

Social Justice Watch 0217

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[Immigrants and children of immigrants make up at least 14% of the 117th Congress](#)

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Why aren't women told the truth about childbirth?

This is something that bothers me. Why is it glossed over and almost glamourised? Down played because "you got a baby" as if womens pain and suffering doesn't matter?

How many new first time pregnant mothers know what shoulder dystocia is? Or placental abruption? Or that over 90% of women require stitches?

For any medical procedure we ensure people have the info needed to make a choice about what they are having done yet it seems as if women are lied to on a societal level about this - nowhere in sex education, biology or even in casual societal conversation are the realities of childbirth discussed.

Why? Is there some fear that if we were told the truth we wouldn't do it?

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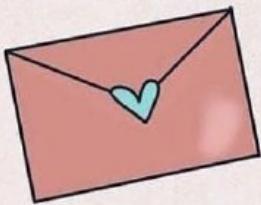
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Why? Is there some fear that if we were told the truth we wouldn't do it? [source](#)

A SPECIAL VALENTINES TO...



THOSE WHO LEFT
A RELATIONSHIP
THAT NO LONGER
SERVED THEM



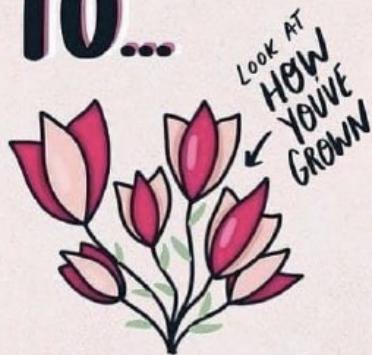
THE SINGLE PARENTS WHO
HAD TO PUT A SUPERHERO
CAPE ON AND DO IT ALL
THIS PAST YEAR



THOSE GRIEVING
THE LOSS OF A
VALENTINE



THOSE WHO FORGET THAT
IT'S OKAY TO BE SINGLE
AT ANY AGE OR STAGE
IN LIFE



THOSE LEARNING
TO LOVE THEMSELVES
A BIT MORE
TODAY



THOSE WHO
CAN'T PHYSICALLY
BE WITH THEIR
VALENTINE TODAY

[source](#)



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calm down edgelords, the whole point of society is that it's *not* survival of the fittest. literally the point is that we're leveraging our collective strengths to lead to better outcomes for everyone. we've been doing it for a couple thousand years now



tparadox [Follow](#)

The survival strategy our species dumped all its skill points in is cooperation and community. Don't like it? Walk into the woods and die mad about it.

calm down edgelords, the whole point of society is that it's not survival of the fittest. literally the point is that we're leveraging our collective strengths to lead to better outcomes for everyone. we've been doing it for a couple thousand years now

The survival strategy our species dumped all its skill points in is cooperation and community. [source](#)



kylesbogusjourney

Female privilege is getting to claim a headache to avoid sex.



omgoswin

Female oppression is having to claim physical illness to avoid sex because men won't take a simple fucking "no" for an answer.

Female oppression is men being so entitled that they think being denied sex is oppressive.



chraystmaseve

#OOOO FUCKING OWND YOU GOT FUCKING SLAM
DUNKED SON YOU'RE GONNA NEED LIKE TEN
FEDORAS TO COVER THAT BRUISE FUCKNUTS

A: Female privilege is getting to claim a headache to avoid sex.

B: Female oppression is having to claim physical illness to avoid sex because men won't take a simple fucking "no" for an answer.

Female oppression is men being so entitled that they think being denied sex is oppressive. [source](#)

 Jessica Valenti ✅
@JessicaValenti

Actually this means they're *not*
"embracing gender equality"



Young Men Embrace Gender Equality, but They
Still Don't Vacuum
[nytimes.com](#)

1:24 PM · 2/11/20 · Twitter for iPhone



Jessica Valenti ✅ @JessicaValenti · 7h

Replying to @JessicaValenti

One of the simplest explanations for the domestic gender gap is that lots of men - even so-called progressive ones - still want housewives



The "Woke" Men Who Still Want Housewives
gen.medium.com

14

117

644



Jessica Valenti ✅ @JessicaValenti · 7h

I don't mean these men necessarily expect women not to work outside the home, but that they build their lives around the expectation that their wives will handle literally everything in the domestic sphere



Jessica Valenti ✅ @JessicaValenti · 7h ▾
They won't say "it's a woman's place," but they might say "she's better at it"

13

117

944



Jessica Valenti ✅ @JessicaValenti · 5h ▾
Divorces in are *much* more likely to be initiated by women and I often wonder if this is one of the main reasons why. At a certain point a gal has got to look at her life and think "do I really want to spend the next three decades cleaning up after this person"

12

48

633



Jessica Valenti ✅ @JessicaValenti · 5h ▾
Study after study shows that (straight) marriage doesn't benefit women nearly as much as it benefits men. Women do more child care, domestic work, and pay a career price while men get happier, healthier and more successful at work. So if I were a dude I'd be fucking vacuuming rn

[source](#)



Judson Hayden
@judson_haydenn

▼

Telling a Black man to respect cops to avoid being killed is the same as telling a woman to dress appropriately to avoid being raped

5:45 PM · 5/30/20 · Twitter for iPhone

34.2K Retweets 65K Likes

[source](#)



[source](#)



Instead of saying “Women slept their way to the top”, we say “Men withhold promotions until they receive sexual favors” [source](#)



Caitlin Johnstone @caitoz

...

Rags-to-riches stories of people clawing their way to the top from nothing are just the modern day equivalent of fairy tales about peasants discovering they're actually royalty: wildly improbable fantasies to let the commoners imagine the system could one day work for them, too.

Rags-to-riches stories of people clawing their way to the top from nothing are just the modern day equivalent of fairy tales about peasants discovering they're actually royalty: wildly improbable fantasies to let the commoners imagine the system could one day work for them, too. [source](#)

Women can be sexual AND

- *not want you to hit on them
- *not want you to ask them out
- *not want to have sex with you
- *not want to have your interest.

Women have a right to be sexual solely as a self-expression; and for that self-expression to NOT be mistaken for an invitation to any form of sexual reciprocation or misogynistic objectification.

Women have a right to be sexual solely as a self-expression; and for that self-expression to NOT be

@farida.d.author
our sole identification. -Farida D.

Women have a right to be sexual AND - to not want you to hit on them - Not want you to ask them out - Not want to have sex with you - Not want to have your interest Women have a right to be sexual, solely as a self-expression and for that self-expression to NOT be mistaken for an invitation to any form of sexual reciprocation or misogynistic objectification. Women have a right to be sexual, solely as a self-expression, and for that self-expression to NOT be our sole identification. [source](#)



@oyerooh



Yes love yourself. But also, analyze and be critical of how you think, act, and behave. Self love without self awareness is useless. Be accountable.

4/7/18, 10:37 AM

Yes love yourself. But also, analyse and be critical of how you think, act, and behave. Self love without self awareness is useless. Be accountable. [source](#)



Angel Lenise
@angellenise

Money might not *buy* happiness, but it can afford access to things that do. Like zero debt. Property ownership. Travel. Shoes. Dining out without feeling bad about the food at home. The ability to take care of your loved ones after you've taken care of yourself. So yes. Pay me.

6:10 PM · 11/10/19 · Twitter Web App

43.8K Retweets 131K Likes

[source](#)

Ever wonder why “women” is a perfectly acceptable way to refer to people, but “females” sounds awkward and disrespectful? It’s for the same reason that queer people may object to politicians referring to their community as “the gays” and racist people use terms like “the Blacks” or “the Natives” to stereotype BIPOC.

It’s called nominalisation: the act of using an adjective as a noun. It’s a form of linguistic dehumanisation that essentially reduces a group or community to a single descriptor without acknowledging their humanity. At best, it’s insensitive—at worst, it’s bigoted. When we talk about people, let’s follow a few basic rules:

1. Keep language specific—avoid generalisations
2. Respect and adopt the language people use to describe themselves
3. Avoid nominalising—if you’re talking about people, referring to them as people is the least you can do

[source](#)



Soda Pop Thot
@2Taurean2U

Y'all REFUSE to be a safe haven for your children on some "the real world won't coddle them" bullshit. Of course it won't, that's why they need to learn what love looks like so they can recognize when they're being treated badly. Don't normalize pain and disappointment.

[source](#)



Umbral Reaver
@UmbralReaver

Why predatory men aren't becoming trans to prey on women:

It's a lot easier to become a cop.

Why predatory men aren't becoming trans to prey on women:

It's a lot easier to become a cop. [source](#)



anne boyer
@anne_boyer



The best way to dramatically reduce both sexual harassment & partner violence is to make sure every1 has food, shelter, healthcare & what they need to survive not contingent on employment or romantic partnership

2017-11-21, 8:21 PM

The best way to dramatically reduce both sexual harassment & partner violence is to make sure every1 has food, shelter, healthcare & what they need to survive not contingent on employment or romantic partnership [source](#)

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telegra.ph/10-new-findings-about-faith-among-Black-Americans-02-16

Telegraph

10 new findings about faith among Black Americans

Black American religious life is diverse, encompassing a wide range of religious affiliations, worship practices and beliefs. While previous research has highlighted the ways in which the faith of Black adults differs from that of other U.S. racial groups...

telegra.ph/Immigrants-and-children-of-immigrants-make-up-at-least-14-of-the-117th-Congress-02-16

Telegraph

Immigrants and children of immigrants make up at least 14% of the 117th Congress

Immigrants and the children of immigrants account for a small but growing share of lawmakers on Capitol Hill. At least 76 (14%) of the voting members of the 117th Congress are foreign born or have at least one parent born in another country, a slight uptick...

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10 new findings about faith among Black Americans

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(Mark Edward Atkinson/Tracey Lee via Getty Images)

Black American religious life is diverse, encompassing a wide range of religious affiliations, worship practices and beliefs. While previous research has highlighted the ways in which the faith of Black adults differs from that of other U.S. racial groups, a new Pew Research Center report takes a closer look at the religious diversity among Black Americans.

Based on a survey of 8,660 Black and African American adults – including some who identify as both Black and Hispanic or Black and another race – the report examines the high levels of religious commitment among Black Americans and the large share who are Protestants. The report also explores new questions, including the role of churches, views on gender and belief in God.

Here are 10 key findings from the survey, which was conducted Nov. 19, 2019, through June 3, 2020.

Pew Research Center conducted this study to explore the breadth and diversity of Black Americans' religious experiences. This survey represents Pew Research Center's most comprehensive, in-depth study of the subject, drawing on a nationally representative sample of 8,660 Black adults (ages 18 and older). The sample consists of a wide range of adults who identify as Black or African American, including some who identify as both Black and Hispanic or Black and another race (such as Black and White, or Black and Asian).

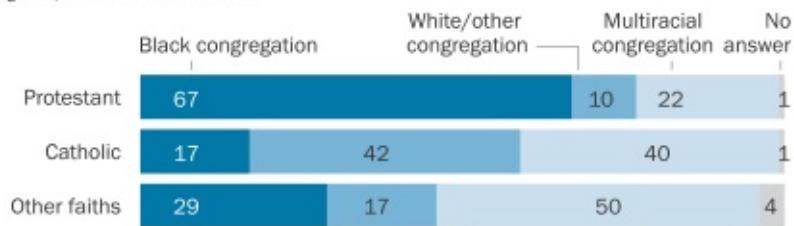
Survey respondents were recruited from four nationally representative sources: Pew Research Center's American Trends Panel (conducted online), NORC's AmeriSpeak panel (conducted online or by phone), Ipsos' KnowledgePanel (conducted online) and a national cross-sectional survey by Pew Research Center (conducted online and by mail). Responses were collected from Nov. 19, 2019, to June 3, 2020, but most respondents completed the survey between Jan. 21 and Feb. 10, 2020.

Here are the questions used for this report, along with responses, and its methodology.

Throughout this post, **Black churches and congregations** are defined as those where the respondent said that all or most attendees are Black and the senior religious leaders are Black. **White or other race churches and congregations** are those where the respondent said that either most attendees are White; most attendees are Asian; most attendees are Hispanic; or most attendees are of a different (non-Black) race, and the same is true of the senior religious leaders. **Multiracial churches and congregations** are primarily those where the respondent said that no single race comprises a majority of attendees – regardless of the race of the religious leaders. This category also includes smaller numbers of congregations where the majority of the congregation is not Black, but senior religious leaders are Black; congregations where all or most attendees are Black but the senior religious leaders are not; and congregations where the senior religious leadership is multiracial – regardless of the race of the congregation.

Most Black Protestants go to Black churches

Among Black Americans who attend religious services at least a few times a year, % who attend a ...



Note: The “other faiths” category includes both other Christians and people in non-Christian faiths. Figures may not add to 100% due to rounding.

Source: Survey conducted Nov. 19, 2019-June 3, 2020, among U.S. adults.

“Faith Among Black Americans”

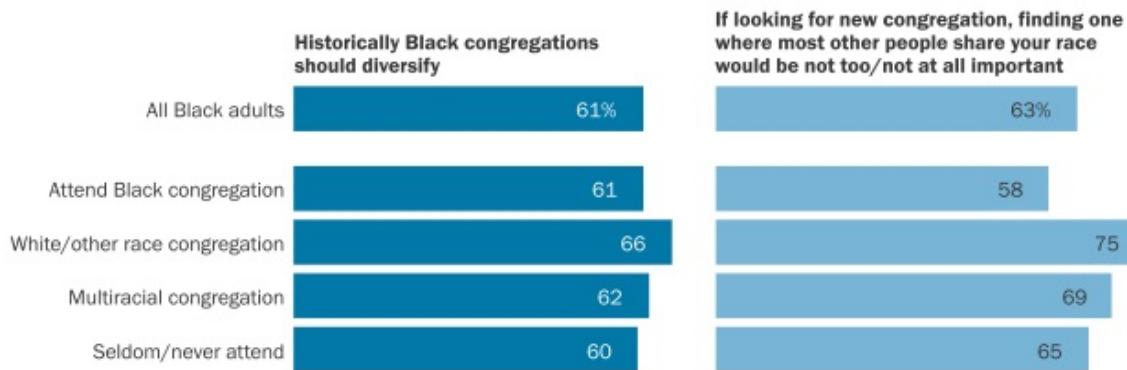
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Black Protestants are far more likely than Black Catholics to attend a Black church. Overall, six-in-ten Black Americans who attend religious services go to a Black congregation, but there are differences by tradition. Two-thirds of Black Protestants who attend religious services at least a few times a year go to a church where most of the congregation and leaders are Black, while only 17% of Mass-going Black Catholics worship at a Black church. Among Black adults of other faiths – including those who identify with Christian *and* non-Christian faiths – 29% attend Black places of worship.

Most Black Americans value racial diversity in religious spaces. Six-in-ten Black Americans say historically Black congregations should become more racially and ethnically diverse (61%), almost twice the share (33%) of those who say these congregations should preserve their traditional racial character. And if they were looking for a new congregation, 63% of Black adults say finding one where the attendees share their race or ethnicity would be “not too important” or “not at all important,” while 34% say it would be “very important” or “somewhat important.” Most Black adults who go to Black congregations hold these views, as do a majority of those who go to a congregation largely made up of White Americans or people of another race.

Race of their congregation not a high priority for most Black Americans

% of Black Americans who say ...



Note: Not all responses to these questions are shown.

Source: Survey conducted Nov. 19, 2019-June 3, 2020, among U.S. adults.

"Faith Among Black Americans"

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Congregations attended by Black Americans vary in their worship style.

Expressive forms of worship, such as calling out “amen” or other expressions of approval by the congregation – known as call and response – are almost always reported by Black adults who go to Black Protestant churches but less commonly reported by Black Protestants who attend churches where most congregants and leaders are White or of another race (99% vs. 81%). Spontaneous dancing, jumping or shouting are also parts of religious services more often experienced by attenders of Black Protestant churches (76%) than by those who attend Protestant churches where the congregation and leadership are mostly some other race (37%). Black Catholics are even less likely to say they see call and response (66%) or spontaneous dancing, jumping or shouting (24%) in their congregations.

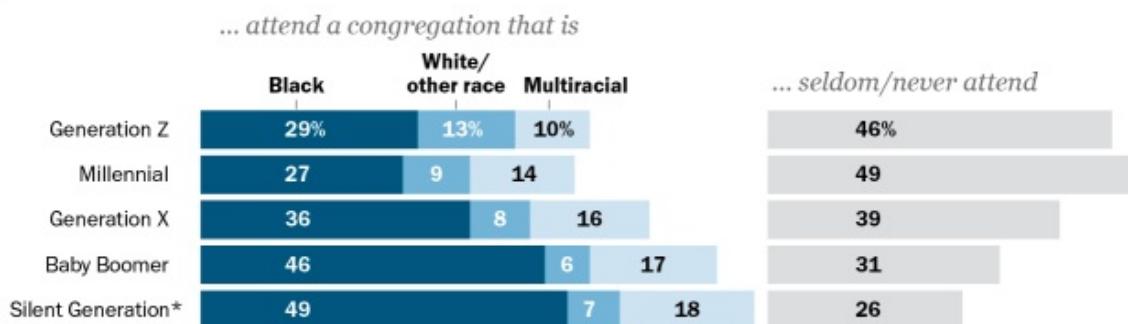
Black Americans who attend Black Protestant churches are more likely than others to say they have heard sermons on politics and race. According to the survey, 47% of Black churchgoers who attend Black Protestant churches heard sermons that address topics such as race relations and racial inequality in the prior 12 months, and a similar share say they heard sermons on voting, protesting or other forms of political engagement. (Given the survey’s timing, these sermons were largely heard in 2019, before the start of the coronavirus pandemic and the 2020 racial justice protests.) By comparison, 35% of Black Protestants who attend White Protestant churches or churches where some other race is the majority say they heard sermons on race relations, and 26% said they heard sermons on political engagement. Black Catholics, meanwhile, were about

as likely as Black Protestants to have heard sermons on race relations (41%), and less likely to have heard them on political engagement (31%), but they were far more likely to have heard sermons on abortion – 35% of Black Catholics heard sermons on abortion in the year prior, versus 19% of Black adults who attend Black Protestant churches.

Young Black Americans are less likely than their elders to attend a Black congregation. Three-in-ten adults in Generation Z (ages 18 to 23 when they took the survey) and a similar share of Millennials (ages 24 to 39) attend religious services at a Black congregation. This compares with almost half of Baby Boomers (ages 56 to 74) and half of Black adults in the Silent Generation and older (born before 1946). This generational gap is driven both by the fact that younger Black adults are less likely to attend religious services regularly and that those who do attend are more likely to go to a congregation where the majority is White or another race.

Younger Black Americans less connected to Black churches than older generations

% of Black Americans who ...



*Includes a very small number of those in the Greatest Generation (born before 1928).

Note: Those who did not give an answer not shown. The “seldom/never” column includes those who did not answer the question about how frequently they attend religious services.

Source: Survey conducted Nov. 19, 2019-June 3, 2020, among U.S. adults.

“Faith Among Black Americans”

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Opposing racism is an essential religious issue for most Black believers.

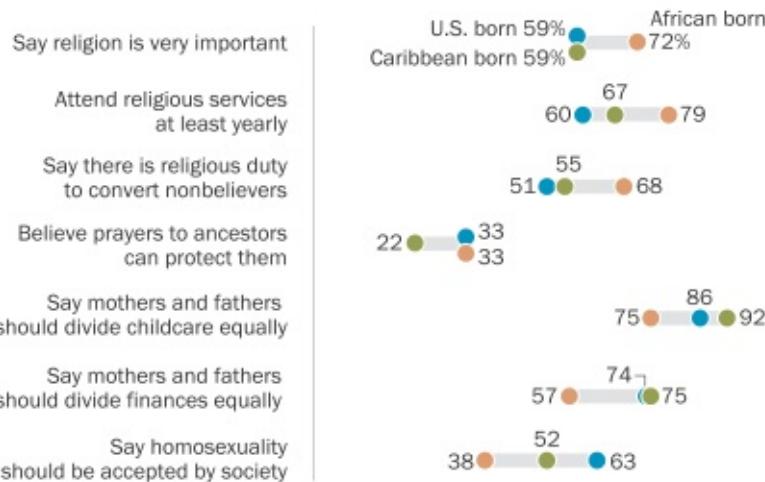
Among Protestants, 75% of those surveyed say opposing racism is essential to being Christian, as do 77% of Catholics. In addition, about eight-in-ten Black adults who identify with other Christian or non-Christian faiths say opposing racism is essential to their own religious identity. Of those who do not describe opposing racism as “essential,” most say it is “important.” Taken as a whole,

religiously affiliated Black Americans are somewhat more likely to say belief in God is essential to their religious identity (84%) than to say this about attending religious services (39%), avoiding sex before marriage (30%), or opposing abortion (23%). Similar shares of religiously unaffiliated Black Americans (71%) say opposing racism is essential to their definition of what being a moral person means to them.

When it comes to gender roles, Black adults typically express egalitarian views, but many Black congregations emphasize men's experiences and leadership more than women's. About seven-in-ten Black Americans say opposing sexism and discrimination against women is essential to being a faithful or moral person, nearly the same as the share who say opposing racism is essential. However, Black Americans who attend religious services at least a few times a year are much less likely to have heard sermons on sexism (28%) than on racism (42%). And although the majority of Black Americans believe that mothers and fathers who live in the same household should share parenting (86%) and financial responsibilities (73%) equally, those who attend religious services are more likely to say their congregations emphasize men's financial role in the family (64%) more than women's (35%). Likewise, about six-in-ten Black congregants say their houses of worship emphasize the need for men to be role models in Black communities, while about half say theirs emphasize this for women.

African immigrants more likely than U.S.-born and Caribbean-born to say religion very important to them

% of Black adults who ...



Source: Survey conducted Nov. 19, 2019-June 3, 2020, among U.S. adults.

"Faith Among Black Americans"

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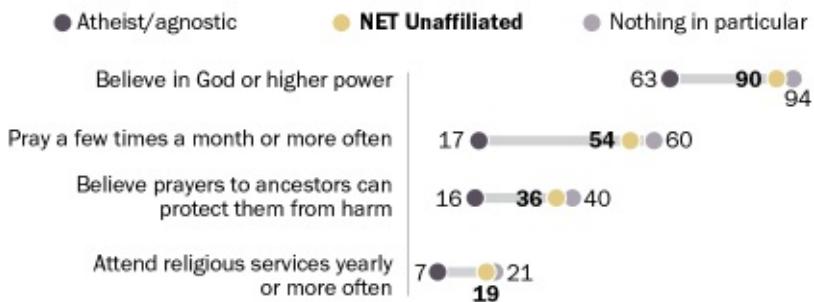
Black Americans who were born in the U.S. are less religiously engaged and less socially conservative than immigrants from Africa. Almost eight-in-ten Black Americans who were born in sub-Saharan Africa attend religious services at least yearly, compared with six-in-ten U.S.-born Black Americans who do so. African immigrants also are more likely to read scripture outside of services several times a week (50% vs. 38%) and to say religion is very important in their lives (72% vs. 59%). On social issues, the share of people who say that homosexuality should be accepted by society is 63% among U.S.-born Black Americans, but only 38% among African immigrants. When it comes to family roles, African immigrants are less likely than U.S.-born Black Americans to say that parents in a household with both a mother and father should divide finances evenly (57% of African immigrants vs. 74% of U.S. born Black Americans).

Most Black Americans pray regularly, and prayer plays a variety of roles in their lives. Eight-in-ten Black Americans pray at least a few times a month, including 63% who pray daily. Black Americans are much more likely to say they rely "a lot" on prayer and religious reflection (56%) than on advice from religious leaders (18%) when making major life decisions. In fact, Black Protestants are about as likely to rely on prayer when making major decisions (72%) as to rely on their own research (67%). In addition, about three-quarters

of Black Americans (78%) say that prayer can heal physical illness. And a third of Black Americans say that prayers to ancestors can protect them.

Most religiously unaffiliated Black adults believe in God

% of unaffiliated Black adults who ...



Source: Survey conducted Nov. 19, 2019-June 3, 2020, among U.S. adults.

"Faith Among Black Americans"

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Unaffiliated Black Americans often are religiously engaged. While 21% of Black Americans say they are religiously unaffiliated, only 3% identify as atheist or agnostic, while 18% describe their religion as "nothing in particular." Many of those who say they are "nothing in particular" are religious on a number of measures. For example, 94% of Black adults in that category say they believe in God or a higher power, and 60% say they pray at least a few times a month. Furthermore, adults who say they are "nothing in particular" (40%) are more likely than Black Protestants (30%) and atheists or agnostics (16%) to believe that prayers to ancestors can protect them from harm.

Note: Here are the questions used for this report, along with responses, and its methodology.

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Besheer Mohamed

is a senior researcher focusing on religion at Pew Research Center. POSTS BIO
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Immigrants and children of immigrants make up at least 14% of the 117th Congress

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Immigrants and the children of immigrants account for a small but growing share of lawmakers on Capitol Hill. At least 76 (14%) of the voting members of the 117th Congress are foreign born or have at least one parent born in another country, a slight uptick from the prior two Congresses.

Overall, there are 18 foreign-born members of the 117th Congress – 17 representatives and one senator, Mazie Hirono, D-Hawaii, who was born in Japan. At least 58 other members, including 42 in the House and 16 in the Senate, were born in the United States or its territories to at least one immigrant parent, according to a Pew Research Center analysis of biographical information from the Congressional Research Service, news stories and members' official websites and genealogical records through Feb. 8.

This analysis examines congressional lawmakers' birthplaces and parentage through news stories, obituaries, candidate statements, and congressional and genealogical records, as well as by contacting congressional staff. Our count does not include members of Congress who were born outside the U.S. to American parents and gained U.S. citizenship after meeting legal requirements. Our tally also does not include members who were born (or whose parents were born) in U.S. territories, such as Puerto Rico, nor on U.S. military bases out of the country.

Our analysis reflects the 532 voting members of Congress seated as of Feb. 8, 2021. In the House, one Texas seat is vacant after a congressman died on Feb. 8, and one Louisiana seat is empty because the congressman-elect died before being sworn in. The last House race to be decided (New York's 22nd Congressional District) is included here. We did not include former Louisiana Rep. Cedric Richmond, who resigned in January to join the Biden administration. Nonvoting delegates and commissioners are excluded.

Independent members of Congress are counted with the party they caucus with. Biden administration nominees who were not yet confirmed at the time of writing are included in our count.

If you know of an additional legislator not included on our list, email info@pewresearch.org.

The 18 immigrant lawmakers in the current Congress represent just 3% of all voting members, a lower share than the foreign-born share of Congresses many decades ago. For example, about 10% of members in the first and much smaller Congress of 1789-91 were foreign born. About a century later, in the 50th Congress of 1887-89, 8% of members were born abroad, according to a previous analysis.

The current share of foreign-born lawmakers in Congress is also far below the foreign-born share of the U.S. as a whole, which was 13.7% as of 2018.

Democrats far outnumber Republicans among both immigrants and children of immigrants in Congress. Fourteen of the 18 foreign-born members are Democrats, as are 44 of the 58 members who are children of immigrants. That includes Sen. Bernie Sanders of Vermont, an independent who caucuses with Democrats: His father came to the U.S. from Poland.

Foreign-born share of Congress remains below historical highs

Foreign-born members' share of the House and Senate, by Congress

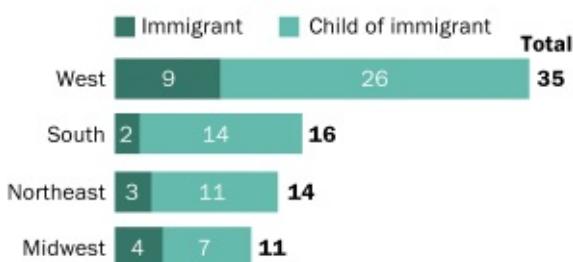


Note: Figures based on voting senators and representatives only. Share based on the total number of senators and representatives who served during the life of a Congress. Data for 115th Congress reflects membership as of Aug. 17, 2018, and does not include 19 members who left office for various reasons since that Congress' inception. Data for 117th Congress as of Feb. 8, 2021.
Source: Lawson, Murray. 1957. "The Foreign-Born in Congress, 1789-1949: A Statistical Summary." American Political Science Review; and Pew Research analysis of the Biographical Directory of the United States Congress and independent sources.

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Largest number of immigrants, children of immigrants represent Western states

States represented by each in 117th Congress, by U.S. region



Note: As of Feb. 8, 2021. Regions classified by U.S. Census.

Source: Pew Research Center analysis of data from the Biographical Directory of the United States Congress, members' websites.

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Immigrants and children of immigrants represent 27 states. Far more of these

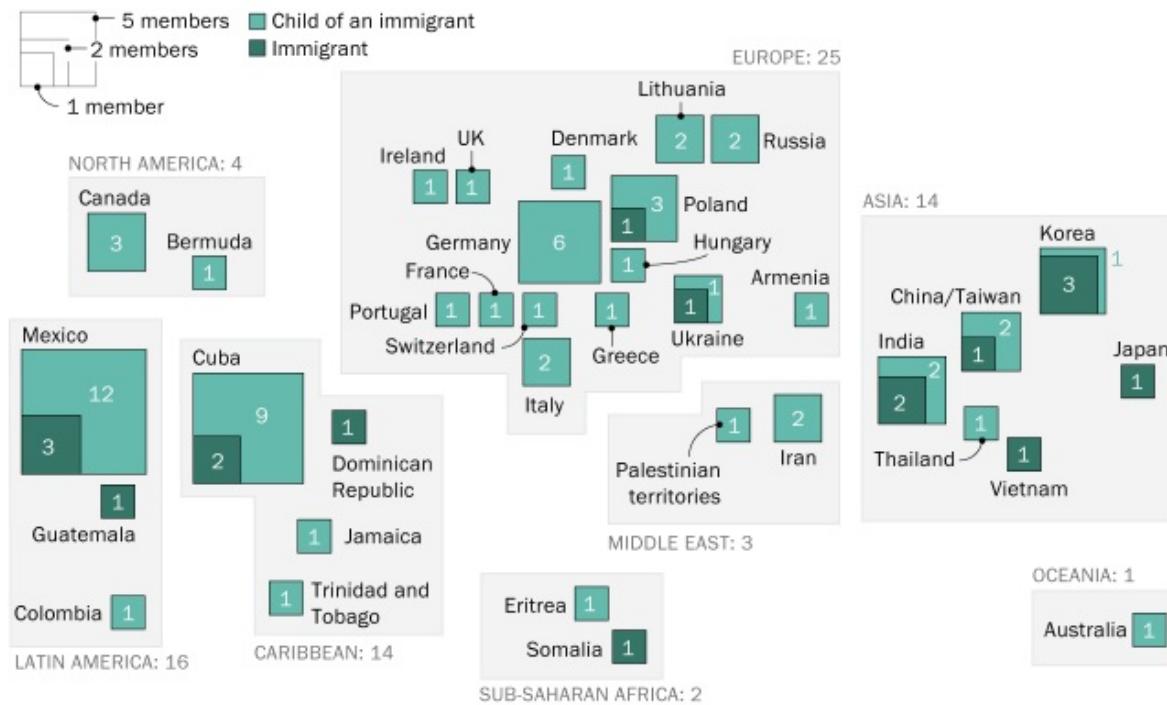
lawmakers come from Western states (35) than from any other of three other major U.S. regions: the South (16), Northeast (14) and Midwest (11). California has by far the most: 22 of the state's 55 members of Congress are immigrants or children of immigrants. New York, Florida and Illinois all have five members of their delegations who are immigrants or children of immigrants, tied for the second-highest total.

Europe is the most common origin region for immigrant lawmakers or those who are children of immigrants. About one-third (32%) have roots in countries there. Latin America (20%) and the Caribbean region (18%) each account for roughly one-in-five immigrants and children of immigrants, and most of these lawmakers have roots in Mexico (15) or Cuba (11). Asia has a similar share, 18%. Collectively, 70% of immigrants and children of immigrants in Congress have origins in countries in Europe, Latin America or the Caribbean.

Much smaller shares claim heritage in countries in the Middle East, North America and sub-Saharan Africa – each at or below 5%. (Some lawmakers in this analysis are tallied under more than one country and region. For example, Rep. Anthony Brown, D-Md., has a Caribbean father and a European mother.)

Most immigrants or children of immigrants in Congress come from Europe, Latin America

Birthplace or parentage of immigrants and children of immigrants in 117th Congress, by country and world region



Note: As of Feb. 8, 2021. Lawmakers whose parents were born in different countries are counted under each country but only once per region, so country totals may not sum to regional totals. Though included in this analysis, the Palestinian territories are not recognized as an independent state by the U.S. State Department.

Source: Pew Research Center analysis of data from the Biographical Directory of the United States Congress, news reports, genealogical records and members' published comments, websites and staff.

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Some lawmakers in the current Congress have achieved notable firsts. For example, Rep. Marilyn Strickland, D-Wash., wore a hanbok, a traditional Korean garment, at her swearing-in ceremony in honor of her mother and heritage. She became one of the first three Korean American women elected to Congress last year, alongside Michelle Steel and Young Kim, both California Republicans.

Under the U.S. Constitution, an immigrant taking office in the House must be a U.S. citizen for seven years or more, age 25 or older and living in the state where they are elected. Nine years of citizenship are required to serve in the Senate, and the person must be 30 or older and live in the represented state when elected.

Immigrants, children of immigrants in the 117th U.S. Congress

Name Immigrant or child of an immigrant Parent's or member's country of origin Party State Barragán, Nanette Child Both parents: Mexico Democrat Representative CA Bennet, Michael Child Mother: Poland Democrat Senator CO Bera, Ami Child Both parents: India Democrat Representative CA Bice, Stephanie Child Father: Iran Republican Representative OK Blumenthal, Richard Child Father: Germany Democrat Senator CT Boyle, Brendan Child Father: Ireland Democrat Representative PA Brown, Anthony Child Mother: Switzerland; Father: Cuba Democrat Representative MD Burgess, Michael Child Father: Canada Republican Representative TX Butterfield, G.K. Child Father: Bermuda Democrat Representative NC Carbajal, Salud Immigrant Mexico Democrat Representative CA Cárdenas, Tony Child Both parents: Mexico Democrat Representative CA Chu, Judy Child Mother: China Democrat Representative CA Clarke, Yvette Child Both parents: Jamaica Democrat Representative NY Correa, Lou Child Both parents: Mexico Democrat Representative CA Cruz, Ted Child Father: Cuba Republican Senator TX Cuellar, Henry Child Father: Mexico Democrat Representative TX DeLauro, Rosa Child Father: Italy Democrat Representative CT Diaz-Balart, Mario Child Both parents: Cuba Republican Representative FL Duckworth, Tammy Child Mother: Thailand Democrat Senator IL Durbin, Dick Child Mother: Lithuania Democrat Senator IL Eshoo, Anna Child Mother: Armenia; Father: Iran Democrat Representative CA Espaillat, Adriano Immigrant Dominican Republic Democrat Representative NY Gallego, Ruben Child Mother: Colombia; Father: Mexico Democrat Representative AZ García, Jesús Immigrant Mexico Democrat Representative IL Garcia, Mike Child Both parents: Mexico Republican Representative CA Gimenez, Carlos Immigrant Cuba Republican Representative FL Gomez, Jimmy Child Both parents: Mexico Democrat Representative CA Gonzalez, Anthony Child Father: Cuba Republican Representative OH Grijalva, Raúl Child Father: Mexico Democrat Representative AZ Harris, Andy Child Mother: Ukraine; Father: Hungary Republican Representative MD Heinrich, Martin Child Father: Germany Democrat Senator NM Hirono, Mazie Immigrant Japan Democrat Senator HI Horsford, Steven Child Mother: Trinidad Democrat Representative NV Houlahan, Chrissy Child Father: Poland Democrat Representative PA Hoyer, Steny Child Father: Denmark Democrat Representative MD Jayapal, Pramila Immigrant India Democrat Representative WA Khanna, Ro Child Both parents: India Democrat Representative CA Kilmer, Derek Child Mother: Germany

Democrat Representative WA Kim, Andy Child Both parents: South Korea
Democrat Representative NJ Kim, Young Immigrant South Korea Republican
Representative CA Krishnamoorthi, Raja Immigrant India Democrat
Representative IL Lieu, Ted Immigrant Taiwan Democrat Representative CA
Lowenthal, Alan Child Mother: Russia Democrat Representative CA
Malinowski, Tom Immigrant Poland Democrat Representative NJ Malliotakis,
Nicole Child Mother: Cuba; Father: Greece Republican Representative NY
Menendez, Robert Child Both parents: Cuba Democrat Senator NJ Meng, Grace
Child Both parents: China/Taiwan Democrat Representative NY Mooney,
Alexander Child Mother: Cuba Republican Representative WV Murphy,
Stephanie Immigrant Vietnam Democrat Representative FL Napolitano, Grace
Child Mother: Mexico Democrat Representative CA Neguse, Joe Child Both
parents: Eritrea Democrat Representative CO Omar, Ilhan Immigrant Somalia
Democrat Representative MN Ossoff, Jon Child Mother: Australia Democrat
Senator GA Padilla, Alex Child Both parents: Mexico Democrat Senator CA
Peters, Gary Child Mother: France Democrat Senator MI Risch, James Child
Father: Germany Republican Senator ID Rubio, Marco Child Both parents: Cuba
Republican Senator FL Ruiz, Raul Immigrant Mexico Democrat Representative
CA Salazar, Maria Elvira Child Both parents: Cuba Republican Representative
FL Sánchez, Linda Child Both parents: Mexico Democrat Representative CA
Sanders, Bernie Child Father: Poland Independent Senator VT Sarbanes, John
Child Mother: UK Democrat Representative MD Schakowsky, Janice Child
Mother: Russia; Father: Lithuania Democrat Representative IL Schatz, Brian
Child Father: Canada Democrat Senator HI Sires, Albio Immigrant Cuba
Democrat Representative NJ Spatz, Victoria Immigrant Ukraine Republican
Representative IN Speier, Jackie Child Father: Germany Democrat
Representative CA Steel, Michelle Immigrant South Korea Republican
Representative CA Strickland, Marilyn Immigrant South Korea Democrat
Representative WA Suozzi, Thomas Child Father: Italy Democrat
Representative NY Thune, John Child Mother: Canada Republican Senator SD
Tlaib, Rashida Child Both parents: Palestinian territories Democrat
Representative MI Torres, Norma Immigrant Guatemala Democrat
Representative CA Valadao, David Child Both parents: Portugal Republican
Representative CA Vargas, Juan Child Both parents: Mexico Democrat
Representative CA Wyden, Ron Child Both parents: Germany Democrat Senator
OR Note: As of Feb. 8, 2021. Though included in this analysis, the Palestinian
territories are not recognized as an independent state by the U.S. State
Department.

Source: Pew Research Center analysis of data from the Biographical Directory

of the United States Congress, news reports, genealogical records and members' published comments, websites and staff.

Previous coverage

2019: In 116th Congress, at least 13% of lawmakers are immigrants or the children of immigrants

2018: Immigrants or children of immigrants make up at least 12% of 115th Congress

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