

CONCEPTUAL STUDY

Brown America: An Acknowledgement of this Nation's Roots America was, is, and always will be...“brown”

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Abstract

This concept paper addresses the hyperbole and irrational fear related to the demographic projection often termed as the “browning of America.” The “browning” is a term that refers to a growing “non-white” population in the United States. The case is made for how, from the inception of its creation, the United States culture and society were built upon foundational roots originating from the Indigenous people of the American continent with added elements comprised of many cultures from various regions of the world. Rather than embracing the perspective of a demographic “browning,” the position taken in this paper rejects a white supremacist orientation that negates yet appropriates the contributions of multiple cultures to U.S. culture.

Examples of how United States language, culture, and customs are derived from various “non-white” cultures and traditions attest to how those descended from the European Diaspora have been assimilated into a pluralistic “brown” worldview. For this reason, the position taken is that the United States always was, still is, and forever will be, “brown.” Yet, the generational trauma held by a significant portion of European Americans and coupled by their dislocation undermines their capacity to experience healthy psycho-social integration. For this reason, this paper touches upon the psychological and sociological etiology of a white supremacist orientation and the cost for the lack of knowledge and attribution to the sources of the unique nature of U.S. culture.

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Brown America: An Acknowledgment of this Nation's Roots, America was, is, and will always be.. "brown"

Demographic shifts since the inception of the United States (U.S.) has given rise to white supremacist backlash that is invested in solidifying what is perceived to be a "white" nation (Uriarte, 1991). The irrational fear related to the demographically rising "browning" of America is addressed by interrogating the ideology that this nation is fundamentally "white" and, therefore, derived from Euro-American culture, language, and traditions. It is with intention that the word "white," as applied to a sub-set of Euro-Americans who have historically attempted to separate and elevate their status on this continent, is written with a small "w." In doing so, we seek to not just deconstruct their multiple efforts to subjugate people of color and women on this continent but to also reinstate "white" Americans to a circle of humanity, equal but not separate.

This counter-narrative employs the term "brown" to discuss the established and growing demographic presence of "non-white" people in the U.S. The position taken, however, challenges the ideology of a subset of "white" Europeans who, since their arrival on the eastern shores of the Americas and their infiltration to the Western region of the Americas through the Gulf of Mexico and the Caribbean, have endeavored to separate and elevate themselves by conquest, exploitation, and domination of "non-white" people (Painter, 2010; Menakem, 2017). These same non-indigenous invaders, however, rather than retain their own culture and practices, have been "browened" not only by virtue of the adoption of cultural practices, foods consumed, language grafting, and democratic principles rooted in the American continent but also by adopting various practices brought from others from throughout the world.

White supremacist ideology maintains the antiquated and backward notion that "whiteness" must be elevated via policy, curriculum, and laws in order to maintain Euro-centric power and culture. The conditions in Europe that prompted the European Diaspora fuels this fear-based ideology and impede the capacity of a significant portion of the Euro-American population in the U.S. to see themselves as equal to rather than as superior to the rest of the U.S. demographic plurality (Cashin, 2017; Loewen, 1995; Menakem, 2017; Painter, 2010; Zinn, 1999). The cost of this false sense of exceptionalism is addressed by Alexander (2010) who states that "An enduring lack of psychosocial integration, which is called 'dislocation'... is both individually painful and socially destructive" (p. 58). By allaying the fear-induced and highly touted misperception of a nation grounded in purely racial composition and "white" superiority, we assert that this nation was built upon a demographic and cultural foundation that was already "brown." Subsequently, Euro-Americans have selectively acculturated to "brown" America.

By the very experience of living on what is called the American continent and surrounded by people from all parts of the world, "white" Europeans who settled on this continent starting in the early 1600s have, rather than assimilated people from other cultures, been themselves assimilated (Zinn, 1999). Subsequently, "white" Americans who are virtually all immigrants to this land (whether it was their ancestors or themselves) have not fully retained their "European" customs, beliefs, diet, values, language, or social systems. Instead, in order to survive, they have adopted the customs, beliefs, diet, values, language, and social systems of others. Despite the fact that these adopted ways of life have not been properly attributed, much of what is considered and labeled "American" has actually been appropriated from others (Weatherford, 1988).

In the end, what is inherently the U.S. culture consists of multiple strands of "brown," comprised of deep roots in the cultures of those who survived conquest and colonization in addition to a multitude of cultures from throughout the world which includes nations of non-white European origin (Portes and Rumbaut, 1996; Yans-McLaughlin,

1990). Founded upon the various customs, practices, and language from Original Nations and merged with unique language, customs and practices from other parts of the world, this nation's cultural features reflect the changes in the ebbs and flows of this nation's "brown-ness." Given political and social trends there are subsequently discernible demographic fluctuations in the way the U.S. looks. This manuscript recognizes the many attributes of the U.S. to multiple people and rather than solely credit "white" Europeans with the creation of this unique nation, posits that the reverse is true; U.S. culture is derived from many cultures, languages, and practices of a non-white European source. Subsequently, it is "brown" by nature and anyone living in this nation is thus, ultimately, "browned."

Irrational Fear

The senior author of this manuscript recalls during her early childhood watching a television newscaster report about "The Browning of America." At the time, there were more and more cars traveling on the road, and emissions from factories were drawing more concern about the air we breathe. With alarm, the co-author remembers looking out the window to get a full view of the sky and pondered what the impact that this "browning" would have on the quality of our life.

As the co-author's attention shifted back to the newscaster, the true meaning of the report, like a splash of cold water, hit her across the brow. Conveyed by his ominous tone and the expanded content of the report, it became apparent that the "browning" had nothing to do with our ecosystem and the pollutants in the air, the land, or the water. Instead, the nature of this report related to projected national demographics in which people of color would overtake white Euro-Americans as the majority population.

The report's fearful tone conveyed numbers gathered from census data and projections made based on birth rates as well as immigration data. In other words, the report portrayed what the United States population would look like in the near future based on who was having babies as well as who was entering the country from across delineated borders. The subsequent tone in relating the population implications spoke to a sentiment that was not only degrading and fearful of non-whites but that expressed the idea that the nation's integrity would erode under the growing presence of a "non-white" population.

Numerical Threat?

Demographic ebbs and flows during the 20th century provide a basis for understanding changes in the U.S. population. In a presentation to Hispanics in Philanthropy, Uriarte (1991) presented hard figures representing the demographic shifts, "From 1980 to 1990, the non-Hispanic white population of the United States increased by 7.8 million people, a growth of 4.4%; while the population of Blacks, Asians, Latinos and other groups had a combined growth of more than 14 million, a rate of growth of 30.9%" (p. 6).

As the presentation of data unfolds, there is a notable and distinct separation between non-white Hispanics and all other groups which include Blacks, Latinos, and Asians, who are also coupled with "person(s) of another Third World Origin" (Uriarte, 1991, p. 6). During the 1980s the increase in immigration is primarily attributed to people who originated from Mexico, Central America, and Southeast Asia. Collectively, the influx of people from these areas of the world comprised a whopping 7.3 million people, which does not overtake the European migration of the early 1900s that peaked at 8.8 million people. The perception of this growing body of people from non-white European nations is what is translated as a threat to a contrived "white" ideology of a "white" nation, yet, these influxes in population from various regions of the world at different periods is not without political and social engineering.

President Kennedy, in the 1960s, enacted immigration law reforms that ended the preference for “persons of Europeans background” (Uriarte, 1991, p. 13). This policy positioning opened doors to people from regions of the world, who had just in the previous decade been summarily deported. Subsequently, once every country was given an equal allotment of immigrants per year, the shift in immigration from non-European nations produced a discernible uptick. Given the worldwide reality that there are more people of color than non-white, this change in demographic democracy created, as reported, a “browning.” In the position of this paper, we declare it a “re-browning.”

Subsequently, predicted in 1991,

Population analysis and projections of the U.S. minority population conducted by the Urban Institute point to the fact that by 2070, over half of the population of the U.S. will be of color. The minority population that we will be speaking about then will be white. By the year 2000, just less than 1/3 of the U.S. population will be of color (Uriarte, 1991, p. 15-16).

The implications stemming from these 1991 projections are then presented and encapsulated by the following statement: “It will call into question many of the values and principles that formed this nation: equality, democracy, the rights of individuals. It will engage us socially and politically for years to come” (Uriarte, 1991, p. 16). This prescient warning overtly expresses concern for multiple issues such as the nativist emphasis of English only, the historical preoccupation with assimilating immigrants and stripping them of their unique values and practices, and ultimately to the scapegoating of groups who are deemed “different” and labeled as a threat to the nationalist identity. Subsequently, despite the overwhelming numbers of white Euro-Americans given passage to the United States in the first half of the 1900s, the negative perception cast upon the shift in demographics fuels an ill-founded fear of “non-European” diversity that continues to be evident in cultural, political, and physical violence upon those deemed as “different” or, more so, as not “white” (Amend & Hanks, 2018).

While the lens of “demographic shift” in the United States has focused on a static binary of “non-Hispanic” white vs. the rest of the world, the data points to constructions situated in biological rather than cultural representations. With a nation founded on laws and policies created for the benefit of “white” citizenry, the demarcation of a binary has, over time, perpetuated an existential “separateness” between ‘white’ and ‘non-white,’ which was reflected in the ominous tone of the reporter.

Fear-Based Separation

In the attempt to separate and elevate “white” men in this nation, a multitude of policies and laws were enacted in waves for the purpose of promoting and sustaining the concept of “whiteness.” Painter (2010) provides a thorough survey of how social and political engineering from the early days of “white” European settlement ultimately led to the notion of “white” dominance.

The abolition of economic barriers to voting by white men made the United States, in the then common parlance, “a white man’s country,” a polity defined by race and limited to white men. Once prerequisites for active citizenship came down to maleness and whiteness, poor men could be welcomed into the definition of American, as long as they could be defined as white – the first enlargement of American whiteness (p. 107).

The subsequent acts by a subset of Europeans and their descendants to gain and maintain control have fueled the growth of a nation consisting of “white” U.S. Americans. Even as the phrase, *E Pluribus Unum*, Latin for “Out of Many One” took form on the Great Seal of the United States in 1776, the notion of who constitute the many was formulated in the minds of a few to elevate themselves beyond the masses who were not like them.

There is cause for the lack of psycho-social integration when considering the traumatizing conditions to which Europeans were fleeing. Menakem (2017) states that “Many of the English who colonized America had been brutalized or had witnessed great brutality first-hand” (p. 60). The trauma experienced was not only adopted as normal but also embodied. Subsequently, “the carnage perpetrated on Blacks and Native Americans in the New World began, on the same soil, as an adaptation of longstanding white-on-white practices. This brutalization created trauma that has yet to be healed among white bodies today.” (p. 62).

Menakem (2017) elaborates on how this unresolved trauma was reenacted in the U.S. The lack of psycho-social integration with anyone deemed “other” underscores the inability to appreciate the “other” when, in essence, the sense of isolation, vulnerability, and disassociation has actually fomented fear of the “other.” This regenerated trauma provides fodder for maintaining white supremacy in that not only is there an “other” to fear but the false sense of superiority precludes valuing “non-whites” and undermines genuine relationship building with humanity who “whites” have been conditioned to fear.

When the English came to America, they brought much of their resilience, much of their brutality, and, I believe, a great deal of their trauma with them. Common punishments in the New World English colonies were similar to the punishments meted out in England which included whipping, branding, and cutting off ears. People were routinely placed in stocks or pillories, or the gallows with a rope around their neck. While they were thus immobilized, a passerby would spit or throw garbage at them...the Puritans also regularly murdered other Puritans who were disobedient or found guilty of witchery. Powerful white bodies routinely punished less powerful white bodies. (p. 62).

Nonetheless, there are many people of European descent who defy racial cohesion, are thoroughly integrated into the America's, and who live, in harmony, with people from different backgrounds (Borunda, 2020). Yet, the reality of how assimilated Euro-Americans are with “brown” Americans is not generally known as recognition of the true origins of, for example, U.S. democracy, language, place names, and food is not generally discussed. While there are many more areas that could be expanded upon, such as the contributions of African and Indigenous people to music in the U.S., we will address the aforementioned topics.

Of note, as we address the next topic of Democracy, it is critical to point out that the model of democracy shared by the Iroquois was not holistically adopted by the so-called U.S. “Founding Fathers” and credit to the Iroquois is absent from mainstream historical rendering. As stated by Watson (2018), “The person who holds the kaleidoscope is meaningful because what gets included is as important as what is omitted” (p. xii). It has taken years of social justice movements to undo the blocks of ‘white supremacy’ instituted by men who, though borrowing a democratic system, sought to create a nation that served those who were of their gender, their race, and their social status. For this reason, the next section credits the true founding fathers, the Iroquois, for U.S. democracy. This is followed by a discussion of the multiple origins of U.S. language as well as the attempts to restrict and control language. Then, place names and the existence of a diverse U.S. culinary diet provide further testament to the unique nature of U.S. culture.

Democracy: A Concept Rooted in “Brown” America

With no European models for democracy, immigrants from Europe settling on what is now deemed U.S. soil had no concept for how to function without recreating the monarchies that they were escaping. The Iroquois chief Canasatego, frustrated with having to deal with separate and distinct colonial administrations, proposed that the colonies unify and form a league as done by the League of the Iroquois. From this interaction was born the United States concept of Democracy upon which the United States form of government was created (Weatherford, 1988).

Originating from the Great Law of Peace that was conceptualized and came into practice between 1000 and 1450 the Iroquois willingly shared the full extent of their democracy. The colonial government of Pennsylvania appointed Benjamin Franklin as the Indian commissioner, which provided him the opportunity to learn about Indian diplomacy and political structure. This exposure propelled him to promote Iroquois democracy as the model by which the U.S. created its' own structure. Unfortunately, key elements of the Great Law of Peace that included concepts of consensus in determining outcomes, equality and worth of all citizens despite gender, class, or creed were eliminated. Instead, the initial subset of white Europeans emulated “separate” and “elite” status for themselves as they had observed from their European antecedents and established exclusive criteria for who was a U.S. citizen. Since then, this nation has endeavored to overcome this proclivity that initially separated and elevated the status of white European men. Through the efforts of multiple social movements that sought equality for women, people of color, and non-land holding people, this nation has attempted to undermine white supremacy while infusing an ideology of harmony, mutual respect, and appreciation for this nation's diversity (Cashin, 2017; Nutt, 2016).

Speaking “not so” British English in the U.S.

A thorough interrogation that examines the etiology of “English” as spoken in the United States reveals a language not as puritanically rooted in “British English” but, instead, inclusive of multiple languages representing indigenous languages and terminologies from nations from throughout the world. The experience of people of color, with their own roots and contributions ingrained in the culture, is that there is an underlying sentiment within the United States that reflects fear and, at times, disdain for the inherent diversity within this nation. While it is easy to find places of worship, restaurants, grocery stores, and boutiques focusing on cultures from all over the world, the media, some politicians, and even Hollywood strive to keep it feeling very Anglo-Saxon centric (Rosenberg, 2015).

In 2016 Hollywood, the #OscarsSoWhite movement sparked an inherent controversy by reminding the viewer that the chances of seeing a movie star who shares their ethnic background were rare, and the idea of seeing said movie star win an Oscar was even rarer (Buckley, 2016). Also in that same year, the United States elected a president to run the free world for the next four years who openly promoted, over and over again, racist ideals (Leonhardt and Philbrick, 2018). But while it can feel like America is so Caucasian-centric sometimes, the truth is that the language, culture, customs, and food that constitute U.S. culture have actually been derived and rooted in the fertile soil of many other cultures. This includes cultures from lands outside of U.S. borders, as well as the many Original Nations who were already here.

Harvey Daniels (1990) explained that while the U.S. Constitution does not state that English is the national language, we, as a country, have made it historically, culturally, unanimously, and without any question our language. And many states have even created laws such as ceremonial ones that state English is the equivalent of the state bird or flower and exclusive laws that do not allow other languages to be used aside from English in certain contexts. The

tension derived from these nativist views that espouse an “English-only” mantra is that not only is the English spoken in the United States “colored” by so many other origins other than Britain but the narrow and short focused attempts to make it so diminish our capacity to see ourselves as part of a global community.

Daniels (1990) also argues that America has never truly been a monolingual country since,

The history of the American people, the story of the peoples native to this continent and of those who immigrated here from every corner of the world, is told in the rich accents of Cherokee, Spanish, German, Dutch, Yiddish, French, Menomonié, Japanese, Norwegian, Arabic, Aleut, Polish, Navajo, Thai, Portuguese, Caribbean creoles, and scores of other tongues. Of all the richness that defines the complex culture of this nation, none is more sparkling, more fascinating, or more evocative of our diverse origins than our plural heritage of languages (p. 12).

Daniels continues to state that many of the founding fathers, who chose to omit a law making the U.S. an English-only country, were themselves bilingual. In fact, Michael Erard (2012) delves into the fact that while citizens of many other nations are multilingual, only a few U.S. Americans can claim the same capacity. Herein lies the tension of a subset of people who have promoted a “separate” and “elevated” position for themselves by placing a higher value on monolingual practices that not only isolate and limit their development and integration but that severely oppress their own community and descendants by promoting an ideology of nativism that is short-sighted and fractious.

Regression rather than Progression

Erard adds that former United States Secretary of State, Arne Duncan, felt that Americans have relied on other countries to speak English for far too long. So why do we feel the need to make only one language the unofficial language of America, especially since America is known as the melting pot of the world for culture, food, religion, and race? The Swiss, for example, have their children learn five languages (Jud, n.d.). Those from non-English speaking countries often can include English as a language they learn from childhood.

Nadine Dutcher (2004) states in her text, “Language Policy and Education in Multilingual Societies: Lessons from Three Positive Models;”

Children who begin their education in their mother tongue make a better start, and continue to perform better, than those who start school in a new language. When they go to school in their first language, they have increased self-confidence. Their parents and the school staff can communicate more easily. We know that when they have a good foundation in their mother tongue, they can succeed in learning a second and third language. We also know that mother tongue education helps speakers appreciate their own language and become committed to its use even as other languages prove more powerful in the society beyond the home village or community (p. 1).

Dutcher delves into how multilingual societies, such as Eritrea, Guatemala, and Papua New Guinea, teach students in their mother tongue. These are all developing countries that have taken into account celebrating the linguistic diversity among their learners, yet in a first-world country such as the United States, we are creating state laws that determine that the nation has a national language: English. If the United States is supposed to represent a “melting pot” and “the land of immigrants,” then we must examine what is the underlying purpose in forcing immigrants who are in school to study in English, when they could be more successful and have higher self-efficacy utilizing their

native language. Yet, if the lawmakers truly understood the history and significance behind the language they claim as their own, they would recognize the fact that English, as spoken in the United States, has its roots in languages derived from all around the globe.

Multiple Strands Comprise 'English'

If we were to consider the English language as spoken in the United States, we would discover that we are not speaking English as in British English, but rather a synergistic accumulation of words and phrases that originate from many indigenous, as well as other Asian and African, cultures. Even with the prominence of the Spanish language in a number of regions in the United States, the roots of indigenous language permeate and subsequently have become a fixed part of our vernacular. Many of these words are affixed to the places in which we live and others are ascribed to our cultural practices, foods, and the animals related to these places. John Alego, Carmen Acevedo Butcher, and Thomas Pyles (2014) discuss in their book, "The Origins and Development of the English Language,"

The English language has had a remarkable history. When we first catch sight of it in historical records, it is the speech of some none-too-civilized tribes on the continent of Europe along the North Sea. Of course, it had a still earlier history, going back perhaps to somewhere in Eastern Europe or Western Asia, and long before that to origins we can only speculate about. From those murky and undistinguished beginnings, English has become the most widespread language in the world, used by more peoples for more purposes than any other language on Earth" (p. 1).

It can be argued that English has become the closest thing the world has to a universal language, potentially because Great Britain colonized so much of the world. However, American English, as stated earlier, has separated itself quite a bit from its British counterpart across the Atlantic Ocean. In fact, even in other English-speaking countries, English words are oftentimes made unique for their culture and customs. For instance, in India, the term cooling glass refers to sunglasses as a way to keep your eyes cool from the sun. But if the term was used in the United States, the recipient for that conversation would have to take the time to translate the meaning the same way he or she would if the conversation was spoken in a foreign language. A word like this is one that typically only first-generation immigrants are aware of but lose their meaning over time for the immigrant since it is not commonly used in speech or writing.

English in the U.S. has evolved from Old English that we see in poetry such as "Beowulf," to Middle English, to contemporary English. Multiple languages of non-British origins have informed it, which presents a language derived from varied roots. As the culture of the United States continues to evolve and integrate a range of people and become informed by diverse ideas so do the forms in which we communicate. In fact, as social media and text messaging becomes more and more popular, new ways of communicating, such as acronyms, emojis, bitmojis, GIFs, and memes, start looking like they can become the future of our language, English or otherwise.

Deeply Rooted Place Names

Lake Tahoe is one of many well-known names affixed to a place in the western region of the United States. It was named by the Washoe Tribe who called it tah-hoo-he or "big water" (Kroeber, 1916, p. 60). Additionally, the posh California oceanfront city of Malibu "seems to go back for its source to the appellation of a Chumashan or Gabrielino Shoshonean village, called Maliwu in Chumash, which lay on the east side of the mouth of Malibu Creek" (Kroeber, 1916, p. 46). Despite efforts to eradicate indigenous people across the continent, the names of many tribes still survive.

Though spelling may vary, the derivate place of the name is yet attributable to a tribe whose origins are anchored to the place. One example, Pahute Peak Wilderness, a U.S. Wilderness area derives its' name from the Piute Tribe. Carquinez straits, in San Francisco Bay, are named from a Southern Wintun "tribe" or village, Carquin or Karkin (Kroeber, 1916, p. 37)".

One more famous landmark to consider is Yosemite, for which the origins can be derived from the Sierra Miwok,

Yosemite is Southern Sierra Miwok for "grizzly bear," as usually stated, though like English "bear" it signifies the species in general and denotes a "fully grown" animal only in distinction from words perhaps corresponding to "cub." The Indian pronunciation is Uzumati or Uzhumati, with the u spoken with unrounded lips. The word seems to have been applied to the valley by Americans either through a misunderstanding or from a desire to attach to the spot a name which would be at once Indian and appropriate (Kroeber, 1916, p. 68)

Similarly, Nahuatl, a group of languages of the Uto-Aztecan language family, is most identified with multiple indigenous tribes in Mesoamerica, yet, the language emerges in many of our commonly used words today. Coyote, and Coyote Creek, in Santa Clara County is discussed in Kroeber's 1916 Publication entitled California Place Names of Indian Origin. This publication cites Gannett as saying, "The word, in the dialect of the Cushina and other tribes inhabiting the upper portions of Sacramento Valley, means a species of dog." But then goes on to disconfirm Anthropologist Lewis Gannett's conclusion as to these origins by saying, "This is untrue." Kroeber goes on to state that the origin of the word comes from the Aztec coyotl. The Aztec speak Nahuatl, which means that Mexican Spanish also contains words adopted from this nation. Ultimately, the English word for coyote is derived from Nahuatl.

What can be speculated from this chain of connection from Nahuatl speaking people to the Cushina, to the invading Spanish, and to those who later colonized the land is not the only prevalence of indigenous language whose roots run deep but also sharing of language across this continent prior to European contact. In fact, coyotes are a species of dog and if the Cushina were already employing the word there is no reason to doubt that people on this continent were not static but rather shared language and multiple goods across ancient trade routes. It is known that Pochtecas, inter-tribal traders, traveled routes these routes and tribes migrated across thousands of miles which would mean that language, also, made its' way across landscapes that did not have the existing borders that separate one group of people from another. In fact, it was uncovered in the late 1900s (Rodriguez, 2014) that Nahuatl, the language of the Mexica who are also known as the Aztec, is also the language that the Hopi speak when conducting ancient ceremonies in underground kivas.

Sustained by the Food and Practices of Indigenous People

Weatherford (1988) illustrated how multiple staples of not only the American diet but the diets of people around the world have been informed by ingenuity and concerted development of multiple vegetables that were cultivated by indigenous ingenuity. Reaching back to the origins of the standard 'french fry,' a staple at any fast food restaurant and side dish gracing many homes in the United States, how many recognize that "agriculture was a sacred activity for the Incas, who worshiped the life-giving Pachamama, the earth mother, and Inti, the sun, who together made the plants grow" (Weatherford, 1988, p. 61). The potato, from which the French fry is derived, however, is not French, nor is it Irish as many may commonly attribute, instead, "starting thousands of years before the Incas, the natives ascertained how to produce extremely high yields of potatoes from small plots of land" (Weatherford, 1988, p. 62). This points to a highly developed civilization in which experimentation with soil, moisture, garden placement, and planting

techniques produced high volumes and diversity of products. The estimation of four thousand years is how long Indians have been cultivating the potato with a yield of about three thousand different types of potatoes (Weatherford, 1988, p. 63).

Similarly, how many barbecue menus during Fourth of July celebrations contain maize, also known as corn? From South America to the U.S. eastern seaboard, corn has been a farmed crop, which pulled the pilgrims, once they were taught, out of perilous death due to starvation. A trace of the word and practice of the "barbecue," points us to the people of the Americas. Etymologists attribute its' origins to the Spanish word "barbacoa" but it was originally derived from the Arawak people of the Caribbean and the Timicua people of Florida who employed the term barabacu.

Similarly, as many people in the U.S. gather for potlucks in which gatherings are heightened by the contributions of all who come to the table, the practice of community contribution can be derived from the 'potlatch' and is attributed to the Tlingit and other indigenous peoples of the Pacific Northwest. Common ingredients in dishes that may appear at a potluck include chili, peanuts, amaranth, squash, and the famous tomato. Subsequently, there is most likely not a person in the United States whose diet does not include indigenous ingenuity. Similarly, while the Mexican bean (frijole) is much commonly known and consumed in nachos and burritos or as a side dish, greater variations of beans that comprise the U.S. diet include kidney, string, snap, butter, lima, navy, and pole. Whether it be Super Bowl Sunday or just a casual gathering of friends and family, the term and practice of the potluck are, once again, rooted not in white European culture but from an Original Nation of this land.

Social Implications

As discussed throughout this paper, America always was and forever will be brown. America is a melting pot of immigrants with skin tones that range from white, brown, and black, of various cultures, foods, traditions, and beliefs, and has social implications that are related to the promotion of this concept of the "browning of America." According to the New York Times, in 1980, Hispanics made up 19.2% of the population of California, but are projected to more than double that by the year 2020 and makeup 40.8% of the population. This means that California would have a greater Hispanic population than Caucasian population and thus the minority would become the majority.

Brookings Institution, a non-profit public policy organization based in Washington DC, also projects that America "will become "minority white" in 2045. During that year, whites will comprise 49.9 percent of the population in contrast to 24.6 percent for Hispanics, 13.1 percent for blacks, 7.8 percent for Asians, and 3.8 percent for multiracial populations" (Frey, 2018).

The history of the United States is comprised of the contributions of many. Despite the fact that a subset of the population has attempted to define the U.S. as a "white" nation, the truth about this nation's evolution reveals that attempts to separate and elevate one subset of the population has led to division and violence. By adopting the position and fact that America was, is, and forever will be brown, it promotes and celebrates demographic heterogeneity and the inclusion of 'white' Americans on equal status.

In contrast, the price for perpetuating an ideology that fears inevitable demographic shifts only reifies the belief that the U.S. is a nation created by and for 'whites.' The fear-mongering has fomented the creation of invisible borders and escalated tension over fears of biological and sociological "browning" that has led to rhetoric around creating stricter border control. Despite the fact that part of the western U.S. - California, Nevada, Utah, the majority of Arizona and

New Mexico, and parts of Wyoming and Colorado - was originally part of Mexico, the international alienation from our southern neighbor exacerbates the isolation of this nation and informs inhumane policies that have led to the mistreatment of people seeking refuge in the U.S. (The Library of Congress, n.d.). By understanding the fact that America is a mix of multiple cultures, it reminds us that America is part of everyone's history, not just some people's history.

Recommendations and Conclusion

The social implication of the browning of America is one that impacts education for P-12, Community College, and University settings. As discussed throughout this paper, U.S. culture is inherently brown. From the language spoken to the foods we eat or the activities we choose to do, many aspects of U.S. culture are based on non-white European origins. This impacts education tremendously in that the attributions can be amplified so as to generate perceptual and behavioral inclusion.

According to Castro (2009), as the "public schools become more culturally and economically diverse, the demographic divide between teachers and students deepens" (p. 198). Zumwalt and Craig (2005) and Darling-Hammond and Cobb (1996) add that most pre-service teachers come from a middle-class background and are Anglo-American, who desire to teach at schools located in the suburbs and that are more affluent. By promoting the browning of America, people, including pre-service teachers and other educators, become more aware of the diversity that already exists in America. It also shows students that even if they have a teacher who does not look like them or come from a background similar to them, they can find how their culture fits in with their education. Castro (2009) adds that "much of the research on promoting culturally responsive teaching addresses gaps and deficits in pre-service teachers' experiences, attitudes, and perceptions" (p. 198). By focusing on culturally relevant pedagogy and tying it into how America is a melting pot of a myriad of cultures, students of all ethnicities will be able to feel included.

This is important even for other white European cultures. For example, in Ireland, St. Patrick's Day is a religious holiday celebrating the patron saint of Ireland, but in the U.S. it is a holiday that has become synonymous with alcohol consumption. By recognizing that the U.S. has appropriated aspects from various cultures without full context, we can, perhaps, search and gain a fuller view of our practices. In doing so, we can then incorporate and celebrate U.S. culture with proper attributions.

As a nation endeavoring to become a "more perfect nation," the notion of racial superiority of one group of people must be properly addressed. The bating of the "reptilian" brain (Van der Kolk, 2014; Menakem, 2017) by those who profit from maintaining control of others through a racial hierarchy harms them, it foments racial division, and it diminishes this nation. By systemically amplifying the diverse plurality of this nation via curriculum and other modes such as statues and place names, educators can speak to the cognitive, psychological and social aspects of our population. Ultimately, *e pluribus unum* is attainable with a concerted effort to counter the attempts to separate and elevate. In doing so, national civil unrest will be ameliorated and the integration of "white" Americans, as seen by the vast number who have already found unity, harmony, and integration in this nation will be realized (Borunda, 2020).

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