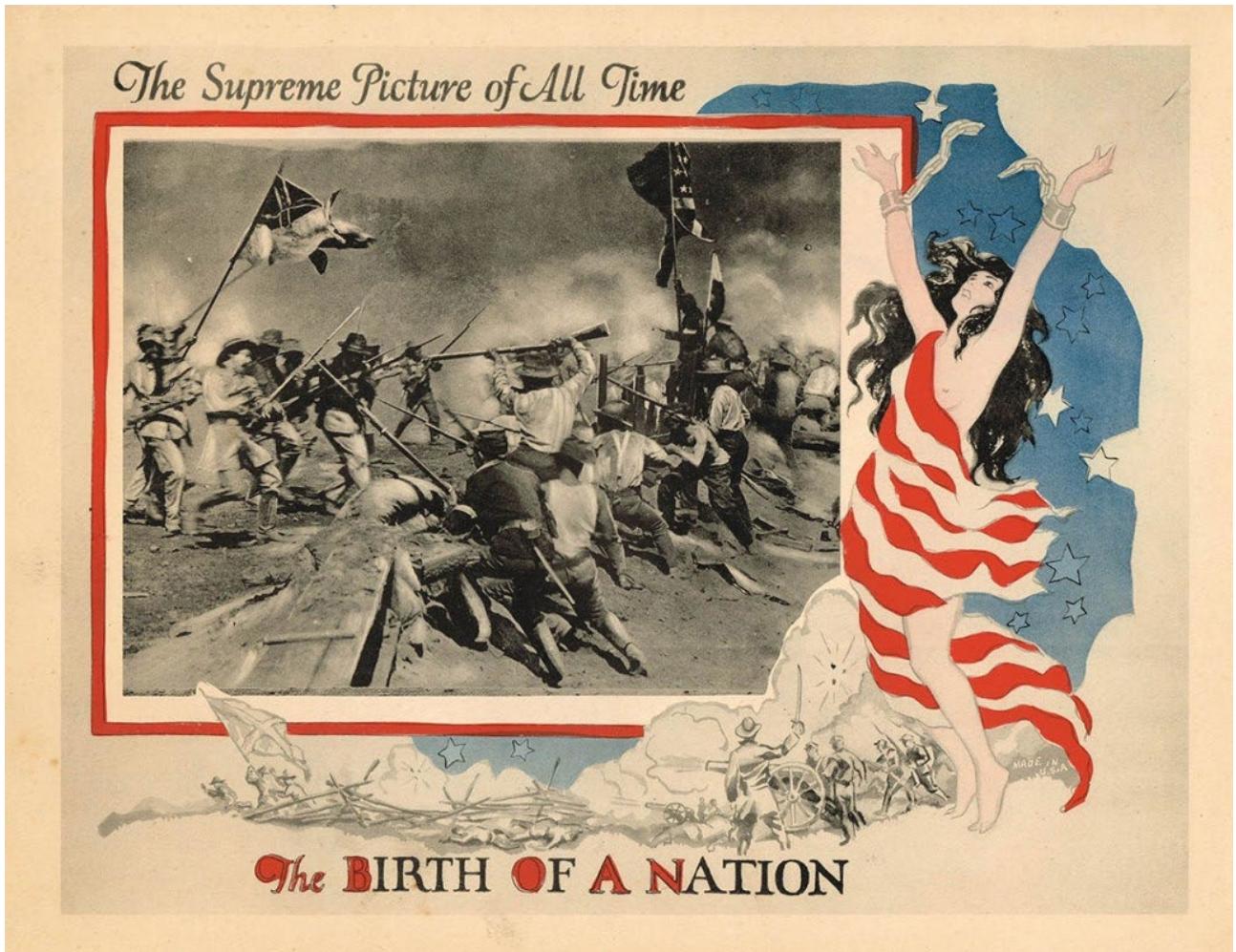


US studies



Chapter 1

The birth of a nation



(Movie poster of the film produced and directed by D. W. Griffith)

Chapter 1

The birth of a nation

Introduction to the USA and its population

Read and watch the texts listed below

1. U.S. History: <http://totallyhistory.com/us-history/> down to “The First Explorer”)
2. History – a brief overview: The Birth of the United States of America (Seed Learning)
<https://www.youtube.com/watch?v=3hqqC7ZUS4M&feature=youtu.be>
3. This animation puts the entire US population into perspective (Business Insider):
<https://www.youtube.com/watch?v=mCTaiKxpWSA>

THE TEA ACT & THE BOSTON TEA PARTY

The American Revolution had many underlying causes, but the spark that set the Revolution in motion was the British imposing a tax on a coveted item: tea. Other taxes were imposed prior to the Tea Act, including the Stamp Act, Sugar Act and Townshend Acts. In fact, tea and many other imported goods were already taxed under the Townshend Act. However,



Parliament repealed the Townshend Acts and removed the taxes on imported goods such as glass, paper, and paint. However, it did not remove the tax on tea. In 1773, Parliament passed the Tea Act. Unlike the earlier taxes, the Tea Act was not levied to raise money to lessen the war debt that resulted from the Seven Years War. It was an attempt to bail out the struggling East India Company, an important company in Britain's economy. The British declared that the only company allowed to import tea into the colonies would be the British East India Company, thus creating a monopoly on tea in the colonies. It also allowed the East India Company to ship and

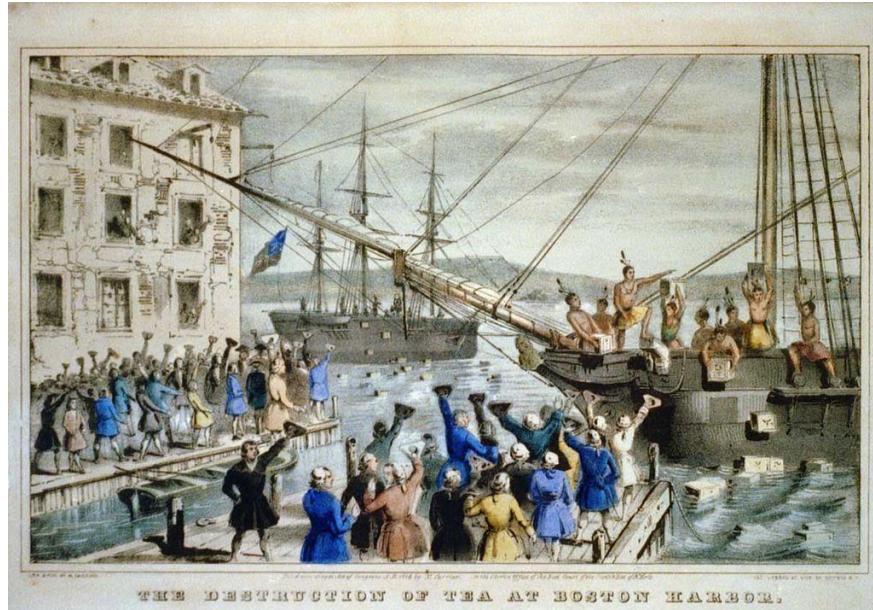
sell directly to the colonies prior to landing in England first. This actually lowered the cost of tea in the colonies, but cut out the colonial merchants. Prior to the Tea Act, colonial merchants purchased tea directly from Britain to sell in the colonies.

Angered by the bypassing of colonial merchants, colonists revived their boycotts against British goods. Colonists were smuggling Dutch tea into the colonies rather than purchasing the British tea. Colonists in

Philadelphia and New York refused to even handle the tea and sent the East India ships back to England.

When a ship arrived in the Boston Harbor in late November, the colonists once again refused to handle the tea. However, the British merchants and Governor Thomas Hutchinson refused to force the ship back to England.

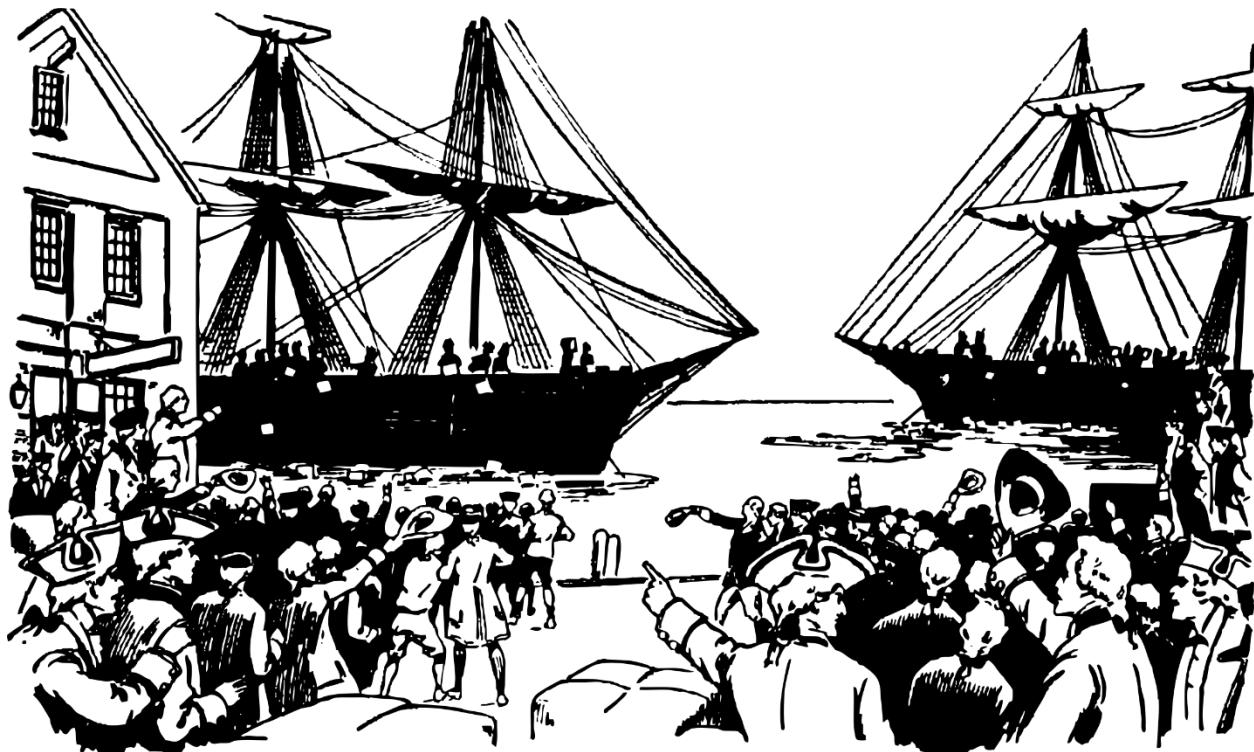
Two more ships arrived over the next few weeks and hundreds of chests of tea sat untouched in the Boston Harbor. This refusal to return the tea to England led a Patriot group called the Sons of Liberty, led by Samuel Adams, to finally act. On the night of December 16,



Name: _____

1773 the Sons of Liberty disguised themselves as Mohawk Indians and boarded the ships. While a crowd watched, the Sons of Liberty threw 342 chests of tea into the Boston Harbor. It took over 100 men and about 3 hours to dispose of all the tea, costing the East India Company a huge sum of money in losses. This event would become known as the Boston Tea Party.

The Boston Tea Party proved to the British that Boston was at the heart of colonial resistance. King George III was furious and knew he was losing control over the colonies. As a result, the Coercive Acts were passed in 1774. This was meant to severely punish Boston for their recent actions. Under the Coercive Acts, the Boston Harbor would be closed until the tea was paid for. This meant that no food or other supplies could arrive through the harbor. Town meetings were outlawed, a practice that had been taking place since the birth of the colonies. Furthermore, colonists were forced to house British soldiers in their homes. The colonists called this act the Intolerable Act. The Intolerable Act pushed more colonists to join the Patriot cause. Colonial resistance would intensify until the ultimate birth of the American Revolution.



Name: _____

Directions: Answer reading the passage answer the following questions

1. How was the Tea Act different than many of the other taxes?

The taxes were never et back down, and establish a monopoly on taxes for the East India Trading Company.

2. What two things did the Tea Act do?

Raise taxes to help the struggling East Indian Company.

Cut out colonial companies

3. Why were the colonists angered by the Tea Act?

They were cut out from trading, because of lowered prices.

4. Who was the governor of Boston?

Thomas Hutchinson

5. Who was the leader of the Sons of Liberty?

Samuel Adams

6. Describe what happened at the Boston Tea Party.

The Sons of Liberty disguised themselves as native americans, sneaked onto british ships, and threw the tea into the harbor.

7. What was passed as a result of the Boston Tea Party?

The Coercive Acts

8. What three things did the Coercive Acts do to punish the colonists?

It closed the Boston Harbor until all the tea was take from the ships would be repaid, along with outlawing town meetings and forcing Americans to house British soldiers.

9. What did the colonists call the Coercive Acts?

The Intolerable Act

10. Do you think the Boston Tea Party was a good or bad idea? Explain your opinion.

It worsened the relationship between Britian and America

Declaration of Independence

The Declaration of Independence was signed and ratified by the Continental Congress on July 4, 1776. The Declaration of Independence, written by Thomas Jefferson, provides a formal proclamation of the intention and reasons for the American colonies to separate from England.

Instructions: Read the first 2 paragraphs of the Declaration of Independence then answer analysis questions below.

**While reading, listen to President John F. Kennedy's reading on
<https://www.americanrhetoric.com/speeches/declarationofindependence.htm>**

“When in the Course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.”

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. —That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. —Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.”

1) The Five Founding Ideals of the United States are: Rights, Liberty, Equality, Democracy and Opportunity. Find the references to the founding ideals in the text of the Declaration of Independence and discuss what each one means in your own words.

Ideal	Term in Text	Meaning

2) Extra work: John Locke's Social Contract

John Locke was a philosopher from England who lived from 1632-1704. He developed the Social Contract Theory. The main idea of the theory is that there is a “contract” or agreement between the people and the government. People are inherently good and they have the natural right to life liberty and property. Furthermore, it is the people that give the power to the government, and it is the job of the government to protect the people’s rights. However, should the government not protect the people’s rights then the government can be changed by the people. For more information See: <https://www.britannica.com/biography/John-Locke>

Where do you see the influence of John Locke in the Declaration of Independence? Find the quotes in the text and explain.

Many of John's points are also stated in the declaration, example: "... natural right to life, liberty (...)," is equivalent to "... unalienable Rights, that among these are Life, Liberty (...)"

The people empowering the government and their right and obligation to remove a tyrannic government, is also equivalent.



AMERICA

The Story of Us

TERMS TO KNOW:

Before or after watching this episode, encourage students to define and review the terms below. Students may also want to make their own lists of new vocabulary words and identification terms as they watch.

Alacrity
Bayonet
Colonial
Inoculation
Prodigious
Redoubt
Resilience
Siege
Skiff
Typhus
Traverse



America The Story of Us is useful for American History, Social Studies, and Media courses. It is appropriate for 7th grade students and above, and is an excellent resource for professional development.

EPISODE 2: REVOLUTION

INTRODUCTION

The Declaration of Independence is read to jubilant crowds in New York on July 9, 1776. America's thirteen colonies have taken on the might of the world's leading superpower, determined to shake free from the yoke of British colonial power. Offshore, 500 ships bristling with soldiers and guns are readying for what will be the largest British invasion until D-Day. Within months General George Washington's army has been decimated and defeat seems inevitable.

Yet in 1783, against all the odds, America prevails. It is a conflict that tests the resolve of the soldiers to the breaking point. It takes us from the battlefields of Brooklyn, the disease-ridden encampment of Valley Forge and the forests of Saratoga to the victory of Yorktown.



American forces learn the hard way to master the landscape, new weapons, and unconventional battle tactics. And with this elite force, Washington saps the strength of the British Army and he and his forces triumph over the British. The British are forced to relinquish power and the United States is born.



DISCUSSION QUESTIONS:

1. Who was Daniel Morgan, and what role did he play in the American Revolution? **He was a sharp shooter and leader of 500 sharp shooters. He was described as smart, although he didn't go to school. He invented a new form of warfare, and supplied his troops with better weapons.**
2. Why was it important for the Americans to win the support of France during the Revolution? **France and Britain were enemies. France had a fleet and could fight Britain on Sea. The naval power enables, the americans to fight on open battlefield.**
3. What change in the construction of rifles helped the Americans during the Revolutionary War? **Grooves making bullets spin. Bayonets; knives on the end of rifles. 2x accuracy.**



4. What were some of the innovative ways Americans fought disease during the Revolution? What were the risks and potential rewards of these methods? **Inculcation. 1/50 danger of concieving, but immunity otherwise.**
5. What are three major reasons the Americans won the Revolutionary War? Give some specific examples from this program or from your own reading. **George Washington, revolutionary warfare, espionage, inculcation, alliance with France.**

Primary Source:

GREAT ENCOURAGEMENT FOR SEAMEN

ALL GENTLEMEN SEAMEN and able-bodied LANDSMEN who have a Mind to distinguish themselves in the GLORIOUS CAUSE of their Country, and make their Fortunes, an Opportunity now offers on board the Ship RANGER, of Twenty Guns (for France) now laying in Portsmouth, in the State of New-Hampshire, commanded by JOHN PAUL JONES Esq; let them repair to the ship's Rendezvous in Portsmouth, or at the sign of Commodore Maxley, in Salem, where they will be kindly entertained, and receive the greatest Encouragement. -- The ship Ranger, in the opinion of every Person who has seen her is looked upon to be one of the best Cruisers in America. -- She was ever calculated for sailing faster, and making good Weather.

Any Gentlemen Volunteers who have a Mind to take an agreeable Voyage in this pleasant Season of the Year, may, by entering on board the above ship Ranger, meet with every Civility they can possibly expect, and for a further Encouragement depend on the first Opportunity being embraced to reward each one agreeable to his Merit.

All reasonable Travelling Expences will be allowed, and the Advance-Money be paid on their Appearance on Board.
IN CONGRESS, March 29, 1777.

Resolved,

THAT the Marine Committee be authorized to advance to every able Seaman, that enters into the Continental Service, any sum not exceeding FORTY DOLLARS, and to every ordinary Seaman or Landsman, any sum no exceeding TWENTY DOLLARS, to be deducted from their future Prize-Money.

By Order of Congress,
JOHN HANCOCK, President.

DANVERS; Printed by E. Russell, at the House late the Bell-Tavern.

DISCUSSION QUESTIONS:

1. This document was the first recruitment poster for U.S. naval sailors, used to draw new sailors into the Revolutionary cause. Based on the language in this poster, what were some of the important characteristics of sailors?
2. What were some of the incentives sailors were offered for joining the navy?



FURTHER EXPLORATIONS:

What else was going on during this time period? Educators and students can explore the sites below to learn more about the era of U.S. history covered in this episode.

The History of the California Missions
<http://memory.loc.gov/intldl/eshtml/es-1/es-1-4-4.html>

The Development of the System of Slavery
www.digitalhistory.uh.edu/database/article_display.cfm?HHID=72

Primary Source Documents related to Early American history
www.earlyamerica.com

PLACES TO VISIT:

Interested in what you saw in this episode? Visiting historic sites is a great way for teachers, students, and families to learn more about the past. Explore these historic sites, or look for local historic sites in your town or city to visit.

Valley Forge
www.nps.gov/vafo/index.htm

Cowpens National Battlefield
www.nps.gov/cowp/index.htm

George Washington's Mount Vernon
www.mountvernon.org

Chapter 2

The frontier



The Rocky Mountains: Emigrants Crossing the Plains, lithograph by Currier & Ives, 1866.

UPDATED:

SEP 30, 2019

Trail of Tears

At the beginning of the 1830s, nearly 125,000 Native Americans lived on millions of acres of land in Georgia, Tennessee, Alabama, North Carolina and Florida—land their ancestors had occupied and cultivated for generations. By the end of the decade, very few natives remained anywhere in the southeastern United States. Working on behalf of white settlers who wanted to grow cotton on the Indians' land, the federal government forced them to leave their homelands and walk thousands of miles to a specially designated “Indian territory” across the Mississippi River. This difficult and sometimes [deadly journey](#) is known as the Trail of Tears.

The 'Indian Problem'

White Americans, particularly those who lived on the western frontier, often feared and resented the [Native Americans](#) they encountered: To them, American Indians seemed to be an unfamiliar, alien people who occupied land that white settlers wanted (and believed they deserved). Some officials in the early years of the American republic, such as President [George Washington](#), believed that the best way to solve this “Indian problem” was simply to “civilize” the Native Americans. The goal of this civilization campaign was to make Native Americans as much like white Americans as possible by encouraging them convert to [Christianity](#), learn to speak and read English and adopt European-style economic practices such as the individual ownership of land and other property (including, in some instances in the South, African slaves). In the southeastern United States, many Choctaw, Chickasaw, Seminole, Creek and Cherokee people embraced these customs and became known as the “Five Civilized Tribes.”

Indian removal took place in the Northern states as well. In Illinois and Wisconsin, for example, the bloody Black Hawk War in 1832 opened to white settlement millions of acres of land that had belonged to the Sauk, Fox and other native nations.

But their land, located in parts of [Georgia](#), [Alabama](#), [North Carolina](#), [Florida](#) and [Tennessee](#), was valuable, and it grew to be more coveted as white settlers flooded the region. Many of these whites yearned to make their fortunes by growing cotton, and they did not care how “civilized” their native neighbors were: They wanted that land and they would do almost anything to get it. They stole

livestock; burned and looted houses and towns; [committed mass murder](#); and squatted on land that did not belong to them.

State governments joined in this effort to drive Native Americans out of the South. Several states passed laws limiting Native American sovereignty and rights and encroaching on their territory. In Worcester v. Georgia (1832), the U.S. [Supreme Court](#) objected to these practices and affirmed that native nations were sovereign nations “in which the laws of Georgia [and other states] can have no force.” Even so, the maltreatment continued. As President [Andrew Jackson](#) noted in 1832, if no one intended to enforce the Supreme Court’s rulings (which he certainly did not), then the decisions would “[fall]...still born.” Southern states were determined to take ownership of Indian lands and would go to great lengths to secure this territory.

Indian Removal

Andrew Jackson had long been an advocate of what he called “Indian removal.” As an Army general, he had spent years leading brutal campaigns against the Creeks in Georgia and Alabama and the Seminoles in Florida—campaigns that resulted in the transfer of hundreds of thousands of acres of land from Indian nations to white farmers. As president, he continued this crusade. In 1830, he signed the Indian Removal Act, which gave the federal government the power to exchange Native-held land in the cotton kingdom east of the [Mississippi](#) for land to the west, in the “Indian colonization zone” that the United States had acquired as part of the [Louisiana Purchase](#). (This “Indian territory” was located in present-day [Oklahoma](#).)

The law required the government to negotiate removal treaties fairly, voluntarily and peacefully: It did not permit the president or anyone else to coerce Native nations into giving up their land. However, President Jackson and his government frequently ignored the letter of the law and forced Native Americans to vacate lands they had lived on for generations. In the winter of 1831, under threat of invasion by the U.S. Army, the Choctaw became the first nation to be expelled from its land altogether. They made the journey to Indian Territory on foot (some “bound in chains and marched double file,” one historian writes) and without any food, supplies or other help from the government. Thousands of people died along the way. It was, one Choctaw leader told an Alabama newspaper, a “trail of tears and death.”

The Trail of Tears

The Indian-removal process continued. In 1836, the federal government drove the Creeks from their land for the last time: 3,500 of the 15,000 Creeks who set out for Oklahoma did not survive the trip.

The Cherokee people were divided: What was the best way to handle the government's determination to get its hands on their territory? Some wanted to stay and fight. Others thought it was more pragmatic to agree to leave in exchange for money and other concessions. In 1835, a few self-appointed representatives of the Cherokee nation negotiated the Treaty of New Echota, which traded all Cherokee land east of the Mississippi for \$5 million, relocation assistance and compensation for lost property. To the federal government, the treaty was a done deal, but many of the Cherokee felt betrayed; after all, the negotiators did not represent the tribal government or anyone else. "The instrument in question is not the act of our nation," wrote the nation's principal chief, John Ross, in a letter to the [U.S. Senate](#) protesting the treaty. "We are not parties to its covenants; it has not received the sanction of our people." Nearly 16,000 Cherokees signed Ross's petition, but Congress approved the treaty anyway.

By 1838, only about 2,000 Cherokees had left their Georgia homeland for Indian Territory. President [Martin Van Buren](#) sent General [Winfield Scott](#) and 7,000 soldiers to expedite the removal process. Scott and his troops forced the Cherokee into stockades at bayonet point while whites looted their homes and belongings. Then, they marched the Indians more than 1,200 miles to Indian Territory. Whooping cough, typhus, dysentery, cholera and starvation were epidemic along the way, and historians estimate that more than 5,000 Cherokee died as a result of the journey.

By 1840, tens of thousands of Native Americans had been driven off of their land in the southeastern states and forced to move across the Mississippi to Indian Territory. The federal government promised that their new land would remain unmolested forever, but as the line of white settlement pushed westward, "Indian Country" shrank and shrank. In 1907, Oklahoma became a state and Indian Territory was gone for good.

Can You Walk The Trail of Tears?

The Trail of Tears is over 5,043 miles long and covers nine states: Alabama, Arkansas, Georgia, Illinois, Kentucky, Missouri, North Carolina, Oklahoma and Tennessee. Today, the Trail of Tears

National Historic Trail is run by the National Park Service and portions of it are accessible on foot, by horse, by bicycle or by car.

(Source: <https://www.history.com/topics/native-american-history/trail-of-tears>)

Assignments:

1. Find a map of the US and colour the states mentioned in the article. Show somehow where the various tribes lived, name them and write their approximate number.
2. Then watch this and write a 300 word summary

https://www.youtube.com/watch?v=7LSkfmCj8Jg&ab_channel=NTIRNPS

"The Atlantic"

How America's Past Shapes Native Americans' Present

A Minneapolis community seeks to counteract centuries of federal policies that have put its people at a disadvantage.

ALEXIA FERNÁNDEZ CAMPBELL

OCTOBER 12, 2016

10



A mural outside of Minneapolis's Little Earth of the United Tribes, the only federally-subsidized housing project for Native Americans.ALEXIA FERNÁNDEZ CAMPBELL

15

MINNEAPOLIS, Minn.—Native American poverty doesn't fit the image many may have of life on secluded, depleted reservations. Most Native Americans now live in cities, where many are still trying to adjust to urban life; as a group, Native Americans face a 27 percent poverty rate and are still trying to reverse some of the lasting effects of federal policies that have put them at a

20 disadvantage for hundreds of years.

The Indian Relocation Act of 1956 was the impetus for the relocation of the large number of Native Americans now living in urban areas. Though the act didn't force people to leave their reservations, it made it hard for families to stay by dissolving federal recognition of most tribes, and ending federal funding for reservations' schools, hospitals, and basic services—along with the jobs they
25 created. Though the federal government paid for relocation expenses to the cities, and provided some vocational training, urban Native Americans faced high levels of job discrimination, and few opportunities for job advancement.

Minneapolis was one of the first cities chosen for the federal relocation program. Here, the Native
30 American community has taken some bold steps to aid integration, such as opening public schools tailored to Native American students' needs and maintaining the country's only federally subsidized housing project for Native Americans. In the 1970s, Minneapolis became the headquarters of the national American Indian Movement, a civil-rights group. Among other achievements, it pressured the federal government to restore tribal recognition and sovereignty.

35

The group was working to undo hundreds of years of federal policy that has played a role in producing modern-day Native American poverty. Two early such policies were the forced relocation of Native Americans to reservations and the creation, in 1824, of the Bureau of Indian Affairs. Later that century, there was a movement to "civilize," or assimilate, Native Americans,
40 and the Bureau created federal boarding schools, where Native American children were separated from their parents and only allowed to speak English and play sports that had European origins. According to Carolyn J. Marr, an anthropologist and a librarian at Seattle's Museum of History and Industry, the schools sought to "eradicate all vestiges of their tribal cultures."

45

In the 1930s, these boarding schools began closing after an independent evaluation revealed that students were malnourished and living in poor, overcrowded conditions. Eventually, Congress decided that assimilation would work better, and encouraged Native Americans to leave reservations and move to cities—hence the Indian Relocation Act of 1956, which ended federal recognition of most tribes. Though civil-rights movements in the 1960s would eventually pressure the government to restore the recognition of dozens of tribes, the impact of earlier policies
50 remained; the Bureau of Indian Affairs remains the legal steward of most tribal lands, making it extremely difficult for Native Americans to own property and build wealth in the way other Americans can.

55

As a result of the Indian Relocation Act, Minneapolis also became home to a tight-knit Native American community, with a majority from Minnesota's large Ojibwe and Lakota tribes. Native Americans now make up 7 percent of residents in the Phillips neighborhood in the southern part of Minneapolis, which is also the city's poorest neighborhood—about 48 percent of people there live in poverty. It's home to the Minneapolis American Indian Center, the Native American Community Clinic, the Native American Community Development Institute, and the Minnesota Indian

60 Women's Resource Center. At the edge of the neighborhood is Little Earth of the United Tribes, the country's only HUD-subsidized housing project that gives preference to Native Americans. More than a thousand people live in the sprawling complex, which was founded in 1973 with the help of the American Indian Movement. The purpose was to create a sense of community, and affordable housing, for Native Americans who were migrating to the city.

65 When I visited the Phillips neighborhood, I understood why Little Earth was the heart of city's Native American community. Spray-painted murals of tribal chiefs brightened walkways and a pedestrian bridge. I met with Frank Downwind, the director of youth services at Little Earth. Downwind is a Red Lake Chippewa, and though he was born in South Minneapolis, he spent part of his childhood on the reservation, about a five-hour drive away. "There is not a lot of opportunity on the reservation if you're not into hunting or fishing," he said. "It's easy to fall into unhealthy 70 lifestyles."

75 While Little Earth has become a magnet for crime and drugs, Downwind says it also provides residents with strong support through a myriad of social services. Little Earth recently renovated several houses in the neighborhood for families who wanted to become homeowners but didn't want to leave the area. Downwind recently bought himself a house in the suburbs, but says he feels a bit isolated and out of place. "Sometimes I regret leaving," he told me. "For all the bad stuff that goes on here, to live in a community where people know you and kids run up to you, that's something hard to find."

80 One of the teenagers who goes to Little Earth's youth center after school is Chavanna Rodriguez, who is 17 years old and half Lakota. She says a lot of kids go to the center to find a haven from the neighborhood's endemic drug culture. She thinks a lot of the pain-pill addictions she sees are directly related to poverty. "A lot of people are struggling and hurt, and it lets them escape," she told me. Rodriguez wants to go to college, but doesn't know anyone who has ever done that. "It may take me five years to graduate [high school], but I will."

85 Low high-school graduation rates among Native American teens are a key factor in keeping them trapped in poverty, says Anna Ross, the director of the Indian Education Department for the Minneapolis Public School District. I met Ross at the Anishinabe Academy, just a few blocks from Little Earth. It's one of half a dozen public schools focused on teaching students with Native American backgrounds. There are no posters with blonde, blue-eyed children at this elementary school. Instead, most of the children depicted in teaching materials have dark skin and long, black 90 hair. In one of the halls, Ross points to laminated banners on the wall with seven words: humility, bravery, love, truth, respect, honesty, wisdom. These are the seven "grandfather teachings" that the Ojibwe, or Chippewa, live by, she explained, and they are reflected in the curriculum.

95 Ross leads me to one of the preschool classes for 4-year-old children. One is an immersion class taught in Ojibwe, which is spoken by tribes from Minnesota to Canada. Another class is taught in the Lakota language. In the Ojibwe classroom, children sit in a circle around their teacher, who holds up different-colored cards. "How do you say 'brown' in Ojibwe?" she asks. They answer, tentatively. Part of the point of teaching youth from a Native American perspective is to give them confidence in themselves and pride in their history and culture. "For science class, we might talk 100 about wild riceing and the impact on the environment," Ross says, referring to a common farming practice in the Native American prairie tribes.

For Native Americans to break the cycle of poverty, Ross says, they need to see the value of education, and to see themselves positively portrayed in their school curriculum. Her department provides two-day trainings for teachers who want to learn more about how to incorporate a Native American view into their classes and field trips.

- 105 On-time graduation rates for Native American students have gone up from 24 percent in 2011 to 36 percent in 2015, but that's still quite low. In the Twin Cities, they are the racial group least likely to graduate on time. Ross says Native Americans associate public education with a degree of trauma, since to many of them, decades-long efforts to force them to enroll in federally-arranged boarding schools seemed intent on erasing their culture. Ross, who is a Turtle Mountain Ojibwe, says her
110 grandmother was taken to one of those boarding schools as a child. "There's a lot of anxiety still, so it's no wonder why some Natives might not be so engaged in their children's education," says Ross. "People say, 'It's history' and 'get over it,' but it wasn't that long ago."

While Minneapolis has made great strides in addressing the needs of America's poorest race, it seems that the country, as a whole, has forgotten about the first Americans. So many people in the
115 Phillips neighborhood spoke to me about feeling invisible, as they're so often left out of conversations related to blacks, Latinos, Asians and other minority groups. Even so, they dismiss the depictions of Native Americans as a "vanishing race"—after all, decades of federal policies aimed at assimilating Native Americans have failed to make them disappear.

- 120 **ALEXIA FERNÁNDEZ CAMPBELL** is a former staff writer at The Atlantic, where she covers immigration and business. She was previously a reporter at the South Florida Sun-Sentinel and the Spanish-language newspaper of The Palm Beach Post.

Source: <https://www.theatlantic.com/business/archive/2016/10/native-americans-minneapolis/503441/>

125

1. Briefly sum up the article, making sure that you explain exactly how America's past shapes its present
2. Describe and discuss the twin ideas of relocation and assimilation as mentioned in the text.
3. Draw parallels to other texts about native Americans.

A culture, not a costume

How to handle cultural appropriation during Halloween



5 A Party City store near Fargo, N.D. ((Courtesy of Glory Ames))



By
10 **Marian Liu**
Operations Editor

Oct. 30, 2019 at 6:24 p.m. GMT+1

About US is an initiative by The Washington Post to explore issues of identity in the United States.

15

Glory Ames, from the White Earth reservation, is frustrated that despite the presence of several reservations near Moorhead, Minn., local Halloween stores still feature a western section with costumes such as “pow wow princess.”

Even worse, despite a long-running debate about racism and cultural appropriation,
20 often prompted by backlash against celebrities and politicians for donning offensive costumes, people continue to wear such costumes.

Last Halloween, Ames spotted a photo on Instagram of a girl dressed as a Native American with a bullet in her forehead. She immediately reported it to the social media platform and had it removed.

25 “They blatantly take certain aspects of our culture, race, religion, and use it for their advantage and ignore the people living it,” said Ames, co-president of the American Indian Student Association at Minnesota State University Moorhead.

30 But beyond simply calling out such behavior, some cultural experts advise, education and empathy are in order. Some colleges are going even further, offering training and workshops.

“Good people sometimes make bad decisions. What we try to do is turn those bad decisions around. We’re not shaming, we’re guiding,” said Jered Pigeon, director of
35 diversity and inclusion at Ames’s school, which holds workshops on cultural appropriation.

Seeing that princess costume made Ames angry, and then embarrassed.

“Non-Natives can ‘pretend’ to be Native for one day of the year, and it’s all the ‘cute’ or
40 ‘sexy’ parts of being Native, but there are so many people who can’t just put on or take off the costume, they have to live with all the other aspects of being born Native,” said Ames, 22, who is majoring in sustainability and cultural anthropology.

Ohio University launched a poster campaign in 2011 called “[We’re a Culture, Not a Costume.](#)” Other schools have since opted in, including the University of Colorado Boulder, the University of Oregon and the University of Denver, which expanded the posters into a training program through its housing and residential education department.



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A poster by Ohio University and the University of Denver, used by several colleges to teach about cultural appropriation. (Ohio University and the University of Denver)

55

“If you say you can’t wear this, you’re shutting down the opportunity for conversation, versus if you say shouldn’t, you can expand on why and link it to a plethora of history,” said Rajhon White, resident director at the University of Denver. “Another huge piece is we encourage students to do their homework, do their research, because we live in a

time where you can Google anything. You shouldn't be reliant on those marginalized to explain. That work should be done by the person seeking that knowledge."

So far, students seem receptive. A year and a half ago, there was an incident involving a
60 student in blackface on the social media platform Yik Yak. Students did comment on the photo, but instead of outright shaming, they wanted to sit down to talk to the offender about his choice, said Ebenezer Yebuah, associate director of residential education at the university.

"Some of the students never interacted with diversity in general," said Angelica
65 Granados, a 20-year-old first-generation Mexican American student and second-year resident adviser who has participated in several role-playing workshops. "I really appreciate the university working toward everyone feeling included."

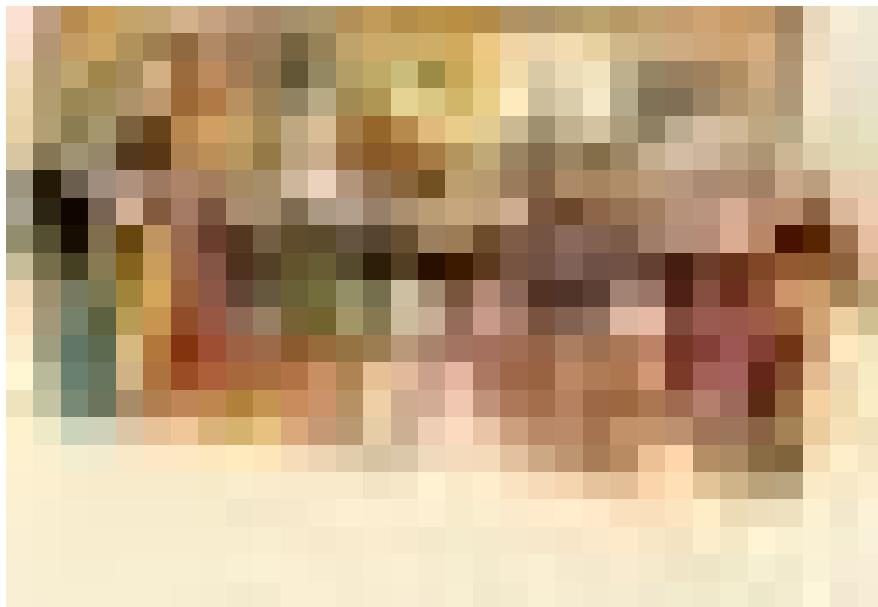
It's not just college students who have been linked to offensive costumes. Several U.S.
political figures, including Virginia Gov. Ralph Northam (D) and Virginia Attorney
70 General Mark R. Herring (D), were engulfed in controversy over incidents involving blackface. And Canadian Prime Minister Justin Trudeau's reelection campaign was rocked after video and a photo turned up of him in blackface and brownface.

A growing trend among music festival attendees to wear Native American headdress
75 also has come under scrutiny, leading one festival in San Francisco, Outside Lands, to ban the practice. And, most recently, country singer Kacey Musgraves sparked outrage among the Asian American community both for combining Indian and Vietnamese traditional costumes and for hypersexualizing the look.

80 People need to consider how the costumes may be perceived by the community whose culture is being represented, said Mia Moody-Ramirez, who co-authored the book "From Blackface to Black Twitter: Reflections on Black Humor, Race, Politics, & Gender."

85 "Ask yourself the question, does the culture you're imitating have a history of oppression? Are you benefiting from borrowing from the culture? Are you able to remove something when you get tired of it and return to a privileged culture when others can't?" said Moody-Ramirez, director of American studies at Baylor University in Waco, Tex.

- 90 But it's not always about prohibiting others from participating in different cultures. Anhlan Nguyen wasn't upset that Musgraves wore the Vietnamese dress, just that she did it wrong. The singer wore the Vietnamese ao dai, a traditional dress that includes a high-collared tunic with pants, but she opted to skip the bottom.
- 95 "I'm her fan and would have been proud to show off her dress," said Nguyen, co-chairwoman of the Vietnamese Culture and Science Association in Houston. "But without the pants, and the way she posed, leads to the indication of promoting sexuality. For Asian girls, people exploited Asians for their [perceived] submissive attitude, and maybe she didn't have this intention, but it unfortunately reminded us a lot of those stereotypes."
- 100 Nguyen helps coordinate Vietnamese events in Houston, where children of different backgrounds wear the same Vietnamese dress that Musgraves wore, but with pants included.
- 105 "I would be so happy to see other people wear my cultural costume," Nguyen said. "America would not be America without combining cultures. People should not forget — all these people are from all different parts of the world."



110 **Anhlan Nguyen helps organize the Viet Cultural Festival in Houston. (Anhlan Nguyen)**

The responsibility of explaining the significance of any cultural expression or artifact often falls on the shoulders of the offended party. It can be burdensome. But it's also

115

important to be included in the conversation, said Granados, who is majoring in political science and Spanish, with a minor in critical race and ethnic studies.

Previously, cultural training wasn't led by students of color at her school, so they suggested they lead instead.

"I don't want to be the one always educating people, but if we don't, we can't get mad,"

120

Granados said.

Assignments

125

1. **Briefly sum up the article, making sure that you explain the term cultural appropriation and its relevance in this text.**
2. **On the basis of the information in this text discuss why or why not a college should allow their students to wear any costume they like at Halloween.**
3. **Draw parallels to other texts about native Americans.**

130

Ernest Hemingway

1. Watch this documentary about Ernest Hemingway:
2. https://www.youtube.com/watch?v=0JQDe0GCNHg&ab_channel=Biography
3. While you're reading Indian Camp below, make notes on his brief writing style and on biographical writing (i.e. how you can see himself) in this wonderful short story.

https://archive.org/stream/IndianCampErnestHemingway_661/IndianCampByErnestHemingway_djvu.txt

INDIAN CAMP

a short story written by Ernest Hemingway

At the lake shore there was another rowboat drawn up. The two Indians stood waiting.

Nick and his father got in the stern of the boat and the Indians shoved it off and one of them got in to row. Uncle George sat in the stern of the camp rowboat. The young Indian shoved the camp boat off and got in to row Uncle George.

The two boats started off in the dark. Nick heard the oarlocks of the other boat quite a way ahead of them in the mist. The Indians rowed with quick choppy strokes. Nick lay back with his father's arm around him. It was cold on the water.

The Indian who was rowing them was working very hard, but the other boat moved farther ahead in the mist all the time.

'Where are we going, Dad? Nick asked.

'Over to the Indian camp. There is an Indian lady very sick.'

'Oh, said Nick.

Across the bay they found the other boat beached. Uncle George was smoking a cigar in the dark. The young Indian pulled the boat way up on the beach. Uncle George gave both the Indians cigars.

They walked up from the beach through a meadow that was soaking wet with dew, following the young Indian who carried a lantern. Then they went into the woods and followed a trail that led to the logging road that ran back into the hills. It was much lighter on the logging road as the timber was cut away on both sides. The young Indian stopped and blew out his lantern and they all walked on along the road.

They came around a bend and a dog came out barking. Ahead were the lights of the shanties where the Indian bark peeler lived. More dogs rushed out at them. The two Indians sent them back to the shanties. In the shanty nearest the road there was a light in the window. An old woman stood in the doorway holding a lamp.

Inside on a wooden bunk lay a young Indian woman. She had been trying to have her baby for two days. All the old women in the camp had been helping her. The men had moved off up the road to sit in the dark and smoke out of range of the noise she made. She screamed just as Nick and the two Indians followed his father and Uncle George into the shanty. She lay in the lower bunk, very big under a quilt. Her head was

INDIAN CAMP

a short story written by Ernest Hemingway

turned to one side. In the upper bunk was her husband. He had cut his foot very badly with an axe three days before. He was smoking a pipe. The room smelled very bad.

Nick's father ordered some water to be put on the stove, and while it was heating he spoke to Nick.

'This lady is going to have a baby, Nick,' he said.

'I know,' said Nick.

'You don't know,' said his father. 'Listen to me. What she is going through is called being in labour. The baby wants to be born and she wants it to be born. All her muscles are trying to get the baby born. That is what is happening when she screams.'

'I see,' Nick said.

Just then the woman cried out.

'Oh, Daddy, can't you give her something to make her stop screaming?' asked Nick.

'No. I haven't any anesthetic,' his father said. 'But her screams are not important. I don't hear them because they are not important.'

The husband in the upper bunk rolled over against the wall.

The woman in the kitchen motioned to the doctor that the water was hot. Nick's father went into the kitchen and poured about half of the water out of the big kettle into a basin. Into the water left in the kettle he put several things he unwrapped from a handkerchief.

'Those must boil,' he said, and began to scrub his hands in the basin of hot water with a cake of soap he had brought from the camp. Nick watched his father's hands scrubbing each other with the soap. While his father washed his hands very carefully and thoroughly, he talked.

'You see, Nick, babies are supposed to be born head first, but sometimes they're not. When they're not they make a lot of trouble for everybody. Maybe I'll have to operate on this lady. We'll know in a little while.'

When he was satisfied with his hands he went in and went to work.

'Pull back that quilt, will you, George?' he said. 'I'd rather not touch it.'

Later when he started to operate Uncle George and three Indian men held the woman still. She bit Uncle George on the arm and Uncle George said, 'Damn squaw bitch!' and the young Indian who had rowed Uncle George over laughed at him. Nick held the basin for his father. It all took a long time.

His father picked the baby up and slapped it to make it breathe and handed it to the old woman.

'See, it's a boy, Nick, 5 he said. 'How do you like being an interne?'

Nick said, 'All right'. He was looking away so as not to see what his father was doing.

INDIAN CAMP

a short story written by Ernest Hemingway

'There. That gets it,' said his father and put something into the basin. Nick didn't look at it. 'Now,' his father said, 'there's some stitches to put in. You can watch this or not, Nick, just as you like. I'm going to sew up the incision I made.'

Nick did not watch. His curiosity had been gone for a long time.

His father finished and stood up. Uncle George and the three Indian men stood up. Nick put the basin out in the kitchen.

Uncle George looked at his arm. The young Indian smiled reminiscently. 'I'll put some peroxide on that, George,' the doctor said.

He bent over the Indian woman. She was quiet now and her eyes were closed. She looked very pale. She did not know what had become of the baby or anything.

'I'll be back in the morning,' the doctor said, standing up. 'The nurse should be here from St. Ignace by noon and she'll bring everything we need.'

He was feeling exalted and talkative as football players are in the dressing room after a game.

'That's one for the medical journal, George,' he said. 'Doing a Caesarian with a jack-knife and sewing it up with nine-foot, tapered gut leaders.'

Uncle George was standing against the wall, looking at his arm.

'Oh, you're a great man, all right,' he said.

'Ought to have a look at the proud father. They're usually the worst sufferers in these little affairs,' the doctor said. 'I must say he took it all pretty quietly.'

He pulled back the blanket from the Indian's head. His hand came away wet. He mounted on the edge of the lower bunk with the lamp in one hand and looked in. The Indian lay with his face toward the wall. His throat had been cut from ear to ear. The blood had flowed down into a pool where his body sagged the bunk. His head rested on his left arm. The open razor lay, edge up, in the blankets.

'Take Nick out of the shanty, George,' the doctor said.

There was no need of that. Nick, standing in the door of the kitchen, had a good view of the upper bunk when his father, the lamp in one hand, tipped the Indian's head back.

It was just beginning to be daylight when they walked along the logging road back toward the lake.

'I'm terribly sorry I brought you along, Nickie,' said his father, all his post-operative exhilaration gone. 'It was an awful mess to put you through.'

'Do ladies always have such a hard time having babies?' Nick asked.

'No, that was very, very exceptional.'

'Why did he kill himself, Daddy?'

I don't know, Nick. He couldn't stand things, I guess.'

INDIAN CAMP

a short story written by Ernest Hemingway

'Do many men kill themselves, Daddy?'

'Not very many, Nick.'

'Do many women?'

'Hardly ever.'

'Don't they ever?'

'Oh, yes. They do sometimes.'

'Daddy?'

'Yes.'

'Where did Uncle George go?'

'He'll turn up all right.'

'Is dying hard, Daddy?'

'No, I think it's pretty easy, Nick. It all depends.'

They were seated in the boat, Nick in the stern, his father rowing. The sun was coming up over the hills. A bass jumped, making a circle in the water. Nick trailed his hand in the water. It felt warm in the sharp chill of the morning.

In the early morning on the lake sitting in the stern of the boat with his father rowing, he felt quite sure that he would never die.

Chapter 3
African-Americans - from slavery to today



***"Humor is laughing at what
you haven't got when you
ought to have it."***

Langston Hughes

(Langston Hughes 1901-1967)



Black Voices

Introduction

SLAVERY

America is often referred to as 'The Land of the Free', and most people associate America with a country 'conceived in liberty' in which the right and opportunity of "Life, Liberty and the pursuit of Happiness" is given to everyone by God. In America "all men are created equal", and America offers "liberty and justice for all". The reality, however, might be somewhat different. Slavery was a part of the history of the United States of America from the very beginning and thrived in the defining years around the revolution in 1765-1783

SLAVERY AND THE EARLIEST SETTLEMENTS IN THE AMERICAS

[...]

In the year 1607, the first 104 English settlers landed in the Americas, and the first permanent English settlement was Jamestown in the colony of Virginia. [...In a] letter John Rolfe describes many different events in the Virginia colony to a friend, and among other things, he mentions the arrival *and* the selling of "20. and odd Negroes". Rolfe's letter is dated January 1619, and it is the first proof of African slavery in the colonies that we have. It shows that African slavery was part of the earliest period in American history.

THE COTTON KINGDOM

Most slaves worked in the fields in the Southern states picking cotton from cotton plants, and the production of cotton turned out to be a very profitable business in America. The cotton industry doubled its turnover in every decade from 1820-1860 and the production of cotton created an economic boom in the 19th century. By 1861 cotton made up two-thirds of all the United States' exports.

Cotton was crucial to the economy of especially the southernmost states, earning them the nickname 'The Cotton Kingdom'. To maintain this profitable production, slaves were needed as a work force, and therefore, slavery as an institution was absolutely essential in American society at the time. In this sense slavery very quickly became a serious and substantial business in the South.



Port Royal Island, South Carolina. African Americans preparing cotton on Smith's plantation, 1862. (Library of Congress)

SLAVE VOYAGES

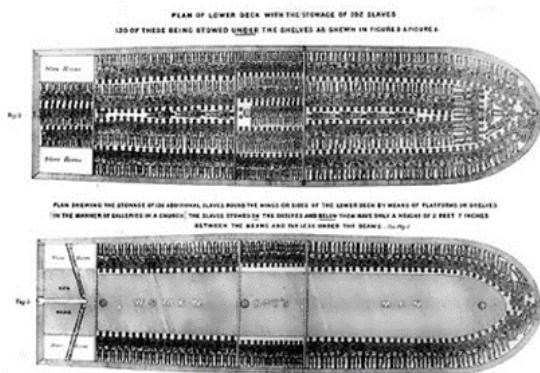
African slaves landed by ship in the colonies and later, after 1776, in America. This journey to the new world was a long and terrible experience. Slaves destined for America lost everything – possessions, home, loved ones – and were forced to begin a new life in an alien world.

Conditions on slave ships were horrible. Men were usually kept in chains at all times, and all slaves were kept below deck most of the time, crammed together so closely that they could barely move. On the ships, 'the tight-packers' had installed shelves with two and a half feet of space between them where the slaves had to lie in order not to waste space on the ship.

When the weather was good, slaves could be taken up on deck daily. In poor weather, however, slaves were forced to remain below deck for long periods of time. Alexander Falconbridge, a doctor on numerous slave voyages, described such conditions in 1788:

"While they were in this situation, I frequently went down among them till at length their rooms became so extremely hot as to be only bearable for a very short time (...). The floor of their rooms was so covered with the blood and mucus which had proceeded from them in consequence of the flux that it resembled a slaughterhouse."

How many slaves set out from Africa no one knows, but it is estimated that a total of 10-11 million slaves crossed the Atlantic Ocean from the sixteenth century to the nineteenth century. Since many slaves died on the journey, Africa's total population loss was much greater.



THE AUCTION BLOCK

When slaves were finally let off the ship, they were brought directly to auctions by slave traders. Slaves were often chained in 'slave coffles' on their way to the auction. At auctions, slaves were put on an auction block, examined by eager customers and sold to the highest bidder. Families were often split up, as many slave owners were not interested in buying an entire family. This meant that husbands and wives were separated, and young children were taken away from their parents. In most cases, slave families never saw each other again after a slave auction.

SLAVE LIFE

Slave labour could be many things. When working at the cotton plantations, slaves were given a production quota. This meant that each slave had to pick a certain amount of cotton every day, and anyone who failed to meet their quota was punished. Slaves were rarely rewarded if they exceeded their quota. Instead, they were given an even higher daily target. Some slaves worked in the houses as cooks, servants, butlers or nannies, taking care of the master's children.

Slaves typically organized themselves in families with a father and a mother and their children, and in many respects they lived like normal families when they were at home. However, in legal terms slave families did not exist as no Southern state recognized marriage between slave men and women. In the same way, legal authority over slave children rested not with their parents but with their masters. In practise that meant that slave families only lived together as long as the master allowed it, as all slaves could be sold at any time. Sale of any sort was one of the most dreaded events in any slave's life, as it meant being permanently separated from home, friends and often family members, as well as adjusting to a new owner in a new environment. In the upper Southern states rumours of a far more brutal slavery in Alabama, Mississippi and Louisiana flourished, and therefore, most slaves dreaded being sold to those areas. Being 'sold down the (Mississippi) river' was therefore both a fear as well as a threat that masters used in order to make slaves obey and behave.



A black family outside their home in Savannah, Georgia.

(Library of Congress)

Glossary:

conceived in liberty = undfanget i frihed

pursuit = søgeren efter

thrived = blomstre (fremgang)

20. and odd = nogle og tyve

the americas = term der beskriver 'den nye verden'
(Nord- og Sydamerika)

Picking cotton = plukke bomuld

turnover = profit

nickname = øgenavn

Crammed together = mase sammen

Two and a half feet = feet er et længdemål. 1 foot er ca. 33,3 cm. Dvs. her knap 85 cm

Voyages = rejse

mucus = slim

proceeded = udgå fra

flux = diarré

slave coffles = håndjern, der lænkede slaver sammen i en lang kæde

auction block = det podium hvorpå slaveauktioner

blev holdt

eager = ivrig

quota = kvote

exceeded = overstige

in legal terms = ifølge loven

recognized = anerkende

dreaded = frygtet

THIRTY YEARS A SLAVE: From Bondage to Freedom.

**THE INSTITUTION OF SLAVERY AS SEEN ON THE PLANTATION
AND IN THE HOME OF THE PLANTER.**

AUTOBIOGRAPHY OF LOUIS HUGHES. (1897)

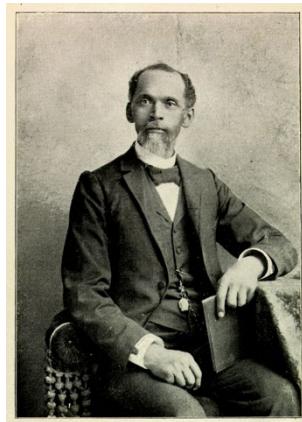
PREFACE.

The institution of human slavery, as it existed in this country, has long been dead; and, happily for all the sacred interests which it assailed, there is for it no resurrection. It may, therefore, be asked to what purpose is the story which follows, of the experiences of one person under that dead and accursed institution? To such question, if it be asked, it may be answered that the narrator presents his story in compliance with the suggestion of friends, and in the hope that it may add something of accurate information regarding the character and influence of an institution which for two hundred years dominated the country—exercising a potent but baneful influence in the formation of its social, civil and industrial structures, and which finally plunged it into the most stupendous civil war which the world has ever known. As the enlightenment of each generation depends upon the thoughtful study of the history of those that have gone before, everything which tends to fullness and accuracy in that history is of value, even though it be not presented with the adjuncts of literary adornment, or thrilling scenic effects.

* * * * *

BIRTH — SOLD IN A RICHMOND SLAVE PEN.

I was born in Virginia, in 1832, near Charlottesville, in the beautiful valley of the Rivanna river. My father was a white man and my mother a negress, the slave of one John Martin. I was a mere child, probably not more than six years of age, as I remember, when my mother, two brothers and myself were sold to Dr. Louis, a practicing physician in the village of Scottsville. We remained with him about five years, when he died, and, in the settlement of his estate, I was sold to one Washington Fitzpatrick, a merchant of the village. He kept me a short time when he took me to Richmond, by way of canal-boat, expecting to sell me; but as the market was dull, he brought me back and kept me some three months longer, when he told me he had hired me out to work on a canal-boat running to Richmond, and to go to my mother and get my clothes ready to start on the trip. I went to her as directed, and, when she had made ready my bundle, she bade me good-by with tears in her eyes, saying: "My son, be a good boy; be polite to every one, and always behave yourself properly." It was sad to her to part with me, though she did not know that she was never to see me again, for my master had said nothing to her regarding his purpose and she only thought, as I did, that I was hired to work on the canal-boat, and that she should see me occasionally. But alas! We never met again. I can see her form still as when she bade me good-bye. That parting I can never forget. I ran off from her as quickly as I could after her parting words, for I did not want her to see me crying. I went to my master at the store, and he again told me that he had hired me to work on



the canal-boat, and to go aboard immediately. Of the boat and the trip and the scenes along the route I remember little—I only thought of my mother and my leaving her.

When we arrived at Richmond, George Pullan, a "nigger-trader," as he was called, came to the boat and began to question me, asking me first if I could remember having had the chickenpox, measles or whooping-cough. I answered, yes. Then he asked me if I did not want to take a little walk with him. I said, no. "Well," said he, "you have got to go. Your master sent you down here to be sold, and told me to come and get you and take you to the trader's yard, ready to be sold." I saw that to hesitate was useless; so I at once obeyed him and went.

* * * * *

A SLAVE MARKET.

The trader's establishment consisted of an office, a large show-room and a yard in the rear enclosed with a wall of brick fifteen feet high. The principal men of the establishment were the proprietor and the foreman. When slaves were to be exhibited for sale, the foreman was called to the office by means of a bell, and an order given him to bring into the show-room all the slaves in the establishment. This was the work of but a few minutes, and the women were placed in a row on one side of the room and the men on the other. Persons desirous of purchasing them passed up and down between the lines looking the poor creatures over, and questioning them in about the following manner: "What can you do?" "Are you a good cook? seamstress? dairymaid?"—this to the women, while the men would be questioned as to their line of work: "Can you plow? Are you a blacksmith? Have you ever cared for horses? Can you pick cotton rapidly?" Sometimes the slave would be required to open his mouth that the purchaser might examine the teeth and form some opinion as to his age and physical soundness; and if it was suspected that a slave had been beaten a good deal he would be required to step into another room and undress. If the person desiring to buy found the slave badly scarred by the common usage of whipping, he would say at once to the foreman; "Why! this slave is not worth much, he is all scarred up. No, I don't want him; bring me in another to look at." Slaves without scars from whipping and looking well physically always sold readily. They were never left long in the yard. It was expected that all the slaves in the yard for sale would be neatly dressed and clean before being brought into the show-room. It was the foreman's business to see that each one was presentable.

* * * * *

GLOSSARY

Preface:

sacred = hellig
assailed = angribe/overfalde
resurrection = genoplivelse
purpose = formål
experiences = erfaring
accursed = forbandede/fordømte
in compliance with = i overensstemmelse med
accurate = rigtig/nøjagtig
exercising = udøve
baneful = seriously harmful (meget skadeligt,
bruges ikke længere i daglig tale)
plunged = kaste ud i
stupendous = enorme
enlightenment = oplysning
depends = afhænge
tends to = har at gøre med
“even though it be not presented with the
adjuncts of literary adornment, or thrilling scenic
effects.” = Selvom det ikke bliver præsenteret
gennem prangende litteratur eller med
spændende malerisk effekt.

Birth:

valley = dal
practicing physician = praktiserende læge
remained with = blev hos
settlement = overenskomst
merchant = købmand
dull = sløvt
directed = instruere
bundle = bylt
properly = ordentlig
regarding = angående
purpose = formål
occasionally = fra tid til anden
immediately = med det samme
chickenpox = skoldkopper
measles = mæslinger
whooping cough = kighoste
trader’s yard = handelsplads
hesitate = tøve
obeyed = adlyde

A Slave Market:

trader’s establishment = handelsbygning
consisted = består af
enclosed = indhegnet
proprietor = indehaver
foreman = formand
exhibited = udstille
desirous = der ønsker
seamstress = syerske
blacksmith = smed
rapidly = hurtig
required = påkrævet
physical soundness = fysiskt helbred
whipping = piskning

QUESTIONS for THIRTY YEARS A SLAVE: From Bondage to Freedom.

1. PREFACE

- a. Why did he write this autobiography?

He wrote the autobiography to document his perspective as a black slave, rather than a white person or even slave owner, to stop people repeating history.

- b. Why would the preface suggest that slavery caused the civil war? (you can use google)

The northern part of US wanted to stop slavery. The southern states did not agree.

The disagreement started the civil war.

2. BIRTH — SOLD IN A RICHMOND SLAVE PEN.

- c. What is a pen?

A pen is a small area surrounded by a fence especially one where animals are kept.

- d. What does the title indicate – what are slaves?

"Sold in a (...) slave pen" immediately after "Birth", signifies that he is born into slavery.

and also indicates that slaves are thought of as being equal to farm animals.

Being traded and sold for profit, subject less than human conditions, ie. they're being dehumanized.

- e. Why was he born a slave, when his father was white?

It was looked down upon for white men to mingle with black women, so the white man would never acknowledge their children to be their own, so the only parent he knew was a black woman. Even if he was mixed race, he would likely be seen as being black due to him only being together with his black mother. Why do you think their master did not tell them that Louis was to be sold?

To avoid having him hide or run away. And to keep hopes up, that him and his mother was going to see each other again.

- g. "I saw that to hesitate was useless; so I at once obeyed him and went."

- why was it useless to hesitate?

He knows that he would be disciplined if he tried to run away.

- why did he know it was useless to hesitate?

3. A SLAVE MARKET.

- a. Why did they look at the slaves' teeth before purchasing them?

It was primarily to examine their age and well-being.

- b. Why was it easier to sell slaves that had less scarring?

If they didn't have scars, they would probably have obeyed their masters relatively more.

Slavery in the Land of the Free

The Declaration of Independence 1776 (excerpt)

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Quotes from Anansi "American Gods" (season 1, ep. 2)*

https://www.youtube.com/watch?v=5Grz24sgWdw&ab_channel=AmericanGods (3:43)

- *"Shit, you all don't know you black yet. You think you just people."*
 - *"Let me paint you a picture of what's waiting for you on the shore. You arrive in America, land of opportunity, milk and honey, and guess what? You all get to be slaves."*
 - *"And I ain't even started yet. A hundred years later. You're fucked. A hundred years after that. Fucked. A hundred years after you get free, you still getting fucked outta jobs and shot at by police"*
-

Questions:

1. Discuss the three quotes, what is Anansi saying?
2. How is it possible for the American colonies to keep slaves, whilst upholding to the Declaration of Independence?



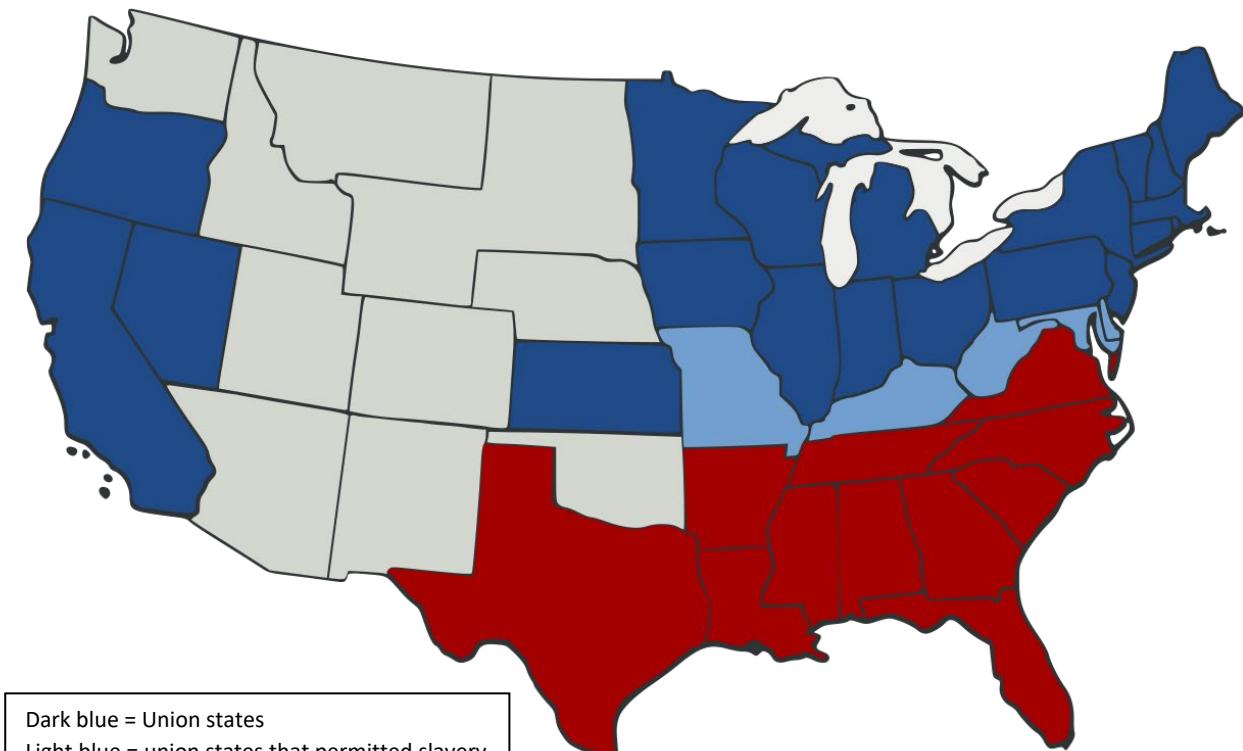
**Anansi is originally a character from West African folktales, but he is also known in African American culture. He is a god that often takes the form of a spider. He is a cunning trickster, who uses his wit to get out of difficult situations. In the clip he tells the people aboard the slave ship what black people can expect from "The new world"*
Credit: American Entomologist "From Africa to Reggae: The Anansi Connection", by Ron Cherry (2010)

Credit: Mary Evans Picture Library

North America 1750



North America 1861



Dark blue = Union states
 Light blue = union states that permitted slavery
 Red states = confederate states
 Unshaded states = have not become states yet.

The Civil War (1861-65) and the Abolition of slavery

https://www.youtube.com/watch?v=rC7c3a-WO_g&ab_channel=ChristopherMcDow

<https://www.thoughtco.com/top-causes-of-the-civil-war-104532>

1. Give a somewhat elaborate summary of the major causes of the Civil War (according to the

A difference in economy. The northern parts depended on manufacturing, hiring immigrant workers from Europe. The southern parts depended on agriculture, especially cottage farming. Slavery was important for the southern part, but the north was beginning to think of it as immoral. The north also wanted federal law to dominate, but the southern parts wanted states laws to trump.

2. When was slavery abolished and why? 1865, after Abraham Lincoln was elected, the secession happened, and the north won the civil war.
3. Who was president at the time? Abraham Lincoln
4. What does the emancipation proclamation say? The law abolishing slavery, specifically slaves from Confederate states entering Union states would become free.
5. What does the 13th amendment say?
6. What happened to the slaves after slavery had been abolished? (find examples)



Lincoln with General McClellan and his staff after the Battle of Antietam, 1862. (Library of Congress)

Segregation and Jim Crow

1861: the American Civil War breaks out. Eleven southern states secede (DA: løsriver sig) from the Union, calling themselves “the Confederate States of America”.

1863: the Emancipation Proclamation is signed by the president of the United States.

1865: the Civil War ends – the northern states are victorious.

1877: The last of the ‘rebellious’ southern states are readmitted into the Union, and thereby regain control of their states (meaning they can make their own laws again).

Questions:

1. What is the definition of “segregation”?

Separated

2. Who is Jim Crow?

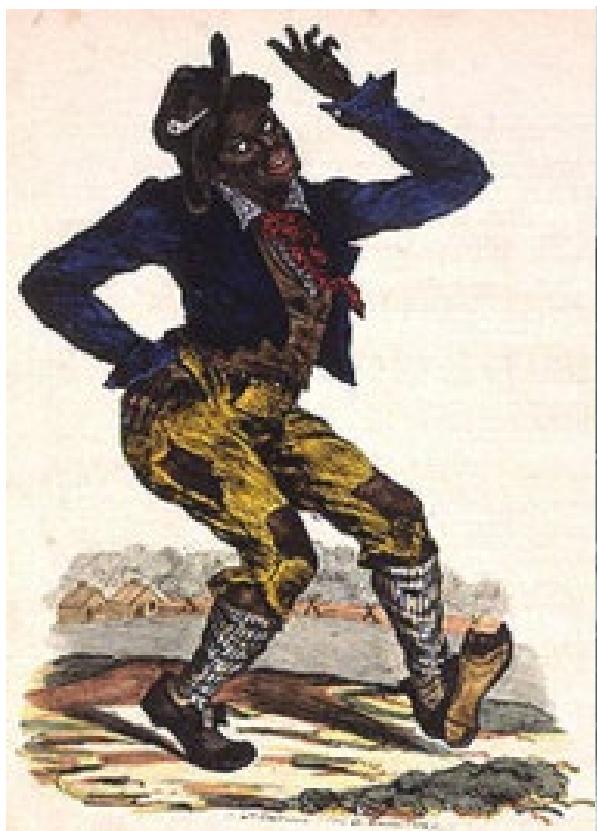
A caricature of a black person from a minstrel show, played by Thomas Dartmouth Rice in the 1830s

3. What are Jim Crow Laws?

Segregatory laws

4. What does the slogan “Separate but equal” mean?

5. What does “grandfather clause” mean?



Portrayal of black people in the media



Ink commercial 1916



Ice cream commerical from the 1920ies



Still from "Scrub Me Mama With A Boogie Beat" (1941)

Questions:

1. Describe how black people are portrayed in these examples?
2. What impact do you think this portrayal had on the white people viewed black people?
3. What impact do you think the portrayal of black people in advertisements and movies had on black identity?

“I, Too” by Langston Hughes (1925)



Langston Hughes (1902-1967), grew up in the American Midwest (Missouri, Kansas and Illinois). His writings are inspired by African-American life in Harlem, New York as well as by his travels to Mexico and Africa. He is viewed as the founder of modern African-American literature. Much of his writing deals with institutional racism in the American South as well as latent racism in the North. (source: Black Voices)

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.

Questions for *I, Too* (1925)

1. Why would one write a poem instead of, for instance, a short story or a speech?
more concise
2. What is the poem *I, Too* about? being black in segregated america
3. Who is the narrator in the poem? the author
4. What does it mean that “I” is sent into the kitchen when we read the poem in terms of the American Dream?
black americans are worse off
African Americans not being included in the American dream
5. Discuss the closing line: “I, too, am America”. meaning all american people are american people whether white or black
6. Some say that this poem is an allusion (DA: hentydning) to another poem: “I Hear America Singing” by Walt Whitman. Read it. OBS: you do not have to understand every word. What is the purpose of Whitman’s poem, and why do you think Hughes has chosen to allude to it in “I, Too”? the first speaks about americans in general, but is perceived as only being about white americans.

Walt Whitman (1855)

I HEAR AMERICA SINGING

I hear America singing, the varied carols I hear,
Those of mechanics, each one singing his as it should be blithe and strong,
The carpenter singing his as he measures his plank or beam,
The mason singing his as he makes ready for work, or leaves off work,
The boatman singing what belongs to him in his boat, the deckhand singing
on the steamboat deck,
The shoemaker singing as he sits on his bench, the hatter singing as he stands,
The wood-cutter's song, the ploughboy's on his way in the morning,
or at noon intermission or at sundown,
The delicious singing of the mother, or of the young wife at work,
or of the girl sewing or washing,
Each singing what belongs to him or her and to none else,
The day what belongs to the day—at night the party of young fellows, robust, friendly,
Singing with open mouths their strong melodious songs.

Who is Emmett Till and why is he important?



1. When was he born?
2. Where was he from?
3. How old was he when he died?
4. How did he die?
5. What did his death give rise to?



Roy Bryant, and his half-brother J.W. Milam, (left to right) with their attorney

Death of Emmett Till – By Bob Dylan (1962)

Was down in Mississippi not so long ago
When a young boy from Chicago town
Walked in a Southern door

This boy's fateful tragedy
You all should remember well
The color of his skin was black
And his name was Emmett Till

Some men, they dragged him to a barn
And there they beat him up
They said they had a reason
But disremember what

They tortured him and did some things
Too evil to repeat
There were screaming sounds inside the barn
There was laughing sounds out on the street

Then they rolled his body down a gulf
Amidst a blood red rain
And they threw him in the waters wide
To cease his screaming pain

The reason that they killed him there
And I'm a-sure, it ain't no lie
'Cause he was born in black-skin barn
He was born to die

And then to stop the United States
Of yelling for a trial
Two brothers, they confessed
That they had killed poor Emmett Till

fateful tragedy = vigtig tragedie

dragged him = slæbte ham

disremember = husker ikke

a gulf = en bugt

amidst = midt i

to cease = for at stoppe

But on the jury there were men
Who had helped the brothers commit this awful crime
And so this trial was a mockery
But nobody there seemed to mind

commit crime = begå forbrydelse
a mockery = til grin

I saw the morning papers
But I could not bear
To see smiling brothers
Walkin' down the courthouse stairs

For the jury found them innocent
And the brothers, they went free
While Emmett's body floats the foam
Of a Jim Crow southern sea

courthouse = domhus

innocent = uskyldige

foam = skum

If you can't speak out against this kind of thing
A crime that's so unjust
Your eyes are filled with dead men's clay
Your ears must be filled with dust

unjust = uretfærdig

Your arms and legs
They must be in shackles and chains
And your mind, it must cease to flow
For you to let our human race
Fall down so God-awful low

shackles = lænker
cease to = holde op med

This song is just a reminder
To remind your fellow man
That this kind of thing still lives today
In that ghost-robed Ku Klux Klan

reminder = påmindelse
fellow man = medmenneske

robed = klædt

But if all of us folks that thinks alike
If we gave all we could give
We could make this great land of ours
A greater place to live

20 Techniques of Persuasive Language

Examples of persuasive language are all around us: in advertising, politics, editorials, and reviews (just to name a few). It is important to understand techniques of persuasion so that you can identify and analyze them in use, but also so that you can utilize them in your own writing and speech.

Adjectives are descriptive words used to add emphasis and to create an emotional response.

Alliteration is the repetition of initial consonant sounds in order to emphasize certain words and make them more memorable.

Anecdotes are short personal stories used to connect with the audience and add evidence or credibility to an argument.

Assertion is when an idea is presented as fact without full explanation or evidence; it is used to assert authority and make claims sound factual.

Attacks are when a speaker/writer addresses an opposing view or speaker and attacks their argument or character.

Bias is the presentation of only one side of an issue or viewpoint and is used to subjectively influence an audience.

Connotation is the ideas or feelings that a certain word invokes and is used to create certain emotional responses in an audience.

Credibility (Ethos) is the establishment of authority and reliability, and is used gain the confidence and trust of the audience.

Emotion (Pathos) is feelings accentuated by experiencing love hate, fear etc. An appeal to emotion is used to engage with an audience and create an emotional response.

Exaggeration is the representation of something as greater than is actually the case and is used to grab the attention of the audience and emphasize certain points.

Evidence is the facts or information that indicate whether a view is true or valid and is used to give weight to an argument or belief.

Figurative Language is used to create imagery and express things non-literally; it can help to make an idea more emotive, vivid and convincing.

Generalization is the inference that a claim is true for most people or a majority and is used to speak to prevailing beliefs or prejudices of an audience.

Rule of Three is when groups of 3 adjectives or phrases are used to make ideas memorable.

Jargon is special words or expressions used by a profession or certain group; it is used to signal expertise and establish credibility.

Loaded Words are words charged with an underlying meaning or implication and are used to produce emotion in an audience.

Pronouns are words that take the place of nouns and are used to create a sense of unity with an audience or distance from a common enemy.

Reason (Logos) is the power of the mind to think and form judgments logically; it is used to appeal to the rationality of an audience.

Repetition is the reoccurrence of certain words or phrases and it is used to emphasize certain ideas, and make them more memorable.

Rhetorical Questions are statements which are voiced as questions but are not expected to be answered; they are used to imply certain answers and draw audiences to certain conclusions.

I Have a Dream, 1963 – Martin Luther King Jr. (Excerpt)

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

[...] But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. *We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by signs stating: "For Whites Only."* We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream." [...] Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."

<http://www.americanrhetoric.com/speeches/mlkihadream.htm>

The Ballot or the Bullet, 1964, by Malcolm X (Excerpt)

Mr. Moderator, Brother Lomax, brothers and sisters, friends and enemies: I just can't believe everyone in here is a friend, and I don't want to leave anybody out. The question tonight, as I understand it, is "The Negro Revolt, and Where Do We Go From Here?" or What Next?" In my little humble way of understanding it, it points toward either the ballot or the bullet. [...]

Now in speaking like this, it doesn't mean that we're anti-white, but it does mean we're anti-exploitation, we're anti-degradation, we're anti-oppression. And if the white man doesn't want us to be anti-him, let him stop oppressing and exploiting and degrading us. [...]

1964 threatens to be the most explosive year America has ever witnessed. The most explosive year. Why? It's also a political year. It's the year when all of the white politicians will be back in the so-called Negro community jiving you and me for some votes. The year when all of the white political crooks will be right back in your and my community with their false promises, building up our hopes for a letdown, with their trickery and their treachery, with their false promises which they don't intend to keep. As they nourish these dissatisfactions, it can only lead to one thing, an explosion; and now we have the type of black man on the scene in America today -- I'm sorry, Brother Lomax -- who just doesn't intend to turn the other cheek any longer. [...]

Well, I am one who doesn't believe in deluding myself. I'm not going to sit at your table and watch you eat, with nothing on my plate, and call myself a diner. Sitting at the table doesn't make you a diner, unless you eat some of what's on that plate. Being here in America doesn't make you an American. Being born here in America doesn't make you an American. Why, if birth made you American, you wouldn't need any legislation; you wouldn't need any amendments to the Constitution; you wouldn't be faced with civil-rights filibustering in Washington, D.C., right now. They don't have to pass civil-rights legislation to make a Polack an American.

No, I'm not an American. I'm one of the 22 million black people who are the victims of Americanism. One of the 22 million black people who are the victims of democracy, nothing but disguised hypocrisy. So, I'm not standing here speaking to you as an American, or a patriot, or a flag-saluter, or a flag-waver -- no, not I. I'm speaking as a victim of this American system. And I see America through the eyes of the victim. I don't see any American dream; I see an American nightmare.

[...] We want freedom now, but we're not going to get it saying "We Shall Overcome." We've got to fight until we overcome.

[...] It's time for you and me to stop sitting in this country, letting some cracker senators, Northern crackers and Southern crackers, sit there in Washington, D.C., and come to a conclusion in their mind that you and I are supposed to have civil rights. There's no white man going to tell me anything about my rights. Brothers and sisters, always remember, if it doesn't take senators and congressmen and presidential proclamations to give freedom to the white man, it is not necessary for legislation or proclamation or Supreme Court decisions to give freedom to the black man. You let that white man know, if this is a country of freedom, let it be a country of freedom; and if it's not a country of freedom, change it.

We will work with anybody, anywhere, at any time, who is genuinely interested in tackling the problem head-on, nonviolently as long as the enemy is nonviolent, but violent when the enemy gets violent. [...]

Last but not least, I must say this concerning the great controversy over rifles and shotguns. The only thing that I've ever said is that in areas where the government has proven itself either unwilling or unable to defend the lives and the property of Negroes, it's time for Negroes to defend themselves. Article number two of the constitutional amendments provides you and me the right to own a rifle or a shotgun. It is constitutionally legal to own a shotgun or a rifle. This doesn't mean you're going to get a rifle and form battalions and go out looking for white folks, although you'd be within your rights -- I mean, you'd be justified; but that would be illegal and we don't do anything illegal. If the white man doesn't want the black man buying rifles and shotguns, then let the government do its job.

[...] No, if you never see me another time in your life, if I die in the morning, I'll die saying one thing: the ballot or the bullet, the ballot or the bullet.

[...] In 1964, it's the ballot or the bullet.

Thank you.

http://www.edchange.org/multicultural/speeches/malcolm_x_ballot.html

Study questions

Questions for “I Have a Dream”	Questions for “The Ballot or the Bullet”
<p>1. What is the speech about?</p> <p>2. Why does he quote the Declaration of Independence?</p> <p>3. What exactly is his dream? Debate how his dream is ‘deeply rooted’ in the American Dream.</p> <p>4. Discuss: “America has given the Negro people a bad check, a check which has come back marked ‘insufficient funds.’”</p> <p>5. Discuss the title of the speech</p> <p>6. Find three examples of rhetorical devices in the speech (ex. repetition, figurative language, ethos, pathos, logos).</p>	<p>1. What is the speech about?</p> <p>2. What is his view on politicians? Why?</p> <p>3. Debate why he sees an American Nightmare?</p> <p>4. Discuss “I’m not going to sit at your table and watch you eat, with nothing on my plate, and call myself a diner.” In relation to “I, too” by Langston Hughes</p> <p>5. Discuss the title of the speech</p> <p>6. Find three examples of rhetorical devices in the speech (ex. repetition, figurative language, ethos, pathos, logos).</p>

Both speeches: Fill out the Rhetorical Pentagon

Topic: What is the subject of the speech?

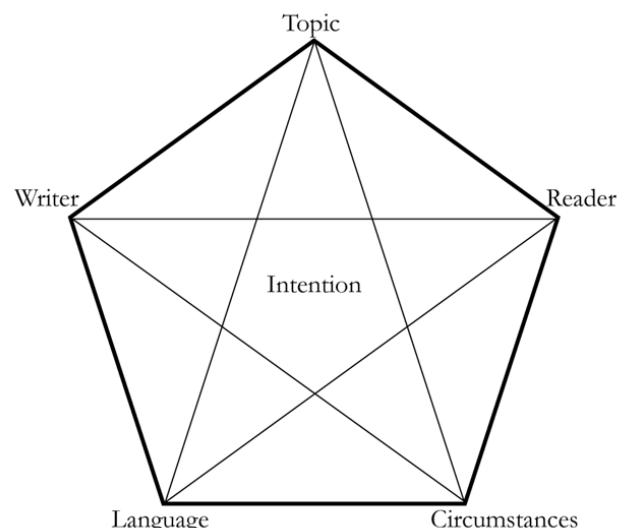
Writer: Who is the writer of/person giving the speech

Reader/Audience: Who is likely to be the reader or the listener of the text? Be aware of the possibility of other recipients.

Language: What kind of language does the writer use? Is it e.g. slang, advanced language or something else?

Circumstances: Under which circumstances was the text produced? (It makes a difference whether it is a speech for an entire nation on national TV or a small-scale personal blog.)

Intention: What is the writer’s/speaker’s purpose and intention with the speech?



The legal end of Segregation

Civil Rights Act, (1964), comprehensive U.S. legislation intended to end discrimination based on race, colour, religion, or national origin. It is often called the most important U.S. law on civil rights since Reconstruction (1865–77) and is a hallmark of the American civil rights movement.
(Source: <https://www.britannica.com/event/Civil-Rights-Act-United-States-1964>)

In 1964, President Lyndon B. Johnson signs the Civil Rights Act.

Before doing so, he addresses the American people:

<https://cdn.britannica.com/59/70159-005-DCBAB575/Lyndon-B-Johnson-nation-Civil-Rights-Act-July-2-1964.mp3>

Listen to the sound byte and:

1. Give a short summary of what he is saying.
2. Find examples of him quoting the Declaration of Independence
3. Discuss: why do you think Lyndon B. Johnson quotes the Declaration of Independence?



Civil Rights Act of 1964.

U.S. Pres. Lyndon B. Johnson signing the 1964 Civil Rights Act as Martin Luther King, Jr., and others look on,
Washington, D.C., July 2, 1964.

Lyndon B. Johnson Library and Museum; photograph, Cecil Stoughton

Ethnic and Racial Minorities & Socioeconomic Status

Socioeconomic status (SES) encompasses not just income but also educational attainment, financial security, and subjective perceptions of social status and social class. Socioeconomic status can encompass quality of life attributes as well as the opportunities and privileges afforded to people within society. Poverty, specifically, is not a single factor but rather is characterized by multiple physical and psychosocial stressors. Further, SES is a consistent and reliable predictor of a vast array of outcomes across the life span, including physical and psychological health. Thus, SES is relevant to all realms of behavioral and social science, including research, practice, education and advocacy.

SES Affects our Society

SES affects overall human functioning, including our physical and mental health. Low SES and its correlates, such as lower educational achievement, poverty and poor health, ultimately affect our society. Inequities in health distribution, resource distribution, and quality of life are increasing in the United States and globally. [...]

The relationship between SES, race and ethnicity is intimately intertwined. Research has shown that race and ethnicity in terms of stratification often determine a person's socioeconomic status (U.S. Census Bureau, 2009). Furthermore, communities are often segregated by SES, race, and ethnicity. These communities commonly share characteristics: low economic development; poor health conditions; and low levels of educational attainment; Low SES has consistently been implicated as a risk factor for many of these problems that plague communities. [...]

SES Impacts the Lives of Many Ethnic and Racial Minorities

Discrimination and Marginalization

Discrimination and marginalization can serve as a hindrance to upward mobility for ethnic and racial minorities seeking to escape poverty.

- In the United States, 39 percent of African-American children and adolescents and 33 percent of Latino children and adolescents are living in poverty, which is more than double the 14 percent poverty rate for non-Latino, White, and Asian children and adolescents (Kids Count Data Center, Children in Poverty 2014).
- Minority racial groups are more likely to experience multidimensional poverty than their White counterparts (Reeves, Rodriguez, & Kneebone, 2016).

- American Indian/Alaska Native, Hispanic, Pacific Islander and Native Hawaiian families are more likely than Caucasian and Asian families to live in poverty (U.S. Census Bureau, 2014).
- Although the income of Asian American families often falls markedly above other minorities, these families often have four to five family members working (Le, 2008). African-Americans (53 percent) and Latinos (43 percent) are more likely to receive high-cost mortgages than Caucasians (18 percent; Logan, 2008).
- African American unemployment rates are typically double that of Caucasian Americans. African-American men working full-time earn only 72 percent of the average earnings of comparable Caucasian men and 85 percent of the earnings of Caucasian women (Rodgers, 2008).

Education

Despite dramatic changes, large gaps remain when minority education attainment and outcomes are compared to white Americans.

- African-Americans and Latinos are more likely to attend high-poverty schools than Asian-Americans and Caucasians (National Center for Education Statistics, 2007).
- From 2000 to 2013 the dropout rate between racial groups narrowed significantly. However, high school dropout rates among Latinos remain the highest, followed by African-Americans and then Whites (National Center for Education Statistics, 2015).
- In addition to socioeconomic realities that may deprive students of valuable resources, high-achieving African American students may be exposed to less rigorous curriculums, attend schools with fewer resources, and have teachers who expect less of them academically than they expect of similarly situated Caucasian students (Azzam, 2008).
- 12.4 percent of African-American college graduates between the ages of 22 and 27 were unemployed in 2013, which is more than double the rate of unemployment among all college graduates in the same age range (5.6 percent; J. Jones & Schmitt, 2014).

Physical Health

Institutional discrimination creates barriers to health care access. Even when stigmatized groups can access care, cultural racism reduces the quality of care they receive (Williams & Mohammed, 2013).

- Racial and ethnic minorities have worse overall health than that of White Americans. Health disparities may stem from economic determinants, education, geography and

neighborhood, environment, lower quality care, inadequate access to care, inability to navigate the system, provider ignorance or bias, and stress (Bahls, 2011).

- Socioeconomic status and race/ethnicity have been associated with avoidable procedures, avoidable hospitalizations, and untreated disease (Fiscella, Franks, Gold, & Clancy, 2008).
- At each level of income or education, African-Americans have worse outcomes than Whites. This could be due to adverse health effects of more concentrated disadvantage or a range of experiences related to racial bias (Braveman, Cubbin, Egerter, Williams, & Pamuk, 2010).
- There are substantial racial differences in insurance coverage. In the preretirement years, Hispanics and American Indians are much less likely than Whites, African-Americans, and Asians to have any health insurance (Williams, Mohammed, Leavell, & Collins, 2010).

Psychological Health

Socioeconomic deprivation and racial discrimination have been implicated in higher psychological distress.

- Wealth partially explains racial and ethnic differences in depression. Negative net worth, zero net worth and not owning a home in young adulthood are significantly associated with depressive symptoms, independent of the other socioeconomic indicators (Mossakowski, 2008).
- Hispanics and African-Americans report a lower risk of having a psychiatric disorder compared with their white counterparts, but those who become ill tend to have more persistent disorders (McGuire & Miranda, 2008).
- Research on post-traumatic stress disorder (PTSD) indicates that African-Americans, Hispanics, Asians, American Indians, and Native Hawaiians have higher rates of PTSD than Whites, which are not accounted for by SES and their history of psychiatric disorders (Carter, 2007).
- American Indians are at heightened risk for PTSD and alcohol dependence (McGuire & Miranda, 2008).
- Perceived discrimination has been shown to contribute to mental health disorders among racial/ethnic groups such as Asian Americans and African Americans (Jang, Chiriboga, Kim, & Rhew, 2010; Mezuk et al., 2010). [...]

<https://www.apa.org/pi/ses/resources/publications/minorities>

Music Video Presentations

Product:

A Power Point presentation including stills and lyrics from the Music Video.

Your presentation must contain:

- A presentation of the artist.
- An analysis of the audio, the visual and the lyrics.
- An analysis of the music video overall (the three combined) = the message/theme.
- The Context: are there any political/cultural references?
Why has this music video been made ‘today’?

The presentation: Everyone in the group will participate in the presentation (speak).

Everyone in the group has access to the entire presentation (if someone is sick you don’t skip their part).

Length of presentation: 5-7 minutes

Remember:

- Always remember the “why” (ANALYSIS + INTERPRETATION)
- Stuck? Then look at “Music Video Analysis Tips”

Music videos for analysis:

- 1: The Story of OJ – Jay Z (2017)
- 2: Formation – Beyonce (2016)
- 3: Drowning - Mick Jenkins ft. BADBADNOTGOOD (2016)
4. This is America – Childish Gambino (2017)
5. DNA – Kendrick Lamar (2017)

Guide to Music Video Analysis

OBS: You are to say something about the audio, lyrics, visual and the context, but you do not necessarily have to answer all these questions or follow this order.

General:

Who is the artist?

Communication: Who is the target group?

The audio:

What music genre does the song belong to? (Rap, hip hop, rock..)

What kind of atmosphere does the audio create, and how? (melancholy, aggressive, happy, glamorous etc.)

The lyrics:

What is the song about

Describe the language: simple/complex, metaphoric, repetition, slang, swearing, sarcasm?

→ to what effect?

The visual:

What can you say about the: Cutting, Camera angles, Camera movement, Special effects, Colors,

Light → to what effect?

What is the structure?:

Is the video chronological, flashbacks, parallel storylines, is there a story?

Is there anything interesting about what people in the video are wearing or what they are doing?

Is there any symbolism?

Context

How is this music video an expression of its own time? (contemporary)

What is the cultural or political context?

The message

Consider the title

Think of all three elements of the music video (sound, visual, lyrics) combined.

What image does the artist want to give him/herself through this video?

Black Lives Matter

Black Lives Matter (BLM)

Have a look at the official homepage for Black Lives Matter

<https://blacklivesmatter.com/about/>



George Floyd (1973-2020)

1. Who was George Floyd and how did he die?
2. What did his death give rise to?
3. What happened to the people who killed him?

The social contract

Trevor Noah (host of The Daily Show) gives his thoughts on why people have succumbed to rioting & looting on top of protesting: https://www.youtube.com/watch?v=v4amCfVbA_c&t

1. According to Trevor Noah, what was the first domino that fell?
2. What is the social contract?
3. How has it been broken and by who?
4. What does he mean by this quote: “Police in America are looting black bodies”?
5. Why do people choose to loot according to this video? Do you agree? Why/why not?
6. What role have cellphones and the social media had in all this?

NBA (National Basketball Association)

Since the NBA resumed their 2020 season (they were closed down due to Covid19), it has been dedicated to the BLM cause. “Black Lives matter” is written on the court, and all the players have chosen a slogan written on their jerseys. A few examples are: “Enough”, “Black Lives Matter”, “I Can’t Breathe”, “Say their names” & “Vote”.



1. What has changed in terms of protesting since NFL players began kneeling in 2016?
2. Why do you think this is?
3. Some players have chosen the word “vote”. Why do you think this is, and what does it have to do with BLM?



Full list and explanation: <https://www.washingtonpost.com/sports/2020/07/30/nba-social-justice-jerseys-names-messages/?arc404=true>

Chapter 4
Politics and government



(Source: http://www.whystudyamerica.ac.uk/content/essays/American_Politics.html)

Chapter 4

Government and Politics in the USA

Introduction

1. Start by reading an introduction to American politics in the ibook *Being American* (Mette Holm, Gyldendal, 2020). Please read the following chapters:

Introduction: <https://beingamerican.ibog.gyldental.dk/index.php?id=145>

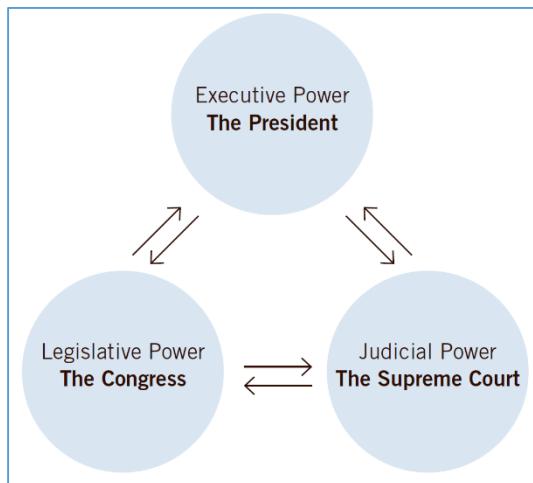
Checks and balances: <https://beingamerican.ibog.gyldental.dk/?id=146>

You may also find it useful to watch the 4-minute video "How is power divided in the United States government?" by Belinda Stutzman for TedEd on

<https://www.youtube.com/watch?v=HuFR5XBYLfU>

Study buddy activity

- In your own words, explain how American government is linked to its historical past
- Explain the graph of checks and balances between the 3 branches of power



Politics and source criticism

2. Major political parties in the USA – source criticism

You've probably heard about the political parties Republicans and Democrats, and of course you know that there will be a presidential election in November 2020. You are now to find out more about the two major parties and their presidential candidates. But first, you need to learn more about finding reliable information.

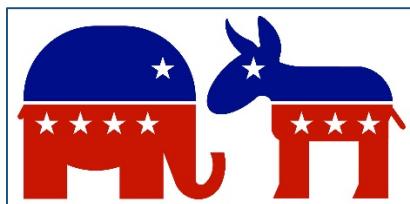
- Please start by reading the chapter on the use of internet sources in The English Handbook:
<https://theenglishhandbook.systime.dk/index.php?id=169#c909>

Task

Use the information from the English Handbook – how do you determine if a source is credible? Answer the following questions:

- Explain why you should avoid the use of sources from social media
- Argue why Wikipedia is **not** a valid source for academic research and writing
- Is Youtube a source? Why/why not?
- How about <https://www.theonion.com/>? Reliable or not, what do you reckon?

Find information



It's time for you to find out more about the Republicans and the Democrats and to present your findings.

Requirements

Please make a Powerpoint presentation or similar (e.g. Prezi). It must hold:

- Key words, pictures, specific data, a video clip or sound byte
- A list of your sources on the last slide of your presentation – prepare to argue why they are reliable
- Information about the history of the political party (how it all started)
- A presentation of each party's presidential candidate for the 2020 election (who is he, main focus in his campaign, who is his running mate, what does he/she stand for etc.)
- A comparison of the ideologies and key issues of the parties. You must cover their stances on the following issues to show what they have in common and how they are different from each other:

Issues/political parties	Democrats	Republicans
Economy/taxes		
The military/foreign policy		
Gay/gender issues		
Health care		
Abortion		
Gun control		
Immigration		
Climate change/environmental issues		

The US presidential election 2020

Texts

- Electing a US President in Plain English: https://www.youtube.com/watch?v=ok_VQ8I7g6I
- US election 2020: A really simple guide (BBC)

https://www.bbc.com/news/election-us-2020-53785985?at_campaign=64&at_custom4=33F797D0-DE83-11EA-9979-E57A96E8478F&at_medium=custom7&at_custom1=%5Bpost+type%5D&at_custom2=facebook_page&at_custom3=BBC+News&fbclid=IwAR0CsLVLp3aleKjOMNnUd_VVz69WaSKTtPczBXoqAbya6nF9cEYxtOfS2JU
 1. Do you know words like *ballot* or *elector*? Look up words that you're not familiar with in the dictionary (<https://dictionary.cambridge.org/>)
 2. Watch the video “Electing a US President in Plain English” and read the guide to the US election 2020 from the BBC
 3. Each student makes 5 questions for the texts and writes them down. Exchange questions with your study buddy. Answer the questions – you are allowed to read/watch the texts again.

**The presidential election is scheduled for
3 November, 2020**