

1: Race and ethnicity in the United States - Wikipedia

Literature, Race and Ethnicity is a text-anthology of American literature organized around issues of race and ethnicity. Divided into nine units, the anthology gives focus to issues of race and ethnicity faced by members of different communities.

Hispanic and Latino Americans of any race: Black or African American: Native American or Alaska Native: Native Hawaiian or Other Pacific Islander: Two or more races, widely known as multiracial: There is no option labelled "two or more races" or "multiracial" on census and other forms; people who report more than one of the foregoing six options are classified as people of "two or more races" in subsequent processing. Any respondent may identify with any number, up to all six, of the racial categories. Each person has two identifying attributes, racial identity and whether or not they are of Hispanic ethnicity. Hispanic or Latino origin[edit] See also: Race and ethnicity in Latin America and Ethnic groups in Latin America The question on Hispanic or Latino origin is separate from the question on race. Latin American countries are, like the United States, racially diverse. When responding to the race question on the census form, each person is asked to choose from among the same racial categories as all Americans, and are included in the numbers reported for those races. See the section on Hispanic and Latino Americans in this article. Self-identifying as both Hispanic or Latino and not Hispanic or Latino is neither explicitly allowed nor explicitly prohibited. History played a part, as persons with known slave ancestors were assumed to be African or, in later usage, black, regardless of whether they also had European ancestry. The differences between how Native American and Black identities are defined today blood quantum versus one-drop and political assumptions have been based on different historical circumstances. According to the anthropologist Gerald Sider, such racial designations were a means to concentrate power, wealth, privilege and land in the hands of Whites in a society of White hegemony and privilege Sider; see also Fields They related especially to the different social places which Blacks and Amerindians occupied in White-dominated 19th-century America. Sider suggests that the blood quantum definition of Native American identity enabled mixed-race Whites to acquire Amerindian lands during the allotment process. The one-drop rule of Black identity, enforced legally in the early 20th century, enabled Whites to preserve their agricultural labor force in the South. The contrast emerged because, as peoples transported far from their land and kinship ties on another continent, Black labor was relatively easy to control, and they became reduced to valuable commodities as agricultural laborers. In contrast, Amerindian labor was more difficult to control; moreover, Amerindians occupied large territories that became valuable as agricultural lands, especially with the invention of new technologies such as railroads. Sider thinks the blood quantum definition enhanced White acquisition of Amerindian lands in a doctrine of Manifest Destiny, which subjected Native Americans to marginalization and resulted in numerous conflicts related to American expansionism. The political economy of race had different consequences for the descendants of aboriginal Americans and African slaves. The 19th-century blood quantum rule meant that it was relatively easier for a person of mixed Euro-Amerindian ancestry to be accepted as White. The offspring of a few generations of intermarriage between Amerindians and Whites likely would not have been considered Amerindian at least not in a legal sense. Amerindians could have treaty rights to land, but because an individual with only one Amerindian great-grandparent no longer was classified as Amerindian, he lost a legal claim to Amerindian land, under the allotment rules of the day. On the other hand, the same individual who could be denied legal standing in a tribe, according to the government, because he was "too White" to claim property rights, might still have enough visually identifiable Amerindian ancestry to be considered socially as a "half-breed" or breed, and stigmatized by both communities. The 20th-century one-drop rule made it relatively difficult for anyone of known Black ancestry to be accepted as White. The child of an African-American sharecropper and a White person was considered Black by the local communities. In short, this theory suggests that in a 20th-century economy that benefited from sharecropping, it was useful to have as many Blacks as possible. But, others such as the historians Joel Williamson, C. Vann Woodward, George M. Fredrickson, and Stetson Kennedy considered the one-drop rule a consequence of the need to define Whiteness as being pure, and

justifying White-on-Black oppression. Over the centuries when Whites wielded power over both Blacks and Amerindians and believed in their inherent superiority over people of color, they created a social order of hypodescent, in which they assigned mixed-race children to the lower-status groups. They were often ignorant of the systems among Native American tribes of social classification, including kinship and hypodescent. The Omaha people, for instance, who had a patrilineal kinship system, classified all children with white fathers as "white", and excluded them as members of the clans and tribe, unless one was formally adopted by a male member. Tribal members might care for mixed-race children of white fathers, but considered them outside the hereditary clan and kinship fundamental to tribal society. Virginia incorporated the Roman principle of *partus sequitur ventrem* into slave law, saying that children of slave mothers were born into their status. But the colonists put Africans outside the category of English subjects. Generally, white men were in positions of power to take sexual advantage of black women slaves. But, historian Paul Heinegg has shown that most free African-American families listed in the censuses of 1790 were, in fact, descended from unions between white women and African men in colonial Virginia, from the years when working classes lived and worked closely together, and before slavery had hardened as a racial caste. The decennial censuses conducted since 1790, after slavery was well established in the United States, included classification of persons by race: But, the inclusion of mulatto was an explicit acknowledgement of mixed race. Three of the four surviving children entered white society as adults, and their descendants have identified as white. In the late 18th and 19th centuries, people of mixed race often migrated to frontiers where societies were more open, and they might be accepted as white if satisfying obligations of citizenship. Passage of such laws was often urged by white supremacists and people promoting "racial purity" through eugenics, having forgotten the long history of multi-racial unions in the South that comprised the ancestry of many families. The term Hispanic as an ethnonym emerged in the 20th century, with the rise of migration of laborers from Spanish-speaking countries of the western hemisphere to the United States. It includes people who may have been considered racially distinct Black, White, Amerindian or other mixed groups in their home countries. Today, the word "Latino" is often used as a synonym for "Hispanic". Even if such categories were earlier understood as racial categories, today they have begun to represent ethno-linguistic categories regardless of perceived race. Similarly, "Anglo" is now used among many Hispanics to refer to non-Hispanic White Americans or European Americans, most of whom speak the English language but are not of primarily English descent. Historical trends and influences[edit]

The United States is a racially diverse country. The census revealed that Native Americans had reached their highest documented population, 4. In the Americas, the immigrant populations began to mix among themselves and with the indigenous inhabitants of the continents. In the United States, for example, most people who identify as African American have some European ancestors, as revealed by genetic studies. In the United States since its early history, Native Americans, African Americans, and European Americans were classified as belonging to different races. For nearly three centuries, the criteria among whites for membership in these groups were similar, comprising physical appearance, assumption of non-European ancestry, and social circle. The criteria for membership in these races diverged in the late 19th century. During and after Reconstruction, after the emancipation of slaves after the Civil War, in the effort to restore white supremacy in the South, whites began to classify anyone with "one drop" of "black blood", or known African ancestry, to be black. Such a legal definition was not put into law until the early 20th century in most southern states, but many established racial segregation of facilities during the Jim Crow era, after white Democrats regained control of state legislatures in the South. Efforts to track mixing between groups led to an earlier proliferation of historical categories such as "mulatto" and "octoroon" among persons with partial African descent and "blood quantum" distinctions, which became increasingly untethered from self-reported ancestry. In the 20th century, efforts to classify the increasingly mixed population of the United States into discrete categories generated many difficulties Spickard By the standards used in past censuses, many mixed-race children born in the United States were classified as of a different race than one of their biological parents. In addition, a person may change personal racial identification over time because of cultural aspects, and self-ascribed race can differ from assigned race Kressin et al. Until the census, Latinos were required to identify as one race, and none was Latino. Partly as a result of the confusion generated by the distinction, Patterns of original

settlement.

2: Race and Ethnicity Defined

Race and Ethnicity in Literature. Sources. The Melting Pot. "What then is the American, this new man?" asked Michel Guillaume Jean de Crèvecoeur (), a French immigrant whose Letters from an American Farmer (), introduced American folk and folkways to curious readers on both sides of the Atlantic.

Sam resolves to spirit Jinny, Mammy, and the rest of the plantation slaves to freedom on the Underground Railroad. As the final scene opens, years have passed: Recently elected to the U. Congress, he returns to the family hearth to share the good news and claim his beloved Jinny: Yes, Sam do relieve our anxiety. I think you may safely congratulate me, on a successful election. My friends in Cincinnati have stood by me nobly. The political experiment of Reconstruction had encouraged, if briefly, a belief in social and political integration. Not only might former slaves shed their chains, Hopkins suggested, they might also shed their slave dialect and gain a permanent place in the national power structure. Leo Hamalian and James V. An Anthology of Early Plays, Detroit: Wayne State University Press, Taking the National Stage. A medley of African American voices achieved national prominence during the second half of the nineteenth century. William Wells Brown , born a slave in Kentucky , escaped to freedom and flourished as an abolitionist lecturer, practicing physician, and literary jack-of-all-trades. Brown was also an active presence in American theater through the turn of the century because of the lasting popularity of his antislavery dramas Experience; or, How to Give a Northern Man a Backbone and The Escape Du Bois , after earning his Ph. Although best known for his poetry—which he read, to packed lecture halls in the United States and abroad—Dunbar also composed sentimental stories, novels, and plays before his death at age thirty-four. A Nation of Immigrants. Questions of ethnic as well as racial identity engrossed American authors during the latter decades of the nineteenth century. Lafcadio Hearn , part Irish and part Greek, immigrated to the United States in his late teens and found work as a journalist first in Cincinnati and later in New Orleans. Hearn published books on Negro-French proverbs and Chinese legends before moving to Japan in and devoting the rest of his career to the study of Japanese culture. Boyesen , a native of Norway , arrived in America in to pursue an academic career. Abraham Cahan , a Russian Jew who moved to the United States in , captured the flavor of immigrant life in works of fiction such as Yekl: Cahan wrote in Yiddish as well as English and served for decades as editor of the Yiddish-language Jewish Daily Forward. Minikes, was titled Tsvishn indianer Among the Indians. The literature of the late nineteenth century is consumed by issues of inclusion and exclusion. American novels, stories, poems, and plays reveal a multicultural, multiracial society both enriched by, and yet resistant to, the allure of the melting pot. Harvard University Press, Cite this article Pick a style below, and copy the text for your bibliography.

3: Race, Ethnicity, and Migration Studies – Race, Ethnicity, and Migration Studies Colorado College

The representation of race and ethnicity in literature mirrors dominant socio-cultural views on race and ethnicity. At the same time, often literary works raise important, burning problems related to race and ethnicity and relationships between representatives of different racial or ethnic groups.

Or is literature a lamp that shines out to illuminate all it touches, rather than a mirror that merely reflects? Reading literature is simply a way of opening our eyes to the new, of seeing more, and so we should embrace both of these perspectives, the mirror and the lamp. The mirror metaphor helps the reader see why the world reflected in literature is full of both ugliness and beauty; literature spares nothing in its hunger to reveal life just as it is. The lamp metaphor takes readers to the same place, shining a light on various aspects of human experience. Throughout the history of the United States, many of the most painful issues of the day—prejudice, discrimination, violence, exclusion—have found their way into the stories and accounts of American literature. In examining texts dealing with race and prejudice throughout the course of American history, readers can see what has changed, and sadly, what has not. Discrimination based on differences—skin color, religion, gender, and the like—continue to plague this country even today. If the mirror of literature reveals actions and perceptions, the lamp of literature shows the effects of these actions and perceptions, and thus it implicitly suggests what might be done to change them. Writer Laurence Yep has experienced the effects of mainstream American prejudice toward Asian cultures. This diverse exposure made him sensitive to racial difference in general, and to his own particular difference from mainstream America. At the start of the novel, Joan Lee and her family have moved to Clarksburg, where her father sets up a laundry business. There are no other Chinese in the town, and the Lees feel isolated and lonely. Though the three children of the family acclimate fairly rapidly, the parents—as is so often the case among immigrants—remain torn between two cultures. As the intermediaries between two cultures, the children experience strife from both sides. It is only toward the end of the novel, during a pie social, that the family begins to gain some acceptance. Angelou is a highly influential author, historian, playwright, and civil rights activist. Her first full-length literary work, *I Know Why the Caged Bird Sings* tells the story of her early life through the end of high school. She and her brother are shuttled between the stability and security of life with their grandmother in the impoverished, segregated, and potentially violent South in the s, to the material comfort but psychological and physical danger of life with their mother in St. Your grandmother says you read a lot. Every chance you get. Words mean more than what is set down on paper. It takes the human voice to infuse them with the shades of deeper meaning. Throughout her formative years, Maya then known as Marguerite relies on her intellect, determination, and family to build the strength and insight that will lead her to become a civil rights activist and United States Poet Laureate in later years. Houston, continues the theme of struggle and triumph. The consequences of that attack, for the Wakatsukis and many other Japanese American families, were dramatic and rapid. As suspicion and fear of Japanese increased, Executive Order required people of Japanese descent living on the West Coast to relocate to internment camps. The Wakatsukis were therefore transferred to the Manzanar internment camp in the California desert, where they lived confined for three years. *Farewell to Manzanar* traces the humiliation and psychological strain imposed by internment, told from the point of view of seven-year-old Jeanne, who witnessed firsthand how "[t]olerance had turned to distrust and irrational fear. The hundred-year-old tradition of anti-Orientalism on the west coast soon resurfaced, more vicious than ever. When a murder occurs on the small island, the latent racism of the community rises to condemn a man based on his ethnicity. The novel opens on the trial of a fisherman, Kabuo, a member of the Japanese community on the island. He is charged with the murder of a fellow fisherman. The racially tense climate casts suspicion onto the Japanese fisherman, but justice demands more than suspicion. Readers also meet the German wife of the dead fisherman, and are introduced to an irony: Alice Walker, renowned author of *The Color Purple*, was the first black woman to win the Pulitzer Prize in literature. In her story "Everyday Use," a mother and her younger daughter, Maggie, await the visit from Dee, the older daughter, who has grown away from the family and become part of a more mainstream Americanized

generation of blacks. She then begins to collect items from around the house—the butter churn, some quilts—items that the narrator and Maggie use every day, to use as display pieces: Like Houston and Walker, Chicana poet Lorna Dee Cervantes reveals her experiences of life through the filters of her ethnicity and the self-identity that arises from it. Though America has always been a melting pot, and at its best has absorbed multiple racial energies, there has unofficially always been an underclass based on ethnicity—black, Native American, and until recently, Hispanic. She argues, "Racism is not intellectual," and people are often unwilling to admit to modern issues of discrimination in the home of the free: Every day I am deluged with reminders that this is not and this is my land. I do not believe in the war between races but in this country there is war. Sherman Alexie, born in Spokane, Washington, and raised on the Spokane Indian Reservation in Wellpinit, Washington, has earned a place as one of the most distinguished Native American writers of the day. In his novel, *Indian Killer*, he presents John Smith, a Native American of an unknown tribe living with his adoptive white parents. It is clearly with irony that Alexie names his protagonist John Smith, the same name as the English explorer associated with the first American settlement in Jamestown and the Indian princess Pocahontas. This man is a construction worker on a skyscraper, and at the same time, appropriately, a loner given to reflection on his heritage. In his mind, Smith imagines that by a single stroke of white murder, he might symbolically wipe out the whole history of oppression of Native Americans. Having committed this symbolic murder, Smith goes on to systematic revenge against the white man, and the city of Seattle teems with racial tension and fear. An Indian student activist, a white anthropologist student of Native American culture, an ex-cop who fancies himself a spokesman for the Indians, and a right-wing talk show host: Like Guterson in *Snow Falling on Cedars*, Alexie uses a thriller to bring intense issues of American culture to the fore. He finds there an old musket ball and a piece of interlocking iron circles; vestiges, he discovers through his research for a high school paper, of the possessions of Richard Pierpont, a black slave who made his way to Canada in This curiosity leads Zack to travel to Mississippi and meet his maternal grandfather, a gentle old man who harbors unreserved hatred of whites. The Native American, the Asian, the Chicano, and the African American components of American culture comprise precious contributions to the unique voice of this country. Unlike European countries, the United States has never been homogeneous, and thrives on diversities and the unprogrammed contributions of these diverse ethnic groups. From Maya Angelou to William Bell, these texts cry out for the rights of the individual, regardless of his or her race. Gender When European settlers first arrived in America, they brought with them an established social and cultural gender bias that cast women as second-class citizens. This subjugation of women was at that time nothing new, and has existed in almost every culture on the globe. However, as the newly formed nation of America grew, the role of women was constantly reexamined. While women long remained persecuted and limited in choice, movements toward equality and recognition began to spread. Women in the twentieth century finally earned the right to vote, and the right to make their voices heard. It is a story about the place of and expectations on women in a Puritan society, and the double standards that can ruin a woman and leave a man unscathed. The Puritan theocracy was in full sway at the time the novel was set, providing a claustrophobic religious atmosphere that lies behind the tragic events of the tale. The story tells of a woman, Hester Prynne, who for understandable but "unacceptable" reasons has committed adultery with the local minister, Arthur Dimmesdale. As her punishment she must wear a scarlet "A" as an outward symbol of her adultery, publicly displayed across the bosom of her dress. In fact, the town never seeks to condemn the man involved with Hester, and Dimmesdale never comes forward in her defense. She is left to bear the burden of the affair alone, with dignity and integrity intact despite her circumstances, as Dimmesdale lives silently with his guilt. When Hester and Dimmesdale must part at the end of the novel, she asks him what he sees for their future. While she hopes that they might be together in the afterlife, as "surely, we have ransomed one another, with all this woe! Alcott, author of *Little Women*, records her unhappy experiences as a domestic servant. She is acutely sensitive to inequalities in labor practices toward women, actions that would considered sexual harassment today, and conflicting atmospheres between men and women that hinder the process of organized work. Like Edith Wharton in *The House of Mirth*, Alcott sees labor on all levels as essentially valuable and honorable, and insists on an appropriate setting for women in the workplace. A *Story of Experience* was written in a time when, by and

large, women did not work outside of the home, and if they did, it was in "feminine" occupations such as nursing and teaching. A Story of Experience about the changing world of women with regard to sex, independence, and a life outside the home. The book caused profound shock across the country, with many readers and critics calling it vulgar and inappropriate, as the protagonist, Edna Pontellier, broke every social convention expected of polite, well-mannered women. Over the course of a summer at Grand Isle, a retreat for the wealthy off the coast of Louisiana, Edna falls in love with Robert Lebrun and begins an "awakening" as to how she wants to live her life. As she allows herself to entertain forbidden thoughts—admitting that she is not a "mother-woman," that she does not really love her husband, and that she is entitled to a life of her own choosing—she feels a "certain light" beginning to dawn dimly within her, and she begins to "realize her position in the universe as a human being, and to recognize her relations as an individual to the world within and about her. Turn-of-the-century New Orleans, however, only allows for women to be mothers and wives, or lonely spinsters. Her society is not ready for a woman like Edna, and she is shunned and whispered about. In a final act of self-possession, proving that she does not belong to her children or her husband or even the limited society of New Orleans, Edna ventures into the ocean alone, to "wander in abysses of solitude. Neither of the men in these stories is subject to any such scrutiny. Through her hard work and determination, the farm eventually becomes a success. The novel focuses on Alexandra, as she gains peace of mind with the relative success of the farm, and is then beset by problems. But the farm makes her happy, and she is determined, like Edna in *The Awakening*, to be fulfilled on her own terms, and like Alcott, she struggles against preconceived notions of what a woman can and cannot do. Cather writes, "The history of every country begins in the heart of a man or a woman. By the time of this text, more than a half century has passed since the works of Chopin and Cather. Women had the right to vote since 1920, and two world wars had brought women into the workplace in droves. The new birth control pill enabled women to separate their sexual identities from their reproductive destinies. Though domesticity and traditional female social roles remain prized, in the 1960s a liberation movement took place and questioned those roles and expectations, changing the position of women in America forever. In *The Feminine Mystique*, Friedan sympathizes with women in roles that require them to be financially, intellectually, and emotionally dependent upon their husbands. Her careful analysis tracks this state of affairs in her own moment, to the cultural psychology of middle-class suburban America after World War II. Men returned from the war wanting mothering from their wives. Women, who had been a presence in the wartime workplace, returned home to the responsibilities of caretaking and homemaking. Thanks to frozen dinners, premade mixes, washing machines, and dryers, housework was no longer the all-consuming chore it had been. Women were at last free to do something personal with their lives. *The Feminine Mystique* examines the limited and stifling place that society has made for women, and how social conventions have long subjugated women in detrimental ways. Toni Morrison, who won the Nobel Prize for Literature in 1993, is a dominant voice in examining the experience of African American women in a largely white culture. Two friends take different paths in life in their hometown of Medallion, Ohio. Nel remains at home, leading a conventional womanly life, while Sula takes off for the big city. She goes to college, spends time with men, and generally tests the bounds of her place in the world, as it was defined for her in 19th-century America.

4: Race, Ethnicity, & Literature – Department of English, University of Hawai'i at Mānoa

For Race and Ethnicity ENG September 23, Race and Ethnicity The two literary works that I have chosen were "Country Lovers" and "What It's like to be a Black Girl", to me they share the same theme of Race and Ethnicity. Country Lovers was a really good short story that described lovers of the country.

5: Literature, Race, and Ethnicity: Contesting American Identities - Google Books

Other sections feature Dyson's contributions to critical race theory and a variety of race-centered topics, from affirmative action to multiculturalism to whiteness studies." Wise, Tim J. Affirmative Action: Racial Preference in Black and White.

6: Race and Prejudice in American Literature | www.enganchecubano.com

The question on Hispanic or Latino origin is separate from the question on race. Hispanic and Latino Americans have ethnic origins in the countries of Latin America and the Iberian Peninsula.

7: Literature, Race, and Ethnicity: Contesting American Identities

Race and Ethnicity Defined The term race refers to groups of people who have differences and similarities in biological traits deemed by society to be socially significant, meaning that people treat other people differently because of them.

8: Race and Ethnicity in Literature | www.enganchecubano.com

2 Ethnicity The most common approach in the literature is to begin with ethnic groups and see ethnicity as emerging from one's relationship to a particular ethnic group.

9: Literature, Race, and Ethnicity: Contesting American Identities by Joseph Skerrett

Children's Books That Tackle Race and Ethnicity By MARIA RUSSO SEPT. 23, The movement calling for more diversity in children's books has been gaining momentum in the last couple of years.

Quilts from simple shapes Phase changes at home Jugalbandi : Shubhendra Rao and Saskia Rao-de Haas Building a Legislative-Centered Public Administration Untaxing the consumer (interwoven problems) Chicago referencing style guide Brain dysfunction in children Winning Chess Tournaments for Juniors (Chess) U. S. Master Sales And Use Tax Guide Iso 9000 series standards C programming for beginning The Travel and Tropical Medicine Handbook The Prentice Hall illustrated handbook of advanced manufacturing methods Definition of human capital development Discourse category (text-type/genre) Prize list of the Dominion Agricultural and Industrial Exhibition 1884 Progress in Numerical Fluid Dynamics Dive to the Deep Ocean Gautier, T. The opium pipe. Bolivian Indian textiles Independent offices appropriations, 1965. Understanding and treating depression A reporters preparations Four Feet in the Grave Beyond the death of God, by C. Vahanian. The Politics of Buddhist Organizations in Taiwan: 1989-2003 My reply to the synod (1901) Organ and chamber music One man, one mule, one shovel The calamity of yesterday Beeckman in historical perspective: the rise of molecularism The museum on Cyclops Avenue Best sellers from Readers digest condensed books Careers in Environment Conservation The encyclopedia of the worlds warships Gaze or contemplation? 2001 cr125 service manual Benign and malignant prostate following treatment Sweet and sour Lily Using Internet Explorer 10