

RESOURCE MANUAL FOR PARENTS OF BLACK BIRACIAL CHILDREN
AND/ OR PARENTS OF BLACK ADOPTED CHILDREN

By

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ABSTRACT

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Resource Manuel For Parents of Black Biracial Children and/or Parents of Black
Adopted Children

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The United States is vastly becoming a multicultural society. Interaction among various ethnic groups is essential for everyday business transactions. There are more than 700,000 interracial married couples in the United States and an estimated almost five million interracial or biracial children. As a result, these children and parents are reaching out to embrace various means to fully understand themselves and where they belong. These children and parents are sometimes being forced to choose a "side" to relate to in order to fit in. these individuals are learning that they do not have to "belong" to just one group, they can be a part of both of their parents culture without consequences. Also there is a large increase in the number of Black children being adopted by non Black

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parents. It is a continues learning process for both the parents as well as the children that they have or have adopted to get information about who they are, see books that depict children and adults like them, and to have support groups to help with the everyday challenges that they have. These individuals are looking for various organizations, web sites, literature, and others like themselves that they can relate with.

This paper will conclude with an actual research manual that parents, children, and educators can use to further their knowledge of a growing culture.

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CHAPTER ONE

Introduction

There have been various material (Rinaldo, 1967; Nash, 1993; Korgen, 1998; Grow & Shapiro, 1974; Wardle, 1999) that have reported a need to address the needs of biracial children in the form of a resource manual for their parents. From the material that has been read, there are no condensed manuals or resource devices that aid these parents with the needed help to deal with common every day issues and concerns such as self-esteem, self identity, racism, grooming needs, literature selections, and ethnic pride.

The history of Black Biracial Americans began soon after the arrival of the first Africans in North America (Korgen, 1998). In 1662, the Virginia Assembly declared that Black Biracial children born to female slaves were also slaves. Currently there are an estimated 700,000 interracial married couples and an estimated 5 million Black Biracial children (Procter & Gamble, 1999). Due to the growing increase of children born of Black racially mixed decent, literature, support groups, and resources need to be available.

Statement of the Problem

The purpose of this study is to develop a resource manual that will aid parents, guardians, and/or care givers with the knowledge base to have and raise a mentally, physically, emotionally, and spiritually healthy child that might be biracial, racially mixed, biethnic, or adopted. This study will focus on

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gathering information for these parents to ensure that the child that they are raising or caring for grows up with the essential skills he or she needs to become healthy, confident, and ethnically rich in his or her culture. In addition to becoming emersed in his or her own culture, they will learn about the new culture he or she has been introduced.

The resource manual will be made available in the spring of 2000. Once completed, the resource manual will be randomly sent to schools, day care centers, church organizations, human services departments, and other local businesses and organizations that might have clientele that might benefit from its use. This resource manual will be free and they will be reproducible for the organization to use as often as they need.

Resource Objectives

There will be three main objectives that this study will address. They are:

1. To develop a list of grooming resources, specifically dealing with the child's hair, that the parents might use for their biracial, racially mixed, and/or biethnic children.

2. To develop a list of literature resources that depict biracial, racially mixed, and/or biethnic children in positive ways. This list will also include literature for the parents of these children.

3. Develop a resource list of various networking options that might

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include support groups, local organizations that specialize in helping parents of biracial, racially mixed, and/or biethnic children, and web sites for future exploration.

Definition of Terms

To fully understand the terms indicated in this study, clarification on the definition of some words are needed:

Biethnic - belonging to two ethnic groups.

Biracial - having parents of two dissimilar racial groups one of which is Black.

Cross racial/Transracial adoption - adoption of a child who is of a different racial heritage than the individual or individuals that have adopted the child.

Hair care products - refers to products that are especially designed for individuals who have hair of a coarse or semi coarse nature. These items help to give life and moisture to the individuals hair.

Healthy - refers to the ability to care for yourself through proper grooming techniques and other options. It also looks at self esteem, self identity, and self worth.

Identity - the distinguishing unique personality of an individual.

Networking Options - refers to groups formed nationwide, web pages, and organizations in the community designed to help parents of biracial,

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racially mixed and/or biethnic children deal with every day questions, and concerns.

Parent - refers to the guardian, immediate caregiver, or adult who is over seeing the well being of the biracial, racially mixed, and/or biethnic child.

Assumptions

There are two assumptions which became apparent through the research. They are:

1. The parents of racially mixed children need additional material to aid them with their children.
2. The parents of these children will utilize and share the newly gained information with friends, relatives, and co-workers that might be in a similar situation.

Limitations

There was one limitation to the study that was conducted. The limitation was the fact that the manual and resource material was solely aimed at parents who have Black biracial children or have adopted Black or Black biracial children. Therefore this resource manual will not be as valuable a tool for parents of children that do not fit the targeted population.

CHAPTER TWO

Review of Literature

In this chapter, the reader will find information concerning the history of how Birracial children came to be in existence. Also, in this chapter the reader will receive information about adoption, self-identity, and family exceptance of the Birracial child.

The United States is a multicultural society, a society in which acceptance of differences are changing for the better every day (Watts, 1989). Interracial dating and interracial marriages have been a hot topic since the first African was brought to the United States (Korgen, 1998). A Dutch man-of-war gave the English colonists of Virginia 20 Africans in exchange for food supplies. Shortly there after, the first biracial individual was born in the United States (Korgen, 1998). As a result of these unions between Whites and Africans, children were born that depicted both races. Politicians and other men of power had to decide what was to be done with these children that were born of one White parent and one African parent when one was a slave. The politicians referred to these children as mulatto. According to Korgen, what these politicians and men of power found was Whites (that were slaves for a short period of time) and African slaves becoming friends as they worked side by side in the fields and in some cases these White and African slaves slept side by side. Some of these slaves even took their friendship a step further by becoming lovers (Korgen, 1998). The various political leaders tried to separate the White slaves from the 'heathen'

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Africans, but their attempts came too late. The slaves were mating and having biracial children (Rinaldo, 1967). The question was whether or not the child of a White slave and an African slave was also a slave. In 1662 the Virginia Assembly met and declared that "mulatto children born of one White slave parent and one Negro slave parent would also be a slave"(Korgen, 1998, p.11). Later on the "one drop rule" came into place. This rule was created to prevent progeny of interracial relationships becoming free men and women. The rule implied that if any person in America with any black heritage what-so-ever must be declared Black (Wardle, 1999).

Before the end of slavery, punishment to White women that bore biracial children was extremely severe (Korgen, 1998). According to Korgen, in 1705, if a couple decided to wed and bare children of a biracial nature, they were banned from the colony or even worse, killed to be a lesson to others that were considering marrying Africans. Today such drastic measures do not exist. There

have been numerous movements to establish equality between races to give individuals freedom to choose who they will marry. As a result of this freedom, various interracial marriages have been established. From these marriages (and other forms of unity) biracial children have come into existence.

According to Powell and Rosenblatt (1995), parents tended to be very confident and literate in their own culture, but lacked the ability to understand the culture of their new creation, their child. Currently there are an estimated 700,000 interracial married couples and an estimated 5 million Black biracial children

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(Procter & Gamble. 1999). Because of this growing phenomenon, the need to have access to literature about Black biracial children, support groups, and web sites is in high demand to aid the parents of these biracial children.

When conducting the research for this study, the researcher came across several topics that needed further exploration to fully understand and obtain ideas of what these parents needed.

Adoption

Adoption is an option that some parents choose to take to minimize the fact that there are more children in this world than potential homes (Grow & Shapiro, 1974). The need for permanent homes for Black children has been a major concern of the Office of Child Development and of the Welfare League. According to Grow and Shapiro (1974), the Child Welfare League has always stressed the desirability of placing children with families of the same race or ethnic background. It has also taken the position that a child should not be

deprived of a family because of the unavailability of a family of the same race (Grow and Shapiro, 1974). In many instances, agency policies were modified to attract more Black adoptive applicants, but since the agency did not attract enough Black applicants for the Black children in need of permanent homes, some agencies began to experiment with transracial adoption. There were numerous critiques of transracial adoption. The vast majority of the critiques felt that a Black child that was adopted by a White family would lose his/her identity

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with his/her racial and cultural heritage and would become confused by the new culture and heritage that he/she was introduced.

Before deciding to adopt a child of another race, or even one that has darker hair color, parents have to typically go through a kind of self-examination (Register, 1991). The parents must consider the meaning of the differences that exist and think through how it might affect the parental relationship with the child the parent chooses to adopt. According to Register (1991), the parents need to also ask themselves the following questions:

- How will I feel having a child that does not look like me?
- Am I capable of handling any problems this relationship might create?
- Will I be accepting of criticism from my peers, family, and community?
- If given the chance, would I be willing to marry interracially?

Once a parent has given serious thought to these questions and other questions like these, the parent can begin the first step toward adopting a child

from a different race, especially one that will not have the same hair or skin color (Register, 1991).

The next step that parents that want to participate in transracial adoption need to do is go through a series of counseling sessions to prepare them for the adoption. Generally no one takes a 4 year course in parenting before they are allowed to have children and become parents. Every day is a learning experience for new parents. The same thing holds true for parents that adopt a Black biracial or Black child. No matter how many books and resources are available to

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an individual, the individual will never be fully prepared for the day to day incidents that come up with the new child (Nash, 1993).

Many children, when they are small, tend to experience problems with playmates who want to know why the 'brown' doesn't come off when they wash their hands or when they get a little older, which race do they belong to. The children will even go so far as to tease them if they are unable to identify with the race of the taunter (Rinaldo, 1967). According to Rinaldo, even parents who believe they have no prejudices are forced to confront their own suppressed feelings when a child that they are caring for is faced with racism and prejudice. As long as parents are modeling the proper behavior and ways of dealing with situations of this nature, the child will learn from it and benefit in the long run (Rinaldo, 1967).

Self-Identity

The second topic that seemed to be a big concern of all of the resources that were collected was self-identity. In most cases a child that is of a biethnic union tends to have some confusion when it comes to deciding which ethnic group he/she belongs to (Nash, 1993). According to Nash, generally these children do not know which racial group to associate with and feel that they must choose a race and in some cases Black biracial children feel that they are choosing one parent over the other by doing so. Only when a Black biracial child has developed a sense of their racial identity, can he/she grow to be a healthy adult, getting over the fear of having to choose one parent over the other.

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According to Nash, racial identity refers to a person's pride in his/her racial and cultural background. In order to show pride in those areas, individuals need to become familiar with their racial and cultural background. Parents of Black biracial children can aid them by surrounding Black biracial children with books, videos, pictures, and recordings that speak about the children's racial and cultural background in a positive non-stereotypical way (Korgen, 1998). Korgen felt that once an individual took hold of their racial identity they can possess the following skills: they will be able to form the way they deal with others and the way others react to them; help shape their attitude about themselves; begin to like themselves for who they are and nothing less; and realize that they belong in both cultures and can get the best of both.

Some individuals reach this stage at an early age when there is a great deal of parental involvement and community support (Nash, 1993). Once an

individual has reached this stage, they can help people that are not knowledgeable in other cultures and diverse groups. For Black biracial individuals to be proud of their culture and race does not mean that they are better than others (Nash, 1993). It simply means that they will be able to move on when others are being ignorant and using inappropriate terms to describe them or others like them.

Korgen (1998) found that if a Black biracial child was not exposed to other Blacks or received information relating to his/her culture, he/she tended to be afraid of other Black people and was not accepting of Black culture. Many Black

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biracial children raised in upper middle class, predominantly white neighborhoods, find they have little in common with African Americans they meet who live in different areas (Korgen, 1998). Korgen also found that some Black biracial individuals are so eager to please that they will date a Black person just to fulfill the Black 'half' of them, instead of doing what makes them happy. With the right exposure and the proper modeling, Black biracial children will not feel "pressured" to date someone just because they are the "right" race.

"...visible minority children encounter discomfoting experiences in the school system and on the playgrounds" (Ambert, 1992, p. 220). Teachers might embrace a visibly minority child to perform at a lower level in quality and quantity. The child might accept the teacher's evaluation of him/her as less capable and therefore fulfill those expectations of inferiority (Ambert,1992). According to Ambert, parents can make the transition into school as smooth as possible by

talking with the teacher ahead of time and explaining your family's expectations.

Parents can also minimize some of the stress and tension of a new school by:

1. Going to parent school board meetings and voting on new policies that might eventually relate to their child.
2. Participating in various holiday celebrations that might pertain to their Child.
3. Networking with other parents of Black biracial children in their child's school and sharing the work load of getting new resources and literature for their child's school.

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4. Addressing concerns that occur with their child with the teacher in a calm fashion.
5. Be open to criticism that may come up concerning their child.

According to Pan (1997), a child's school counselor can also be a very resourceful person to help boost the child's self-esteem, self identity, and self concept. Because Black biracial children are particularly vulnerable to differential treatments by their parents, relatives, and peers, a counselor can aid parents with techniques to minimize this from happening. Pan gave the following suggestions for counselors to give to parents of Black biracial children (Pan, 1997).

-Conduct a careful self examination of their personal attitudes toward interracial marriages and biracial children.

-Provide a broad description (verbal and visual) of possible family

compositions when the families are the topic.

-Expand the concept of one's cultural background to include multiple cultural heritages.

-Emphasize that diversity goes beyond the acknowledgement of racial groups to include biracial people, different lifestyles, age, gender orientation, and physical disabilities.

-Be sensitive to the dilemmas of Black biracial children when topics pertaining to personal and group identity are presented.

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Day (1979), conducted a study of 125 whites who had adopted black children and found that more than half of the parents reported that all of their relatives supported them right from the beginning. Many parents talked about it being absolutely essential that a Black biracial child have a clear, positive, and resilient sense of identity, which is achieved through positive support from other family members (Powell & Rosenblatt, 1995).

Family Expectations

If a family does not have a strong family support system, the idea of having a Black biracial child or adopting a Black child is too overwhelming (Rinaldo, 1967). Nonverbal communication such as facial expressions and hand gestures are clear indicators as to how an individual truly feels about a person. The family members might feel threatened that the entire family will be viewed as a minority (Register, 1991). In some cases, while accepting their grandchildren or

niece/nephew, some relatives nonetheless held onto their stereotypes and viewed their Black biracial family members as different from other Blacks (Day, 1979).

According to Wardle (1999), families with Black biracial children who have learned how to cope in a racist society often have a higher self-esteem and a stronger sense of personal identity than families who have not learned how to cope. Families should use their differences as learning tools. Only when cultural differences are respected, will children learn to accept and be proud of both cultures. In addition to the advantages that come with knowing two worlds and

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having dual perspectives, a Black biracial child's family can gain educational benefits available to families with Black biracial children. These benefits have been established to achieve educational goals for the whole population and to attempt to reduce the damage caused by racism (Powell & Rosenblatt, 1995).

In conclusion, there are numerous topics that Black biracial children and Black children face in every day life. Through the use of a resource manual, a lot of this stress will be minimized by providing parents with the correct resources to seek help and gain information on certain topics. All of the individuals involved with the child's life need to take an active role in aiding with the upbringing of the child. The further exploratory growth that the parents and caregivers do, the healthier the child will be.

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CHAPTER THREE

Methodology

In this chapter the reader will find out how the resources were gathered and collected for the actual resource manual. Also, in this chapter the reader will find out how the actual guide is structured to aid the parents and guardians to get the most out the resource guide.

The majority of the literature information for the resource guide was collected from two main sources: the library located at the University of Wisconsin- Stout in the children's section also know as the E.M.C. (Educational Materials Collection) and the internet looking at various sights set up to help parents of Black and Black biracial children and Black adopted children .

The first place that was utilized was the children's section at the library at the University of Wisconsin-Stout. The Educational Materials Collection (E.M.C), has an abundant amount of children's books, audio visual equipment, software, and teacher resources to use. These items are separated by call numbers and can be easily accessed through the campus computer by title, author, and/or subject.

The next place investigated for the resource manual was the internet. There were various sites and locations dedicated to biracial issues. These sites were divided by categories of families and their interests.

The actual resource guide was designed with the readers in mind. Each section is divided into four easy to follow categories: Children's books, on line sites, support groups and other help agencies, and adult literature. After each resource, the subject is stated. The children's books have a variety of topics and/or have children that are Black and/or Black biracial as their main character. The on line sites are sites that anyone can use to obtain more information on current Biracial topics and ideas. There are also places for individuals to chat with other individuals that might share common interests. The support groups and agencies are ones that are set up to be a 'crutch' for both parents of Black and Black biracial children and their children as well. The adult literature that is cited is a composed list of literature that might give additional insight for parents on how to deal with certain situations as they arise within their family. There are also books that aid parents dealing with the fact that everyone might not be accepting of their families and how to get beyond that point.

The resource guide is just the start of a collection of valuable literature, on line sites, support groups, and adult literature. The researcher's plan is for the resource manual to grow as the readers utilize it by adding new resources that they encounter.

CHAPTER FOUR Resource Manual

In the chapter the reader will find the actual resource manual. This manual will be composed of four sections; children's books, on line sites,

support groups and agencies, and adult literature. Prior to each section a brief description of what the reader will find will be indicated. The resource manual is by no means complete. It is designed to give parents and guardians a place to start as far as getting information, books, and help for themselves and their family.

The following collection of books, support groups, and on line sites, is a collection of resources gathered to aid parents and guardians of Black biracial children and/or parents of Black adopted children. This resource manual is designed to solely aid these parents and not intended as a guide to use to define what literature, support groups, and on line sites should be used. This resource manual is designed as an educational tool only for the private library use of these parents.

Children books

Adoff, Arnold. Black is Brown is Tan (self image)

Adoff, Arnold. All The Colors of the Race (self image)

Alexander, Anita. (1998) Gingersnaps (black affirmations)

Angel, Ann. Real For Sure Sister (family)

Barnwell, Ysaye M. No Mirrors in My Nana's House (self image)

Belton, Sandra. (1993) From Miss Ida's Porch (stories)

Chocolate, Deborah. (1990) My 1st Kwanzaa Book (holiday)

Crews, Donald. (1991) Bigmama's (family)

Davol, Marguerite W. Black, White, Just Right (self image)

Feelings, Tom and Muriel. Jambo means Hello: Swahili Alphabet (language)

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Feelings, Tom and Muriel. Moha Means One: Swahili counting Book (language)

Flake, Sharon. The Skin I'm In (self image)

Frazier, Debra. On the Day You Were Born (astrology)

Gerson, Joan. Why The Sky Is Far Away (Nigerian folktale)

Greenfield, Eloise. (1993) She Come Bringing Me That Little Baby Girl (family)

Greenfield, Eloise. (1993) William and the Good Old Days (history)

Greywolf, Sopoiea. When I Look In the Mirror (self image)

Grimes, Nikki. Wild, Wild Hair (self image)

Hamilton, Virginia. The People Could Fly: Black Folktales (folktales)

Havil, Juanita. (1989) Jamaica Tag Along (siblings)

Hoffman, Mary. (1991) Amazing Grace (spiritual)

Howard, Elizabeth. (1993) Mac and Marie and the Train Toss Surprise
(friendship)

Johnson, Angela. (1990) Do Like Kayla (family)

Johnson, Angela. (1993) Toning the Sweep (family history)

Johnson, Angela. (1989) When I Am Old With You (family)

Johnson, Dolores. (1993) Now Let Me Fly: A Story of Slave Families

Johnson, Dolores. (1994) Papa's Stories (family stories)

Johnson, James. Lift Ev'ry Voice and Sing (Negro anthem)

Kates, Bobbie Jane. We're Different We're the Same (self image)

Keats, Ezra Jack. Apt. 3 (friendship)

Keats, Ezra Jack. John Henry, An American Legend (folktale)

Keats, Ezra Jack. (1987) Pet Show (animals)

Lester, Julius. (1994) The Last tales of Uncle Remus (folktale)

Meyers, Walter Dean. (1994) The Glory Field (family history)

Mitchell, Margaree. (1993) Uncle Jed's Barbershop (community)

Moutoussamy, Ashe. (1993) Daddy and Me: A Photo Story of Arthur Ashe and

His Daughter Camera (AIDS and family)

McKissack, Patricia and Fredrick. (1995) Christmas in the Big House, Christmas in the Quarters (slavery, history)

Onyefulu, Ifeoma. A is For Africa (alphabet book)

Pinkney, Andrea Davis. (1993) Alvin Ailey (dance)

Pinkney, Gloria Jean. (1992) Back Home (history)

Pinkney, Gloria Jean. (1994) The Sunday Outing (family)

Polacco, Patricia. Mrs. Katz and Tush (friendship)

Polacco, Patricia. (1992) Pink and Say (history, friendship)

Porter, Connie. (1993) Meet Addy (history series)

Ringgold, Faith. (1993) Dinner at Aunt Connie's House (family)

Ross, Kathy. Kwanzaa (holiday)

Seed, Jenny. Ntombi's Song (language)

Simon, Norma. Why am I Different? (self image)

Step toe, John. Mufaro's Beautiful Daughters (family, self image)

Tarpley, Natasha Anastasia. (1991) I Love My Hair (self image)

Taylor, Mildred. (1975) Roll of thunder Hear My Cry (novel)

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Taylor, Mildred. (1973) Song of the Trees (history)

Tarpley, Natasha Anastasia. (1991) I Love My Hair (self image)

Thomas, Joyce Carol. Cherish Me. (acceptance)

Walter, Mildred. (1982) Justin and the Best Biscuits in the World (family, cooking)

Williams, Sherley Ann. (1992) Working Cotton (slavery, history)

Yarbrough, Camille. Cornrows (hair)

On Line Sites

African American web connection (www.africanamerican.webconnection.com)

Anti-racism coalition (www.antiracism.com)

Association of MultiEthnic Americans (www.multiethnicamericans.com)

Bibliography Resources by and about Interracial persons and Multicultural

People (<http://www.personal.umich.edu/~kdown/multi.html>)

Biracial/Interracial Issue page (www.biracial/interracial.com)

Hapa Issues Forum Home page (<http://www.wenet.net~hapa/>)

Interrance Haven (<http://www.lclark.edu/~absher/biracial.html>)

My Shoes (<http://myshoes.com/>)

Organizations and Support Groups

1. American Field Service International/Intercultural Programs, 313 E. 43rd street,
New York, New York 10017

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2. Association for Multicultural Counseling and Development, 5999 Stevenson
Avenue, Alexandria, Virginia 22304 (referrals nationwide)

3. Biracial Family Network, P.O. Box 489, Chicago, Illinois 60653-0489

4. Biracial Family Resource Center, 800 Riverside Drive, New York, New York
10032

5. Breakthrough Foundation, 25 Van Ness, Suite 320, San Francisco, California 94102
6. The Center for Interracial Counseling, 2265 Westwood Blvd., Suite 151, Los Angeles, California 90064
7. Duluth-Superior Interracial Group, 12 E. 4th street, Duluth, Minnesota 55805
8. OURS, Inc., 3307 Highway, North Minneapolis, Minnesota 55422
9. Parents of Interracial Children, 115 South 46th street, Omaha, Nebraska 68124

Adult Literature

Atkins, E. (1991, June 5). For many mixed race Americans, life isn't simply black or white. New York Times, pB8.

Brown, Y.A., & Montague, A. (1992, February 7). Choosing sides. New Statesman and Society, 14-15.

Brun, U.M. (1995). Black/white interracial young adults: Quest for a racial identity. American Journal of Orthopsychiatry, 65, 125-130.

Camper, C (Ed.). Miscegenation blues: Voices of mixed race women. Canada: Sister Vision, Black Women, and Women of Colour Press.

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Courtney, B.A. (1995, February 13). Freedom from choice: Being biracial has meant denying half my identity. Newsweek, 16.

Funderburg, L. (1994). Black, white, other: Biracial Americans talk about race and identity. New York: William Morrow and Company, Inc.

Haizlip, S.T. (1995, March). Passing. American Heritage. 46.

Johnson, D.J. (1992). Racial preference and biculturalism in biracial preschoolers. Merrill Palmer Quarterly, 38, 233-244.

Mahdesran, L. (1987, November). It's not easy being green: On the difficulties of being multiracial. U.S. News & World Report, 8.

Nash, R.D. (1995). Coping as a biracial/biethnic teen. New York: Rosen Publishing Group.

Njeri, I. (1991, September). Who is black? Essence, 64-66.

Reddy, M.T. (1994). Crossing the color line: race, parenting, and culture. New Brunswick, NJ: Rutgers University press.

Scales-Trent, J. (1990, Spring). Commonalties: On being black and white, different and the same. Yale Journal of Law and Feminism, 305-327.

McBride, J. (1996). The color of water: A black man's tribute to his white mother. New York: Riverhead books.

Catalogs and Periodicals

AMEA Networking News. C/o Connie Hannah 833 Mt. Pleasant RD.
Chesapeake, VA 23320

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Council on Interracial Books for Children. Send SASE for a list of resources. 1841 Broadway, New York, NY 10023

Great Owl Books. Ask about our special catalog for biracial children.
Adults and families! Margot Sage-Ei, c/o Great Owl Books 41 Watchung Plaza,
Suite 112 Montclair, NJ 07042. 1-800-299-3181. FAX: 1-201-783-5899

Interrace Magazine. P.O.Box 12048 Atlanta GA 30355. 404-358-7877

Interrace: The Source for Interracial Living. P.O. Box 15566 Beverly Hills,
CA 90209

InterSpectrum. A mail order catalog featuring merchandise for the
interracial community

Sandy & Son Educational supplies. Write or call for free catalog of wooden
puzzles of interracial families. 215 Hampshire Street Inman Square Cambridge,
MA 02139. 617-491-6290

Savanna Books. Send for complete catalog. 72 Chestnut Street
Cambridge, MA 02139. 612-876-7665

Tapestry Books. Publishers of the Adoption Book catalog. P.O.Box 359
Ringoes, NJ 08551. 908-806-6695. FAX: 908-788-2999

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