

Name: _____

Date: _____

Lesson 1

DO NOW: Watch the following interview with Nikole Hannah-Jones that describes the founding of *The 1619 Project*:

<https://www.youtube.com/watch?v=YaeqpMi-pJE>



Consider the purpose of *The 1619 Project*:

- Annotate the text for keywords or phrases that resonate with you from the following excerpt from Nikita Stewart’s article *Why Can’t We Teach This?* for *The New York Times Magazine*
- Pick 3 quotes that resonate with you the most, and jot them down on your post-it

[Why Can’t We Teach This?](#)

[By Nikita Stewart](#)

In the preface to “The Geographical Reader for the Dixie Children,” Marinda Branson Moore, a teacher who founded a girls’ school in North Carolina, noted that she wanted to teach children about the world without it going over their heads. “The author of this little work, having found most of the juvenile books too complex for young minds, has for some time intended to make an effort to simplify the science of Geography,” she wrote. “If she shall succeed in bringing this beautiful and useful study within the grasp of little folks, and making it both interesting and pleasant, her purpose will be fully accomplished.” The book was published in 1863, the same year as the Emancipation Proclamation

and in the midst of the Civil War. Teachers could review the lessons with suggested questions in the back of the book.

Part of Lesson IX's suggestions read:

Q. Which race is the most civilized? A. The Caucasian.

Q. Is the African savage in this country? A. No; they are docile and religious here.

Q. How are they in Africa where they first come from? A. They are very ignorant, cruel and wretched.

More than a century and a half later, textbooks no longer publish such overt racist lies, but the United States still struggles to teach children about slavery. Unlike math and reading, states are not required to meet academic content standards for teaching social studies and United States history. That means that there is no

consensus on the curriculum around slavery, no uniform recommendation to explain an institution that was debated in the crafting of the Constitution and that has influenced nearly every aspect of American society since. Think about what it would mean for our education system to properly teach students — young children and teenagers — about enslavement, what they would have to learn about our country. It's ugly. For generations, we've been unwilling to do it. Elementary-school teachers, worried about disturbing children, tell students about the "good" people, like the abolitionists and the black people who escaped to freedom, but leave out the details of *why* they were protesting or what they were fleeing. Middle-school and high-school teachers stick to lesson plans from outdated textbooks that promote long-held, errant views. That means students graduate with a poor understanding of how slavery shaped our country, and they are unable to recognize the powerful and lasting effects it has had.

In 2017, the Southern Poverty Law Center, a nonprofit organization that researches and monitors hate groups, pored over 12 popular U.S. history books and surveyed more than 1,700 social-studies teachers and 1,000 high-school seniors to understand how American slavery is taught and what is learned. The findings were disturbing: There was widespread slavery illiteracy among students. More than a third thought the Emancipation Proclamation formally ended slavery. (It was actually the 13th Amendment.) Nearly 60 percent of teachers did not believe their textbook's coverage of slavery was adequate. A panel made up of the center's staff, an independent education researcher with a background in middle- and high-school education and a history professor with expertise in the history of slavery looked at how the books depicted enslavement, evaluating them with a 30-point rubric. On average, the textbooks received a failing grade of 46 percent.

Maureen Costello, director of Teaching Tolerance, a program at the Southern Poverty Law Center that promotes diversity education, said the rubric used to analyze the textbooks was about seeing how the history of enslavement was integrated throughout a book and exactly what those contents were. In most teachings, she said, slavery is treated like a dot on a timeline. "The best textbooks maybe have 20 pages, and that's in an 800-page textbook," Costello told me. "At its best, slavery is taught because we have to explain the Civil War. We tend to teach it like a Southern problem and a backward economic institution. The North is industrialized; the South was locked in a backward agricultural system." About 92 percent of students did not know that slavery was the war's central cause, according to the survey.

So how did we get here? How have we been able to fail students for so long? Almost immediately after the Civil War, white Southerners and their sympathizers adopted an ideology called “the lost cause,” an outlook that softened the brutality of enslavement and justified its immorality. One proponent of the ideology was Edward A. Pollard, whose book “The Lost Cause” transformed many Confederate generals and soldiers into heroes and argued that slavery was proper, because black people were inferior. The “lost cause” theory buried the truth that some 750,000 people died in a war because large numbers of white people wanted to maintain slavery. Over time, the theory became so ingrained in our collective thinking that even today people believe that the Civil War was about the South’s asserting its rights against the North, not about slavery.

About 80 percent of this country’s 3.7 million teachers are white, and white educators, some of whom grew up learning that the Civil War was about states’ rights, generally have a hand in the selection of textbooks, which can vary from state to state and from school district to school district. “These decisions are being made by people who learned about slavery in a different way at a different time,” Costello told me. The law center’s study focused on high-school students, but the miseducation of children generally begins much earlier. Teachers bungle history as soon as children are learning to read. Because teachers and parents are often so afraid to frighten children, they awkwardly spin the history of this country. They focus on a handful of heroes like Harriet Tubman, whose picture is tacked to bulletin boards during Black History Month and Women’s History Month. Elementary-school students learn about our nation’s founders but do not learn that many of them owned slaves.

Hasan Kwame Jeffries is an associate professor of history at the Ohio State University and chair of the Southern Poverty Law Center’s Teaching Hard History advisory board, which guided the 2017 survey. He is an expert on how slavery is taught and has watched the dynamics play out in his own household. He recalled how his 8-year-old daughter had a homework assignment that listed “fun facts” about George Washington, and it noted his love of rabbits. Jeffries corrected the assignment. “He loved rabbits and owned rabbits,” Jeffries said. “He owned people, too,” he told his daughter. The assignment said he lost his teeth and had to have dentures. “Yes, he had teeth made from slaves.” Jeffries and teachers in upper grades I talked to around the country say they spend the beginning of their presentations on slavery explaining to students that what they learned in elementary school was not the full story and possibly not even true. “We are committing educational malpractice,” Jeffries told me. A report published last year by the Brookings Institution’s Brown Center on Education Policy, a research institute focused on K-12 issues in American public schools, examined social-studies teachers and found that there is limited testing accountability. Social studies is “largely absent from federal education law and policy,” the report found, which arguably makes it a “second-tier academic” subject. More than half the high-school seniors surveyed reported that debate in the classroom — a proven practice of good teaching — was infrequent.

I was lucky; my Advanced Placement United States history teacher regularly engaged my nearly all-white class in debate, and there was a clear focus on learning about slavery beyond Tubman, Phillis Wheatley and Frederick Douglass, the people I saw hanging on the bulletin board during Black History Month. We used “The American Pageant,” a textbook first published in 1956 and now in its 17th edition. It’s a book that, although not failing, was still found to be lacking by the Southern Poverty Law Center’s survey. It graded books based on how they treated 10 different key concepts, such as establishing that slavery was the central cause of the Civil War or explaining that the

country's founding documents are filled with protections for slavery. A modern edition of the book I used received a 60 percent mark, barely adequate.

Thomas A. Bailey, a professor of history at Stanford University, was the textbook's original author. Bailey was influenced by what is known as the Dunning School, a school of thought arguing that the period of Reconstruction was detrimental to white Southerners and that black people were incapable of participating in democracy. This theory, along with the older "lost cause" ideology, helped to reinforce Jim Crow laws. In the 1970s, David M. Kennedy, a colleague of Bailey's at Stanford, was brought in to revise the book. "It was clear that the textbook needed to be updated in alignment with current scholarship," Kennedy said. Now he and a third co-author, Lizabeth Cohen, revisit three or four topics whenever they work on a new edition. He pointed to their efforts to show the impact of slavery on modern anti-black racism.

And yet Costello points at troubling language that continues to appear in the book. Thomas Jefferson's relationship with Sally Hemings, who was enslaved by him, is described as "intimacy" and an "affair.... This section has since been edited, but the 15th edition remains in print. It's a reminder that although textbooks like "The American Pageant" are evolving, it's a slow process, and in the interim, misinformation about slavery persists.

Tiferet Ani, a social-studies specialist for the public-school system in Montgomery County, Md., is in charge of shaping the curriculum for her colleagues. She recommends using textbooks lightly and teaching students to challenge them. Ani, like so many teachers around the country, has been influenced by the law center's report. "The textbook is not an authoritative document," she told me. She and other teachers rely more on primary sources. Montgomery County is just outside Washington, so Ani can take her students to the National Museum of African American History and Culture. Many black children learn the fuller history at home, listening to the stories passed down to us or reflecting on what was never shared. Earlier this year, while looking up some information about my grandmother, I stumbled upon her father, my great-grandfather Nap McQueen. There he was in a black-and-white photo, looking straight into the camera, in a long-sleeve shirt, slacks and a hat. He was enslaved as a boy, and he was one of more than 2,300 formerly

enslaved people interviewed for the Federal Writers' Project's Slave Narratives. He was vivid in his recollection — how he was born in Tennessee and taken to Texas by wagon. His enslaver, he said, "was a good massa," in part because he allowed McQueen to go fishing and hunting on the weekends, and his enslaver wouldn't draw blood during whippings. His enslaver treated his property so well, he said, that they were the envy of enslaved people on other plantations.



Nap McQueen, the author's great-grandfather, photographed in Texas around 1936.

Nap McQueen's words disappointed me. I was embarrassed. My great-grandfather had echoed the "lost cause" ideology. He talked about how his enslaver lined up all the enslaved people and announced that they were free. They could leave, his enslaver said, or they could stay, and he would give them some land. My family stayed, making a life in Woodville, Tex.

But then my great-grandfather shifted his attention to telling a story about a monkey owned by an enslaver on another plantation. The monkey, which was allowed to roam freely throughout the plantation, imitated everything humans did. It was annoying. Once, the monkey was used to play a prank on an enslaved man who thought the monkey, dressed in a white tablecloth, was a ghost. The man could not kill the monkey because it was "de massa's pet," but knowing that the monkey copied everything, the man shaved in front of it. The monkey picked up the razor "and cut he own throat and killed hisself," McQueen said. That's exactly what the man wanted, my great-grandfather said. "He feel satisfy dat de monkey done dead and he have he revengeance."

It's a crazy story, seemingly so off the subject and so out of character for a man who obviously tried to present himself as a good, law-abiding Negro, the kind of man who would not steal the cotton he picked on your behalf. Why tell a story about the gratification of killing something the enslaver loved? My great-grandfather's words are my primary source. A whipping without blood is still a whipping. And I believe my great-grandfather shared the story of the monkey because he admired the other man for finding a way to get a little bit of justice. He wanted listeners to understand the horror of the institution, even if he was too afraid to condemn it outright. For me, it's a reminder of what our schools fail to do: bring this history alive, using stories like these to help us understand the evil our nation was founded on.

Lesson 2

Write your responses to the following:

1. Who founded the 1619 Project?

2. In your own words, for what purpose?

*The goal of *The 1619 Project* is to reframe American history, making explicit how slavery is the foundation on which this country is built. For generations we have not been adequately taught this history. Our hope is to paint a fuller picture of the institution that shaped our nation.*

Group Work Norms:

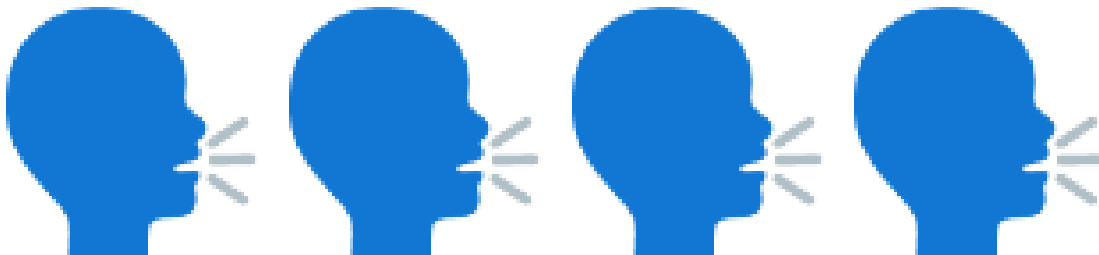
1. Everybody speaks: step up, step back
2. Respect others by listening & building upon their opinions
3. Disagree with ideas, not people

4. Build consensus
5. Anything else to add?

In groups of 4:

- **Article in hand, debate your chosen quotes on your post-it(s):**
 - Which ones feel most important to you as elementary school scholars in America, and why?
 - Which ones may be more impactful for Americans who do not work in schools, and why?
 - Which ones best illuminate the truth?
- **Pick one and write it** on your chart paper. Include:
 - Citations (as applicable)
 - Supporting graphics, illustrations, and/or symbols

Present!




Lesson 3

Meet historian & Harvard professor Annette Gordon-Reed:

HOW I BECAME A

HISTORIAN



BY ANNETTE GORDON-REED

WHEN I WAS a little girl, there was a court decision in 1954 that mandated that schools be integrated — that there couldn't be separate white schools and black schools. My school in Conroe, Tex., had been avoiding acting on the decision for more than a decade. My parents sent me to first grade at the white school. I was there for a year by myself, until there was a court ruling, and then everyone was mixed together. Lawyers as heroic figures were in the back of my mind all that time.

When I went to college, I majored in history. I was thinking I would become a lawyer and write on the side. After I went to Harvard Law School, I worked for a big law firm, and then for the Board of Correction in New York, which oversees Rikers Island jails. Then my urge to write seriously came back. So I decided to

become a professor, first at New York Law School, then teaching history at Rutgers-Newark.



Then I wrote a book, and it changed my life. When I was in third grade, I read a child's biography of President Thomas Jefferson, told through the eyes of a fictionalized enslaved boy. He was depicted as lazy and trifling, while Jefferson was intelligent. I remember wondering why you had to tell the story this way. As an adult, I wrote my first book about how historians had weighed the evidence that Jefferson had had children with Sally Hemings, an enslaved woman on one of his plantations. (Enslaved people had no legal right to refuse relationships with their enslavers.) I read what Hemings's son Madison Hemings said about being Jefferson's

son, and another enslaved person's account that confirmed it. I checked timelines. I read the private diary of a friend of Jefferson's. I came to the conclusion that the story about them was most likely true. A year after my book was published, DNA evidence corroborated what I found.

Now my day job is as a professor of law and history at Harvard University. In any given semester, I might teach criminal procedure — when police can stop you in a car, or come and search your house — or a history class about law and politics in the 1790s. In my spare time, I write. Right now, I'm doing a second volume of the Hemings family story. I feel like a kid who grew up in Little League and made it to the Yankees. *As told to Elise Craig*

Review the infographic she created for *The New York Times Magazine*.

Self-Assess:

- What dates, facts, and figures were you *already familiar with* regarding the founding of America? Annotate with a  and margin notes elaborating on where you learned this.
- What were you *not*? Annotate with an  and add margin notes with any further questions you have.


WHY YOU SHOULD KNOW ABOUT
THE YEAR 1619

THIS YEAR marks the 400th anniversary of when the first enslaved Africans were brought to what is now the state of Virginia. Most of us are familiar with how slavery worked in this country. We learn that enslaved men, women and children were kidnapped from their homes in Africa, locked into heavy iron chains and crammed onto ships for a dangerous journey. They had no idea where they were going and often died on the way — from heat, starvation, thirst and violence. They were brought to the colonies and were sold and forced to work on the land and in the homes of white people for the rest of their lives, though resistance and rebellion were common. And they eventually fought for and won their freedom — sacrificing their lives to escape bondage. But this is only part of the story.

There is virtually no part of modern life in this country that has not been affected by slavery — from our legal system to the schools we attend. “The story of 1619 is not a black story, and it’s not a white story; it’s truly an American story,” says Nikole Hannah-Jones, a staff writer for *The New York Times Magazine*. She proposed that the magazine devote an entire issue to tracing how slavery affects different parts of life in America. Last Sunday, Aug. 18, that special issue and a special broadsheet section appeared in the paper. On this page, *The New York Times for Kids* joins the effort to acknowledge the importance of the year 1619 in United States history, to explain how slavery has shaped our country and to examine how we talk about slavery today. Lovia Gyarkye

SLAVERY IN THE UNITED STATES THROUGH TIME


1619
 THE YEAR THE FIRST SLAVE SHIP ARRIVED IN POINT COMFORT, CARRYING MORE THAN 20 ENSLAVED AFRICANS.



45
 THE ROUGH PERCENTAGE OF THE 55 AMERICAN REVOLUTIONARIES WHO MET IN 1781 TO FINALIZE THE CONSTITUTION WHO ALSO OWNED ENSLAVED PEOPLE.

68
 THE NUMBER OF DAYS FOR WHICH NAT TURNER AVOIDED CAPTURE BY LOCAL AUTHORITIES. HE LED ONE OF THE MOST FAMOUS REBELLIONS AGAINST SLAVERY, WITH MORE THAN 50 ARMED BLACK MEN, IN 1831 IN VIRGINIA. HE WAS HANGED.

180,000
 THE APPROXIMATE NUMBER OF BLACK SOLDIERS WHO SERVED IN THE UNION ARMY DURING THE CIVIL WAR, WHICH STARTED IN 1861 BECAUSE NORTHERN AND SOUTHERN STATES COULD NOT AGREE ABOUT ENDING SLAVERY. THE WAR ENDED IN 1865.




12
 THE AGE OF THE GIRL REDOSHI WHEN SHE WAS BROUGHT TO THE UNITED STATES. SHE IS BELIEVED TO HAVE BEEN THE LAST SURVIVOR OF THE SLAVE TRADE. SHE DIED IN 1937.

5,000
 THE ESTIMATED DISTANCE, IN MILES, OF THE MIDDLE PASSAGE, WHICH DESCRIBES THE SLAVE-TRADE ROUTE FROM THE COAST OF AFRICA TO ONE OF THE COLONIES IN THE AMERICAS OR THE CARIBBEAN.

1781
 THE YEAR ELIZABETH WOMAN IN MASSACHUSETTS BETTER KNOWN AS MUM BETT, SUED FOR HER FREEDOM AND WON. IN COURT, SHE ARGUED THAT SLAVERY VIOLATED THE NEW MASSACHUSETTS CONSTITUTION OF 1780, WHICH SAID THAT ALL MEN ARE BORN FREE AND EQUAL.

1836
 THE YEAR THE HOUSE OF REPRESENTATIVES ADOPTED A “GAG RULE” ON SLAVERY, REFUSING TO DISCUSS GETTING RID OF SLAVERY OR THE RIGHTS OF ENSLAVED PEOPLE.




99
 THE PERCENTAGE OF BLACK CHILDREN IN THE SOUTH WHO STILL ATTENDED SEGREGATED SCHOOLS IN 1964. THIS WAS 10 YEARS AFTER THE SUPREME COURT UNANIMOUSLY RULED IN THE CASE KNOWN AS BROWN V. BOARD OF EDUCATION THAT RACIAL SEGREGATION IN PUBLIC SCHOOLS VIOLATED THE CONSTITUTION.

\$2,500
 THE PRICE THAT TWO 18-YEAR-OLD GIRLS EACH SOLD FOR IN SAVANNAH, GA., IN 1863.

13
 THE AMENDMENT THAT ABOLISHED SLAVERY IN THE UNITED STATES. IT WAS PASSED BY CONGRESS IN 1865, TWO YEARS AFTER ABRAHAM LINCOLN ISSUED THE EMANCIPATION PROCLAMATION — WHICH DID NOT FREE ALL ENSLAVED PEOPLE.


12.5
 THE ESTIMATED NUMBER OF PEOPLE OF AFRICAN DESCENT, IN MILLIONS, FORCIBLY TRANSPORTED FROM THEIR HOMELANDS TO PLANTATIONS ACROSS THE AMERICAS AND THE CARIBBEAN FROM THE 16TH CENTURY TO THE 19TH CENTURY.

1793
 THE YEAR CONGRESS PASSED THE FIRST FUGITIVE SLAVE ACT, WHICH MADE IT A CRIME TO HELP AN ENSLAVED PERSON WHO HAD ESCAPED.



3
 THE ESTIMATED VALUE, IN BILLIONS OF DOLLARS, OF THE 4 MILLION ENSLAVED PERSONS LIVING IN THE UNITED STATES IN 1860.

2013
 THE YEAR MISSISSIPPI OFFICIALLY ABOLISHED SLAVERY BY RATIFYING THE 13TH AMENDMENT.



4 MYTHS ABOUT SLAVERY
 BY ERICA L. GREEN

EVEN THOUGH it has been more than 150 years since slavery ended in the United States, we Americans have a difficult time discussing the pain and shame of slavery. In few places is this more true than in the nation's classrooms. Depending on where you live, what textbooks your school districts buy and what lesson plans your teachers use, you might graduate from school with an understanding of this part of American history that is vastly different from someone else's — and vastly different from what actually happened. Historians and researchers who study how slavery is taught in school have found that to perpetuate more comforting myths about slavery. “We don’t want to inflict shame upon black children, and we don’t want to shame white children,” says Hasan Kwame Jeffries, a history professor at Ohio State University. “So, what we have been teaching is a very sanitized version of what slavery was.” Here are four common myths and misunderstandings about slavery that are taught in schools throughout the United States.

- STATES’ RIGHTS LED TO THE CIVIL WAR.** Many states in the South have had school curriculums that emphasize “states’ rights” (the right of states to follow their own rules rather than those of the federal government) as the main cause of the Civil War. But the right that the South fought to protect — to declare that black people were legally property — is rarely clearly identified as the chief cause of the conflict. **THE REALITY:** Southern states sought to leave the United States to preserve slavery, which they saw as vital to their economy.
- ENSLAVED PEOPLE WERE ‘WORKERS.’** One of the largest textbook publishers in the country was criticized in recent years for a passage in one of its old “World Geography” textbooks. It said the African slave trade brought millions of “workers from Africa to the Southern United States to work on agricultural plantations.” **THE REALITY:** Enslaved people were not “workers,” which implies paid, voluntary labor. Enslaved people were forced to work without pay, considered property by law.
- SLAVERY ONLY EXISTED IN THE SOUTH.** When schools teach the history of slavery, they often focus on the Civil War, which can lead to the misunderstanding that slavery only existed in Southern states. **THE REALITY:** Slavery existed in every colony, although Northern states abolished slavery by the early 1800s, before the Civil War began. Slavery was not abolished in New York until 1827.
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Revisit this excerpt from [Nikita Stewart’s “Why Can’t We Teach This”](#):

“Tiferet Ani, a social-studies specialist for the public-school system in Montgomery County, Md., is in charge of shaping the curriculum for her colleagues. She recommends using textbooks lightly and teaching students to challenge them. Ani, like so many teachers around the country, has been influenced by the law center’s report. “The textbook is not an authoritative document,” she told me. She and other teachers rely more on primary sources... many black children learn the fuller history at home, listening to the stories passed down to us or reflecting on what was never shared.”

What is the impact of documenting primary source knowledge?

Lesson 4

Review Ms. Russell’s 2020 lecture from the Zinn Education Project’s ‘Illegal Lesson Teach-In.’

- Which historical aspects were you familiar with?
- Which were you not?
- What information do we need to find to tell the story of Promise Land to others in your community?

Lesson 5

Name:

DO NOW: Review the key terms below, and add any relevant connections to prior readings or films from our unit so far.

- **Chattel Slavery:** *(N) Noun.* The legal practice of humans owning other humans and their offspring forever; the racialized labor system that founded the United States of America. *See also: American slavery, transatlantic slave trade.*

- **Abolition:** *(N) Noun.* The total elimination or stoppage of something. *See also: abolitionist, eradication.*

- **Illiteracy:** *(N) Noun.* The inability to read or write. *See also: education, literacy.*

- **Autonomous:** *(ADJ) Adjective.* Describes when a country, people, or region have the freedom to govern itself or control its destiny. *See also: self-determination.*

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- **Primary Source:** (*N*) *Noun*. A first-hand or direct account of people who were present during a time or event. *See also: secondary source, testimony, original.*

After viewing Ms. Russell’s 2020 lecture from the Zinn Education Project’s ‘Illegal Lesson Teach-In,’ what questions would help us document the true history of Promise Land? Craft at least five.

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Lesson 8

What questions do you have for primary source guest Ms. Serina Gilbert that would help us document the true history of Promise Land? Craft at least five.

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Lesson 9

Primary Source Interview:

Ms. Serina Gilbert – Founder of the Promise Land Heritage Association

- **Ezra: Why did you want to support the Promise Land and its heritage?**
- **Elijah R. & Tyrone: Where was Promise Land founded? What influenced people to make a school on Promise Land?**
- **Eric T. & London B.: Who were the first Black Americans in Promise Land, and who founded the school?**
- **Carlos: Who were the supporters of Promise Land?**
- **Harmony H.: Did Promise Land value education?**

- **Ava & Elizabeth: How did the 13-year teacher teach? What was her experience like?**
- **Jamia: Did the amount of enrolled scholars grow or decrease over the years?**
- **Chase & Cam’ron: How did teachers teach up to 90 children at the same time, and how did they fit in one classroom?**
- **Elijah: How did Promise Land evolve over time, other than the school and the church?**
- **Quin’Niya: Did Promise Land scholars wear uniforms? Did they have morning motivation like Purpose Prep?**
- **Jayseon & Kayln & Carleah: How did Reconstruction affect Promise Land, and were there any happy moments there besides all the violence that happened across the South?**

- **Layla: Did the government ever try to shut Promise Land down?**

- **Ryah: Were there Black and white children that were friends at Promise Land?**

- **Jarvis: Why isn't there a book for children about Promise Land?**

- **Kye & Elijah C.: What do you think is most important for 5th Graders to know about Promise Land?**

Lesson 10

Name:

A. What characteristics or features do you notice about the textbook genre?

B. Draft a textbook chapter that tells the story of Promise Land, and be sure to include the following:

1. Set the Stage: Background information about Reconstruction.

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2. Secondary Source Information on Promise Land: Who, what, when, where, why and how?

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3. Primary Source Information on Promise Land: What did you learn from Ms. Serina Gilbert, founder of the Promise Land Heritage Association?

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4. At least one text feature:

