been my race, it might have been something else; I guess a lot of people were miserable in high school. Yet, I have to wonder what it would be like to be the norm.

I am concerned about tokenism. If I am successful, I do not want to be used as a weapon to defeat the claims of blacks who did not have my opportunities. I do not want someone to say of me: “See, she made it. We live in a world of equal opportunity. If you don’t make it, it’s your own fault.”

I also worry about fallout from this article. One day during college, I was walking down the street when a photographer asked if he could take my picture for the Style section of *The Washington Post*. The photograph appeared with a caption that said I worked at a modeling agency, which I did—as a booking agent. Two things happened. I got asked out on some dates, which I didn’t mind. And I received a letter that, accompanied by detailed anatomical description, said I was “a nigger bitch who has no business displaying your ugly body.” What kind of letters and comments can I expect to receive as a result of this article? Although I am speaking as an individual, I run the risk of being depersonalized, even dehumanized, by others.

Daddy told me that he never listened to the boos because he never listened to the cheers. He did it for himself. I guess I have to, too.

army officer Richard Pratt in 1879, boarding schools were established where Indian children were separated from the influences of tribal and home life. The boarding schools tried to teach Indians skills and trades that would be useful in white society utilizing stern disciplinary measures to force assimilation. The tactics used within memory of today's generation of tribal leaders who recall the policy of deterring communication in native languages. "I remember being punished many times for . . . singing one Navajo song, or a Navajo word slipping out of my tongue just in an unplanned way, but I was punished for it."

Federal education was made compulsory, and the policy was applied to tribes that had sophisticated school systems of their own as well as to tribes that really needed assistance to establish educational systems. The ability of the tribal schools to educate was not relevant, given that the overriding goal was assimilation rather than education.

Racism in Indian affairs has not been sanctioned recently by political or religious leaders or other leaders in American society. In fact, public pronouncements over the last several decades have lamented past evils and poor treatment of Indians.<sup>7</sup> The virulent public expressions of other eras characterizing Indians as "children" or "savages" are not now acceptable modes of public expression. Public policy today is a commitment to Indian self-determination. Numerous actions of Congress and the executive branch give evidence of a more positive era for Indian policy.<sup>8</sup> Beneath the surface, however, the effects of centuries of racism still persist. The attitudes of the public, of State and local officials, and of Federal policymakers do not always live up to the positive pronouncements of official policy. Some decisions today are perceived as being made on the basis of precedents mired in the racism and greed of another era. Perhaps more important, the legacy of racism permeates behavior and that behavior creates classic civil rights violations.

NOTES

1. U.S. Const. Art. 1, §8.
2. D'Arcy McNickle, *Native American Tribalism* (New York: Oxford University Press, 1973), p. 56.
3. Act of May 28, 1830, ch. 148, 4 Stat. 411.
4. *Ex Parte Crow Dog*, 109 U.S. 556, 571 (1883).
5. *Missouri, Kansas, and Texas Railway Co. v. Roberts*, 152 U.S. 114, 117 (1894).
6. *State v. Towessnute*, 154 P. 805, 807 (Wash. Sup. Ct. 1916), quoting *Choctaw Nation v. United States*, 119 U.S. 1, 27 (1886).
7. See, e.g., President Nixon's July 8, 1970, Message to the Congress, *Recommendations for Indian Policy*, H. Doc. No. 91-363, 91st Cong., 2d sess. (hereafter cited as *Recommendations for Indian Policy*).
8. *Ibid.*; Indian Self-Determination and Education Assistance Act, Pub. L. No. 93-638, 88 Stat. 2203 (1975); Indian Child Welfare Act of 1978, Pub. L. No. 95-608, 92 Stat. 3096; U.S., Department of the Interior, *Report on the Implementation of the Helsinki Final Act* (1979).

# Race and the American Legal Process

Leon Higginbotham, Jr.

Way of all of the multitudinous groups of people in this country [do] you have to make out Negroes and give them this separate treatment."  
*Oral argument before the United States Supreme Court by Thurgood Marshall, then Chief Counsel for the Plaintiffs in Brown v. Board of Education.*

Approximately 7:17 P.M., April 4, 1968, an assassin fired a shot mortally wounding Martin Luther King. Late that evening I received a call from the President, Lyndon Johnson, who had appointed me four years earlier to the United States District Court, asking me to come to the White House early the next morning to discuss with others who were being called the national significance of Dr. King's death. Though the President acted quickly in collecting his counselors for a meeting the next morning, another section of the nation would not wait the night to express its own response to this national tragedy. Ten blocks from the White House, buildings in the largely black ghettos of Washington, D.C. were already in flames. As the painful night lingered on, news reports indicated that more and more people had taken to the streets, many striking out irrationally and in anger, in city after city, in response to the senseless death of the prophet of nonviolence.

President Johnson opened the meeting at the White House the next morning with the question, "What can we do now?" There were many thoughtful responses. Some talked of strengthening civil rights legislation, others spoke of further improving manpower programs, still others argued for additional condemnations of racism. The idea for appointing yet another presidential commission was also introduced. Although the discussion was calm and dispassionate, a deep sense of shared pain was apparent. Most of us present had known Dr. King intimately and had worked with him in the attempt to obliterate racism from American life.

As I listened and reflected on the various suggestions made from such thoughtful and well-meaning people, I kept thinking of the question Thurgood Marshall had asked the Supreme Court thirteen years earlier: "Why," he had asked, "of all the multitudinous groups of people in this country, do you have to single out



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## 2.31 Dayton

1 My name is Dayton. I am a seventeen year old junior at Kailua High School. I was born and  
2 raised in Waimanalo on the island of O'ahu the state of Hawai'i. Self concept is what you think  
3 about yourself no matter what anybody else thinks. Ethnic Studies is the study of different  
4 cultures through their language, religion, traditions, etc. Throughout my life I have thought of  
5 myself in many different ways but have never actually sat down and really took a deep look into  
6 who I am or what my self concept is like I have done through the perspectives of Ethnic Studies.  
7 From thinking I was rebel to thinking I was a gangster I have changed my self constantly in life.  
8 Through the perspective of Ethnic Studies my self concept is as a Hawaiian, being from  
9 Waimanalo, and is shaped by constantly caring for people.

10  
11 To call yourself a Hawaiian, many believe you have to look the part, act the part or just have the  
12 blood but being a Hawaiian to me means that you know the Hawaiian culture, traditions, history,  
13 and Supporter. People tend to think that being local is being Hawaiian which is how I thought for  
14 a long time too but through Ethnic Studies I have learned that being local can be a whole  
15 separate culture itself so I do not believe being local is being Hawaiian. A lot of people tend to  
16 think that being a Hawaiian means that you have to have the blood but I think that's just a small  
17 part of it. You may have the Hawaiian blood but if you not know the history or practices and  
18 traditions, you will never know who you are as a Hawaiian. My good friend's dad is a hundred  
19 percent haole (white). Although he is haole, his first language was Hawaiian; he became a  
20 teacher at a Hawaiian immersion school and does imu and plants kalo at his house. To me, he is  
21 more Hawaiian then a hundred percent Hawaiian who lives on the mainland and cannot even say  
22 aloha. I believe I am a Hawaiian because I do not only have the blood but I know most of the  
23 Hawaiian history, can understand the language and speak some, and still practice traditions.

24  
25 At family gathering, my family and I dance hula, sing mele, and do imu to cook food. We also  
26 attend I ka pono marches to support our Hawaiian race. We also have a deep sense of pride in  
27 being Hawaiian, which means we do stuff to perpetuate the Hawaiian culture and not do things  
28 that bring shame to the Hawaiian. I remember one time where I was about to go into a  
29 competition but before it had started I had dedicated the competition for the Hawaiians thinking I  
30 was going to make myself and my culture look good. When I had lost the competition I not only  
31 let down myself but brought shame to my culture also. I had felt so bad and could not forgive  
32 myself. I think Hawaiians have this deep sense of pride because of our past. We have lost our  
33 land and a lot of our ways of life. At one time, nobody could speak the Hawaiian Language by  
34 law. Since then, Hawaiians have stepped up to try to bring back all of our traditions and ways  
35 because we know that we are not a sub-class culture anymore. I have much to learn about my  
36 Hawaiian race about my Hawaiian race with its deep history and conflict to exist but I know  
37 there is no one in the world who can tell me I am not a Hawaiian.

38  
39 Another part of who I am has a lot to do with where I am from. Being born and raised in  
40 Waimanalo has made me more prideful, much stronger, and has made me the person I am today.  
41 Living in Waimanalo has its positives and negatives which is the case for most places^ For an  
42 outsider looking at Waimanalo they can say it's a beautiful country with green mountains, great  
43 beaches, or to many Japanese tourists, the place where Akebono was born and raised. Those are  
44 pretty much all the positives an outsider will say about my town but they can also say many  
45 negatives. Many believe that the boys from Waimanalo have bad tempers; they play girls, and  
46 always want to fight. Many people believe Waimanalo is a drug town filled with addicts and

47 tweakers. The reputation of Waimanalo. And being from Waimanalo has impacted me in many  
48 ways with the outside community.  
49

50 I remember countless times where I have tried to talk to girls but as soon as they hear that I am  
51 from Waimanalo they get skeptical to talk to me because of the stereotypes placed on my town.  
52 Most recently, I had gone over to my girlfriend's house to eat Christmas dinner with her family  
53 and meet them for the first time. The night was going well and everything was running smoothly  
54 but as they got to know me better they eventually asked me where I was from. As soon as I had  
55 said Waimanalo was where I was from they immediately changed their attitude towards me and  
56 had pulled my girlfriend on the side and told her to watch out for me. Although many outsiders  
57 believe Waimanalo is not a very good place they do not know my home for what it really is.  
58 Waimanalo was given the nickname God's country for its beautiful people, land and ocean,  
59 And for many other reasons I may not know. The people from Waimanalo always are very  
60 friendly and have so much aloha for each other. From the countless support for each other in  
61 sports leagues, fundraisers, and putting events like the Waimanalo carnival or sunset on the  
62 beach people from Waimanalo are always there for the community. This has impacted me  
63 because it has made me want to be an active leader and helper in my community. Waimanalo is  
64 also in one of the nicest locations on the whole island. The tall green Ko'olau Mountains making  
65 like a border around the town to the beautiful blue ocean make Waimanalo a true paradise to  
66 me and a must for many tourists. All these things make me proud to be from Waimanalo.  
67

68 Finally, my self concept is shaped by me constantly caring for people because in almost all the  
69 decisions in my life I base it off what would benefit others and make everybody happy before  
70 me. Many people may find it hard to believe or hard to do but it really is not. I remember many  
71 of times having to sacrifice time, money or just myself to help others. There are many nights I  
72 stay up to talk to my many "sisters" talking to them about all there boy dramas or what they are  
73 going through in life being just like a big brother to them. I also am always there to provide for  
74 others in all times that I can. If there are any of my friends who need a place to stay, money,  
75 clothes, food, etc. I will be the first to help them out even if it means I have to go out of my way  
76 to go and get it. I truly do believe that one of my life goals is to make everybody or see  
77 everybody around me happy at all costs because this would then in return make me happy. I  
78 remember a time when my friend was stuck in Waianae and she had no way home and it was  
79 three in the mourning and she was crying. Although I was sleeping, I got up and found a way  
80 down there to pick her up because I cared for her. There was even a time when I left my house  
81 with my parents telling me not to but I did because I needed to go support my friend that was  
82 going to kill themselves. I ended up getting really busted with my parents and grounded but it  
83 was worth it to be there for my friend. The last story to prove that caring for people shape my life  
84 is that if one of my friends want money or need it I will always give them even if I need it. On  
85 my 15 birthday my good friend wanted 200 dollars to cheerlead because her parents wouldn't  
86 pay. Since it was my birthday and I had money I gave it to her because I knew if she cheerlead  
87 she would be happy and that's all I wanted for her.  
88

89 In conclusion, this lesson in ethnic studies has really made me step back, look at my life and  
90 realize who I truly am and not be ashamed of that. I have learned not to be someone I'm not and  
91 take pride in where I'm from. I also learned to be aware of other peoples self concept and not be  
92 so judgmental of other people because I do not know what has happened in their life that made  
93 them the way they are today. I will use what I have learned here to maybe help my friends figure

94 out there self concepts and maybe this would end a lot of problems we have. I will also try and  
95 go out into our community through programs like the safes school task force to better my  
96 community and my state to make Hawaii a true paradise.



## 2.32 Pua

1 E malama I ka 'aina, a e malama 'ana ka 'aina ia "oe" Take care of the land and the land will care  
2 of you. My family has always taught my sister and I about the old Hawaiian traditions. We came  
3 from a family of powerful Hawaiian males (----- side), meaning higher ranked. From the  
4 beginning of our family, the knowledge has been past down generation to generation. I see every  
5 quality and value my culture holds. I can see why it's important to take part of it. Not everyone  
6 agrees with me, they don't see it the way I do. Besides all the negativities, the Hawaiian culture  
7 grows strongly in my family.

8  
9 Pua is my given name. I am the youngest, of two daughters. I am the daughter of Mark and  
10 Kaolali. My sisters' name is Darcy. Hawaiians were told to be predictors of the future at least  
11 that's what my great grandma told me. Our ancestors would dream about an infant and its future,  
12 then would name them according to what the future looks like for them. You are what your name  
13 is. My name means the beautiful sweetheart and is also my parents' names put together. I am not  
14 too sure if I'm a beautiful sweetheart but I am very close to my parents. It must be true, because  
15 it is for me. I see more and more about myself as I grow up. My self-concept includes valuing  
16 my culture, racism in my everyday life, my inter-cultural actions, and keeping my history alive.

17  
18 Since my grandparents divorced (mom's side), we were raised by me grandma. Her maiden name  
19 is -----; it means man god, or a healer. We were usually with them. We were taught through  
20 their ways since we were always with them.

21  
22 I was born on August 14, 1989 in Kaiser Permanente at Red Hill, Hawaii. I first lived in  
23 Papakolea, for two years. My family on both sides is from Papakolea, that's how we all united as  
24 a big family. The rest of my childhood is in God's country, Waimanalo. I live in Pu'uhonua 'o  
25 Waimanalo, that's a sovereignty land for Hawaiians located in the mountainsides of Waimanalo.  
26 I didn't have an ideal childhood. We were never babied, we learned on our own. If we fell, we  
27 got up and went again till we learn our lesson. This was to teach us that the world is cold out  
28 there, a dog eat dog world out there.

29  
30 By now you may already know that Hawaiian has always been in me. Before I was born, it was  
31 in me. Whole family is involved in the Hawaiian culture. My mom is the president of Pu'uhonua  
32 'o Waimanalo, she wants to benefit the Hawaiians as much as she can. She wants us to get into it  
33 as well. That's why I went to Hawaiian emersion schools. I went to Hawaiian school from second  
34 grade to tenth grade, I speak Hawaiian fluently. My sister and I were in Hula class, canoe  
35 paddling, lo'i work, luahala wearing, and imu preparing. Keeping in touch with our culture made  
36 us realize what qualities we have as Hawaiians.

37  
38 "He kanaka maoli au" I am Hawaiian. Growing up in freedom conferences made a big impact on  
39 me, making me more and more confusing each time. I wasn't informed on why we were all  
40 fighting, and I didn't know the purposes of the conferences. They explained to me and said the  
41 white people (Haoles) stole from us and won't give it back. At this age I didn't know what I do so  
42 I assumed that while people were bad, so I hated all white people. On the other hand, Hawaiians  
43 were flawless to me. I seen them as people that were loved by everyone, they were perfect. I  
44 accepted Hawaiians only. I thought to myself and remember thinking how can anyone hate  
45 Hawaiians, they are the best race. I noticed nothing wrong with the way I felt about both Hoales  
46 and Hawaiians.

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The way I was raised, was never to judge before you had the real fact. They were strong Christian people, and always said that God loves us all for who we are. I liked whom I liked and hate whom I hated. That's just who I am.

Hawaiians, to me, were superior to others. In my point of view, they were all loved. Then one day I met Tongans and Samoans that hated Hawaiians, they treated me badly. How can anyone hate Hawaiians? That was the first I heard of people hating Hawaiians. I was so mad; they had the nerves to hate me even when they didn't even know me. How ignorance that was, they misjudged me. One bad apple really does spoil the rest of the batch. We all, as an individual, have our own qualities. A quality of mine is being Hawaiian. Why did they judge me? They don't even know me for; they hated me for someone else's actions.

Then reality hit me, I was a hypocrite. Everything that the Samoans and Tongans did to me, I did to Haoles. I later grew out of this phase, and learned to accept all, due to our equality we had in common. That's why my best friends include a white girl, a Samoan girl, a Tahitian girl, and an Asian girl. They teach me to accept everything and everyone. They taught me to be inter-cultural Hawaiian is known for Aloha, and that's what I was going to prove. When we went to the mainland people were talking about us and whispering, but I ignored their ignorance and greeted them with aloha anyways. "Kill them with kindness" is what my aunty always said, "then they will learn to like you".

Based on everyone's assumptions, not everyone likes me. I forgive them because I was once the same. I remember sitting at Makapu'u beach and telling all the Haoles to go home just because I didn't like them. I came so far from that, I'm not the same any more. The outcome is about finding who you are. I don't know who I am yet but I know what I want to become.

I am proud to be Hawaiian. I come from a long line of proud, strong, confident, smart, and respectful Hawaiians. Knowing my part in my culture helps me understand it more and creates more ways and ideas for me to help Hawaiians. Keeping my culture alive gives me an identity. To have an identity, you need a past (history), In order to have a future. I am part of my family's future and it's my responsibility to keep my culture, language, and history alive. Not only as a member of this family but as an individual.

The negativity in my life makes me stronger. I ignore the hate and work on the positive. Being racist creates racism in my life. Racism lives off of the racist remarks we make towards others. I am still living and still learning. I have much ahead of me to learn and experience. I blossomed into something more, my growth increase every day. I am a -----, I am a -----, I am a -----, I am a girl that honors all of my family names, I am a proud leader, and I am Hawaiian.

"Ola loko ka lahui"  
The culture lives in you  
In loving memory of -----  
(My great grandmother)  
August 7, 1923-April 13, 2007



## 3.67 Kaio

### Ethnic Studies: Self-concept

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When I was in sixth grade I was into 70's: break dancing, afros, old Cadillac's, and orange sodas. My principal; asked me why I like that stuff and I said because it was old fashion and out of date. She even told me to cut my afro, which she said was the size of the Austin, Texas. I told her now why would I want to do that? She said it's not your style. I started thinking how she would know what my style was if she didn't ever know me. I told her I'm not cutting my hair and since I didn't I had detention. But still I didn't cut my hair. O this time, I got suspended. I figured if I already got suspended, she called me into the office and said I had a choice to either cut my hair or get expelled, so I get expelled. This was one of the first times that I had an awareness of my self-concept and here are some other examples.

The first thing that defines my self-concept would be my grandma, she pretty much the only person that I listen to. This is the lady that I am going to get on my chest but has always been in my heart; she's the only one that has been there for me through thick and thin. When I got arrested, she was there to pick me up from that police station. When I got out of Detention Hall, she was there waiting for me with open arms. I never noticed how much she really loved me until now. She was always the one to either give me a pat on the back or kick in the ass. She always caught me when I fell, whether physically or mentally. When my mother and father dugout when I was younger, she was the one who took me in. I have been living with her since I can remember. She shaped me to who I am today and without her I don't know what I would do or where I would be. I found my answer to the question I've been looking for, which was will I ever have parents. But fuck'em, I got my grams. She is the part of who I am today!

The second thing to define my self-concept is being black. Being black means having a sense of pride. Some people ask me why I don't act black, but how do black people act. Being black doesn't mean having a grill, nice jewelry, or a pimped out car. It's about standing out, showing the world that no matter what we did in the past, we're still here. Like when people call me nigger, it doesn't offend me, but I don't really like it. Nothing to fight over because I am a nigger and there's nothing I can change about that. It is something I am and it is something I'll always be. No matter what anyone says or does, at the end of the day, I'll still be black. Like the famous word of James Brown, "I'm black and I'm PROUD!" I'm proud of being black because it is who I am. Not because I can spit a lyric, dance good, or like chicken and watermelon. I'm proud because of what my people did and the obstacles that they had to overcome without help. People say Martin Luther King Jr. ended racism, but he wasn't alone. It was the people who stood behind and without those people he would be another voice in the crowd. The final thing that defines my self-concept is being black in Hawaii. Growing up I was always the one who was different. People thought I was military because of the color of my skin. When I tell them that I was born and raised in Kailua, they look surprised as if that's not where I should be coming from. Some Hawaiians say I'm just black but in actuality I'm almost as much Hawaiian as I am black. I have gone through some shit in Hawaii from being egged walking on the street to being arrested for asking a kid for a dollar. People that don't know me tell me "nigger, get off our island." But the funny thing is that I've lived here

47 longer than most of the people that tell me that. I just laugh at people like that who thing  
48 there better because they have one dominant race or "ethnic background." But in my eyes  
49 I'm better because I have a lot of different races that people don't see because I don't  
50 show it, cuz it doesn't really matter. As long as you have love for Hawaii, it doesn't  
51 matter what race you are. I love Hawaii and it will always be called home. From the  
52 deepest of the Pacific to the highest peak of the mountains, Hawaii will always be  
53 something I love.

54 I have learned throughout the eighteen years of my life, that life isn't as hard as I thought.  
55 I've done a lot of stupid things to make it challenging, but those stupid things have made  
56 me who I am today. Not the things I did, but the consequences I paid for. Like my  
57 grandma always says, fall for it once, shame on you, fall for it twice, shame on me. I've  
58 learned being black is difficult no matter where and there's always someone who is not  
59 going to like you. Just like everything you have to fight through it: maybe not physically,  
60 but mentally too. I have learned to accept being black and I am very PROUD of who I  
61 am. Pride is something that can never be taken away. My people of all races held there  
62 pride and as shall I. It helped my people then and it'll help me now until forever. I'm glad  
63 I paid attention in this class because it made me think of who I am. All my life people tell  
64 me I am going to end up in jail and statistically, I probably will because one out of every  
65 nine black person does. I plan on being one of those eight that doesn't. "Some say the  
66 blacker the berry, the sweeter the juice, I say the darker the skin the deeper the rootz." -  
67 Tupac Shakur

## 2.43 Orion

1 I've always had trouble understanding just exactly what Kind of person I am, even from my very  
2 first years in Elementary school. I was always known as a bright kid to my family, teachers and  
3 classmates, maybe it's the reason why I even thought about things like this at a young age. My  
4 classmates were just having fun and making friends with whomever, while I was stuck trying to  
5 think of where I would fit in with everybody. I was having a definite identity crisis. I sort of  
6 found my niche later on in elementary, but as soon as I did, it's off to Kailua Intermediate School  
7 for me. I was surprised that I was part of the minority of kids who were not white or black. It was  
8 quite unusual for a Hawaii public school. This was the first time I ever thought of my race being  
9 an important part of my life. When I made it to High School I became very self-conscious. I was  
10 thought of as a loner, and let other people's ideas of me mold me into someone wasn't. I really  
11 hated High School at this point. Over the next three years, I did some serious thinking about  
12 whom I am, what is my identity? I figured hey I should do something about my situation. I soon  
13 realized that it was how I viewed myself; it was my self-concept that really made me into who I  
14 am as a person. Not anyone else's perception of me. This helped me gain confidence in myself. I  
15 began talking to people and being my genuine, friendly and witty self. I wanted to disprove all  
16 the false perceptions everyone had of me to the best of my abilities. I finally realized the  
17 importance of my self-concept.

18  
19 Now I'm a senior in Kailua High School's Ethnic Studies Class, a class that helps us learn  
20 through other perspectives of society other than the middle age white man. It is definitely an  
21 interesting class. One thing that I was interested about was the idea of identity and self-concept. I  
22 always thought that identity (Personal understanding of oneself) and self-concept (the way you  
23 view yourself) was focused more in psychology. These concepts are actually proving to be  
24 meaningful in my life, because they are basically what I have been living by, without ever  
25 realizing it until now. My race/ethnicity, my values of diversity, and being a local boy in Hawaii  
26 have shaped my self-concept. In turn my self-concept has shaped my life.

27  
28 As I said earlier, my self-concept was based off of many things including the three I mentioned.  
29 One of those three is my race; I'm a Filipino person. I asked a number of people what they  
30 thought was the basic look of how they envisioned a Filipino would look like. The answer I get  
31 is they are tanned like Polynesians, but noticeably smaller and thinner than them. It kind of irks  
32 me, because it true in my case. I hate how stereotypes of race can affect people's judgment on a  
33 person, which is why I tend to avoid talking about race. The most offending in my opinion is  
34 being asked if I eat black dog. Maybe the wild flips (I don't like being called this word) eat up  
35 up in the mountain or jungle, but I doubt the majority do. Another I heard is based off of the  
36 increasing number of Filipinos coming to the islands. I once heard someone say in front of me  
37 that "Stupid Filipinos' are taking ova the island!" not knowing that I was one. Through stories I  
38 heard that there are also Filipino gangs in Kalihi, fighting with weapons. Thus giving Filipinos a  
39 bad rep, for being "fags" during fights. I don't get it, if one person or a small group of people  
40 does something bad; the blame gets put on the entire race or group of people. It happens all the  
41 time: Some Muslims do terrorist acts, so all of a sudden all Muslims are terrorists? One Haole is  
42 a jerk to the locals, then all of sudden they think all haoles are stupid. It's just not fair to those  
43 who are completely innocent. Race can have some negative factors, but there are some good  
44 things about it too.

45

46 I'm proud of my race. I may not say it out loud unless someone ask me, because of some  
47 negativity based on race, but I'm not going to hide it either. I was born in Makati Medical Center  
48 in the Philippines. I like to say that, because it surprises people who always thought I was born  
49 and raised here in Hawaii. My mom said she moved here from Philippines because she wanted a  
50 better life. She brought me up on our home culture, while my dad brought me up with the local  
51 culture. I love the food, like balut even. I'm not afraid to admit it. I even like to find clothing that  
52 is Filipino related, as long as they're cool looking. Race in my opinion gives you another thing to  
53 Yep' if you're good at something then you could make] your race look good, as is the case with  
54 Filipino boxer Manny Pacquiao. Basically Race is an important part of my self-concept, because  
55 it gives a sense of what basic group of people I am mainly associated with by Society in general.  
56

57 Just because I'm Filipino doesn't mean I only hang out with Filipinos. On the contrary, I actually  
58 don't like being stuck with just Filipinos, because it seems like I would just go with the flow and  
59 separate in the supposed group I "belong" in. Through my own experience I notice that I am very  
60 inter-cultural, more so than intra-cultural. It shows my value for diversity. I don't make friends  
61 with people based on race. I actually never really notice race much at all, when making friends or  
62 talking to people. My mom, being a traditional Filipino mom would like me to stick with mostly  
63 Filipino and marry a Filipino someday. I respect her ideals, but I disagree with it. I always judge  
64 people by their personality, what kind of a person they are. I try to get along with everyone I can.  
65 As long as that the person isn't a jerk I should have no problem with them. For example, I once  
66 met another Filipino, but he was a mega A-hole so I avoided him like the plague. It didn't matter  
67 if he was Filipino or not. I like diversity in friends, and figuratively speaking "I don't see color." I  
68 love living in Hawaii because of the diversity, and better tolerance than most other places. My  
69 value in diversity is an important part of my self-concept, because it shows me what kind of  
70 person I am when dealing with others, and how personality is more important to me than skin  
71 color, race, or culture.  
72

73 Speaking of culture, I absolutely love the local culture of modern Hawaii. Being a local boy  
74 living in Hawaii is another thing that definitely shapes me as a person. It is what I identify with  
75 the most, even more so than Philippines, because I live and was raised here. Being Local is what  
76 I am most comfortable with. I like to pick and wear island print T-shirts, shorts, and I always  
77 wear slippers, almost every day. I'm not doing this to be a wanna-be Hawaiian or what have you,  
78 I'm doing it. Because like I .said earlier it's what I am most comfortable with. I relate to  
79 everything local here even if I'm not Hawaiian. The culture, the places, the environment,  
80 animals, you name it. Best of all is the life-style. Just cruzin, "going beach", eating the local  
81 "grindz" Hell yah. I even got the local accent/style of talking down perfectly when I want to, but  
82 tone it down enough to not make myself look sound stupid. I talk the style and tone, but speak  
83 with proper English words at the same time, smart yeah? Sometimes people think I'm part  
84 Hawaiian, which is pretty interesting considering I'm a full-blooded Filipino. I actually find it a  
85 compliment, because it shows me that I've done well in assimilating with the local culture. Being  
86 Local is an important part of my self-concept, because being local is like my life style.  
87

88 Through all this self-reflection and introspection I've done for this assignment and throughout  
89 my life so far, I've discovered how understanding who I am is important for my life. Me being  
90 Filipino, my value for diversity, and being a Local boy of Hawaii at heart, are three major  
91 ingredients of my own self-concept. I wouldn't really want to change much of it at all, since I'm

92 proud of whom I am so far. However there is always room for improvement in myself. Knowing  
93 my self-concept really helped my relationship with other people, because it finally got me to  
94 show more of my real personality rather than my quiet loner side that a lot of people used to think  
95 Some probably still do, because they don't know me good enough yet. It may be clinched, but  
96 people shouldn't judge the book by the cover and base everything off of first impressions until  
97 they get to know a person. I still don't completely understand my self-concept, but I will learn  
98 more in the future. Understanding my self-concept is important for the future, because  
99 throughout life understanding who I am helps gives reasons why I act the way I do and ways I  
100 can deal with other situations down the line. After all... Knowing is half the battle.

## 1.4 Lindy

### Self Concept Essay

1  
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3 When the bell rings at one-forty-five I leave behind my student label and head to work. After  
4 instructing students in ballet and meeting with parents to discuss upcoming performances, I can  
5 easily transform into a regular teenager who is planning on hanging out late into the night. The  
6 reason why I can adapt my behavior to the context that I am exposed to is because of my self-  
7 concept. I would not be the person I am today without the influences of my families actions.  
8 They have shaped me through perseverance, acculturation, and the relationships that they have  
9 with one another. The actions of my family can be seen through the experiences they have had  
10 and they way my family has dealt with these experiences.

11  
12 From the past, my family has had to work hard to achieve success. They have had to persevere  
13 through oppression and financial difficulties. My Polish family immigrated to American in the  
14 late 1800's because they were fleeing the oppression they were receiving in Poland. When they  
15 arrived on American soil they were still neglected because they were catholic. The German  
16 coreligionists already living in America did not want their catholic priests to tend to the needs of  
17 the Polish. Even though it was hard to practice the faith, my family persevered and is the reason  
18 why I live by the Catholic beliefs today. My Czech family also immigrated to America during  
19 the same time. Both families faced living in the ghettos working underpaid and unsteady jobs.  
20 However, by working hard my family members joined community committees to change the  
21 living conditions and soon their ghettos turned into to middle class suburbs. I respect my family's  
22 willingness to work hard to achieve more. That is why I too live up to my family's name and  
23 work hard in all that I do. Leaving their home country must have been really hard for my  
24 families to do but through perseverance they are able to acculturate.

25  
26 My father moved to Hawaii in 1980 and my mother in 1984. They both left their families behind  
27 and made new friends when they got to Hawaii. These friends became their families. To this day  
28 my mother's friends are who I am close to and call aunty and uncle. They have brought in their  
29 home culture and shaped our family's culture to be a mixture of their own. For dinner we eat a lot  
30 of Pilipino food because my Aunty Maria likes to cook and she is from the Philippines. When we  
31 have holiday parties my Aunty Karen cooks Hawaiian food and usually teaches me a hula or  
32 song. My Uncle Diek loves to spear fish so we eat a lot of fresh seafood during our parties. For  
33 Thanksgiving we turn to our American roots and share the holiday with my Aunty Jayne and  
34 Aunty Jackie who are also originally from the mainland. Because I have grown up with many  
35 cultures to influence me I have developed a very accepting and open mind. I also let my own  
36 friends shape my culture. Through Julie and Jinny's families I learned to show respect by bowing  
37 and acknowledgment to always confirm understanding. I find myself always responding when  
38 someone else is talking even if it is just with a head nod or an, "I see." I am able to assimilate to  
39 my friends' cultures because of the relationships that I have with them.

40  
41 The relationships my family members have with one another impacts my opinions on how  
42 people should be treated. In my house there is no solidarity. This is evident when it comes down  
43 to my parents deciding on a course of action and discipline. My mother views success as good  
44 grades in school while my father feels that accomplishments in extracurricular actives are better.  
45 This always erupts into an argument on whether or not what my brothers and I have done  
46 deserves a punishment. My mother's opinion always wins however because she is the one who

47 owns the checkbook. The one who makes the money makes the rules in my house. This  
48 continuous presence of authority is what makes my brothers and I turn to our father when sharing  
49 activities. Everyone in my family does agree on one thing however, and that is surfing. We all  
50 participate in riding the waves. This is what keeps my family close because it is the one thing  
51 that we can say our friends and family has not influenced us on.

52  
53 I am proud to be the person I am today because I know many people have worked hard and had  
54 to learn new ideas to give me the life that I live. I can be a person who adapts to my surroundings  
55 by working hard also. My family shaping through perseverance, acculturation, and relationships  
56 has given me this self-concept.

## 3.66 Donald

### Donald's Self-Concept Essay

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Hello. My name is \_\_\_\_\_ and I was born and raised in Kailua. I live in a middle class family with my mom, dad and sister. Some examples of my self-concept are being white, being raised in Hawaii while being white and my family.

The first thing that defines my self-concept is being white and being white is hard. All the other races think that white people are all the same they never change. Like we still believe that slavery is alright or something. Like everybody is prejudice to us. When I was in the mainland in a Mexican and black neighborhood I'll get eyed down or discriminated at. But people I guess don't realize that white is a brood race. I'm English, German, Czech, Polish, Irish, Italian, Mexican and American Indian. So I think people still judge by the color of your skin because they don't care.

The second thing that defines my self-concept is being white and raised in Hawaii at the same time. This is kind of like my first example but I think it's a lot harder to be born and raised here then on the mainland. I been seeing that I being white, local still think that I could be a tourist and I don't have to prove to strangers that I am not a tourist but a local boy because I don't care about them. The people I would prove to be myself because all I need to now is that I am local. If I was born in the mainland life would be a little easier because I think white people are higher class up there and I would be liked welcomed in. But I think it was better for me to be raised here then over their cause I learned how to work with a more diverse group of people and plus Hawaii is the bomb.

The final thing that defines my self-concept is my family. My family is a big part of what makes me, me because they have a big influence in my life. I kind of look up to my cousins, parents, etc... but those people are not just family but close friends and what they do has influenced my life like my moms side of family are very good drinkers and a few has done drugs and this has influenced on my life. But yeah I listen to them most of the time and that's the final thing.

Now I think I know who I am. I think I found my self and I guess family. Being born and raised in Hawaii as white person and just being white has a big part written on me.



# 1.6 Wailani

## My Self Concept

1  
2  
3 "Those damn Japs," Went through the heads of most Americans on December 7, 1941. When the  
4 Japanese bombed Pearl Harbor, the Japanese who lived in America were sent to internment  
5 camps because they were perceived as spies. My grandparents were taken away from their  
6 homes and taken to these camps. This event has scarred the Japanese Americans for life, and I  
7 feel that even though I wasn't living at the time, it has made a big impact on how I look at life.  
8 Being of Japanese descent, I feel proud, but I also feel ashamed at times. When I look in the  
9 mirror, I see a Japanese American girl who has used other people and her own experiences to  
10 shape who she is.

11  
12 Sometimes it's hard to believe that I am full Japanese, when there are so many other ethnicities  
13 in the world. Knowing that my whole family before me married into another Japanese family, I  
14 feel pressured to marry into another Japanese family myself.

15  
16 I found growing up in Hawaii but learning the Japanese culture was quite hard. I went to school  
17 and made friends with people who weren't the same ethnicity as me. I found that they were  
18 raised differently and were taught different things. As for me, I was taught many of the Japanese  
19 values that were passed down for generations.

20  
21 Honor, Appreciation, Respect. These three words were drilled into me. I was taught to have  
22 respect for everyone, and even if I disliked someone, to still show them respect. For example, my  
23 parents taught me to respect my teachers because they are trying to teach us things. Coaches, also  
24 for the same reason as teachers, they are in a higher position, and are taking their time to teach  
25 me things for my benefit. As for honor, I was taught to "bring honor" to the family. I am  
26 expected to bring home good grades, and take school very seriously. Also, they don't want me  
27 acting up at or outside of home. I was told "the way a child behaves is a reflection of their  
28 parents," meaning, if I were to go to school and not do my homework, talk back to the teachers  
29 and always start fights, other people would think that my parents were okay with that and that  
30 they didn't teach me right. When I was younger, I don't think I quite understood appreciation. I  
31 thought it was just to say "thank you" when I got my way, or when I got something I wanted.  
32 Now, I think I truly understand what it means to appreciate. I have lost a lot in my 15 years of  
33 life so far, from things to people. I can clearly remember when I lost a wallet my brother had  
34 gotten for me from Switzerland, containing \$80 and pictures of my friends. I felt like crying  
35 because I couldn't believe I lost so much money, plus a wallet from Switzerland. Money...and a  
36 wallet? That was nothing compared to what I was about to lose.

37  
38 My Grandpa was a Japanese American WWII veteran. Through many battles and even having a  
39 bullet get blown through his helmet, and just skimming the top of his head, he survived to tell me  
40 his stories. How could have I been s stupid to think his stories were boring at the time? Of course  
41 I was amazed the first few times he told my brothers and I stories of his past, but he told us these  
42 same stories what seemed like countless times. Since his passing in September of 2004, I have  
43 learned to appreciate him. Right now, I'd give anything to be where I was before, lying in bed,  
44 and open my eyes to find my grandpa sitting by my feet telling me stories. Only now I appreciate  
45 it.

46  
47 There were two incidents where I felt that I was put down because of my race. I can clearly  
48 remember, on a field trip in 4th grade, we were on a bus going back to school. I was sitting with  
49 my friends, minding my own business, when I heard "Keri!" from behind me. I turned around,  
50 and I saw a boy pull back his eyes as if he were Japanese, and started to laugh at me. At the time,  
51 I was really hurt and I felt treated like crap. I didn't know what to do, so I just turned back around  
52 and tried to forget about it. After a while, I did, but while in the process of writing this essay, this  
53 incident came back to me. I realize now that it was stupid that I felt hurt. I don't care now that he  
54 did that "racist act" because I'm proud of being Japanese, and if people tease me, that is their  
55 problem. The second thing that happened was in 8th grade. 8th grade was a totally "not me" year.  
56 All my friends were Haole, and I only had two close Asian friends. One day in art class, I was  
57 sitting by one of my Haole friends and out of no where he said, "I think all Asians are super hot".  
58 Me being Asian, I took that as a compliment, and it made me feel good to know that he liked the  
59 way I looked. But when I thought about it more, it struck me that that was a really low comment.  
60 I thought to myself "If he thinks all Asians are hot, that would mean he thinks I'm hot, but he  
61 wouldn't take the time to get to know me, before judging me." If a guy looked at me and thought  
62 I was "hot" I'd take it as an insult now. I realized that my friend only judges people based on how  
63 they look, rather than their personality.

64  
65 I've gone through many changes in my life, and it took me a while to find myself, and who I  
66 really want to be as a person. Intermediate school seemed so far away when I was in elementary  
67 school. But the years passed so quickly, I barely had time to prepare for 7th grade. It was a big  
68 step for me to attend Kailua Intermediate. I wasn't in classes with my friends, and I got lost  
69 around campus. Not only that, but there were the "popular" kids and the not so popular kids...or  
70 the "losers". I fell kind of in the middle section because I had lots of friends that were popular,  
71 and a few who weren't. It didn't bother me much in the beginning of the year to be seen with my  
72 "not so popular" friends, but as the year progressed, I kind of strayed away from hanging out  
73 with them. My taste in music, clothes and even friends, had changed because of the pressure of  
74 other people. They didn't literally pressure me into liking the same things they did, but I just  
75 wanted to fit in. I had a totally different group of friends and I started to like rap music. I started  
76 being the "surfer" type and wear surf clothes. I thought looking this way was cool. It never struck  
77 me then that you don't always have to fit in, or go along with the crowd to be cool.

78  
79 When I first started high school, I was a little scared because I was afraid of the upperclassmen,  
80 and what they would think of me. I found it kind of weird that all my friends that I hung out  
81 with, were Asian. I think it may be by coincidence, but it's weird that I don't have any super close  
82 friends who are a different ethnicity as me. I do have friends that are Hoale, Hawaiian, Hispanic  
83 etc., but none that I am close to. I came to realize that I hang out with Asians maybe because I  
84 feel more comfortable with them, and I can relate to how they feel, and things they are going  
85 through. As my freshmen year progressed, I began meeting more upperclassmen. I met new  
86 people and became friends with them, and yet again, I found that the majority of them were  
87 Asian. I don't know what it is that makes me stray towards people who are Asian, but I am happy  
88 with the friends I have now. They have always been there to help me through things in life.  
89 As I look back at my life, I've spent 15 years trying to find who I really am. It seems like I was  
90 always dissatisfied with myself, but now I am proud to say that I am a Japanese American girl  
91 who has used other people and my own experiences to shape who I am. Being this way, I am

92 truly happy, and I hope that one day, everyone will be able to understand themselves, and be as  
93 happy as I am.

## 2.42 Cameron

1 Self-Concept. The way I perceive myself. Self-image. The way I present myself to others.  
2 People, especially those in my generation, thrive so much on their self-image, not so much their  
3 self-concept. We are all guilty of wanting to put on a "show" for those around us. With brand-  
4 name clothes as our props, our quick-witty remarks as our routine, and our friends as fellow  
5 actors, we are able to show other people exactly how we WANT to be seen. As for me, I always  
6 knew how I wanted to present myself. I wanted to be that local Asian kid. Sadly, having heard  
7 local and Asian in the same sentence, you are already making your own inferences and  
8 prejudices. I am comfortable with my self-image, but, like most young-adults growing up, I am  
9 still trying to realize, my self-concept. It isn't just something you can choose, and in one day,  
10 conform to your chosen self-concept. My self-concept has evolved and been effected by every  
11 single-day of my life. Every breath I take every person I meet, every day I live contribute to my  
12 self-concept. From the perspective of Ethnic Studies, my self-concept is that I lack a strong  
13 religion, I have assimilated into American culture, and that I will always be categorized as  
14 Japanese-American, and not just American.

15  
16 True story. The majority of my friends are religious and, on the most part, Christian. Me, having  
17 the urge to fit in, decided to attend a Sunday-night Service at Hope Chapel Kaneohe. Upon  
18 arrival, the atmosphere of the Church instantaneously shocked me. I had a hard-time deciding if  
19 I was at a site of holy worship, or a modern-day rock concert. Everybody was rocking with the  
20 music, a fog machine kept the area in shrouds of smoke, and aerial lights gave the stage an  
21 exciting-ambience. Christian rock music and a 6-man band replaced the tradition hymns and  
22 choir I had expected to see. Amidst the energetic praise and worship, a Hope Chapel regular  
23 managed to find her way to me. This is how the conversation played out.

24 "Hey! My name is Sharon. Is this your first time here?"

25 "Actually it is. My names Cameron by the way."

26 "Nice to meet you Cameron, I'll catch you around."

27 "Yeah, thanks."

28 I went to sit down next to my friends. Just so happens, Sharon comes and fills the un-occupied  
29 seat next to me. We started with small talk, hobbies, people we know, what school we attend,  
30 ethnicity, and all those small formalities.

31 "So Cameron, what are you?"

32 "Full Japanese."

33 "Really? Well I'm glad you've converted."

34 "Converted?"

35 "Yeah, changed your faith from Buddhism to Christianity."

36 I was shocked. Just because I was Japanese, she automatically assumed I was Buddhist. This  
37 religious stereotype marks all Asian-heritage people. But even so, I am no Christian myself.  
38 Although I still occasionally attend Church service, I don't believe my knowledge and faith is  
39 strong enough to claim Christianity as my chosen religion. Looking back, my family never had a  
40 strong religious background for me to grow upon. My Great Grandparents were Buddhist and  
41 both were raised in Japan. When they came to Hawaii, seeking a new start, they were separated  
42 from their immediate family, severing their faith structure. From that point on, religion has never  
43 been that important to my family. Although I wish I were stronger religiously, I wouldn't give up  
44 the strong faith and trust I share with my family for anything. When life gets hard, you can  
45 always trust your family to pull you through. Many say that the Japanese families have the  
46 greatest sense of family honor. To be honest, I don't believe that I honor my family because I am

47 Japanese. I honor them because they honor me. I have faith in my family, because my family has  
48 faith in me.

49  
50 In Ethnic Studies, Ms. Strong gave us a simple task. We had to share with the class what our  
51 individual ethnic identities were. Naturally, I chose Japanese. After some long self-reflection, I  
52 have come to a realization. If I could go back and change my answer, I would have changed my  
53 ethnic identity from Japanese to American. Yes, it does seem cliché, but I truly believe that to be  
54 my ethnic identity. In the 7 grade, I read a little book called Farewell to Manzanar. It's a  
55 beautifully written book telling the gritty truth about the Japanese internment camps. It opened  
56 my eyes to the un-justice and un-deserved hatred Japanese people faced in America. A question I  
57 made during a Q&A session during class stands out so vividly in my mind. I simply asked Miss,  
58 how could WE have done that to THEM?" I didn't ask "how could they do that to us, to me". It  
59 was innocence in such a pure form that brought me to realize my real ethnic identity. In that  
60 single statement, I unknowingly identified to be an American, and not Japanese. Don't get me  
61 wrong though. I am proud to be of Japanese heritage. The reason I choose American as my  
62 ethnic identity is because I have clearly assimilated into American culture. In my free time, I  
63 love to go to the beach and body surf. I'm all right at surfing, but could never afford a short board  
64 of my own. I used to also avidly BMx bike. I still remember running from the cops for biking in  
65 Keolu Skate Park. For as long as I can remember, I always did things the " local" kids did. I  
66 never really had my Japanese heritage stop me from doing what any other crazy little kid would  
67 have done. In my childhood, I went through phases. I remember for a long period of time, I was  
68 all for the "AzN Pryde". Even to this day, if you ask me, I'll still say Asian pride all the way. I  
69 am proud to be Japanese, but I am also proud to be American. I am so proud to be an American,  
70 that after High School, I am planning to serve my country in the Armed Services. Simply put, I  
71 am proud to be Japanese-American. Yes, simply put, but not simply understood. I am Japanese,  
72 true. I am American, true. I will ALWAYS be labeled Japanese-American, and not just plain  
73 and simple, American.

74  
75 Being Japanese-American comes with many implications. People refer to me as such. It is true  
76 that I am both American and Japanese, but people can't come to realize that maybe I want to be  
77 just viewed as an American. Physically, yes, I am Japanese. I'm relatively short at 5' 5", I have  
78 dark hair, bushy eyebrows, and the dead-give away slant eyes. People still throw the same old  
79 Japanese stereotypes at me. "Oh! You must be a nerd" or "Hey, you're Asian, you must be smart  
80 and good with computers!" Ironically, some of these stereotypes are true. Although I don't think  
81 I'm a nerd, my girlfriend occasionally reminds me I'm a dork, then gives me a playful kiss. I am  
82 also good with computers, having designed two award-winning websites in Elementary Grade  
83 Level ThinkQuest. Am I good with computers because I am Japanese? Or am I just an American  
84 kid that happens to be good with technology? Americans, as a whole, have a hard time seeing  
85 past race. We are all Americans, yet we stereotype each other based on such. I remember my  
86 sister telling me a story of racism she encountered in the mainland. My sister is currently enlisted  
87 in Hawaii's Air National Guard. During technical school for the Air Force, she and her friends  
88 went out to a bar in Texas and her friends were refused service because they looked Mexican.  
89 Two things I see wrong here. First, my sister and her mends were Japanese, Filipino, and  
90 Hawaiian. None of them were Mexican. Secondly, even if they WERE Mexican, they are still  
91 American Citizens putting their life on the line for their country they love so much. These un-  
92 justices and acts of discrimination are the things wrong with American Society. We Americans

93 have such a hard time seeing past different cultures, skin colors, and races. Call me Japanese.  
94 Call me American. Call me Japanese-American, but never forget that I am part of America just  
95 as much as any other American citizen.

96

97 Take me for who I am. I am a Japanese young-adult that has come so accustomed to American  
98 ideals and ways of life. I am an American with a weak religious background, but a strong family  
99 structure. I am a Japanese-American that wouldn't change a thing about him. After writing this  
100 paper, I feel a sense of comfort, having come closer and closer to realizing my self-concept who  
101 knows, a year from now, I could have a completely different outlook of me. But for now, I am  
102 comfortable with being me. To summarize my self-concept into a single sentence... A local  
103 American with Japanese heritage.

## 1.7 Candice

### Discovering My Identity

1  
2  
3 Looking at me, it isn't always easy for people to determine what ethnicity I am. I can't be simply  
4 classified as white, or Hawaiian, or Mexican, or Asian, as many people are. However, at the  
5 beginning of this course, when I needed to give myself a one word label, I thought I had found a  
6 good solution by using the word "hapa," and I justified that answer by saying "hapa" includes  
7 both of my ethnicities. Since then, I have come to feel differently.

8  
9 As I tried to find a theme for this essay, I realized that I honestly didn't see myself as anything in  
10 particular; self-concept was simply an untouched topic until now. As I began to brainstorm my  
11 ideas, I found myself recalling on many experiences and as I reflected on them, I came to the  
12 conclusion that I am simply an American. Even as I started the first draft of this essay I intended  
13 to support that idea, but as I started to write, the experiences that ended up on the page supported  
14 something completely different. I now believe I am no more of an American than Japanese  
15 because of the way I've been affected by the different cultures of my parents and how these have  
16 played a role in how I've handled situations in my life.

17  
18 Thinking about my parents, I realized that how I view them has a lot to do with how I view  
19 myself. All my life I've encountered many friends who have been shocked to find out that my  
20 mom has blue eyes, light hair, and is very fair skinned. When I was younger, I couldn't  
21 understand this because she was just my mom. I didn't even see that we looked completely  
22 different. I've also been in similar situations with my dad. However, the way we look doesn't  
23 come as a shock because most people see a strong resemblance, but what is surprising is the  
24 difference in how we talk. Until elementary school, I didn't even know that my dad had a  
25 Japanese accent. I knew that English was his second language, so I would tease the way he said a  
26 handful of words, but in general I thought he spoke like any other American. This changed in 5<sup>th</sup>  
27 grade when a close friend came over to my house. While she was there, my dad said something  
28 that we thought was hilarious. Back at school, the following Monday, my friend repeated what  
29 my dad said, but did it with a heavy Japanese accent. I was so surprised to find out that he  
30 sounded like that to her. These were the first experiences that I had related to my mixed heritage.

31  
32 As I got older, not only the differences between my parents and me became evident to me, but I  
33 also started to notice how different they are from each other. One day I was sitting with a friend  
34 at church who looked at my parents and said, "Aww, your parents are so cute together," and I  
35 replied, "Not really, they don't match at all." My remark shocked me. I lived my whole life with  
36 the parents I have and it used to seem completely normal to me to have parents who grew up in  
37 completely different countries, surrounded by completely different cultures.

38  
39 When I was younger, I would listen to my mom tell new friends how she and my dad met and  
40 she would explain that it was at college in Hawaii where my dad had come from Japan to learn  
41 English and my mom had come from Pennsylvania looking for a good time. She would laugh as  
42 she explained that for the first while, she and my dad could hardly even communicate with each  
43 other because she had never been exposed to anything Asian and my dad knew very little  
44 English. I also remember my mom saying one time, when questioned about having six children,  
45 that she and my dad both wanted six kids since before they were even engaged, then my dad  
46 piped in and said, "No I didn't I never expected to have so many kids." My mom was so

47 surprised by this, even after being married already for over 20 years.

48  
49 Realizing the language barrier that my parents first experienced caused me to see that they really  
50 came from different worlds but it was never evident to me because they mixed the two cultures  
51 when they got married, and this mixture is what I grew up with, not knowing until now that it is  
52 unique to our family, but still holds traditions of both cultures.

53  
54 If asked what culture we practice in our home, I don't think I could give an answer. As far as  
55 family traditions go, we celebrate Easter, Halloween, Thanksgiving, and Christmas like any other  
56 American family would. But for other holidays, such as New Year's, we do things differently.  
57 My whole life it has been a holiday with my Japanese grandparents, where we would eat all the  
58 traditional Japanese foods and get *otoshidama*, or New Year's money. On New Year's Eve we  
59 would do fireworks with all our neighbors, which is a Japanese and Hawaii tradition, but we  
60 would have to leave for a little while, late into the night, to go and eat traditional Japanese  
61 noodles like they do in Japan. It wasn't until I spent New Year's with a friend that I realized that  
62 not everyone ate the kind of food I did and did what I did on New Year's. Another example is for  
63 Girl's Day we were always given a gift in the morning from my Japanese grandparents and then  
64 my grandma would make a traditional rice dish. I thought that this, too, was something everyone  
65 else did, but came to find out otherwise.

66  
67 The home that my parents built, that I lived in for most of my growing up, also expresses two  
68 mixed cultures. It was like western homes in the sense that it was quite large, had two yards, and  
69 had western appliances and furniture, but there were also hints of traditional Japanese homes. For  
70 example, my parents built a *genkan*, which is a tiled area in the entrance of a home where one's  
71 shoes are left when they enter the home. While I lived in that home, I hadn't been to Japan, so it  
72 wasn't until I moved there that I realized that a *genkan*, along with many other things I grew up  
73 with, were common in Japan.

74  
75 While living in Japan, it seemed that I was nothing like the people of this strange country. It  
76 seemed to me that from the time a Japanese person was born they were being molded into  
77 someone who would fit into their homogenous society and, being raised in Hawaii, I could never  
78 be one of them. Since then, I have come to find that this is true. It is inevitable that one would  
79 develop the habits of those around them, so I do many things as Americans would. I can be loud  
80 and obnoxious at times, but this does not overshadow my Japanese half. Although my American  
81 practices keep me from being like the Japanese people in Japan, I now realize that I have been  
82 raised with many of the same traditions and values as them, and therefore Japanese culture is  
83 also a huge part of who I am. I am a mixed Japanese and American, and no matter where or how  
84 I live from now on, this is what I will always be.



## 2.13 Carrie

### The Diary of Carrie

1  
2  
3 What don't kill you makes you makes you stronger as said by my father after I would get busted  
4 for doing something I shouldn't Have Done and did it anyways. Raised the Samoan/Cali way yet  
5 born in Honolulu is the reply I give to people when they ask me where I am from and where I  
6 live. My birth Name is \_\_\_\_\_ but I know I am known to people as just plain and simple.  
7 I am 18 years old and live in Waimanalo, Hawaii located on the island of Oahu. Majority of my  
8 time is spent getting ready for the real world. I concept as seen through ethnic studies is my  
9 family, my friends, and sports.

10  
11 My family is people who have loved me through everything I did and will do. I recently took a  
12 trip to Samoa and learned a lot about my family history and what one side of my family is really  
13 like. My grandma and my two uncles live in a place called Pago Pago, American Samoa located  
14 in the village of Amouli. While there I had seen that everyone is basically laid back and not so  
15 stressed as it is in Hawaii. I feel that taking that trip has taught me a lot about my grandma and  
16 my two uncles who I haven't seen in over a decade, which means that I never knew that they  
17 were the way they were especially because when I talk to them on the phone they are completely  
18 different. There are certain characteristics that my y grandma has that I see in myself and  
19 honestly that isn't a good thing to have. My family is people I can count on to come through tor  
20 everything, whether I did good or bad and I would feel truly lost without them if I never had  
21 them in my life. I have done a lot of bad in my life that I am not proud of and there's some that I  
22 was proud of, but through everything my family stuck by my side and saw me through it.

23  
24 A typical day in Samoa would consist of waking up at 530am [[630am Hawaii Standard Time]],  
25 washing up, cleaning the house, going outside for the morning gossip, the morning walk,  
26 checking on the dogs, and then watching television till the kids come back home from school, or  
27 doing morning and afternoon favors also known as *feiaus*. To me that's what I call vacation all the  
28 time, mainly because they don't have to worry about anybody but themselves. When it's time to  
29 eat, everybody eats together even if it's not the same food they eat; we still maintain the values of  
30 being together. I found a whole new me in Samoa, and the guys there were very polite and  
31 generous, while the girls were just snobby and rude. When I came back I became known as a  
32 B!%^\$ because I was so relaxed there that when I came back I had nothing but stress and work  
33 to take care of, and in Samoa I felt like I belonged there and I didn't want to come back.

34  
35 Remember the drama and the tears which are the teenage years!" which was to me by my best  
36 friend Cheyla. Friends are a part of my life, and majority of the time I put them before my family.  
37 I am very dependent on my friends and I feel like they are number one and my family come next.  
38 Most of my friends I have been with since we were in elementary and intermediate, and yes we  
39 have been through all the drama and the great times, but I always remember the great and good  
40 times. Honestly, before I go out with a guy/boy I always have to get the approval from my friends  
41 because they're going to have to put up with him just as much as I am. Majority of my friends say  
42 "As long as you are happy, then I'm happy for you!" My family don't allow me to date since they  
43 don't my friends are the ones who do. My friends make sure that everything goes smoothly and  
44 when it doesn't they let me know the business.

45  
46 According to my family I shouldn't date until after high school because they feel that guys or

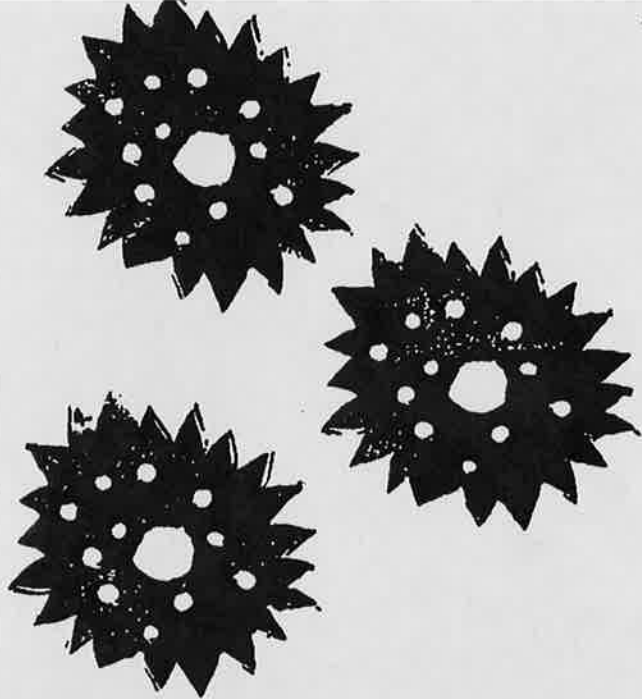
47 boys will distract me in my work. Then, that's where my friends come in to support me and let  
48 me know that if the person I am dating is distracting me they let me know the deadline I have to  
49 bring my grades up and then they let me know what I should do if there is no improvement.  
50 When my family yells at me and gets on my case about things my friends are there to back me up  
51 and help me get through it all. I am mostly with my friends more than my family too which  
52 is why I feel more closer to them, I feel like I can tell them anything and everything, but my  
53 family there are certain things that I keep away from them because my family is nothing like  
54 normal families. My friends also don't tend to judge me before I do something and tell me all types  
55 of negative stuff, I mean they tell me what I need to hear, but family they tend to pull me down  
56 more than I already am.

57  
58 "You win some you lose some, but you live, you live to fight another day", which is a quote I got  
59 from the movie Friday. I believe that in sports you do win some and lose some, but what doesn't  
60 kill you makes you stronger. Sports are a big part of my life, and have been in my family since  
61 before I was even born. My parents were awesome athletes and I try my hardest to be like them  
62 or somewhat like them. I also believe that sports can build character and strength both mentally  
63 and physically. Without sports I don't think I would be the size I am now, meaning the fact that I  
64 am not obese or over-weight because I eat so much, but sports helps me to break down what I eat  
65 and use it for energy. To me sports are a way of creating someone to be something greater and  
66 beyond their imagine.

67  
68 I think that sports are very important because they keep your head in the books and keep you  
69 concentrated on the important things in life besides yourself, which I most recently learned.  
70 Coaches and teammates help to push you even when you give up on yourself and help you to  
71 better yourself in ways you never thought of. I like knowing that I am part of an organization that  
72 helps benefit me and can help me to the next level. Not only do sports help me become a better  
73 student but it helps me become more positive and able to take criticism because before I started  
74 playing sports I couldn't take any criticism and my parents always used to get mad at me because  
75 they were trying to better me to try harder and push myself. So, because of sports I feel that I am  
76 a more positive person than I would be if I wasn't involved in such a great organization, and it  
77 helps me be less negative.

78  
79 Sports, family, and friends are the main parts of my life and who I will become in the future. I  
80 feel like I should definitely change who I am. Nobody should ever put their friends before they're  
81 family, and I means no body. According to a lot of people there are friends out there that will  
82 stab you in the back and family will always be there and remain there as long as you don't do it  
83 to them. I know that it's truly difficult to change because I have been the way that I am for so  
84 long that it's a bad habit. When I was younger I used to get whatever I want, when I wanted it,  
85 from whoever I wanted it from, and I didn't even have to say why I needed it. The way that I am  
86 will affect my future life because if all I do is think about myself I won't get anywhere in life,  
87 because you can't do it alone.

17





# My 15 Questions about myself?

1. What are some <sup>examples of</sup> prejudices I have encountered in my life?
2. Can I assume I have bias towards other people?
3. If it is true that I am not mad about the Japanese internment camps, what does that imply?
4. What are the reasons my ancestors moved to Hawaii?
5. Can I assume that I will encounter racism in the mainland?
6. What are some examples of racism + prejudices that Japanese currently face?
7. What are some examples of Japanese traditions I practice?

from the perspective of Ethnic Studies?

Joe Sabatini  
Wikipedia.com

### Questions

What are some examples of prejudices I have encountered in my life?

Answers  
• Being called a tourist while in Waikiki  
• Joking around w/ friends  
• Short  
• Azn Jokes

• need computers/technology  
• WWII Atomic Bombs "Flash" Jokes

Can I assume I have biases towards other people?

Answers  
• Yes, I think everybody does to certain points since birth (jokes, small hints)  
• White people being the "enemy": Haole  
• Biases to other schools: Kalaheo = white, Kauai = other people  
• Castle = Home of Azn. Personal Encounters.  
• other people: Views

If it is true that I am not mad about the Japanese internment camps, what does that imply?

Answers  
• 7th grade, read book about Japanese Internment camps. Thought "how could they do that to us. Maybe associate w/ being American"  
• Complete forgiveness  
• Book title: Farewell to Manzanar

### Relationship to the F.O.

I have a sense of humor and I can just shake off the small, insignificant prejudices of ignorant people.

Bombarded w/ biases Human nature to be biased.

→ Culturally, growing up in Hawaii have a "bad" vibe towards white people. Everyday assumptions are taken as truths and I believe them.

Myself concept is more "American" than Japanese. As an American of Japanese heritage, I have complete forgiveness for what the Americans did to Japanese citizens during World War II. "7th grade Ex." makes me think that I have lost intimate connection w/ Japanese culture.

## ☆ 15 self-concept questions ☆

Ex: am I prejudice/have I had (internet, interview, past experiences)

- (1) what are ~~some~~ <sup>the</sup> ~~examples~~ <sup>reason</sup> that show examples of why I <sup>should</sup> value my culture (race, and ethnicity)?
- (2) Can I assume that ~~being Hawaiian~~ <sup>is the something</sup> ~~is my~~ culture, race, and ethnicity? meaning they are all the same.
- (3) what are some example of what it means to be Hawaiian?
- (4) what are some examples of racism in my own life history?
- (5) Can I assume that racism ~~is~~ <sup>is</sup> a part of my ~~every day life?~~ <sup>every day life?</sup>
- (6) Am I aware of the discrimination I go through?



## Question

## Answers

1. Some reasons are that it's a dying culture, its who I am
2. ethnicity and race means the same to me when it comes to being a hawaiian. race is gone ethnicity is joining the Hawai concept
3. To be proud of who you are, having a healthy that shows aloha = my grandma is a great example (great-grand)
4. some examples of racism is in Samoaan boy told me that hawaiians are idiots because we let people over throw us. a white boy told me that hawaiians are dumb b/c we can't speak correct english. I never liked someone's because someone in Samoaan idly hit my gg in front of me when I was little, so I never trusted them, till I met Willie and Lisa
5. people say things about hawaiians (question 4) but I realize that I'm racist too cause I refer to white people as booles. I have white people a lot.
6. John also told me I couldn't sit by them b/c I wasn't hawaiian. It was a joke but yet a discrimination.
7. Our culture (hawaiian) is dying so we have to read it and preserve it as well. That's why I attended hawaiian language schools and activities such as hula, meke, keia, puke's and many more.
8. my best friends are all different (keesha = German, Lisa = Samoaan, Nikki = haitian, Jordana = mexican, me = hawaiian)

## Relationship to the focus questions

- (1) being hawaiian is who I am. no one can take that away from me. My culture makes me who I am so I gotta embrace it, it makes me realize its important things.
- (2) I'm not to sure about what the difference is, but being hawaiian, I think hawaiian is my culture, ethnicity, race.
- (3) My great grandma raised me to be respectful, honorable, and appreciative, that's what having a heart means, being hawaiian.
- (4) I may think that I'm not racist, but I am, that is something I always go through in life. Because I didn't like one, someone doesn't mean their all the same, it made me realize that I m judge them all. The hate I get makes me stronger.
- (5) Having racism in my life works with me and against me. I call people booles, but I also receive a lot of bull shit too but it makes me a better person, I improve on their comments.
- (6) discrimination strengthens me, I don't let it bring me down, it makes me work twice as hard to prove them wrong, that's how I strive to do better, I work off the hat.
- (7) I am a proud hawaiian, and I want everyone to see that, that's why I learn my culture's language, practice and traditions. To show my appreciation for it.
- (8) Having friends with different ethnicities shows in the qualities their ethnicities has. I'm more open to new options. They've shown me that unity should happen between ethnicities. we learn more about each other, bring lot of



| Focus Question (FQ): What are some examples of my self-concept (from the perspective of ethnic studies)? | Relationship to the FQ                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|----------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Questions                                                                                                | Answers                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <p>1. What are some examples of prejudice that I have experienced in my life (directed at me)?</p>       | <p>1. Prejudice is an unfavorable opinion about a group of people that is not based on good thinking (evidence). Examples of when I have felt like people were prejudiced against me: a) When I'm in the grocery store and people make comments about what I'm eating. "Here in Hawaii we call these Jabongs." Or "You eat poke?" This made me feel like people thought that because I have white skin I'm not local or I wouldn't know about being local; b) When my boyfriend or other close friends of mine, who are not white, say, "that fucking haole, but not like you Amber." This makes me feel weird because that is the color of my skin and I can't help but feel connected to Haole people because I am Haole; d) When my students say you went to Tunahou? When I was in high school and I went to the beach or to a party on the weekend, I would never tell people where I went to high school unless they absolutely asked. I was really embarrassed because every time you said you went to Punahou people would always make snide remarks; and e) When my student said to me, "you're so nice Ms. Strong...but you wouldn't even know what that means? This happens quite often that people don't believe I have cultural knowledge because of the color of my skin."</p> | <p>1. This makes me realize that being "local" is a part of my identity on the inside but is not perceived to be part of who I am by others. Perhaps this brings into question, what does it mean to be local, and can a person with white skin be considered a local in Hawaii? For example, my embarrassment of being associated with Punahou is related to class identity, and maybe certain classes of people are considered more local than others. It also makes me realize that being "Haole," is a part of who I am, and sometimes this is challenging for me because of the negative history associated with this group in the Hawaiian Islands.</p> |

Figure 2.13 Teacher example of Historical Inquiry notes using introspection

Historical Inquiry Example notes taken from:  
Makaiau, A. S. (2009). *An educators approach to rethinking identity interventions; Addressing the developmental needs of adolescents from diverse backgrounds through an ethnic studies curriculum*. Unpublished doctoral dissertation. University of Hawaii-Manoa.

## P Analysis Worksheet (Step Three of the Historical Inquiry Process)

- 1 Write each of your answer categories at the top of each box.
- 2 As a group go through each of your color coded notes and collectively put the evidence that you have found into the categories that they belong too.
- 3 Make sure you review the rubric that will assess this step of the Historical Inquiry Process.

**MPLES**

school

- 1) I chose to go to school because I would like to get a diploma and get a job.
- 2) I come to school every day.
- 3) I would like to do my diploma and get a job.
- 4)
- 5)

**MPLES**

the

beach

- 1) I recently started to love sandy's.
- 2) I always loved pre-kids, #1.
- 3) I go to the beach to get a job to do.
- 4) I love some individual things.
- 5) to spread the message of the beach.

# THESIS WRITING Worksheet (Step Three of the Historical Inquiry Process)

## Creating a Thesis

1. Remind yourself of the focus questions that you are trying to answer for this inquiry.

What are some examples of my self concept from the perspective of ethnic studies?

2. **MAKE A DECISION**- How could you answer that question using the evidence that you analyzed? Remember, you do not have to agree with the focus question. However, a thesis statement usually (not always) has a claim backed up by three reasons, so make sure that you are sure about why you are making the claim that you are.

3. Create a thesis statement, using the following shell to help you out.

Some examples of my self concept from the perspective of ethnic studies are \_\_\_\_\_ and \_\_\_\_\_.

My thesis is....

Some examples of my self concept from the perspective of ethnic studies are Native studies and my self concept from the perspective of ethnic studies are being handed down from my family.

Some examples of my self concept from the perspective of ethnic studies are being handed down from my family.

School and my family.

## Planning Your Self – Concept Essay

**F.O.** “What are some examples of my self – concept from the perspective of ethnic studies?”

**YOUR THESIS:**

My race, my family and how people misjudge me by my looks all shape my self-concept from the perspective of ethnic studies.

**INTRODUCTION**

- Defines terms like “self – concept,” or “ethnic studies”
- Gives a reason why this investigation into yourself is meaningful to your life
- Tells a small story that sets the stage for your entire essay (possible)

**THIS STATEMENT THAT ANSWERS THE FOCUS QUESTION IS INCLUDED**

Introduction

1

My name is ~~Joseph~~ and I was born ~~at~~ at castle hospital. I am 14 years old and live in Waimanalo. I was <sup>originally</sup> raised in Kaneohe for 12 years and love it. Kaneohe is my home town I have ~~all~~ a lot of friends that miss me over there. I visit them about 1 week every month. Now I live in Waimanalo and is loving it. I love going to the beach ~~at~~ after school and on the weekends. My parents got divorced 6 years ago ~~every~~ ever since then my heart was broken. I cry every night for my parents to get back together. Sometimes even cry. My dad has a girlfriend that has two kids. I hate them. My mom never brings her boyfriend around because I always shove ~~him~~ away. ~~the year my parents got divorced~~ ~~the year my parents got divorced~~ In the fourth grade the principal hated me and ~~was~~ beat up the 6th graders because they had to pull weeds because we would ~~at us and call us names.~~ My face, my family/ ~~and~~ ~~and~~

my dad can't come to home

... don't ...

I didn't so give about my

How people mis judge me by my looks all shape my self concept from my perspective of ethnic studies

Transcribed P4C discussion taken from:

Makaiau, A. S. (2009). *An educators approach to rethinking identity interventions; Addressing the developmental needs of adolescents from diverse backgrounds through an ethnic studies curriculum*. Unpublished doctoral dissertation. University of Hawaii-Manoa.

**Kimi:** well like when I was going to elementary school, I went to elementary school in Kaneohe too, and how Trina was saying that there is not that many Haole people...I don't know why but I never really thought about race or what people looked like and stuff and when I went to intermediate I still never thought about race and I came to Kailua and I didn't really have any friends anyway so it was like whatever friends I could find...I was a loser, I didn't have any friends. So I didn't really care who I hung out with...And then when I went to high school it was weird because everyone started being like "Asian pride." And I was like what is that? I didn't even really know I was Asian. I didn't really understand that concept. And then all the Nalo people and the moke people would hang out together and I thought this is weird. You know it is like an ethnicity over there or something. It is a culture or something. It is just weird for me.

**Teacher:** you are bringing up that Waimanalo is its own ethnicity?

**Kimi:** yah, it seems like it, it is its own race and culture over there (she passes Kili the community ball)

**Jared:** I just have to say that I used to live in Waimanalo and my Dad's side of the family is from Waimanalo. Now that I live in Kailua now, I know both sides of the story. I don't see any difference between the two. I guess you could say Waimanalo is the hood or they've got problems in Waimanalo, like in the family but I know people that live in Kailua and they have choke problems too. And not because you live in Waimanalo or you are poor or if you live in Kailua you are wealthy (passes the community ball to Tuesday).

**Mele:** but that's kind of what most people think. I know that my dad, because my dad used to live in Waimanalo with my grandma them and my grandpa's wife would always be like...telling my grandpa you better make sure that you know what she is doing and stuff...and my grandpa's wife is from Waimanalo and she makes like it is a really bad place. Like it is the hood, you get into trouble, you get into mischief. I mean Kailua is not really different. You can get into trouble in Kailua too. Just because Kailua has better...I don't know what the word I'm looking for...I don't know what I'm looking for...environment?

**Teacher:** you are talking about the perception of the people out there [about one of the two communities that the students live in].

**Mele:** I don't see nothing wrong with visiting my grandparents in Waimanalo. I think they are afraid of the trouble that you can get into. I don't think it has anything to do with...who lives there...it is very similar you know. Yah you can get into a lot of trouble there, you can also get into a lot of trouble in Kailua. So there is really no difference I think. That is why I get mad at my grandpa a lot (passes the community ball to Jared)

**Jared:** Something too...when people talk to me and say where I am from I want to say I'm from Waimanalo and then I instantly think maybe I shouldn't say that because then they might think "oh." Then I might say Kailua.

**Teacher:** does it matter who is asking you where you are from?

**Jared:** Probably, maybe with somebody like a local person, like from Kaneohe they might think, I better watch out for him. He might rob me or steal something from me, but not all Waimanalo people are like that.

**Teacher:** what about the people in Waimanalo. Do you want to say something?

**Carrie:** (Jared passes Carrie the ball) I hear race and demographics. So is it ok for me to assume that kids do hang out with one another because of where they are from? Kailua stick together and Waimanalo stick together. So not really racism, like Whites and Blacks but Waimanalo and Kailua (passes Sara the ball).

**Sara:** I think with that, the Waimanalo kids go to Waimanalo Intermediate and Kailua kids go to Kailua Intermediate and so when they come here they've never associated with each other before...so it is harder for them to, because they have their friend cliques already. So they are not going to go (makes hand gestures to show different groups forming).

**Teacher:** So what do you guys think? By your senior year is it more mixed?

**Maya:** (Sara passes Maya the ball) probably because you have classes with everyone and your not so with the same...Like in Kailua of course you have classes with all the Kailua people and in Waimanalo you have classes with the Waimanalo people but then it is not like that here. Like if you are from Waimanalo you go to this class...it doesn't matter...you end up working with a bunch of different people. I think you would be able to make more friends.

**Mele:** and if you are at Kailua then your friends also go to Kalaheo too...so that is kind of different.

**Sara:** (pointing to Maya) well do you have friends from Waimanalo in your group?

**Maya:** no...

**Becki:** there is like Leialoha (she whispers)

**Maya:** no but I have friends...

**Becki:** and Connie...this year we've started hanging out more with people from Waimanalo...

**Sara:** and does your group (pointing to Kimi and Terri)?

**Kimi:** no...and we are seniors (the entire class laughs loudly).

**Terri:** (Maya passes Terri the community ball) but we hang out with Kimo...or Frank

**Teacher:** so are they like the token Waimanalo people in your group?

**Terri:** but they are not like the...when I think of a local person or a Polynesian person, or someone that has no Haole in them at all...but when I think of Kimo, who obviously has Hawaiian in him or Frank who is from Mexico, they don't really hang out with that group Waimanalo or Locals and so we hang out with them...so we don't really have any "full on" Waimanalo people in our group (passes the community ball to Kimi).

**Kimi:** but I also think it has to do with your classes and stuff. Being in gifted and talented and in honors classes we hang out with a lot of the same people who are in our classes. We get homework help. We have similar interests and goals I guess. And having gifted and talented classes, I can say from experience that we don't have very many Waimanalo people or Polynesian people in our classes.

**Teacher:** so why is that?

**Kimi:** I don't know why that is (passes Becki the community ball)

**Becki:** I've been thinking about that the whole time we've been talking about the Waimanalo thing because

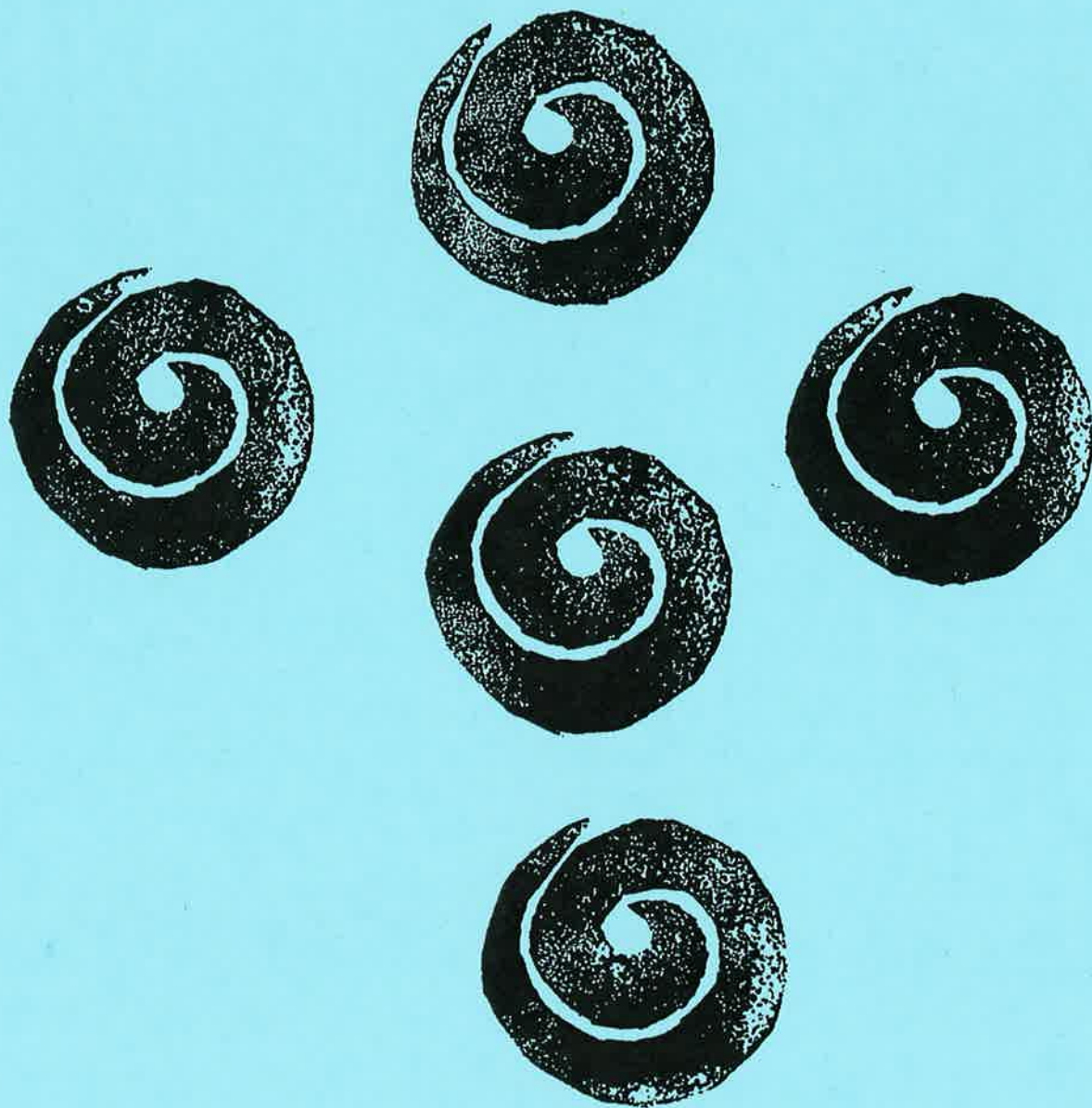
I was thinking that we hang out with who is in our classes. And it is true that there are not very many Waimanalo people in gifted and talented classes, and I was talking to Mark and he was like, "how are you in Algebra Two, you are only a sophomore?" And I told him; "I just took algebra when I was in eighth grade." And he told me, "we don't even have that at our school," at Waimanalo Intermediate. And so I'm not saying that the reason they don't have it is because they are stupid but maybe it is because Kailua is thought of as a more well off area then Waimanalo is and schools reflect the area, like what is offered at the school. And so I guess what happens is that maybe their curriculum isn't as challenging and this is the reason why they (the kids from Waimanalo) aren't in the honors classes as much. And then also...that reflects who you hang out with (passes teacher the community ball).

Figure 1. Karen Russell (1992) Plain Vanilla, P4C discussion from 2005 Ethnic Studies





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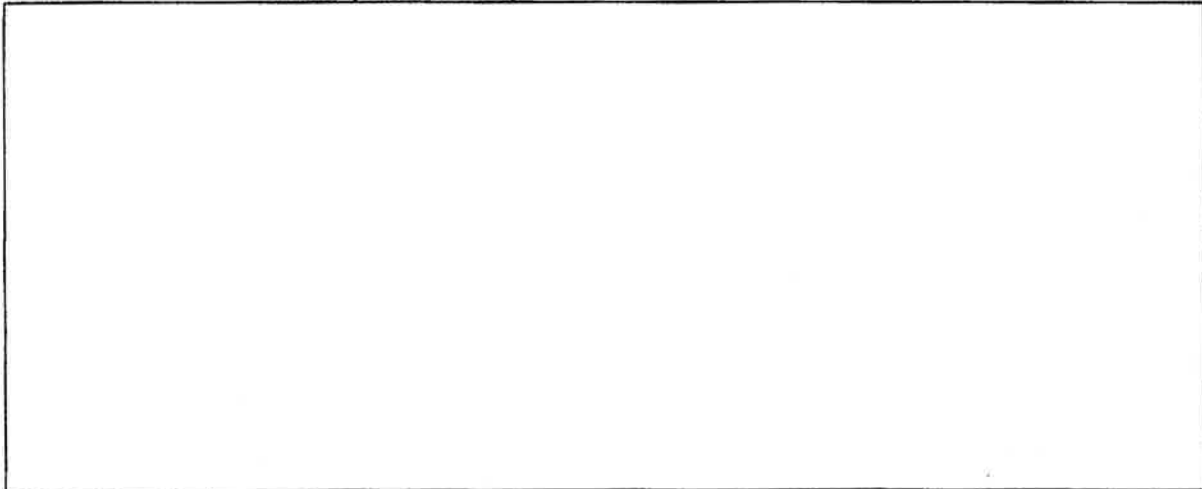




# Essay Structure Help Guide

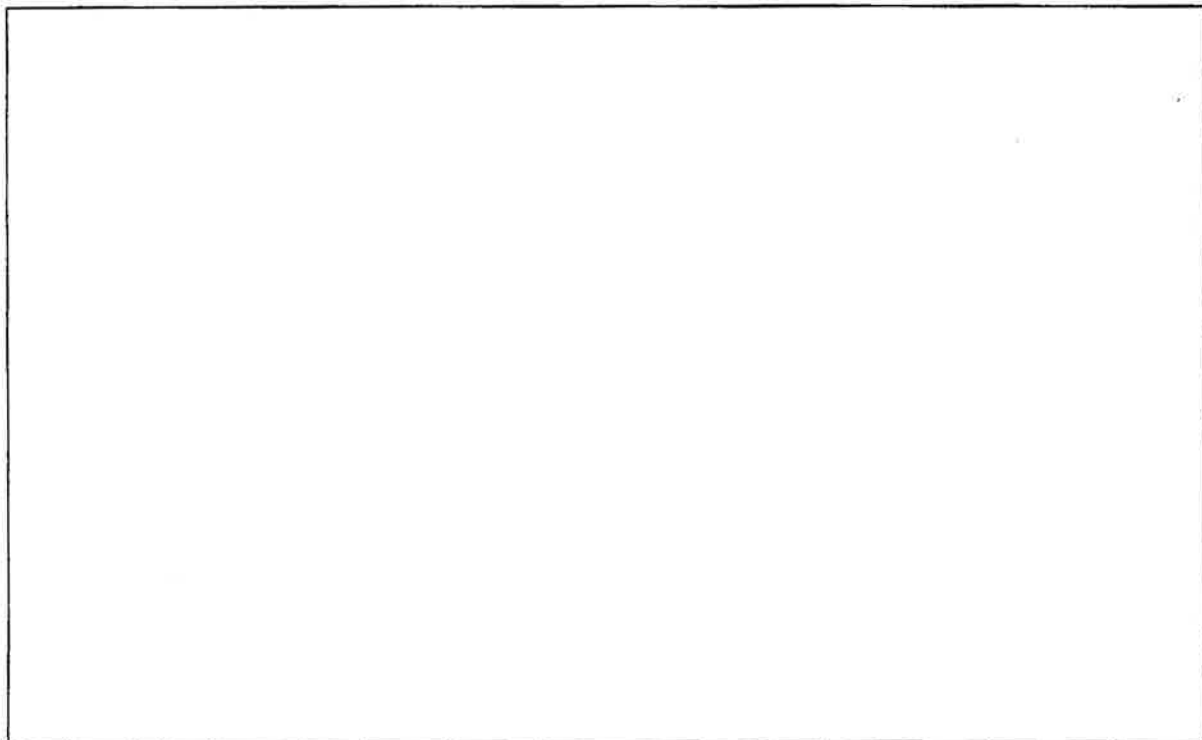
## **Introduction**

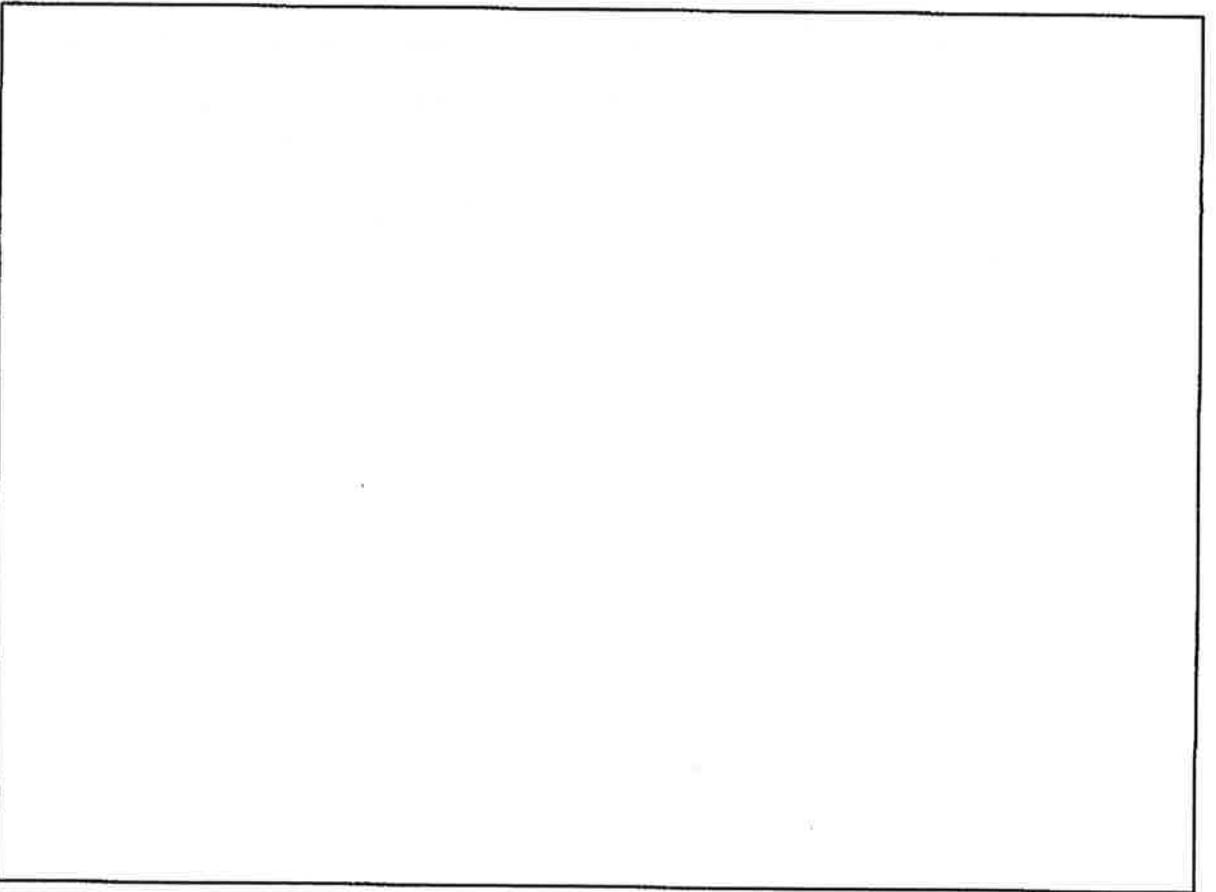
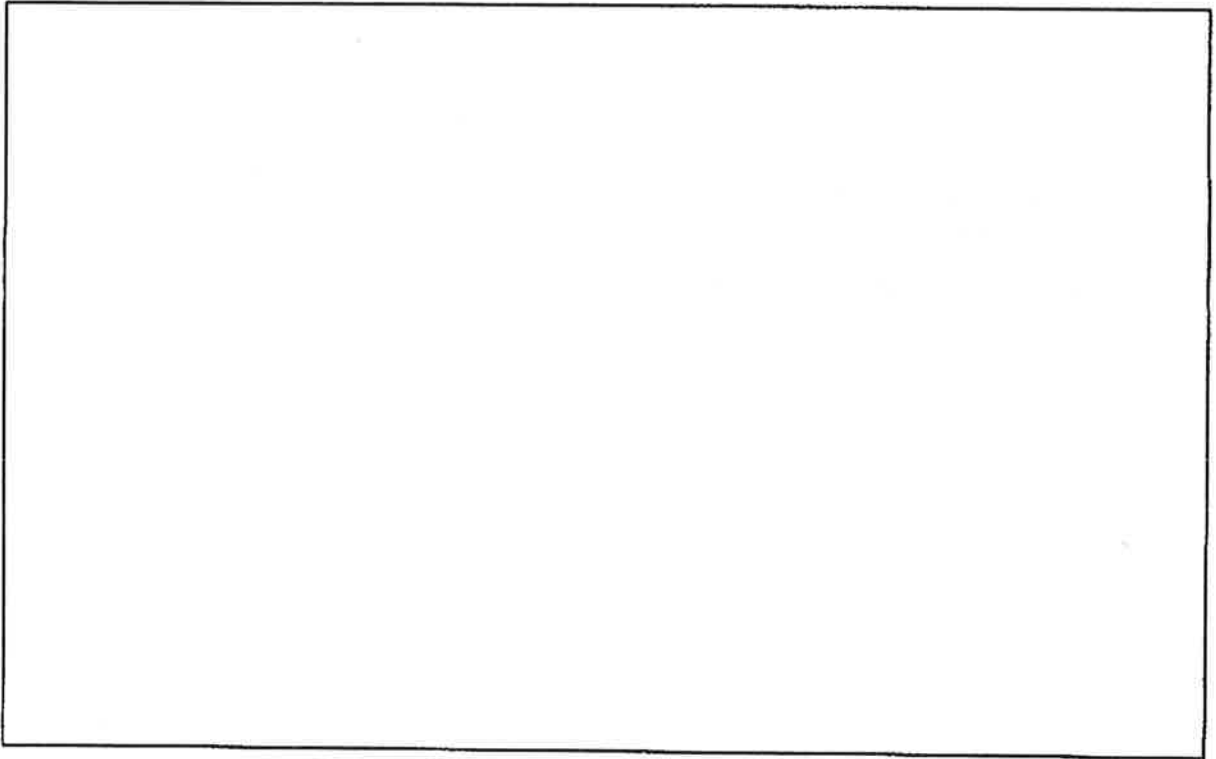
- **Background information**
- **Underlying Assumptions**
- **Introduce time, place, people, events you are talking about**
- **THESIS STATEMENT (one sentence)**



## **Body Paragraphs**

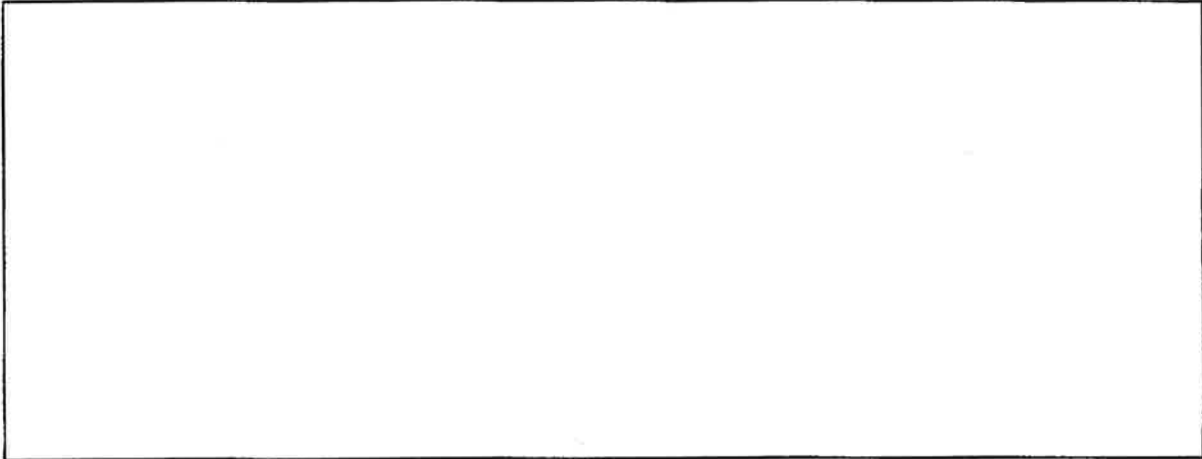
- **Begin with transition sentences that describe the part of your thesis you will write about**
- **EVIDENCE**
- **Conclusion sentence that summarizes the implications of the evidence you present**





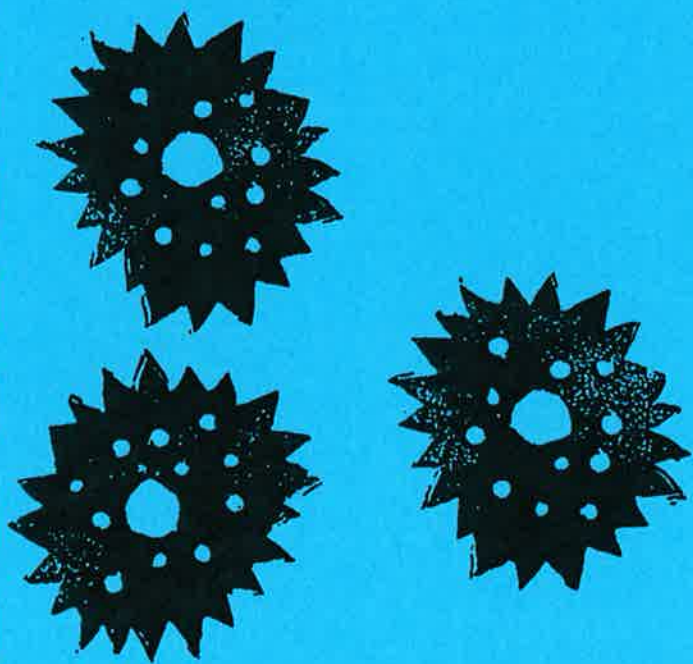
## Conclusion

- Restate your thesis in a new way
- Move beyond your thesis and explain what else your topic may connect to
- What new questions can be asked?
- What insights (new understandings) did you develop





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**DO NOT LOSE THIS PACKET!!  
IT'S YOUR GRADE**

Name: \_\_\_\_\_  
Period: \_\_\_\_\_  
Date \_\_\_\_\_  
# \_\_\_\_\_

## **What is Ethnic Studies and How Am I Connected?**

### *Standards Addressed and Assessed for Your Grade*

During this inquiry we will address the following two standards. Your achievement of these standards will be used to determine your grade for the project.

#### 1) HISTORICAL INQUIRY

I will be able to

### *Focus Question*

By the end of this inquiry you should be able to answer the following focus question:

What are some examples of my self – concept (from the perspective of ethnic studies)?

### *Project Overview*

In this Historical Inquiry you will have an opportunity to explore your own identity or “self – concept.” In the past you may have reflected on “who you are” for another class assignment, while talking with friends or while writing in a personal journal – so think back to those times and use them as a starting points for this inquiry. For this assignment, as you begin to explore “who you are,” you will begin to look at yourself in a new way and that is through the lens of the discipline of Ethnic Studies. More specifically, for this Historical Inquiry you will be required to apply the ethnic studies terms that you learned earlier in this class to your own understanding of yourself. You will use those terms to create questions about yourself, go on a quest to find answers and eventually you will write a self – reflective essay that answers the focus question above. At the very end of this project we will be reading our essays out loud in our community and talking with one another about what we wrote. This will give us an opportunity to get to know one another more, learn from each other and challenge the assumptions that we had about ethnic studies on the first day of class. We know that this process should help you gain insight into yourself and by sharing your personal insights you will become invaluable teachers to the rest of our class.

We will begin this inquiry by defining some of the necessary terms for the project and by reviewing the Historical Inquiry Process. Then as we go through the HI Process step by step you will mostly be working by yourself. The reason for this is that you will be going on a personal journey that involves self - reflection or introspection. From time to time you will be sharing what we are learning out loud and since we have already established an intellectually safe community you should feel comfortable sharing with others. Remember, you are a teacher to your classmates and the more you take risks to share, the more people will learn from you.

### *Historical Inquiry Process*

The historical inquiry process is a method for doing research in social studies but more importantly the steps listed below can be used to answer any question in any area of your life (school, home, personal, community). The Historical Inquiry Process is a step-by-step research process. Write the steps in the box below.

|    |    |    |
|----|----|----|
| 1. | 4. | 7. |
| 2. | 5. |    |
| 3. | 6. |    |

***Some other important terms that need to be defined for this inquiry are:***

First, everyone needs to find a dictionary and then we will work on these definitions as a class.

1. Self – Concept:
  
2. Identity:
  
3. Self – Reflection:
  
4. Introspection:

***Using the terms defined above and before we begin, let's look at our assumptions:***

In your journal, respond to the following prompt, "What is your identity, self – concept or who are you?"

***Now lets look at the reasons that you believe this inquiry will be important to your life;***

I should engage in this inquiry because:

- 1)
  
- 2)
  
- 3)

***Let's look to Karen Russell for a sample essay...***

While you read the essay make a list (EXAMPLES) in your journal of the elements of her own self – concept. How does she see her self? Are there particular parts of who she is that come into conflict with one another? What are the reasons? Does she have one part of her self – concept that she likes more than others? What are the reasons? Do other people make assumptions or define her self – concept differently then she sees herself?

*The following is a list of the Historical Inquiry Process, the Assignments that will go with each step of the process and the Assessment Tool that will be used to grade each assignment:*

| <i>Historical Inquiry Step</i> | <i>Historical Inquiry Assignment</i>                                                                                                                                                                                                                                                                                                           | <i>Assessment Tool for Historical Inquiry Standard</i>                            | <i>Date</i> |
|--------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|-------------|
| QUESTION                       | 1. Create 15 Questions that will help you answer the focus question based on the list of terms provided for this class.                                                                                                                                                                                                                        | 1. Historical Inquiry Note Taking Rubric                                          |             |
| INFORMATION GATHERING          | 2. Answer the 15 questions, using the HI Note Taking Format. You will answer your questions by reflecting on your own life experience, asking friends, interviewing family members or looking up specific examples in classroom resources or the Internet. Make sure that you document your sources using the correct referencing conventions. | 2. Historical Inquiry Note Taking Rubric                                          |             |
| ORGANIZE/THESIS                | 3. Analyze notes for themes in your notes.<br>4. Create categories based on those themes.<br>5. Color code notes by category.<br>6. Pick the three categories that will go into your thesis.<br>7. Write a thesis that answers the focus question with the three categories that were chosen.                                                  | 3/4/5/6. Historical Inquiry Analysis Rubric<br>7. Historical Inquiry Essay Rubric |             |
| OUTLINE                        | 8. Use your thesis to create an outline for your essay.                                                                                                                                                                                                                                                                                        | 8. Outline Rubric                                                                 |             |
| WRITE                          | 9. Write a thesis essay that answers the focus question and addresses at least five of the terms from the terminology list.                                                                                                                                                                                                                    | 9. Historical Inquiry Essay Rubric                                                |             |
| PRESENT                        | 10. Essays will be bound in a book for each student and read aloud in class.                                                                                                                                                                                                                                                                   | 10. Assessed by citizenship standard (contract rubric).                           |             |
| REFLECT                        | 11. Complete the reflection worksheet on the Historical Inquiry Process (make sure you saved everything from this inquiry because you will need to use it as evidence).                                                                                                                                                                        | 11. Historical Inquiry Reflection Rubric                                          |             |

# 1. QUESTIONING

The Good Thinker's Tool Kit  
 WRAITEC  
 Developed by Dr. Thomas Jackson

| Good Thinker's Letter | Critical Thinking Skill or Indicator | Examples of Questions that Accompany the Letter                                                                                                              | Explanation of the Critical Thinking Skill or Indicator                                                                                                                                                                                                                                                                                                                                                                                                              | Your Notes |
|-----------------------|--------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| <b>W</b>              | What do you mean by...?              | What do you mean by...?<br>What is the problem?<br>What is going on here?<br>What have I forgotten to ask?<br>What else do I need to know?                   | "W" is essentially meant to capture the aspect of thinking that involves sensitivity to complexity, possible ambiguity, and multiplicity of meanings. "W" questions are clarifying questions.                                                                                                                                                                                                                                                                        |            |
| <b>R</b>              | Reasons                              | Are reasons being offered to support claims?                                                                                                                 | "R" reflects that for a critical thinker it is not enough to simply offer an opinion. Opinions need to be supported by reasons. Are some reasons better than others?                                                                                                                                                                                                                                                                                                 |            |
| <b>A</b>              | Assumptions                          | Are we aware of and identifying key assumptions being made?                                                                                                  | "A" recognizes that an important part of higher order thinking is becoming aware of and making explicit assumptions that underlie a discussion, position, argument or presentation. Identify assumptions, recognize how those assumptions are influencing what we are seeing and judging, and identify other assumptions that can be made.                                                                                                                           |            |
| <b>I</b>              | Inferences                           | Are we aware of inferences being made and possible implications of what is being said?<br>Can we infer _____ from _____?<br>If _____ then I can infer _____. | "I" represents "If ... then's...", inferences, and implications. IF, for example, we do, or don't pursue a particular line of action, THEN what follows? What are the consequences? Inferences have a starting point (something seen, heard, smelled tasted or touched) and an ending point (a "place" the mind "moves" to that is beyond what was presented at the starting point. I may see a person frown (STARTING POINT) and infer they are sad (ENDING POINT). |            |
| <b>T</b>              | Truth                                | Is what's being said true?<br>How can we find out? And what are the implications if it is true?                                                              | "T" concerns is what's being asserted in fact true? How can we find out? What we take for granted as true must meet certain standards? What are those standards? How do we measure what's true? Even if we aren't sure if something is                                                                                                                                                                                                                               |            |

|          |                    |                                                                                               |                                                                                                                                                                                                                                                                                                  |  |
|----------|--------------------|-----------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
|          |                    |                                                                                               | <p>true can we imagine what might be the implications if it is true?</p>                                                                                                                                                                                                                         |  |
| <b>E</b> | Examples Evidence  | <p>Are EXAMPLES being given or is EVIDENCE being offered to support or illustrate claims?</p> | <p>"E" is one way in which clarification of a position or assertion can be accomplished. It is a way of making a general claim specific or testing a claim by presenting an illustrative example. Equally important is the offering of evidence to support assertions. What is the evidence?</p> |  |
| <b>C</b> | Counter - Examples | <p>Are there any COUNTER - EXAMPLES to the claim being made?</p>                              | <p>"C" reflects the important task of testing the limits of a claim or position by searching for a way to prove it false or at least to test the limits of the claim.</p>                                                                                                                        |  |

**Practicing the Good Thinker's Tool Kit**  
**"On Strike; Ethnic Studies 1969 - 1999"**

*Background*

**Ethnic Studies 1969:**

**Ethnic Studies 1999:**

| <b>Good Thinker's Tool Kit Letter</b> | <b>Sample Good Thinker's Tool Kit Letter from the Video</b> |
|---------------------------------------|-------------------------------------------------------------|
| <b>W</b>                              |                                                             |
| <b>R</b>                              |                                                             |
| <b>A</b>                              |                                                             |
| <b>I</b>                              |                                                             |
| <b>T</b>                              |                                                             |
| <b>E</b>                              |                                                             |
| <b>C</b>                              |                                                             |

# 2. INFORMATION GATHERING

## Historical Inquiry Note Taking Format

Focus Question \_\_\_\_\_

Questions From Pre-Reading

Answers Collected While Reading

Relationship of Question and Answer to F.Q

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.

---

ADDITIONAL QUESTIONS:

# Rubric for Historical Inquiry Notes

|                                           | EXCEEDS THE STANDARD                                                                                                                                                                  | MEETS THE STANDARD                                                                                                                                             | ATTEMPTS TO MEET THE STANDARD                                                                                                                                           | DOES NOT MEET THE STANDARD                                                                                                                   | TOTAL |
|-------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|-------|
| <b>QUESTIONS YOU CREATED</b>              | Created several well-developed questions asking for relevant facts to help understanding of topic. All questions created were WRAITEC questions. 50% or less were "W" questions. (20) | Created several questions asking for relevant facts to help understanding of topic. All questions created were WRAITEC questions. 75% were "W" questions. (18) | Created several questions asking for relevant facts to help understanding of topic. Most questions created were WRAITEC questions. 85% or more were "W" questions. (15) | Did not create questions asking for relevant facts to help understanding of topic. None of the questions were WRAITEC questions. (5 or less) |       |
| <b>ANSWERS TO QUESTIONS</b>               | 100% of the questions were answered. The answers were accurate and detailed. (20)                                                                                                     | At least 80% of the questions were answered. The answers were accurate. (18)                                                                                   | At least 70% of the questions were answered. The answers were accurate. (15)                                                                                            | Less than 70% of the questions were answered. Most of the answers were not accurate. (5 or less)                                             |       |
| <b>SOURCES</b>                            | Used more than 1 interview and introspection for research. Has bibliography for all sources that were used. (20)                                                                      | Used 1 interview and introspection for research. Has bibliography for all sources. (18)                                                                        | Used only introspection for research. Has a bibliography source but format may be incorrect or incomplete. (15)                                                         | Did not use any resource for research. Has no bibliography for sources. (5 or less)                                                          |       |
| <b>RELATIONSHIP TO THE FOCUS QUESTION</b> | 100% of the questions and answers have a correct and relevant connection to the focus question. (20)                                                                                  | 80% of the questions and answers have a correct and relevant connection to the focus question. (18)                                                            | 70% of the questions and answers have a correct and relevant connection to the focus question or some may be incorrect. (15)                                            | Less than 70% of the questions and answers have a correct and relevant connection to the focus question or many were incorrect. (5 or less)  |       |
|                                           |                                                                                                                                                                                       |                                                                                                                                                                |                                                                                                                                                                         | <b>SCORE</b>                                                                                                                                 | 80    |



Name:

# Historical Inquiry Note Taking Assessment

## QUESTIONS

1. How many questions did you write?
2. How many of each type of question do you have?

\_\_\_\_\_ W \_\_\_\_\_ R \_\_\_\_\_ A \_\_\_\_\_ I \_\_\_\_\_ T \_\_\_\_\_ E \_\_\_\_\_ C

3. Find your "best" question, and write it here.

## ANSWERS

4. How many questions did you answer?
5. Find your "best" answer and, following the question that it came from write it here.

## RELATIONSHIP TO THE FOCUS QUESTIONS

6. How many relationship to the focus questions did you do?
7. Find your "best" relationship to the focus question, and following the question that it came from write it here.

## RESOURCES

8. List the types of resources that you used (introspection, interview, primary document).

## Q. How do you cite an article? A book? Online resources?

### A. Here are the basic rules for citations:

- \* Authors' names are inverted (last name first); if a work has more than one author, invert only the first author's name, follow it with a comma, then continue listing the rest of the authors.
- \* If you have cited more than one work by a particular author, order them alphabetically by title, and use three hyphens in place of the author's name for every entry after the first.
- \* When an author appears both as the sole author of a text and as the first author of a group, list solo-author entries first.
- \* If no author is given for a particular work, alphabetize by the title of the piece and use a shortened version of the title for parenthetical citations.

### Examples:

- \* Ehrlich, Eugene, *The Highly Selective Dictionary for the Extraordinarily Literate*, New York: Harper Collins, 1997.
- \* Chapman, Robert L. and Barbara Ann Kipfer, *Dictionary of American Slang*, Third Edition, New York: HarperCollins, 1998.
- \* The first line of each entry in your list should be flush left. Subsequent lines should be indented one-half inch. This is known as a hanging indent.
- \* All references should be double-spaced.
- \* Capitalize each word in the titles of articles, books, etc. This rule does not apply to articles, short prepositions, or conjunctions unless one is the first word of the title or subtitle. Underline or italicize titles of books, journals, magazines, newspapers, and films.

### Examples:

- \* Kipfer, Barbara Ann, "Towards the Onomasiological Dictionary: The Use of the Computer in Providing Diversified Access", Doctor of Philosophy in Linguistics dissertation, University of Exeter, 1989.
- \* Kipfer, Barbara Ann, "Dictionaries and the Intermediate Student: Communicative Needs and the Development of User Reference Skills", in *The Dictionary and the Language Learner*, edited by Anthony Cowie, *Lexicographic Series Maior 17*, Tübingen: Max Niemeyer Verlag, 1987: 44-54.

### Citing Online Resources

The following is a summary of the guidelines that cover online resources from the World Wide Web, according to the *MLA Handbook for Writers of Research Papers*: (1999) and in the second edition of the *MLA Style Manual and Guide to Scholarly Publishing* (1998):

1. Name of the author, editor, compiler, or translator of the source (if available and relevant), reversed for alphabetizing and followed by an abbreviation, such as ed., if appropriate:

Author's Name. (if given) "Title of Page." *Name of Database or Project*. Date of posting or update. Name of Organization. Date of access  
<Electronic address or URL>.

2. Title of a poem, short story, article, or similar short work within a scholarly project, database, or periodical (in quotation marks); or title of a posting to a discussion list or forum (taken from the subject line and put in quotation marks), followed by the description Online posting
3. Title of a book (underlined)
4. Name of the editor, compiler, or translator of the text (if relevant and if not cited earlier), preceded by the appropriate abbreviation, such as Ed.
5. Publication information for any print version of the source
6. Title of the scholarly project, database, periodical, or professional or personal site (underlined); or, for a professional or personal site with no title, a description such as Home page:

Author's Name. "Article Title." *Periodical Title* Date: Page(s). *Title of Database*. CD-ROM. Publication Date. Category, Year, Media Nos.

7. Name of the editor of the scholarly project or database (if available)
8. Version number of the source (if not part of the title) or, for a journal, the volume number, issue number, or other identifying number
9. Date of electronic publication, of the latest update, or of posting
10. For a work from a subscription service, the name of the service and--if a library is the subscriber--the name and city (and state abbreviation, if necessary) of the library
11. For a posting to a discussion list or forum, the name of the list or forum:

Sender's Name. "Title." Date of posting. Online posting. Type of Group. Availability. Date of access.

12. The number range or total number of pages, paragraphs, or other sections, if they are numbered
13. Name of any institution or organization sponsoring or associated with the Web site
14. Date when the researcher accessed the source
15. Electronic address, or URL, of the source (in angle brackets); or, for a subscription service, the URL of the service's main page (if known) or the keyword assigned by the service
16. For e-mail, follow this: Sender's Name. "Title." (if any) E-mail to the author. Date.

# HISTORICAL INQUIRY ANALYSIS & THESIS DEVELOPMENT WORK SPACE

As you can see, the third step in the Historical Inquiry Process involves organizing or *analyzing* your notes. This process is extremely important because it involves sorting through all of the data that you collected and finding the relevant information that will help you answer the focus question for your inquiry. When you finish this step you will either realize that you need more information or you will joyously exclaim that you have found enough evidence to answer the focus question with examples of your good thinking. At the end of this step, when you believe that you can answer the focus question you will then write a thesis statement. Before we go any further, let's make sure that we have defined some terms.

## **Analysis:**

Now, let's take your notes a part and write a thesis statement.

## **Analysis**

1) Write each analysis category that will be used for this inquiry next to a bubble below. You may have developed these categories as a class, alone or your teacher may have given them to you. Once you have written the analysis categories below, choose a color that will represent each category. You may use crayons or colored pencils to do this.

- 
- 
- 
- 

2) Now use the categories above to color - code all of your notes.

3) Next use the attached worksheet to clearly separate the examples that you have found into their categories. If you are working as a group, this is the time for you to combine your notes.

- |                                                                                                                                                                                                   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"><li>1. QUESTION</li><li>2. INFORMATION GATHERING</li><li>3. ORGANIZE/THESIS</li><li>4. OUTLINE</li><li>5. WRITE</li><li>6. PRESENT</li><li>7. REFLECT</li></ol> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

## **Thesis:**

# 3. Organize/Thesis

## Group Analysis Worksheet (Step Three of the Historical Inquiry Process)

1. Write each of your answer categories at the top of each box.
2. As a group go through each of your color coded notes and collectively put the evidence that you have found into the categories that they belong too.
3. Make sure you review the rubric that will assess this step of the Historical Inquiry Process.

|                 |                            |
|-----------------|----------------------------|
|                 |                            |
| <b>EXAMPLES</b> | 1)<br>2)<br>3)<br>4)<br>5) |

|                 |                            |
|-----------------|----------------------------|
|                 |                            |
| <b>EXAMPLES</b> | 1)<br>2)<br>3)<br>4)<br>5) |

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|                        |                                                   |
|------------------------|---------------------------------------------------|
| <p><b>EXAMPLES</b></p> | <p>1)</p> <p>2)</p> <p>3)</p> <p>4)</p> <p>5)</p> |
|------------------------|---------------------------------------------------|

|                        |                                                   |
|------------------------|---------------------------------------------------|
| <p><b>EXAMPLES</b></p> | <p>1)</p> <p>2)</p> <p>3)</p> <p>4)</p> <p>5)</p> |
|------------------------|---------------------------------------------------|

## THESIS WRITING Worksheet (Step Three of the Historical Inquiry Process)

### *Creating a Thesis*

1. Remind yourself of the focus questions that you are trying to answer for this inquiry.

2. **MAKE A DECISION-** How could you answer that question using the evidence that you analyzed? Remember, you do not have to agree with the focus question. However, a thesis statement usually (not always) has a claim backed up by three reasons, so make sure that you are sure about why you are making the claim that you are.

3. Create a thesis statement, using the following shell to help you out.

My thesis is....

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# Analysis & Thesis Historical Inquiry Grading Rubric

Incidental: Of a minor, casual, or subordinate nature; *incidental expenses.*  
Essential: Basic or indispensable; *necessary; essential ingredients.*  
Relevant: Having a bearing on or connection with the matter at hand.  
Irrelevant: Unrelated to the matter being considered.

|                                                     | <b>4 EXCEEDS THE STANDARD</b>                                                                                                                                                                                                                                                                                                                                              | <b>3 MEETS THE STANDARD</b>                                                                                                                                                                                                                                                                                   | <b>2 ATTEMPTS TO MEET THE STANDARD</b>                                                                                                                                                                                                                                                                                                                                    | <b>5 DOES NOT MEET THE STANDARD</b>                                                                                                                                                                                                                                                                                                 |
|-----------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Accuracy of Analysis</b>                         | All information that was determined is in the correct category and has been grouped into each category because of accurate reasoning. AND you have created another category for analysis with accurate evidence.                                                                                                                                                           | All information that was determined essential is in the correct category and has been grouped into each category because of accurate reasoning.                                                                                                                                                               | Some of the information that was determined essential is in the correct category and some of the information has been grouped into each category because of accurate reasoning.                                                                                                                                                                                           | The information that was determined essential is NOT in the correct category and has NOT been grouped into each category because of accurate reasoning.                                                                                                                                                                             |
| <b>Completeness of Analysis</b>                     | Each category for analysis has more than four examples. Each example is specific and is not a generalization. If the answer category was lacking you took the initiative to find more examples. AND you have at least four examples for the additional category you created.                                                                                               | Each category for analysis has at least four examples. Each example is specific and is not a generalization. If the answer category was lacking you took the initiative to find more examples.                                                                                                                | Some of the categories for analysis have at least four examples. OR, some examples are specific and not generalizations. OR, if the answer categories were lacking you took the initiative to find more examples for some of the categories.                                                                                                                              | NONE of the categories for analysis have at least four examples. OR, none of the examples are specific and are generalizations. OR, if the answer categories were lacking you did not take the initiative to find more examples for some of the categories.                                                                         |
| <b>Quality of Historical Inquiry Process Skills</b> | There is a plethora of evidence in your analysis that you were able to distinguish information that is relevant vs. irrelevant and essential vs. incidental to your research. You were able to use appropriate evidence gathered from historical research to write a clear and complete thesis statement that answered the focus question in an original and eloquent way. | There is evidence in your analysis that you were able to distinguish information that is relevant vs. essential vs. irrelevant to your research. You were able to use appropriate evidence gathered from historical research to write a clear and complete thesis statement that answered the focus question. | There is very little evidence in your analysis that you were able to distinguish information that is relevant vs. irrelevant and essential vs. incidental to your research. You were able to use some of the appropriate evidence gathered from historical research to write a thesis statement. However, it did not completely answer the focus question OR was unclear. | There is no evidence in your analysis that you were able to distinguish information that is relevant vs. irrelevant and essential vs. incidental to your research. You were not able to use appropriate evidence gathered from historical research to write a clear and complete thesis statement that answered the focus question. |
| <b>Historical Inquiry Thesis Writing</b>            | There is a plethora of evidence in your analysis that you were able to distinguish information that is relevant vs. irrelevant and essential vs. incidental to your research. You were able to use appropriate evidence gathered from historical research to write a clear and complete thesis statement that answered the focus question in an original and eloquent way. | There is evidence in your analysis that you were able to distinguish information that is relevant vs. essential vs. irrelevant to your research. You were able to use appropriate evidence gathered from historical research to write a clear and complete thesis statement that answered the focus question. | There is very little evidence in your analysis that you were able to distinguish information that is relevant vs. irrelevant and essential vs. incidental to your research. You were able to use some of the appropriate evidence gathered from historical research to write a thesis statement. However, it did not completely answer the focus question OR was unclear. | There is no evidence in your analysis that you were able to distinguish information that is relevant vs. irrelevant and essential vs. incidental to your research. You were not able to use appropriate evidence gathered from historical research to write a clear and complete thesis statement that answered the focus question. |

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## Historical Inquiry Outline Worksheet

By now you should have completed the following steps in the Historical Inquiry Process: 1) Gathered Information, and 2) Organized and Written a Thesis. You are almost ready to write your final essay and prepare for your presentation. However, first you need to create an outline. This worksheet will give instructions on how to write an outline. You will need to gather all of your previous work before you begin.

### **An Outline Is...**

- i. a logical organization of the evidence you have collected, outlining how your essay will be written
- ii. a visual and conceptual design of your writing
- iii. the blue print for your final piece of writing
- iv. aids in the process of writing
- v. helps you organize ideas and presents your material in a logical form
- vi. shows the relationship among ideas in your writing
- vii. to make your experience of writing and essay less stressful.

### **The Purpose of an Outline Is....**

# A Outline

### **Structure**

- 1) Start with your thesis statement at the top of your paper. Underline the (usually three) main reasons that are supporting the claim that you are making. These are the big, bang, bong, bong of your thesis statement.
- 2) Underneath each of the claims in your thesis statement put a letter, starting with "A" that will represent that section of your essay. You will probably have an "A," "B," and "C."
- 3) Under your thesis you will outline, more specifically, each section of your essay. Start with a capital letter "A" and write the topic sentences that goes with the "A" portion of your thesis statement. (In some cases this may be called a transition sentence).
- 4) Underneath your first topic sentence list the, starting with general and moving to specific, evidence that will support the point that you are making in your topic sentence.
- 5) \*If you have more than one point in your first topic sentence you will have to make a more detailed outline (see your teacher for help).
- 6) In some cases, your last line of the section that you are working on (A, B, or C) should be a transition sentence to the next section. Or, it could be a conclusion sentence that summarizes all of the evidence you presented for that section and explains why it proves your thesis statement.
- 7) When you are finished outlining the first reason, "A" from your thesis statement you will start a new section of your outline and begin to outline the second reason, "B." Repeat this process for section "C," and any other reasons (and their corresponding letters) as well.
- 8) Remember, an outline does not include an introduction or a conclusion paragraphs.

This is a sample of how you might structure your essay.

Thesis: \_\_\_\_\_ C \_\_\_\_\_ A \_\_\_\_\_ B \_\_\_\_\_ and \_\_\_\_\_

A.

- 1.
- 2.
- 3.
- 4.

B.

1.
  - a.
  - b.

C.

- 1.
2.
  - a.
  - b.
- 3.

Remember, outlines take many different forms. You can write them in a structured number/letter sequence like above or you may make a chart for example. However, make sure that in ordering ideas, you should organize it from general to specific or from abstract to concrete - the more general or abstract the term, the higher level or rank in the outline..

**Other Notes from your Teacher Specific to the Essay/Project you are Working on in Class:**

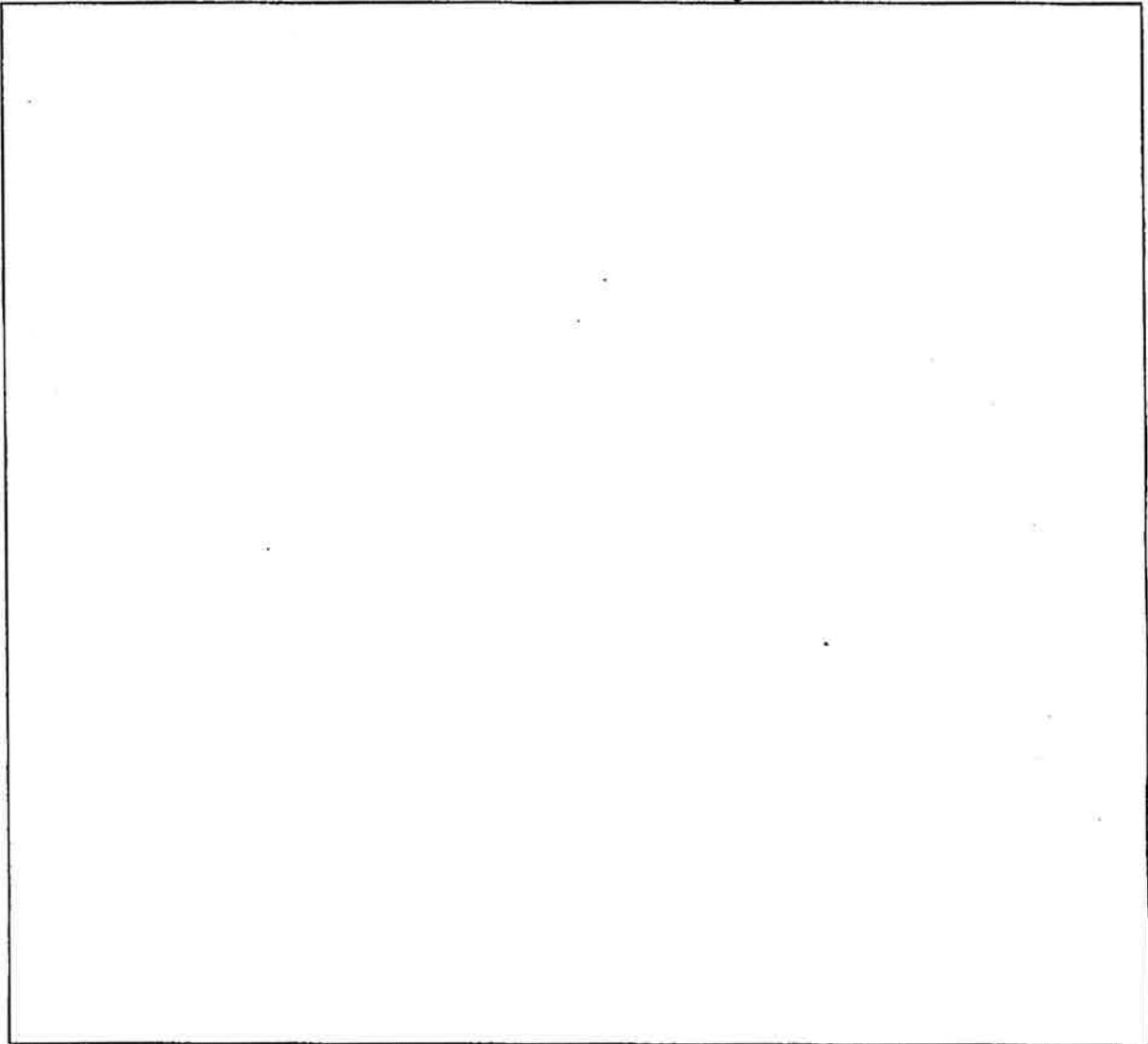
## Planning Your Self – Concept Essay

F.Q. “What are some examples of my self – concept from the perspective of ethnic studies?”

YOUR THESIS:

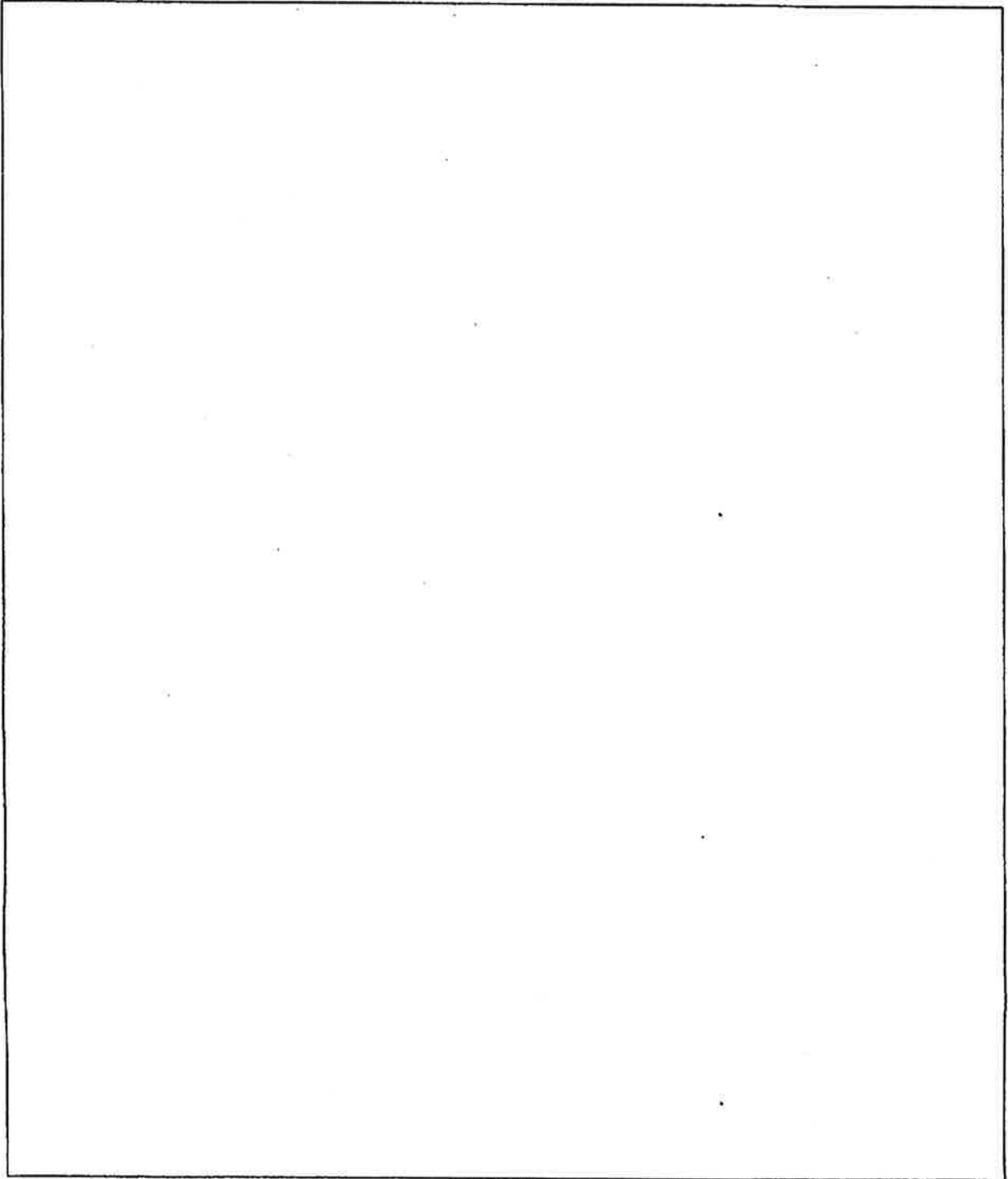
### **INTRODUCTION**

- Defines terms like “self – concept,” or “ethnic studies”
- Gives a reason why this investigation into yourself is meaningful to your life
- Tells a small story that sets the stage for your entire essay (possible)
- **THESIS STATEMENT THAT ANSWERS THE FOCUS QUESTION IS INCLUDED**



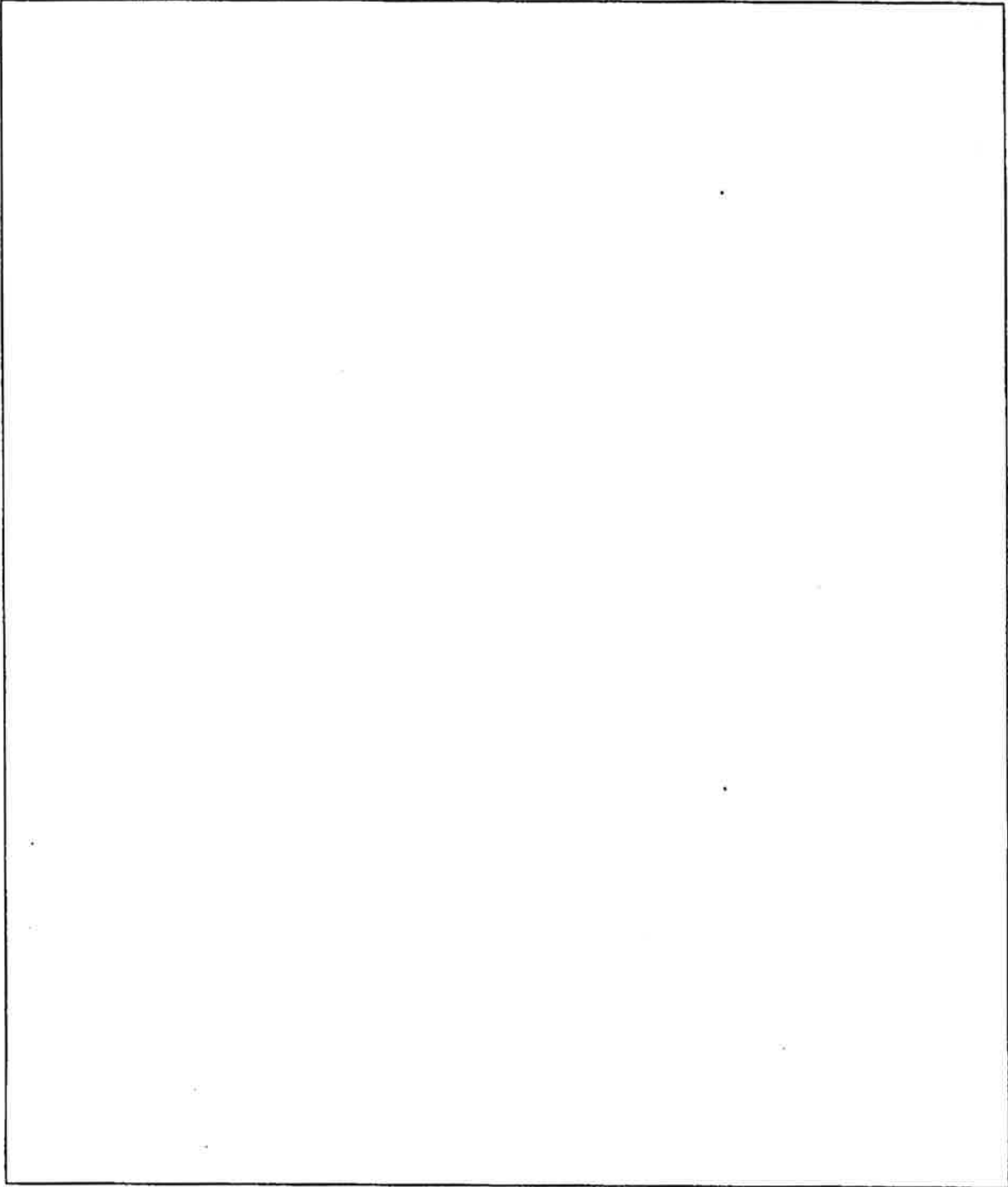
## BODY PARAGRAPH ONE

- Begins with a transition sentence that describes what part of your thesis you are talking about.
- Uses lots (at least two) of specific evidence to explain this part of your self - concept. This evidence might be stories from your life, facts you found on the Internet or information that you gained from a friend.
- At the end of the paragraph you have a summary sentence that explains why this part of your self - concept, the part described in this paragraph, is so important in defining who you are.



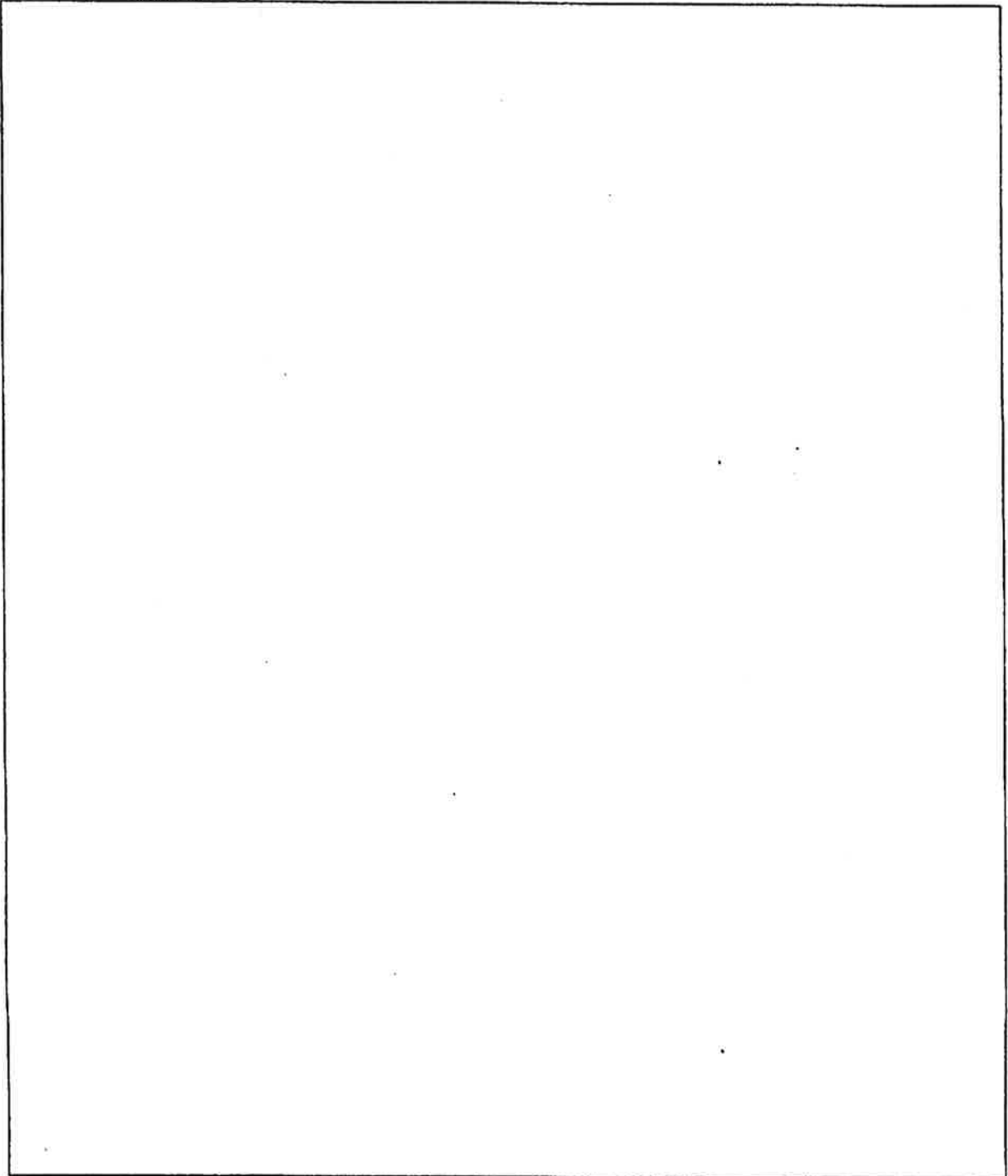
## BODY PARAGRAPH TWO

- Begins with a transition sentence that describes what part of your thesis you are talking about.
- Uses lots (at least two) of specific evidence to explain this part of your self - concept. This evidence might be stories from your life, facts you found on the Internet or information that you gained from a friend.
- At the end of the paragraph you have a summary sentence that explains why this part of your self - concept, the part described in this paragraph, is so important in defining who you are.



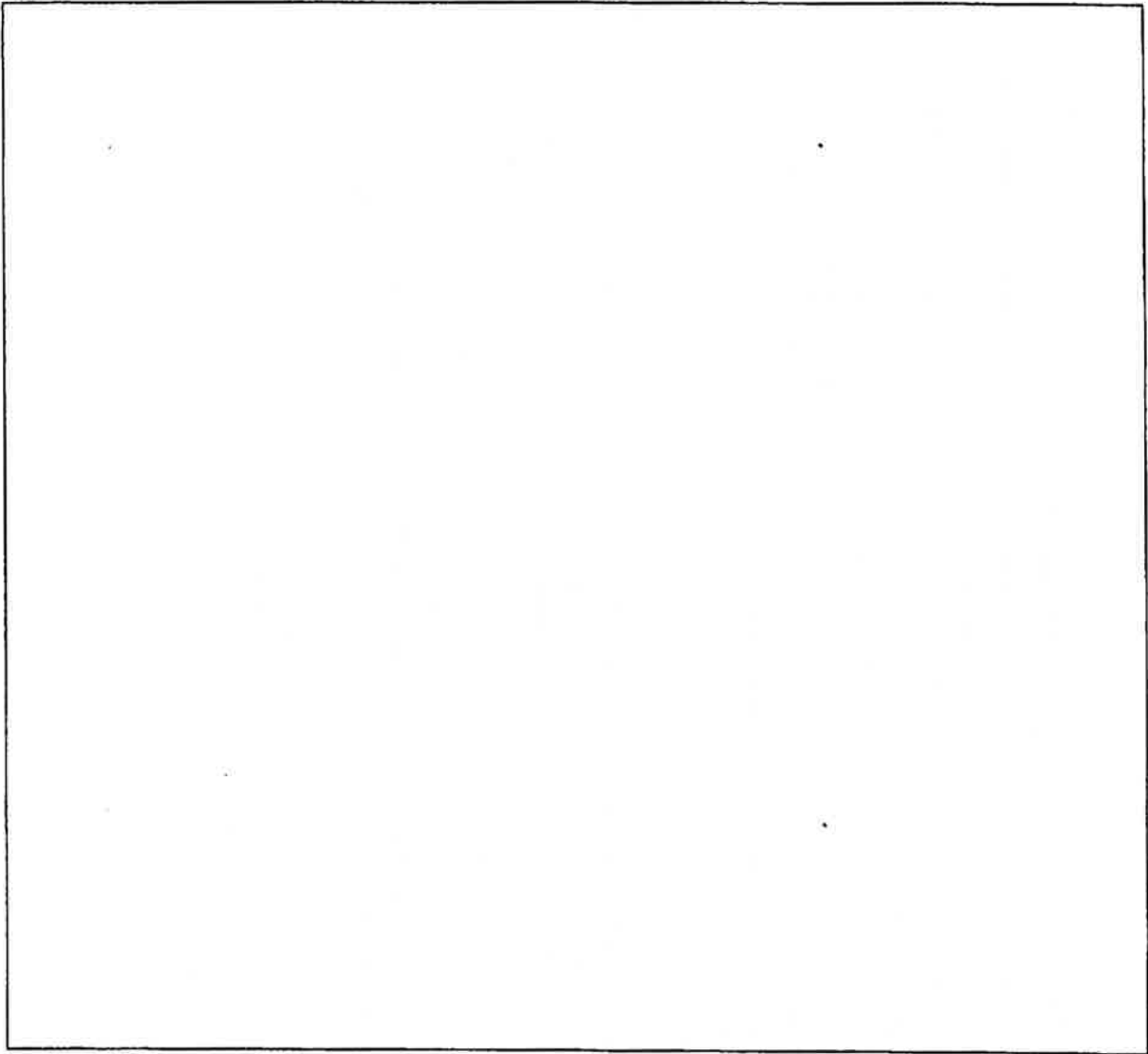
### **BODY PARAGRAPH THREE**

- Begins with a transition sentence that describes what part of your thesis you are talking about.
- Uses lots (at least two) of specific evidence to explain this part of your self - concept. This evidence might be stories from your life, facts you found on the Internet or information that you gained from a friend.
- At the end of the paragraph you have a summary sentence that explains why this part of your self - concept, the part described in this paragraph, is so important in defining who you are.



## CONCLUSION PARAGRAPH

- Restate the thesis in a new way.
- Go beyond the self – concept that you just described: do you want to change part of who you are? Is it difficult to be who you really are because of things outside of yourself? Have you learned more about who you are as a result of going through this process? Are you proud of who you are?
- How do you see yourself in relationship to other people?
- How will understanding yourself in this way affect the future of your life?



# Historical Inquiry Outline Rubric

|                     | <b>Exceeds the Standard</b>                                                                                                                                                                                                               | <b>Meets the Standard</b>                                                                                                                                                                 | <b>Attempts to Meet the Standard</b>                                                                                                                                                                                               | <b>Does Not Meet the Standard</b>                                                                                                                                                                                   |
|---------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Organization</b> | Your outline is logical – “makes sense”. You move from general to specific and all information is in the accurate sections as determined by the topic sentences. You have elaborated on each section by including major & minor headings. | Your outline is logical – “makes sense”. You move from general to specific and all information is in the accurate sections as determined by the topic sentences. You have major headings. | Your outline is semi - logical – “ kind of makes sense”. Or you don’t move from general to specific and all information may not be in the accurate sections as determined by the topic sentences. You may not have major headings. | Your outline is not logical – “doesn’t makes sense”. You do not move from general to specific and all information is not in the accurate sections as determined by the topic sentences. You have no major headings. |
| <b>Quality</b>      | You use specific examples following all generalizations. All sections have claims that are supported by a variety of examples.                                                                                                            | You use specific examples following most generalizations. Most sections have a variety of examples to support the claim.                                                                  | You rarely use specific examples following generalizations. You tend to use the same examples to support all claims.                                                                                                               | You never use specific examples following most generalizations.                                                                                                                                                     |
| <b>Completeness</b> | All of the reasons that support the claim in your thesis statement are backed by generalizations & an abundance of specific/detailed examples (i.e. Names, dates).                                                                        | All of the reasons that support the claim in your thesis statement are backed by evidence & generalizations.                                                                              | Some of the reasons that support the claim in your thesis statement are backed by evidence & generalizations.                                                                                                                      | None of the reasons that support the claim in your thesis statement are backed by evidence & generalizations.                                                                                                       |



## Self – Concept Essay

| CRITERIA                                                                                                                                                                                                      | EXCEEDS THE STANDARD                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | MEETS THE STANDARD                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | ATTEMPTS TO MEET THE STANDARD                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | DOES NOT MEET THE STANDARD                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>SELF - CONCEPT UNDERSTANDING</b><br><ul style="list-style-type: none"> <li>Ethnic Studies Terminology</li> <li>Specific Life Examples</li> <li>Answers the Focus Question</li> </ul><br><b>(40 Points)</b> | Essay includes: <ul style="list-style-type: none"> <li>Five or more ethnic studies terms/concepts are applied to your essay.</li> <li>Three or more specific life examples/stories are told and described in your essay.</li> <li>You answer the focus question by using at least four specific examples to back up your point</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Essay includes: <ul style="list-style-type: none"> <li>At least four ethnic studies terms/concepts are applied to your essay.</li> <li>Three or more specific life examples/stories are told and described in your essay.</li> <li>You answer the focus question by using at least two specific examples to back up your point</li> </ul>                                                                                                                                                                                                                                                                             | Essay includes: <ul style="list-style-type: none"> <li>Less than four ethnic studies terms/concepts are applied to your essay.</li> <li>Less than three specific life examples/stories are told and described in your essay.</li> <li>You answer the focus question but use no specific examples</li> </ul>                                                                                                                                                                                                                                                                 | Essay does not include: <ul style="list-style-type: none"> <li>ethnic studies terms/concepts are applied to your essay.</li> <li>specific life examples/stories are told and described in your essay.</li> <li>An answer to the focus question</li> </ul>                                                                                                                                                                                                                                                                                                                                  |
| <b>YOUR VOICE &amp; PERSONAL GROWTH</b><br><br><b>(10 Points)</b>                                                                                                                                             | No shifts in: <ul style="list-style-type: none"> <li>first person narrative</li> <li>your honesty is clear in your writing style</li> <li>your personal voice comes out</li> </ul> <b>THERE IS ABUNDANT AND CLEAR EVIDENCE THAT YOUR THINKING CHANGED AS A RESULT OF THIS PROJECT</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Minor shifts in: <ul style="list-style-type: none"> <li>first person narrative</li> <li>your personal voice is clear</li> </ul> <b>YOUR THINKING CHANGED SLIGHTLY AS A RESULT OF THIS PROJECT</b>                                                                                                                                                                                                                                                                                                                                                                                                                     | Major shifts in: <ul style="list-style-type: none"> <li>first person narrative</li> </ul> <b>SEEMS LIKE YOU JUST DID THE PROJECT FOR CREDIT AND NOTHING ELSE</b>                                                                                                                                                                                                                                                                                                                                                                                                            | Does not use: <ul style="list-style-type: none"> <li>first person narrative</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>ORGANIZATION</b><br><b>(10 Points)</b><br><ul style="list-style-type: none"> <li>Introduction</li> <li>Body</li> <li>Conclusion</li> </ul>                                                                 | <u>Introduction</u> <ul style="list-style-type: none"> <li>Gives in – depth background and underlying assumptions</li> <li>Defines terms</li> <li>States thesis as a controlling element of the essay</li> </ul> <u>Body</u><br>For each body paragraph: <ul style="list-style-type: none"> <li>there is a topic/concluding sentence that justifies a clear line of reasoning between examples, thesis and transitions to the next idea</li> <li>there are more than two relevant details or supporting evidence that support the topic sentence</li> </ul> <u>Conclusion</u> <ul style="list-style-type: none"> <li>Clearly summarizes the information in the essay and explains how you grew from this experience. You discuss the future implications of your new knowledge about yourself. You go beyond yourself and talk about relationships with other people.</li> </ul> | <u>Introduction</u> <ul style="list-style-type: none"> <li>Gives necessary background</li> <li>States thesis as a controlling element of the essay</li> </ul> <u>Body</u><br>For each body paragraph: <ul style="list-style-type: none"> <li>there is a topic/concluding sentence that connects to the thesis and transitions to the next idea</li> <li>there are two details or supporting evidence that support the topic sentence</li> </ul> <u>Conclusion</u> <ul style="list-style-type: none"> <li>summarizes evidence and states it's significance (one of the points listed in the exceeds column)</li> </ul> | <u>Introduction</u> <ul style="list-style-type: none"> <li>Attempts to give necessary background</li> <li>States thesis as a controlling element of the essay</li> </ul> <u>Body</u><br>Not all body paragraphs have: <ul style="list-style-type: none"> <li>a topic/concluding sentence that connects to the thesis and transitions to the next idea</li> <li>two details or supporting evidence that support the topic sentence</li> </ul> <u>Conclusion</u> <ul style="list-style-type: none"> <li>attempts to summarize evidence and state it's significance</li> </ul> | <u>Introduction</u> <ul style="list-style-type: none"> <li>Does not give necessary background</li> <li>Does not state thesis as a controlling element of the essay</li> </ul> <u>Body</u><br>For each body paragraph: <ul style="list-style-type: none"> <li>there is no topic/concluding sentence that connects to the thesis and transitions to the next idea</li> <li>there are no details or supporting evidence that support the topic sentence</li> </ul> <u>Conclusion</u> <ul style="list-style-type: none"> <li>Does not summarize evidence or state it's significance</li> </ul> |
| <b>CONVENTIONS</b><br><b>(10 Points)</b>                                                                                                                                                                      | <ul style="list-style-type: none"> <li>Grammar or usage are almost always correct and contribute to clarity and style</li> <li>Punctuation guides the reader throughout the</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | <ul style="list-style-type: none"> <li>Errors in grammar or usage are few and not serious enough to distort meaning</li> <li>Punctuation supports readability</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                              | <ul style="list-style-type: none"> <li>Errors in grammar are typical of first draft response but do not prevent readability and understanding</li> <li>Spelling errors are few</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                   | <ul style="list-style-type: none"> <li>Errors in grammar or usage affect readability</li> <li>End of sentence punctuation is almost always correct but</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                          |

| CRITERIA                          | EXCEEDS THE STANDARD                                                                                                                                                                                                                                                                                          | MEETS THE STANDARD                                                                                                                                                                                                                                                                                    | ATTEMPTS TO MEET THE STANDARD                                                                                                                                                                                                    | DOES NOT MEET THE STANDARD                                                                                                                                                                                                                                                                                                                   |
|-----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                   | <p>text</p> <ul style="list-style-type: none"> <li>• Spelling is almost always correct with the exception of a very few commonly misspelled words</li> <li>• Paragraphing reinforces design or structure of the piece.</li> <li>• If text is quoted, source is referenced with in - text citation.</li> </ul> | <ul style="list-style-type: none"> <li>• Spelling is correct on common words and on some difficult words</li> <li>• Paragraphing is simple, sound and consistent with some relationship to design and structure to the piece as whole.</li> <li>• If text is quoted, source is referenced.</li> </ul> | <p>and typical of first draft writing; the writing may contain some errors as a result of word choice risk taking</p> <ul style="list-style-type: none"> <li>• Paragraphing is fairly consistent throughout the piece</li> </ul> | <p>internal punctuation may be missing and is often incorrect</p> <ul style="list-style-type: none"> <li>• Spelling is usually correct on common words and reasonably phonetic on more difficult words</li> <li>• Paragraphing is fairly consistent throughout the piece but sometimes runs together or begins in the wrong place</li> </ul> |
| <p>WORKS CITED<br/>(5 Points)</p> | <p>There are no mistakes in format and there are more than the required number of resources present</p>                                                                                                                                                                                                       | <p>There are no mistakes in format and there are the required number of resources present</p>                                                                                                                                                                                                         | <p>There are some mistakes in format and the required number of resources hasn't been met</p>                                                                                                                                    | <p>There are many mistakes in format and the required number of resources hasn't been met</p>                                                                                                                                                                                                                                                |

## Historical Inquiry Reflection

# 7. Reflect

Define:

Reflection:

Meta-cognition:

This is a time for you to reflect on how you learn. In particular you will be thinking about the learning process you went through last quarter called historical inquiry. Remember that the historical inquiry process can be used in any situation where you have a question that you want answered. Historical inquiry is also a process that allows you to share what you've learned with others. The inquiry process in general as well as the skill of reflection will be learning tools that you can use throughout the rest of your life.

Meta-cognition or reflection is an important part of learning anything new. If you can recall how you learned something, or the steps you took to get to your final product then that means you will be able to do it again on your own. Here is a scenario to explain what I mean. Say you wanted to go to a friend's house that you have never been to before. The first time you went you would need to get instructions from your friend. Then let's say the next weekend you wanted to go back to that friend's house but you needed a ride from your mom. If you were able to reflect on how you got there last time, and were able to tell your mom how to get there then both of you would likely find the house without the help of your friend. This is what learning is all about. If you can tell someone how you learned something then that means you really know how to do it.

Now, besides just learning how to do something you want to be able to improve what you do each time you do it. This is where reflection comes in. If you reflect on what you did well and what you need to improve on in your learning process then you will definitely get better at everything you do. Enough said - here is an opportunity for you to reflect on the historical inquiry process that you participated in last quarter so that you will become even better at it this quarter.

You will need to gather all of your work from the previous quarter to complete this task. If you have lost your work you need to use your memory. If you did not complete one of the historical inquiry steps you need to explain why and then set a goal for the quarter coming up. This is an individual process.

Take each step of the historical inquiry process and respond to each of the following categories: what I did well, what I need to improve on, and what my goal is for the next time I go through this process.

### 1. Question

*What I did well (use examples):*

*What I need to improve on (use examples):*

*My goal for the next time I go through this step in historical inquiry:*

**2. Information Gathering**

*What I did well (use examples):*

*What I need to improve on (use examples):*

*My goal for the next time I go through this step in historical inquiry:*

**3. Organize/Thesis**

*What I did well (use examples):*

*What I need to improve on (use examples):*

*My goal for the next time I go through this step in historical inquiry:*

**4. Outline**

*What I did well (use examples):*

*What I need to improve on (use examples):*

*My goal for the next time I go through this step in historical inquiry:*

**5. Write**

*What I did well (use examples):*

*What I need to improve on (use examples):*

*My goal for the next time I go through this step in historical inquiry:*

**6. Oral/visual/dramatic Present**

*What I did well (use examples):*

*What I need to improve on (use examples):*

*My goal for the next time I go through this step in historical inquiry:*

**7. Reflect**

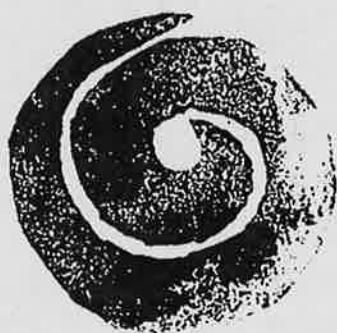
*What did you learn about yourself from this reflection process?*

**Historical Inquiry Reflection Rubric**

| Criteria                                 | Exceeds the Standard                                                                                                                                                                                                                                                                            | Meets the Standard                                                                                                                                                                                                                                                                                     | Attempts to Meet the Standard                                                                                                                                                                                                                                                                        | Does Not Meet the Standard                                                                                                                                                                                                                                                                 |
|------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Use of Evidence to Support Claims</b> | <ul style="list-style-type: none"> <li>In each response more than one piece of specific evidence is used to support your claim.</li> <li>All evidence in your responses came from the analysis of your assignments, and assessments that were given in this specific inquiry</li> </ul>         | <ul style="list-style-type: none"> <li>In each response at least one piece of specific evidence is used to support your claim.</li> <li>All evidence in your responses came from the analysis of your assignments, and assessments that were given in this specific inquiry</li> </ul>                 | <ul style="list-style-type: none"> <li>In some responses at least one piece of specific evidence is used to support your claim.</li> <li>Not all evidence in your responses came from the analysis of your assignments, and assessments that were given in this specific inquiry</li> </ul>          | <ul style="list-style-type: none"> <li>Evidence is not used to support your claims.</li> <li>You do not use your assignments and assessments from this inquiry to support your claims.</li> </ul>                                                                                          |
| <b>Thoughtfulness</b>                    | <ul style="list-style-type: none"> <li>There is evidence of reflection in each (12/12) of your responses (what you learned is directly connected to your analysis of what you did in the past).</li> <li>Your goals are realistic, meaningful and directly relate to future inquires</li> </ul> | <ul style="list-style-type: none"> <li>There is evidence of reflection in most (9/12) of your responses (what you learned is directly connected to your analysis of what you did in the past).</li> <li>Most of your goals are realistic, meaningful and directly relate to future inquires</li> </ul> | <ul style="list-style-type: none"> <li>There is evidence of reflection in few (5/12) of your responses (what you learned is directly connected to your analysis of what you did in the past).</li> <li>Few of your goals are realistic, meaningful and directly relate to future inquires</li> </ul> | <ul style="list-style-type: none"> <li>There is no evidence of reflection in your responses (what you learned is directly connected to your analysis of what you did in the past).</li> <li>None of your goals are realistic, meaningful and directly relate to future inquires</li> </ul> |



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By Amber P. Strong  
and  
my mother  
Linda S. Strong

Being Local is Not the Color of One's Skin

I have always gone to Moloka'i. Ever since I can remember my entire family (on my mom's side that is) would reunite at the run down shack of Moloka'i Air, make our reunions and then board the 12 passenger plane to our house, Kala'i O Pua. Dressed in our "slippahs" which expose the red dirt caught beneath our toenails and, caring our boxes with strings for luggage is a constant reminder to me that I'm not like those mainland Hauoles that wear fake leis and ask for directions to, "Wi-ke-ke". The fact is though, my entire family is Hauole. Our faces show white but inside, I have always believed that we are as local as they come.

Making our small journey to Moloka'i every three months reminds me of the way we stick out, like the non-swimmer at Waimea. The stare of the Moloka'i locals reminds me of the way we are bad memories; reminders of a my great great grandparents who held power and prestige over the other minorities. I feel embarrassed or angry sometimes because of the way our lack of color represents the "bad" hauole; the foreigner. I think this is because I know that I am not that person.

As soon as I get in our car, four-wheel drive, red dirt stained and with Moloka'i plates I feel accepted. Growing up Hauole in Hawaii means constantly having to prove I'm a "local" girl. Having to prove I know how to order shave ice, how to eat sashimi, when to rush the water at Sandy's, which way's mauka and knowing that going barefoot is the best way to go. Talking with my mother about this has made me realize how it feels like to be hauole in Hawaii. Here are our stories.

\* \* \* \* \*

"Five generations ago some adventurous young couples from New England, signed up to come to the Sandwhich Islands to teach the natives about the Protestant religion. In the 1860's, when their mission was no longer financed these missionaries had to choose whether to stay in the islands or to return home to New England. My mothers grand parents were both children of these "hauole's"; or new comers, the ones who decided to stay in the islands.

"To me, these ancestors must have had a wonderful life compared to living in Hawaii today. They built their homes in the cool valley of

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Nu'uanu, created a school for their children called Punahou, built businesses in downtown Honolulu ( a busy sea port town) and took weekend treks to the other side of the island where they fished and pick-nicked. Unobstructed views of the mountains, untraveled dirt roads, vistas of rice fields and taro patches and a variety of foods from many cultures found at the market place are very appealing to me. Today I have to drive way up Tantalus to see the native forest and go to "Down to Earth" to get my healthy foods.

"This ideal lifestyle continued on through my mother's generation. The steamer took her family and servants to Moloka'i for month long vacations where they rode horses, went hunting, and continued the family tradition of pick-nicks up Mauka. For shorter trips they would ride the train to Kahuku and stay at the family beach house. The children still attended Punahou School and they were the first to have motor cars on the island. Weekend events included Polo matches at Kapi'olani Park where one kmaina family would challenge another.

"My mothers home was a colonial style mansion with oriental gardens, fine art work in the parlor and kimono clad servants. The Royal Hawaiian Hotel was the popular place to go dancing and hostesses would throw extravagant parties at their beach side estates. My father was a young ensign in the Navy and lived in a cottage on one of these estates. One evening, he met my mother at one of these gatherings.

"Soon this lifestyle changed. When Pearl Harbor was bombed my parents had a hasty wedding, were shipped to the mainland and without servants my mother learned to cook, house keep and take care of two young children. My mother tells a story of my father walking into the kitchen where she is sitting beside the stove. He asked her what she was doing, and she said she was waiting for the water to boil. Perhaps this was her first experience of cooking.

"The hauole's of these times I just described were perpetuating their New England lifestyle in a beautiful tropical setting. I often wonder if they were aware of the Hawaiians living a simpler life on their Kuleanas or of the Oriental immigrants starting their new lives working for the plantations. I believe this hierarchy of races is the root of hauole resentment today.

"I grew up in Kailua before the tunnel was made through the mountain. This was the country and it was common for your yard to reach from Kalaheo Avenue to the beach. We walked barefoot to school every day, spoke pidgin in class and Sundays after church we'd "go beach" and body surf. After Christmas, we neighborhood kids would gather all the

Christmas trees and have a huge bonfire in our yard. This was a neighborhood event. When I was in second grade my parents decided to send us to private schools so we moved to the other side of the island, across from Punahou School. I remember my mother telling us we could no longer yell for now we had neighbors.

"I went to Hanalei School where the curriculum was quite different from Kailua Elementary. We learned about Hawaiian culture, Swedish Christmas traditions, Greek Gods and Goddesses and the guilds of medieval times. These experiences nurtured my talent for creating art. My class was a mixture of Ho's, Wai'anae, VanVolkenburgs, Marumotos and Chuns, but these were the children of judges, businessmen, Indian merchants and British consulates. Even though the class was ethnically diverse their economic status was different than that of the Kailua neighborhood I was used to. For the first time in my life I felt like an outsider, and it had nothing to do with race. These kids were more sophisticated than I.

"The first time I ever felt that I was really Caucasian was when I filled out my college application and then attended the University of Denver. This was the sixties, when the civil rights movement was in full force. Denver was busing black students across town to attend all white schools. This was their attempt at "integration". Smiley Junior High, where I did my student teaching, went from 90% Black to 60% Black, due to the busing efforts. Coming from Hawaii this seemed strange. I wondered how they could promote equal rights by signaling out the Black kids. To me integration is a blending of races, much like my life in Hawaii. This act of busing was like drawing attention to the color of their skin and displacing them from their neighborhood school. What I learned from witnessing this "effort" for civil rights was that I could empathize with the blacks, for in Hawaii I too was judged by the color of my skin.

"Living in Hawaii has taught me racial tolerance. I might first notice a person's ethnicity, but I don't place any judgments based on my initial observation. I am comfortable with being Haole because local Haole's are a blend of Chinese, Hawaiian, Filipino, Japanese and Caucasian cultures.

\* \* \* \* \*

Like my mother I grew up with the rest of the neighborhood kids, stealing mangos from Mr. Ho's yard, walking to Kaimuki to buy lemon peel and playing with the crabs Mr. Ing was fattening up for a special dinner.

We used to go to the Swap Meet every weekend just to buy rubber bracelets and stickers for our sticker album. My best friends and I would run around, fall out of trees, eat lichees and stub our toes every day after school together. Everyone played with everyone else despite the color of their skin.

Like my mother, I too went to Hanahauoli. We never had to wear shoes to school and I remember when I later went to Punahou I would get busted all the time because I always managed to loose my slippers by the end of the day. At Hanahauoli we had Makahiki for Thanksgiving and Hula complemented square dancing on Lei Day. My favorite treat was to go to the local manapua store, Kwong On, and get manapua, dim-sung, half moon and taro cake to grind after school.

Every three months ( like I continue to do to this day ) our whole family would go to Molokai. My cousins and I would usually show up at the airport with out shoes and dirty. Our parents would try and scold us but they really didn't care. On Moloka'i we would spend long days on secluded beaches fishing for, Manini, Papio and Hinaleas. At night we would heat up the stew we brought from the freezer and listen to my grandmother tell us about the constellations.

On other days we would journey up Mauka where we would roam in the forest picking ohua, moa and Christmas berry for our haku leis. Late in the afternoon my grandpa, "Papa", would take us to his secret Maile patch where we would debone the long stems, tasting the sweet sap in our mouths, so that we could create Maile leis to wear on the ride home. As soon as we got home we would start a fire in the fireplace and wait anxiously for the dinner my grandma had created.

I have allways considered Moloka'i a second home. I know every guava tree, every secret hiding place for hide and go seek and what time the local cows graze in which pasture. I know when the waves are just right to jump of the rock at "sodapop pool" and how thick you should buy your slippers so that the kiawe thorns wont come through and prick your feet. During those long days when I would watch my grandmother ( a Hawaiian archaeologist) dig up ancient Hawaiian ula maikas from the ground, I felt so natural, I never thought that anyone would question my locality.

In seventh grade I left Hanahauoli and entered Punahou School like my mother, her mother and all the rest of my relatives before that. As a kid I always felt proud when people would ask me to tell about my family on my mothers side. I would always say something like, "Yah, well they started Punahou and Hanahauoli. No big deal", and I felt a kind of pride.

Now when I sit in class and we are discussing issues of Hawaiian sovereignty I hide my ancestry. I think I do this because it upsets me that all Hauole's in Hawaii are categorized as one in the same.

I am in a constant struggle to prove that the Hauole stereo type does not fit every one because we are just as local as the immigrant workers who journeyed to the islands. My Auntie Dale talks about living in Hilo where she would go into stores and people wouldn't serve her just because she was white. On the mainland whites talk about being treated like superiors, and I often wonder what that would feel like.

When I go to parties, or am out surfing at the beach and people ask me what school I go to, I often hesitate before I say Punahou. Punahou and White foreigner seem to go together like peanut butter and jelly, around the island. When my family and I go on vacation to Maui ( the only island where we don't have relatives ) I find us constantly having to prove our locality. My Dad says, "howzit" and pau much more than he would at home. I wear my surf shorts and go bare foot where I should have shoes just to say I'm local. I remember once on Maui these guys came up to me and said, "Oh we knew you were from here because of your surf shorts". It was like they wouldn't have talked to me otherwise because of the color of my skin.

I watch this constant struggle in all my relatives. One example is, my Auntie Molly who teaches Hawaiian language at Kauai Community College, likes to bust out her Hawaiian sometimes as a message of her locality. I almost think it sad that we have to prove ourselves because people judge us before they even talk to us.

Writing this paper I wondered why my portion sounded so negative while my mother and her mothers portion sounded so "happy". I thought maybe because I was forced to look at how my race affects my life, and yah I guess that is one reason. Another is probably the current movement for Hawaiian sovereignty in Hawaii, which causes such an uneasiness for Hauole's. Most of all though I hate to say this but it seems as if my relatives were creating the stereotype that exists today; the rich white people with all the power.

I don't want to sound all negative though so I'm going to say the positive things that I know and understand about being who I am in this beautiful paradise. I have learned that being Hauole is something different than the bus loads of lobster skinned tourists that crowd Kalakaua Avenue. We have a mix-plate, chop-suey culture that can be found nowhere else. I guess having to fit in and being local has caused my family to take bits and pieces of every culture that exists in the islands. When, Hauole, Reverend Lorenzo Lyons wrote the song, "Hawaii Aloha" he

expressed his love for the islands in which we live. To me, the words mean all that I feel. When I belt out this song each year at Holoku I look around and see how wonderful it is to be myself living in Hawaii.

### Hawaii Aloha

E Hawai'i, e ku'u one hanau e,  
Ku'u home kulaiwi nei,  
'Oli no au i na pono  
lani e.  
E Hawai'i, aloha e.

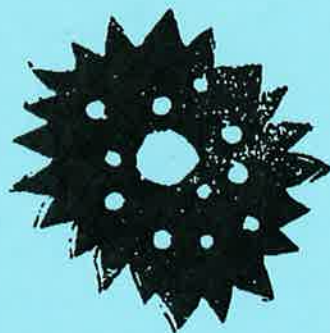
E hau'oli na 'opio o Hawai'i nei,  
'Oli e! 'Oli e!  
Na mea 'olino kamaha'o no luna  
mai.  
E Hawai'i, aloha e.

### Beloved Hawaii

O Hawaii, O sands of my birth,  
My native home,  
I rejoice in the blessings of  
heaven.  
O Hawaii, Aloha.

Happy youth of Hawaii  
Rejoice! Rejoice!  
Gentle breezes  
blow.  
Love always for Hawaii.

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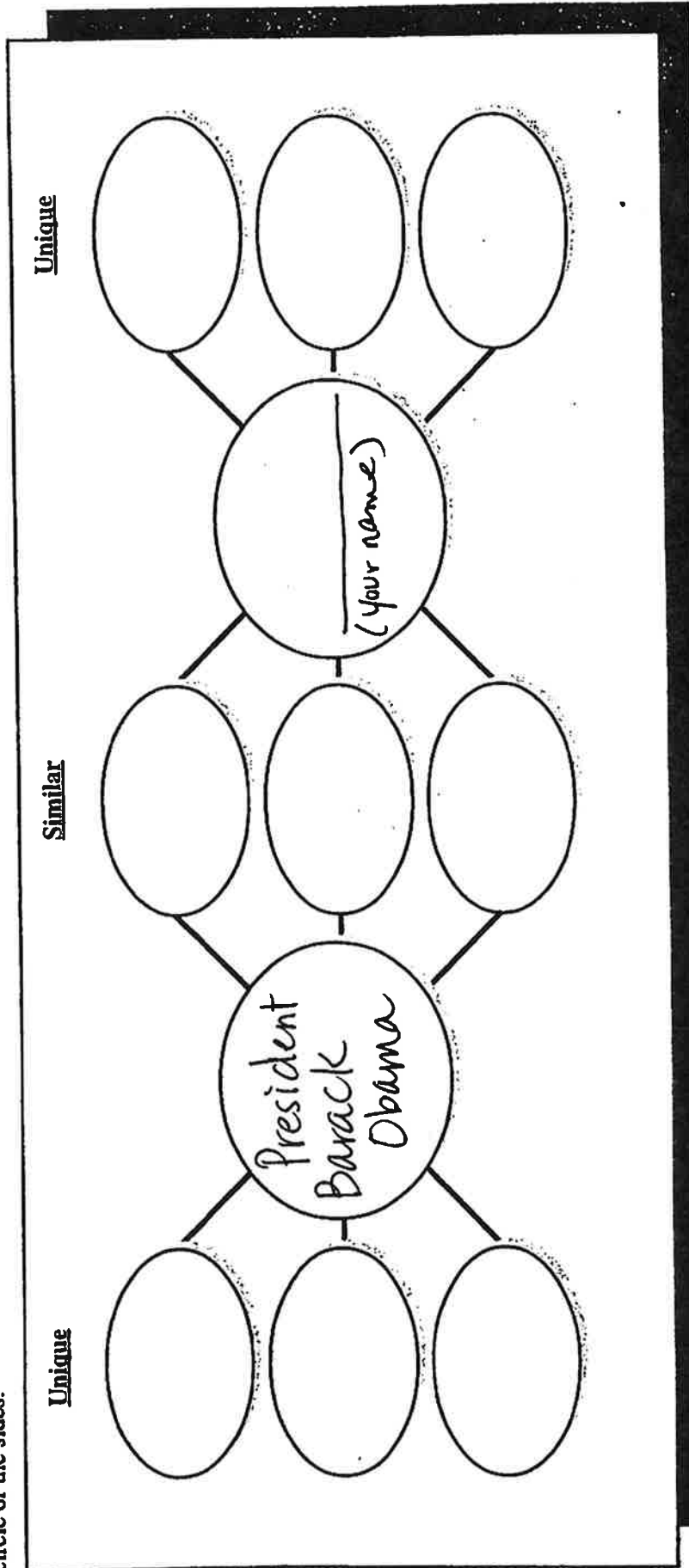






Video Focus Question: Is my self-concept similar or different compared to President Barack Obama?  
 Compare and Contrast Bubble

Use for comparing two things, people, ideas, topics, or events. Construct the similarities and difference between these things. In the middle connecting bubbles, write qualities that are similar or common of these two things. In the bubbles that are UNIQUE or important to the attached center circle or the sides.



Questions

1. What are these similarities and differences between these two people, places, events, or topics?
2. What are the common qualities of these two topic?
3. What are the unique qualities of each of these topics?
4. What are the most important ideas to compare and contrast about these two things?



NAME \_\_\_\_\_  
DATE \_\_\_\_\_  
PERIOD \_\_\_\_\_

***Ethnic Studies/Philosophy Movie***  
**Structured Note Taking Worksheet**

As you watch the movie be aware of examples that relate to each of the five main indicators of violence in our own community. (Moodiness, Impulsivity, Substance Use, Sexism and Victimization)

1. As you watch the movie find five examples of our Ethnic Studies Terms and write an example explaining your choice!
2. Summarize the movie in a minimum of 8 sentences!
3. In the back you will need to find at least one quote/ or example in the movie that relates to each of the five main indicators. You will write this quote/example in the first column.
4. In the second column, you will need to brainstorm- "what changes could have been made to the situation so that something more positive could have occurred.
5. You will create three good thinker's toolkit questions(WRAITEC) that you would want to bring up during our class discussions.

**ETHNIC STUDIES TERM**

1. Word:  
Example:

2. Word:  
Example:

3. Word:  
Example:

4. Word:  
Example:

5. Word  
Example:

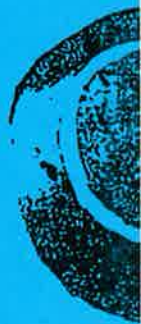
**SUMMARY**

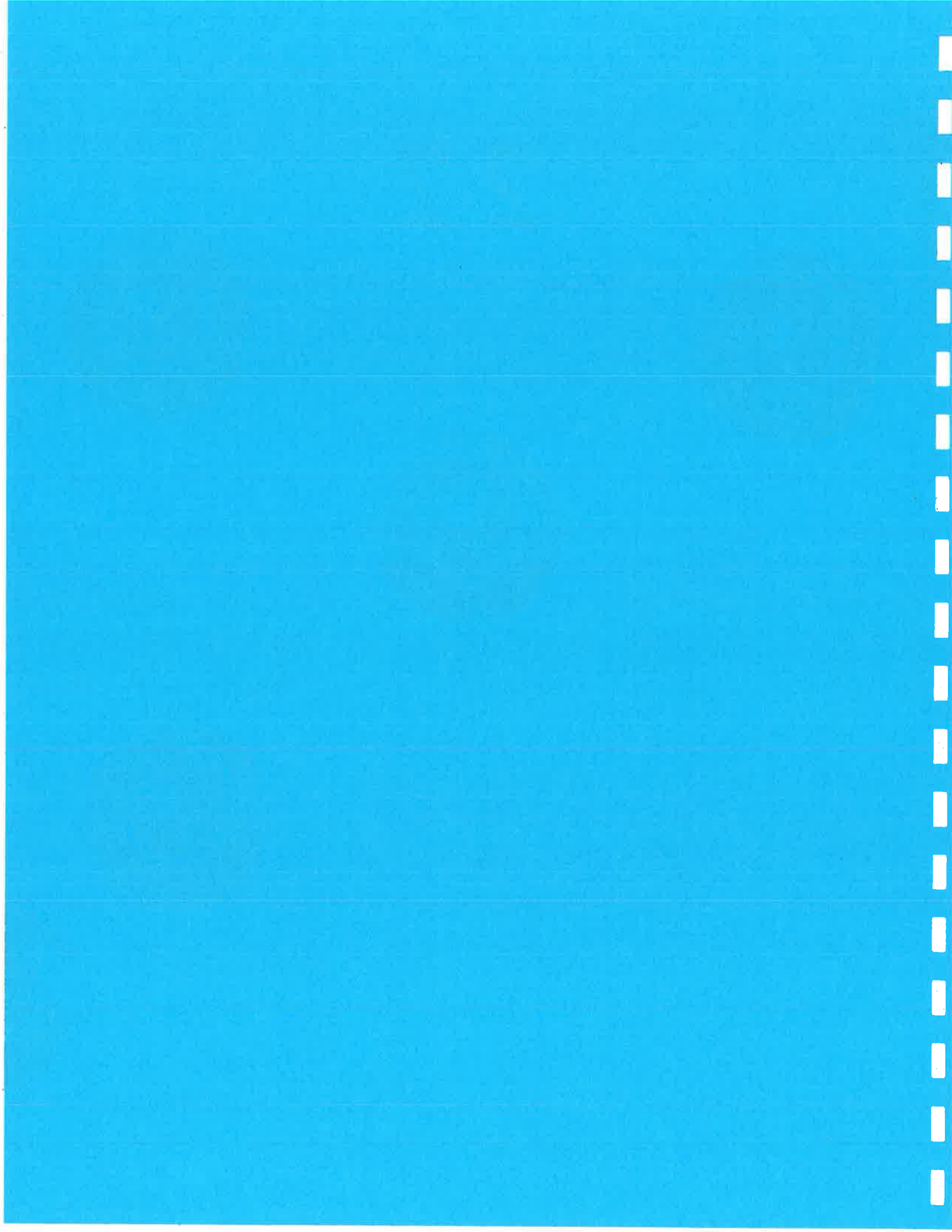
|                      | Write one quote from the book that connects with the violence indicators include page numbers. | What changes could have been made to the culture (people, behaviors, environments, ways of thinking, choices made by characters) portrayed in the book so that a more positive outcome could have occurred? |
|----------------------|------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Moodiness</b>     |                                                                                                |                                                                                                                                                                                                             |
| <b>Impulsivity</b>   |                                                                                                |                                                                                                                                                                                                             |
| <b>Substance Use</b> |                                                                                                |                                                                                                                                                                                                             |
| <b>Sexism</b>        |                                                                                                |                                                                                                                                                                                                             |
| <b>Victimization</b> |                                                                                                |                                                                                                                                                                                                             |

**Three Good Thinker's Toolkit Questions for P4C discussion**

- 1.
- 2.
- 3.

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## Unit Four

### Reading The Tattoo to Change the Violent Culture in Our Community

In 2004 the Asian Pacific Islander Youth Violence Prevention Center published the results from a survey that they did with Kailua High School students. The findings in survey helped to explain the five main indicators of violence in the communities of Kailua and Waimanalo. These five indicators are: Sexism, Moodiness, Impulsivity, Substance Use, and Victimization. Please write down the definitions (they are located in your glossary) and an example from history to help you understand those definitions.

Five Main Indicators of Violence (according to the API survey at KHS):

Moodiness:

Example:

Impulsivity:

Example:

Substance Use:

Example:

Sexism:

Example:

Victimization:

Example:

In addition to understanding the definition of the five main indicators of violence in Kailua and Waimanalo it is also important that we have a working definition of violence itself. **Violence includes lots of different types of behaviors (such as bullying, slapping, hitting, robbery, assault, or rape) that can cause emotional, physical or intellectual harm.** Let's work as a class to brainstorm how some violent behaviors can lead to emotional, physical or intellectual harm.

| <b>Violent Behavior</b>                                                                                   | <b>Emotional Harm</b>                                                                                                                                    | <b>Physical Harm</b> | <b>Intellectual Harm</b>                                                                                                                                    |
|-----------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Teasing or calling a classmate a "fag" or "stupid"                                                        | The reason this causes emotional harm is because it can make someone feel junk about who they are as a person (it impacts their self-esteem negatively). | No physical harm.    | The reason this causes intellectual harm is because it can make someone think that other people don't like them, or make them think they really are stupid. |
| Spreading rumors that a girl you don't know is cheating on their boyfriend.                               |                                                                                                                                                          |                      |                                                                                                                                                             |
| Constantly checking up on your girlfriend or boyfriend to see what they are doing, and who they are with. |                                                                                                                                                          |                      |                                                                                                                                                             |
| Cracking someone in the hallway at school because you heard they said something stink about your cousin.  |                                                                                                                                                          |                      |                                                                                                                                                             |
| Getting drunk so that you can have a good time with your friends, falling over, and getting bruised.      |                                                                                                                                                          |                      |                                                                                                                                                             |

Now that you have a definition of violence, think about the ways in which violence impacts your own life. Use the following space to first identify at least three examples of how violence impacts your life.



During Unit Four we will be reading the novel *The Tattoo* by Chris McKinney to help us analyze the ways in which we can be a part of reducing violence in our community. The novel is fictional (it is based on the author's real life experience growing up on the Windward side of Oahu but is not about real people). A summary of the novel is:

Set in contemporary Hawai'i, *The Tattoo* reveals a side of paradise not usually seen as it traces the life of Ken Hideyoshi, a young man with a troubled past. Orphaned by his mother at an impressionably young age, Ken grows up with an abusive, distant father unable to communicate anything but anger. His teen years are spent on a roller coaster as he tries to deal with a growing inner rage. Far from the sunny beaches and crystal blue ocean, Ken's world is one of mud shores and polluted waters. Drawn into Hawai'i's underworld, with its hostess bars, strip bars and massage parlors, Ken falls in love with Claudia Choy, the daughter of the rich and powerful Korean woman who presides over the empire built on the peddling of flesh. This sets in motion a chain of events that has unexpected consequences as Ken continues his struggle to control the samurai spirit that haunts and teases him into action. Told by Ken from inside the walls of Halawa Prison, this is the story of a man searching for truth. And, ultimately, for the answer to the most human of all questions: do we have the power to shape who we ultimately become?

We will be reading the novel, completing thinking exercises, and having philosophical discussions at the end of each chapter. We will read the prologue together as a class, and complete the first thinking exercise together to make sure that everyone understands the instructions. For the remainder of the book, you will be working on the thinking exercises on your own, and they will be graded.



## The Tattoo Thinking Exercise

As you read this novel be aware of examples from the text that relate to each of the five main indicators of violence in our own community.

- 1) First, you will need to summarize the assigned pages that you read using specific examples of events in the book. Use the entire space for your summary (the summary should be about two to three paragraphs for each chapter).
- 2) Then you will need to find at least one quote that relates to each of the five main indicators. Remember, a quote is not just something that someone in the book says. It can be any phrase taken from the text of the novel. You will write the quote in the first column, in quotation marks, and include the page number. You must also identify who the quote is about.
- 3) In the second column explain the negative behavior that the person did.
- 4) In the third column brainstorm, "what changes could have been made to the culture (people, behaviors, environments, ways of thinking, choices made by characters) so that a more positive outcome could have happened?"
- 5) In the fourth column, give one example of how this quote relates to your own life.
- 6) Finally, at the bottom of the chart you will create three good thinker's toolkit questions that you want to bring up during our philosophical discussion.

Chapter \_\_\_\_\_

Summary

|               | Write one quote from the book that connects with the violence indicators include page numbers, quotation marks, and the people the quote is about. | Explain/Describe the negative action in this passage. | What changes could have been made to the culture (people, behaviors, environments, ways of thinking, choices made by characters) so that a more positive outcome could have happened? Give at least ONE EXAMPLE! | Give ONE EXAMPLE of how this quote/ solution is related to your life. |
|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------|
| Moodiness     |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |
| Impulsivity   |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |
| Substance Use |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |
| Sexism        |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |
| Victimization |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |

Three Good Thinker's Toolkit Questions for P4C discussion

- 1.
- 2.
- 3.

## The Tattoo Thinking Exercise

As you read this novel be aware of examples from the text that relate to each of the five main indicators of violence in our own community.

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Chapter \_\_\_\_\_

Summary

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|----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------|
| <b>Moodiness</b>     |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |
| <b>Impulsivity</b>   |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |
| <b>Substance Use</b> |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |
| <b>Sexism</b>        |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |
| <b>Victimization</b> |                                                                                                                                                    |                                                       |                                                                                                                                                                                                                  |                                                                       |

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- 1.
- 2.
- 3.

Name \_\_\_\_\_

Date \_\_\_\_\_  
Period \_\_\_\_\_  
# \_\_\_\_\_

Philosophy

### The Tattoo Essay

#### Focus Question Options

**Option #1**

How has a main character in the book been negatively affected by three of the five indicators of violence?

**Option #2**

How has one indicator of violence negatively affected a main character in the book three different ways?

Which option will you be writing your essay about? \_\_\_\_\_

What main character are you going to write about? \_\_\_\_\_

**If you chose option #1: What three indicators of violence are you going to focus on?**

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

**If you chose option #2: What indicators of violence did you chose to focus on?**

Essay needs to include:

- Introduction with a thesis statement
- At least three body paragraphs
  - At least two quotes per body paragraph supporting the paragraph's main ideas.
  - At least five (5) Ethnic Studies' words somewhere in the essay and used correctly
  - At least three (3) violence indicators somewhere in the essay and used correctly
  - Transition sentences
  - In – text citations (page numbers)
- Conclusion
  - Summarize the essay
  - Are you able to relate to the characters or their situations in this book?
  - What have you learned from this book?

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## OUTLINE OF ESSAY

Introduction

Thesis Statement:

1<sup>st</sup> body paragraph topic \_\_\_\_\_  
Evidence and quotes you will be using to support your main topic for this paragraph. Make sure you do your citations.

2<sup>nd</sup> body paragraph topic \_\_\_\_\_  
Evidence and quotes you will be using to support your main topic for this paragraph. Make sure you do your citations.



3<sup>rd</sup> body paragraph topic \_\_\_\_\_

Evidence and quotes you will be using to support your main topic for this paragraph. Make sure you do your citations.

4<sup>th</sup> body paragraph topic \_\_\_\_\_

Evidence and quotes you will be using to support your main topic for this paragraph. Make sure you do your citations.

Conclusion

Name \_\_\_\_\_

Date \_\_\_\_\_

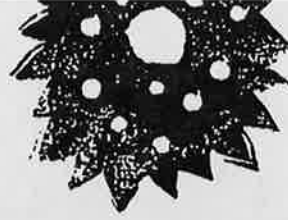
Period \_\_\_\_\_

# \_\_\_\_\_

Philosophy \_\_\_\_\_

## The Tattoo Essay Rubric

| Habits Of Mind                                                     | Exceeds The Standard                                                                                                                                                                                                           | Meets The Standard                                                                                                                                                                                                                                                           | Attempts To Meet The Standard                                                                                                                                                                                                                                           | Does Not Meet The Standard                                                                                                                                                                                                                   |
|--------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Thinking and Communicating with Clarity and Precision<br>25 points | <ul style="list-style-type: none"> <li>More than two quotes per paragraph are used to support thesis</li> <li>Transitional sentences at the end of each paragraph</li> <li>Works cited</li> </ul> 25 points                    | <ul style="list-style-type: none"> <li>Two quotes per paragraph are used to support thesis</li> <li>Transitional sentences at the end of each paragraph</li> <li>Works cited</li> </ul> 21 points                                                                            | Either: <ul style="list-style-type: none"> <li>One quote per paragraph are used to support thesis</li> <li>Some works cited</li> <li>Some Transitional sentences at the end of each paragraph</li> </ul> 19 points                                                      | More than one missing element: <ul style="list-style-type: none"> <li>Quotes per paragraph are used to support thesis</li> <li>Works cited</li> <li>Transitional sentences at the end of each paragraph</li> </ul> 25 points <del>5-10</del> |
| Striving for Accuracy<br>25 points                                 | <ul style="list-style-type: none"> <li>More than five paragraphs</li> <li>No grammar/spelling errors</li> <li>Typed, double spaced, 12 pt., legible font</li> <li>Correct facts</li> </ul> 25 points                           | <ul style="list-style-type: none"> <li>Five paragraph essay (intro with thesis, three body paragraphs, conclusion)</li> <li>A few grammar, spelling errors</li> <li>Typed, double spaced, 12 pt., legible font</li> <li>Correct facts</li> <li>No slang</li> </ul> 21 points | Either: <ul style="list-style-type: none"> <li>Less than five paragraphs</li> <li>Several grammar spelling errors</li> <li>Nicely Handwritten</li> <li>Some incorrect facts</li> </ul> 19 points                                                                        | Either: <ul style="list-style-type: none"> <li>Less than three paragraphs</li> <li>Many grammar/spelling errors</li> <li>Handwritten, messy</li> <li>Many incorrect facts</li> </ul> 25 points <del>5-10</del>                               |
| Applying past knowledge to new situations<br>25 points             | <ul style="list-style-type: none"> <li>Included personal experiences</li> <li>Used more than three violence indicator terms appropriately</li> <li>Used more than five Ethnic Studies terms appropriately</li> </ul> 25 points | <ul style="list-style-type: none"> <li>Included personal experiences</li> <li>Use three violence indicator terms appropriately</li> <li>Used five Ethnic Studies terms appropriately</li> </ul> 21 points                                                                    | <ul style="list-style-type: none"> <li>Personal experiences included but not really related to topic of essay</li> <li>Used less than three violence indicator terms appropriately</li> <li>Used less than five Ethnic Studies terms appropriately</li> </ul> 19 points | More than one missing element: <ul style="list-style-type: none"> <li>Personal experiences</li> <li>Violence indicator terms</li> <li>Ethnic Studies terms</li> </ul> 25 points <del>5-10</del>                                              |
| Thinking flexibly<br>25 points                                     | Paragraphs flow nicely and incorporate the quotes.<br>25 points                                                                                                                                                                | Paragraphs flow nicely and incorporate the quotes.<br>25 points                                                                                                                                                                                                              | Paragraphs are choppy. Quote is awkwardly placed.<br>19 points                                                                                                                                                                                                          | Sentences were just put together and makes no sense OR the paragraph is only the quotes<br>25 points <del>5-10</del>                                                                                                                         |
| TOTAL SCORE                                                        |                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                         | 100                                                                                                                                                                                                                                          |

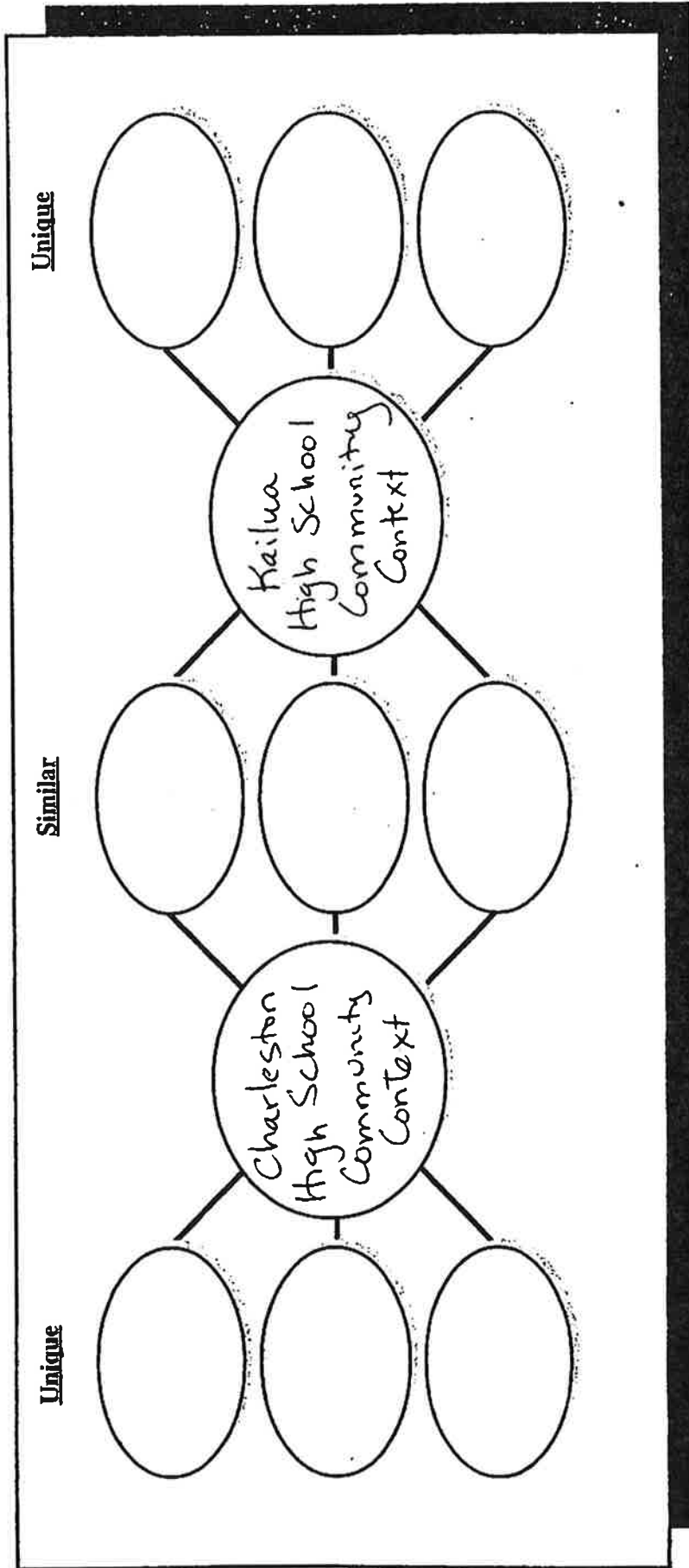


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**Focus Question:** Does the Charleston High School community center have a similar or different impact on the teenagers views on RACE/ETHNICITY as the Kailua High School Community Center?

Use for comparing two things, people, ideas, topics, or events. Construct the similarities and difference between these things. In the middle connecting bubbles, write qualities that are similar or common of these two things. In the bubbles, write qualities that are UNIQUE or important to the attached center circle or the sides.

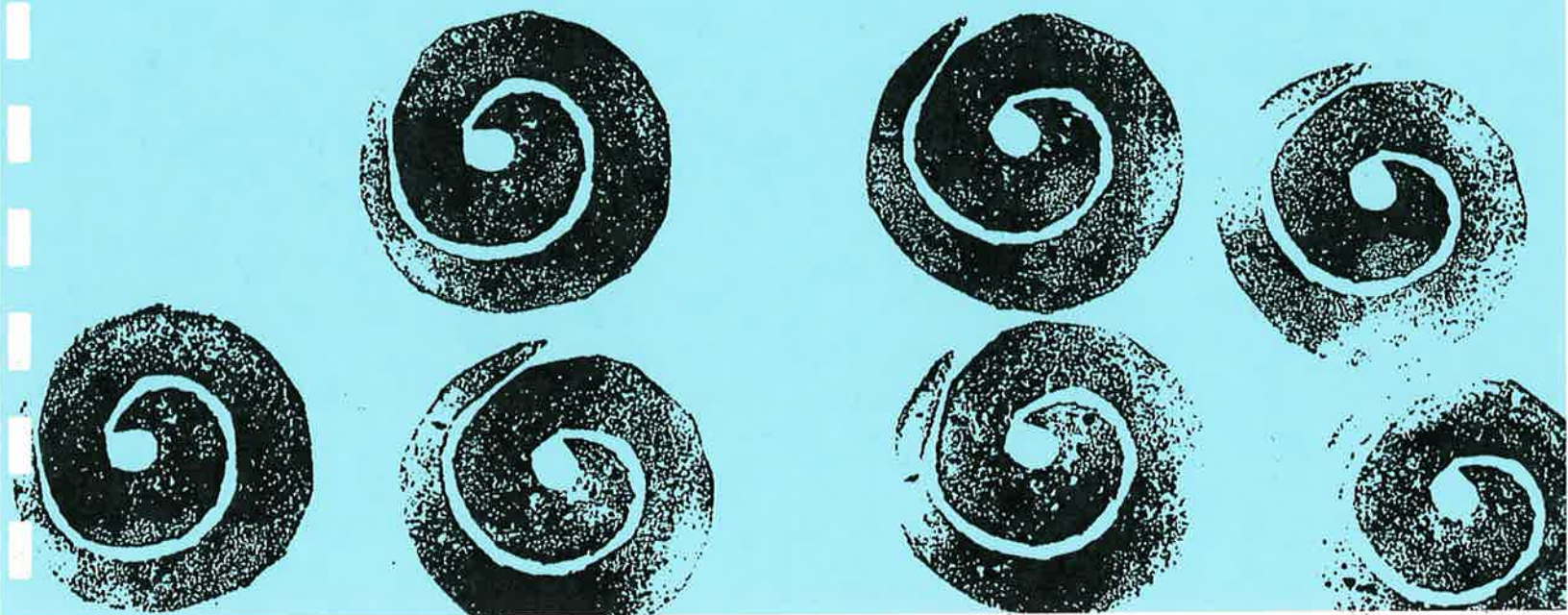


**Questions**

1. What are these similarities and differences between these two people, places, events, or topics?
2. What are the common qualities of these two topics?
3. What are the unique qualities of each of these topics?
4. What are the most important ideas to compare and contrast about these two things?



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## Final Ethnic Studies Discussion Based Assessment

### *Standards Addressed*

1. Understand change and/or continuity and cause and effect in history.
2. Understand the roles, rights and responsibilities of an American citizen and exercise them in civic action.

### *Overview of project*

For your final Ethnic Studies Assessment, you and a team of your peers will be required to lead a Plain Vanilla discussion that will inform our classroom community about the history of an ethnic group and their struggle to achieve “ideal” democracy. Your team may choose to focus on the history of this group in Hawai`i or within the U.S. at large.

The overall objectives of this assignment are:

- a. To work as a class, through verbal communication, to understand how the history (events, people, places, movements etc.) of a particular ethnic group has shaped we understand that ethnic group today.
- b. To use the five spheres of social studies as a lens for analyzing change in history.
- c. To describe in writing, five key events, people, places, movements etc. that demonstrate a moment in history when the ethnic group you are studying moved closer to achieving “ideal” democracy.
- d. To collectively change our perception, through verbal communication, so that each person in our class is inspired to engage in civic action and social change that will promote “ideal” democracy in our own lives.
- e. To demonstrate your skills as a group facilitator who can talk about controversial issues with your peers while maintaining intellectual and physical safety.

### *Checklist of learning activities*

- ❖ Clarify the focus question
- ❖ Create research teams and assign roles
- ❖ As a group, you will find an article that discusses the history of your ethnic group as they struggle to achieve “ideal” democracy from 1776 to the present.
- ❖ Each individual team member will gather information relative to the article that your team selected according to the sphere of social studies that you have been assigned.
- ❖ Each individual will be responsible for creating an annotated timeline of three historical events, people, places, movements etc. This timeline will be used as a resource on the day that your group leads your plain vanilla discussion.
- ❖ As a group, you will lead a plain vanilla discussion based on the article your group has selected.

### *Focus Question*

What are some examples (events, people, places, movements etc.) of change in the history of \_\_\_\_\_ ethnic group as they struggled to achieve “ideal” democracy from 1776 to the present?

What does the focus question assume?

What do we need to clarify in order to answer the focus question?

I. Pick the ethnic group you would like to focus on?

- |                      |
|----------------------|
| a) Hawaiians         |
| b) Japanese          |
| c) Caucasians        |
| d) Filipinos         |
| e) Tongans           |
| f) Samoans           |
| g) African Americans |
| h) Native Americans  |
| i) Chinese           |
| j)                   |
| k)                   |
| l)                   |

II. Write your team members names here.

III. Create a definition for your ethnic group.  
(What does your group mean by \_\_\_\_\_ ethnicity?)

(Please write out your definition on chart paper and bring on the day of your discussion.)

IV. Create roles for each team member.  
Each team member will be in charge of examining the ethnic group you have selected through one of the five spheres of social studies. This will help your team to be organized in your inquiry and will assure that your team looks at all aspects of the history of your ethnic group. In case you are unaware of what the five spheres of social studies are, here are the definitions and examples of each.

*The five spheres of social studies are:*

**Sphere:** separate complete or enclosed

- A) **SOCIAL SPHERE OF ACTIVITY:** This sphere has anything to do with human beings living together in groups where their interactions with one another affect the common welfare of the group. This sphere addresses how we rank certain social groups in any given society by comparing them to other groups in society. For example, women and men are categorized into different social groups because they do specific activities with one another or behave in a way that is different than other groups of people. When we look at these two groups in comparison with one another we can then ask questions like; do women have a higher social status than men? In this sphere we also examine in what ways groups of people organize themselves - like by gender, age, ethnicity or sexual preference for example. Then we look at how people in each of these "social groups" are the same or different than one another. The types of things addressed in this sphere are: sports, social forms of entertainment, leisure time, organized love interests (marriage), clothing/ music trends (ways of doing things that an entire group adopts), education, gender roles, and age roles. **Guiding Question:** In what ways do groups of people influence individuals and how do individuals influence groups of people to behave in certain ways?
- B) **SCIENTIFIC/TECHNOLOGICAL SPHERE OF ACTIVITY:** Science involves, "what humans know to be facts as a direct result of scientific research." So, the scientific sphere has to do with the information that any group of people has determined as "fact" based on the system of observation, study and experimentation. For example, our modern society believes that Tylenol reduces headaches because scientific experimentation with the drug has "proven" that it does so. Taking this into consideration, technology is defined as, "the science or study of the practical or industrial arts and applied sciences." It also includes, "science as it is put to use in practice or to work out practical problems." So, technology are the tools or materials that we have developed, from scientific research, that help us solve problems in our society. The types of things addressed in this sphere are: materials used by a society, inventions, and the "factual knowledge" recognized by a specific culture. **Guiding Question:** In what ways do groups of people observe the world around them, and use the scientific process to invent new technology?
- C) **ECONOMIC SPHERE OF ACTIVITY:** Literally, economics is defined as, "how we manage our household." If you think about society as a giant family this sphere deals with how we manage our production of resources, how we distribute our resources and to what degree we consume things that are useful to us. Relative to our management of resources are issues such as human labor resources, monetary finance and taxation. This sphere also includes how humans manage their individual wealth as well as the entire nation's wealth. The types of things addressed in this sphere are: types of currency, ideas about the worth of products and goods, natural resources (oil, water, precious metals), available human resources for labor, trade between countries, food consumption and standard of living. **Guiding Question:** In what ways do groups of people manage their natural resources, and trade with other countries to gain resources to increase their overall standard of living?
- D) **RELIGIOUS/PHILOSOPHICAL/CULTURAL SPHERE OF ACTIVITY:** This sphere has to do with people's ways of thinking and the rules that groups of people establish for participating in their own unique cultures. Language is one of the most important areas of study in this sphere because it demonstrates how a group of people think. The types of words that any given society has for things tells you about the way that they think. For example, Hawaiians had numerous ways to describe rain and this might

demonstrate their connection with the environment and water. Also in this sphere are ideas that the culture has about religion, which is defined as, "a belief in a superhuman power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe." Do groups of people organize their religious beliefs? Do these beliefs affect other areas of society? Religion is often linked with philosophy, which is also included in this sphere. When human's philosophize they wonder about nature, how humans behave, thought, knowledge, existence, reality, ethics (what is right and wrong), knowledge and metaphysics. Finally, when we look at culture in this sphere, we include the ideas, customs, skills, and arts of any given people. Culture is not static - this means that culture can change throughout time periods. This sphere includes things like: different religions, belief systems, consciousness, worldviews and ethical values (what the group thinks is right and wrong). Quite often court cases help to show what the societies religious, cultural or philosophical beliefs are. **Guiding Question:** What are the different belief systems that shape the way that a specific cultural group thinks?

- E) **POLITICAL SPHERE OF ACTIVITY:** The political sphere deals with government structures but more importantly how people distribute power amongst themselves. It includes how laws are created by any given group of people and what the group's specific rules are that they live by. This directly affects how the public goods and services are managed and by whom? Politics also include who are the leaders in any given group and who are the followers. This sphere involves things like: government structure, leaders, laws, campaigns, the practicing of government, how public affairs are managed and how power is distributed amongst the people in any given group (like voting or dictatorship). **Guiding Question:** How is power distributed amongst different people in society?

Now that you are aware of the five spheres, assign each of your team members to one of the five categories.

| <b>Team member's name</b> | <b>Sphere</b>                        | <b>DISCUSSION ROLE<br/>(Use your notes from class)</b> |
|---------------------------|--------------------------------------|--------------------------------------------------------|
|                           | Social                               |                                                        |
|                           | Scientific/Technological             |                                                        |
|                           | Economic                             |                                                        |
|                           | Religious/Philosophical/<br>Cultural |                                                        |
|                           | Political                            |                                                        |

- V. Picking a relevant article. Your team will need to find an article 1 – 3 pages long, that describes the struggles of your ethnic group in Hawai`i or the U.S. as they struggled towards “ideal” democracy. You will be able to use the internet, textbooks, magazines and other electronic databases. Use the following chart to judge which article will be the best for your plain vanilla discussion.

| <b>ARTICLE TITLE</b> | <b>Relevant?<br/>Is it relevant to<br/>your ethnic<br/>group?</b> | <b>Controversial?<br/>Are there<br/>more than two<br/>sides to the<br/>issue?</b> | <b>Interesting?<br/>Will your<br/>classmates be<br/>interested in<br/>this article?</b> | <b>Democracy?<br/>Does this<br/>article discuss<br/>the struggles<br/>of your ethnic<br/>group?</b> |
|----------------------|-------------------------------------------------------------------|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
|                      |                                                                   |                                                                                   |                                                                                         |                                                                                                     |
|                      |                                                                   |                                                                                   |                                                                                         |                                                                                                     |
|                      |                                                                   |                                                                                   |                                                                                         |                                                                                                     |
|                      |                                                                   |                                                                                   |                                                                                         |                                                                                                     |
|                      |                                                                   |                                                                                   |                                                                                         |                                                                                                     |

- VI. Creating annotated timelines.  
Each team member will now need to go and gather information about three events, people, places, movements etc. that are relevant to ethnic group, article and the sphere you were assigned to focus on. The purpose of this activity is to help your group with the examples and evidence that they will need to support our class with on the day you lead your plain vanilla discussion. It is important to recognize that you are not presenting this information to the class but will have knowledge of it in case of questions during your inquiry.

Write your annotated timeline here:

ETHNIC GROUP:

SPHERE:



|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

Write your bibliography here:

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Annotated Timeline Rubric

|                                                       | Exceeds                                                                                                                                                                                                                                        | Meets                                                                                                                                                                                                                                | Attempts                                                                                                                                                                                                                                                     | Does not meet                                                                                                                                                                                                   |
|-------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Gathering data through all senses                     | There is evidence that you used more than one outside source to gather information about your ethnic group. There is an accurate bibliography to prove this. (20)                                                                              | There is evidence that you used at least one outside source to gather information about your ethnic group. There is an accurate bibliography to prove this. (18)                                                                     | There is no clear evidence that you used an outside source to gather information about your ethnic group. Or there is no bibliography to prove this. (15)                                                                                                    | There is no evidence that you used at least one outside source to gather information about your ethnic group. There is no bibliography. (0)                                                                     |
| Thinking and Communicating with Clarity and Precision | You have selected examples and evidence that are relative to the sphere that you were assigned.<br>You have accurately described more than three different people, events, places, or movements using many examples within 5-8 sentences. (20) | You have selected examples and evidence that are relative to the sphere that you were assigned.<br>You have accurately described three different people, events, places, or movements using many examples within 3-5 sentences. (18) | It is unclear as to whether the examples and evidence you selected are relative to the sphere that you were assigned.<br>Some of your descriptions of the three different people, events, places, or movements are incorrect or lack specific examples. (15) | Your examples and evidence are not relative to the sphere that you were assigned.<br>Your descriptions of the three different people, events, places, or movements are incorrect or lack specific examples. (0) |

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## Discussion Facilitation Rubric

|                           | Exceeds                                                                                                                                                                                                                                                                                                        | Meets                                                                                                                                                                                                                                                                                                                                                                      | Attempts                                                                                                                                                                                                                                                                                                                                                                        | Does Not Meet                                                                                                                                                                                                                                                                                                                                                                 |
|---------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Participation/citizenship | <p>There was evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Our class did discuss civic actions and social change that individuals will take in their future</li> <li>○ Diverse perspectives were shared and people's perspectives changed</li> <li>○ All people participated</li> </ul> | <p>There was evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Encouraged our class to discuss civic actions and social change that individuals will take in their future</li> <li>○ Facilitation and article combined promote the sharing of diverse perspectives and openness to changing perspectives</li> <li>○ Most people participated</li> </ul> | <p>There was some evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Encouraged our class to discuss civic actions and social change that individuals will take in their future</li> <li>○ Facilitation and article combined promote the sharing of diverse perspectives and openness to changing perspectives</li> <li>○ Most people participated</li> </ul> | <p>There was no evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Encouraged our class to discuss civic actions and social change that individuals will take in their future</li> <li>○ Facilitation and article combined promote the sharing of diverse perspectives and openness to changing perspectives</li> <li>○ Most people participated</li> </ul> |
| Facilitation Skills       | <p>There was evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Maintained intellectual and physical safety</li> <li>○ Use tool kit to scratch beneath the surface</li> <li>○ Use discussion roles to promote participation (invite, clarify, DA)</li> <li>○ Maintain focus</li> </ul>       | <p>There was evidence that the team achieved three out of the four criteria:</p> <ul style="list-style-type: none"> <li>○ Maintained intellectual and physical safety</li> <li>○ Use tool kit to scratch beneath the surface</li> <li>○ Use discussion roles to promote participation (invite, clarify, DA)</li> <li>○ Maintain focus</li> </ul>                           | <p>There was evidence that the team achieved two out of the four:</p> <ul style="list-style-type: none"> <li>○ Maintained intellectual and physical safety</li> <li>○ Use tool kit to scratch beneath the surface</li> <li>○ Use discussion roles to promote participation (invite, clarify, DA)</li> <li>○ Maintain focus</li> </ul>                                           | <p>There was evidence that the team achieved one or none of the four:</p> <ul style="list-style-type: none"> <li>○ Maintained intellectual and physical safety</li> <li>○ Use tool kit to scratch beneath the surface</li> <li>○ Use discussion roles to promote participation (invite, clarify, DA)</li> <li>○ Maintain focus</li> </ul>                                     |



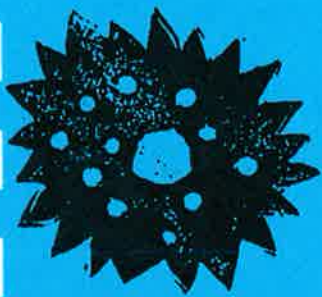
|                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|-----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>Historical Understanding of Ethnic Group's struggle for "ideal" democracy</b></p> | <p>There was evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Picked an article, that included all of the four elements (controversial, interesting, relevant and discussed the struggles of your ethnic group)</li> <li>○ Made sure that our community used more than three examples from history/article to further our inquiry</li> <li>○ At least three times, facilitators applied past research from annotated timeline to promote inquiry</li> </ul> | <p>There was evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Picked an article, that included three of the four elements (controversial, interesting, relevant and discussed the struggles of your ethnic group)</li> <li>○ Made sure that our community used at least three examples from history/article to further our inquiry</li> <li>○ At least twice, facilitators applied past research from annotated timeline to promote inquiry</li> </ul> | <p>There was evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Picked an article, that included two of the four elements (controversial, interesting, relevant and discussed the struggles of your ethnic group)</li> <li>○ Made sure that our community used less than three examples from history/article to further our inquiry</li> <li>○ Only once, facilitators applied past research from annotated timeline to promote inquiry</li> </ul> | <p>There was evidence that the team:</p> <ul style="list-style-type: none"> <li>○ Picked an article, that included one or none of the four elements (controversial, interesting, relevant and discussed the struggles of your ethnic group)</li> <li>○ Our community did not use examples from history/article to further our inquiry</li> <li>○ Facilitators did not apply past research from annotated timeline to promote inquiry</li> </ul> |
|-----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

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## Roles in a Discussion

| Roles in a Discussion                | Description of the Role | Language Used When Playing this Role                                                                                                                                                                        |
|--------------------------------------|-------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>FACILITATOR</b>                   |                         | <p>"The topic we will be addressing today is..."</p> <p>(The facilitator then uses each of the roles below to stimulate the discussion, maintain intellectual safety and to dig deeper in the inquiry.)</p> |
| <b>DEVIL'S ADVOCATE</b>              |                         | <p>"I disagree with your point of view for these reasons..."</p> <p>"The counter example to your last statement is..."</p>                                                                                  |
| <b>INVITER</b>                       |                         | <p>"_____ I haven't heard from you yet...what are your thoughts?"</p>                                                                                                                                       |
| <b>SUMMERIZER AND CLARIFIER</b>      |                         | <p>"So what you are saying is..."</p> <p>"Ok; what I've heard so far is...does that sound right?"</p> <p>"What did you mean by...?"</p>                                                                     |
| <b>TEXT - CITATION MASTER</b>        |                         | <p>"In the text it says..."</p> <p>"Some evidence in the text, on page...to support what you are saying is..."</p>                                                                                          |
| <b>OPTIMIST</b>                      |                         | <p>"The positive side of this issue is..."</p>                                                                                                                                                              |
| <b>PESSIMIST</b>                     |                         | <p>"The downfall of what you are saying is..."</p> <p>"The negative parts of this issue is..."</p>                                                                                                          |
| <b>I DON'T UNDERSTAND</b>            |                         | <p>"I don't understand what you are saying, could you explain a little more?"</p>                                                                                                                           |
| <b>CONNECTOR TO LIFE EXPERIENCES</b> |                         | <p>"An example from my life to support what we are talking about is..."</p>                                                                                                                                 |
| <b>GOOD THINKER</b>                  |                         | <p>Use any letter of the Good Thinker's Tool Kit to create questions or comment on what has been said.</p>                                                                                                  |

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**Civic Action Topic Selection**

*My Name:*

*Where I Live:*

*Top Five Community Problems That I'm Interested in Taking Civic Action*

- 1.
- 2.
- 3.
- 4.
- 5.

**Civic Action Topic Selection**

*My Name:*

*Where I Live:*

*Top Five Community Problems That I'm Interested in Taking Civic Action*

- 1.
- 2.
- 3.
- 4.
- 5.

## Radio/Television Observation Form

Your name \_\_\_\_\_ Date \_\_\_\_\_ Time \_\_\_\_\_

The problem \_\_\_\_\_

1. Source of information. (This might be a television or radio news program, a documentary, an interview show, or some other program on the problem.) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Consider the following questions as you watch and listen to the program:

2. Is this a problem that is thought to be important? Why? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. What policy, if any, does government now have to deal with this problem? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- What are the advantages of this policy? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- What are the disadvantages of this policy? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- How might the policy be improved? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- Does it need to be replaced? Why? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- What disagreements about this policy, if any, exist in our community? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## Printed Sources Form

Your name \_\_\_\_\_ Date \_\_\_\_\_

The problem \_\_\_\_\_

Name/date of publication \_\_\_\_\_

Headline on the article: \_\_\_\_\_

1. Position taken in the article related to problem \_\_\_\_\_

\_\_\_\_\_

2. Main points of the position \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. According to the source what policy, if any, does government now have to deal with this problem? \_\_\_\_\_

\_\_\_\_\_

If a policy does exist answer the following questions:

■ What are the advantages of this policy? \_\_\_\_\_

\_\_\_\_\_

■ What are the disadvantages of this policy? \_\_\_\_\_

\_\_\_\_\_

■ How might the policy be improved? \_\_\_\_\_

\_\_\_\_\_

■ Does it need to be replaced? Why? \_\_\_\_\_

\_\_\_\_\_

■ What disagreements about this policy, if any, exist in our community? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## Interview Form

Your name \_\_\_\_\_ Date \_\_\_\_\_

The problem \_\_\_\_\_

1. Name of person interviewed \_\_\_\_\_

The person's role in the community \_\_\_\_\_

(e.g., business person, retired person, parent, student, community volunteer) Note: If a person does not wish to be named, respect his or her privacy and indicate only the person's role in the community.

2. Tell the person which problem you are studying. Then ask the following questions. Record the answers you receive.

a. Is this a problem that you think is important? Why?

\_\_\_\_\_  
\_\_\_\_\_

b. Do you think others in our community believe this is an important problem? Why?

\_\_\_\_\_  
\_\_\_\_\_

c. What policy, if any, does government now have to deal with this problem?

\_\_\_\_\_  
\_\_\_\_\_

If a policy does exist answer the following questions:

■ What are the advantages of this policy? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

■ What are the disadvantages of this policy? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

■ How might the policy be improved? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

■ Does it need to be replaced? Why? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

■ What disagreements about this policy, if any, exist in our community? \_\_\_\_\_

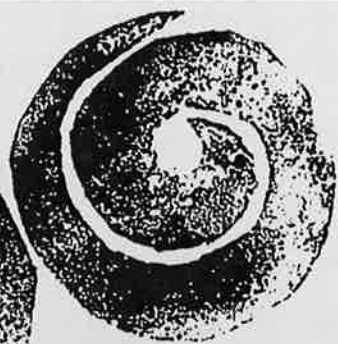
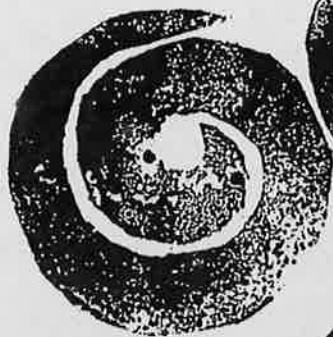
\_\_\_\_\_  
\_\_\_\_\_

d. Where can I (or my class) get more information about this problem and the different positions people take on the problem.

\_\_\_\_\_  
\_\_\_\_\_



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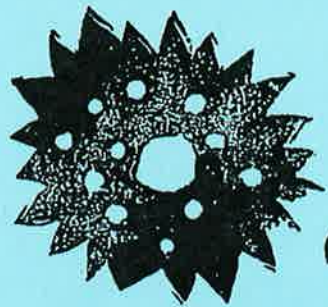
Names:

## Community Service Ideas About Our Topic

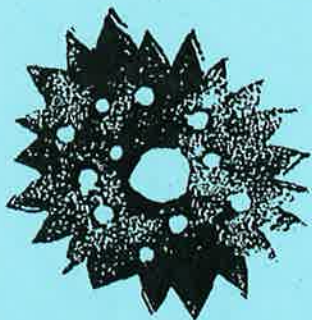
Our Topic \_\_\_\_\_

| <b>What type of work could YOU do to improve this problem?</b> | <b>Name of Specific Location YOU could work at, related to this problem. (Kailua or Waimanalo?)</b> | <b>Name of Specific Location YOU could work at, related to this problem. (Kailua or Waimanalo?)</b> | <b>Name of Specific Location YOU could work at, related to this problem. (Kailua or Waimanalo?)</b> |
|----------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
|                                                                |                                                                                                     |                                                                                                     |                                                                                                     |
|                                                                |                                                                                                     |                                                                                                     |                                                                                                     |
|                                                                |                                                                                                     |                                                                                                     |                                                                                                     |





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# Waimanalo? Kailua?

## *Free-Write*

If we have acknowledged that there are similarities between our communities, then what are the reasons students on our campus want to get into fights about where people are from?"

## *Notes*

| Observations about Waimanalo | Observations about Kailua |
|------------------------------|---------------------------|
|                              |                           |

## *Letter to Your Peers*

Write a letter to your classmates that answers the following question, "Where does Waimanalo end and Kailua begin/where does Kailua end and Waimanalo begin?"

Dear Community Service Group Members,

Aloha,

### *Peer Responses*

Person One:

Person Two:

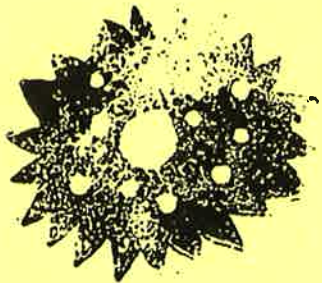
Person Three:

### *Final Reflection*

Reflect on the final question, at this moment, is there evidence to prove that conflict between Waimanalo and Kailua is justified?



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# Breaking Down Barriers: Community Service at Kailua High School

## **Standards Addressed**

In this unit I will be able to demonstrate the role of a citizen in civic action by selecting a problem, gathering information, proposing a solution, creating an action plan, and showing evidence of implementation.

**Focus Question:** Can civic action, in a community other than my own, bridge the gap between Kailua and Waimanalo, and secure a promising future for us all?

## **Project Overview**

By participating in community service in high school you will be provided with many opportunities to meet new people, walk in someone else's shoes in order to gain perspective and will help you build habits for your future as a positive and contributing member to the community you choose to live in. In this project you will work with a small team of your peers to identify a problem in our communities and to become part of the solution. You will use your team for reflection and collaboration as you contribute six hours of community service to both Waimanalo and Kailua throughout the duration of ethnic studies. By the end of the term, you will have recorded your experiences in a visual dialogue journal and will have written a letter to next year's freshman class documenting you're your work. This project is important! Besides contributing to your overall ethnic studies grade you will be going beyond the classroom and be making the world we live in a better place.

## **Requirements and Assessments**

| Assessment Activities                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Assessment Tools/Credit                                                                                                                                                                                                                                       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1) Building the Background Reflection<br>2) Initial Group Goals, "Civic Action Plan"<br>3) Practice Journal Entry<br>4) Community Service Log<br>5) <u>Visual Dialogue Journal:</u><br>a) One visual sketch/picture for each hour worked<br>b) One page notes/reflection/poem for each hour worked<br>c) One community sponsor reflection from Waimanalo<br>d) One community sponsor reflection from Kailua<br>e) Three group member comments<br>f) Personal reflection on group's goals<br>6) Letter to Freshmen | 1) Reflection Criteria Checklist = 20 points<br>2) Initial Group Goals Rubric = 30 points<br>3) Visual Dialogue Journal Rubric = 15 points<br>4) Signed Log = 60 points<br>5) Visual Dialogue Journal Rubric = 130 points<br><br>6) Letter Rubric = 60 points |



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## Civic Action Plan

*Please use this as a brainstorming worksheet. However, you will need to create a typed document that is organized with all of the same headings that are included below.*

**Focus Question:** Can civic action, in a community other than my own, bridge the gap between Kailua and Waimanalo, and secure a promising future for us all?

### *Selecting a Problem*

**Our community problem:**

### *Gathering Information*

**Information gathered about our problem (please include site your sources in – text):**

### *Proposing a Solution*

**What are some possible contributions that Kailua High School students could make to reduce the community problem your group is focusing on?**

-

- 

- 

- 

**Which solution or contribution seems the most feasible and worth committing to for your team?**

*Creating an Action Plan*

**Phrase your solution/contribution in the form of a goal:**

**What smaller goals will your team need to accomplish in order to achieve you team's major community action goal? Be sure to think about how your goals link to your community service hours.**



*Show Evidence of Implementation*

List the type of evidence your team will need to demonstrate your achievement of your team's goals over the term?

- 

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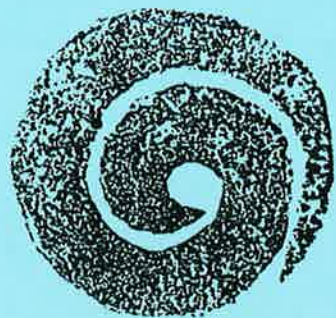
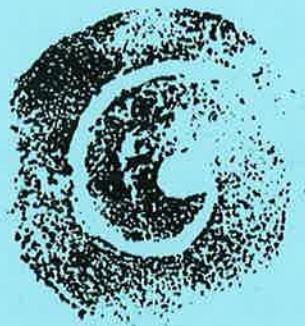
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**Works Sited:**



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Visual Dialogue Journal Rubric

| Criteria                                                                                                                                      | Exceeds the Standard                                                                                                                                                                                                                                                                                                                                                                        | Meets the Standard                                                                                                                                                                                                                                                                                       | Attempts to Meet the Standard                                                                                                                                                                                                                                                                                     | Does Not Meet the Standard                                                                                                                                                                                                                          |
|-----------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>Visual Component</b></p> <p>HOM: <i>Creative, Imaginative and Involving</i></p> <p>30 points</p>                                        | <p>For each hour worked, I created more than one visual sketch/picture to communicate and document my experience. My visual representation is ORGANIZED, thoughtful and clearly emphasizes one aspect of my experience.</p>                                                                                                                                                                 | <p>For each hour worked I created one visual sketch/picture to communicate and document my experience. My visual representation is organized, thoughtful and clearly emphasizes one aspect of my experience.</p>                                                                                         | <p>For some of the hours that I worked I created one visual sketch/picture to communicate and document my experience. OR My visual representation lacked organization, thought and fails to communicate one aspect of my experience.</p>                                                                          | <p>I did not do any of the following: For each hour worked I created one visual sketch/picture to communicate and document my experience. My visual representation is organized, thoughtful and clearly emphasizes one aspect of my experience.</p> |
| <p><b>Written Component</b></p> <p>HOM: <i>Thinking and Communicating with Clarity and Precision &amp; Metacognition</i></p> <p>30 points</p> | <p>For each hour that I worked I created written notes (approximately one page) in complete sentences that clearly communicate my own thinking about my experience. I used multiple pieces of evidence (from at least one outside resource and personal experience) to support my thoughts. In addition to my one page reflection I created a poem to creatively express my experience.</p> | <p>For each hour that I worked I created written notes (approximately one page) in complete sentences that clearly communicate my own thinking about my experience. I used evidence to support my thoughts and this evidence was from one outside resource as well as my personal experience.</p>        | <p>For each hour that I worked I created written notes (approximately less than one page) in complete sentences that aimed (but may have not been that clear) to communicate my own thinking about my experience. I used some evidence to support my thoughts.</p>                                                | <p>For each hour that I worked I did NOT create written notes to communicate my own thinking about my experience.</p>                                                                                                                               |
| <p><b>Community Sponsor Dialogue*</b></p> <p>HOM: <i>Listening with Empathy and Understanding</i></p> <p>20 points</p>                        | <p>I graciously asked my community sponsors (from both Waimanalo and Kailua) to write about their impression of my help or words of wisdom. My community members both completed this written communication and I thanked them for opening up the dialogue between their site and Kailua High School. I wrote a thank you note in response.</p>                                              | <p>I graciously asked my community sponsors (from both Waimanalo and Kailua) to write about their impression of my help or words of wisdom. My community members both completed this written communication and I thanked them for opening up the dialogue between their site and Kailua High School.</p> | <p>I graciously asked my community sponsors (from both Waimanalo and Kailua) to write about their impression of my help or words of wisdom. My community members <u>did not</u> complete this written communication and I thanked them for opening up the dialogue between their site and Kailua High School.</p> | <p>I did not ask or receive a response from my community members regarding my experience at their site.</p>                                                                                                                                         |

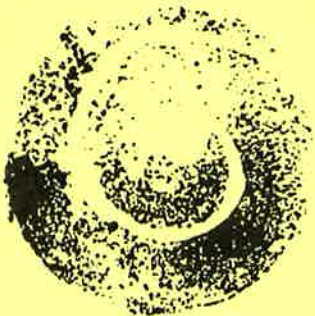
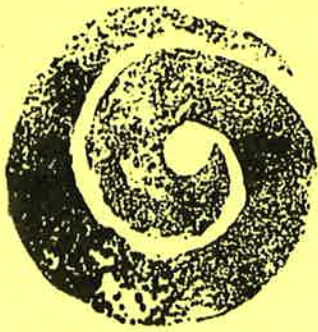
| Criteria                                                                                          | Exceeds the Standard                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Meets the Standard                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Attempts to Meet the Standard                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Does Not Meet the Standard                                                                                                                                                                                                                                                                                                                                       |
|---------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>Peer Response/Reflection</b></p> <p><i>HOM: Thinking Independently</i></p> <p>15 points</p> | <p>After each topic – centered group meeting (THREE), one of my group members wrote me a letter communicating their thoughts on the progression of my visual dialogue journal and about my experience in general. Their response is roughly a page and uses evidence from my visual dialogue journal to support their ideas. Besides the three reflections from my team members I got an additional one from someone outside of my group.</p>                                                                                                                                                                                                                                                        | <p>After each topic – centered group meeting (THREE), one of my group members wrote me a letter communicating their thoughts on the progression of my visual dialogue journal and about my experience in general. Their response is roughly a page and uses evidence from my visual dialogue journal to support their ideas.</p>                                                                                                                                                                                                                       | <p>After most of our topic – centered group meetings (LESS THAN THREE), one of my group members wrote me a letter communicating their thoughts on the progression of my visual dialogue journal and about my experience in general. Their response is roughly a page BUT may lack evidence from my visual dialogue journal to support their ideas.</p>                                                                                                                                                                                                                                              | <p>None of my group members wrote me a letter communicating their thoughts on the progression of my visual dialogue journal and about my experience in general.</p>                                                                                                                                                                                              |
| <p><b>Civic Action Plan Reflection</b></p> <p>35 points</p>                                       | <p>I wrote a more than a one-page, typed reflection on my own achievement of my group's goals, outlined in our civic action plan. Plus I discuss my own relationship with the communities of Kailua and Waimanalo in my essay and how this relates with my personal relationships at school. This piece of writing is organized (beautiful introduction, body paragraphs and conclusion sentence) and all controlled by a thesis statement (that answers the focus question). I use evidence from a variety of sources (personal, peer, community member) to support my claims, demonstrate reflection, and suggest further ways in which I could grow as a person as a result of my experience.</p> | <p>I wrote a one - page, typed reflection on my own achievement of my group's goals, outlined in our civic action plan. Plus I discuss my own relationship with the communities of Kailua and Waimanalo in my essay and how this relates with my personal relationships at school. This piece of writing is organized and controlled by a thesis statement (that answers the focus question) I use evidence to support my claims, demonstrate reflection, and suggest further ways in which I could grow as a person as a result of my experience.</p> | <p>I wrote less than a one-page, typed reflection on my own achievement of my group's goals, outlined in our civic action plan. This piece of writing is semi - organized and controlled by a thesis statement (that attempts to answer the focus question). I use very little evidence to support my claims, demonstrate reflection, and suggest further ways in which I could grow as a person as a result of my experience. I attempt to discuss my own relationship with the communities of Kailua and Waimanalo in my essay and how this relates with my personal relationships at school.</p> | <p>I DID NOT write a one-page, typed reflection on my own achievement of my group's goals, outlined in our civic action plan. This piece of writing is organized and controlled by a thesis statement. I use evidence to support my claims, demonstrate reflection, and suggest further ways in which I could grow as a person as a result of my experience.</p> |

\*If your community member would prefer to give an oral response you need to either video tape, audio record or write down their response yourself.

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## Evidence of Implementation Reflection Guide

**Community Problem Addressed:**

**Did we achieve our initial goals outlined in our Civic Action Plan (you will need a copy of your group's Civic Action Plan for this part of the reflection)?**

| Original Goals | Personal Evidence to Show the Achievement of this Goal |
|----------------|--------------------------------------------------------|
|                |                                                        |
|                |                                                        |
|                |                                                        |

**Write a thesis statement that answers the following question, Is there evidence to prove, from my participation in civic action, that Kailua and Waimanalo are connected?**

**You will now need to structure your writing into an introduction, body paragraphs, and conclusion. Use the outline as a guide.**

***Introduction***

- **Background information about your community problem**
- **Introduce the locations and people that you worked with**
- **Give background information about yourself and the community you come from, your relationship with the community you're not from**
- **THESIS STATEMENT (one sentence)**

***Body Paragraphs***

- **Begin with transition sentences that describe the part of your thesis you will write about**
- **EVIDENCE**
- **Conclusion sentence that summarizes the implications of the evidence you present**

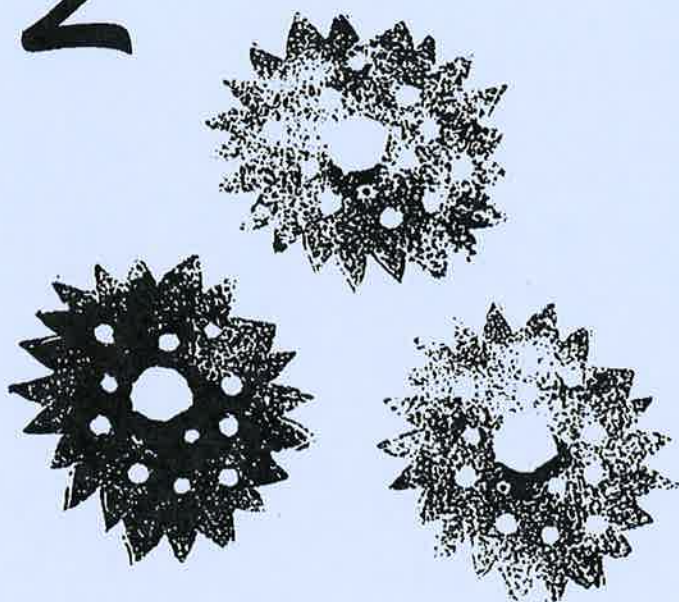
***Conclusion***

- **Restate your thesis in a new way**
- **Describe how this experience has changed your perspective (or not) on the community other than your own**
- **How will this experience affect your personal life? Will you think about people from Waimanalo or Kailua differently?**
- **Discuss the role of civic action in solving community problems? Whose responsibility is it to change things in our community?**

**\*When you are done with your rough draft you will need to type a final reflection.**



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## CULMINATING ACTIVITY – Letter to a Kailua High School Freshman

*Letter to Future Freshman:* You will use your dialogue journal, to analyze the similarities and differences between Kailua and Waimanalo. You will then brainstorm possible solutions for ending student misunderstandings and rivalries between the two communities. Finally, you will write a letter to a future freshman that answers the statement, "civic action in a community other than my own did or did not bridge the gap between Kailua and Waimanalo," and "it would take...to secure a promising future for us all." You must know that your letter will actually be shared with in-coming freshmen on their first day of ethnic studies during the following school year, so make it meaningful.

*Analyze the Data (use your visual dialogue journal)*

| <b>Similarities Between Waimanalo and Kailua</b> | <b>Differences Between Waimanalo and Kailua</b> |
|--------------------------------------------------|-------------------------------------------------|
|                                                  |                                                 |

### ***Draw Conclusions***

What are some possible solutions for ending student misunderstandings and rivalries between the two communities?

### ***Write Your Letter (use the checklist below to guide you)***

Remember to start your letter by answering these two statements:

- 1) Civic action in a community other than my own did or did not bridge the gap between Kailua and Waimanalo.
- 2) It would take (insert your solutions)...to secure a promising future for us all.

### **Friendly Letter Checklist**

- 1) Appropriate salutation
- 2) Body is organized grammatically and thoughtfully.
- 3) Voice is comparable to talking to friend.
- 4) Appropriate closing (signed)
- 5) Address of letter sender in upper right corner.
- 6) Date included above salutation.
- 7) Paragraphs not indented.



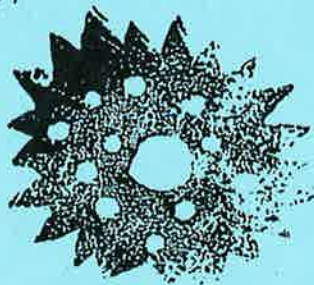
### Friendly Letter to Freshmen Rubric

| <b>Friendly Letter Checklist</b><br>1. Appropriate salutation<br>2. Body is organized grammatically and thoughtfully, talking to friend.<br>3. Voice is comparable to upper right corner.<br>4. Appropriate closing (signed)<br>5. Address of letter sender in upper right corner.<br>6. Date included above salutation.<br>7. Paragraphs not indented. | <b>Exceeds the Standard</b><br>The letter is creatively designed with easily read text. Grammar, style, and purpose all excellent for a friendly letter.                                                                                                                                 | <b>Meets the Standard</b><br>The letter is eye-catching and attractive. Text is easy to read. Grammar, style, and punctuation are indicative of a friendly letter.                                                                                                                          | <b>Attempts to Meet the Standard</b><br>Letter appears busy or boring. Text may be difficult to read. May have some grammar and or punctuation that indicate it is a friendly letter.                                                                                                          | <b>Does Not Meet the Standard</b><br>Letter is unattractive or inappropriate. Text is difficult to read. It doesn't have proper grammar or punctuation for a friendly letter.                                   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Layout/ Design</b>                                                                                                                                                                                                                                                                                                                                   | Information is accurate and complete, is creatively written, and is cleverly presented.                                                                                                                                                                                                  | Information is well written and interesting to read.                                                                                                                                                                                                                                        | Some information is provided, but is limited or inaccurate.                                                                                                                                                                                                                                    | Information is poorly written, inaccurate, or incomplete.                                                                                                                                                       |
| <b>Information, style, audience, tone</b>                                                                                                                                                                                                                                                                                                               | Letter is complete with all required elements.                                                                                                                                                                                                                                           | Some friendly letter elements may be missing.                                                                                                                                                                                                                                               | Most friendly letter elements out of place or missing.                                                                                                                                                                                                                                         | Improper form is used.                                                                                                                                                                                          |
| <b>Accurate Parts of the Friendly Letter</b><br><b>Grammar, Punctuation, and choice of words for the friendly letter</b>                                                                                                                                                                                                                                | Excellent job on presentation, style, grammar, and punctuation.                                                                                                                                                                                                                          | Style, purpose, audience, grammar, and punctuation are all indicative of a friendly letter.                                                                                                                                                                                                 | Information mislabeled or missing. Inaccurate punctuation or grammar.                                                                                                                                                                                                                          | Grammar, punctuation, and choice of words poor for a friendly letter.                                                                                                                                           |
| <b>Civic Responsibility</b>                                                                                                                                                                                                                                                                                                                             | The letter uses evidence to explain the similarities and differences between Waimanalo and Kailua. The letter gives multiple suggestions for getting along with students from both Waimanalo and Kailua and reasons this positive relationship between the two communities is important. | The letter uses evidence to explain the similarities and differences between Waimanalo and Kailua. The letter gives at least one suggestion for getting along with students from both Waimanalo and Kailua and reasons this positive relationship between the two communities is important. | The letter uses very little evidence to explain the similarities and differences between Waimanalo and Kailua. The letter gives no suggestions for getting along with students from both Waimanalo and Kailua and reasons this positive relationship between the two communities is important. | The letter DOES NOT use evidence to explain the similarities and differences between Waimanalo and Kailua. The letter DOES NOT give suggestions for getting along with students from both Waimanalo and Kailua. |

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# Ethnic Studies Course Evaluation

1. Please rank the degree to which this class allowed you to meet the following standards.
2. In addition to giving a numerical answer please use one sentence to describe how this class helped you to meet the standard.

➤ Increased knowledge of the history of various ethnic groups in the United States and other ethnic studies concepts

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Improved ability to think critically about ethnic studies concepts (terminology)

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Improved inter – personal communication skills (being able to talk to others)

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Improved understanding of your own ethnic identity

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Improved understanding of the ethnic identity of others

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Increased empathy for people different than your self (you know what it feels like to be someone else)

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Connectedness (do you feel more close to others? Know more people? Know people better? Feel more like KHS is a community?)

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Improved sense of empowerment to make positive changes in your community (especially in regards to issues of violence)

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Improved personal reflection skills

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Increased awareness and knowledge about violence indicators in your own community

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

I learned a lot in this class about this objective.

*Your comments about this standard:*

➤ Increased personal responsibility for resolving issues of violence in your own community

1-----2-----3-----4-----5-----6-----7

I learned nothing in this class about this objective.

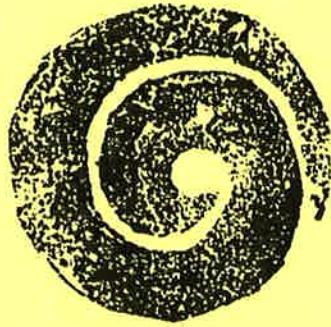
I learned a lot in this class about this objective.

*Your comments about this standard:*





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Name:

## Identity Food

On second to the last day of class, you will need to bring some “identity food” to share with the class. Your identity food must meet the following criteria, and you must complete this handout to get credit for the assignment. Please bring enough to share with everyone in the class. We will be eating our “identity food” as we read our self – concept essays to one another.

1. My “identity food” represents my self-concept because it relates to the following parts of my identity:

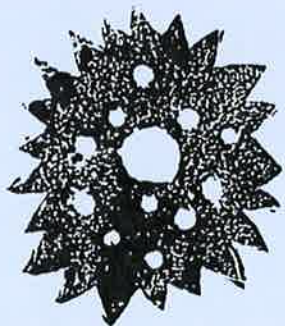
- Culture
- Race
- Gender
- Class
- Religion
- Sexual Orientation
- Hobbies
- Family
- Community Where I Live
- My Job
- Life Style

2. If I could describe my “identity food” in three sentences I would say that it is....

3. Please sign below to indicate that you brought food to share.
-



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# 1 Understanding Race and Ethnicity



## CHAPTER OUTLINE

### What Is a Subordinate Group? Types of Subordinate Groups

- Racial Groups
- Ethnic Groups
- Listen to Our Voices: Problem of the Color Line* by W. E. B. DuBois
- Religious Groups
- Gender Groups
- Other Subordinate Groups

### Race

- Biological Meaning
- Social Construction of Race
- Sociology and the Study of Race and Ethnicity**
- Stratification by Class and Gender
- Theoretical Perspectives

### The Creation of Subordinate-Group Status

- Migration
- Annexation
- Colonialism

### The Consequences of Subordinate-Group Status

- Extirpation
- Expulsion
- Secession
- Segregation
- Fusion
- Assimilation
- The Pluralist Perspective

### Who Am I?

### Resistance and Change

### Conclusion

- Key Terms/Review Questions/  
Critical Thinking/Internet Exercises

### HIGHLIGHTS

Minority groups are subordinated in terms of power and privilege to the majority, or dominant, group. A minority is defined not by being outnumbered but by five characteristics: unequal treatment, distinguishing physical or cultural traits, involuntary membership, awareness of subordination, and in-group marriage. Subordinate groups are classified in terms of race, ethnicity, religion, and gender. The social importance of race is derived from a process of racial formation; its biological significance is uncertain. The theoretical perspectives of functionalism, conflict theory, and labeling offer insight into the sociology of intergroup relations.

Immigration, annexation, and colonialism are processes that may create subordinate groups. Other processes such as expulsion may remove the presence of a subordinate group. Significant for racial and ethnic oppression in the United States today is the distinction between assimilation and pluralism. Assimilation demands subordinate-group conformity to the dominant group, and pluralism implies mutual respect between diverse groups.

In the wake of the September 11, 2001, terrorist attacks in the United States, Alexandr Manin, a citizen of Kazakhstan, joined the military in October 2001. He was not joining some far-flung military effort: the 25-year-old from Brooklyn was joining the U.S. Marine Corps. A legal permanent resident, Alexandr can join the U.S. military even though he is not a citizen. His decision is not that unusual. Thousands of immigrants join each year; indeed, recently in cities such as New York, Miami, and Los Angeles immigrant enlistees have been joining in higher proportions than their peers in the general population. Some do it for the training or employment possibilities, but others are motivated by allegiance to their new country. As Alexandr said, "It doesn't matter that America is not my country; New York is my city, and what happened shook my life. I feel patriotic, and I have this itch now to go sooner" (Chen and Sengupta 2001:A1).

So the United States, with its diverse racial and ethnic heritage and new immigrants, is a country that respects its multiculturalism. Or does it?

In January 2000, major league baseball ordered John Rocker to see a therapist. It was not an effort to improve the pitcher's concentration or his curveball. Rather, it was in response to a series of outrageous statements he had made in a published interview the month before. He managed to explicitly blast Asian-American women drivers, gays and lesbians, African Americans, and immigrants. With respect to the latter, Rocker exclaimed, "How the hell did they get in this country?" His views are hardly rare, but concerned about the image of baseball, officials decided that these outbursts were not to be tolerated. He was fined \$500, suspended for 14 days, and ordered to get sensitivity training.

The incident shows the heights that racial and ethnic hatred in the United States can reach today, but the reaction to the expression of prejudice also shows some bitter irony: the team for which Rocker played was the Atlanta Braves. For many years tribal groups have objected to "Braves" as a name for the mascot of a

professional team and everything that goes with it: the sale of rubber tomahawks, the incessant chanting by fans trying to imitate a war chant, and the appearance of the faithful in "war paint." Yet the team and organized baseball have remained supportive of "Braves" as a mascot, as have other sports about the "Redskins" and "Blackhawks." The incident with John Rocker shows how complex race and ethnicity are in the United States. Through call-in radio stations, Internet chat rooms, and newspaper editorials, the nation spoke almost in unison in early 2000 against the racism of one ballplayer. Largely unmentioned was the corporate-backed name that makes the earliest inhabitants of North America a mascot like some nonhuman animal (Atlanta Braves 2000; Pearlman 1999).

Relations between racial and ethnic groups are not like relations between family members. The history of the United States is one of racial oppression. It goes beyond John Rocker not liking people of a certain color or national origin. Episodes of a new social identity developing, as in the case of Alexandr Manin, are not unusual, but that does not mean that the society is not structured to keep some groups of people down and extend privileges automatically to other groups based on race, ethnicity, or gender (Steinberg 2001).

People in the United States and elsewhere are beginning to consider that the same principles that guarantee equality based on race or gender can apply to other groups who are discriminated against. There have been growing efforts to ensure the same rights and privileges are available to all people, regardless of age, disability, or sexual orientation. These concerns are emerging even as the old divisions over race, ethnicity, and religion continue to fester and occasionally explode into violence that envelops entire nations.

The United States is a very diverse nation, as shown in Table 1.1. According to the 2000 Census, about 17 percent of the population are members of racial minorities, and about another 13 percent are Hispanic. These percentages represent almost one of three people in the United States, without counting White ethnic groups. African Americans, Hispanics, and Asian Americans already outnumber Whites in nine of the ten largest cities (Figure 1.1). The trend is toward even greater diversity. As shown in Figure 1.2, between 2000 and 2050 the population in the United States is expected to rise from 29 percent Black, Hispanic, Asian, and Native American to 46 percent. Although the composition of the population is changing, the problems of prejudice, discrimination, and mistrust remain.

### What Is a Subordinate Group?

Identifying a subordinate group or a minority in a society seems to be a simple enough task. In the United States, the groups readily identified as minorities—Blacks and Native Americans, for example—are outnumbered by non-Blacks and non-Native Americans. However, minority status is not necessarily the result of being outnumbered. A social minority need not be a mathematical one. A **minority group** is a subordinate group whose members have significantly less control or power over their own lives than do the

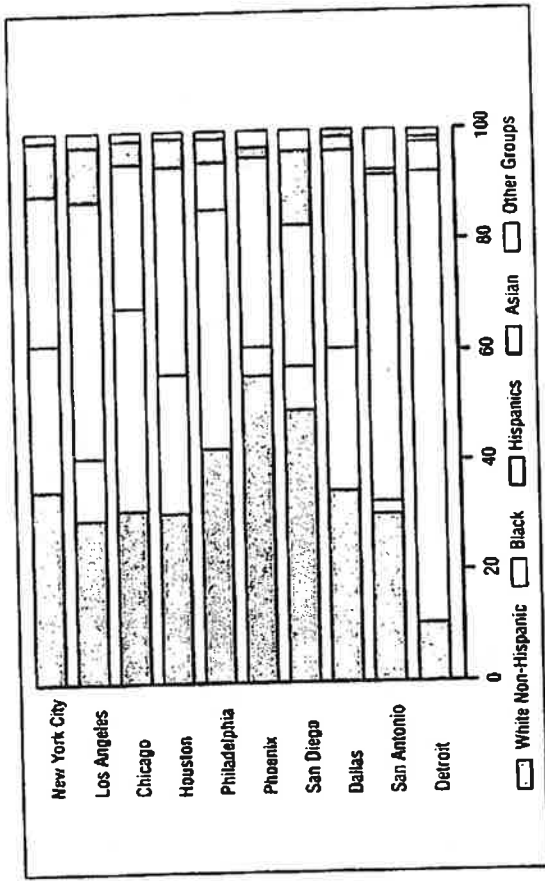


**Table 1.1 Racial and Ethnic Groups in the United States, 2000**

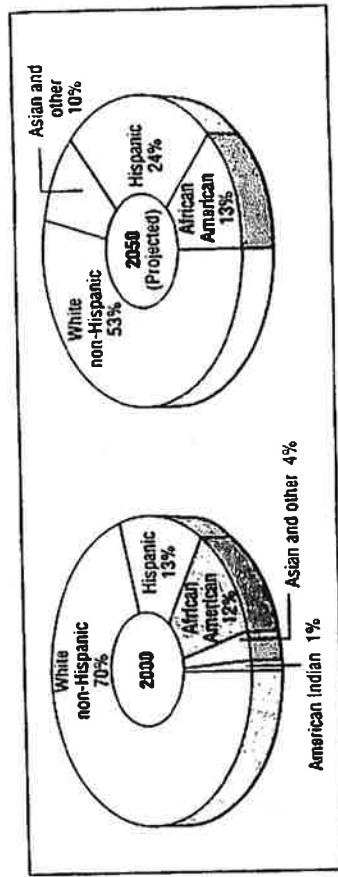
| Classification                                 | Number in Thousands | Percentage of Total Population |
|------------------------------------------------|---------------------|--------------------------------|
| <b>Racial groups</b>                           |                     |                                |
| Whites (includes 16.9 million White Hispanic.) | 211,461             | 75.1                           |
| Blacks/African Americans                       | 34,658              | 12.3                           |
| Native Americans, Alaskan Native               | 2,476               | 0.9                            |
| Asian Americans                                | 10,243              | 3.6                            |
| Chinese                                        | 2,433               | 0.9                            |
| Filipinos                                      | 1,850               | 0.7                            |
| Asian Indians                                  | 1,679               | 0.6                            |
| Vietnamese                                     | 1,123               | 0.4                            |
| Koreans                                        | 1,077               | 0.4                            |
| Japanese                                       | 797                 | 0.2                            |
| Other                                          | 1,285               | 0.5                            |
| <b>Ethnic groups</b>                           |                     |                                |
| White ancestry (single or mixed)               |                     |                                |
| Germans                                        | 46,489              | 16.5                           |
| Irish                                          | 33,067              | 11.7                           |
| English                                        | 28,265              | 10.0                           |
| Italians                                       | 15,943              | 5.7                            |
| French                                         | 9,776               | 3.5                            |
| Poles                                          | 9,054               | 3.2                            |
| Jews                                           | 6,000               | 2.1                            |
| Hispanics (or Latinos)                         | 35,306              | 12.5                           |
| Mexican Americans                              | 23,337              | 8.3                            |
| Central and South Americans                    | 5,119               | 1.8                            |
| Puerto Ricans                                  | 3,178               | 1.1                            |
| Cubans                                         | 1,412               | 0.5                            |
| Other                                          | 2,260               | 0.8                            |
| <b>Total (all groups)</b>                      | <b>281,422</b>      |                                |

Note: Percentages do not total 100 percent, and subheads do not add up to figures in major heads because of overlap between groups (e.g., Polish American Jews or people of mixed ancestry, such as Irish and Italian). White ancestry data should be regarded as an approximation. See Yin 2001.  
 (Source: American Jewish Committee 2001; Census Bureau 2001c; Grisco and Cassidy 2001; Thernien and Ramirez 2001.)

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**Figure 1.1 Race and Ethnicity, Ten Largest Cities, 2000**  
 (Source: Bureau of the Census 2001c.)



**Figure 1.2 Population of the United States by Race and Ethnicity, 2000 and 2050 (Projected)**

According to projections by the Census Bureau, the proportion of residents of the United States who are White and non-Hispanic will decrease significantly by the year 2050. By contrast, there will be a striking rise in the proportion of both Hispanic Americans and Asian Americans.  
 (Source: Bureau of the Census 2001d:17.)

ity group's sense of solidarity encourages marriage within the group and discourages marriage to outsiders.

### Types of Subordinate Groups

There are four types of minority or subordinate groups. All four, except where noted, have the five properties previously outlined. The four criteria for classifying minority groups are race, ethnicity, religion, and gender.

#### **Racial Groups**

The term **racial group** is reserved for minorities and the corresponding majorities that are socially set apart because of obvious physical differences. Notice the two crucial words in the definition: *obvious* and *physical*. What is obvious? Hair color? Shape of an earlobe? Presence of body hair? To whom are these differences obvious, and why? Each society defines what it finds obvious.

In the United States, skin color is one obvious difference. On a cold winter day with clothing covering all but one's head, however, skin color may be less obvious than hair color. Yet people in the United States have learned informally that skin color is important, and hair color is unimportant. We need to say more than that. In the United States, people have traditionally classified and classify themselves as either Black or White. There is no in-between state except for people readily identified as Native Americans or Asian Americans. Later in this chapter we will explore this issue more deeply and see how such assumptions have very complex implications.

Other societies use skin color as a standard but may have a more elaborate system of classification. In Brazil, where hostility between races is less than in the United States, numerous categories identify people on the basis of skin color. In the United States, a person is Black or White. In Brazil, a variety of terms, such as *cafuso*, *mazombo*, *preto*, and *escuro*, are applied to describe various combinations of skin color, facial features, and hair texture. What makes differences obvious is subject to a society's definition.

The designation of a racial group emphasizes physical differences as opposed to cultural distinctions. In the United States, minority races include Blacks, Native Americans (or American Indians), Japanese Americans, Chinese Americans, Arab Americans, Filipinos, Hawaiians, and other Asian people. The issue of race and racial differences has been an important one, not only in the United States but throughout the entire sphere of European influence. Later in this chapter we will examine race and its significance more closely. We should not forget that Whites are a race, too. As we will consider in chapter 5, who is White has been subject to change over time as certain European groups were felt historically not to deserve being considered White, but over time, partly to compete against a growing Black population, the whitening of some European-Americans has occurred.

## 6 CHAPTER 1 / UNDERSTANDING RACE AND ETHNICITY

members of a dominant or majority group. In sociology, *minority* means the same as *subordinate*, and *dominant* is used interchangeably with *majority*.

Confronted with evidence that a particular minority in the United States is subordinate to the majority, some people respond, "Why not? After all, this is a democracy, so the majority rules." However, the subordination of a minority involves more than its inability to rule over society. A member of a subordinate or minority group experiences a narrowing of life's opportunities—for success, education, wealth, the pursuit of happiness—that goes beyond any personal shortcoming he or she may have. A minority group does not share in proportion to its numbers what a given society, such as the United States, defines as valuable.

Being superior in numbers does not guarantee a group control over its destiny and ensure majority status. In 1920, the majority of people in Mississippi and South Carolina were African Americans. Yet African Americans did not have as much control over their lives as Whites, let alone control the states of Mississippi and South Carolina. Throughout the United States today are counties or neighborhoods in which the majority of people are African American, Native American, or Hispanic, but White Americans are the dominant force. Nationally, 51.1 percent of the population is female, but males still dominate positions of authority and wealth well beyond their numbers.

A minority or subordinate group has five characteristics: unequal treatment, distinguishing physical or cultural traits, involuntary membership, awareness of subordination, and in-group marriage (Wagley and Harris 1958).

1. Members of a minority experience unequal treatment and have less power over their lives than members of a dominant group have over theirs. Prejudice, discrimination, segregation, and even extermination create this social inequality.
2. Members of a minority group share physical or cultural characteristics that distinguish them from the dominant group, such as skin color or language. Each society has its own arbitrary standard for determining which characteristics are most important in defining dominant and minority groups.
3. Membership in a dominant or minority group is not voluntary: people are born into the group. A person does not choose to be African American or White.
4. Minority-group members have a strong sense of group solidarity. William Graham Sumner, writing in 1906, noted that people make distinctions between members of their own group (the in-group) and everyone else (the out-group). When a group is the object of long-term prejudice and discrimination, the feeling of "us versus them" often becomes intense.
5. Members of a minority generally marry others from the same group. A member of a dominant group often is unwilling to join a supposedly inferior minority by marrying one of its members. In addition, the minor-

## Ethnic Groups

Ethnic minority groups are differentiated from the dominant group on the basis of cultural differences, such as language, attitudes toward marriage and parenting, and food habits. **Ethnic groups** are groups set apart from others because of their national origin or distinctive cultural patterns.

Ethnic groups in the United States include a grouping that we call Hispanics or Latinos, which includes Mexican Americans (Chicanos), Puerto Ricans, Cubans, and other Latin Americans in the United States. Hispanics can be either Black or White, as in the case of a dark-skinned Puerto Rican who may be taken as Black in central Texas but be viewed as a Puerto Rican in New York City. The ethnic group category also includes White ethnics, such as Irish Americans, Polish Americans, and Norwegian Americans.

The cultural traits that make groups distinctive usually originate from their homeland or, for Jews, from a long history of being segregated and prohibited from becoming a part of the host society. Once in the United States, an immigrant group may maintain distinctive cultural practices through associations, clubs, and worship. Ethnic enclaves such as a Little Haiti or a Greek town in urban areas also perpetuate cultural distinctiveness.

Some racial groups may also have unique cultural traditions, as we can readily see in the many Chinatowns throughout the United States. For racial groups, however, the physical distinctiveness and not the cultural differences generally prove to be the barrier to acceptance by the host society. For example, Chinese Americans who are faithful Protestants and know the names of all the members of the Baseball Hall of Fame may be bearers of American culture. Yet these Chinese Americans are still part of a minority because they are seen as physically different.

Ethnicity continues to be important, as recent events in Bosnia and other parts of Eastern Europe have demonstrated. Almost a century ago, African-American sociologist W. E. B. Du Bois, addressing an audience in London, called attention to the overwhelming importance of the color line throughout the world. In "Listen to Our Voices," we read the remarks of Du Bois, the first Black person to receive a doctorate from Harvard, who later helped to organize the National Association for the Advancement of Colored People (NAACP). Du Bois's observations give us a historic perspective on the struggle for equality. We can look ahead, knowing how far we have come and speculating on how much further we have to go.

## Religious Groups

Association with a religion other than the dominant faith is the third basis for minority-group status. In the United States, Protestants, as a group, outnumber members of all other religions. Roman Catholics form the largest minority

## LISTEN TO OUR VOICES

### Problem of the Color Line



W. E. B. Du Bois

In the metropolis of the modern world, in this the closing year of the nineteenth century, there has been assembled a congress of men and women of African blood, to deliberate solemnly upon the present situation and outlook of the darker races of mankind. The problem of the twentieth century is the problem of the color line, the question as to how far differences of race—which show themselves chiefly in the color of the skin and the texture of the hair—will hereafter be made the basis of denying to over half the world the right of sharing to their utmost ability the opportunities and privileges of modern civilization. . . .

Let the world take no backward step in that slow but sure progress which has successively refused to let the spirit of class, of caste, of privilege, or of birth, debar from life, liberty and the pursuit of happiness a striving human soul.

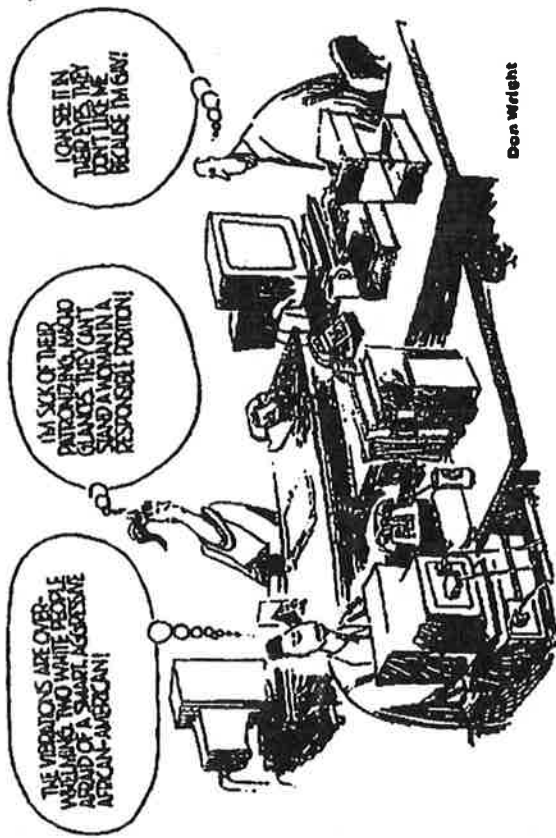
Let not color or race be a feature of distinction between white and black men, regardless of worth or ability. . . .

Thus we appeal with boldness and confidence to the Great Powers of the civilized world, trusting in the wide spirit of humanity, and the deep sense of justice of our age, for a generous recognition of the righteousness of our cause.

(Source: Du Bois [1969a]. From pp. 20–21, 23, in *An ABC of Color*, by W. E. B. Du Bois. Copyright 1969 by International Publishers.)

religion. Chapter 5, focusing on Roman Catholics and other minority faiths, details how all five properties of a minority group apply to such faiths in the United States. For people who are not a part of the Christian tradition, such as followers of Islam, allegiance to the faith often is misunderstood and stigmatizes people. This stigmatization became especially widespread and legitimated by government action in the aftermath of the 9/11 attacks.

Religious minorities include such groups as the Church of Jesus Christ of Latter-Day Saints (the Mormons), Hutterites, Amish, Muslims, and Buddhists. Cults or sects associated with such practices as animal sacrifice, doomsday prophecy, demon worship, or the use of snakes in a ritualistic fashion would also constitute minorities. Jews are excluded from this category and placed among ethnic groups. Culture is a more important defining trait for Jewish people worldwide than is religious dogma. Jewish Americans share a cultural tradition that goes beyond theology. In this sense, it is appropriate to view them as an ethnic group rather than as members of a religious faith.



Don Wright

Given the diversity in the nation, the workplace is increasingly a place where intergroup tensions may develop.

(©Don Wright, The Palm Beach Post/Tribune Media Service)

### Gender Groups

Gender is another attribute that creates dominant and subordinate groups. Males are the social majority; females, although more numerous, are relegated to the position of the social minority. Women are considered a minority even though they do not exhibit all the characteristics outlined earlier (for example, there is little in-group marriage). Women encounter prejudice and discrimination and are physically distinguishable. Group membership is involuntary, and many women have developed a sense of sisterhood. Women who are members of racial and ethnic minorities face a special challenge to achieving equality. They suffer from double jeopardy because they belong to two separate minority groups: a racial or ethnic group plus a subordinate gender group.

### Other Subordinate Groups

This book focuses on groups that meet a set of criteria for subordinate status. People encounter prejudice or are excluded from full participation in society for many reasons. Racial, ethnic, religious, and gender barriers are the main ones, but there are others. Age, disabilities, and sexual orientation are among the factors that are used to subordinate groups of people.

### Race

Race has many meanings for many people. Often these meanings are inaccurate and based on theories discarded by scientists generations ago. As we will see, race is a socially constructed concept.

### Biological Meaning

The way the term *race* has been used by some people to apply to human beings lacks any scientific meaning. We cannot identify distinctive physical characteristics for groups of human beings the way scientists do to distinguish one animal species from another. The idea of **biological race** is based on the mistaken notion of a genetically isolated human group.

Even among past proponents that sharp, scientific divisions exist among humans, there were endless debates over what the races of the world were. Given people's frequent migration, exploration, and invasions, pure genetic types have not existed for some time, if they ever did. There are no mutually exclusive races. Skin color among African Americans varies tremendously, as it does among White Americans. There is even an overlapping of dark-skinned Whites and light-skinned African Americans. If we grouped people by genetic resistance to malaria and by fingerprint patterns, Norwegians and many African groups would be of the same race. If we grouped people by some digestive capacities, some Africans, Asians, and southern Europeans would be of one group and West Africans and northern Europeans of another (Leeholtz 1995; Shanklin 1994).

Biologically there are no pure, distinct races. For example, blood type cannot distinguish racial groups with any accuracy. Furthermore, applying pure racial types to humans is problematic because of interbreeding. Despite continuing prejudice about Black-White marriages, a large number of Whites have African-American ancestry. Scientists, using various techniques, maintain that the proportion of African-Americans with White ancestry is between 20 and 75 percent. Despite the wide range of these estimates, the mixed ancestry of today's Blacks and Whites is part of the biological reality of race (Herzkovits 1930:15; Roberts 1955).

Research has been conducted to determine whether personality characteristics such as temperament and nervous habits are inherited among minority groups. Not surprisingly, the question of whether races have different innate levels of intelligence has led to the most explosive controversy.

Typically, intelligence is measured as an **intelligence quotient (IQ)**, the ratio of a person's mental age to his or her chronological age, multiplied by 100, where 100 represents average intelligence and higher scores represent greater intelligence. It should be noted that there is little consensus over just what intelligence is, other than as defined by such IQ tests. Intelligence tests

are adjusted for a person's age, so that 10-year-olds take a very different test from someone aged 20. Although research shows that certain learning strategies can improve a person's IQ, generally IQ remains stable as one ages.

A great deal of debate continues over the accuracy of these tests. Are they biased toward people who come to the tests with knowledge similar to that of the test writers? Consider the following two questions used on standard tests.

1. Runner: marathon (A) envoy: embassy, (B) oarsman: regatta, (C) martyr: massacre, (D) referee: tournament.
2. Your mother sends you to a store to get a loaf of bread. The store is closed. What should you do? (A) return home, (B) go to the next store, (C) wait until it opens, (D) ask a stranger for advice.

Both correct answers are B. But is a lower-class youth likely to know, in the first question, what a regatta is? Skeptics argue that such test questions do not truly measure intellectual potential. Inner-city youths often have been shown to respond with A to the second question because that may be the only store with which the family has credit. Youths in rural areas, where the next store may be miles away, are also unlikely to respond with the designated correct answer. The issue of culture bias in tests remains an unresolved concern. The most recent research shows that differences in intelligence scores between Blacks and Whites are almost eliminated when adjustments are made for social and economic characteristics (Brooks-Gunn et al. 1996; Herrnstein and Murray 1994:30; Kagan 1971).

The second issue, trying to associate these results with certain subpopulations such as races, also has a long history. In the past, a few have contended that Whites have more intelligence on average than Blacks. All researchers agree that within-group differences are greater than any speculated differences between groups. The range of intelligence among, for example, Korean Americans is much greater than any average difference between them as a group and Japanese Americans.

The third issue relates to the subpopulations themselves. If Blacks or Whites are not mutually exclusive biologically, how can there be measurable differences? Many Whites and most Blacks have mixed ancestry that complicates any supposed inheritance of intelligence issue. Both groups reflect a rich heritage of very dissimilar populations, from Swedes to Slovaks and Zulus to Tutus.

In 1994, an 845-page book unleashed a new national debate on the issue of IQ. The latest research effort of psychologist Richard J. Herrnstein and social scientist Charles Murray (1994), published in *The Bell Curve*, concluded that 60 percent of IQ is inheritable and that racial groups offer a convenient means to generalize about any differences in intelligence. Unlike most other proponents of the race-IQ link, the authors offered policy suggestions that

include ending welfare to discourage births among low-IQ poor women and changing immigration laws so that the IQ pool in the United States is not diminished. Herrnstein and Murray even made generalizations about IQ levels among Asians and Hispanics in the United States, groups subject to even more intermarriage. It is not possible to generalize about absolute differences between groups, such as Latinos versus Whites, when almost half of Latinos in the United States marry non-Hispanics.

Years later, the mere mention of "the bell curve" signals to many the belief in a racial hierarchy with Whites toward the top and Blacks near the bottom. The research present then and repeated today points to the difficulty in definitions: What is intelligence, and what constitutes a racial group given generations, if not centuries, of intermarriage? How can we speak of definitive inherited racial differences if there has been intermarriage between people of every color? Furthermore, as people on both sides of the debate have noted, regardless of the findings, we would still want to strive to maximize the talents of each individual. All research shows that the differences within a group are much greater than any alleged differences between group averages.

All these issues and controversial research have led to the basic question of what difference it would make if there were significant differences. No researcher believes that race can be used to predict one's intelligence. Also, there is a general agreement that certain intervention strategies can improve scholastic achievement and even intelligence as defined by standard tests. Should we mount efforts to upgrade the abilities of those alleged to be below average? These debates tend to contribute to a sense of hopelessness among some policy makers who think that biology is destiny, rather than causing them to rethink the issue or expand positive intervention efforts.

Why does such IQ research reemerge if the data are subject to different interpretations? The argument that "we" are superior to "them" is very appealing to the dominant group. It justifies receiving opportunities that are denied to others. For example, the authors of *The Bell Curve* argue that intelligence significantly determines the poverty problem in the United States. We can anticipate that the debate over IQ and the allegations of significant group differences will continue. Policy makers need to acknowledge the difficulty in treating race as a biologically significant characteristic.

### Social Construction of Race

If race does not distinguish humans from one another biologically, why does it seem to be so important? It is important because of the social meaning people have attached to it. The 1950 (UNESCO) Statement on Race maintains that "for all practical social purposes 'race' is not so much a biological phenomenon as a social myth" (Montagu 1972:118). Adolf Hitler expressed concern over the "Jewish race" and translated this concern into Nazi death camps. Winston Churchill spoke proudly of the "British race" and used that pride to

spur a nation to fight. Evidently, race was a useful political tool for two very different leaders in the 1930s and 1940s.

Race is a social construction, and this process benefits the oppressor, who defines who is privileged and who is not. The acceptance of race in a society as a legitimate category allows racial hierarchies to emerge to the benefit of the dominant "races." For example, inner-city drive-by shootings have come to be seen as a race-specific problem worthy of local officials cleaning up troubled neighborhoods. Yet schoolyard shoot-outs are viewed as a societal concern and placed on the national agenda.

People could speculate that if human groups have obvious physical differences, then they could have corresponding mental or personality differences. No one disagrees that people differ in temperament, potential to learn, and sense of humor. In its social sense, race implies that groups that differ physically also bear distinctive emotional and mental abilities or disabilities. These beliefs are based on the notion that humankind can be divided into distinct groups. We have already seen the difficulties associated with pigeonholing people into racial categories. Despite these difficulties, belief in the inheritance of behavior patterns and in an association between physical and cultural traits is widespread. It is called **racism** when this belief is coupled with the feeling that certain groups or races are inherently superior to others. Racism is a doctrine of racial supremacy, stating that one race is superior to another (Bash 2001; Bonilla-Silva 1996).

We questioned the biological significance of race in the previous section. In modern complex industrial societies, we find little adaptive utility in the presence or absence of prominent chins, epicanthic folds of the eyelids, or the comparative amount of melanin in the skin. What is important is not that people are genetically different but that they approach one another with dissimilar perspectives. It is in the social setting that race is decisive. Race is significant because people have given it significance.

Race definitions are crystallized through what Michael Omi and Howard Winant (1994) called racial formation. **Racial formation** is a sociohistorical process by which racial categories are created, inhibited, transformed, and destroyed. Those in power define groups of people in a certain way that depends on a racist social structure. Native Americans and the creation of the reservation system in the late 1800s would be an example of this racial formation. The federal American Indian policy combined previously distinctive tribes into a single group. No one escapes the extent and frequency to which we are subjected to racial formation.

In the southern United States the social construction of race was known as the "one-drop rule." This tradition stipulated that if a person had even a single drop of "Black blood," that person was defined and viewed as Black. Today children of biracial or multiracial marriages try to build their own identity in a country that seems intent on placing them in some single traditional category (Love 1996; Malcomson 2000).

## **Sociology and the Study of Race and Ethnicity**

Before proceeding further with our study of racial and ethnic groups, let us consider several sociological perspectives that provide insight into dominant-subordinate relationships. **Sociology** is the systematic study of social behavior and human groups and therefore is aptly suited to enlarge our understanding of intergroup relations. There is a long, valuable history of the study of race relations in sociology. Admittedly, it has not always been progressive; indeed, at times it has reflected the prejudices of society. In some instances, scholars who are members of racial, ethnic, and religious minorities, as well as women, have not been permitted to make the kind of contributions they are capable of making to the field.

### **Stratification by class and gender**

All societies are characterized by members having unequal amounts of wealth, prestige, or power. Sociologists observe that entire groups may be assigned less or more of what a society values. The hierarchy that emerges is called stratification. **Stratification** is the structured ranking of entire groups of people that perpetuates unequal rewards and power in a society.

Much discussion of stratification identifies the **class**, or social ranking, of people who share similar wealth, according to sociologist Max Weber's classic definition. Mobility from one class to another is not easy. Movement into classes of greater wealth may be particularly difficult for subordinate-group members faced with lifelong prejudice and discrimination (Gertl and Mills 1958).

Recall that the first property of subordinate group standing is unequal treatment by the dominant group in the form of prejudice, discrimination, and segregation. Stratification is intertwined with the subordination of racial, ethnic, religious, and gender groups. Race has implications for the way people are treated; so does class. One also has to add the effects of race and class together. For example, being poor and Black is not the same as being either one by itself. A wealthy Mexican American is not the same as an affluent Anglo or as Mexican Americans as a group.

The 1992 south-central Los Angeles riots that followed the acquittal of four White police officers charged with beating African American Rodney King illustrated the power of both race and class. The most visible issue was White brutality against Blacks, yet during the riot, the concentrated attack on Korean-American merchants, whose economic role placed them in a very vulnerable social position, underscored the role of race in defining how we see others. The multiracial character of the looting involving Hispanics and Whites was a response not only to the judicial system but primarily to decades of poverty.

Public discussion of issues such as housing or public assistance often is disguised as discussion of class issues when in fact the issues are based



**Guided Notes – “What is the Difference Between Race and Ethnicity?”**

1. Read pages 2 – 14, “Understanding Race and Ethnicity.”
2. As you read complete this guided note - taking sheet by answering the questions on one side and reflecting (ask questions, make comments, connect what you read to your own life) on the other side.
3. At the end of the time given for this assignment we will come together as a class and talk about what we read. We will answer the questions and at least one person will share their reflection for each question.

| <b>Questions from Reading</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | <b>Answers Inferred from, or Taken Directly the Text</b><br><i>(please reference the page you got your answer from)</i> | <b>Your Reflections (questions, comments, connections to your own life)</b> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| <p>1. What is an example of when people in the U.S are accepting of multiple cultures/races and what is example of when they are not?</p> <p>2. What do wean mean by subordinate group/minority group?</p> <p>3. What do we mean by dominant/majority group?</p> <p>4. In the US what is an example of how life might be different for a minority and majority group member?</p> <p>5. True or false, when the 'minority group' makes up the majority of the population they can then have complete control over their lives?</p> <p>6. What are the five characteristics of a minority group?</p> <p>7. What are the four types of minority or subordinate groups? For each type make a connection to yourself. (For example: Gender – I am a female).</p> |                                                                                                                         |                                                                             |

| Questions from Reading                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Answers Inferred from, or Taken Directly the Text<br><i>(please reference the page you got your answer from)</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Your Reflections (questions, comments, connections to your own life) |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------|
| <p>8. What is a reason race and ethnicity are different, assuming that they are?</p> <p>9. What do we mean by "in – group," and "out – group."</p> <p>10. What are examples of other subordinate groups (other than the first four)?</p> <p>11. What do we mean by "socially constructed concept"?</p> <p>12. What is an counter – example to the idea of biological race?</p> <p>13. Is it safe to assume that IQ tests are a good measure of intelligence?</p> <p>14. What is meant that "race is significant because people have given it significance?"</p> <p>15. What is racial formation</p> | <p>11. A socially constructed concept is centered around the idea that humans create knowledge. That means that there is no universal truth. The reading is saying that race is socially constructed meaning that race is not a biological thing but an idea that humans have created. For example, historically Hawaiians were not seen as a race in the census because US Mainlanders saw their (Hawaiians) race as "Pacific Islanders." However, people in Hawaii thought of Hawaiians as their own race and now a person can mark "Hawaiian" as their race on the census. So the idea of what race a person is can change over time depending how people (social) define that race (construction).</p> |                                                                      |



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**ARGUMENTS: Identifying premises, conclusions and the reasons behind them**

*Premise: a statement about the world*

*Conclusion: a statement that follows from one or more premises*

*Reasons: are WHY the premise leads to the conclusion*

*Argument: one or more premises leading to one conclusion*

| <p><b>PREMISE - Find a statement or observation made by one of the students.</b></p>                                  | <p><b>Conclusion Drawn by One of the Student?</b></p>                          | <p><b>What are the reasons the student thinks the observation leads to the conclusion?</b></p>                                            | <p><b>Is this a good reason? Why or why not? Use examples and counter-examples to back up your answer.</b></p>                                                                                                                     |
|-----------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>EX: When Kohl and cousin sees Haoles (outsiders) out in the water, it makes them want to protect their "spot".</p> | <p>EX: Kohl feels like a local because of how he feels about other people.</p> | <p>EX: The reason why he claims he is a local is because the Haoles make him feel like he belongs to the surf spot more than they do.</p> | <p>EX: This is a bad reason. A counter-example to disprove it is that Kohl doesn't actually live in front of the surf break where many Haoles people do, making reasonable to draw the conclusion that they belong there more.</p> |
|                                                                                                                       |                                                                                |                                                                                                                                           |                                                                                                                                                                                                                                    |
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| <b>PREMISE - Find a statement or observation made by one of the students.</b> | <b>Conclusion Drawn by One of the Student?</b> | <b>What are the reasons the student thinks the observation leads to the conclusion?</b> | <b>Is this a good reason? Why or why not? Use examples and counter-examples to back up your answer.</b> |
|-------------------------------------------------------------------------------|------------------------------------------------|-----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
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## Portrait #1

### **Kohl- Japanese, male, 18, Kailua**

I know that being local is part of myself concept because of the way I feel toward other people. I was 4 years old the first time I stood up on a surfboard. I instantly fell in love with the waves. As I got a little older I would crave that adrenaline rush I got from surfing. I was 7 when I got my first surfboard. I went surfing with my brothers and cousins every weekend. When I was 10 I surfed at Revelations on the North Shore. On the way there I was thinking, "just rush um". I used to watch my cousins surf on the North Shore when we would go camping at our beach house in front of Velsyland. Revelations was the biggest wave I had surfed at that age; it was over-head about six and half feet. I went back to the north shore five times after that progressing each time.

The next year in the summer my whole family was camping again. My cousin and I went surfing at the first break at Velsyland. We were out there for about 45 minutes when we saw these two Haole boys paddling out to Freddy's. My cousin told me "we go check out Freddys, these fucken Haole like action." The boys were older than me but I was taught never back down. My cousin paddled to them and said, "what, what you guys is doing here." One guy said, "oh bra get mean waves out here." I knew right there that they were going to get licked. My cousin said "no. Get out of here." The younger boy looked scared and turned to go in. The older one was trying to argue with my cousin. My cousin jabbed the older boy right in the water. Then, they started to go in and they were talking shit, so we followed them in. When we were paddling in my cousin told me to take the smaller, but younger one, "rush dis fucka," he told me. I was not even 12 years old; I never fought anyone older than me before except my brother. The boy must have been 15 or 16. They got to shore before us, but my brothers was talking to them. My cousin told me "go rush um right now, bus his nose." I came in swinging but missed, I tackled him to the sand. He had my head in a lock but I got out easy. Right then I knew he was weak. I got him mounted and started giving him a combination of elbows and punches. My brother hit me off the boy and gave the boy a slap. My cousin was playing with the other one, and then he busted his nose. My uncle came and told the Haoles to get out of here. I felt so stoked. I licked that boy and he was older than me. Later my cousin told me "this is your spot; don't ever let anyone try take it from you especially one fucken Haole". It was then I felt like I belonged, I was local, this was our spot, and that meant I would have to be territorial. Now I'm seven years older, and still when I go to the beach I get "scrappy" when I see Haole or out-of-town guys paddle out to a spot where I'm at.

## Portrait #2

### **Orion- Filipino, male, 18, Kailua**

As I said earlier, my self-concept was based off of many things. One of those things is my race; I'm a Filipino person. I asked a number of people what they thought was the basic look of what they envisioned a Filipino would look like. The answer I got was that they are tanned like Polynesians, but noticeably smaller and thinner than them. It kind of irks me, because it is true in my case. I hate how stereotypes of race can affect people's judgment of a person, which is why I tend to avoid talking about race. The most offending stereotype in my opinion is being asked if I eat black dog. Maybe the wild flips (I don't like being called this word) eat them up in the mountain or jungle, but I doubt the majority do. Another stereotype I heard is based off of the increasing number of Filipinos coming to the islands. I once heard someone say in front of me that "stupid Filipinos are taking ova the island," not knowing that I was one. Through stories, I have heard that there are also Filipino gangs in Kalihi, fighting with weapons. Thus giving Filipinos a bad rep, for being "fags" during fights. I don't get it, if one person or a small group of people does something bad; the blame gets put on the entire race or group of people. It happens all the time. Some Muslims do terrorist acts, so all of a sudden all Muslims are terrorists? One Haole is a jerk to the locals, then all of sudden they think all Haoles are stupid? It's just not fair to those who are completely innocent. Race can have some negative factors, but there are some good things about it too...

Speaking of culture, I absolutely love the local culture of modern Hawaii. Being a local boy living in Hawaii is another thing that definitely shapes me as a person. It is what I identify with the most, even more so than being from the Philippines, because I live and was raised here. Being local is what I am most comfortable with. I like to pick and wear island print T-shirts, shorts, and I always wear slippers, almost every day. I'm not doing this to be a wanna-be Hawaiian or what have you, I'm doing it. Because like I said earlier it's what I am most comfortable with. I relate to everything local here even if I'm not Hawaiian. The culture, the places, the environment, animals, you name it. Best of all is the life-style. Just cruzin, "going beach", eating the local "grindz;" hell yah. I even got the local accent/style of talking down perfectly when I want to, but tone it down enough to not make myself look sound stupid. I talk the style and tone, but speak with proper English words at the same time, smart yeah? Sometimes people think I'm part Hawaiian, which is pretty interesting considering I'm a full-blooded Filipino. I actually find it a compliment, because it shows me that I've done well in assimilating with the local culture. Being Local is an important part of my self-concept, because being local is like my life style.

### Portrait #3

#### **Dayton- Part-Hawaiian, male, 16, Waimanalo**

To call yourself a Hawaiian, many believe you have to look the part, act the part or just have the blood. But, being a Hawaiian to me means that you know the Hawaiian culture, traditions, history, and are a supporter of Hawaiians. People tend to think that being local is being Hawaiian which is how I thought for a long time too but through Ethnic Studies I have learned that being local can be a whole separate culture itself, so I do not believe that being local is being Hawaiian. A lot of people tend to think that being a Hawaiian means that you have to have the blood but I think that's just a small part of it. You may have the Hawaiian blood but if you do not know the history or practices and traditions, you will never know who you are as a Hawaiian. My good friend's dad is a hundred percent Haole (white). Although he is Haole, his first language was Hawaiian; he became a teacher at a Hawaiian immersion school and does imu and plants kalo at his house. To me, he is more Hawaiian than a hundred percent Hawaiian who lives on the mainland and cannot even say aloha. I believe I am a Hawaiian because I do not only have the blood but I know most of the Hawaiian history, can understand the language and speak some, and still practice traditions.

At family gathering, my family and I dance hula, sing mele, and do imu to cook food. We also attend I Ka Pono marches to support our Hawaiian race. We also have a deep sense of pride in being Hawaiian, which means we do stuff to perpetuate the Hawaiian culture and not do things that bring shame to the Hawaiian. I remember one time where I was about to go into a competition but before it had started I had dedicated the competition for the Hawaiians thinking I was going to make myself, and my culture look good. When I had lost the competition I not only let down myself but brought shame to my culture also. I had felt so bad and could not forgive myself. I think Hawaiians have this deep sense of pride because of our past. We have lost our land and a lot of our ways of life. At one time, nobody could speak the Hawaiian Language by law. Since then, Hawaiians have stepped up to try to bring back all of our traditions and ways because we know that we are not a sub-class culture anymore. I have much to learn about my Hawaiian race with its deep history and conflict to exist but I know there is no one in the world who can tell me I am not a Hawaiian.

## Portrait #4

### **Kehau- Part-Hawaiian, female, 16, Kansas, California, Japan, Kailua**

...from growing up in the military, I've experienced diverse cultures. We moved to Japan when I was seven. During that time I soaked up Japan's "modern" culture like a sponge. I had Japanese neighbors on base and they used to take me places. I got to experience Japan from a local person's point of view. When I moved here [to Hawaii], I had a bit of culture shock. Since I was in that "box" of base and in a different country, I didn't really know anything of off base life. Like all the generic things like the mall, movies that hadn't reached Japan yet, brand names, etc. When we moved here, I dressed and acted kind of like a mainland tourist with a dash of Japanese flair. I had to change myself to fit with the "local" culture so that I would be accepted because before that people use to make fun of the way I dressed and talked. Well people still make fun of the way I talk sometimes. I believe since I've been around a good amount of people I have picked up some of their habits of speaking. However, I believe I have changed myself a little too well just to fit in because now I am sometimes mistaken as a local Asian.

When people first see me, most of them believe I'm Asian. But I'm nowhere near Asian. I mean one of my "races" is Filipino, and some people believe that is considered Asian, but its not in Asia, it's in the Pacific Islands. Even though they see me as Asian, I don't know whether to take it in negative or positive way. I have always asked my family why I'm the only one who looks Asian while everyone else looks Hawaiian. They always joke that my mom fooled around with a Japanese guy before she met my dad. And one time I went to Kauai with my mom and aunties and we were taking the shuttle to the rental car lot. There was another couple in the shuttle with us and the man driving said, "you guys look local. Where are you from?" It took awhile for us to realize whom he was talking to. We exchanged looks with the other couple and then finally my aunties responded assuming he was talking to us and said we were from Oahu. In the back of my mind I was thinking, "how do I portray local?" I've only lived here [in Hawaii] for six years. But my mom is local so I guess it rubbed off on me. But what makes a person local? How does this relate to my self-concept? I guess this shows that I don't identify with any specific culture or "race".



## Portrait #5

### **Kahala- White, female, 18, Kailua**

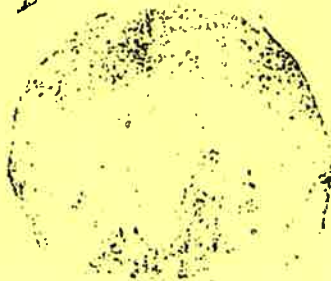
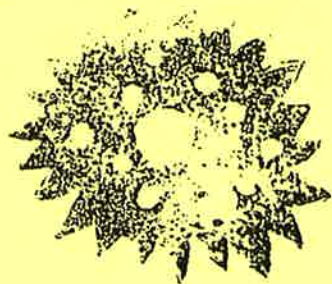
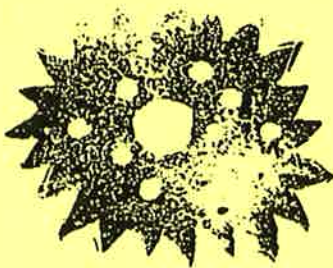
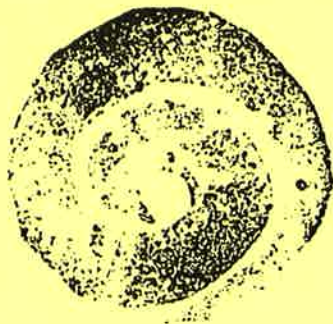
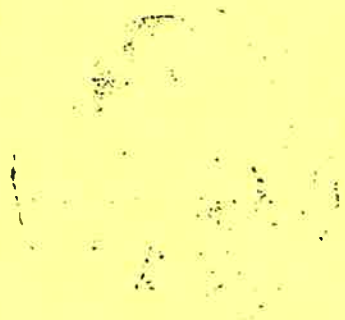
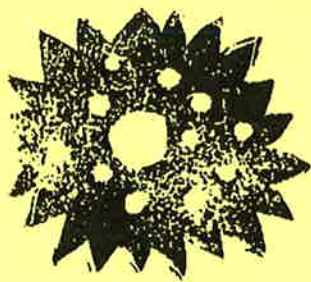
For all my years I counted myself as Puerto-Rican. I look white, pretty much totally white but I never wanted any one to see me as white. I always wanted to be known as Puerto-Rican. All my friends in elementary didn't like white people, and they were all local, tan skin, dark hair, and brown eyes. Everyone I hung out with all looked like that. I on the other hand have bleach blond hair and totally fair skin. I always wanted to look just like them so I asked my mom if I could color my hair black. I never wanted to be who I looked like. I hated myself for being white and I blamed my mom for making me this way. I saw my mom get yelled at when she would do something wrong, and would call her a fucking Haole and she would start to cry. I never wanted things like that to happen to me, but as I grew up they did.

I still always hung out with local people, but now I started hating white people. I did not want to hang out with them, date them, and I also went so far saying I don't want white babies. It's not like if I did have white babies I would not love them it's just that I did not want them to grow up white because not a lot of people like white people in Hawaii. Just like when I entered high school a lot of the older classmates did not even want to take the time to learn my name so they always would call me by saying, "hey you white girl. Or eh Haole." It would annoy me all the time because that is not who I was or wanted to be. I would tell all my friends when they would tease me for being white. I would yell at them saying no I am not, I am Puerto-Rican.

The weird thing is I feel that I should not even put myself in a Puerto-Rican grouping. I can't speak the language, I can't cook the food, and I never did anything to take an active interest in the culture, but still I want to be grouped in with them. Pretty much everyone in Kailua High School does not really like white people. I have actually changed my mind about a lot of things, I can't help that I am white so why fight it. I figure that I have to embrace who I am. Also with all the times when I dated guys that were Samoan, or local their parents were not happy when they saw that I was white. So I figured that I will not be marrying any guy besides white because we are both white. I actually can't wait to get off this island so that I will be with more people like me; whites are the majority around the United States. My self concept has changed because I have had to deal with a lot of people being prejudice against me, which made me hate myself and who I am. Now I have learned that there is nothing wrong with my color and it is them, so I converted my anger to them. I don't want to have my kids grow up hating who they are or blaming me because I made them that way, just as how I did with my parents I truly regret it.



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# Ethnic Studies Current Events

K. Glassco

Extra Credit

Current Events are important in helping one understand what is going on in the world. They also help us realize that we are a small part in a larger community!

## Instructions:

- ◆ Only use the Honolulu Advertiser or Honolulu Star Bulletin. You may also use news websites (for example: www.cnn.com) to get your article. You may not use the Mid Week or the school newspaper.
- ◆ Sports, entertainment, comics, advertisements, columns cannot be used.
- ◆ You must cut out the article and attach to your Current Event.
- ◆ Mechanics (grammar and spelling) count.
- ◆ Typing your Current Event is 3 points extra credit.
- ◆ Current Events are worth 25 points each.
- ◆ Article needs to be about an Ethnic Studies topic
- ◆ Use at least three Ethnic Studies words in your summary or reaction

How to write a Current Event.

## Part I. Summary of article

You will summarize the article using the "who, what, when, where, why" format. Sentences must be complete for full credit.

Example:

Who:

What:

When:

Where:

Why:

## Part II. Reaction

Answer the following questions as it pertains to your article.

Why did you pick this article?

How does this article affect your life?

How does this article affect your community or Hawai'i?

## Part III. Bibliography

Write your bibliography in the following format.

"Title of Article" Name of Newspaper (date of article) page #.

For example: "Big surf brings crowds, chaos" The Honolulu Advertiser (December 25, 2004) A1 and A2.

|                 |                 |
|-----------------|-----------------|
| Grading         |                 |
| Part I          | 4 points        |
| Part II         | 8 points        |
| Part III        | 4 points        |
| Mechanics       | 4 points        |
| <u>ES words</u> | <u>5 points</u> |
| Total           | 25 points       |

\* Remember extra credit will only count when all assignments are turned in!



# Cornell Notes









**Class Notes**

If there was no class lecture this week, write a paragraph about what you learned and/or questions about what you didn't understand.

Topic: \_\_\_\_\_

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

Class: \_\_\_\_\_

Period: \_\_\_\_\_

Date: \_\_\_\_\_

**Questions/Main Ideas:**

**Notes:**

**Summary:**

# Course Readings





(Okamura, 2008)

Hawaii's population by ethnicity

TABLE 2.1 POPULATION OF HAWAII BY ETHNICITY, 2000

| GROUP                             | Ethnic Group Alone |         | Ethnic Group Alone or in Any Combination |         |
|-----------------------------------|--------------------|---------|------------------------------------------|---------|
|                                   | NUMBER             | PERCENT | NUMBER                                   | PERCENT |
| White                             | 294,102            | 24.3    | 476,162                                  | 39.3    |
| Japanese American                 | 201,764            | 16.7    | 296,674                                  | 24.5    |
| Filipino American                 | 170,635            | 14.1    | 275,728                                  | 22.8    |
| Native Hawaiian                   | 80,137             | 6.6     | 239,655                                  | 19.8    |
| Chinese American                  | 56,600             | 4.7     | 170,803                                  | 14.1    |
| Korean American                   | 23,537             | 1.9     | 41,352                                   | 3.4     |
| African American                  | 22,003             | 1.8     | 33,343                                   | 2.8     |
| Samoa                             | 16,166             | 1.3     | 28,184                                   | 2.3     |
| Vietnamese American               | 7,867              | 0.6     | 10,040                                   | 0.8     |
| Tongan                            | 3,993              | 0.3     | 5,988                                    | 0.5     |
| American Indian and Alaska Native | 3,535              | 0.3     | 24,882                                   | 2.1     |
| Laotian American                  | 1,842              | 0.2     | 2,437                                    | 0.2     |
| Guamanian or Chamorro             | 1,663              | 0.1     | 4,221                                    | 0.3     |
| Asian Indian                      | 1,441              | 0.1     | 3,145                                    | 0.3     |
| Thai American                     | 1,259              | 0.1     | 2,284                                    | 0.2     |

Note: For "Ethnic Group Alone," the percentages do not add up to 100 because groups less than 1,000 are not included. For "Ethnic Group Alone or in Any Combination," "Number" refers to responses rather than individuals; therefore, the percentages add up to more than 100. There were about 1.57 million responses for the 1.21 million ethnically unmixed and mixed persons in Hawaii in 2000.

Source: "Ranking of Races: 2000," table 1.35, *The State of Hawaii Data Book 2004*.

Hawaii has huge multiethnic population

States as a whole (2.4 percent). Furthermore, of the 259,343 persons in the state who claimed multiracial descent, about one-third (32.4 percent) indicated membership in three or more races. Note that those multiracial percentages do not include persons of multiethnic ancestry (for example, Filipino and Japanese), and I estimate below that the combined multiracial and multiethnic population represents about 40 percent of Hawaii's people.

An issue to consider when respondents indicate membership in more than one ethnic or racial category on a census or other survey form (perhaps because they thought they had to) is that such an assertion does not necessarily constitute a claim to a particular ethnic identity. In their daily lives, such individuals may assert a primary ethnic or racial identity that emphasizes belonging to only one of those groups that may not necessarily represent the largest component of their ancestry. In short, ethnic and racial identities are socially constructed by both individuals and groups rather than being accurate representations of ancestral background.

Another new feature of the 2000 census was the introduction of the racial category "Native Hawaiian and Other Pacific Islander." This new category resulted from some Native Hawaiians who wanted to have their group transferred from the census category of Asian American and Pacific Islander to the

→ Social construction of ethnic identities 209

of Hawai'i

a population of 1,211,537 that though not as many as other ethnicities (see Table 2.1).<sup>1</sup> Like California, the numerical majority; this has led to the decimation of the Native Hawaiian population in 1778 and the recruitment of immigrants in the mid-nineteenth century. Hawaii has relatively large White, African American and Native Hawaiian populations. The general public commonly describes ethnic groups, such as Native Hawaiians, Filipino Americans, and other groups. This description implies that those groups are mutually exclusive units. This group is said to represent a specific ethnic group. Over the decades of substantial intermarriage and ethnic mixtures within all ethnic terms such as "Filipino

Following respondents for the first time, a racial category rather than a racial category may have been of multiracial descent. The distribution of Hawaii's population including combinations of two or more races (including Native Hawaiian and White), provides a more accurate picture given the high rate of intermarriage that divided Hawaii's people. The mutually exclusive ethnic groups are most groups who are of mixed ancestry. The value of the census limiting rule was that it provided some individuals who chose for themselves; each individual asserts for him or herself

racial membership in 2000, more respondents reported that they belong to a racial category greater than that for the United

(Okamura, 2008)

TABLE 3.1 OCCUPATIONAL DISTRIBUTION WITHIN ETHNIC GROUPS IN HAWAII, 2000 (PERCENT)

| OCCUPATIONAL CATEGORY            | Hawaii |      | African American |      | Chinese American |      | Filipino American |      | Japanese American |      | Native Hawaiian |      | Korean American |      | Samoan |      | White |      |
|----------------------------------|--------|------|------------------|------|------------------|------|-------------------|------|-------------------|------|-----------------|------|-----------------|------|--------|------|-------|------|
|                                  | M      | F    | M                | F    | M                | F    | M                 | F    | M                 | F    | M               | F    | M               | F    | M      | F    | M     | F    |
| Management/<br>Business          | 13.8   | 12.0 | 13.7             | 9.7  | 12.8             | 12.7 | 6.7               | 7.8  | 16.9              | 13.9 | 9.1             | 10.3 | 14.7            | 12.1 | 6.7    | 5.4  | 15.4  | 12.7 |
| Professional<br>Sales and Office | 16.6   | 22.2 | 19.1             | 24.0 | 16.4             | 19.3 | 8.4               | 13.6 | 18.6              | 24.4 | 9.5             | 16.9 | 14.7            | 13.5 | 7.7    | 14.0 | 19.9  | 27.3 |
| Construction/<br>Maintenance     | 17.5   | 39.3 | 19.4             | 38.1 | 19.2             | 43.1 | 15.4              | 39.3 | 21.1              | 45.3 | 14.6            | 44.0 | 22.9            | 42.4 | 15.7   | 45.0 | 16.7  | 36.8 |
| Production/<br>Transportation    | 16.1   | 0.6  | 10.2             | 1.6  | 15.0             | 0.5  | 17.6              | 0.5  | 16.2              | 0.5  | 20.5            | 1.0  | 15.4            | 0.3  | 15.8   | 1.0  | 16.5  | 0.6  |
| Service<br>Farming/<br>Fishing   | 13.4   | 4.2  | 15.6             | 3.1  | 14.0             | 4.3  | 17.5              | 6.5  | 10.8              | 2.5  | 18.8            | 5.1  | 11.5            | 3.4  | 24.0   | 6.5  | 12.3  | 2.9  |
|                                  | 20.9   | 20.9 | 21.2             | 23.5 | 21.6             | 19.6 | 31.4              | 30.3 | 15.2              | 13.0 | 25.3            | 22.1 | 19.9            | 27.9 | 29.3   | 28.0 | 17.8  | 19.2 |
|                                  | 1.7    | 0.8  | 0.9              | 0.0  | 1.0              | 0.4  | 2.9               | 2.0  | 1.1               | 0.4  | 2.2             | 0.5  | 0.9             | 0.4  | 0.9    | 0.2  | 1.4   | 0.5  |

White  
Asian  
Black

Note: Italicized numbers indicate overrepresentation in an occupational category compared to Hawaii workers, while underlining denotes underrepresentation.  
Source: "Sex by Occupation for the Employed Civilian Population 16 Years and Over," table PCT86, from Summary File 4 of the 2000 U.S. Census, <http://factfinder.census.gov/servlet/DatasetMainPageServlet?>

While information on "F... the table, I do not comme... (4,800) and women (2,100... than 15,000 workers in 1... civilians, sixteen years and... Whites and African Americ... was an increase of about 1... comparable figure for men de... employed males was due to th... that of women in 2000 and... the "brain drain" out-mig... 1990s.

The column for "Hawa... male and female workers... represents an overall "avera... ers that can be compared w... if the respective percentag... employed as "Professionals" ar... cent) and males (16.6 pe... occupational status of that...

As a composite picture o... the data in the Hawai'i colu... state economy. One obviou... women employed in "Service... economy dominated by tou... has become the largest occ... second largest area for wom... of almost 14,000 males and 6... tween 1990 and 2000, whic... Hawaii's economy in gener... other distinctive characteristi... sector evident in the limite... 6,000 women). Comparisons... categories are not as directly... classification of workers; fo... professionals in 2000, but th... support" workers in 1990.

Gender differences in oc... data in the Hawai'i column... category of employment for v... cluding more than 60 perce... well represented in the high...



The reason for this difference in the 1990 and 2000 relative occupational status of Chinese Americans is uncertain, but it is unlikely that it can be attributed to an actual decline in their significant socioeconomic resources such as income, educational attainment, wealth, and property. Given their relatively high socioeconomic status, it is also improbable that Chinese Americans, except for recent immigrants, were subject to institutionalized discriminatory practices in employment and education. The difference in the 1990 and 2000 occupational status of Chinese Americans may very well be due to the change determining ethnic group membership since many Native Hawaiians could be indicated their Chinese ancestry in the 2000 census. Native Hawaiians as a group have a significantly lower employment status than Chinese Americans. Therefore, if a sufficient number of Native Hawaiians were included with Chinese Americans as a "group alone or in combination," this may have resulted in a lower occupational rank of Chinese Americans.<sup>3</sup> Thus, the intermediate occupational status of Chinese Americans can be understood as resulting from 2000 census data on Chinese Americans alone or in combination with other races rather than reflecting the employment status of those who claim Chinese American as their primary ethnic identity.

### Family and Individual Income

As can be seen in Table 3.2, the median income ranking of families, females, and males by ethnic group in Hawai'i is roughly comparable with that for occupational status.<sup>4</sup> For family income, Japanese Americans and Chinese Americans are the only groups above the Hawai'i median (\$36,808), although their incomes are very near to it. All the other ethnic groups are below the state median. With the exception of the reversed positions of Whites and Filipinos, the same income ranking of groups obtained in 1990 when Japanese Americans and Chinese Americans were again the only two groups above the Hawai'i median (Okamura 1998c: 196).

A factor contributing to the higher income status of Chinese Americans is their relatively high female labor force participation rate (61 percent). This factor also accounts for the higher income rank of Filipino American families than might be expected from their low occupational and educational status. The income ranking of White families below the Hawai'i median is surprising given that group's high occupational status, but this can be attributed to the significant proportion of lower-paid military personnel in the population. The same factor accounts for the comparatively low income status of African American families, despite their intermediate occupational status. The lesser earnings of Native Hawaiian and Samoan families correspond to their low occupational and educational status. In the case of Korean Americans, the considerably lower income of women compared to men is

TABLE 3.2 MEDIAN INCOME OF ETHNIC GROUPS IN HAWAII, 1999 (DOLLARS)

| ETHNIC GROUP      | FAMILY | MALE   | FEMALE |
|-------------------|--------|--------|--------|
| Japanese American | 69,214 | 44,034 | 33,962 |
| Chinese American  | 57,312 | 39,759 | 29,255 |
| White             | 55,543 | 37,332 | 30,990 |
| Filipino American | 53,942 | 30,213 | 24,795 |
| Native Hawaiian   | 49,282 | 35,049 | 26,654 |
| Korean American   | 46,613 | 39,089 | 27,605 |
| African American  | 42,097 | 29,062 | 25,943 |
| Samoan            | 33,040 | 28,633 | 23,349 |

Note: Ethnic group includes the group alone or in any combination. Male and female median income is for full-time workers, fifteen years and older, who worked year-round in 1999.

Source: "Median Family Income in 1999 (Dollars)," table PCT113, [http://factfinder.census.gov/servlet/HawaiiMainPageServlet](http://factfinder.census.gov/servlet/HawaiiMainPageServlet?_lang=en&_ds=1&_all_geo_types=N&_geo_types=N&_h=1001&_ss=1001&_tid=1001&_cid=1001&_tid=1001&_cid=1001); and "Median Income in 1999 (Dollars) by Sex by Work Experience in 1999 for the Population 15 Years and Over with Income," table PCT133, [http://factfinder.census.gov/servlet/DatasetMainPageServlet](http://factfinder.census.gov/servlet/DatasetMainPageServlet?_lang=en&_ds=1&_all_geo_types=N&_geo_types=N&_h=1001&_ss=1001&_tid=1001&_cid=1001). Both tables are from Summary File 4 of the 2000 U.S. census.

tributes to the relatively low-income rank of their families, despite their intermediate occupational position.

Concerning median male income, Japanese Americans, Chinese Americans, Korean Americans, and Whites (in descending order) have earnings above the Hawai'i median (\$36,808), while the other ethnic groups are all below this figure. This situation also prevailed in 1990 (Okamura 1998c: 196). The income hierarchy among men approximates their ranking by occupational status (see Table 3.1) in which these same four ethnic groups generally hold higher positions in Management/Business and as Professionals. Conversely, the lower income status of Filipino American, Native Hawaiian, and Samoan males is consistent with their overrepresentation in Production/Transportation and Service work. To some extent, the higher income rank of Japanese American men can be attributed to their relatively older median age (forty years) compared to the Hawai'i male median (thirty-five years) insofar as earnings generally increase with age. The higher income status of Chinese American men is significant given the increasing percentage of service workers among them as a result of ongoing immigration from China and Hong Kong since the 1990s.

Regarding median female income, only Japanese Americans and Whites are above the median for Hawai'i (\$29,831), although Chinese Americans are slightly below that level. The other ethnic groups all have earnings less than the Hawai'i median, which also was the case in 1990. The female income ranking is very comparable to that for their occupational status (see Table 3.1) with Chinese American, Japanese American, and White women well represented in Management/Business and Professional positions, while Samoan, Native Hawaiian, and Filipino American females are especially employed in Service and Production/Transportation work. Ethnic differences in the

Okamura, 2008

TABLE 4.1 FILIPINO AMERICAN, NATIVE HAWAIIAN, AND WHITE UNDERGRADUATE ENROLLMENT AT UH MANOHA, UH HILO, AND UH SYSTEM, 1995, 2001, AND 2005

|                   | UH Manoa      |               |               |
|-------------------|---------------|---------------|---------------|
|                   | 1995          | 2001          | 2005          |
| Filipino American | 1,613 (11.0%) | 1,164 (10.1%) | 1,288 (9.3%)  |
| Native Hawaiian   | 1,165 (10.2%) | 1,122 (9.8%)  | 1,252 (9.1%)  |
| White             | 1,775 (13.6%) | 1,936 (16.9%) | 3,080 (22.3%) |

|                   | UH Hilo     |             |               |
|-------------------|-------------|-------------|---------------|
|                   | 1995        | 2001        | 2005          |
| Filipino American | 200 (7.0%)  | 169 (5.8%)  | 177 (5.2%)    |
| Native Hawaiian   | 522 (18.2%) | 494 (17.0%) | 547 (16.0%)   |
| White             | 793 (27.6%) | 980 (33.6%) | 1,264 (36.9%) |

|                   | UH System     |               |                |
|-------------------|---------------|---------------|----------------|
|                   | 1995          | 2001          | 2005           |
| Filipino American | 7,507 (14.9%) | 6,012 (13.3%) | 6,371 (12.7%)  |
| Native Hawaiian   | 6,366 (12.7%) | 6,248 (13.6%) | 6,901 (13.8%)  |
| White             | 9,715 (19.3%) | 9,106 (19.8%) | 10,688 (21.3%) |

Source: Institutional Research Office, Fall Enrollment Reports, University of Hawaii, 1995, 2001, 2005; Institutional Research Office, Fall Enrollment Reports, University of Hawaii at Manoa, 1995, 2001, 2005.

d considerably. Beginning in the 1980s, Filipino Americans had been progressive enrollment gains throughout the UH system, although continued to be represented below their proportion of public school students. This steady progress continued to the early 1990s when they emerged as the largest ethnic group in the UH community college system at about 20 percent and as the largest group at a few of those campuses near Filipino communities. At UH Manoa, Filipino Americans attained the highest-ever total of students in 1995 (1,900), including both undergraduate and graduate students (Institutional Research Office 1995b: 15). At 14 campuses, they became the second-largest ethnic group (after Japanese Americans) among first-time freshmen, that is, students who enter college in the fall immediately after graduating from high school. Boosted by these enrollment gains, Filipino Americans achieved their all-time greatest number in the UH system in 1994 at 7,600 students who represented 15 percent of the total enrollment (Institutional Research Office 1994: 13). While those percentages in 1994 they still were represented below their proportion of public school students at that time (19 percent), there was a strong belief among UH Filipino faculty and staff that the future looked extremely promising for continued enrollment growth and that parity representation at the system level would occur by the early 2000s.

However, the tuition increases in 1996 and 1997 brought an abrupt end to the gains in Filipino American advancement in higher education. Their total enrollment in the UH system plummeted by about 1,500 students from 7,500 in 1994 to a low of about 6,000 students in 2001 before finally starting to rebound in the following year (Institutional Research Office 2001a; see Table 4.1). The last year of the decline, 2001, was a number of Filipino American UH students was that low was in 1990; the tuition hikes had eliminated a decade of progressive gains from which they have yet to recover. As of fall 2005, there were still 1,100 fewer Filipino American students in the UH system than in 1995 (Institutional Research Office 2006a). At UH Manoa, Filipino American undergraduate enrollment had decreased six consecutive years from about 1,600 students in 1995 to 1,200 in 2001 when the downward spiral finally came to an end. At UH Hilo, which had an average enrollment of about 2,700 students in 1995, the 1996 and 1997 tuition hikes had an even greater negative impact on Filipino American students. As can be seen in Table 4.1, in 1995 there were 2,000 Filipino Americans, and that figure dropped to 169 students in 2001 before beginning to rise in the next several years to about 180 students in fall 2005 (Institutional Research Office 2006a). Filipino Americans are only 5 percent of the total enrollment, a considerable decline from their highest ever percentage of 11 percent in 1985 (Office of Institutional Research and Analysis 1985: 13). But perhaps more significantly, during the same six-year period

students. In other words, while the university was growing by 22 percent, Filipino Americans were going in the opposite direction toward the same number of students they had in 1991 (Institutional Research Office 1991). The substantial enrollment growth at UH Hilo has been the result of a concerted effort to recruit students from the continental United States rather than from Hawaii Island, where the university is located, or from other islands in the state. A primary reason for that recruitment target is because nonresident tuition is almost three times greater than that for state residents, and UH Hilo, like other UH institutions in the 1990s, was facing ongoing budget cuts. However, in pursuing out-of-state students, UH Hilo has been grossly violating UH Board of Regents policy established in 2002 that limits their proportion of the enrollment to 30 percent. Since that year, UH Hilo has never complied with that policy, and nonresidents have been nearly 40 percent of Hilo students in most years, while UH Manoa has exceeded the limit once in 2003 (Gima 2007: A1). As is evident, Filipino Americans and other ethnic minority students from Hawaii have been the sacrificial victims of the University of Hawaii's initiative to address its budget deficits by increasing the recruitment and admission of out-of-state students.

Native Hawaiians are another underrepresented group that suffered enrollment declines because of the 1996 and 1997 tuition increases, although to a lesser extent than Filipino Americans. The reason for their different experience is because Native Hawaiian students have financial assistance available to them





*Cultures Collide*

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## "Forerunners of a New Mestizo Population"

### The People Who Met Columbus

*Living Rouse and José Juan Arrom*

When Columbus landed in the Bahamas on October 12, 1492, he was greeted by the Tainos. They had no written language, like all Native American cultures except the Mayans, and their culture disappeared in the mid-1500s. Fray Ramón Pané, a priest who accompanied Columbus on a later voyage, wrote a study of Taino civilization. This study has been newly reconstructed by scholar José Juan Arrom. The article excerpted here is based on Pané's work.

When Columbus reached the Taino heartland he found its inhabitants living in large permanent villages, each composed of family houses grouped around a plaza. They practiced an advanced form of agriculture, growing two root crops, cassava and sweet potato, in large mounds known as *conuco*. They also cultivated corn or maize (the latter term in fact derives from the Taino language), peanuts, pineapples, cotton, tobacco, and other indigenous plants, using irrigation where necessary. Ironically, while Columbus searched vainly through the Antilles for the precious spices and medicinal plants of the East Indies, which of course were not present, these humbler vegetables and plants, many of which the conquistadors took back to Spain from Hispaniola, turned out to be among the most important of the New World's agricultural gifts to the Old. . . .

Hispaniola and the rest of the Taino heartland were ruled by hierarchies of regional, district, and village chiefs (*caciques*). . . . Each village was also served by priests and medicine men (*behique*) and was divided into two social classes (*nitaino* and *naboria*), which the Spaniards equated with their own nobles and commoners. . . .

The Tainos were the first native Americans to come into contact with the

Europeans, and they bore the brunt of the early phase of the conquest. Relatively few died in military confrontations, for they soon realized that their simple wooden clubs (*macana*) and wood-tipped spears or arrows were no match for the steel swords and lances, the horses and dogs trained for warfare, and the firearms of the conquistadors.

The Tainos who submitted to Spanish rule were put to work in gold mines, ranches, or households. Most were assigned to individual Spaniards in a system of forced labor called *encomienda* in which they remained under the leadership of their village chiefs and were supposed to be allowed to return to their homes periodically for rest and relaxation. In practice, however, they were often overworked and poorly fed, and many died from exhaustion and malnutrition or committed suicide by



The indigenous peoples of North America were rich in culture, although all except the Mayans lacked a written language. The Mogollon people who lived in New Mexico's Mimbres Valley were master potters. They often buried their handiwork, such as this bowl, from about 950 A.D., with the dead.

*A "New World," A New Nation*



hanging themselves or drinking cassava juice. They also suffered severely from European diseases, to which they lacked immunity. In 1518 an epidemic of smallpox killed almost half the remaining population.

Assimilation also played an important role in the Tainos' disappearance.

There was such a shortage of European women in the colony that its men married Taino women, often in the church and with the approval of authorities. These women were absorbed into the dominant Spanish society; their children were neither Indians nor Spaniards but forerunners of a new *mestizo* population.

## "So Large a Market Place They Had Never Beheld Before"

### Spanish Conquest of the Aztecs

*Bernal Díaz*

After Columbus landed in North America in 1492, Spanish conquistadors spread out over the American continents. Their goal, according to Bernal Díaz del Castillo (1492-1584), was "to serve God and His Majesty, to give light to those in darkness, and to grow rich." Díaz, a footsoldier in Hernando Cortes's army, described the Spanish conquest of the Aztec Empire from 1519 to 1521 in his book, *The True History of the Conquest of New Spain*.

The Aztec capital, which the Spanish called "another Venice" because of its extensive canal system, was located in the midst of a vast lake where Mexico City now stands. In his book, Díaz vividly depicted the capital and its ruler, Montezuma (or Moctezuma to the Aztecs). Writing near the end of his life, Díaz complained that, unlike the captains he served, he had "gained nothing of value to leave to my children and descendants but this true story, and they will presently find out what a wonderful story it is."

**T**he Great Montezuma was about 40 years old, of good height and well proportioned, slender and spare of flesh, not very swarthy, but of the natural color and shade of an Indian. He did not wear his hair long, but so as just to cover his ears; his scanty black beard was well shaped and thin. His face was somewhat long, but cheerful, and he had good eyes and showed in his appearance and manner both tenderness and, when necessary, gravity. He was very neat and clean and bathed once every day in the afternoon. . . .

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*Ordinary Americans*

As we had already been four days in Mexico, and neither the captain nor any of us had left our lodgings except to go to the houses and gardens, Cortes said to us that it would be well to go to the great Plaza of Tlatelolco and see the great Temple of Huichilobos [an Aztec war god]. . . .  
. . . When we arrived at the great market place, called Tlatelolco, we were astounded at the number of people and the quantity of merchandise that it contained, and at the good order and control that was maintained, for we had never seen such a thing before. Each kind of

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dominant Spanish  
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merchandise was kept by itself and had  
its fixed place marked out. Let us begin  
with the dealers in gold, silver, and pre-  
cious stones, feathers, mantles, and  
embroidered goods. Then there were  
other wares consisting of Indian slaves  
both men and women, and I say that they  
bring as many of them to that great mar-  
ket for sale as the Portuguese bring  
Negroes from Guinea [West Africa]. . . .

When we arrived near the great Cue  
(temple) and before we had ascended a  
single step of it, the Great Montezuma  
went down from above, where he was  
making his sacrifices, six priests and two  
chieftains to accompany our captain. On  
ascending the steps, which are 114 in  
number, they attempted to take him by  
the arms so as to help him to ascend  
(thinking that he would get tired) as they  
were accustomed to assist their lord Mon-  
tezuma, but Cortes would not allow them  
to come near him. When we got to the  
top of the great Cue, on a small plaza  
which has been made on the top where  
there was a space like a platform with  
some large stones placed on it, on which  
they put the poor Indians for sacrifice,  
there was a bulky image like a dragon  
and other evil figures and much blood  
shed that very day.

When we arrived there, Montezuma  
came out of an oratory [small chapel]  
where his cursed idols were, at the sum-  
mit of the great Cue, and two priests  
came with him, and after paying great  
reverence to Cortes and to all of us he  
said: "You must be tired . . . from ascend-  
ing this our great Cue," and Cortes  
replied through our interpreters who were  
with us that he and his companions were  
never tired by anything. Then Montezu-  
ma took him by the hand and told him to  
look at this great city and all the other  
cities that were standing in the water,  
and the many towns on the land round  
the lake, and that if he had not seen the  
great market place well, that from where  
they were they could see it better. . . .

. . . [W]e turned to look at the great  
market place and the crowds of people  
that were in it, some buying and others  
selling, so that the murmur and hum of  
their voices and words that they used  
could be heard more than a league off.  
Some of the soldiers among us who had  
been in many parts of the world, in Con-  
stantinople, and all over Italy, and in  
Rome, said that so large a market place  
and so full of people, and so well regu-  
lated and arranged, they had never  
beheld before. . . .

There were some braziers with  
incense, which [the Aztecs] call copal,  
and in them they were burning the  
hearts of three Indians whom they  
had sacrificed that day, and they had  
made the sacrifice with smoke and  
copal. All the walls of the oratory  
were so splashed and encrusted with  
blood that they were black, the floor  
was the same and the whole place stank  
vilely. . . .

. . . Our captain said to Montezu-  
ma through our interpreter, half laugh-  
ing: "Señor Montezuma, I do not  
understand how such a great prince  
and wise man as you are has not come  
to the conclusion, in your mind, that  
these idols of yours are not gods, but  
evil things called devils, and so that you  
may know it and all your priests may  
see it clearly, do me the favor to approve  
of my placing a cross here on the top of  
this tower, . . . and you will see by the  
fear in which these idols hold it that  
they are deceiving you."

Montezuma replied half angrily . . .  
and said: ". . . If I had known that you  
would have said such defamatory things  
I would not have shown you my gods.  
We consider them to be very good, for  
they give us health and rains and good  
seed times and seasons and as many  
victories as we desire, and we are  
obliged to worship them and make sacri-  
fices, and I pray you not to say another  
word to their dishonor."

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# "There Came to Be Prevalent a Great Sickness"

## History Through Aztec Eyes

*The Florentine Codex*

To Bernal Díaz, the conquest of the Aztecs was a "wonderful story." The Aztec account of the invasion is not as cheerful. During the 1550s, Friar Bernardino de Sahagún compiled his General History of the Things of New Spain, known as the Florentine Codex, which contains a history of the conquest written by Aztecs. According to Sahagún, the book's authors were "prominent elders . . . who were present in the war" when Mexico was conquered.

Written in the repetitive style of Aztec oratory, the Florentine Codex describes Moctezuma's first news of the Europeans, the Spanish lust for gold, and the smallpox epidemic that decimated the native population. With no immunity to European diseases, the Aztecs were defeated more by germs than by guns.

**M**octezuma enjoyed no sleep, no food. No one spoke to him. Whatsoever he did, it was as if he were in torment. Ofttimes it was as if he sighed, became weak, felt weak. No longer did he enjoy what tasted good, what gave one contentment, what gladdened one.

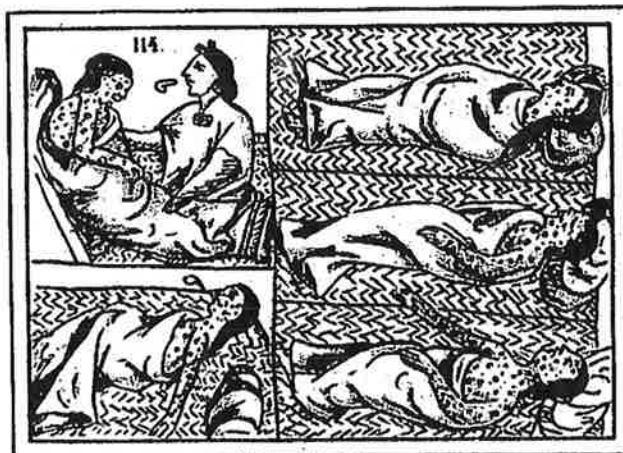
Wherefore he said: "What will now befall us? Who indeed stands [in command]? Alas, until now, I, in great torment is my heart: as if it were washed in chill water it indeed burns, it smart[s]." . . .

And when he had so heard what the messengers reported, he was terrified, he was astounded. . . .

Especially did it cause him to faint away when he heard how the gun, at [the Spaniards'] command, discharged [the shot]; how it resounded as if it thundered when it went off. It indeed bereft one of strength; it shut off one's ears. And when it discharged, something like a round pebble came forth from within. Fire went showering forth; sparks went blazing

forth. And its smoke smelled very foul; it had a fetid odor which verily wounded the head. And when [the shot] struck a mountain, it was as if it were destroyed, dissolved. And a tree was pulverized; it was as if it vanished; it was as if someone blew it away.

All iron was their war array. In iron they clothed themselves. With iron they



This illustration from the Florentine Codex depicts Aztecs suffering from smallpox. European diseases decimated the Native American populations, making expanded European settlement possible. Some historians have noted that America was not a virgin land, but a widowed one.

covered their heads. Iron were their swords. Iron were their crossbows. Iron were their shields. Iron were their lances.

And those which bore them upon their backs, their deer [horses], were as tall as roof terraces.

And their bodies were everywhere covered; only their faces appeared. They were very white; they had chalky faces; they had yellow hair, though the hair of some was black. Long were their beards; they also were yellow. They were yellow-bearded. [The Negroes' hair] was kinky. It was curly. . . .

And when Moctezuma so heard, he was much terrified. It was as if he fainted away. His heart saddened; his heart failed him. . . .

[Moctezuma] only awaited [the Spaniards]; he made himself resolute; he put forth great effort; he quieted, he controlled his heart; he submitted himself entirely to whatsoever he was to see, at which he was to marvel. . . .

And when [the Spaniards] were well settled, they thereupon inquired of Moctezuma as to all the city's treasure—the devices, the shields. Much did they importune him; with great zeal they sought gold. . . . And when they reached the storehouse . . . thereupon were brought forth all the brilliant things; the quetzal feather head fan, the devices, the shields, the golden discs, the devils' necklaces, the golden nose crescents, the golden leg bands, the golden arm bands, the golden forehead bands.

Thereupon was detached the gold which was on the shields and which was on all the devices. And as all the gold was detached, at once they ignited, they set fire to, applied fire to all the various precious

## "Different Nations Have Different Conceptions of Things"

### Iroquois Ideas on Education

*Canasatego*

*As first contact made clear, Native Americans and Europeans had different values, on many issues. One example of this conflict happened during negotiations over the Treaty of Lancaster of 1744. In a goodwill gesture, the Virginia Colony offered to educate six Iroquois braves at its college for Native Americans in Williamsburg. Canasatego, chief of the Iroquois, refused—offering instead to take a dozen of Virginia's sons and "make men of them."*

We know that you highly esteem the kind of learning taught in colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal, and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things, and you will therefore not take it amiss if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were formerly brought up at the colleges of the Northern Provinces. They were instructed in all your sciences, but, when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counsellors; they were totally good for nothing. We are, however, not the less obliged by your kind offer, though we decline accepting it, and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their education, instruct them in all we know, and make men of them.

things [which remained]. They all burned. And the gold the Spaniards formed into separate bars. . . . And the Spaniards walked everywhere; they went everywhere taking to pieces the hiding places, storehouses, storage places. They took all, all that they saw which they saw to be good. . . .

. . . [T]here came to be prevalent a great sickness, a plague. It was in Tepic-huitl that it originated, that there spread over the people a great destruction of men. Some it indeed covered [with pus-

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tules]; they were spread everywhere, on one's face, on one's head, on one's breast, etc. There was indeed perishing; many indeed died of it. No longer could they walk; they only lay in their abodes, in their beds. No longer could they move, no longer could they bestir themselves, no longer could they raise themselves, no longer could they stretch themselves out on their sides, no longer could they

stretch themselves out face down, no longer could they stretch themselves out on their backs. And when they bestirred themselves, much did they cry out. There was much perishing. Like a covering, covering-like, were the pustules. Indeed many people died of them, and many just died of hunger. There was death from hunger; there was no one to take care of another; there was no one to attend to another.

## "Deprived of All Chance of Returning to My Native Country"

### A Slave's Account of Coming to America

*Olaudah Equiano*

*Olaudah Equiano (1745-1801), also known as Gustavus Vassa, was born in Benin, now part of southern Nigeria. He was kidnapped into slavery at age 11 and taken to America, where he worked on a Virginia plantation, for a British naval officer, and for a Philadelphia merchant. He eventually bought his freedom, converted to Methodism, and moved to England to promote the abolition of slavery. Equiano wrote the first important slave narrative, The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African; by Himself, which was published around 1790. The book was immensely popular in both America and England.*

**M**y father, besides many slaves, had a numerous family, of which seven lived to grow up. . . . In this way I grew up till I turned the age of 11, when an end was put to my happiness in the following manner: Generally, when the grown people in the neighborhood were gone far in the fields to labor, the children assembled together in some of the neighbors' premises to play, and commonly some of us used to get up in a tree to look out for any assailant or kidnapper that might come upon us; for they sometimes took those opportunities of our parents' absence to attack and carry off as many as they could seize. . . . One day, when all our people were gone out to their works as usual, and only I and my dear sister were left to mind the house, two men and a woman got

over our walls, and in a moment seized us both, and without giving us time to cry out, or make resistance, they stopped our mouths and ran off with us into the nearest wood. . . .

[Equiano describes his travels and enslavement among various African tribes.]

. . . Thus I continued to travel, sometimes by land, sometimes by water, through different countries and various nations, till, at the end of six or seven months after I had been kidnapped, I arrived at the sea coast.

The first object which saluted my eyes when I arrived on the coast, was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which



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we began talking about getting that in Fresno.

Finally we had senate hearings at the Convention Center in Fresno. There were hundreds of people listening. I started in Spanish, and the senators were looking at each other, you know, saying, "What's going on?" So then I said, "Now, for the benefit of those who can't speak Spanish, I'll translate. If there is money enough to fight a war in Vietnam, and if there is

money enough for Governor Reagan's wife to buy a \$3,000 dress for the inauguration ball, there should be money enough to feed these people. The nutrition experts say surplus food is full of vitamins. I've taken a look at that food, this corn meal, and I've seen them come up and down, but you know, we don't call them vitamins, we call them weevils!" Everybody began laughing and whistling and shouting. In the end, we finally got food stamps.

## "A Helluva Smoke Signal!"

### The Rise of the American Indian Movement

Mary Crow Dog

*Native Americans also protested for their rights in the 1960s and '70s. The American Indian Movement (AIM), founded in 1968, grew up in opposition to tribal leaders who many believed had been coopted by white officials in the federal government's Bureau of Indian Affairs (BIA). Celebrating traditional ways, AIM took radical action to oppose mistreatment of Native Americans. Mary Crow Dog, a member of the Lakota Sioux tribe, describes the appeal of AIM to many Native Americans.*

The American Indian Movement hit our reservation like a tornado, like a new wind blowing out of nowhere, a drumbeat from far off getting louder and louder. It was almost like the Ghost Dance fever that had hit the tribes in 1890, old uncle Dick Fool Bull said, spreading like a prairie fire. . . .

. . . Some people loved AIM, some hated it, but nobody ignored it. I loved it. My first encounter with AIM was at a powwow held in 1971 at Crow Dog's place after the Sun Dance [a Sioux ritual of self-sacrifice]. . . .

I noticed that almost all of the young men wore their hair long, some with eagle feathers tied to it. They all had on ribbon shirts. They had a new look about them, not that handdog reservation look I was used to. They moved in a different way, too, confident and swaggering—the girls as well as the boys. . . .

One man, a Chippewa, stood up and made a speech. I had never heard anybody talk like that. He spoke about genocide and sovereignty, about tribal leaders selling out. . . . He talked about giving up the necktie for the choker, the briefcase for the bedroll, the missionary's church for the sacred pipe. He talked about not celebrating Thanksgiving, because that would be celebrating one's own destruction. He said that white people, after stealing our land and massacring us for 300 years, could not come to us now saying, "Celebrate Thanksgiving with us; drop in for a slice of turkey." He had himself wrapped up in an upside-down American flag, telling us that every star in this flag represented a state stolen from the Indians.

Then Leonard Crow Dog spoke, saying that we had talked to the white man for generations with our lips, but that he had no ears to hear, no eyes to see, no heart to

feel. Crow Dog said that now we must speak with our bodies and that he was not afraid to die for his people. It was a very emotional speech. Some people wept. An old man turned to me and said, "These are the words I always wanted to speak, but had kept shut up within me." . . .

Something strange happened. . . . The traditional old, full-blood medicine men joined in with us kids. Not the middle-aged adults. They were of a lost generation which had given up all hope. necktie-wearers waiting for the Great White Father to do for them. It was the real old folks who had spirit and wisdom to give us. The grandfathers and grandmothers who still remembered a time when Indians were Indians, whose own grandparents or even parents had fought Custer, gun in hand, people who for us were living links with a great past. . . .

The Trail of Broken Treaties [a march to Washington, D.C., in 1972] was the greatest action taken by Indians since the Battle of the Little Big Horn. . . .

Each caravan was led by a spiritual leader or medicine man with his sacred pipe. The Oklahoma caravan followed the Cherokees' "Trail of Tears," retracing the steps of dying Indians driven from their homes by President Andrew Jackson. Our caravan started from Wounded Knee. This had a special symbolic meaning for us Sioux, making us feel as if the ghosts of all the women and children murdered there by the Seventh Cavalry were rising out of their mass grave to go with us.

I traveled among friends from Rosebud and Pine Ridge. . . . When we arrived in Washington we got lost. We had been promised food and accommodation, but due to government pressure many church groups which had offered to put us up and feed us got scared and backed off. It was almost dawn and still we were stumbling around looking for a place to bed down. . . . [I]n the predawn light we drove around the White House, honking our horns and beating our drums to let President Nixon know that we had arrived. . . .

Somebody suggested, "Let's all go to the BIA." It seemed the natural thing to do, to go to the Bureau of Indian Affairs

building on Constitution Avenue. They would have to put us up. It was "our" building after all. Besides, that was what we had come for, to complain about the treatment the bureau was dishing out to us. Everybody suddenly seemed to be possessed by the urge to hurry to the BIA. Next thing I knew we were in it. We spilled into the building like a great avalanche. Some people put up a tipt on the front lawn. Security guards were appointed. . . . Tribal groups took over this or that room. . . . Children were playing while old ladies got comfortable on couches in the foyer. A drum was roaring. . . .

The various tribal groups caucussed in their rooms, deciding what proposals to make. . . . The building had a kitchen and cafeteria, and we quickly organized cooking, dishwashing, and garbage details. Some women were appointed to watch the children, old people were cared for, and a medical team was set up. Contrary to what some white people believe, Indians are very good at improvising this sort of self-government with no one in particular telling them what to do. They don't wait to be told. I guess there were altogether 600 to 800 people crammed into the building, but it did not feel crowded.

The original caravan leaders had planned a peaceful and dignified protest. There had even been talk of singing and dancing for the senators and inviting the lawmakers to an Indian fry bread and corn soup feast. It might have worked out that way if somebody had been willing to listen to us. But the word had been passed to ignore us. The people who mattered, from the president down, would not talk to us. We were not wanted. It was said that we were hoodlums who did not speak for the Indian people. The half-blood tribal chairmen with their salaries and expense accounts condemned us almost to a man. . . .

. . . I learned that as long as we "behaved nicely" nobody gave a damn about us, but as soon as we became rowdy we got all the support and media coverage we could wish for.

We obliged them. We pushed the police and guards out of the building.

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Some did not wait to be pushed but jumped out of the ground-floor windows like so many frogs. We had formulated twenty Indian demands. These were all rejected by the few bureaucrats sent to negotiate with us. . . . [T]he occupation turned into a siege. I heard somebody yelling, "The pigs are here." I could see from the window that it was true. The whole building was surrounded by helmeted police armed with all kinds of guns. . . .

At last the police were withdrawn and we were told that they had given us another twenty-four hours to evacuate the building. This was not the end of the confrontation. From then on, every morning we were given a court order to get out by 6:00 p.m. Came 6 o'clock and we would be standing there ready to join battle. I think many brothers and sisters were prepared to die right on the steps of the BIA building. . . .

For me the high point came not with our men arming themselves, but with Martha Grass, a simple middle-aged Cherokee woman from Oklahoma, standing up to Interior Secretary Morton and giving him a piece of her mind, speaking from the heart, speaking for all of us. She talked about everyday things, women's things, children's problems, getting down to the nitty-gritty. . . . It was good to see an Indian mother stand up to one of Washington's highest officials. "This is our building!" she told him. Then she gave him the finger.

In the end a compromise was reached. The government said they could not go on negotiating during election week,



From 1969 to 1971, Native American activists occupied Alcatraz Island in San Francisco Bay—claiming that, under a Sioux treaty, the land belonged to them after the federal government had closed its prison there. The occupation proved futile.

but they would appoint two high administration officials to seriously consider our twenty demands. Our expenses to get home would be paid. Nobody would be prosecuted. Of course, our twenty points were never gone into afterward. As usual we had bickered among ourselves. But morally it had been a great victory. We had faced White America collectively, not as individual tribes. We had stood up to the government and gone through our baptism of fire. We had not run. As Russel Means put it, it had been "a helluva smoke signal!"



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ans and thereby avoided conflict; were  
more alert about the care of the teams and  
seldom had accidents; more attention was  
paid to cleanliness and sanitation; and,  
badly but not of less importance, the meals  
were more regular and better cooked, thus  
preventing much sickness, and there was  
less waste of food. . . .

. . . [W]e reached Sacramento on  
November 4, 1849, just six months and ten  
days after leaving Clinton, Iowa. We were  
all in pretty good condition. . . .

Although very tired of tent life, many  
of us spent Thanksgiving and Christmas in  
our canvas houses. I do not remember  
ever having happier holiday times. For  
Christmas dinner we had a grizzly bear  
steak for which we paid \$2.50, one cab-  
bage for \$1.00 and—oh horrors—some  
more dried apples! And for a Christmas  
present the Sacramento River rose very  
high and flooded the whole town! . . . It was  
past the middle of January before we . . .  
reached Marysville—there were only a half  
dozen houses, all occupied at exorbitant  
prices. Someone was calling for the ser-

vices of a lawyer to draw up a will, and  
my husband offered to do it, for which he  
charged \$150.

This seemed a happy omen for suc-  
cess and he hung out his shingle, aban-  
doning all thought of going to the mines.  
As we had lived in a tent and had been on  
the move for nine months, traveling 2,400  
miles we were glad to settle down and go  
housekeeping in a shed that was built in  
a day of lumber purchased with the first  
fee. The ground was given us by some  
gamblers who lived next door, and upon  
the other side, for neighbors, we had a  
real live saloon. I never have received  
more respectful attention than I did from  
these neighbors.

Upon the whole I enjoyed the trip,  
[in] spite of its hardships and dangers and  
the fear and dread that hung as a pall  
over every hour. Although not so thrilling  
as were the experiences of many who suf-  
fered in reality what we feared, but  
escaped, I like every other pioneer love to  
live over again in memory those romantic  
months, and revisit, in fancy, the scenes  
of the journey.

## "When the Last Red Man Shall Have Perished"

### A Native American Mourns His People

*Chief Seattle*

*Western expansion came at a price, and that price was paid by Native Americans. Driven from their lands, they were forced to live on federal reservations.*

*Chief Seattle, who led several tribes in the Pacific Northwest, gave this speech to hundreds of people, native and white, in 1854 on the site of the future city of Seattle. He addressed Governor Isaac I. Stevens, who had recently returned from Washington authorized to buy Native American lands and establish reservations.*

*Dr. Henry A. Smith supposedly took notes when Chief Seattle's speech was being delivered. Smith's version was published in 1887, but some historians question its authenticity. Several other versions of Chief Seattle's speech have since appeared, but Smith's is the most reliable. This account differs only slightly from Smith's original.*

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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.

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 men first began to push our forefathers further 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 at 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 Hydats and Tsimp-sians—will cease to frighten our women,

children, and old men. Then in reality we 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 his infant son, but He has forsaken His red children if they really are His. . . .

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. . . . 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 tables of stone by the iron finger of your God so that you could not forget. The Red Man could never comprehend nor remember it. Our religion is the traditions of our ancestors—the dreams of our old men



Chief Seattle led the Duwamish and other related tribes in the Puget Sound area of Washington.

given them in solemn hours of 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 the beautiful world that gave them being. They still love its verdant valleys, its murmuring rivers, its magnificent mountains,

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Ordinary Americans

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and bays, and ever yearn in tender, fond  
attention over the lonely hearted living, and  
return from the Happy Hunting  
ground to visit, guide, console, and com-  
fort 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 goes  
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 moons, a few more win-  
ters, and not one of the descendants of the  
mighty hosts that once moved over this  
broad land or lived in happy homes, pro-  
tected 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 dis-  
tant, but it will surely come, for even the  
White Man whose God walked and talked  
with him as friend with friend, cannot be  
exempt from the common destiny. We may  
be brothers after all. We will see. . . .

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. . . . The  
White Man will never be alone. Let him be  
just and deal kindly with my people, for the  
dead are not powerless.

**LISTEN TO OUR VOICES**

**Letter from Birmingham Jail**

**Y**ou may well ask: "Why direct action? Why sit-ins, marches and so forth? Isn't negotiation a better path?" You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. My citing the creation of tension as part of the work of the nonviolent-resister may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, so must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood.

The purpose of our direct-action program is to create a situation so crisis-packed that it



Martin Luther King, Jr.

will inevitably open the door to negotiation. I therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in a tragic effort to live in monologue rather than dialogue. . . .

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem

rather paradoxical for us consciously to break laws. One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

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enactment of the Civil Rights Act on July 2, 1964, was hailed as a major victory and provided at least for a while what historian John Hope Franklin called "the illusion of equality" (Franklin and Moss 2000).

In the months that followed the passage of the act, the pace of the movement to end racial injustice slowed. The violence continued, however, from the Bedford-Stuyvesant section of Brooklyn to Selma, Alabama. Southern state courts still found



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overwhelming—pots, large spoons, towels, etc., were freely given (from people in one of the lowest income areas in the country). It was no trip to the state park without donations of transportation and extra help. The trip is on.

To a degree, the enthusiastic community response is a reflection of gratitude for the social services provided . . . in the form of sorely needed welfare materials and the medical attention given their children. However, the response of the community is more than just gratitude, but instead the reaction of a people that have so long felt that any efforts to improve their lot were futile—doomed to failure and reprisals by an unsympathetic, hostile local autocracy. If for no other reason, Head Start would be money well spent because it serves as tangible evidence that their government in Washington is conscious of their oppressed condition and sympathetic to their advancement.

However, as important as the community unity fostered by Head Start is, it is a mere product of the larger aim of the project here at Holly Grove. The children's advancement is the standard by which this program must ultimately be evaluated. Although eight weeks is, in fact, too short a period for any accurate conclusions, I cannot but feel that we have made great progress in the development of our children. From a mass of withdrawn, repressed preschoolers who had never ridden a seesaw, worked a puzzle, drawn a pic-

ture, we have, with few exceptions, a happy, cohesive group of kids full of vitality (and now, at last, food) who spend their day creating, pretending, playing, singing, looking, listening, and wondering. We don't pretend to be a super educational machine at Holly Grove—the children didn't learn to read and write in our eight weeks. However, we did expand their limited view of life; we did provide a chance to test their intellectual and physical muscles; we did provide a transition between mother and school as the children learned to work and play with others.

Finally, and perhaps the most important of all, we tried to show these children that they were important—that we cared about what they had to say, what they did, what they made. Some of our kids can't read a word—some can't count to ten—but almost all have a measure of human dignity that they didn't have before. It is for this reason I must conclude we have succeeded admirably at Holly Grove, and it would be a sad mistake if it be denied to their successors.

If my evaluation sounds too glowing, I cannot pretend to be an uninterested observer. However, I hasten to point out that, when you start at the bottom, you can only go up. Indeed, it seems that our success at Holly Grove came almost as a matter of course. For people who have been held in semiknowledge for so long, the progress must be rapid at the beginning. And at Holly Grove, progress is our most important product. . . .

## "We Want a Share"

### Organizing Farmworkers in the Fields

Jessie Lopez de la Cruz

Like African Americans, Hispanic Americans suffered discrimination and took action to improve their situation in the 1960s. Using nonviolent tactics such as boycotts, Cesar Chavez organized the United Farm Workers to better working conditions for California's Hispanic farm workers. Jessie Lopez de la Cruz worked with the United Farm Workers as the first female organizer out in the fields.

One night in 1962 there was a knock at the door and there were three men. One of them was Cesar Chavez. And the next thing I knew, they were sitting around our table talking about a union. I made coffee. Arnold had already told me about a union for the farm-workers. He was attending their meetings in Fresno, but I didn't. I'd either stay home or stay outside in the car.

But then Cesar said, "The women have to be involved. They're the ones working out in the fields with their husbands. If you can take the women out to the fields, you can certainly take them to meetings." So I sat up straight and said to myself, "That's what I want!"

When I became involved with the union, I felt I had to get other women involved. Women have been behind men all the time, always. In my sister-in-law and brother-in-law's families the women do a lot of shouting and cussing and they get slapped around. But that's not standing up for what you believe in. It's just trying to boss and not knowing how. I'd hear them scolding their kids and fighting their husbands and I'd say, "Gosh! Why don't you go after the people that have you living like this? Why don't you go after the growers that have you tired from working out in the fields at low wages and keep us poor all the time?" . . .

I was well known in the small towns around Fresno. Wherever I went to speak to them, they listened. I told them about how we were excluded from the NLRB [National Labor Relations Board] in 1935, how we had no benefits, no minimum wage, nothing out in the fields—no restrooms, nothing. I'd ask people how they felt about all these many years they had been working out in the fields, how they had been treated. And then we'd all talk about it.

They would say, "I was working for so-and-so, and when I complained about something that happened there, I was fired." I said, "Well! Do you think we should be putting up with this in this modern age? You know, we're not back in the '20s. We can stand up! We can talk back! It's not like when I was a little kid and my

grandmother used to say, "You have to especially respect the Anglos, "Yesslr," "Yes, Ma'am!" That's over. This country is very rich, and we want a share of the money those growers make [off] our sweat and our work by exploiting us and our children!" I'd have my sign-up book and I'd say, "If anyone wants to become a member of the union, I can make you a member right now." And they'd agree!

So I found out that I could organize them and make members of them. Then I offered to help them, like taking them to the doctor's and translating for them, filling out papers that they needed to fill out, writing their letters for those that couldn't write. A lot of people confided in me. Through the letter-writing, I knew a lot of the problems they were having back home, and they knew they could trust me, that I wouldn't tell anyone else about what I had written or read. So that's why they came to me.

I guess when the union found out how I was able to talk to people, I was called into Delano to one of the meetings, and they gave me my card as an organizer. I am very proud to say I was the first woman organizer out in the fields organizing the people. . . .

In Kern County we were sprayed with pesticides. They would come out there with their sprayers and spray us on the picket lines. They have these big tanks that are pulled by a tractor with hoses attached and they spray the trees with this. They are strong like a water hose, but wider. . . .

Fresno County didn't give food stamps to the people—only surplus food. There were no vegetables, no meat, just staples like whole powdered milk, cheese, butter. At the migrant camp in Parlier the people were there a month and a half before work started, and since they'd borrowed money to get to California they didn't have any food. I'd drive them into Fresno to the welfare department and translate for them and they'd get food, but half of it they didn't eat. We heard about other counties where they had food stamps to go to the store and buy meat and milk and fresh vegetables for the children. So

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we began talking about getting that in Fresno.

Finally we had senate hearings at the Convention Center in Fresno. There were hundreds of people listening. I started in Spanish, and the senators were looking at each other, you know, saying, "What's going on?" So then I said, "Now, for the benefit of those who can't speak Spanish, I'll translate. If there is money enough to fight a war in Vietnam, and if there is

money enough for Governor Reagan's wife to buy a \$3,000 dress for the inauguration ball, there should be money enough to feed these people. The nutrition experts say surplus food is full of vitamins. I've taken a look at that food, this corn meal, and I've seen them come up and down, but you know, we don't call them vitamins, we call them weevils!" Everybody began laughing and whistling and shouting. In the end, we finally got food stamps.

## "A Helluva Smoke Signal!"

### The Rise of the American Indian Movement

Mary Crow Dog

*Native Americans also protested for their rights in the 1960s and '70s. The American Indian Movement (AIM), founded in 1968, grew up in opposition to tribal leaders who many believed had been coopted by white officials in the federal government's Bureau of Indian Affairs (BIA). Celebrating traditional ways, AIM took radical action to oppose mistreatment of Native Americans. Mary Crow Dog, a member of the Lakota Sioux tribe, describes the appeal of AIM to many Native Americans.*

The American Indian Movement hit our reservation like a tornado, like a new wind blowing out of nowhere, a drumbeat from far off getting louder and louder. It was almost like the Ghost Dance fever that had hit the tribes in 1890, old uncle Dick Fool Bull said, spreading like a prairie fire. . . .

. . . Some people loved AIM, some hated it, but nobody ignored it. I loved it. My first encounter with AIM was at a powwow held in 1971 at Crow Dog's place after the Sun Dance (a Sioux ritual of self-sacrifice). . . .

I noticed that almost all of the young men wore their hair long, some with eagle feathers tied to it. They all had on ribbon shirts. They had a new look about them, not that hangdog reservation look I was used to. They moved in a different way, too, confident and swaggering—the girls as well as the boys. . . .

One man, a Chippewa, stood up and made a speech. I had never heard anybody talk like that. He spoke about genocide and sovereignty, about tribal leaders selling out. . . . He talked about giving up the necktie for the choker, the briefcase for the bedroll, the missionary's church for the sacred pipe. He talked about not celebrating Thanksgiving, because that would be celebrating one's own destruction. He said that white people, after stealing our land and massacring us for 300 years, could not come to us now saying, "Celebrate Thanksgiving with us; drop in for a slice of turkey." He had himself wrapped up in an upside-down American flag, telling us that every star in this flag represented a state stolen from the Indians.

Then Leonard Crow Dog spoke, saying that we had talked to the white man for generations with our lips, but that he had no ears to hear, no eyes to see, no heart to

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The Challenges of Power



free, as we had heard in Russia. Light was free: the streets were as bright as a synagogue on a holy day. Music was free: we had been serenaded, to our gaping delight, by a brass band of many pieces, soon after our installation on Union Place.

Education was free. That subject my father had written about repeatedly, as comprising his chief hope for us children, the essence of American opportunity, the treasure that no thief could touch, not even misfortune or poverty. It was the one thing that he was able to promise us when he sent for us: surer, safer than bread or shelter.

On our second day I was thrilled with the realization of what this freedom of education meant. A little girl from across the alley came and offered to conduct us to school. My father was out, but we five between us had a few words of English by this time. We knew the word school. We understood. The child, who had never seen us till yesterday, who could not pronounce our names, who was not much better dressed than we, was able to offer us the freedom of the schools of Boston! No application made, no questions asked, no examinations, rulings, exclusions, no machinations, no fees. The doors stood open for every one of us. The smallest child could show us the way. . . .

. . . A fairy godmother to us children was she who led us to a wonderful country called uptown, where, in a dazzlingly

beautiful palace called a department store, we exchanged our hateful homemade European costumes, which pointed us out as greenhorns to the children on the street, for real American machine-made garments, and issued forth glorified in each other's eyes.

With our despised immigrant clothing we shed also our impossible Hebrew names. A committee of our friends, several years ahead of us in American experience, put their heads together and concocted American names for us all. Those of our real names that had no pleasing American equivalents they ruthlessly discarded, content if they retained the initials. . . . The name they gave me was hardly new. My Hebrew name being Maryashe in full, Mashke for short, Russianized into Marya (Mar-ya), my friends said that it would hold good in English as Mary, which was very disappointing, as I longed to possess a strange-sounding American name like the others.

I am forgetting the consolation I had in this matter of names from the use of my surname. . . . I found on my arrival that my father was Mr. Antin on the slightest provocation, and not, as in [Russia], on state occasions alone. And so I was Mary Antin and I felt very important to answer to such a dignified title. It was just like America that even plain people should wear their surnames on week days.

## "How Can I Call This My Home?"

### A Chinese Immigrant's Story

Lee Chew

*Many immigrants faced persecution as well as opportunity in America. Chinese immigrants became even greater targets because of racial discrimination. Indeed, they were the first nationally restricted by U.S. immigration law. The Chinese Exclusion Act of 1882 totally prohibited the immigration of Chinese laborers. Lee Chew, a successful Chinese businessman in New York, told his story around 1900.*

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I worked on my father's farm till I was about 16 years of age, when a man of our tribe came back from America and took ground as large as four city blocks and made a paradise of it. . . .

The man had gone away from our village a poor boy. Now he returned with unlimited wealth, which he had obtained in the country of the wizards. After many amazing adventures he had become a merchant in a city called Mott Street [New York's Chinatown], so it was said. . . .

Having made his wealth among the barbarians, this man had faithfully returned to pour it out among his tribesmen, and he is living in our village now very happy, and a pillar of strength to the poor.

The wealth of this man filled my mind with the idea that I, too, would like to go to the country of the wizards and gain some of their wealth, and after a long time my father consented, and gave me his blessing, and my mother took leave of me with tears, while my grandfather laid his hand upon my head and told me to remember and live up to the admonitions of the sages, to avoid gambling, bad women, and men of evil minds, and so to govern my conduct that when I died my ancestors might rejoice to welcome me as a guest on high.

My father gave me \$100, and I went to Hong Kong with five other boys from our same place, and we got steerage passage on a steamer, paying \$50 each. Everything was new to me. All my life I had been used to sleeping on a board bed with a wooden pillow, and I found the steamer's bunk very uncomfortable, because it was so soft. The food was different from that which I had been used to, and I did not like it at all. I was afraid of the stews, for the thought of what they might be made of by the wicked wizards of the ship made me ill. Of the great power of these people I saw many signs. The engines that moved the ship were wonderful monsters, strong enough to lift mountains. When I got to San Francisco, which was before the passage of the Exclusion Act, I was half-starved, because I was afraid to eat the provisions of the barbarians, but a few days living in the Chinese quarter made me happy again. A

man got me work as a house servant in an American family, and my start was the same as that of almost all the Chinese in this country.

The Chinese laundryman does not learn his trade in China; there are no laundries in China. The women there do the washing in tubs and have no washboards or flat irons. All the Chinese laundrymen here were taught in the first place by American women just as I was taught. . . .

It was twenty years ago when I came to this country, and I worked for two years as a servant, getting at the last \$35 a month. I sent money home to comfort my parents, but though I dressed well and lived well and had pleasure, going quite often to the Chinese theater and to dinner parties in Chinatown, I saved \$50 in the first six months, \$90 in the second, \$120 in the third, and \$150 in the fourth. So I had \$410 at the end of two years, and I was now ready to start in business.

When I first opened a laundry it was in company with a partner, who had been in the business for some years. We went to a town about 500 miles inland, where a railroad was building. We got a board shanty and worked for the men employed by the railroads. . . . We had to put up with many insults and frauds, as men would come in and claim parcels that did not belong to them, saying they had lost their tickets, and would fight if they did not get what they asked for. Sometimes we were taken before magistrates and fined for losing shirts that we had never seen. On the other hand, we were making money. . . . When the railroad construction gang moved on, we went with them. The men were rough and prejudiced against us, but not more so than in the big eastern cities. . . .

We were three years with the railroad, and then went to the mines, where we made plenty of money in gold dust, but had a hard time, for many of the miners were wild men who carried revolvers and after drinking would come in to our place to shoot and steal shirts, for which we had to pay. One of these men hit his head hard against a flat iron and all the miners came and broke up our laundry, chasing us out of town. They were going to hang us. We

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found.

Luckily most of our money was in the  
hands of Chinese bankers in San Francis-  
co. I drew \$500 and went east to Chicago,  
where I had a laundry for three years, dur-  
ing which I increased my capital to \$2,500.  
After that I was four years in Detroit. I  
went home to China in 1897, but returned  
in 1898, and began a laundry business in  
Buffalo. But Chinese laundry business  
now is not as good as it was ten years ago.  
American cheap labor in the steam laun-  
dries has hurt it.

So I determined to become a general  
merchant, and with this idea I came to New  
York and opened a shop in the Chinese  
quarter, keeping silks, teas, porcelain,  
clothes, shoes, hats, and Chinese provi-  
sions, which include sharks' fins and nuts,  
lily bulbs and lily flowers, lychee nuts and  
other Chinese dainties, but do not include  
rats, because it would be too expensive to  
import them. The rat which is eaten by the  
Chinese is a field animal which lives on  
rice, grain, and sugar cane. Its flesh is  
delicious. . . .

American people eat groundhogs,  
which are very like these Chinese rats and  
they also eat many sorts of food that our  
people would not touch. Those that have  
dined with us know that we understand  
how to live well. . . .

There is no reason for the prejudice  
against the Chinese. The cheap labor cry  
was always a falsehood. Their labor was  
never cheap and is not cheap now. It has  
always commanded the highest market  
price. But the trouble is that the Chinese  
are such excellent and faithful workers  
that bosses will have no others when they  
can get them. If you look at men working  
on the street, you will find an overseer for  
every four or five of them. That watching is  
not necessary for Chinese. They work as  
well when left to themselves as they do  
when someone is looking at them.

It was the jealousy of laboring men of  
other nationalities—especially the Irish—  
that raised all the outcry against the Chi-  
nese. No one would hire an Irishman,  
German, Englishman, or Italian when he  
could get a Chinese, because our country-  
men are so much more honest, industri-  
ous, steady, sober, and painstaking.  
Chinese were persecuted not for their  
vices, but for their virtues. There never  
was any honesty in the pretended fear of  
leprosy or in the cheap labor scare, and the  
persecution continues still, because Ameri-  
cans make a mere practice of loving jus-  
tice. They are all for money making, and  
they want to be on the strongest side  
always. They treat you as a friend while  
you are prosperous, but if you have a mis-  
fortune they don't know you. There is  
nothing substantial in their friendship.

Irish fill the almshouses and prisons  
and orphan asylums; Italians are among  
the most dangerous of men; Jews are  
unclean and ignorant. Yet they are all let  
in, while Chinese, who are sober, or duly  
law-abiding, clean, educated, and industri-  
ous, are shut out.

There are few Chinamen in jails and  
none in the poorhouses. There are no Chi-  
nese tramps or drunkards. Many Chinese  
here have become sincere Christians, in  
spite of the persecution which they have to  
endure from their heathen countrymen.  
More than half the Chinese in this country  
would become citizens if allowed to do so  
and would be patriotic Americans. But  
how can they make this country their  
home as matters are now? They are not  
allowed to bring wives here from China,  
and if they marry American women there is  
a great outcry.

All congressmen acknowledge the  
injustice of the treatment of my people, yet  
they continue it. They have no backbone.

Under the circumstances, how can I  
call this my home, and how can anyone  
blame me if I take my money and go back  
to my village in China?



ditional Japanese values and remain to some extent culturally Japanese as they become full participants in U.S. society.

## FILIPINO AMERICANS

### Early Filipino Settlement in the United States and Hawaii

Filipinos came to Hawaii and the United States in the first decades of the twentieth century seeking work and better opportunities. An early community of Filipinos in Louisiana has been documented by Espina (1988). Espina's (1988) research cites October 18, 1587, as the earliest known date when Filipino sailors aboard a Spanish galleon landed in what is known today as Morro Bay, San Luis Obispo County, California. Eventually, these sailors—"Manila men"—jumped ship to escape Spanish domination and around 1763 founded the first permanent Filipino settlement in the bayous of Louisiana. These men developed a dried shrimp industry in their Louisiana settlement.

### FILIPINO AMERICANS: HISTORICAL PERSPECTIVE

| Important Dates |                                                                                                                                                                                                                                                                                                                    |
|-----------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1587            | Filipino sailors landed in Morro Bay, San Luis Obispo County, California. They were among the first Asians to cross the Pacific Ocean for the North American continent because of the Manila galleon trade between Mexico and the Philippines.                                                                     |
| 1763            | The first permanent Asian settlements in the continental U.S. were Filipino villages in the bayous of Louisiana. Filipino sailors escaped from Spanish colonizers.                                                                                                                                                 |
| 1898            | Filipinos fought Spanish rule, established the Malolos Congress, and elected Emilio Aguinaldo as the first Philippine president. The United States refused Philippine claim to independence and purchased the islands for \$20 million under the terms of the Treaty of Paris that ended the Spanish-American War. |
| 1899-1901       | Filipinos fought for independence from the United States in the Filipino-American War.                                                                                                                                                                                                                             |

The Commission held twenty days of hearings and took testimony from more than 750 witnesses between July and December 1981 (Report of the Commission on Wartime Relocation and Internment of Civilians, 1982). Many people who spoke before the Commission were Japanese Americans who had been interned. They told about their experiences in poignant and moving language.

In December 1982 the Commission issued its report, *Personal Justice Denied* (Report of the Commission on Wartime Relocation and Internment of Civilians, 1982). The report condemned the internment and in June 1983 recommended that Congress allow \$1.5 billion to provide personal redress to the Japanese who were interned during the war years. The Commission stated in its report:

*The promulgation of Executive Order 9066 was not justified by military necessity and the decisions which followed from it—detention, ending detention and ending exclusion—were not driven by analysis of military conditions. The broad historical causes which shaped these decisions were race prejudice, war hysteria and a failure of political leadership. Widespread ignorance of Japanese Americans contributed to a policy conceived in haste and executed in an atmosphere of fear and anger at Japan. A grave injustice was done to American citizens and resident aliens of Japanese ancestry who, without individual review or any probative evidence against them, were excluded, removed and detained by the United States during World War II. (p. 18)*

It was a long road of debate and controversy, both within and outside of Congress, between the Commission's recommendation of redress for internees in June 1983 and the enactment of the American Civil Liberties bill by Congress in August 1988. The bill offered the Japanese Americans an apology for their internment and provided a payment of \$20,000 for each internee. The payments, which were scheduled to begin in 1990, were to be made over a ten-year period, were to go to older persons first, and could be made to survivors' descendants in the event of the survivor's death. Because the payments were to be made over a ten-year period, many internees would die before the total payment was made. President Ronald Reagan praised the Japanese who served in World War II when he signed the bill and said that the nation was gravely wrong when it interned the Japanese Americans.

The success of the Japanese in U.S. society is indisputable. However, the future of Japanese culture, values, and behaviors in the United States is uncertain. Their success is probably a result largely of traditional Japanese values, attitudes, and beliefs. With a high out-marriage rate and a relatively low rate of immigration, cultural and structural assimilation into the mainstream society may erode the most important values that have taken the Japanese down the road to success. However, a more hopeful possibility is that as they become structurally integrated into the mainstream society, they will enrich it with tra-

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### Important Dates

- 1902 The Organic Act of July 1902 recognized the Philippines as an unincorporated territory of the United States.
- 1906 More than 200 Filipino contract laborers, *Sakadas*, were brought to Hawaii by the Hawaiian Sugar Planters Association.
- 1911 The Filipino Federation of Labor was founded in Hawaii.
- 1929 An anti-Filipino riot occurred in Exeter, California, in which more than 200 Filipinos were assaulted.
- 1930 Fermin Tobera, who later became a Filipino martyr, was killed in an anti-Filipino riot in Watsonville, California.
- 1934 Congress passed the Tydings-McDuffie Act. This act promised the Philippines independence in 10 years and limited Filipino immigration to the United States to 50 per year.
- 1935 President Franklin D. Roosevelt signed the Repatriation Act on July 11. This act offered free transportation to Filipinos who would return to the Philippines. The 2,190 who took advantage were unable to return to the U.S. except under the quota system.
- 1940 Under the terms of the Nationality Act of 1940, Filipino immigrants to the United States could become citizens through naturalization. U.S. citizenship was extended to other categories of Filipino Americans on July 2, 1946.
- 1941 Japan attacked the Philippines.
- 1946 On July 4, 1946, the Philippines becomes independent.
- 1965 Larry Itliong organized Filipino farm laborers.
- 1965 The Immigration Reform Act of 1965 opened the door for an influx of Philippine professionals to the United States. More than 32,000 Filipinos immigrated to the United States in 1974.
- 1990 The Immigration Act of 1990, Section 405, gave Filipino servicemen who were trained in the Philippines and who fought for the United States during World War II between 1939 and 1946 the opportunity to apply for U.S. citizenship.
- 1992 More than 61,000 Filipino immigrants entered the United States, making them the largest national group to enter the United States that year except the Mexicans.

Significant numbers of Filipinos did not settle in the United States and Hawaii until the turn of the century. Most Filipino immigrants were categorized as *psonionados* or *sakadas*, although some were neither. *Pensionados* were government-sponsored students who returned to the Philippines to apply the knowledge they acquired in the United States. *Sakadas* were contracted laborers who were recruited to work in the sugar fields of Hawaii for three years and either returned to the Philippines, remained in Hawaii, or ventured to the mainland. *Sakadas* were cheap and exploited field hands lured by the promises of a better life in America.

The Philippine revolution against Spanish domination began in 1896. By 1898, Spain and the United States were fighting the Spanish-American War. With the bulk of Spain's military forces concentrated in the Caribbean, its weakened position in the Philippines led the United States to seek control of the Philippines. The refusal of the United States to accept the Filipinos' claim to independence in 1898 launched the Filipino-American War. By 1902, the United States assumed guardianship over the Philippines, thus establishing Filipinos as nationals.

### The Immigration

The magnet that pulled Filipinos to Hawaii and the United States came primarily from without rather than from within. Immigration from the Philippines during the 333 years that the islands were ruled by Spain was virtually nil. However, when the United States acquired the Philippines after the Spanish-American War in 1898, it was only a matter of time before farmers in Hawaii and the United States would successfully lure Filipinos away from the islands to work as cheap and exploited field hands. Recruiting and transportation agents lured Filipinos away from their homeland with high-pressure propaganda about the promises of Hawaii and the United States. Because of chronic unemployment and widespread poverty in the islands, thousands of Filipinos left their native land in search of the dream.

Since Chinese immigration had come to an abrupt end in 1882, Japanese immigrants had been the main source of cheap labor for plantation owners in Hawaii and big farmers on the U.S. West Coast. However, the Gentlemen's Agreement of 1907-1908 substantially reduced Japanese immigration, and the Immigration Act of 1924 virtually stopped it. When Japanese immigration ended, a new source of cheap labor was desired by farmers in Hawaii and in the United States. The United States had recently annexed both Puerto Rico and the Philippines. Each nation was regarded as a promising source of cheap labor. However, the attempt to start large-scale immigration from Puerto Rico failed, and the farmers turned to the Philippines, where they had considerable success. The powerful Hawaiian Sugar Planters Association became so



alarmed when the Gentlemen's Agreement restricted Japanese immigration in 1907-1908 that it brought more than 200 Filipino workers to Hawaii that year. The association wanted to make sure that when Japanese immigration stopped, there would be a new source of labor just as abundant and cheap.

Filipino immigration to Hawaii continued and escalated after 1907. However, until the 1920s, most of the Filipino immigrants remained in Hawaii and did not come to the U.S. mainland. In 1920, there were only 5,603 Filipinos in the United States. However, from 1923, when Filipino immigration to the United States gained momentum, until it reached its peak in 1929, large-scale immigration to the mainland occurred. In 1929 alone 5,795 Filipinos entered California. Between 1907 and 1910, about 150,000 immigrants left the Philippines and headed for Hawaii or the United States.

Although the highly glorified and exaggerated tales spread by recruiting and transportation agents were the magnet that pulled hundreds of Filipinos from their homeland, the letters and money sent back home by immigrants, as well as the desire to get rich quickly, helped to motivate them to leave the poverty-stricken islands.

Filipino immigrants in the United States had some unique group characteristics that were destined to make their lives on the West Coast harsh and poignant. As the third wave of Asian immigrants, they were victims of the accumulated anti-Asian racism. They were also a young group. According to McWilliams (1943), they were the youngest group of immigrants in U.S. history. They ranged in age from about sixteen to thirty; most, 84.3%, were under thirty. The immigrants were predominantly male. Few Filipino women immigrated because female immigration violated tradition. Also, most of the immigrants were sojourners who hoped to return to the Philippines after attaining the riches of America. Like the other Asian sojourners, the longer they stayed in the United States, the more the hope waned that they would ever be able to return home.

The sex ratio was imbalanced, as it was in early Chinese American communities. In 1930, there was 1 woman for every 143 men. The Filipinos immigrated from a country that was a U.S. colony in which the American myth of "all men are created equal" was taught in the schools. Thus, unlike the other Asian groups, they came to the United States expecting to be treated like equals. Their acceptance of this myth made their adjustment in the United States more difficult.

### Work

Like other Asian immigrants, the Filipinos came to Hawaii and the United States to do work the Whites disdained and refused to do. They were hired, usually under a contract system, to pick asparagus and lettuce and to do other kinds of "stoop" field work. In addition to farming, the Filipinos, espe-

cially after World War II, worked as domestics. They cooked, washed dishes, and worked as house servants. Some worked in the fishing industry and in canneries.

### The Filipino Community

Unlike the Japanese and Chinese, the Filipinos were unable to develop tightly knit ethnic communities. The Little Manila districts in cities such as Los Angeles and San Francisco were primarily entertainment centers and stopping places for the field hands between seasons. The Filipinos could not establish highly cohesive communities because their jobs kept them moving and because, like the Chinese immigrants, they were unable to have much of a family life because of the small number of Filipino females.

The types of entertainment and recreation that emerged within Filipino American communities reflected the sociological makeup of young, unmarried males searching for meaning in life within a hostile and racist atmosphere. Prostitution, cockfighting, and gambling were favorite pastimes for the lonely, alienated men. The Filipino-owned dance halls, in which White girls danced and sold or gave other favors to the immigrants, were popular and a source of widespread tension between Filipinos and White men. Whites passed laws prohibiting Filipinos from marrying White women. However, these laws had little effect on biological drives and mutual attraction between White women and Filipino men. Stockton, California, was dubbed the Manila of the United States because so many Filipinos settled there. It was the site of much conflict and tension between Filipinos and Whites. Although there were few tightly organized Filipino communities, a strong sense of group solidarity and sense of peoplehood emerged among Filipinos. Strong nationalism, as the gifted Filipino American writer Carlos Bulosan epitomized (San Juan, 1972), was widespread among Filipinos in the United States.

### Anti-Filipino Agitation

As the third wave of Asian immigrants to the West Coast, Filipinos inherited all of the anti-Asian prejudice and racism that had accumulated since the Chinese started immigrating to the United States in the 1850s. When Filipino immigration reached significant levels in the 1920s, familiar anti-Asian screams about the Yellow Peril were again heard. These anti-Asian movements were, again, led by organized labor and patriotic organizations such as the American Federation of Labor and the Native Sons of the Golden West. The arguments were identical to those that had been made against the Chinese and Japanese; the victims were different but the victimizers were the same. Labor groups claimed that Filipinos were "unfair competition"; patriotic groups argued that they were unassimilable and would pollute the "pure" White race. One exclusionist warned (cited in Divine, 1957, p. 70), "This mongrel stream

is small, but when it is considered how rapidly it multiplies and grows it is clear that the tide must be stemmed before it gets beyond control."

Labor and nativistic groups had succeeded in halting Chinese and Japanese immigration by urging Congress to pass exclusion laws. However, the Filipinos presented a different problem. They could not be excluded as "aliens" under the provisions of the Immigration Act of 1924 because of their peculiar and ambiguous legal status. Because the United States had annexed the Philippines in 1898, its citizens were not aliens. However, unlike Puerto Ricans, they were not citizens of the United States either. Filipinos were "nationals" or "wards" of the United States. Consequently, they could not be excluded with the immigration laws that applied to foreign nations. Representative Richard Welch of California nevertheless fought hard to get an outright exclusion act through Congress in 1928. The attempt failed, but Welch succeeded in rallying widespread support for the anti-Filipino cause.

The failure of the Welch bill convinced the leaders of the exclusion movement that they had to try another strategy. The desire for independence within the Philippines had become intense by the late 1920s. The Philippines' independence movement gave the exclusionists new hope for a cause that had become an obsession: to exclude and deport Filipinos. They jumped on the independence bandwagon. If the Philippines became independent, they correctly reasoned, its citizens could be excluded under the provisions of existing immigration laws. The passage of the Tydings-McDuffie Act on March 24, 1934, was a significant victory for the exclusionists.

In addition to promising the Philippines independence, the Tydings-McDuffie Act limited Filipino immigration to the United States to 50 people per year. This act, as was the intention of its architects, virtually excluded Filipino immigration to the United States. Even this bill did not totally satisfy the exclusionists. They not only wanted Filipino immigration stopped, but they also wanted Filipinos deported. They pushed the so-called Repatriation Act through Congress. President Franklin D. Roosevelt signed the act on July 11, 1935. Under the terms of the act, any Filipino could obtain free transportation back to the Philippines. However, there was an insidious catch to this inducement. Once they returned, they could not reenter the United States. Few Filipinos were seduced by this act. Only about 2,000 returned to the Philippines under its provisions.

#### Riots and Anti-Filipino Violence

Both before and after the Filipino exclusion and deportation acts, anti-Filipino Whites carried out a vicious and active campaign of violence against Filipinos in the western states. One of the first anti-Filipino riots broke out in Yakima, Washington, on September 19, 1928. Some of the most serious riots occurred in California, where most Filipino immigrants first settled. On Octo-

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ber 24, 1929, Whites attacked and assaulted more than 200 Filipinos and did considerable property damage in Exeter, California. Fermin Tobera, a lettuce picker, was killed in a riot that occurred in Watsonville, California, in January 1930. Tobera's murder greatly disturbed his native homeland, and a National Humiliation Day was declared in Manila. Some Filipinos felt that Tobera had been ruthlessly slain by a "mob of blood-thirsty Americans" (Wallovits, 1966, p. 124). Three people were shot in a riot that occurred near Salinas, California, in August 1934. An anti-Filipino riot occurred as late as June 1939 in Lake County, California. Writes McWilliams (1943), "No reparations or indemnities were ever made for these repeated outrages; nor were the culprits ever punished" (p. 240).

#### Filipino Americans Today

Between 1981 and 1992, Filipinos were the second largest group immigrating to the United States; they were exceeded only by immigrants from Mexico. The number of Filipinos entering the United States increased from 3,130 in 1965 to 61,000 in 1992. The Filipino population in the United States increased 80% in the decade between 1980 and 1990, while the White population increased by 6%. In 1990, there were about 1,407,000 Filipinos living in the United States. Of these, 52% lived in California and 12% lived in Hawaii. The next highest concentrations lived in Illinois (5%), New York (4%), and Washington state (3%). Most Filipinos lived in urban areas in 1990.

Most Filipinos who came to the United States in the 1920s were unskilled laborers. The Immigration Act of 1965 not only significantly increased the number of Filipino immigrants to the United States but also changed the characteristics of the immigrants. The majority of the immigrants now entering the United States from the Philippines are professional, technical, and kindred workers. These immigrants come to the United States to seek jobs that are more consistent with their training than those they can obtain in the Philippines. A significant number of them are specialists in the health professions. Professional and technical workers from the Philippines have encountered some difficulties obtaining licenses to practice their crafts in the United States and have experienced language problems and discrimination. Sometimes doctors, dentists, and pharmacists must take lower-level jobs out of their fields until they can obtain the licenses needed to practice their professions in the United States. Many Filipinos who eventually practice their professions in the United States have obtained additional training in U.S. schools.

The significant number of professionally trained Filipinos who have immigrated to the United States since the Immigration Act of 1965 was enacted has changed substantially the social and demographic characteristics of the Filipino Americans. In 1990, 66.4% of Filipinos in the United States

were foreign-born. In terms of numbers, there were more foreign-born Americans of Filipino origin than of any other group other than Mexicans. There were 913,000 foreign-born Filipinos and 4,298,000 Mexicans. However, the Filipinos did not have the highest percentage of foreign-born persons among the Asian Americans; 79.9% percent of the Vietnamese were foreign-born and 79.4% of the Laotians were foreign-born (U.S. Bureau of the Census, 1993a). Before 1970, Filipinos were heavily concentrated in the lower strata of the population on most indices, such as education, income, and job status. However, data from both the 1980 and 1990 U.S. Censuses indicate that the group characteristics of Filipino Americans—based on several criteria related to education, income, and job status—do not differ significantly from the Japanese, Chinese, and other Asian groups in the United States (see Table 13-1). Like the Chinese and Japanese, Filipinos are ahead of the general population on most of these indices. In 1990, the median family income for Filipinos was \$46,698, compared to \$35,225 for all persons in the United States. The percentage of Filipino high school graduates, twenty-five years or older, was 82.6%, compared to 75.2% for all persons in the United States (U.S. Bureau of the Census, 1993b).

Kim's (1978) study of Filipinos in Chicago indicates why the median family income of Asian families might be higher than that of White families. In many Asian families, both parents are highly trained and have professional jobs. Kim describes the typical Filipino in her study as follows:

*In broad terms, the Chicago Filipino [sic] respondent can be categorized as young, well-educated, and fairly well-off financially: he [or she] is in his early thirties, has finished college, and may have a graduate or professional degree. Unlike most of the other groups in the study, it does not matter in this area whether the Filipino respondent is male or female. In either case, the educational level and job level—skilled, white-collar, or professional—will probably be about the same. The Filipino female will also be just about as likely as her male counterpart to have a full-time job, or to hold more than one job. (p. 172)*

A study of the Chinese, Japanese, and Filipinos in the United States will help students to understand how these groups resisted racism and discrimination and attained success in U.S. society. However, their success was attained and is maintained by hard work, tenacity, and the will to overcome. Despite their success in U.S. society, Asians are still the victims of racism and discrimination—both subtle and blatant. Violent incidents against Asian Americans received national attention in 1985. A *New York Times* article was entitled "Violent Incidents against Asian-Americans Seen as Part of Racist Pattern" (Butterfield, 1985). Part of the violence may have its roots in the U.S. response to competition from the Japanese; some Americans blur the distinction between Japanese Americans and foreign Japanese. The violence may be partly a response to the significant number of Asian immigrants now entering the

United States. Regardless of the cause of this new wave of anti-Asian violence, it reminds us that racism is an integral part of U.S. society that can victimize any racial or ethnic group, no matter how successful.

## TEACHING STRATEGIES

Concepts such as *immigration, discrimination, and cultural diversity* are highlighted in the historical overviews. This part of the chapter illustrates strategies for teaching three concepts, *similarities and differences, immigration, and discrimination*. An infinite variety of strategies can be used to teach each of these concepts. However, these activities are illustrative and can serve as a guide to teacher planning. Although each concept can and should be taught at all grade levels, we discuss strategies for teaching similarities and differences in the primary grades, immigration in intermediate and upper grades, and discrimination in the high school grades.

### Primary Grades

#### CONCEPT: Names (Similarities and Differences)

**Generalization:** We all have names. However, our different names often give other people clues about our different origins, cultures, and experiences.

#### Introduction

*Similarities and differences* are two concepts that can be effectively taught in the primary grades. These concepts can be understood by young children when they are taught with concrete examples. A unit on names can help primary grade children learn that even though we all have names (a similarity), our names often give other people clues about our different origins, experiences, and cultural backgrounds. It is appropriate to help children better understand the nature and origins of names when they are studying Asian Americans because teachers and students often find some Asian names, such as Vietnamese names, difficult to pronounce and understand.

1. Begin this unit by telling the class that the people who live in our nation, the United States (point it out to the children on a primary globe), came from many different nations and lands. Ask the students: "Can you name some of the nations from which the people in the United States came?" Record accurate responses on the board or butcher paper.

Using a primary globe, show the students some of the nations and continents from which immigrants to the United States came. Ask the students if any of them have ever traveled to any of these nations and continents. If any of them have, ask them to tell briefly about their trips.



about the ways different peoples have been oppressed and how they've resisted that oppression. Expect and insist that whites are capable of being good allies against racism. Don't give up. Resist the pull to give out the "people of color seal of approval" to aspiring white allies. A moment of appreciation is fine, but more than that tends to be less than helpful. Celebrate yourself. Celebrate yourself. Celebrate the inevitable end of racism.

## WHITE PRIVILEGE AND MALE PRIVILEGE: A Personal Account of Coming to See Correspondences Through Work

*in Women's Studies*

Peggy McIntosh

Through work to bring materials and perspectives from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are overprivileged in the curriculum, even though they may grant that women are disadvantaged. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully recognized, acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon with a life of its own, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege that was similarly denied and protected, but alive and real in its effects. As a white person, I

I have appreciated commentary on this paper from the Working Papers Committee of the Wellesley College Center for Research on Women, from members of the Dodge seminar, and from many individuals, including Margaret Andersen, Sorel Berman, Joanne Braxton, Johanna Butler, Sandra Dickerson, Marnie Evans, Beverly Guy-Sheftall, Sandra Harding, Eleanore Hinton Hoyt, Pauline Houston, Paul Lauter, Joyce Miller, Mary Norris, Gloria Oden, Beverly Smith, and John Walter.

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realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. This paper is a partial record of my personal observations and not a scholarly analysis. It is based on my daily experiences within my particular circumstances.

I have come to see white privilege as an invisible package of unearned assets that I can count on cushioning in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks.

Since I have had trouble facing white privilege, and describing its results in my life, I saw parallels here with men's reluctance to acknowledge male privilege. Only rarely will a man go beyond acknowledging that women are disadvantaged to acknowledging that men have unearned advantage, or that unearned privilege has not been good for men's development as human beings, or for society's development, or that privilege systems might ever be challenged and changed.

I will review here several types or layers of denial that I see at work protecting, and preventing awareness about, entrenched male privilege. Then I will draw parallels, from my own experience, with the denials that veil the facts of white privilege. Finally, I will list forty-six ordinary and daily ways in which I experience having white privilege, by contrast with my African American colleagues in the same building. This list is not intended to be generalizable. Others can make their own lists from within their own life circumstances.

Writing this paper has been difficult, despite warm receptions for the talks on which it is based.<sup>1</sup> For describing white privilege makes one newly accountable. As we in Women's Studies work reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

The denial of men's overprivileged state takes many forms in discussions of curriculum change work. Some claim that men must be central in the curriculum because they have done most of what is important or distinctive in

1. This paper was presented at the Virginia Women's Studies Association conference in Richmond in April, 1986, and the American Educational Research Association conference in Boston in October, 1986, and discussed with two groups of participants in the Dodge seminars for Secondary School Teachers in New York and Boston in the spring of 1987.



life or in civilization. Some recognize sexism in the curriculum but deny that it makes male students seem unduly important in life. Others agree that certain individual thinkers are male oriented but deny that there is any systemic tendency in disciplinary frameworks or epistemology to overempower men as a group. Those men who do grant that male privilege takes institutionalized and embedded forms are still likely to deny that male hegemony has opened doors for them personally. Virtually all men deny that male overreward alone can explain men's centrality in all the inner sanctums of our most powerful institutions. Moreover, those few who will acknowledge that male privilege systems have overempowered them usually end up doubting that we could dismantle these privilege systems. They may say they will work to improve women's status, in the society or in the university, but they can't or won't support the idea of lessening men's. In curricular terms, this is the point at which they say that they regret they cannot use any of the interesting new scholarship on women because the syllabus is full. When the talk turns to giving men less cultural room, even the most thoughtful and fair-minded of the men I know will tend to reflect, or fall back on, conservative assumptions about the inevitability of present gender relations and distributions of power, calling on precedent or sociobiology and psychobiology to demonstrate that male domination is natural and follows inevitably from evolutionary pressures. Others resort to arguments from "experience" or religion or social responsibility or wishing and dreaming.

After I realized, through faculty development work in Women's Studies, the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. At the very least, obliviousness of one's privileged state can make a person or group irritating to be with. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence, unable to see that it put me "ahead" in any way, or put my people ahead, overrewarding us and yet also paradoxically damaging us, or that it could or should be changed.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. At school, we were not taught about slavery in any depth; we were not taught to see slaveholders as damaged people. Slaves were seen as the only group at risk of being dehumanized. My schooling followed the

pattern which Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work that will allow "them" to be more like "us." I think many of us know how obnoxious this attitude can be in men.

After frustration with men who would not recognize male privilege, I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. It is crude work, at this stage, but I will give here a list of special circumstances and conditions I experience that I did not earn but that I have been made to feel are mine by birth, by citizenship, and by virtue of being a conscientious law-abiding "normal" person of goodwill. I have chosen those conditions that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographical location, though these other privileging factors are intricately intertwined. As far as I can see, my Afro-American co-workers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can, if I wish, arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be reasonably sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, fairly well assured that I will not be followed or harassed by store detectives.
6. I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be fairly sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another woman's voice in a group in which she is the only member of her race.

to be overrewarded  
to be overprivileged  
to be overprotected  
to be overvalued

12. I can go into a book shop and count on finding the writing of my race represented, into a supermarket and find the staple foods that fit with my cultural traditions, into a hairdresser's shop and find someone who can deal with my hair.
13. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance that I am financially reliable.
14. I could arrange to protect our young children most of the time from people who might not like them.
15. I did not have to educate our children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.
18. I can swear, or dress in secondhand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.
22. I can remain oblivious to the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. I can be reasonably sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
26. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out of place, outnumbered, unheard, held at a distance, or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her chances for advancement than to jeopardize mine.
29. I can be fairly sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.
32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.
33. I am not made acutely aware that my shape, bearing, or body odor will be taken as a reflection on my race.
34. I can worry about racism without being seen as self-interested or self-seeking.
35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.
36. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
38. I can think over many options, social, political, imaginative, or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
39. I can be late to a meeting without having the lateness reflect on my race.
40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
41. I can be sure that if I need legal or medical help, my race will not work against me.
42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43. If I have low credibility as a leader, I can be sure that my race is not the problem.
44. I can easily find academic courses and institutions that give attention only to people of my race.
45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me, white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of

Is what you said true?

meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own. These perceptions mean also that my moral condition is not what I had been led to believe. The appearance of being a good citizen rather than a troublemaker comes in large part from having all sorts of doors open automatically because of my color.

A further paralysis of nerve comes from literary silence protecting privilege. My clearest memories of finding such analysis are in Lillian Smith's unparalleled *Killers of the Dream* and Margaret Andersen's review of Karen and Mamie Fields' *Lemon Swamp*. Smith, for example, wrote about walking toward black children on the street and knowing they would step into the gutter; Andersen contrasted the pleasure that she, as a white child, took on summer driving trips to the south with Karen Fields' memories of driving in a closed car stocked with all necessities lest, in stopping, her black family should suffer "insult, or worse." Adrienne Rich also recognizes and writes about daily experiences of privilege, but in my observation, white women's writing in this area is far more often on systemic racism than on our daily lives as light-skinned women.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience that I once took for granted, as neutral, normal, and universally available to everybody, just as I once thought of a male-focused curriculum as the neutral or accurate account that can speak for all. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant, and destructive. Before proposing some more finely tuned categorization, I will make some observations about the general effects of these conditions on my life and expectations.

In this pourtrai of examples, some privileges make me feel at home in the world. Others allow me to escape penalties or dangers that others suffer. Through some, I escape fear, anxiety, insult, injury, or a sense of not being welcome, not being real. Some keep me from having to hide, to be in disguise, to feel sick or crazy, to negotiate each transaction from the position of being an outsider or, within my group, a person who is suspected of having too close links with a dominant culture. Most keep me from having to be angry.

2. Andersen, Margaret, "Race and the Social Science Curriculum: A Teaching and Learning Discussion," *Roads of Teacher*, November, 1984, pp. 17-20. Smith, Lillian, *Killers of the Dream*, New York: W. W. Norton, 1949.

I see a pattern running through the matrix of white privilege, a pattern of assumptions that were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. I could measure up to the cultural standards and take advantage of the many options I saw around me to make what the culture would call a success of my life. My skin color was an asset for any move I was educated to want to make. I could think of myself as "belonging" in major ways and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely. My life was reflected back to me frequently enough so that I felt, with regard to my race, if not to my sex, like one of the real people.

Whether through the curriculum or in the newspaper, the television, the economic system, or the general look of people in the streets, I received daily signals and indications that my people counted and that others *either didn't exist or must be trying, not very successfully, to be like people of my race.* I was given cultural permission not to hear voices of people of other races or a tepid cultural tolerance for hearing or acting on such voices. I was also raised not to suffer seriously from anything that darker-skinned people might say about my group, "protected," though perhaps I should more accurately say *prohibited*, through the habits of my economic class and social group, from living in racially mixed groups or being reflective about interactions between people of differing races.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word "privilege" now seems to me misleading. Its connotations are too positive to fit the conditions and behaviors which "privilege systems" produce. We usually think of privilege as being a favored state, whether earned, or conferred by birth or luck. School graduates are reminded they are privileged and urged to use their (enviable) assets well. The word "privilege" carries the connotation of being something everyone must want. Yet some of the conditions I have described here work to systematically overempower certain groups. Such privilege simply *confers dominance*, gives permission to control, because of one's race or sex. The kind of privilege that gives license to some people to be, at best, thoughtless and, at worst, murderous should not continue to be referred to as a desirable attribute. Such "privilege" may be widely desired without being in any way beneficial to the whole society.

privilege is not what it is just now



Moreover, though "privilege" may confer power, it does not confer moral strength. Those who do not depend on conferred dominance have traits and qualities that may never develop in those who do. Just as Women's Studies courses indicate that women survive their political circumstances to lead lives that hold the human race together, so "underprivileged" people of color who are the world's majority have survived their oppression and lived survivors' lives from which the white global minority can and must learn. In some groups, those dominated have actually become strong through *not* having all of these unearned advantages, and this gives them a great deal to teach the others. Members of so-called privileged groups can seem foolish, ridiculous, infantile, or dangerous by contrast.

I want, then, to distinguish between earned strength and unearned power conferred systemically. Power from unearned privilege can look like strength when it is, in fact, permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society and should be considered as the entitlement of everyone. Others, like the privilege not to listen to less powerful people, distort the humanity of the holders as well as the ignored groups. Still others, like finding one's staple foods everywhere, may be a function of being a member of a numerical majority in the population. Others have to do with not having to labor under pervasive negative stereotyping and mythology.

We might at least start by distinguishing between positive advantages that we can work to spread, to the point where they are not advantages at all but simply part of the normal civic and social fabric, and negative types of advantage that unless rejected will always reinforce our present hierarchies. For example, the positive "privilege" of belonging, the feeling that one belongs within the human circle, as Native Americans say, fosters development and should not be seen as privilege for a few. It is, let us say, an entitlement that none of us should have to earn; ideally it is an *unearned entitlement*. At present, since only a few have it, it is an *unearned advantage* for them. The negative "privilege" that gave me cultural permission not to take darker-skinned Others seriously can be seen as arbitrarily conferred dominance and should not be desirable for anyone. This paper results from a process of coming to see that some of the power that I originally saw as attendant on being a human being in the United States consisted in *unearned advantage* and *conferred dominance*, as well as other kinds of special circumstance not universally taken for granted.

In writing this paper I have also realized that white identity and status (as well as class identity and status) give me considerable power to choose whether

to broach this subject and its trouble. I can pretty well decide whether to disappear and avoid and not listen and escape the dislike I may engender in other people through this essay, or interrupt, answer, interpret, preach, correct, criticize, and control to some extent what goes on in reaction to it. Being white, I am given considerable power to escape many kinds of danger or penalty as well as to choose which risks I want to take.

There is an analogy here, once again, with Women's Studies. Our male colleagues do not have a great deal to lose in supporting Women's Studies, but they do not have a great deal to lose if they oppose it either. They simply have the power to decide whether to commit themselves to more equitable distributions of power. They will probably feel few penalties whatever choice they make; they do not seem, in any obvious short-term sense, the ones at risk, though they and we are all at risk because of the behaviors that have been rewarded in them.

Through Women's Studies work I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. We need more down-to-earth writing by people about these taboo subjects. We need more understanding of the ways in which white "privilege" damages white people, for these are not the same ways in which it damages the victimized. Skewed white psyches are an inseparable part of the picture, though I do not want to confuse the kinds of damage done to the holders of special assets and to those who suffer the deficits. Many, perhaps most, of our white students in the United States think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. Many men likewise think that Women's Studies does not bear on their own existences because they are not female; they do not see themselves as having gendered identities. Insisting on the universal "effects" of "privilege" systems, then, becomes one of our chief tasks, and being more explicit about the *particular* effects in particular contexts is another. Men need to join us in this work.

In addition, since race and sex are not the only advantaging systems at work, we need to similarly examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation. Professor Marinie Evans suggested to me that in many ways the list I made also applies directly to heterosexual privilege. This is a still more taboo subject than race privilege: the daily ways in which heterosexual privilege makes some persons comfortable or powerful, provid-

*Handwritten notes:*  
 (X) need  
 (X) To see universal effects of privilege systems  
 (X) [unclear]

*Handwritten notes:*  
 [unclear]

ing supports, assets, approvals, and rewards to those who live or expect to live in heterosexual pairs. Unpacking that content is still more difficult, owing to the deeper imbeddedness of heterosexual advantage and dominance and stricter taboos surrounding these.

But to start such an analysis I would put this observation from my own experience: The fact that I live under the same roof with a man triggers all kinds of societal assumptions about my worth, politics, life, and values and triggers a host of unearned advantages and powers. After recasting many elements from the original list I would add further observations like these:

1. My children do not have to answer questions about why I live with my partner (my husband).
2. I have no difficulty finding neighborhoods where people approve of our household.
3. Our children are given texts and classes that implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
4. I can travel alone or with my husband without expecting embarrassment or hostility in those who deal with us.
5. Most people I meet will see my marital arrangements as an asset to my life or as a favorable comment on my likability, my competence, or my mental health.
6. I can talk about the social events of a weekend without fearing most listeners' reactions.
7. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.
8. In many contexts, I am seen as "all right" in daily work on women because I do not live chiefly with women.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantages associated with them should not be seen as the same. In addition, it is hard to isolate aspects of unearned advantage that derive chiefly from social class, economic class, race, religion, region, sex, or ethnic identity. The oppressions

3. "A Black Feminist Statement." The Combahee River Collective, pp. 13-22 in G. Hull, P. Scott, B. Smith, Eds., *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies*, Old Westbury, NY: The Feminist Press, 1982.

How do I feel about the way I am being treated? I am being treated as a woman of color.

are both distinct and interlocking, as the Combahee River Collective statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They imbedded take both active forms that we can see and embedded forms that members of the dominant group are taught not to see. In my class and place, I did not see myself as racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring racial dominance on my group from birth. Likewise, we are taught to think that sexism or heterosexism is carried on only through intentional, individual acts of discrimination, meanness, or cruelty, rather than in invisible systems conferring unsought dominance on certain groups. Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes; many men think sexism can be ended by individual changes in daily behavior toward women. But a man's sex provides advantage for him whether or not he approves of the way in which dominance has been conferred on his group. A "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems. To redesign social systems, we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

Obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculcated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power and serves to keep power in the hands of the same groups that have most of it already. Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken invisible privilege systems and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.

Obliviousness to the "isms" perpetrates the myth of democracy.

They imbedded interlocking oppressions

### Why Don't We Study Whiteness?

Race is socially constructed, as we learned in chapter 1. Sometimes, we come to define race in a clear-cut manner: a descendant of a Pilgrim is White, for example. But sometimes race is more ambiguous: people who are the children of an African-American and Vietnamese-American union are biracial or "mixed" or whatever they come to be seen as by others. Our recognition that race is socially constructed has sparked a renewed interest in what it means to be White in the United States. Two aspects of White as a race are useful to consider: the historical creation of whiteness and how contemporary White people reflect on their racial identity.

When the English immigrants established themselves as the political founders of the United States, they also came to define what it meant to be White. Other groups that today are regarded as White, such as Irish, Germans, Norwegians, or Swedes, were not always considered White in the eyes of the English. Differences in language and religious worship, as well as past allegiance to a king in Europe different from the English, all caused these groups to be seen not as Whites in the Western Hemisphere but more as nationals of their home country who happened to be residing in North America.

The old distrust in Europe, where, for example, the Irish were viewed by the English as socially and culturally inferior, continued on this side of the Atlantic Ocean. Karl Marx, writing from England, reported that the average English worker looked down on the Irish the way poor Whites in the American South looked down on Black people (Ignatiev 1994, 1995; Roediger 1994).

In "Listen to Our Voices," Diane Glancy, Macalester College professor of Native American literature and creative writing, draws on both "insider" and "outsider" perspectives on being White in the United States. As she describes, she is descended from Native Americans (American Indians) and from English and Germans. As this chapter continues, we will consider in a variety of ways what it means to be White in the United States at the beginning of the twenty-first century.

#### Whiteness

As European immigrants and their descendants assimilated to the English and distanced themselves from other oppressed groups such as American Indians and African Americans, they came to be viewed as White rather than as part of a particular culture. Writer Noel Ignatiev (1994:84), contrasting being White with being Polish, argues that "Whiteness is nothing but an expression of race privilege." This strong statement argues that being White, as opposed to being Black or Asian, is characterized by being a member of the dominant group.

Contemporary White Americans generally give little thought to "being White." Therefore, there is little interest in studying "Whiteness" or consider-

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### LISTEN TO OUR VOICES

#### When the Boats Arrived



Diane Glancy

Some of my ancestors came from Europe on boats. Others were already here when the boats arrived. I have done a lot of my writing examining the Indian part of my heritage, which came through my father. The white part didn't seem to need definition. It just was. Is. And shall be. But what does it mean to be part white? What does whiteness look like viewed from the other, especially when that other is also within oneself?

I can say whiteness is the dominant culture, for now anyway. Or I can say I was taught that whiteness gives definition instead of receiving it. It is the upright. The unblemished. The milk or new snow. It is the measure by which others are measured. There's nothing off center in it to make it aware of itself as outside or other. It doesn't need examination or explanation, but is the center around which others orbit. It is the plumb line. Other races/cultures/ethnicities are looked at in terms of their distance from whiteness.

Whiteness is a heritage I can almost enter, but I have unwhiteness in me. There is something that is not milk or new snow. I am a person of part color. I can feel my distance from whiteness. There is a dividing line into it I cannot cross. But neither can I cross fully into the Indian, because I am of mixed heritage.

When I look at my white heritage, it is as fragmented and hard to pinpoint as the native side. My mother's family came from England and Germany. They settled in Pennsylvania, then Virginia, and finally on the Missouri-Kansas border. What do I know of them any more than of my father's family? The European part of the family were practical, middle-of-the-road people. They got their work done. They didn't say a lot about it. They were fair-minded and tenacious. They were churchgoers and voters who migrated from the farm to the city in my parents' generation. They educated their children and died without much ceremony.

As for the white culture I saw in my mother's family—every Christmas Eve, they served Canadian bacon, which my father brought from the stockyards where he worked. I received an Easter basket on Easter. I got a sparkler on the Fourth of July. But that hardly defines culture.

I can look at the whiteness in my mother's family and say there was a determination, a punctuality, a dependability. There was a sense of Manifest Destiny, which was another tool for dominance. There was a need for maintenance and responsibility. A sense of a Judeo-Christian God. A holding to one's own. There was a need to be goal-oriented. To make use of resources.

There also was opportunity to do all these things.

Who can say what will happen to whiteness as the people of color become the majority in the new century? Who can say what will happen as the cultures of the minorities deepen, as the white is mixed with others and gets harder to define? Can the white culture continue to be defined by its lack of ceremonies, its Elvises and White Castles, its harbor of ideas? Will it continue to invent its inventiveness? Will it continue to thrive?

I guess I would define white American culture as industriousness without overwhelming tradition. It doesn't seem to have anchors, but slides past others into port. Into the port it created, after all.

(Source: Diane Clancy, "When the Boats Arrived." First appeared in *The Hungry Mind Review*, Spring 1998.) Reprinted by permission of Diane Clancy with acknowledgement to IN-BETWEEN PLACES, University of Arizona Press and *The Hungry Mind Review*.

ing "being White" except that it is "not being Black." White people are occasionally reminded when filling out a form that asks for race or when they hear White people in general accused of being racist. Unlike non-Whites, who are much more likely to interact with Whites, take orders from Whites, and see Whites as the leading figures in the mass media, Whites enjoy the privilege of not being reminded of their Whiteness.

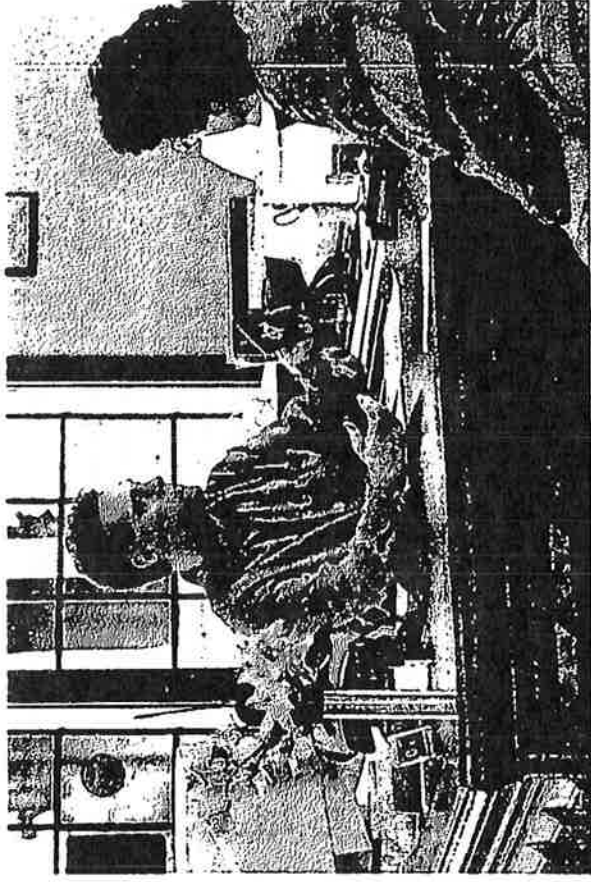
Unlike racial minorities, Whites downplay the importance of their racial identity while willing to receive the advantages that come from being White. This means that advocacy of "color-blind" or "race-neutral" outlook permits the privilege of Whiteness to prevail (Bonilla-Silva 2002; Yancey 2003).

The new interest seeks to look at whiteness but not from the vantage point of a White supremacist. Rather, focusing on White people as a race or on what it means today to be White goes beyond any definition that implies superiority over non-Whites. Historian Noel Ignatiev observes that studying whiteness is a necessary stage to "abolition of whiteness"—just as, in Marxist analysis, class consciousness is a necessary stage to the abolition of class. By confronting whiteness, society grasps the all-encompassing power that accompanies socially contrasted race (Talbot 1997: 118).

### White Privilege

Whiteness carries with it a sense of identity of being White as opposed to being, for example, Asian or African. For many people it may not be easy to establish a social identity of Whiteness, as in the case of biracial children. However, one can argue that the social identity of Whiteness exists if one enjoys the privilege of being White.

Scholar Peggy McIntosh of the Wellesley College Center for Research on Women looked at the privilege that comes from being White and the added privilege of being male. The other side of racial oppression is the privilege enjoyed by dominant groups. Being White or being successful in establishing



White privilege as described by Peggy McIntosh includes holding a position in a company without co-workers suspecting it came because of one's race.

a White identity carries with it distinct advantages. Among those that McIntosh (1988) identified were

- Being considered financially reliable when using checks, credit cards, or cash
- Taking a job without having coworkers suspect it came because of one's race
- Never having to speak for all the people of one's race
- Watching television or reading a newspaper and seeing people of one's own race widely represented
- Speaking effectively in a large group without being called a credit to one's race
- Assuming that if legal or medical help is needed that one's race will not work against oneself

Whiteness does carry privileges, but most White people do not consciously think of them except in the rare occasions on which they are questioned. We will return to the concepts of Whiteness and White privilege, but let us also consider the rich diversity of religion in the United States, which parallels the ethnic diversity of this nation.



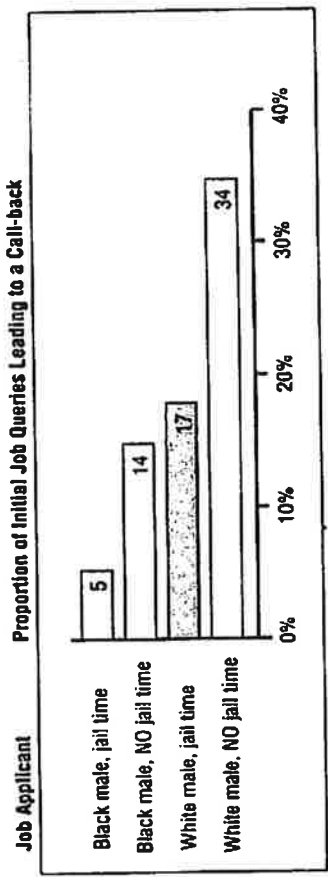


Figure 5.1 White Privilege in Job Seeking (Source: Pager, 2003: 958)

A dramatic confirmation of White privilege came with a study published by sociologist Devah Pager in 2003. She sent four men out as trained "testers" to look for entry-level jobs requiring no experienced or special training in Milwaukee, Wisconsin. Each were 23-year old college students but presented themselves as having a high school diploma with similar job histories.

The job-seeking experiences with 350 different employers were vastly different among the four men. Why was that? Two of the testers where Black and two were White. Furthermore one tester of each pair indicated in the job application as having served 18 months of jail time for a felony conviction (possession of cocaine with intent to distribute). As you can see in Figure 5.1, applicants with a prison record received significantly fewer call-backs. But as dramatic a difference as a criminal record made, race was clearly more important. The differences were to the point that a White job applicant with a jail record actually received more call-backs for further consideration than a Black man with no criminal record. Whiteness has a privilege even when it comes to jail time (Pager 2003).

**Religious Pluralism**

In popular speech, the term *pluralism* has often been used in the United States to refer explicitly to religion. Although certain faiths figure more prominently in the worship scene, there has been a history of greater religious tolerance in the United States than in most other nations. Today there are more than 1,500 religious bodies in the United States, ranging from the more than 66 million members of the Catholic church to sects with fewer than 1,000 adherents.

How do we view the United States in terms of religion? It now more accurately to speak of the country as "Judeo-Christian-Islamic" or "Abrahamic" (referring to the historical religious leader common to the three faiths). There

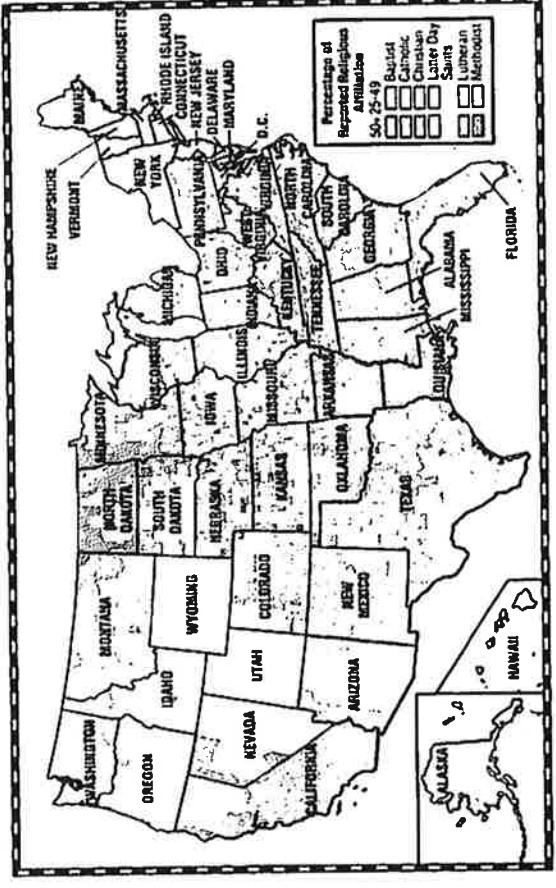


Figure 5.2 Predominant Christian Denominations by Counties, 2000  
The diversity of Christian religious life in the United States is apparent in the figure. Many Christian denominations account for 25 percent or more of the church members in a county. Among non-Christian faiths, only Judaism figures so significantly—in New York County (Manhattan) of New York City and in Dade County, Florida (which includes Miami Beach).

(Source: "Major Religious Families by Counties of the United States, 2000 from Religious Congregations and Membership in the United States, 2000 by Dale E. Jones, et al. Nashville, TN: Glenmary Research Center 2002 Association of Statisticians of American Religious Bodies. All Rights Reserved.)

is an increasingly non-Christian presence in the United States. In 1900, an estimated 96 percent of the nation was Christian, just over 1 percent nonreligious, and about 3 percent all other faiths. In 2001, it was estimated that the nation is 77 percent Christian, nearly 14 percent nonreligious, and about 4 to 6 percent all other faiths. The United States has a long Jewish tradition, and Muslims number close to 5 million. A smaller but also growing number of people adhere to such Eastern faiths as Hinduism, Buddhism, Confucianism, and Taoism (Barrett and Johnson 2001; Kosmin et al. 2001).

The diversity of religious life in the United States is apparent from Figure 5.2, which shows the Christian faiths that dominate various areas of the country numerically. For many nations of the world, a map of religions would hardly be useful because one faith accounts for almost all religious followers in the country. The diversity of beliefs, rituals, and experiences that characterizes religious life in the United States reflects both the nation's immigrant heritage and the First Amendment prohibition against establishing a state religion.

Sociologists use the word **denomination** for a large, organized religion that is not linked officially with the state or government. By far the largest denomination in the United States is Catholicism, yet at least twenty-three



progress." But each repetition of this ritual has a place in a pattern, in fact in several patterns. One has to shift the level of one's perception in order to see the whole picture.

The door-opening pretends to be a helpful service, but the helpfulness is false. This can be seen by noting that it will be done whether or not it makes any practical sense. Infirm men and men burdened with packages will open doors for able-bodied women who are free of physical burdens. Men will impose themselves awkwardly and jostle everyone in order to get to the door first. The act is not determined by convenience or grace. Furthermore, these very numerous acts of unneeded or even noisome "help" occur in counterpoint to a pattern of men not being helpful in many practical ways in which women might welcome help. What women experience is a world in which gallant princes charming commonly make a fuss about being helpful and providing small services when help and services are of little or no use, but in which there are rarely ingenious and adroit princes at hand when substantial assistance is really wanted either in mundane affairs or in situations of threat, assault or terror. There is no help with the (his) laundry; no help typing a report at 4:00 A.M.; no help in mediating disputes among relatives or children. There is nothing but advice that women should stay indoors after dark, be chaperoned by a man, or when it comes down to it, "lie back and enjoy it."

The gallant gestures have no practical meaning. Their meaning is symbolic. The door-opening and similar services provided are services which really are needed by people who are for one reason or another incapacitated—unwell, burdened with parcels, etc. So the message is that women are incapable. The detachment of the acts from the concrete realities of what women need and do not need is a vehicle for the message that women's actual needs and interests are unimportant or irrelevant. Finally, these gestures imitate the behavior of servants toward masters and thus mock women, who are in most respects the servants and caretakers of men. The message of the false helpfulness of male gallantry is female dependence, the invisibility or insignificance of women, and contempt for women.

One cannot see the meanings of these rituals if one's focus is riveted upon the individual event in all its particularity, including the particularity of the individual man's present conscious intentions and motives and the individual woman's conscious perception of the event in the moment. It seems sometimes that people take a deliberately myopic view and fill their eyes with things seen microscopically in order not to see macroscopically. At any rate, whether it is deliberate or not, people can and do fail to see the oppression of women because they fail to see macroscopically and hence fail to see the various elements of the situation as systematically related in larger schemes.

As the caginess of the birdcage is a macroscopic phenomenon, the oppressiveness of the situations in which women live our various and different lives is a macroscopic phenomenon. Neither can be seen from a microscopic perspective. But when you look macroscopically you can see it—a network of forces and barriers which are systematically related and which conspire to the immobilization, reduction and molding of women and the lives we live.

# Racism: Something about the Subject Makes It Hard to Name

Jenny Yamato

Racism—simple enough in structure, yet difficult to eliminate. Racism—pervasive in the U.S. culture to the point that it deeply affects all the local town folk and spills over, negatively influencing the fortunes of folk around the world. Racism is pervasive to the point that we take many of its manifestations for granted, believing "that's life." Many believe that racism can be dealt with effectively in one hellifying workshop, or one hour-long heated discussion. Many actually believe this monster, racism, that has had at least a few hundred years to take root, grow, invade our space and develop subtle variations... this mind-funk that distorts thought and action, can be merely wished away. I've run into folks who really think that we can beat this devil, kick this habit, be healed of this disease in a snap. In a sincere blink of a well-intentioned eye, presto—poof—racism disappears. "I've dealt with my racism... (envision a laying on of hands)... Hallelujah! Now I can go to the beach." Well, fine. Go to the beach. In fact, why don't we all go to the beach and continue to work on the sucker over there? Cuz you can't even shove a little piece off this thing called racism in a day, or a weekend, or a workshop.

When I speak of oppression, I'm talking about the systematic, institutionalized mistreatment of one group of people by another for whatever reason. The oppressors are purported to have an innate ability to access economic resource, information, respect, etc., while the oppressed are believed to have a corresponding negative innate ability. The flip side of oppression is internalized oppression. Members of the target group are emotionally, physically, and spiritually battered to the point that they begin to actually believe that their oppression is deserved, is their lot in life, is natural and right, and that it doesn't even exist. The oppression begins to feel comfortable, familiar enough that when mean ol' Massa lay down de whip, we got's to pick up and whack ourselves and each other. Like a virus, it's hard to beat racism, because by the time you come up with a cure, it's mutated to a "new cure-resistant" form. One shot just won't get it. Racism must be attacked from many angles.

DEFINE OPPRESSION

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The forms of racism that I pick up on these days are 1) aware/blatant racism, 2) aware/covert racism, 3) unaware/unintentional racism, and 4) unaware/self-righteous racism. I can't say that I prefer any one form of racism over the others, because they all look like an itch needing a scratch. I've heard it said (and understandably so) that the aware/blatant form of racism is preferable if one must suffer it. Outright racists will, without apology or confusion, tell us that because of our color we don't appeal to them. If we so choose, we can attempt to get the hell out of their way before we get the sweat knocked out of us. Growing up, aware/covert racism is what I heard many of my elders bemoaning "up north," after having escaped the overt racism "down south." Apartments were suddenly no longer vacant or rents were outrageously high, when black, brown, red, or yellow persons went to inquire about them. Job vacancies were suddenly filled, or we were fired for very vague reasons. It still happens, though the perpetrators really take care to cover their tracks these days. They don't want to get gunned to death or slobbered on by the toothless laws that supposedly protect us from such inequities.

Unaware/unintentional racism drives usually tranquil white liberals wild when they get called on it, and confirms the suspicions of many people of color who feel that while folks are just plain crazy. It has led white people to believe that it's just fine to ask if they can touch my hair (while reaching). They then exclaim over how soft it is, how it does not scratch their hand. It has led whites to assume that bending over backwards and speaking to me in high-pitched (terrified), condescending tones would make up for all the racist wrongs that distort our lives. This type of racism has led whites right to my doorstep, talking 'bout, "We're sorry/we love you and want to make things right," which is fine, and further, "We're gonna give you the opportunity to fix it while we sleep. Just tell us what you need. 'Bye!' — which ain't fine. With the best of intentions, the best of educations, and the greatest generosity of heart, whites, operating on the misinformation fed to them from day one, will behave in ways that are racist, will perpetuate racism by being "nice" the way we're taught to be nice. You can just "nice" somebody to death with naïveté and lack of awareness of privilege. Then there's guilt and the desire to end racism and how the two get all tangled up to the point that people, morbidly fascinated with their guilt, are immobilized. Rather than deal with ending racism, they sit and ponder their guilt and hope nobody notices how awful they are. Meanwhile, racism picks up momentum and keeps on keepin' on.

Now, the newest form of racism that I'm hip to is unaware/self-righteous racism. The "good white" racist attempts to shame Blacks into being blacker, seems Japanese-Americans who don't speak Japanese, and knows more about the Chicanos/a community than the folks who make up the community. They assign themselves as the "good whites," as opposed to the "bad whites," and are often so busy telling people of color what the issues in the Black, Asian, Latino/a communities should be that they don't have time to deal with their errant sisters and brothers in the white community. Which means that people of color are still left to deal with what the "good whites" don't want to ... racism.

Internalized racism is what really gets in my way as a Black woman. It influences the way I see or don't see myself, limits what I expect of myself or others like me. It results in my acceptance of mistreatment, leads me to believe that being treated with less than absolute respect, at least this once, is to be expected because I am Black, because I am not white. "Because I am (you fill in the color)," you think, "Life is going to be hard." The fact is life may be hard, but the color of your skin is not the cause of the hardship. The color of your skin may be used as an excuse to mistreat you, but there is no reason or logic involved in the mistreatment. If it seems that your color is the reason; if it seems that your ethnic heritage is the cause of the woe, it's because you've been deliberately beaten down by agents of a greedy system until you swallowed the garbage. That is the internalization of racism.

Racism is the systematic, institutionalized mistreatment of one group of people by another based on racial heritage. Like every other oppression, racism can be internalized. People of color come to believe misinformation about their particular ethnic group and thus believe that their mistreatment is justified. With that basic vocabulary, let's take a look at how the whole thing works together. Meet "the Ism Family": racism, classism, ageism, adultism, sexism, heterosexism, physicalism, etc. All these isms are systematic, that is, not only are these parasites feeding off our lives, they are also dependent on one another for foundation. Racism is supported and reinforced by classism, which is given a foothold and a boost by adultism, which also feeds sexism, which is validated by heterosexism, and so it goes on. You cannot have the "ism" functioning without first effectively installing its flipside, the internalized version of the ism. Like twins, as one particular form of the ism grows in potency, there is a corresponding increasing in its internalized form within the population. Before oppression becomes a specific ism like racism, usually all hell breaks loose. War. People fight attempts to enslave them, or to subvert their will, or to take what they consider theirs, whether that is territory or dignity. It's true that the various elements of racism, while repugnant, would not be able to do very much damage, but for one generally overlooked key piece: power/privilege.

While in one sense we all have power we have to look at the fact that, in our society, people are stratified into various classes and some of these classes have more privilege than others. The owning class has enough power and privilege to not have to give a good whinney what the rest of the folks have on their minds. The power and privilege of the owning class provides the ability to pay off enough of the working class and offer that paid-off group, the middle class, just enough privilege to make it agreeable to do various and sundry oppressive things to other working-class and outright disenfranchised folk, keeping the lid on explosive inequities, at least for a minute. If you're at the bottom of this heap, and you believe the line that says you're there because that's all you're worth, it is at least some small solace to believe that there are others more worthless than you, because of their gender, race, sexual preference ... whatever. The specific form of power that runs the show here is the power to intimidate. The power to take away the most lives the quickest, and back it up with legal and "divine" sanction, is the very bottom line. It makes the dif-

DEFINITION OF RACISM



ference between who's holding the racism end of the stick and who's getting beat with it (or beating others as vulnerable as they are) on the internalized racism end of the stick. What I am saying is, while people of color are welcome to tear up their own neighborhoods and each other, everybody knows that you cannot do that to white folks without hell to pay. People of color can be prejudiced against one another and whites, but do not have an ice-cube's chance in hell of passing laws that will get whites sent to relocation camps "for their own protection and the security of the nation." People who have not thought about or refuse to acknowledge this imbalance of power/privilege often want to talk about the racism of people of color. But then that is one of the ways racism is able to continue to function. You look for someone to blame and you blame the victim, who will nine times out of ten accept the blame out of habit.

So, what can we do? Acknowledge racism for a start, even though and especially when we've struggled to be kind and fair, or struggled to rise above it all. It is hard to acknowledge the fact that racism circumscribes and pervades our lives. Racism must be dealt with on two levels, personal and societal, emotional and institutional. It is possible—and most effective—to do both at the same time. We must reclaim whatever delight we have lost in our own ethnic heritage or heritages. This so-called melting pot has only succeeded in turning us into fast food-gobbling "generics" (as in generic "white folks" who were once Irish, Polish, Russian, English, etc. and "black folks," who were once Asiantti, Bambara, Baule, Yoruba, etc.) Find or create safe places to actually feel what we've been forced to repress each time we were a victim of, witness to or perpetrator of racism, so that we do not continue, like puppets, to act out the past in the present and future. Challenge oppression. Take a stand against it. When you are aware of something oppressive going down, stop the show. At least call it. We become so numbed to racism that we don't even think twice about it, unless it is immediately life-threatening.

Whites who want to be allies to people of color: You can educate yourselves via research and observation rather than rigidly, arrogantly relying solely on interrogating people of color. Do not expect that people of color should teach you how to behave non-oppressively. Do not give into the pull to be lazy. Think, hard. Do not blame people of color for your frustration about racism, but do appreciate the fact that people of color will often help you get in touch with that frustration. Assume that your effort to be a good friend is appreciated, but don't expect or accept gratitude from people of color. Work on racism for your sake, not "their" sake. Assume that you are needed and capable of being a good ally. Know that you'll make mistakes and commit yourself to correcting them and continuing on as an ally, no matter what. Don't give up.

People of color, working through internalized racism: Remember always that you and others like you are completely worthy of respect, completely capable of achieving whatever you take a notion to do. Remember that the term "people of color" refers to a variety of ethnic and cultural backgrounds. These various groups have been oppressed in a variety of ways. Educate yourself about the ways different peoples have been oppressed and how they've resisted that oppression. Expect and in-

ist that whites are capable of being good allies against racism. Don't give up. Resist the pull to give out the "people of color seal of approval" to aspiring white allies. A moment of appreciation is fine, but more than that tends to be less than helpful. Celebrate yourself. Celebrate the inevitable end of racism.

# 4

## Smells like Racism

Rita Chaudhry Sethi

When I started my first job after college, Steve Riley, an African American activist, asked me: "So, how do you feel being black?" I confessed, "I am not black." "In America," Steve responded, "if you're not white, you're black."

U.S. discourse on racism is generally framed in these simplistic terms: the stark polarity of black/white conflict. As it is propagated, it embraces none of the true complexities of racist behavior. Media sensationalism, political expedience, intellectual laziness, and legal constraints conspire to narrow the scope of cognizable racism. What remains is a pared-down image of racism, one that delimits the definition of its forms, its perpetrators, and, especially, its victims. Divergent experiences are only included in the hierarchy of racial crimes when they sufficiently resemble the caricature. Race-based offenses that do not conform to this model are permitted to exist and fester without remedy by legal recourse, collective retribution, or even moral indignation.

Asians' experiences exist in the penumbra of actionable racial affronts. Our cultural, linguistic, religious, national, and color differences do not, as one might imagine, form the basis for a modified paradigm of racism; rather, they exist on the periphery of offensiveness. The racial insults we suffer are usually trivialized; our reactions are dismissed as hypersensitivity or regarded as a source of amusement. The response to a scene where a Korean-owned store is being destroyed with a bat in the 1993 film, *Falling Down* (a xenophobic and racist diatribe on urban life) reflects how mainstream America/American culture responds to the phenomenon of anti-Asian violence:

"There was, in the theater where I saw the film, a good deal of appreciative laughter and a smattering of applause during this scene, which of course flunks the most obvious test of comparative racism: imagine a black or an Orthodox Jew, say, in that Korean's place and you imagine the theater's screen being ripped from the walls. Asians, like Arabs, remain safe targets for the movies' casual racism."

Racism works on a principle of intimidation.

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Is racism just whites against color and vice versa?



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# PUKA KINIKINI

BY ELIZABETH WIGHT

When I was a child, no one spoke to me in Hawaiian, recited my genealogy, told me stories of the old gods or my *'aumākua*. Although I grew up surrounded by Hawaiian music, I wasn't taught any of the words to Hawaiian songs. No one even taught me to surf or to paddle; in those days not many women were active in sports. People with some Hawaiian blood hid it if they could; it was not OK to be too "ethnic" or too dark, like my father was.

"Daddy, tell me about the past, about my Hawaiian side. Tell me about my family. Tell me about grandma—she spoke Hawaiian, I know, but I don't remember her. What was she like?"

I couldn't stop asking. It was not just curiosity, or merely wanting to know. It was a desperate need for training, for weapons to fight off the overpowering allegiance to Western ways, the intentional forgetting of roots and culture. My need came from a deep alienation from the "haole way" that my parents tried so hard to instill in me. It was something born in me, felt in my bones, an indistinct whispering, unintelligible, yet as real as any living voice, a

presence that was as much a part of me as the shadows of clouds constantly changing the dark greens and blues of the mountains in my valley home or the peace I felt wandering in the "papakaka ua," the pelting raindrops that would settle the disquieting foreboding in me, the uneasiness of being pulled between two cultures, Hawaiian close to being crushed into oblivion by the importance of conforming, of being "American," of being "progressive."

My parents did give me "hula lessons." A neighborhood friend came to teach us *bapa haole* hula such as "There Goes My Tūtū E," "Little Brown Gal" and "The Hukilau Song." I hated them with all the intensity of a child's passion. I hated them for a complexity of reasons which I could not have put into words. One of the rea-

sons had to do with being a pre-teen in an age of sexual vulnerability where no protests were raised against acts that have come to be labeled date rape, spouse abuse, child molestation. I hated being trained to display my body to please men, an underlying but unspoken assumption of those lessons. Another reason was my strong sense that these songs were selling out my cultural heritage. What about ancient chant and dance? Those were hidden, unknown or considered too "foreign" for tourists to be comfortable with. I was being allowed to dance only songs that, intentionally or not, belittled the beauty of brown skin, the dignity of elders, the tradition of sharing

work. Yet another reason was my shame at being so uncoordinated and awkward, doubly shamed at being the daughter of a race for whom grace of movement flows in the blood. At *lū'au*, my father would occasionally be inspired to "hula" after many drinks. He would get up with a silly drunken delight and "go around the island" with an *'ami* that was uninhibited and as graceful and manly as any large male dancer could be. I would have had to be as drunk as he was to lose my shame and enjoy the dance.

And so, at age ten, I searched and searched for someone to teach me a Hawaiian song. Teach me a song of my heritage, a song that I can sing, a song to fend off the celophane hula skirts and the coconut shell bras, the Tahitian belly twitches and the selling of young brown flesh to



Both images: "Vintage  
Photograph Series"  
by Frank Warren.  
From the collection of  
Four Seasons Resort  
Maui at Wailea.



fulfill the fantasy of  
the "hula maiden."  
Teach me a real Ha-  
waiian song, to fend  
off the comic hulas  
that rob us of our  
dignity, little "brown-  
ies" clowning around  
for the tourist trade.

Teach me an an-  
cient chant to celebrate the connection I feel between  
myself and my land and my ancestors, those that encircle  
my spirit. Let me hear the hills echo the sounds that will  
tie me to this place, this time, ground my *hā*, my breath  
in this body, now. Teach me a song to hold onto, to let me  
know that I can be in this dark age, that all the things that  
are Hawaiian in me can live.

Teach me a song to hide my awkwardness, my clumsi-  
ness, my big lū'au feet, my shame at being so unskilled a  
dancer. I can't dance, for shame. For shame. So teach me  
a song that I can sing. Not "Oh, we're going to a *bukilau*,  
a *bukibukibukibukilau*." Years after I learned that  
"buki" means to pull and that "bukihuki" means to have  
arguments or problems with others, literally pulling back  
and forth. No wonder I feel I'm being pulled apart.

And yes, I did learn a Hawaiian song. An old Chinese  
lady who was visiting my parents taught me both words  
and movements to a child's song three lines long. She  
spent about a half an hour teaching me, patiently saying  
the words over and over until I got both words and  
hand motions.


*Puka kinikini, puka kinikini,  
'a'obe 'ao 'ewa, 'a'obe 'ao 'ewa,  
he 'upena, he 'upena.*

Many, many doorways, many, many doorways,  
but none I can get out of, but none I can get out of,  
it's a fishnet, it's a fishnet.

She had given me a  
gift, a bigger treasure  
than she ever knew. I  
have never forgotten  
that moment and the  
joy I felt at having  
this small piece of my  
Hawaiian heritage to  
cling to. I sang that  
song for days and

days, putting index finger and thumb together for the  
"eye" of the net, making fish swim with my hands,  
throwing the shoulder net in the last line. A child's song,  
one appropriate for my age. It wasn't until years later that  
I would look back and see how appropriate it was for my  
situation, a little part-Hawaiian fish trapped in a soul-  
smothering net of Western ways.

For me, that simple song was a start. It was one of the  
first times my thirst for Hawaiian knowledge was quenched  
just a little, a small empowerment for who I was. It was  
a small impetus forward in my lifelong search for learning  
my culture and traditions, the language and literature that  
have such depth of beauty and complexity and which even  
today remain unapproached by most of us.

I will always sing the ancient songs that I have come to  
learn, the chants that echo from my beloved mountains,  
and I will tell those whisperings that still call to me now,  
ever more clearly. And this I promise to that little child who  
disappeared so long ago, that although I may never dance,  
I will sing out my Hawaianness, *a mau a mau*, forever. 

(Reprinted with permission from *Growing Up Local*,  
Bamboo Ridge Press, 1998.)

ELIZABETH WIGHT writes, "How can I separate who  
I am from who my family is, from the stories I heard as a  
child, from my community, from the Mānoa rains that  
bring me peace, from poi dogs and 'chop suey' people, 'all  
mix up'?"

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# WHAT ARE YOU?

Anne Xuan Clark

I sit and look into the mirror. When I was little, I used to open my eyes as wide as possible to erase the traces of my mother's ancestry. I wound up with an expression of surprise and my eyebrows began to ache. I would turn my face from side to side, looking at it from a variety of angles, sucking in my cheeks to look like the women from all the fashion magazines.

You look kinda Oriental.

In 1969, my family moved to the United States and I was born shortly thereafter. My Irish Catholic grandparents were not thrilled that my father brought a pregnant wife and two children back from Southeast Asia. My grandmother had always hoped he would marry the girl who lived next door. Sure she was Italian, but at least she was Catholic.

We lived with my grandparents on and off for two years. When my grandparents left the house, my mother would cook fish and rice. Before they returned, she would dump the remaining food into the toilet and air the house out. Their sensitive American noses could always detect the alien odors. They would scold her for cooking her food, scold her for breastfeeding me, scold her for being the Vietnamese mother they wished their son had never married. My parents were divorced before I was two years old.

My brothers slowly forgot how to speak and understand the first language that rolled off their tongues. My mom didn't teach me how to speak Vietnamese, she wanted me to be "a real American." When I was seven, I took Vietnamese lessons for a few months. The sound of my mother's language seemed harsh

*Me, Mother and Sister*  
Sabrena Taylor, 1989

to my oh-so-American ears. I had developed an understanding that to be Vietnamese was to be the enemy, the foreigner. In my history classes I was always reminded of the 50,000 young American men that had died in the war. They never told me about the two million Vietnamese people that were killed.

When I lived with my mom in California, we ate our food with chopsticks. I never invited my friends over because I was embarrassed by her. If I didn't tell them, maybe they would think I was white, maybe I could pass. When I was 14, I moved to New York to live with my father. We ate with forks and knives. (Years later, I realized I held my silverware in the wrong hands, no one had ever taught me the correct way.) I made new friends and invited them over frequently, proud of my white family. Whenever I introduced my friends to my dad, I felt them looking at him, then back at me again, as if they couldn't understand how he could be my father.

You live in the best of both worlds.

My third week of college, I fell in love with yet another white man. He only dated women of color; I thought it was just a coincidence. My white roommate pointed this fact out to me. Before we came to college together, we had been in the same drug rehab center. When I first began to acknowledge and embrace my Vietnamese heritage, she told me I was clinging onto something false. That it took more than eating spicy food and using chopsticks to prove my authenticity. Did she forget her nickname for me in rehab was, "You fucking egg roll?"

He called me "Moonface." One day we were having another argument over racism and white privilege. The man I had loved for over two years looked at me and said, "If you wore your makeup a certain way, you could look white." But if I looked white, he probably wouldn't be sharing a bed with me.

When I wanted to be white, I lightened and permed my hair. Last year, I dyed my hair black. Did I really think it would

make me look more Asian? Was I overcompensating for my whiteness?

You can be the bridge between two cultures.

My mother lives in Orange County, California along with 150,000 other Vietnamese people. The streets are lined with Vietnamese dentists, doctors, travel agencies, grocery stores. When I'm walking amidst a sea of shiny black heads, I hear the banter of people speaking a language I don't understand and I see people staring at me. I often grow uncomfortable around my supposed "community." When they look at me, what do they see? The product of two cultures, intertwined into one unique individual. Or am I just another reminder of the war? Do they feel betrayed that my mother slept with the enemy?

My old boss is a veteran of the American war in Vietnam. He called me "Babysan" and couldn't understand why I found this offensive. He found the term very endearing. He told me it was a "Thai term of affection." His ex-wife was Asian. That makes his children mixed like me. Is he going to call them "his little babysans?"

I don't talk to my father much anymore. He thinks I'm going through a phase: Why can't I just keep blending into his liberal notion of the American melting pot and stop being so militant and angry? He doesn't understand that though he is my father, I am my mother's daughter. My dad was working for a Chinese man. I asked him how he found the job. He said to me, "You know I have that Oriental connection."

My father doesn't acknowledge his racism. How can he be racist if he was married to an Asian woman? When I tried to tell him about the pain I feel over being biracial, he said he never thinks of me as Asian or white. That he doesn't see color, we're all members of the human race. Instead of listening to me and accepting my identity, he told me stories of the "racism he experienced in Vietnam because he was white." Never mind that his



people were killing my mother's people by the millions. He was experiencing the devastation of racism.

Mixed children are so beautiful.

My mother and her friend were discussing plastic surgery. She mentioned that I was opposed to Asian women altering their eyes and noses. Her friend grew angry at my pseudo-politically correct position. It forced me to rethink the privilege I possess as a woman of mixed ethnicity. When Asian women go to plastic surgeons to alter their features, they bring in photos of women who look like me. Eyes with a hint of Asiatic exotica, a nose with a bit of a bridge. I can open my eyes until my eyebrows fall off, but in the end, I will never need surgery to "look more white," to be more palatable to white society. Don't you know, the mixed look is in? We fulfill their quotas without being "too ethnic."

I stare into the mirror and see the same face I've been looking into for twenty-three years. Some people look at me and yell, "Vietcong!" while others think I look Italian. Does it really matter what other people think I am? I wish I could state that I am Asian American and a woman of color without that small voice creeping in and questioning my authenticity. When will I be able to walk into a room filled with people of color and feel confident that no one will say, "What are you doing here? You don't belong here." I know in my head that no one can determine who or what I am, but when will I believe that in my heart?

# TRACKS

Mei-mei Berssenbrugge

One day you trip and jar yourself  
and look around—all your friends  
take out their false teeth and offer them  
yellow as old elephant bones

You touch your jaw  
you can't tell  
what animal shape you are—  
your spine curls  
eyes grow shy  
ears lengthen toward a muttering  
you can't understand

There's a confusion of tracks  
your nostrils catch  
something recent  
in the middle of an empty space  
in the evening wind

Snout hooves a shining pelt  
you set out in the blue air  
remembering a horse you loved  
as a child pressing its nose  
against your plaid shirt

Try to remember now  
what is a child?

no more white boyfriends  
no more dreams of making my brown eyes blue

But I was a white girl once  
you wouldn't know it by looking  
that once dreamed of drinking vodka  
straight while laying back on a pool table  
tattoo on my ankle that said  
property of . . .

Excerpt from *A Little Too Much Is Enough*

# HAPA HAOLE GIRL

Kathleen Tyau

Annabel is hapa haole—half Chinese, half Irish. It's the Irish, the haole blood, that makes her hapa. Her hair is thick and long, the color of koa wood, dark brown with streaks of red. Her eyelashes curl like waves, and her eyelids fold back into tiny venetian blinds even without the help of Scotch tape. Her skin looks like a vanilla ice cream cone licked smooth. When she dances Tahitian at school, her skirt rides on her hips like a boat in a storm. I watch the boys as they watch her with their eyes like balloons and their mouths wide open catching flies.

"Oh, Annabel, you dance so good," the girls say when she's finished dancing and the boys are still hanging around. But later the girls crouch to see if anybody's listening from the toilet stalls, and then the talk turns stink.

"Did you see her mother? The one with the red hair and the tight skirt."

"That's her mother? Wow, she sure has a fat okole."

"How you think Annabel got the hips to hold up her hula skirt? Not from her father."

"Lucky thing she looks like her mother. You should see her sisters. Real paké, just like their father. No hips, no chi-chis, no eyes."

But Annabel isn't that lucky. She got her mother's looks, but that's all she's going to get. Her mother is her father's mistress, not his wife. Annabel has three half sisters, who look like their parents, both Chinese. Annabel's mother will never be a Pang. She won't get to live in the house at Diamond Head, and



she won't inherit the family restaurant in Kaimuki. All she has is Annabel, who I am so jealous of I could scream.

"Am I a love child?" I ask my mother. If I can't be illegitimate, I want to be a love child.

She drops the chicken she's cutting. "Who told you that?"

"Nobody. Did you and daddy have to get married?"

"Of course not," she says.

"Did you ever have a haole boyfriend?"

"What? Mahealani, who told you that?"

"Never mind. I have to go wash my hands."

What's she going to say when I tell her about Tommy?

Tommy is pure haole, the American kind, all mixed up. His father is a naval officer at Pearl Harbor. Tommy's hair is so blond it's almost white in the sun. He stands straight and tall with his chin tucked in. The fur on his arms tickles when he comes near me. He likes to stand real close to people. One time he stood so close to the teacher, he stepped on her toes. She said, "Thomas McMurray, get off my toes!" "Yes, ma'am," he said, and saluted. The kids all laughed, and Tommy turned red like only a haole can get. I don't mind when he stands next to me, because he's tall, not like the local boys, who come up to my ears.

I try to picture what our children would look like. Would they have kinky brown hair and smooth pale arms, or straight blond hair and furry brown skin? I can't really see them in my mind, but I know hapa haole kids come out looking real cute. Maybe they will look like Annabel.

Tommy asks me to go to a dance at the base. Mostly haoles, service kids, will be there, but some of my friends have

been invited too. My best friend, Ruthie Ito, for one. She's going with Stew Williams. Tommy catches me by surprise, and I feel guilty, as if he knows about my daydreams. He comes up to me after school and stares at me for a long minute before he speaks. His eyes are like blue marbles I want to win.

"I have to ask my mother." That's all I can say. I want him to smile so I can think of more, but he just nods, clicks his heels like a soldier, and walks away.

"Are you going?" Ruthie asks me.

"Maybe," I say. "I'm so sick of dancing with shrimps."

"Don't blame me," my mother says. "You know your father won't let you go out with a service kid."

"But his father is an officer," I say. "He's almost a general." I want her to say it's because Tommy is haole, so I can fight back. I want her to see how prejudiced they are. Prejudiced. Ignorant. Old-fashioned. But she doesn't argue. She tells me to put the rice on the table and call in the kids.

I run to my room and slam the door, but after I cry, I don't feel so bad. I think about being close to Tommy. I think about the way he smells like warm bread and the way his hair tickles my skin. But I don't want to go out with him that bad. He's just part of a recipe I'm cooking. I want to be hapa haole, like Annabel. I want her hips, her hair, her eyes. I want to be Annabel, but not her mother.





Posted on: Wednesday, March 9, 2005

## It takes a village to ease ethnic tensions

By Vicki Viotti  
Advertiser Staff Writer

Pacific Islanders often face a tough adjustment to American life and culture — so tough that some families decide to send their youth back to the home village.

That's not always an option, however, which might be why a grassroots movement quietly has begun to create a bit of the village here instead.

Two projects have sprung up independently, using two strands common to most Pacific cultures: music and the church.

One is a dance group in which youths from Micronesia, Samoa and other Pacific islands learn each other's dances.

The other is a Micronesian-Samoan-Tongan ministers conference, established out of concern about recent episodes of violence between the groups.

Their founders fervently hope these strands will help weave a comforting web of support for island people in an urban setting.

Members find support, and even cultural kinship, said Marleen Lafaele, 23, president of the youth group Dances of Paradise.

"The dances are very similar," said Lafaele, who founded the group at Mayor Wright Homes, across from Palama Settlement. "We dance about love, we dance about happiness, family ... and we all kind of understand what it means."

The group, with more than 60 dancers ranging in age from about 4 to 25, practices Fridays and Saturdays at the Mayor Wright community center and in its 18-month history has performed at cultural fairs and other events.

The dancers filtered in slowly at Friday night's rehearsal, some making the crosstown trek from other housing complexes. A trio of girls — one Marshallese, one Micronesian from Chuuk, and one Samoan — stood up happily when Lafaele asked if they were ready to dance.

"I've been ready for a long time," said Jumena Esah, 10, who moved here from Chuuk three years ago. She grinned, and the music started.

A newer development in the past few months has been the convening of the Pacific Islanders Conference, a coalition of pastors from about three dozen congregations, including Samoans, Micronesians and Tongans.

The assembly, which started monthly meetings in January, was created in part because of a fatal stabbing in October near Mayor Wright Homes. The death resulted from a fight that involved Micronesians and a part-Samoan victim, said Manny Sound, president of the community group Micronesians United that organized the first meeting.

But it was only the latest episode in ongoing tensions among residents and recent migrants,



Lama Lauvao, 20, performs with Dances of Paradise, a multicultural group that was founded to help defuse ethnic tensions.

Photos by Rebecca Breyer • The Honolulu Advertiser



Doreka Edwin, 11, left, and Fa Lafaele, 13, make their dance look easy.

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tensions often exacerbated by the use of drugs or alcohol, said some of the ministers who responded to the call for a pastors council.

It's not that such things don't happen in their home islands, said the Rev. To'o'olefua Paogofie, pastor to the Samoan congregation at United Church of Christ in Nu'uano. It's that at home, the village systems of elders, common to most Pacific cultures, wouldn't stand for it.

"The law doesn't allow this," Paogofie said. "The village council plays a role. You don't put shame on your family's name. ... The council system, it's 24-7. You cannot get away from the eyes of the elders."

But in Hawai'i, far from those all-seeing eyes, something has to provide a substitute "village." The church, he said, is best positioned to do that.

"The psyche of the island people is where there is an official government agency asking people to do something, it's difficult for people to respond, but when an island pastor sends out the invitation, they come out in numbers," Paogofie said. "The nearest thing that represents the village here is the church."

The Rev. Sekap Esah, young Jumena's uncle, heads a Baptist congregation of Chuukese migrants in Honolulu. He agreed that the ministers have a part to play and want "to share ideas and see where we can fit in dealing with the troubled youth."

"For the Samoans and Micronesians, the churches play a vital role in family values," he said. "We haven't seen any support groups that can do this. ... There are support groups, but the Micronesians are kind of left in the corner."

"It's good that somebody understands the culture and the customs," Esah said. "I think we know where we come from."

At the first conference meeting, some community members involved with the dance group also attended, listening with interest. The hope that Dances of Paradise has adopted is that reaching the Pacific Islanders while they're young will reshape attitudes and head off later problems, group founder Lafaele said.

Rosita Nardo, the group's vice president, said it all started casually, just neighborhood kids banging out rhythms for impromptu dancing, and evolved.

"We had problems, the Samoans, Micronesians and Hawaiians not getting along," Nardo said. "We started the group so they know what the other people's culture is about. Since then, in the group, it's been really good."

"We learn Micronesian, Samoan ... we have Tahitian, Maori. Some kids are beginning to learn some Tongan," Lafaele said. "And hula is our relaxing time!"

"We even have a few Vietnamese kids, and they teach us some of their culture," she said.

One of the advantages is that parents are enlisted to help with the costuming and other tasks, and their involvement has been essential, Lafaele said.

"If the parents aren't there, if we don't have their support, there won't be positive changes," she said.

Already, the troupe has attracted members from other communities, and Lafaele hopes the group, a nonprofit, can expand its reach. For the moment, however, she's happy to have contributed something to Mayor Wright, her lifelong home.

"I want to leave from the housing knowing I did something for the community, not thinking, 'Oh, I could have done something,'" she said. "You got to step up to the plate and do what you can."



Dances from nations including Micronesia, Tonga and Samoa – as well as hula – are performed by Dances of Paradise members, which include 10-year-old Jumena Esah, left, and Fa Lafaele. Mayor Wright Homes resident Marleen Lafaele, 23, founded the group.

### A bit of the village

A program on the first meeting of the Pacific Islanders Conference, a pastors coalition, will be shown at 8 p.m. Saturday on 'Olelo, Channel 54. For information on the conference, call 791-5644.

For information on Dances of Paradise, call 848-1944.

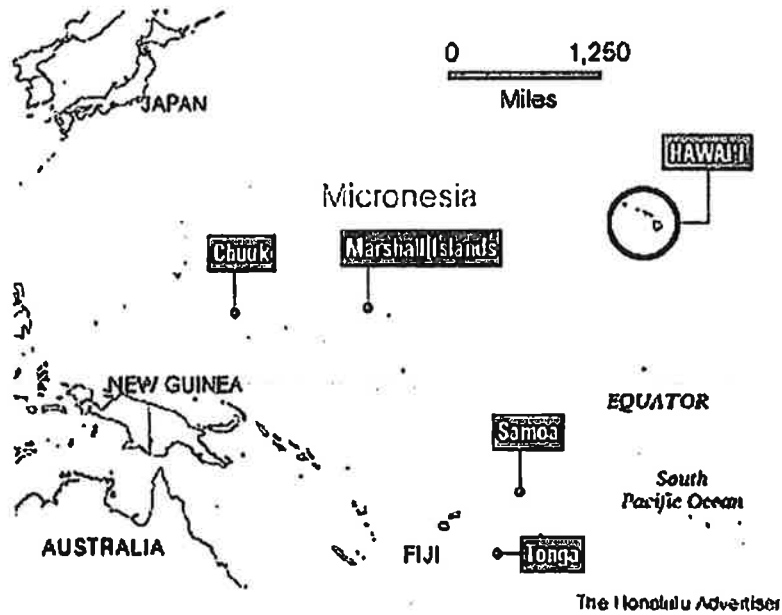


Tr Ham, right, appears to be concentrating intensely during a rehearsal of Dances of Paradise at the Mayor Wright Homes. The group's founder says members dance "about love ... happiness, family."

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## Rebuilding a Hawaiian Kingdom

Los Angeles Times  
July 21, 2005

*'Bumpy' Kanahale has carved out an Oahu village where native values reign. Many see it as a steppingstone to the goal of sovereignty.*

By Tomas Alex Tizon Times Staff Writer

WAIMANALO, Hawaii — From Honolulu, it takes an hour to drive here, heading north over dagger-like mountains and then east through rolling farm country to the outermost corner of the island known by some as the Hawaiians' Hawaii.



Tour buses circling the island don't stop here except to gas up.

Those who step off the bus won't find hula dancers greeting them with leis, or five-star hotels, or even two-star ones. They'll find a sleepy, rough-edged, working-class town of 10,000 people, some of whom don't like tourists and don't mind saying so.

"Haole, go home!" and variations of whites-aren't-welcome are occasionally shouted from front porches as a reminder that this isn't Waikiki. It's a different world. Locals rule here.

Half the residents are native Hawaiians, and many more are part Hawaiian. This is a place where Hawaiian is taught as a first language in some schools and spoken among neighbors, a place where it is widely held that Hawaii was stolen by the United States and that someday these lands will return to the Kanaka Maoli, the ancient Polynesians who settled the islands.

Scattered throughout Waimanalo's neighborhoods are state flags hanging upside-down, a symbol of defiance. In this corner of Oahu, Hawaiian sovereignty — a government of Hawaiians for Hawaiians — isn't just a tropical dream. The people have seen a version of it materialize before their eyes.

In the foothills above town, there is a village unlike any other in Hawaii. It's called Pu'uuhonua o Waimanalo ("Refuge of Waimanalo"), a community of 80 native Hawaiians living communally on 45 acres. If Waimanalo is a stronghold of Hawaiian sovereignty, the village is its spiritual center.

Some people refer to it as "Bumpy's town," named after the 300-pound, tattooed, activist ex-con who negotiated the village into existence — wrangling with the state's most powerful politicians — more than a decade ago.

Dennis "Bumpy" Kanahale, 51, is a descendant of King Kamehameha I and bears some of the warrior's physical presence. When asked how far removed he was from the king, Kanahale thought for a moment, then lifted a massive leg onto a nearby table. He studied a row of blue and red triangular markings tattooed on his calf.

"Eleven generations, brah," he said matter-of-factly. If Kamehameha were here today, he said, the king would be uniting his people as he did two centuries ago.

hele is a folk hero in these parts. He did what no other Hawaii activist had done: carved out a little freedom within a kingdom, allowing natives to live by their own rules and revive the ways of the Kanaka Maoli. For many locals, the village represents the most tangible gain in more than 30 years of agitating for Hawaiian sovereignty.

When the movement first emerged in the 1970s, even native Hawaiians were skeptical.

"I didn't think it could happen myself, but people like Bumpy made us see it could," said Sandra Barney, 59, a native Hawaiian from Kaneohe Bay who has known Kanahale since he was a young man. "The proof is here. Bumpy stuck his neck out. I thought they were going to chop it. Now there's a village in the mountains."

The idea of sovereignty has become part of Hawaii's mainstream consciousness, with the state's most powerful political leaders — Republican Gov. Linda Lingle and Democratic Sens. Daniel K. Inouye and Daniel K. Akaka — supporting some version of it.

The U.S. Senate is considering a Hawaiian sovereignty law known as the Akaka bill, named after its chief sponsor and the first native Hawaiian in Congress. The bill, which has stalled in the Senate the past five years, was blocked again Wednesday by a Nevada senator concerned that it might encourage Hawaiians to build casinos. Both Hawaii senators said they had secured enough support to pass the bill if it ever made it to a vote. The House passed an earlier version.

The legislation would lead to federal recognition of native Hawaiians in the same way that the government recognizes American Indians and Native Alaskans. It would also initiate a process under which native Hawaiians could set up their own government, giving them the same nation-within-a-nation status as Indian tribes.

A native government would represent Hawaiians in negotiations with the federal government over contested land and resources, including nearly 2 million acres once owned by the Hawaiian monarchy — nearly half the state.

Forming the new government would take years, not counting legal challenges.

A 2003 survey by the state Office of Hawaiian Affairs, like most in recent years, found that the majority of Hawaii residents supported sovereignty. But the Akaka bill has inspired an odd spectrum of opponents.

On one hand are political conservatives, mostly Caucasian, who call the idea divisive and immoral.

"Every country that has used racial ancestry as the basis for who deserves recognition, who is entitled to privileges, has ended up disastrously," said H. William Burgess, an attorney who has challenged the legality of state-sponsored entitlement programs for native people. Burgess said the Akaka bill would create "a race-based government."

On the other hand are native Hawaiian activists like Kanahale who want nothing less than total independence from the United States.

They see it as the only way to right the wrong of 1893 when U.S. troops helped overthrow the Hawaiian monarchy, leading to annexation and statehood, and, for the Kanaka Maoli, loss of a kingdom and an ancient way of life.

Today, the state's estimated 240,000 native Hawaiians — those with 50% or more Hawaiian blood — make up about 20% of the population and fare poorest in almost all socioeconomic indicators. They have the



state's worst health statistics, highest number of school dropouts, highest unemployment rate and highest levels of incarceration.

Kanahele grew up in Waimanalo as one of the statistics, dropping out of high school and serving time for theft and assault. In his 20s, the angry young man transformed into a ferocious advocate for his people, leading protests against the "illegal occupation" of Hawaii.

One day in 1987, Kanahele recalled, he went to a nearby beach and saw homeless people camped under the palm trees. Nearly all of them were Kanaka Maoli. How could this happen in their own homeland? he recalled thinking.

The next thought changed his life:

"The government will never give back our land. How about if we just take it back?"

By that time, Kanahele had a following, many of them friends from Waimanalo. In the spring of that year, he and about 50 protesters took over a former Coast Guard station and the surrounding 300 acres at Makapuu Lighthouse, the easternmost tip of Oahu. The acreage, owned by the state, was part of what Kanahele called "the stolen lands."

Kanahele's group occupied the site for two months. During one confrontation with police, Kanahele pulled out a shotgun. He was arrested and served 14 months in state prison. It turned out to be a fruitful time.

"Most of the people in there were brothers," Kanahele said, fellow native Hawaiians "who were caught up." He proselytized and recruited and, upon his release, had a new army of followers who eventually joined him.

In 1993, the 100-year anniversary of the U.S. takeover of the islands, Kanahele led 300 people in an occupation of Makapuu Beach, a short drive from Waimanalo.

News cameras captured images of Kanahele armed not with guns but copies of President Clinton's newly signed "Apology Resolution," which acknowledged the U.S. role in overthrowing the monarchy.

The political climate had shifted. John Waihee, then the state's governor and the first of Hawaiian ancestry, had recently told constituents that sovereignty was only "a matter of how, when and in what form."

Polls showed that three out of four Hawaiian residents supported sovereignty, and Kanahele — the most militant of the activists — gained a reputation as a thug-hero. Arresting him could have stirred the 40 other Hawaiian sovereignty groups to join the occupation.

Kanahele began building houses on the beach. After 15 months, Waihee finally intervened. The governor's office proposed a deal: If Kanahele and his group vacated the beach peacefully, the state would give them a 45-acre parcel above Waimanalo in the foothills of the Koolau Mountains.

Kanahele accepted.

In June 1994, the protesters disbanded and the core group made its way to the future site of Pu'uhonua o Waimanalo.

Gina Maikai, 44, recalled those first days in the hills:

"It was a forest. There was nothing but trees. At first, we lived in tents while the men made a road. Then we

moved onto platforms while the men built houses. We had to find our own lumber. We did all the work. Mosquitoes were a problem."

The entrance to the village lies at the end of a long country road. A swinging metal gate opens up to another road that winds uphill into a clearing, where a string of 22 cottages rests along the sway of the land. It isn't a place of straight lines.

The feel is lush and slightly messy, like a rumpled blanket.

There are no fences. The home sites blend into each other. Wild chickens scamper between cottages, children chasing them. Rising above the clearing are green mountains whose steep curving sides create a hollow that amplifies the sounds of tropical birds, a constant chorus.

A lot has happened in 11 years. Kanahale's group eventually agreed to sign a renewable 55-year lease at a cost of \$3,000 a year, which worked out to about \$60 annually per adult, a token payment.

No government official will publicly admit it, but the state has adopted a hands-off approach to the village, waiving many regulations — such as building permits and fishing and hunting licenses — and allowing the villagers to govern themselves.

Village affairs are managed by four women — a "council of aunties" — who appoint responsibilities, hear grievances and settle disputes. Recently, a village mother was found to be using cocaine, and the council ordered her to enter drug rehab or face eviction.

"Once I had to evict my own mother-in-law," said Maikai, who heads the council. "You have to be part of the big family, and she couldn't handle it."

When space opens up in the village, the council decides who can move in. Most residents have known each other for years and, in many cases, their families have been acquainted for generations.

One villager is in charge of collecting garbage, one tends the taro patch, one cultivates ti leaf and another provides security by patrolling the village perimeter. Everyone has a job, and every adult contributes to paying the lease and whatever other expenses come up.

Of the 80 residents, half were among the occupying group at Makapuu, and about 30 are children. Most adults work piecemeal jobs on the outside, mainly in the building trades.

Every adult is in charge of instructing the children in at least one traditional skill, such as killing a wild animal or catching reef fish with throw nets. The children learn the Hawaiian language, memorizing names for plants and creatures, such as the reef triggerfish — the state fish — that Hawaiians call humuhumunukunuku apua'a.



As for Kanahale, his life changed along with the village. Not long after his group moved into the hills, he was convicted of harboring an activist who had refused to pay federal taxes. Kanahale spent four months in federal prison and emerged with an even greater reputation among hard-core activists.

The political establishment continued to warm up to him.

In 2002, then-Gov. Ben Cayetano granted Kanahale a full pardon for his prior convictions and hailed him as "a leader in the Hawaiian community." Kanahale thereafter vowed to avoid all violence, choosing instead a





Table 12.2 Manager's Report From the Oloa Sugar Company, 1901 and 1902

|                                       | 1901 | 1902 |
|---------------------------------------|------|------|
| Management and office                 | 11   | 13   |
| Lunas <sup>a</sup>                    | 34   | 14   |
| Mechanics                             | 42   | 18   |
| Chinese cane cultivation contractors  | 21   | 46   |
| Japanese cane cultivation contractors | 399  | 577  |
| Japanese day laborers                 | 805  | 424  |
| Japanese day women                    | 38   | 6    |
| Chinese                               | 206  | 2    |
| Portuguese                            | 100  | 91   |
| Hawaiians                             | 20   | 9    |
| Porto Ricans <sup>b</sup>             | 220  | 85   |
| Porto Rican women                     | 17   | 2    |
| Other nationalities                   | 19   | 7    |
| Sundry clearing contracts             | 550  | —    |

SOURCE: Merry (2000, p. 142).

<sup>a</sup>Lunas = "foremen."

<sup>b</sup>Porto Ricans = Puerto Ricans.

union organization was hampered by the fact that plantation owners could deport any alien who refused to accept labor conditions.

In 1924, after 8 months of strikes, Filipino workers protested eviction from their homes by taking two strike breakers as hostages. Sheriff's deputies arrived to quell the disturbance and shot 16 strikers dead. Four law enforcement officers also died in what has become known as the Hanapepe Massacre, and some 60 Filipinos subsequently served jail sentences of 4 years. In the ensuing investigation, Filipinos were deemed "subjects" without constitutional protections under American law (Wright, 1972, p. 59, cited in Haas, 1998a, p. 39), and Pablo Manlapit, an attorney who led the strike, was deported to the Philippines.

### Picture-Brides

By 1890, most of the population in Hawai'i was not native Hawaiian: The Census reported

a total population of about 90,000, with 41,000 Hawaiians, 15,000 Chinese, 12,000 Japanese, 9,000 Portuguese, 2,000 Americans, 1,300 British, and 1,000 Germans (Fu & Heaton, 1997, p. 14). Most of the "alien" laborers, who came in waves from China, Japan, Korea, and the Philippines, were male. Consequently, there was a shortage of "marriageable" women. However, between 1885 and 1924, some 70,000 women migrated from Japan to Hawai'i and the United States. Many of these women were picture brides, others prostitutes; some fell partly within these categories. Interestingly, some Japanese women became picture brides with the intention of *migration* (not marriage), and many others were lied to about their prospective husbands (e.g., about their age, health, economic status), and ended up deserting their husbands within a year of migration. Indeed, Mengel (1997, p. 24) found that of 110 divorce records between Japanese workers from 1885 to 1908, 84 were petitioned by the wives and only 24 were filed by the husbands. Mengel (1997, p. 23) suspects that many subsequent marriages were interracial and, therefore, that the rate of interracial unions of Japanese immigrants and others is much higher than previously assumed (although there is a lack of data on this). Nevertheless, the high number of Japanese women in Hawai'i meant that fewer Japanese intermarried. In 1930, the male-female ratio was only 1.6:1, far lower than that of other immigrant groups (Spickard, 1989, p. 75).

### MULTICULTURALISM, MULTIRACIALISM, AND "LOCAL" IDENTITY

Generally, the term "Hawaiian" refers to the people who inhabited the islands before the coming of Europeans and Americans in the 18th and 19th centuries. Hawaiian activists and scholars such as Trask (1996, p. 906) use

the term "Native Hawaiian" to emphasize that Hawaiians are "not immigrants." In either case, the point is that the terms "Hawaiian" and "Native Hawaiian" refer only to a small fraction of Hawai'i's population (see Table 12.1). The vast majority of those who live in Hawai'i today are not "Hawaiian" or "Native Hawaiian."

Thus, in the last century, the term "local" has emerged to refer to people who are born and raised in Hawai'i who are of Hawai'i but not necessarily descendants of the original aboriginal peoples. However, given the extraordinarily raced, colonial history of Hawai'i, it should come as no surprise that the term "local" is not only about "place of origin" but that it also has significant "race" and "class" connotations. Historically, the term "local" has meant "working class people of color in Hawai'i," particularly those with "plantation" backgrounds as opposed to *haole* elites (see Figure 12.4). This meaning of "local" was crystallized and affirmed in the 1930s in the Massie case. As John Rosa (2000, p. 100) points out, the Massie case did not cause "local" identity to emerge, but it became a means to express "local" identity.

### The Massie Case

The military population in Hawai'i is and was largely segregated from the mainstream on military bases. However, one evening in 1931, Thalia Massie, the white, 20-year-old wife of naval Lieutenant Thomas Massie, walked home from a nightclub in Waikiki. Arriving home with her face bruised and her lips swollen, she claimed that she had been raped. Five young men who happened to be having an altercation with a couple in another car at about the same were arrested. Two (Joseph Kahahawai and Ben Ahakuelo) were Native Hawaiian; two (Horace Ida and David Takai) were Japanese American, and one (Henry Chang) was half Native Hawaiian and half Chinese. Massie identified the five men as

her rapists, and the five "local" men were put on trial. However, a jury found the evidence slim and refused to bring in a verdict. Defense attorneys argued that the youths would not have had enough time to commit the crime after leaving a dance at the Aloha Amusement Park and before being in a near traffic accident in downtown (Rosa, 2000, pp. 95-96).

Incensed that "justice" had not prevailed, the Massies resorted to vigilantism. A group of Navy men abducted one of the defendants, Horace Ida, from a speakeasy in downtown Honolulu, beat him, and nearly threw him over the Pali (a famous cliff on O'ahu) when he refused to admit to the rape of Thalia Massie. A month later, another defendant, Joseph Kahahawai, fared much worse. Thomas Massie, Grace Fortescue (Thalia Massie's mother), and two subordinate naval officers tried to force a confession of Joseph Kahahawai (who was called the "darkest" of the youths) and ended up killing him with a single gunshot to the heart. The Massie-Fortescue group hired the famous "mainland" attorney, Clarence Darrow, to defend them, but they were found guilty of manslaughter by a jury of "local" men and sentenced to up to 10 years in prison. However, minutes after the group was sentenced, they were escorted across the street to the territorial governor's office in 'Iolani Palace. There Governor Lawrence Judd commuted the sentence to just 1 day of detention. The Massie-Fortescue group spent half a day signing papers and posing for press photos on the balcony of 'Iolani Palace and were then freed. Within a week, Thalia Massie and all the members of the Massie-Fortescue group left the islands, never to return (Rosa, 2000, p. 96).

Hawai'i residents were outraged. For "local" Asians and Native Hawaiians, this was an example of "*haole* justice." The Japanese American newspaper, the *Hawai'i Hochi*, lambasted the Territory's *haole* leadership as "traitors to Hawai'i in the eyes of the common people" (Rosa, 2000, p. 96). Of course, the

main point here is that the Massie case crystallized and reaffirmed the structural as well as symbolic opposition between "locals" ("brown" working class) and "haoles" (white elites). The five "local" boys arrested for the rape of Thalia Massie grew up in Kalihi-Palama (a working class district of Honolulu) and had attended Kauluwela Elementary School. They were members of a new generation that in contrast to their parents on rural plantations (with ethnically segregated housing), inhabited city spaces with a denser and more diverse population. The Kauluwela boys spoke "Pidgin," an urban variant of Hawai'i Creole English (HCE) that had emerged from the plantation experience and later developed in public elementary schools. They also shared a common Americanized youth culture (e.g., sports teams, school activities, dances, movies; Rosa, 2000, p. 98). This meaning of "local" is illustrated in Figure 12.4.

Jon Okamura's (1980) classic explanation for the emergence of "local" identity in Hawai'i parallels E. P. Thompson's conception of class in *The Making of the English Working Class* (1963), except that "local identity" is more nuanced because it has racial, ethnic, and gender as well as class dimensions (Rosa, 2000, p. 99). Okamura (1980) first pointed out that the interethnic accommodations (for which Hawai'i is so often praised) arose out of "a social system primarily distinguished by the wide cleavage between the Haole planter and merchant oligarchy on the one hand, and the subordinate Native Hawaiian and immigrant plantation groups on the other." Rosa maintains, however, that it is not only the "shared" stratification experience but the shared "talk story" and cultural production of that experience that reaffirms "local" identity. Thus, for instance, each retelling of the Massie case reaffirms the symbolic opposition between (good) "local" boys (brown working class men of Hawai'i) and the (bad) *haole* elite. One of the most blatant, exaggerated displays

of this symbolization was in the 4-hour CBS television miniseries, *Blood and Orchids*, produced in the 1980s. Although the real Massie-Fortescue group was caught red-handed while trying to dispose of the body of Joseph Kahahawai; in the fictionalized *Blood and Orchids* account, the Native Hawaiian is shot dead in a courtroom full of witnesses, and then the rape victim vindicates the youth by screaming, "No, they didn't do it! They were innocent!" (Rosa, 2000, p. 107).

### *The "Deracialization" of "Local" Identity*

Yet given that the term "local" distinguishes people who are born and raised in Hawai'i from nonresidents and newly arrived *haole*, it should come as no surprise that "local" has even been appropriated by working-class whites (especially surfers) to distinguish themselves from nonresidents and newly arrived *haole* (especially military *haole*). As shown in Figure 12.6.

The term "local *haole*" tends to mean that even though one is "white," he is nevertheless aware of, understands, and "appreciates" Hawai'i, especially "knowing" "local" food and customs and appreciating the ocean and the land. Put in another way, the symbolic opposite of "local *haole*" is "mainland *haole*" (or even "fuckin' *haole*," one of the most commonly heard racial epithets in Hawai'i today); it refers to a particular *kind* of *haole*: arrogant, assertive, and usually upper-middle class, especially tourists and recently arrived military men and women (which accords with the symbol of the "Ugly American"). As one self-identified "local *haole*" (a white boy from Palolo) states, "It's ["local *haole*"] an immersion into a culture that becomes your own. You rise above being a *haole* and become a "local *haole*" (Rohrer, 1997, p. 151).<sup>16</sup>

Interestingly, this cultural distinction between those who "know how to act" and

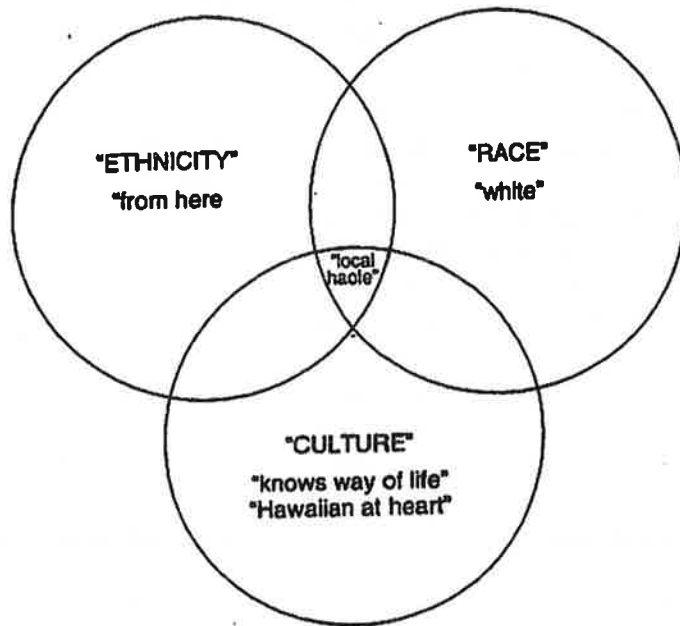


Figure 12.6 "Ethnic," "Racial," and "Cultural" Dimensions of "Local Haole"

those who do not, is typical of "old" immigrant groups. Symbolically, it is analogous to epithets like "wetback" and "FOB" ("Fresh of the Boat"). The differentiation of "new" and "old" immigrants emerges because as "old" immigrants learn "new" ways of life, they are embarrassed by, and do not want to be confused and associated with, those of similar ethnic/racial background who do not act "appropriately." As one "mainland *haole*" interviewed by Whittaker (1986) states:

You see another new arrival come, and you find him being very obnoxious in his approach and attitude, and you realize that he's not doing anything you didn't do when you first got here. You see the eyes of [local] people around him, and you feel they're feeling even stronger what you're beginning to feel. It takes a while, more than a year of sitting around, to be able to see the difference. (pp. 153-154)

In the summer of 2001, I conducted an informal mini-survey of 128 students at the

University of Hawai'i, Manoa.<sup>17</sup> In addition to a few standard demographic questions, I asked one open-ended question: "What does being "local" mean to you?" I found that more than 90% of the students surveyed at least mentioned some kind of "cultural" criteria in their definition of "local."<sup>18</sup> For instance, "being 'local'" meant "a state of mind more than anything. It's being familiar with the language, culture, customs, arts, etc. of the place you are in" or "being local to Hawai'i is a feeling, something deep down inside that ties you to this land and its people, truly understanding the way of life here, clothes, language, eating habits."<sup>19</sup>

Moreover, several students (12/128, or 9%) explicitly rejected "racial" or "ethnic" definitions of "local," while affirming a "cultural" one (e.g., "No matter what ethnicity/race you are, if you have the aloha spirit deep inside you then I feel you are local") or

"Local" means having a value system where family, friends, respect, and aloha



[are] your top priorities. It means living life at a slower pace, taking the time to enjoy the simple things in life. We live in a beautiful place so why not take the time to enjoy it. "Local" doesn't mean that you're a specific ethnic group. . . . it is the quality of your heart and the positive intentions that you have for yourself and others.

Local means that you have been accustomed to the culture, the native language, dress code, food, etc. . . . It means that you can fit in with the natives, but don't have to look exactly like them. It's where you are comfortable with everyone and the place. . . . you will also enjoy living there. It doesn't matter how long you have lived there or if you're not the race. It's when you can say you are a part of their own community.<sup>20</sup>

Ironically, however, these pointedly inclusive "cultural" definitions of "local" are themselves a response to the implicit assumption that "local" *does* mean a specific "racial" and/or "ethnic" group. (This is most readily apparent in the last example, in the phrases "the race" and "their own community"). As one respondent states, "It is easier to consider a Hawaiian person local than [an] Asian person. Contrarywise [sic], it is easier to consider an Asian local than a white person. I believe it is hardest to consider white people local." And another respondent maintains:

Local to me means being born here. But it depends because you could be born elsewhere and brought to Hawai'i at a very early age and still consider yourself local. . . . "Local" also means living in Hawai'i and absorbing the culture of Hawai'i. For example, wearing rubber slippers, eating the plate lunches. . . . But on the other hand, "local" also involves race. Even if you were born here but [were] caucasian, it would be harder to believe that you were local. But if an Asian from the mainland came, everyone would make the mistake of thinking that they were "local."

In the same vein, another respondent states:

You can tell when people are "local" because they speak pidgin English, wear "rubber slippers," etc. Even though haoles live here, many people don't consider them to be local because of their ethnicity. They may have been [born] here and follow the local customs, but people still consider them to be outsiders."

In addition, the implicit link among "culture," "race"/"ethnicity," and "local" identity in Hawai'i is apparent in that the "values" at the heart of being "local" (e.g., "quiet," "reserved," prioritizing "family," the *aloha* spirit) are commonly perceived as "Hawaiian" and/or "Asian" values and/or historically linked to the "plantation experience." "Local knowledge" holds that the *aloha* spirit and interracial/interethnic tolerance were borne of the culture of the Native Hawaiians as well as the interracial, intercultural, interethnic life on the plantation. For instance, one respondent maintains:

I think local is . . . a culmination of the various cultures that have come to live in Hawai'i along with a shared history. As for the aspects of this local culture, it remains subjective, but shared thoughts of family as important and to be respected. There is a shared food, music, and pop culture. The shared history is immigration, sugar, etc.

Indeed, almost one quarter of the respondents (24%) explicitly mentioned some type of "multiculturalism," or knowledge, tolerance, and acceptance of the diverse cultures that make up Hawai'i, as part of their definition of being "local." For instance, "being local means to me that I am a part of a unique blend of cultures and nationalities that try to live together in a harmonious manner" and "although everywhere we go is filled with stereotypes and discrimination, Hawai'i still exists as a 'melting pot'. Welcoming other people to the islands with open arms, you can be perceived as local." In

sum, for the vast majority of respondents, being "local" is, above all, about having a special interethnic, multiracial awareness as well as the *aloha* spirit, and *haoles* who live in Hawai'i can learn to practice this too.

### The Rejection of "Local" Identity

Significantly, however, this positive, inclusive, cultural definition of "local"—and indeed the very concept of "local"—is not universally accepted and used throughout Hawai'i. For many people in Hawai'i, whether they live in Hawai'i and practice *aloha* or not, *haoles* are still *haoles*, just *haoles*, period. For these folks, the term "local *haole*" itself is a *haole* term that for the nonwhite majority in Hawai'i is just another example of white appropriation of Hawaiian culture. As Rohrer (1997) points out, "It seems so hard for white people to appreciate another culture without appropriating it. Perhaps it is because we have a hard time really knowing who we are" (p. 158).

Most important, this white response to *haoleness*—to reject any association with white history and power—is typical of *haoleness* (on the "mainland" as well as in Hawai'i). White people want desperately to not be blamed for the past or what white folks may be currently doing (Rohrer, 1997, p. 150); they want to be seen as "individuals."<sup>21</sup> The problem is, of course, that we are not all "simply who we are" ("individuals")—"flat, cardboard cut-outs with no history, no context, no relationships to power, no nothing." White people try desperately to "wiggle free" from their historical, structural, and symbolic location, but this in itself is also a reflection of white privilege (Rohrer, 1997, p. 150).

It is precisely for this reason that Native Hawaiian activists such as Huanani Kay Trask reject the term "local" altogether. For Trask, the term "local" has an insidious side; "local" identity is an inherently political identity used by those who wish to gloss over and

minimize the historical differences between natives and nonnatives. In Hawaiian tradition, Trask (2000) roots Hawaiian identity firmly in the land: "The lesson of our origins is that we are genealogically related to Hawai'i, our islands, as family. We are obligated to care for our mother, from whom all bounty flows." "Locals' have no indigenous land base, traditional language, culture, and history that is Native to Hawai'i" (pp. 1-2). In short, for Trask (2000) there are only two kinds of people in Hawai'i: Hawaiians and settlers. Trask states, "Hawaiians are Native to Hawai'i. Everyone else is a settler."<sup>22</sup>

Indeed, although until 1997 the U.S. Census and other federal agency directives legally designated Asian Americans and Native Hawaiians as part of the same race (Asian and Pacific Islander), in 1997 Native Hawaiians achieved recognition as a separate category: Native Hawaiian and Pacific Islander.

Similarly, many Native Hawaiians reject the widespread appropriation of the term *kama'aina*, which means literally "children of the land," by those who live in Hawai'i. Like many things Hawaiian, the term *kama'aina* has been commercialized. There are *kama'aina* airline deals and hotel rates, and so on, and *kama'aina* is commonly used today to refer simply to those who live in Hawai'i, whether they are "local" or *haole*, on temporary military duty, or 10th generation (Rohrer, 1997). However, most Native Hawaiians believe that *haoles* should never claim this status, and in the last few years Trask has rejected this status for "settlers of color" as well.

### CONCLUSION

The number of "pure" Hawaiians has so sharply declined that demographers expect the eventual elimination of this entire category. In "mainland" terms, most "Native Hawaiians" (and certainly the most prominent activists) are

actually of "mixed blood." Prominent activists such as Trask are commonly criticized for ignoring their "mixed" heritage (and for being "antiwhite"). However, Native Hawaiians such as Trask do not use the concept of "mixed blood"; they distinguish only between those who have *genealogical* roots to the *land* (Native Hawaiians) and those who *don't* (settlers)—period. Of course, "locals" (including first, second, third, or fourth generation "local *haoles*" using self-designations) contend that they are also connected to the land. They emphasize that they were born in Hawai'i, and/or they perceive and portray themselves and others as acting contiguously with the sacred elements of Hawaiian culture, sometimes even learning Hawaiian and adopting traditional Hawaiian notions of the sacred.<sup>23</sup>

Put in another way, "locals" both *haole* and not (using self-designations), commonly emphasize their familiarity with and integration in local culture. In addition, "local *haoles*" often insert their *haole* status into the Hawaiian ethnic and racial mosaic, to put a multicultural gloss on *haole*, just as "locals"

who are of "mixed" or "Asian" background, commonly emphasize their ethnic roots (especially if they are "mixed"). As we have seen, this awareness and appreciation of multiculturalism is itself understood as part of "being local" in Hawai'i. Being "local" is being fluent in (having cognizance and facility with) "ethnic" and "racial" symbolization, especially ethnic foods, customs, and lore. This fluency with racial and ethnic symbolization is both integral in the sacred spirit of *aloha* and its flipside: stereotypes and prejudice. Although the former (i.e., the spirit of *aloha*, that famous tolerance for racial and ethnic diversity, including intermarriage) has perhaps received most scholarly and popular attention, the latter (fluency in stereotypes and prejudice) must not be ignored. As one respondent states, "I think 'local' is another way of categorizing people like race is used." Similarly, another maintains that "it [local] is a term that is overemphasized in today's global scheme. The term is a prejudice in a way, since you exclude a group of people because of something they could not help."<sup>24</sup>

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## NOTES

1. As will be discussed, I use quotation marks to reflect that I am talking about the *social perception and experience* of "race" (not a biological concept of "race"). Were it not so cumbersome, I would use the phrase "the social perception and experience of race" (rather than the term "race"); quotation marks are shorthand for this meaning. Hunt (1997) uses a similar device; rather than say "black" or "white" respondents, he says "white-raced" and "black-raced" informants and so on. Of course, that "race" does not "really" exist problematizes the concept of "multiracialism." For more on this topic, see Spencer (1999). For an insightful discussion of "racial" versus "ethnic" identity, see Waters (1999).

2. Of course, "Native Americans" also have "mixed" roots. In colonial times, some American Indians had relationships with "whites" and became part of the "white" population. Meanwhile, some Indian tribes welcomed "maroons" (runaway slaves) and "black" freed persons, and some "Indians" were absorbed within the "black" population (Davis, 1991, p. 136).



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