

REIMAGINING
THE MIXED RACE
EXPERIENCE



KEY QUESTIONS.

1. What do you currently identify as? (Mixed and/or black) Why do you currently identify as this? Was it through family members, or the wider community or other? Has how you identify changed with time or has it always been the same?
2. How much of an influence or impact has being from your heritage shaped your identity and your outlook?
3. What impact does your heritage have on your relationships with the wider ethnic communities you are part of? More specifically, how does your heritage impact your relationship or reception within the black community?
4. How easily/frequently are you read or someone identifying you as black and/or from mixed heritage and/or racially ambiguous before you tell them? And how do you think this has affected your movement through life?
5. How has this reading as black, or not, affected your relationship with the other ethnic communities, aside from the Black community, you are part of?
6. What do you think of the use and circulation of images of mixed race people in the media?
7. Do you think there needs to be more conversations on language, terminologies and privileges within the black community in relation to mixed race identities or do you think these conversations are reductive and/or unnecessary?
8. What are your thoughts on 'A mixed race future' and 'Post-racial' conversations?

FURTHER RESOURCES



KEY TERMS.

Afro-Asian	Of or relating to the nations of Africa and Asia or their peoples. See: Blasian
Afro-latinx	A gender neutral alternative term for someone from Black and Latin American descent.
Afro-European	The term Afro European often refers to people who come from regions that are geographically south of Sahara, or former colonies. The concept of "Afro-Europeans" is used on the model of African Americans by associations and movements militating in favor of equal opportunities for black and mixed-race people from overseas territories and Europe.
Afro-Paki	Racial slur used towards individuals of mix of African American and Arab ethnicities.
Biracial	Having parents of two different races.
Blackistani	An individual of mixed Black and Pakistani descent.
Black	A term used in certain countries, based in social systems of racial classification and/or ethnicity to name people of African, Australian Aboriginal and/or Melanesian ancestry that predates colonisation.
Blasian	An individual who is of Asian and African/black descent. See: Afro-Asian.
Brown Paper Bag	'The Brown Paper Bag Test' was a type of racial discrimination in the United States. A brown paper bag was used as a way to determine whether or not an individual could have certain privileges; only individuals with a skin color that is the same color or lighter than a brown paper bag were allowed. The test was used in the 20th century within many social institutions such as African-American sororities, fraternities, and churches. In addition, brown paper bags were used in multi-racial social events. The term is also used in reference to larger issues of class and social stratification within the African-American population. The Brown Paper Bag Test arose from the practice of discrimination based on skin color.
Colourism	A term coined by Alice Walker in 1982. Describes the ideology and practice that dark skinned people are lesser than light skinned people. This ideology is indigenous to many cultures outside of the West but is one of the main foundations of racism and white supremacy.

Coolie	A term now regarded as derogatory and/or a racial slur in the Caribbean, Africa, Oceania, North America, Southeast Asia and Europe – in reference to people from Asia
Diaspora	Scattered population whose origin lies within a different geographic locale. Diaspora can also refer to the movement of the population from its original homeland.
Displacement	The act of being displaced and/or the condition of having been displaced.
Dougla (or Dugla):	Is a word used by people especially in Trinidad and Tobago, Suriname, and Guyana. It is used to describe people who are from African and Indian/South Asian descent. Historically in the context of slave societies of the Americas, a quadroon or quarteron was a mixed-race person with one quarter African and three quarters European ancestry (or in the context of Australia, one quarter aboriginal ancestry). Similar classifications were octoroon for one eighth black and hexadecaroon for one sixteenth black.
Ethnicity	A group of people who identify with each other on the basis of shared historical, social, cultural experiences, ancestry which distinguish them from other groups.
Hafu	Refers to somebody who is Half Japanese. The word Hafu comes from the English word “half”.
Half Caste	Half-caste is a derogatory term for a category of people of mixed race or ethnicity. It is derived from the term caste, which comes from the Latin castus, meaning pure, and the derivative Portuguese and Spanish casta, meaning race. It can sometimes be used in an offensive manner but not universally.
High Yellow	High yellow, occasionally simply yellow, is a term used to describe persons classified as black according to the one-drop rule, despite having primarily white European ancestry. It is a color reference to the olive skin of some mixed-race people. The term was in common use in the United States at the end of the 19th century and the early decades of the 20th century, but is now considered obsolete and sometimes offensive.
Internalised Racism	Internalised racism is loosely defined as the internalisation by people of racist attitudes towards members of their own ethnic group, including themselves.
Lightie	Term originated in the United Kingdom to describe a mixed race or light skinned person. Popular use of this term can be found and was circulated within UK Grime music.
Light Skin Privilege	Within the context of the Black Community, this defines as a special right, advantage, or immunity granted or available only to black people of lighter skin tone and complexion.

Marginalise	To relegate to the fringes, out of the mainstream; make seem unimportant:to place in a position of marginal importance, influence, or power.
Métis	A French term referring to children of ethnically mixed unions.
Mestee	A term widely used in the antebellum United States for mixed-race individuals, according to Jack D. Forbes, used for people of European and Native American ancestry, as well as European and African, or tri-racial.
Mestizx	Gender neutral term used in most of Latin America, is a person of Indigenous and European ancestry.
Mixed Race	Denoting or relating to a person whose parents belong to different racial or ethnic groups:
Mulata/o - Mulatto/a	A term used to refer to persons born of one white parent and one black parent or to persons born of a mulatto parent or parents. In English, the term is today generally confined to historical contexts. English speakers of mixed white and black ancestry seldom choose to identify themselves as "mulatto."
Multiethnic	Of, relating to, or including several ethnic groups.
Multiracial	Relating to people of many/multiple races.
One-Drop Rule	The one-drop rule is a social and legal principle of racial classification that was historically prominent in the United States asserting that any person with even one ancestor of sub-Saharan-African ancestry ("one drop" of black blood) is considered black. This concept evolved over the course of the 19th century and became codified into law in the 20th century. It was associated with the principle of "invisible blackness" and is an example of hypodescent, the automatic assignment of children of a mixed union between different socioeconomic or ethnic groups to the group with the lower status. The social and legal concept of the "one-drop rule" does not exist outside of the United States. The "one-drop rule" rule is frequently compared and contrasted with the racial concepts of Latin America.
Oppression	When a person or a group of people are subjected to unjust, and usually violent treatment by those in position of power.
Pardo	Is a word used in the Spanish colonies in the Americas to refer to the tri racial descendants of Europeans, Native Americans, and West Africans. They are defined as neither exclusively mestizx (Native American-European descent), nor mulatto(African-European descent), nor zambo (African-Native American descent). It is highly associated with the history of slavery and colonialism.

Patriarchy	A social system in which cis-men hold primary power, predominate in roles of political leadership, moral authority, social privilege and control of property at the specific exclusion of women and non gender conforming people, at least to a large degree.
POC	Person/People of colour, has been used and taken up at different points in history in different places to describe non-white, European people.
Prejudice	Hatred towards someone based on their identity. Example: An oppressed person of colour can be prejudiced against privileged races but cannot be racist.
Privilege	A special right, advantage, or immunity granted or available only to a individuals in particular groups by institutions.
Quarter-caste	Having one "half-caste" parent; especially, having three Caucasian and one non-Caucasian grandparents
Race	A socially constructed system of classification of the human population into distinct, unequal, discontinuous groups, based, from the 17th century onwards, on physical features and ancestry. Though the concept existed long before this time, in many different forms, it was used by European scholars, scientist, merchants and nobility to legitimise and justify their genocide and dispossession of the peoples of America and enslavement of Sub-Saharan Africans.
Racially Ambiguous	Unable to pinpoint one's racial background just by looking at them. Being racially unidentifiable.
Redbone	Redbone is a term historically used in much of the southern United States to denote a multiracial individual or culture. In Louisiana, it also refers to a specific, geographically and ethnically distinct group. Redbone is a person with red undertones in their skin.
Representation	Refers to equality in opportunity and visibility. For example, representative media is media that is reflective of the variety of races, cultures, genders or religions that its entire readership belongs to.
Tragic Mulata Trope	The tragic mulatto is a stereotypical fictional character that appeared in American literature during the 19th and 20th centuries, from the 1840s. The "tragic mulatto" is an archetypical mixed-race person, who is assumed to be sad, or even suicidal, because they fail to completely fit in the "white world" or the "black world". As such, the "tragic mulatto" is depicted as the victim of the society in a society divided by race, where there is no place for one who is neither completely "black" nor "white". This trope was also used by abolitionists in order to create a mixed-race, but white-appearing, slave that would serve as a tool to express sentimentality to white readers in an effort to paint slaves as "more human".

White Supremacy	White supremacy is an ideology centered upon the promotion of the belief, that white people are superior. It is argued by critical race theorist that all white people have a level of white supremacy values because of the media, education and politics have embedded whiteness as superior in society.
Yellowbone	A light skinned or bi-racial African american, usually mixed with black and white. A person who is a yellow bone has yellow undertones in their skin
Zambo and cafuzo	Racial terms used in the Spanish and Portuguese Empires and occasionally today to identify individuals in the Americas who are of mixed African and Amerindian ancestry (the analogous English term, sambo, is considered a slur). Historically, the racial cross between African slaves and Amerindians was referred to as a zambaggoa, then zambo, then sambo. In the United States, the word sambo is thought to refer to the racial cross between a black slave and a white person.

FURTHER READING.

Books

Agard, John, *Half-Caste and Other Poems* (London: Hodder Literature, 2005)

Agard, John, *Travel Light Travel Dark* (Northumberland, United Kingdom: Bloodaxe Books, 2013)

Aitken, Robbie and Eve Rosenhaft, *Black Germany: The Making and Unmaking of a Diaspora Community, 1884–1960* (Cambridge: Cambridge University Press, 2013)

Ali, Suki, Chamion Cabellero, and Miri Song, eds., *International Perspectives on Racial and Ethnic Mixedness and Mixing* (London, New York: Routledge, 2012)

Alibhai-Brown, Yasmin, *Mixed Feelings: The Complex Lives of Mixed-Race Britons* (London: The Women's Press, 2001)

Altena, Marga, *A True History Full of Romance: Mixed Marriages and Ethnic Identity in Dutch Art, News Media, and Popular Culture (1883-1955)* (Amsterdam: Amsterdam University Press, 2012)

Anzaldúa, Gloria (1981) *This Bridge Called My Back: Writings by Radical Women of Color*, co-edited with Cherríe Moraga, 4th ed. (Durham: Duke University Press, 2015)

Anzaldúa, Gloria (1987) *Borderlands/La Frontera: The New Mestiza*, 4th ed. (San Francisco: Aunt Lute Books, 2012)

Azoulay, Katya Gibel, *Black, Jewish, and Interracial: It's Not the Color of Your Skin, but the Race of Your Kin, and Other Myths of Identity* (Durham: Duke University Press, 1997)

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Belchem, John, *Before the Windrush: Race Relations in 20th-Century Liverpool* (Liverpool: Liverpool University Press, 2014)

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Bettez, Silvia Cristina, *But Don't Call Me White: Mixed Race Women Exposing Nuances of Privilege and Oppression Politics* (Rotterdam: Sense Publishers, 2011)

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- Curry, Ginette, 'Toubab La!' *Literary Representations of Mixed-Race Characters in the African Diaspora* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2007)
- Haritaworn, Jinthana, *The Biopolitics of Mixing: Thai Multiracialities and Haunted Ascendancies* (London: Ashgate Publishing, 2012)
- Ifekwunigwe, Jayne O., *Mixed Race' Studies: A Reader*, Routledge, 2015
- Kerr, Elisa Aubrey, *The Paper Bag*, (Tennessee: University of Tennessee Press, 2006)
- Michael, Theodor, Eve Rosenhaft (trans.), *Black German: An Afro-German Life in the Twentieth Century* (Liverpool: Liverpool University Press, 2017)
- Parker, David and Miri Song, ed., *Rethinking 'Mixed Race'* (London: Pluto Press, 2001)
- Rocha, Zarine L. and Farida Fozdar (eds.), *Mixed Race in Asia: Past, Present and Future* (New York, London: Routledge, 2017)
- Salih, Sarah, *Representing Mixed Race in Jamaica and England from the Abolition Era to the Present* (London, New York: Routledge, 2010)
- Smith, Zadie, *White Teeth* (London: Hamish Hamilton, 2006)
- Smith, Zadie, *On Beauty* (London: Hamish Hamilton, 2005)
- Zack, Naomi, *Race and Mixed Race* (Philadelphia: Temple University Press, 2003)
- Ward, Julie K, and Lott, Tommy L, *Philosophers on Race: Critical Essays*, John Wiley & Sons (2002)
- Zack, Naomi, *Race and Mixed Race* (Philadelphia: Temple University Press, 2003)
- For Further Referencing delve into the Extensive Bibliography of Further Reading From: The Mixed Race Studies: http://www.mixedracestudies.org/?page_id=27208

Articles, Essays & Journals:

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Smith, Laura. 2014. Mixed race in the UK: am I the future face of this country?, The Telegraph, <http://www.telegraph.co.uk/women/womens-life/11205165/Mixed-race-in-the-UK-am-I-the-future-face-of-this-country.html> [Accessed 8 Jul 2017]

The Economist. 2014. Into the melting pot [online]. Available at: <https://www.economist.com/news/britain/21595908-rapid-rise-mixed-race-britain-changing-neighbourhoodsand-perplexing> [Accessed 5 July 2017]

DIGITAL RESOURCES.

Websites:

Mixed Race Studies.

www.mixedracestudies.org

A non-commercial website created by Steven F. Riley that provides a gateway to interdisciplinary (sociology, psychology, history, law, anthropology, etc.) English language scholarship about the relevant issues surrounding the topic of multiracialism. This site has been called by a preeminent scholar, “the most comprehensive and objective clearinghouse for scholarly publications related to critical mixed-race theory.”

Critical Mixed Race Studies.

www.criticalmixedracestudies.wordpress.com

The transracial, transdisciplinary, and transnational critical analysis of the institutionalization of social, cultural, and political orders based on dominant conceptions of race. CMRS emphasizes the mutability of race and the porosity of racial boundaries to critique processes of racialization and social stratification based on race. CMRS addresses local and global systemic injustice rooted in systems of racialization.

Mixed Dreamers.

www.mixeddreamers.blogspot.co.uk

Blog created in 2009 ‘towards a radical multiracial/ethnic movement’

Podcasts:

The Mixed Experience (TM).

An audio and video podcast hosted by New York Times best-selling writer Heidi Durrow who was an original host and producer of Mixed Chicks Chat, the award-winning weekly podcast that ran from 2007 to 2012. Through interviews, essays, reviews, and ruminations, Durrow talks about the varying aspects of The Mixed Experience in the arts, culture, academia, and history.

www.themixedexperience.com

We Live Here.

WLH explores the issues of race, class and power that led to the emotional eruption in the wake of Michael Brown's shooting death in Ferguson.

www.welivehere.show/posts/2015/8/23/what-it-means-to-be-multi-racial

Other.

Mixed Race in America By The Washington Post: This five-part miniseries explores what happens when your parents come from two different countries, cultures, or races. Host Alex Laughlin shares her own stories and interviews multiracial people about what their racial identities mean to them. Five episodes, five themes and a whole bunch of stories to make you think about what it means to be an American.

www.itunes.apple.com/us/podcast/other-mixed-race-in-america/id1229625388?mt=2

Who Got The Juice?

A monthly podcast live streamed on Birmingham's Newstyle Radio with the aim of creating change for people of colour. Hosted by Rakeem Omar, Sara Abbott & Aliyah Hasinah! @RakeemOmar, @AliyahHasinah & @Sdl_abbott Each episode we are on the search for finding out who are doing bits in communities of colour, featuring some of the best music from upcoming artists too. Tune in every last Saturday of the month and find out who's got the juice! Email us at whogotthejuicebrum@gmail.com

www.soundcloud.com/gotthejuicebrum

Episode: Being Mixed Race: Am I Woke Enough?

This month round we are exploring the debate of whether there is any struggle with regards to race and "staying woke." In particular we are focusing on the mixed race/dual heritage identity.

www.soundcloud.com/gotthejuicebrum/4-being-mixed-race-am-i-woke-enough

YouTube Channels:

www.grapevineshow.com.

Picking Fresh Views. From Fresh Minds.

Not your parent's television show, The Grapevine is a fresh and innovative take on the panel style discussion. The show places the topics of today in the hands and minds of young game changers, artists, cultural innovators, and professionals to dissect what the impact is for this generation.

Biracial Blackness | Episode 38 pt. 1:

<https://www.youtube.com/watch?v=QoZSjDktTh4>

[Youtube.com/jouelzy](https://www.youtube.com/jouelzy).

Jouelzy is a top African American woman vlogger advocating for the #SmartBrownGirl.

Weekly videos with witty commentary on current cultural topics the impact women of color throughout the African diaspora.

#SmartBrownGirl

[Youtube.com/Blvck Nostalgia](https://www.youtube.com/BlvckNostalgia).

Jesse Williams 2016 BET Awards Speech: Mixed People Don't

Count?: https://www.youtube.com/watch?v=_yIKSlpacNA

[Youtube.com/shamelessmaya](https://www.youtube.com/shamelessmaya)

[Youtube.com/ The Mixed Tag](https://www.youtube.com/TheMixedTag).

The Mixed Tag is a social media tag circulated online from individuals of mixed heritage that describes their experiences.

Twitter Users to Follow:

@ColorismIssue

@BeingBiracialSW

@mixdgrlproblems

@CMRSmixedrace

@zarathustra_lives

@MarshallTash

@TheDiasporaDiva

@Tweetsbybilal

@heididurrow

Key Organisations:

People in Harmony
www.pih.org.uk

Mix-d
www.mix-d.org

Intermix
www.intermix.org.uk

Mosaic
www.mosaicbrighton.org.uk

Planet Rainbow Project
www.facebook.com/rainbowplanetproject

Inheritance Project
www.inheritance-project.com