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ABSTRACT

This guide contains kindergarten through high school level lessons designed to help educate and sensitize students to cultural differences, while encouraging them to see how Americans are alike. Each lesson, some of which can be completed at home, features both affective and cognitive learning activities. The lessons, which have an interdisciplinary focus, include writing exercises and involve subjects such as social studies, literature, mathematics, and the arts. Handout material is also included. The guide concludes with a personal view from a high school senior on the subject of diversity. Contains a 33-item bibliography and a list of resource centers. (GLR)

THE NATIONAL CONFERENCE

Educator's Guide to "I Am America"

The 1990 Census confirmed what had been widely reported for several years: the United States is undergoing dramatic shifts in its demographic composition. Nearly one in three Americans is a person of color. Students of color now form the majority in the nation's 25 largest school districts. By the year 2000, more than 80% of new entrants in the workforce will be women of all backgrounds, people of color and new immigrants. The great majority of new immigrants are people of color and in many cases belong to religions other than Christianity.

Future projections are even more striking. Many experts predict that by the middle of the next century, non-Latino whites will comprise only 59% of the U.S. population. The African American population is expected to double; the Latino (Hispanic) population is expected to grow by nearly 200% during the same period; the Asian American population is expected to expand by nearly 400%. Islam is the country's fastest growing religion. These groups will play increasingly decisive roles in the nation's future.

Changing demographics will require educators to confront powerful cultural mythologies about who Americans really are. It isn't going to be easy, but having the facts will help.

Educators have a special responsibility for addressing issues of cultural diversity. They must help prepare young people for citizenship in a society in which understanding and respecting differences among people are necessities, not just civic ideals. The prevalence of residential separatism in the U.S., where more than 80% of white Americans live in suburbs in which less than 3% of the population is non-white, poses a great challenge to educators seeking to promote attitudes of

inclusiveness. Educators must be prepared to confront powerful cultural mythologies about who Americans are. It won't be easy, but having the facts will help.

The lessons included here are designed to help educate and sensitize students about cultural differences, while encouraging them to see ways in which Americans are alike. Students need special knowledge, understanding and skills to manage the delicate balance between diversity and unity. These activities are intended to help students learn more about themselves and others as they prepare for their lives in a changing America.

We hope that the day will come when all of our people feel free to say "I Am America" and acknowledge the right of their fellow Americans to do the same with equal authenticity.

Each lesson features both affective and cognitive learning activities. Some are to be completed at home, others in class. Each includes a writing exercise and has an interdisciplinary focus, involving subjects such as social studies, literature, mathematics and the arts. We encourage teachers to help students identify and explore questions which arise from the activities.

Even more importantly, we urge teachers to help their students find ways to translate what they are learning into concrete action in their classes and communities which contribute to a more inclusive society. Through the concerted efforts of educators, students and others, it is our hope that the day will come when all of our people feel free to say, "I Am America" and acknowledge the right of their fellow Americans to do the same with equal authenticity.

Stephen Steinlight
Vice President, Program
January 1993

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"How Many of Us Are There?"

Kindergarten through Grade 2

INTRODUCTORY EXERCISE (MOTIVATION)

■ Invite students to look at the poster and share the first words, phrases, thoughts or images that come to their minds. Write these on the chalkboard. ■ Ask students to consider similarities and differences among the people on the poster (e.g., age, gender, race, culture, and other characteristics they note). ■ Lead a discussion on how people are similar to and different from each other.

VOCABULARY:

■ census ■ family ■ friend ■ city ■ country

ACTIVITY #1

■ **At Home:** Have students do a census of their immediate family (not limited to those with whom they reside). Have them count:

- How many people in the family?
- How many grown-ups?
- How many girls?
- How many boys?
- Where their family lives (e.g., house, apartment, city, country, etc.)?

■ **In Class:** Invite students to draw a picture of their family or a group of special friends. Ask them to share their pictures with the class. Lead a discussion about the similarities and differences among their families or their friends. Put all of the pictures together to form a class poster.

ACTIVITY #2

Invite the students to count the number of girls and boys in the class. Develop a human graph by writing the words "BOYS" and "GIRLS" in two places on the chalkboard. Have the girls form a straight line in front of the word "GIRLS" and the boys in front of the word "BOYS." Make a mark with chalk or tape in front of the first person in each line. Draw a bar graph of the information on the chalkboard to demonstrate how real people are depicted in symbolic form. Develop human graphs of other student characteristics (birth month, eye color, juice preference, favorite dessert, etc.).

SUGGESTED READING:

The following titles are drawn from **The Human Family: Learning to Live Together**, an annotated reading list of newly-published books for children and young adults recommended by The National Conference.

- **Abuela**, by Arthur Dorros. Illustrated by Elisa Kleven. Dutton, 1991. $13.95. ■ A little girl imagines herself flying over New York with her Latina grandmother. A loving kaleidoscopic view of the city. (4-7)
- **How My Family Lives In America**, by Susan Kuklin. Bradbury, 1992. $13.95 ■ Photo-stories of three children whose families come from Senegal, Puerto Rico and Taiwan and how they live in New York City. (5 to 8)
- **Families Are Different**, by Nina Pelligrini. Holiday House, 1991. $14.95 ■ When a six-year-old Korean girl begins to worry because she and her older sister don't look like their adoptive parents, she is reassured to learn that families come in all sizes, colors and shapes. Love is the glue that binds them together in this brightly illustrated picture book. (3 to 6)
- **On Mother's Lap**, by Ann Herbert Scott. Illustrated by Illustrated by Patricia Cullen-Clark. Clarion Books, 1992. $14.95 ■ Up north, in his Eskimo village, little Michael finds some time to spend with his mother while his baby sister is asleep. But when she wakes up, Michael learns there is room for her, too, on their mother's lap. (2 to 5)

"Who are We?"

(Grade 3 through Grade 5)

INTRODUCTORY EXERCISE (MOTIVATION)

■ Invite the students to look at the poster and ask them to share the first words, phrases, thoughts or images that come to their minds. Write these on the chalkboard. Ask students to consider the similarities and differences among the people on the poster (e.g., age, race, gender, type of dress, possible occupation, cultural background, and other characteristics they note). Lead a discussion about how people are similar to and different from each other.

VOCABULARY

■ census ■ family ■ race ■ ethnicity ■ ancestry ■ inclusion

ACTIVITY #1

■ **At home:** Students and their families should complete the 1990 census questions on race, ethnicity, place of birth, ancestry place of ethnic origin (Handout #1).

■ **In class:** Introduce data sheets on "Race, Hispanic Origin, and Selected Ancestry Groups" from the 1980 & 1990 Census (Handouts #2 & #3).

Invite students to identify the name(s) of their own race and ancestry groups(s) in the 1990 census. Have them compare the census numbers for their groups(s) between 1980 and 1990. The students will then create a class data sheet using the relevant categories for race and ancestry.

ACTIVITY #2

■ Invite the students to discuss the concept of inclusion (why the poster depicts so many kinds of people). Do they see people like themselves on the poster? What does it mean to be "like oneself?" Have the students create a poster of their class in which they portray themselves.

ACTIVITY #3

■ Invite the students to locate their family's place(s) of origin on a world map. Using multicolored pushpins or colored paper, mark the locations on the map. Ask the students to write about what it must have been like to go to live in a new country or in the case of Native American students to have new people come to

their country. Teachers should discuss the various reasons why people came to America and should point out that some, most notably African slaves, had no choice about coming.

ACTIVITY #4

■ Organize a culture-sharing day for your class. Include story-telling, music, dance, food and costumes. Involve families where possible.

ACTIVITY #5

■ Help the students create a culture-sharing chart. The chart may take up one whole wall of the classroom. There should be enough space to allow each student and the teacher to enter her or his personal information: name, nickname, place of birth, language spoken at home, religious faith or tradition, favorite things, etc. The chart may be used for a class discussion of similarities and differences and to promote cross-cultural sharing.

SUGGESTED READING:

The following titles are drawn from **The Human Family: Learning to Live Together**, an annotated reading list of newly-published books for children and young adults recommended by The National Conference.

- **Children of Promise**, by Charles Sullivan. Abrams, 1991. $25.00 ■ A handsome anthology of African-American literature and art from the early days of slavery to the present. The story is told through literary excerpts, poems and folk songs and is lavishly illustrated. (8 and up)
- **Pueblo Storyteller** and **Totem Pole**, by Diane Hoyt-Goldsmith. Photographs by Lawrence Migdale. Holiday House, 1991 & 1992. $14.95 each. ■ These handsome picture books, illustrated with stunning full-color photographs, explore the cultures and particular arts of the Cochiti Pueblo in New Mexico and the Tsimshians in Washington. Each demonstrates how the children, too, are carrying on the old traditions and contains an old tale of the particular people. (both 8 to 12)
- **The Star Fisher**, By Laurence Yep. Morrow, 1991. $12.95 ■ The oldest daughter tells the heartwarming and often funny story of her Chinese family's move from Ohio to West Virginia in the 1920s. (9 to 14)

"Where Did We Come From?"

Grade 6 through Grade 8

INTRODUCTORY EXERCISE (MOTIVATION)

Show students the poster and ask them to record their responses to the question: What does "I Am America" mean to me?

VOCABULARY

■ Census data ■ decennial census ■ race ■ ethnicity ■ ancestry ■ diversity ■ prejudice ■ discrimination ■ inclusion ■ population projection

ACTIVITY #1

■ **At home:** Students and their families answer the 1990 census questions on race, ethnicity, place of birth, and ancestry or ethnic origin (Handout #1). Ask students to find out as much as they can about the following questions:

- Where did their ancestors come from?
- When did they come to America?
- Under what circumstances did they come to America?
- Why did their families settle where they did?

■ **In class:** In small groups, students share their family stories and discuss the similarities and differences among the stories. After the small group sessions, lead the class in a discussion, focussing upon these questions:

- What are some of the reasons your families came to America?
- What problems did they face when they arrived?
- If you are a Native American Indian, what effect did the new arrivals have upon your community?
- What problems do today's immigrants face?
- What problems do various groups encounter because of race, culture or religion?

ACTIVITY #2

In cooperative learning groups ask students to answer a series of questions based on the demographic data provided. (Handouts #2-#6).

- What was the fastest growing cultural group in the United States between the years 1980 and 1990?
- According to the census, what cultural group includes more than one race?
- African Americans represented what percentage of the total population of the United States in 1990?
- Which racial group is expected to become smaller as a percentage of the total population by the year 2040?
- What is the second largest religion in the United States (after Christianity)?
- What is the fastest growing religion in the U.S.?
- According to these data, what percentage of the U.S. population are people of color? What percentage will people of color represent in 2040?
- By what percentage did the total U.S. population increase between 1980 and 1990? According to the above projections, by what percentage will it increase between 1990 and 2040?
- What are the three largest European ancestry groups in the U.S.? Which is the largest of the three? How do these statistics compare with the 1980 figures?
- What do you think is the most important statistical fact or projection in these figures?

ACTIVITY #3

■ **A**. Choose one of the people shown on the poster. Write about that person's life and background as you imagine it. You may describe your person's life in a variety of forms: a journal, short story or letter. Think about his or her ancestors, the cultural traditions they brought to America, the problems they faced, the contributions they made to American life. Students may wish to do research in preparation for this writing assignment or may read one of the suggested titles below.

■ **B**. Imagine yourself as a newspaper reporter writing a series on diversity in America. Design a number of interview questions and choose two people on the poster to interview. What questions do you ask? How do your subjects respond?

Students may choose to interview any two from the poster or they may be assigned sets, so that they may compare their responses in small groups.

(NOTE TO TEACHERS: teachers may want to use the discussion to talk about assumptions which reveal learned stereotypes about people or groups of people).

ACTIVITY #4

In small groups, discuss the following question: What can we do to overcome the obstacles of prejudice and discrimination in our country? After these small group discussions, invite students to share their ideas with the entire class. Encourage students to develop ideas and plans that can be put to work in their own schools, families and neighborhoods.

SUGGESTED READING:

The following titles are drawn from **The Human Family: Learning to Live Together**, an annotated reading list of newly-published books for children and young adults recommended by The National Conference.

- **An Ancient Heritage**, by Brent Ashabranner. HarperCollins, 1991. $14.95 ■ A history of Arab immigration to the United States, the book also explores the cultural experience of Arab Americans as they try to adjust to life in the new country. (12 and up)
- **Dark Sky, Dark Land**, by David Moore. Tessera Publishing, Inc., 1989. $10.95 ■ The stories of Hmong Boy Scouts of Troop 100 document their lives in Laos during the Vietnam War, escape to Thailand, arrival in the United States as refugees and adjustment to American life. (12 and up)
- **Donald Duk**, by Frank Chin. Coffee House Press, 1991. $9.95 ■ On the eve of the Chinese New Year in San Francisco's Chinatown, 12-year-old Donald attempts to deal with his comical name and his feelings for his cultural heritage. (13 and up)
- **Kwanzaa: An African American Celebration of Culture and Cooking**, by Eric V. Copage. Designed and illustrated by Cheryl Carrington. William Morrow and Co., 1991. $25.00 ■ Stories illustrating the seven principles of Kwanzaa and recipes from people of African descent around the world provide an important resource for this unique celebration now observed by more than five million Americans. (14 and up)
- **Taking Sides**, by Gary Soto. Harcourt Brace Jovanovich, 1991. $15.95 ■ Fourteen-year-old Lincoln Mendoza, an aspiring basketball player, must come to terms with his divided loyalties when he moves from the Latino inner city to a white suburban neighborhood. (12 and up)

"Where Are We Going?"

(Grade 9 through Grade 12)

INTRODUCTORY EXERCISE (MOTIVATION):

Two classic metaphors are frequently employed to describe American society: "melting pot" and "salad bowl." What are the differences between these two metaphors? Which does the poster evoke? Which reflects your view of America? Which do you think is the better vision for America?

VOCABULARY:

decennial census ■ census data ■ race ■ ethnicity ■ ancestry ■ diversity ■ prejudice ■ discrimination ■ inclusion ■ population projection ■ institutional racism ■ multicultural education ■ demographics

ACTIVITY #1

■ **At home:** Students and their families answer the 1990 census questions on race, place of birth, and ancestry or ethnic origin (Handout #1). Invite students to answer the following questions based on the demographic data and other sources the teacher wishes to introduce (Handouts #1-#6):

- What was the fastest growing culture group in the United States between the years 1980 and 1990? By what percentage did it grow?
- According to the census, what culture group can be of more than one race? What does this suggest about the difference between race and culture?
- African Americans represented what percentage of the total population in 1990? If the projections prove to be correct, will African Americans remain the largest population of color by the 21st century?
- Which racial group is expected to become smaller as a percentage of the total population by the year 2040? What changes do you think this projection will or should bring about in American life in the 21st century?
- What is the second largest religion in the United States (after Christianity)? The identity of this group of people is both religious and cultural but not racial. What particular problems have they faced?
- What is the fastest growing religion in the United States? What stereotypes do many people have of this group? How do these stereotypes cause prejudice and discrimination against members of this religious group?

- According to these projections, by the year 2040, what percentage of the population will be people of color? What percentage are they now? Do you think we learn enough about the history and cultures of persons of color? Do you think the demographic changes will affect what we learn?
- By what percentage did the total U.S. population increase between 1980 and 1990? According to the projections in the handout, by what percentage will it increase between 1990 and 2040? (The formula for determining population increase is (Births - Deaths + Immigration - Emigration).
- Which are the largest three European ancestry groups in the U.S.? Which is the largest of the three? How have these statistics changed since the 1980 census? What have you learned about the immigration of these three groups to America?
- What do you think is the most important statistical fact or projection in these figures?

ACTIVITY #2

In cooperative learning groups, ask students to discuss their answers to the questions in Activity #1. The students will then write a newspaper report on their findings. Challenge them to invent an effective headline to accompany their news report.

ACTIVITY #3

■ In class: Divide the class into two small groups. One group will form a small circle in the middle of the room. The second group will form a larger circle around the first group. Students sitting in the inner circle may speak; those in the outer circle must listen without speaking. Choose one of the discussion questions below to begin the dialogue. After a period of time (20 minutes), invite the inner and outer circles to switch places. (This is known as the fishbowl discussion technique.) After both groups have had an opportunity to speak in the inner circle, conduct a discussion with the entire class to reflect upon the fishbowl discussions. This provides an opportunity for students to give thoughtful feedback to one another. Questions for fishbowl discussions:

- Are race relations in our society (school, community, country) generally good or bad?
- What or who are the most important influences on your racial attitudes?
- Are you comfortable or uneasy when relating to people of another race?
- What do you think are the greatest obstacles to improving race relations in this

country? (Students should consider their personal obstacles as well as those in the larger society.)

ACTIVITY #4

■ **In class**: Teachers may direct a problem-based learning unit focused on the following challenges:

- You are the newly elected President of the United States. Is it to your advantage to appoint a cabinet which reflects the racial and cultural diversity of the U.S. population? Whom would you appoint? How important a factor should diversity be in making these choices?
- What other policies would you pursue to promote respect and understanding among racial, cultural and religious groups in this country?
- How would you attempt to win political support for your proposals from the general public?
- What are the political benefits of improving race relations? What are the risks in making race relations an important part of your agenda?

Depending on the scope of the project envisioned, students may find it useful to do research in some of the following areas:

- History of race relations in the U.S.
- History of the civil rights movement
- The role that race and poverty have played in recent presidential campaigns
- Writings/speeches from within communities which traditionally have lacked political power (people of color, women of all backgrounds, people with disabilities, gay and lesbian people, recent immigrants, the poor, etc.)
- Writings/speeches by politicians and other national leaders regarding race relations

ACTIVITY #5

■ Write a dialogue between any two of the pecple portrayed on the poster on the subject of race relations in the United States

(NOTE TO TEACHERS: teachers may want to model a dialogue for students.)

SUGGESTED READING

The following titles are drawn from **The Human Family: Learning to Live Together**, an annotated reading list of newly-published books for children and young adults recommended by The National Conference.

- **Black Boy**, by Richard Wright. HarperCollins, 1989. $4.95 paperback ■ Richard Wright's account of his childhood and adolescence shines light on the often painful experiences of urban African American youth. (14 and up)
- **How the Garcia Girls Lost Their Accents**, by Julia Alvarez. Algonquin Books, 1991. $16.95 paperback ■ A warm story about the four Garcia girls' adjustment to life and language in the United States after fleeing the Dominican Republic. (14 and up)
- **I Know Why the Caged Bird Sings**, by Maya Angelou. Bantam Classics, 1983. $4.95 paperback ■ This extraordinary memoir of growing up African American female in rural Arkansas is this prolific writer's most loudly acclaimed work. (14 and up)
- **Lakota Woman**, by Mary Crow Dog with Richard Erdoes. HarperCollins, 1991. $9.95 paperback ■ The story of many Native Americans returning to ancient tribal traditions in order to survive in a hostile world. (12 and up)
- **The Breadgivers: A Struggle Between a Father of the Old World and a Daughter of the New World**, by Ansai Yezierska. Persea Books, 1975. $7.95 paperback ■ The poignant story of a Russian Jewish immigrant family told from the point of view of a young daughter. (14 and up)
- **The Invisible Thread**, by Yoshiko Uchida. Julian Messner, 1991. $12.95 paperback ■ The moving memoir of Yoshiko Uchida who longs to be accepted as any other American but slowly comes to realize that it is the "invisible thread" linking her to her Japanese heritage that gives her the strength to endure life in a World War II internment camp. (12 and up)

Handout #1

Selected 1990 Census Questions

4. RACE

Fill ONE circle for the race that the person considers himself/herself to be.

If Indian (Amer.), print the name of the enrolled or principal tribe. ➡

If Other Asian or Pacific Islander (API), print one group, for example: Hmong, Fijian, Laotian, Thai, Tongan, Pakistani, Cambodian, and so on. ➡

If Other race, print race. ➡

- ○ White
- ○ Black
- ○ Negro
- ○ Indian (Amer.) (Print the name of the enrolled or principal tribe.)

  _____
- ○ Eskimo
- ○ Aleut

Asian or Pacific Islander (API)

- ○ Chinese
- ○ Japanese
- ○ Filipino
- ○ Asian Indian
- ○ Hawaiian
- ○ Samoan
- ○ Korean
- ○ Guamanian
- ○ Vietnamese
- ○ Other API

  _____
- ○ Other race (Print race)

7. Is this person of Spanish/Hispanic origin?

Fill ONE circle for each person.

If Yes, other Spanish/Hispanic, print one group. ➡

- ○ No (not Spanish/Hispanic)
- ○ Yes, Mexican, Mexican-Am., Chicano
- ○ Yes, Puerto Rican
- ○ Yes, Cuban ○ Yes, other Spanish/Hispanic

(Print one group, for example: Argentinean, Colombian, Dominican, Nicaraguan, Salvadoran, Spaniard, and so on.)

_____

8. In what U.S. State or foreign country was this person born?

_____

(Name of State or foreign country; or Puerto Rico, Guam, etc.)

13. What is this person's ancestry or ethnic origin? (See instruction guide for further information.)

_____

(For example: German, Italian, Afro-Amer., Croatian, Cape Verdean, Dominican, Ecuadoran, Haitian, Cajun, French Canadian, Jamaican, Korean, Lebanese, Mexican, Ukrainian, etc.)

Instruction Guide to Answering Selected 1990 Census Questions

Question 4 - Race. Fill ONE circle for the race each person considers himself/herself to be.

If you fill the "Indian (Amer.)" circle, print the name of the tribe or tribes in which the person is enrolled. If the person is not enrolled in a tribe, print the name of the principal tribe(s).

If you fill the "Other API" circle (under Asian or Pacific Islander (API), only print the name of the group to which the person belongs. For example, the "Other API" category includes persons who identify as Burmese, Fijian, Hmong, Indonesian, Laotian, Bangladeshi, Pakistani, Tongan, Thai, Cambodian, Sri Lankan, and so on.

If you fill the "Other race" circle, be sure to print the name of the race.

If the person considers himself/herself to be "White," "Black or Negro," "Eskimo," or "Aleut", fill one circle only. Please do not print the race in the boxes.

The "Black or Negro" category also includes persons who identify as African-American, Afro-American, Haitian, Jamaican, West Indian, Nigerian, and so on.

Question 7 - Hispanic Origin. A person is of Spanish/Hispanic origin if the person's origin (ancestry) is Mexican, Mexican-Am, Chicano, Puerto Rican, Cuban, Argentinean, Colombian, Costa Rican, Dominican, Ecudoran, Guatemalan, Honduran, Nicaraguan, Peruvian, Salvadoran; from other Spanish-speaking countries of the Caribbean or Central or South America; or from Spain.

If you fill the Yes, other Spanish/Hispanic circle, print one group.

A person who is not of Spanish/Hispanic origin should answer this question by filling the No (not Spanish/Hispanic) circle. Note the term "Mexican-Am." refers only to persons of Mexican origin or ancestry.

Question 8 - Place of Birth. For persons born in the United States: Print the name of the state in which the person was born. If born in Washington, D.C., print District of Columbia. If the person was born in a U.S. territory or commonwealth, print Puerto Rico, U.S. Virgin Islands, Guam, American Samoa, or Northern Marianas.

For persons born outside the United States: Print the name of the foreign country or area where the person was born. Use current boundaries, not boundaries at the time of the person's birth. Specify whether Northern Ireland or the Republic of Ireland (Eire); East or West Germany; North or South Korea; England, Scotland, or Wales (not Great Britain or United Kingdom). Specify the particular country or island in the Caribbean (not, for example, West Indies).

Question 13 - Ancestry. Print the ancestry group. Ancestry refers to the person's ethnic origin or descent, "roots," or heritage. Ancestry also may refer to the country of birth of the person or the person's parents, or ancestors before their arrival in the United States. . . . Persons who have more than one origin and who cannot identify with a single group may report two ancestry groups (for example, German-Irish).

Be specific. For example, print whether West Indian, Asian Indian, or American Indian. West Indian includes persons whose ancestors came from Jamaica, Trinidad, Haiti, etc. Distinguish Cape Verdean from Portuguese; French Canadian from Canadian; and Dominican Republic from Dominica Island.

A religious group should not be reported as a person's ancestry.

NOTE: All persons, regardless of citizenship status, should answer all questions on the 1990 census questionnaire they receive.

Handout #2

Data on Race, Hispanic Origin and Selected Ancestry Groups from the 1980 Census

RACE, 1980

Total Population	226,545,805
White	189,035,012
Black	26,482,349
American Indian, Eskimo, and Aleut	1,534,336
American Indian	1,478,523
Eskimo	42,098
Aleut	13,715
Asian and Pacific Islander	3,726,440
Asian	3,466,874
Chinese	812,178
Filipino	781,894
Japanese	716,331
Asian Indian	387,223
Korean	357,393
Vietnamese	245,025
Laotian	47,683
Thai	45,279
Cambodian	16,044
Pakistani	15,792
Indonesian	9,618
Hmong	5,204
All Other Asian	27,210
Pacific Islander	259,566
Polynesian	220,278
Hawaiian	172,346
Samoan	39,520
Tongan	6,226
Micronesian	35,508
Guamanian	30,695
Melanesian	3,311
All Other Pacific Islander	469
Other Race	5,767,668

HISPANIC ORIGIN, 1980[1]

Total Population	226,545,805
Total, Not Hispanic	211,942,122
Total, Hispanic	14,603,683
Mexican	8,678,632
Puerto Rican	2,004,961
Cuban	806,223
Other Hispanic	3,113,867

SELECTED ANCESTRY GROUPS, 1980[2]

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European:

English	49,598,035
German	49,224,146
Irish	40,165,702
French[3]	12,892,246
Italian	12,183,692
Scottish	10,048,816
Polish	8,228,037
Dutch	6,304,499
Swedish	4,345,392
Norwegian	3,453,839
Russian[4]	2,781,432
Czech[5]	1,892,456
Hungarian	1,776,902
Welsh	1,664,598
Danish	1,518,273
Portuguese	1,024,351
Other:	
French Canadian	780,488
Canadian	456,212
Lebanese	294,895
Jamaican	253,268
Armenian	212,621
Iranian	122,890
Syrian	106,638

Source: Bureau of the Census, *1980 Census of Population*, "Characteristics of the Population — General Social and Economic Characteristics: U.S. Summary," Tables 74-75; *1980 Census of Population*, "Subject Reports—Asian and Pacific Islander Population in the United States: 1980," Table 1; *1980 Census of Population, Supplementary Report*—"Ancestry of the Population by State: 1980," Tables B and D.

1. Hispanic origin is not a racial category. Persons of Hispanic origin may be of any race.

2. Includes persons who reported single and multiple ancestry groups. Persons who reported a multiple ancestry group may be included in more than one category. For example, a person reporting "English- German" was counted in both the "English" and "German" categories. Major classifications of ancestry groups do not represent strict geographic or cultural definitions. The European ancestry groups shown are those with 1,000,000 or more persons and the "Other" non-European groups shown are only some of those with 75,000 or more persons.

3. Excludes French Basque.

4. Includes persons who reported "Russian" and other related European and Asian groups. Excludes Ukrainian, Ruthenian, Belorussian, and some other distinct ethnic groups.

5. Includes persons who reported "Czech," "Bohemian," and "Moravian," as well as the general response "Czechoslovakian."

Handout #3

Data on Race, Hispanic Origin and Selected Ancestry Groups from the 1990 Census

RACE, 1990

Total Population	248,709,873
White	199,686,873
Black	29,986,070
American Indian, Eskimo, and Aleut	1,959,234
American Indian	1,878,285
Eskimo	57,152
Aleut	23,797
Asian and Pacific Islander	7,273,662
Asian	6,908,638
Chinese	1,645,472
Filipino	1,406,770
Japanese	847,562
Asian Indian	815,447
Korean	798,849
Vietnamese	614,547
Cambodian	147,411
Hmong	90,082
Laotian	149,014
Thai	91,275
Pakistani	81,371
Indonesian	29,252
All Other Asian	191,586
Pacific Islander	365,024
Hawaiian	211,014
Samoan	62,964
Tongan	17,606
Guamanian	49,345
All Other Pacific Islander	24,095
Other Race	5,767,668

HISPANIC ORIGIN, 1990[1]

Total Population	248,709,873
Total, Not Hispanic	226,355,814
Total, Hispanic (of any race)	22,354,059
Mexican	13,495,938
Puerto Rican	2,727,754
Cuban	1,043,932
Other Hispanic	5,086,435

SELECTED ANCESTRY GROUPS, 1990 [2]

European:	
German	57,965,595
English	32,655,779
Irish	38,739,548
French[3]	10,320,935
Italian	14,714,939
Scottish	5,393,581
Polish	9,386,106
Dutch	6,227,089
Swedish	4,680,863
Norwegian	3,869,395
Russian	N/A
Czech	N/A
Hungarian	1,582,302
Welsh	2,033,893
Danish	1,634,669
Portuguese	1,153,351
Other:	
French Canadian	2,167,127
Canadian	500,891
Lebanese	394,180
Jamaican	289,521
Armenian	308,095
Iranian	235,521
Syrian	129,806

Source: Bureau of the Census, *1990 Census of Population.*

1. Hispanic origin is not a racial category. Person of Hispanic origin may be of any race.

2. Includes persons who reported single and multiple ancestry groups. Persons who reported a multiple ancestry group may be included in more than one category. For example, a person reporting "English- German" was counted in both the "English" and "German" categories. Major classifications of ancestry groups do not represent strict geographic or cultural definitions. The European ancestry groups shown are those with 1,000,000 or more persons and the "Other" non-European groups shown are only some of those with 75,000 or more persons.

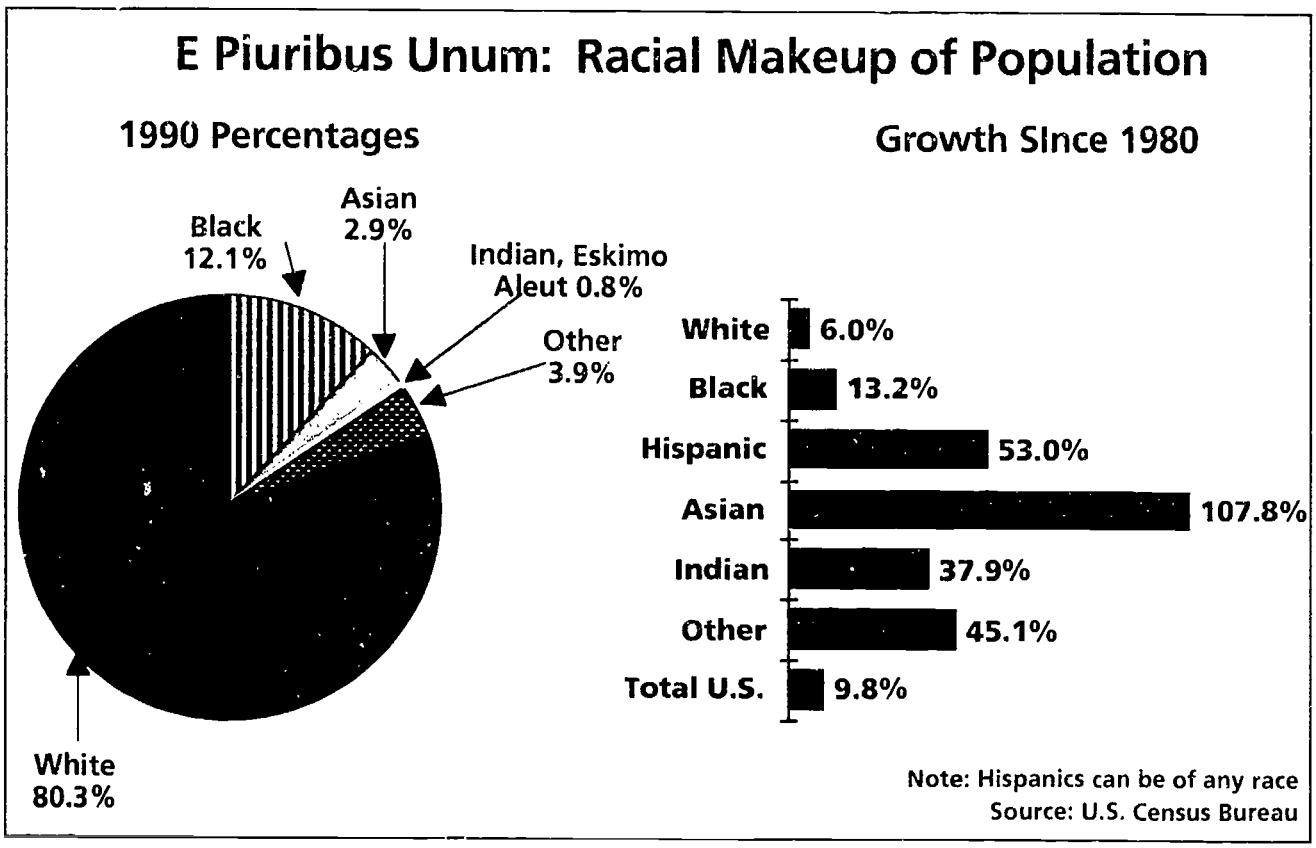
3. Excludes French Basque.

Handout #4

1990 Census Confirms Remarkable Shift in American Cultural Diversity

The 1990 figures put the nation's population at 248.7 million, up by nearly 10% from 1980. The total includes:

- 199.7 million whites, an increase of 6 percent.
- Nearly 30 million blacks, an increase of 13.2 percent.
- Nearly 2 million Native American and Eskimo and Aleut-Americans, an increase of 37.9 percent.
- 7.3 million Asian- and Pacific Islander-Americans, an increase of 107.8 percent.
- 22.4 million Hispanics, an increase of 53 percent.



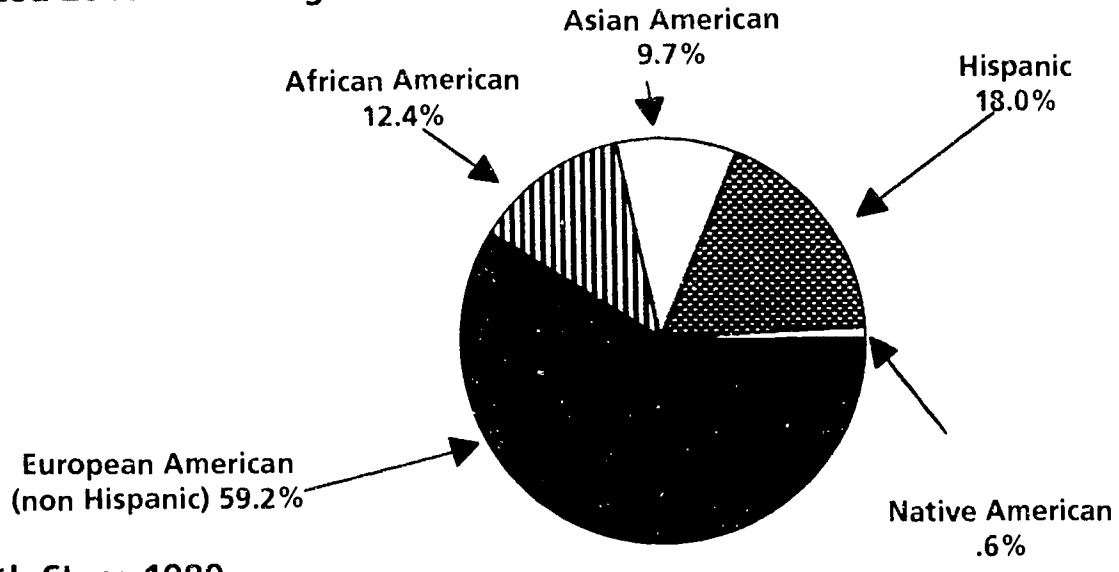
Handout #5

Population Projections to the Year 2040

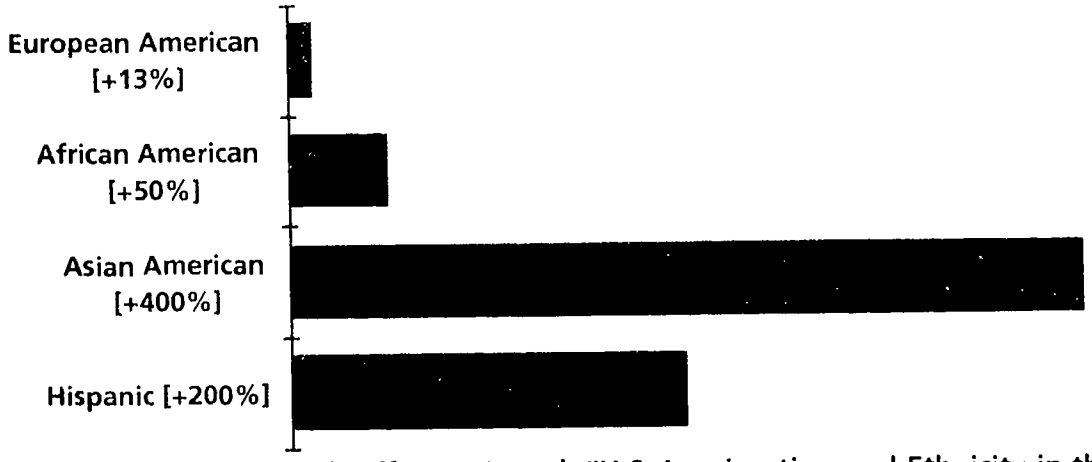
Projections for the year 2040 indicate an even more remarkable shift in American cultural diversity. By the year 2040 it is projected that the nation's population will grow to 355.5 million and experience an even more profound change in its racial and ethnic make-up. That total is projected to include:

- 210.5 million European Americans (non-Hispanic), an increase of less than 13%.
- 44.1 million African Americans, an increase of almost 50%.
- 34.5 million Asian and Pacific Islander Americans, an increase of nearly 400%.
- 64.2 million Hispanics, an increase of nearly 200%.

Projected 2040 Percentages



Growth Since 1980

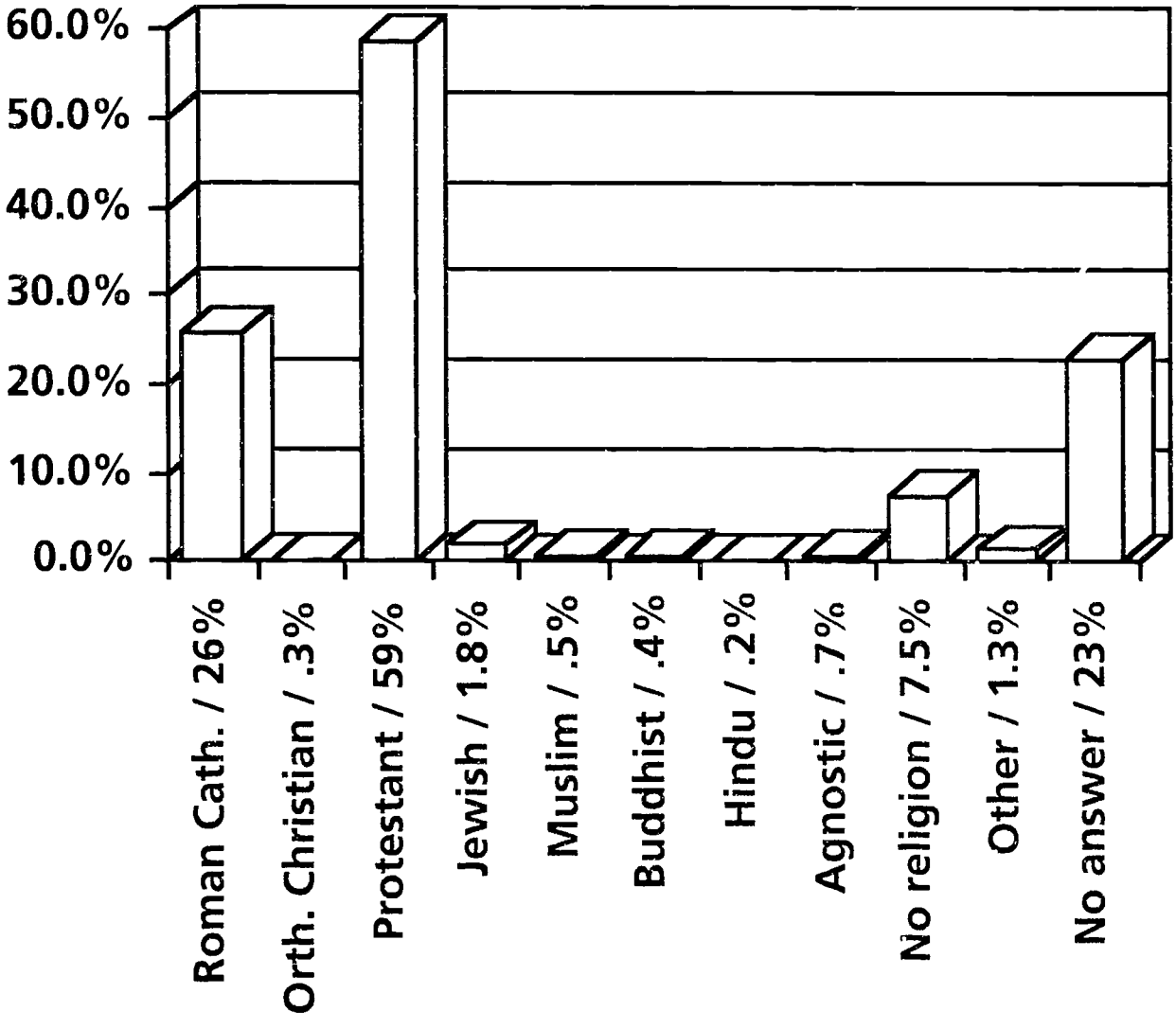


Source: Barry Edmonston and Jeffrey S. Passel, "U.S. Immigration and Ethnicity in the 21st Century" in *Population Today*, October, 1992.

Handout #6

Religious Identification of U.S. Population 1989-1990

In a nationwide survey conducted between 1989-1990 by The City University of New York, subjects were asked to indicate their religious identity.



Source:
National Survey of Religious Identification, 1989-1990, by The City University of New York.

Thinking About Diversity: One Student's View

The racial and ethnic categories utilized by the Census and similar surveys contribute to our knowledge of who we are as a society, but individual human identities are vastly more complex and elusive than any such system of classification can hope to convey. In his essay, "Little Boxes," college senior Anthony Wright reflects on the inadequacy of Census categories to tell him who he is. He reminds us of the wonderful richness of personal and cultural identities that ultimately defy all attempts at neat distinctions. "Little Boxes" tells us how exquisitely confusing it is to be, simply, human.

"Little Boxes"

Racial/Ethnic Definitions, US Government:

How would you describe yourself? (please ✓ check one)

- ☐ **American Indian or Alaskan Native • A person having origins in any of the original people of North America, and who maintains cultural identification through tribal affiliation or community recognition.**
- ☐ **Asian of Pacific Islander • A person having origins in any of the original peoples of the Far East, Southeast Asia, the Indian subcontinent, or the Pacific Islands, including, for example, China, India, Japan, Korea, the Philippine Islands, Samoa, and Vietnam.**
- ☐ **Black Non-Hispanic • A person having origins in any of the black racial groups of Africa (except those of Hispanic origin).**
- ☐ **Hispanic • A person of Mexican, Puerto Rican, Cuban, Central or South American or other Spanish culture or origin, regardless of race.**
- ☐ **White Non-Hispanic • A person having origins in any of the original peoples of Europe, North Africa, or in the Middle East.**

Little Boxes—"How would you describe yourself? (please check one)" Some aren't as cordial. "Ethnic Group:" These little boxes and circles bring up an issue for me that threatens my identity. Who am I? Unlike many others, I cannot answer that question easily when it comes to ethnicity. My mother is Hispanic (for those who consider South

■ ■ ■ ■ ■ ■ ■ ■ ■ ■

ANTHONY WRIGHT, author of "Little Boxes," is a senior at Amherst College, where he majors in English and sociology. Raised in the Bronx, New York, he attended P.S. 192 and 61. Mr. Wright was selected for the PREP for PREP program that prepares inner city young people to enter private schools in New York City. As a high school and college student, Mr. Wright has belonged to organizations that focus on issues of cultural diversity. First written as a freshman essay, "Little Boxes" was published in the Amherst campus magazine, Points of View.

American as Hispanic) with an Asian father and my father is white with English and Irish roots. What does that make me? My identity already gets lost when my mother becomes a "Latino" instead of an "Ecuadorian." The cultures of Puerto Rico and Argentina are distinct, even though they are both "Hispanic." The same applies to White, Asian, Native American or Black, all vague terms trying to classify cultures that have sometimes greater disparities inside the classification than with other cultures. Yet I can't even be classified by these excessively broad terms.

My classification problem doesn't stop with my ethnicity. My father is a blue-collar worker, yet the technical work he does is much more than manual labor. My family, through our sweat, brains and savings, have managed to live comfortably. We no longer can really be classified as poor or lower class, but we really aren't middle class.

Also, in my childhood my parents became disillusioned with the Catholic religion and stopped going to church. They gave me the option of going or not, but I was lazy and opted to stay in bed late Sunday mornings. Right now I don't even know if I am agnostic, atheist or something else, like transcendentalist. I just don't fit into categories nicely.

My biggest conflict of identity comes from another source: education. In the seventh grade, I was placed in a prep school from P.S. 61. The only similarity between the two institutions is that they are both in the Bronx, yet one is a block away from Charlotte Street, a nationally known symbol of urban decay, while the other is in one of the wealthiest sections of New York City.

Prep for Prep, a program for disadvantaged students that starts in the fifth grade, worked with me for fourteen months, bringing me up to the private school level academically and preparing me socially, but still, the transition was rough. Even in my senior year, I felt like I really did not fit in with the prep school cultures. Yet I am totally separated from my neighborhood. My home happens to be situated there, and I might go to the corner bodega for milk and bananas, or walk to the subway station, but that is the extent of my contact with my neighborhood. I regret this, but when more than half the teenagers are high-school dropouts, and drugs are becoming a major industry, there is no place for me.

Prep for Prep was where I would "hang out" if not at my high school, and it took the place of my neighborhood, and has been a valuable cushion. At high school, I was separate from the mainstream majority, but still an inextricable part of it, and so I worked there and put my effort into making it a better place. For a while, I desperately wanted to fit into a category in order to be accepted. Everywhere I went I felt out of place. When I go into the neighborhood restaurant to ask for "arroz y pollo", my awkward Spanish and gringo accent makes the lady at the counter go in the back for someone who knows English, even though I think I know enough Spanish to survive a conversation. When

was little, and had short straight black hair, I appeared to be one of the few Asians in my school, and was tagged with the stereotype. I went to Ecuador to visit relatives, and they could not agree about whether I was Latin or gringo. When the little boxes appeared on the Achievements, I marked Hispanic even though I had doubts on the subject.

At first sight, I can pass as white, and my last name will assure that I will not be persecuted as someone who is dark and has "Rodriquez" as his last name. I chose Hispanic because I most identified with it, because of my Puerto Rican neighborhood that I grew up in, and my mother, putting just "Hispanic", "White" or "Asian," I felt as if I was neglecting a very essential side of me, and lying in the process. I now put "Other" in those little boxes, and when possible indicate exactly what I am.

I realize now the problem is not with me but with the identification system. The words "Black", "White", "Hispanic", "Asian", and "Native American" describe more than one would expect. They describe genealogy, appearance and culture, all very distinct things, which most people associate as one; but there exists many exceptions, like the person who grows up in the Black inner city and adopts that culture, but is white by birth; or the Puerto Rican immigrant with blue eyes and blond hair.

Religion can also obscure definitions, as is the case in Israel recently with the label "Jewish", which can be a culture or religion, and the definition of being Jewish by birth. The classifications especially get confused when appearance affects the culture, as with non-White cultures due to discrimination. Defining what is "culture" and the specifics also confuses the issue. For example, it can be argued that almost every American, regardless of race (genealogy), is at least to some degree of the white culture, the "norm" in this country. With more culturally and racially mixed people like myself entering society, these classifications have to be addressed and defined.

My mixture helps me look to issues and ideas from more than one viewpoint, and I like that. Racial, economic, social and religious topics can be looked upon with a special type of objectivity that I feel is unique. I am not objective: I am subjective with more than one bias, so I can see both sides of an argument between a black militant and white conservative, a tenant and a landlord or a Protestant and a Catholic. I will usually side with the underdog, but it is necessary to understand opposing viewpoints in order to take a position. This diversity of self that I have, I enjoy, despite the confusion caused by a society so complex that sweeping generalizations are made. I cannot and don't deserve to be generalized or classified, just like anybody else. My background and position have affected me, but I dislike trying to be treated from that information. I am Anthony E. Wright, and the rest of the information about me should come from what I write, what I say and how I act. Nothing else.

■ ■ ■

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