# **Chapter 1**

# **Exploring Race and Ethnicity**

**Chapter Objectives**

* Explain how groups are ranked.
* Describe the different types of groups.
* Explain what is meant by race being socially constructed.
* Define biracial and multiracial identity.
* Describe how sociology helps us understand race and ethnicity.
* Restate the creation of subordinate groups.
* Use the Spectrum of Intergroup Relations.
* Restate the consequences of subordinate groups.
* Articulate how change occurs in racial and ethnic relations.

**Chapter Outline**

**I. Ranking Groups**

* A **minority group** is a subordinate group whose members have significantly less control or power over their own lives than do the members of a dominant or majority group.
* In sociology, *minority* means the same as *subordinate*, and *dominant* is used interchangeably with *majority*.
* A minority or subordinate group has five characteristics—unequal treatment, distinguishing physical or cultural traits, involuntary membership, awareness of subordination, and in-group marriage.
* Although “minority” status is not about numbers, there is no denying that the White American majority is diminishing in size relative to the growing diversity of racial and ethnic groups.

**II. Types of Groups**

* The four criteria for classifying minority groups are race, ethnicity, religion, and gender.

**A. Racial Groups**

* The term **racial group** is reserved for minorities and the corresponding majorities that are socially set apart because of obvious physical differences.
* The two crucial words in the definition of race are *obvious* and *physical.*
* Each society defines what it finds obvious.
* The designation of a racial group emphasizes physical differences as opposed to cultural distinctions.

**B. Ethnic Groups**

* Ethnic minority groups are differentiated from the dominant group on the basis of cultural differences such as language, attitudes toward marriage and parenting, and food habits.
* **Ethnic groups** are groups set apart from others because of their national origin or distinctive cultural patterns.

**C. Religious Groups**

* Association with a religion other than the dominant faith is another basis for minority-group status.
* In the United States, Protestants, as a group, outnumber members of all other religions.
* Roman Catholics form the largest minority religion.
* For people who are not a part of the Christian tradition, such as followers of Islam, allegiance to their faith often is misunderstood and stigmatizes people.
* Culture is a more important defining trait for Jewish people worldwide than is religious doctrine.
* Jewish Americans share a cultural tradition that goes beyond theology. In this sense, it is appropriate to view them as an ethnic group rather than as members of a religious faith.

**D. Gender Groups**

* Males are the social majority; females, although more numerous, are relegated to the position of the social minority.
* Women encounter prejudice and discrimination and are physically distinguishable.
* Women who are members of racial and ethnic minorities face special challenges to achieving equality.
* They suffer from greater inequality because they belong to two separate minority groups—a racial or ethnic group plus a subordinate gender group.

**E. Other Subordinate Groups**

* People encounter prejudice or are excluded from full participation in society for many reasons.
* Age, disability status, physical appearance, and sexual orientation are among the factors that are used to subordinate groups of people.

**III. Does Race Matter?**

* Race has many meanings for many people.
* Often these meanings are inaccurate and based on theories scientists discarded generations ago.
* Race is a socially constructed concept.

**A. Biological Meaning**

* The way the term *race* has been used by some people to apply to human beings lacks any scientific basis.
* Distinctive physical characteristics for groups of human beings cannot be identified the same way that scientists distinguish one animal species from another.
* The idea of **biological race** is based on the mistaken notion of a genetically isolated human group.

**Absence of Pure Races**

* Biologically, no pure, distinct races exist.
* Contemporary studies of DNA on a global basis have determined that about 90 percent of human genetic variation is within “local populations.”
* The remaining 10 percent of total human variation is what people think of today as constituting races and accounts for skin tone, hair texture, nose shape, and so forth.
* The question of whether races have different innate levels of intelligence has led to explosive controversies.

**Intelligence Tests**

* Typically, intelligence is measured as an **intelligence quotient (IQ)**, which is the ratio of a person’s mental age to his or her chronological age, multiplied by 100, with 100 representing average intelligence and higher scores representing greater intelligence.
* There is little consensus over just what intelligence is, other than as defined by such IQ tests, other than as defined by IQ tests.
* Although research shows that certain learning strategies can improve a person’s IQ, generally IQ remains stable as one ages.
* A great deal of debate continues over the accuracy of IQtests.
* Skeptics argue that questions in IQ tests do not truly measure intellectual potential.
* The question of cultural bias in tests remains a concern.

**B. Social Construction of Race**

* Race is important because of the social meaning people have attached to it.
* Race is a social construction, and this process benefits the oppressor, who defines which groups of people are privileged and which groups are not.
* The acceptance of race in a society as a legitimate category allows racial hierarchies to emerge to the benefit of the dominant “races.”
* In its social sense, race implies that groups that differ physically also bear distinctive emotional and mental abilities or disabilities.
* These beliefs are based on the notion that humankind can be divided into distinct groups.
* **Racism** is a doctrine of racial supremacy that states one race is superior to another.
* Race definitions are crystallized through what Michael Omi and Howard Winant called **racial formation**, a sociohistorical process by which racial categories are created, inhabited, transformed, and destroyed.
* No one escapes the extent and frequency to which we are subjected to racial formation.

**IV. Biracial and Multicultural Identity: Who Am I?**

* The diversity of the United States today has made it more difficult for many people to place themselves on the racial and ethnic landscape.
* The racial and ethnic landscape is constructed not naturally but socially and, therefore, is subject to change and different interpretations.
* In the United States and other multiracial, multiethnic societies, **panethnicity**, the development of solidarity between ethnic subgroups, has emerged.
* The coalition of tribal groups as Native Americans or American Indians to confront outside forces, notably the federal government, is one example of panethnicity.
* Hispanics or Latinos and Asian Americans are other examples of panethnicity.
* Another challenge to identity is **marginality**—the status of being between two cultures, as in the case of a person whose mother is a Jew and father is a Christian.
* Incomplete assimilation by immigrants also results in marginality.
* Marginalized individuals often encounter social situations in which their identities are sources of tension, especially when the expression of multiple identities is not accepted, and they find themselves being perceived differently in different environments, with varying expectations.
* Yet another source of marginality comes from children of biracial or multiracial parental backgrounds and children adopted by parents of a different racial or ethnic background.
* For these children or adolescents, developing their racial or ethnic identity says more about society’s desire to fix labels onto their own actions.

**V. Sociology and the Study of Race and Ethnicity**

* **Sociology** is the systematic study of social behavior and human groups, so it is aptly suited to enlarge people’s understanding of intergroup relations.
* The study of race relations has a long, valuable history in sociology. Admittedly, it has not always been progressive; indeed, at times it has reflected the prejudices of society.

**A. Stratification by Class and Gender**

* That some members of a society have unequal amounts of wealth, prestige, or power is a characteristic of all societies.
* Sociologists have observed that entire groups may be assigned less or more of what a society values. The hierarchy that emerges is called **stratification**.
* Stratification is the structured ranking of entire groups of people that perpetuates unequal rewards and power in a society.
* Much discussion of stratification identifies the **class**, or social ranking, of people who share similar wealth, according to sociologist Max Weber’s classic definition.
* Mobility from one class to another is not easy to achieve.
* The first property of subordinate-group standing is unequal treatment by the dominant group in the form of prejudice, discrimination, and segregation.
* Stratification is intertwined with the subordination of racial, ethnic, religious, and gender groups.
* Another stratification factor that needs to be considered is gender.
* Whether the issue is jobs or poverty, education or crime, women typically have more difficult experiences.
* In addition, the situations women face in areas such as healthcare and welfare raise different concerns than they do for men.

**B. Theoretical Perspectives**

**Functionalist Perspective**

* The **functionalist perspective** emphasizes how the parts of society are structured to maintain its stability.
* Five functions that racial beliefs have for the dominant group can be identified:
* Racist ideologies provide a moral justification for maintaining a society that routinely deprives a group of its rights and privileges.
* Racist beliefs discourage subordinate people from attempting to question their lowly status and why they must perform “the dirty work”; to do so is to question the very foundation of the society.
* Racial ideologies not only justify existing practices but also serve as a rallying point for social movements, as seen in the rise of the Nazi party or present-day Aryan movements.
* Racist myths encourage support for the existing order. Some argue that if there were any major societal change, the subordinate group would suffer even greater poverty, and the dominant group would suffer lower living standards.
* Racist beliefs relieve the dominant group of the responsibility to address the economic and educational problems faced by subordinate groups.
* Prejudice and discrimination also cause definite dysfunctions.
* **Dysfunctions** are elements of society that may disrupt a social system or decrease its stability.
* Racism is dysfunctional to a society, including to its dominant group, in six ways:
* A society that practices discrimination fails to use the resources of all individuals.
* Discrimination aggravates social problems such as poverty, delinquency, and crime and places the financial burden of alleviating these problems on the dominant group.
* Society must invest a good deal of time and money to defend the barriers that prevent the full participation of all members.
* Racial prejudice and discrimination undercut goodwill and friendly diplomatic relations between nations.
* Social change is inhibited because change may assist a subordinate group.
* Discrimination promotes disrespect for law enforcement and for the peaceful settlement of disputes.

**Conflict Perspective**

* The **conflict perspective** assumes that the social structure is best understood in terms of conflict or tension between competing groups.
* The result of this conflict is that society is in a struggle between the privileged (the dominant group) and the exploited (the subordinate group).
* According to the conflict perspective, competition takes place between groups with unequal amounts of economic or political power.
* Those who follow the conflict approach to race and ethnicity have remarked repeatedly that the subordinate group is criticized for its low status.
* That the dominant group is responsible for subordination is often ignored. William Ryan (1976) calls this an instance of **blaming the victim**—portraying the problems of racial and ethnic minorities as their fault rather than recognizing society’s responsibility.

**Labeling Theory**

* Related to the conflict perspective and its concern over blaming the victimis **labeling approach**, a concept introduced by sociologist Howard Becker to explain why certain people are viewed as deviant and others engaging in the same behavior are not.
* The labeling perspective directs people’s attention to the role that negative stereotypes play in race and ethnicity.
* The image that prejudiced people maintain of a group toward which they hold ill feelings is called a **stereotype**.
* Stereotypes are unreliable generalizations about all members of a group that do not take individual differences into account.
* In certain situations, people may respond to negative stereotypes and act on them, with the result that false definitions become accurate.
* This is known as a **self-fulfilling prophecy**.
* Self-fulfilling prophecies can be devastating for minority groups.
* The rationale of the dominant society is that the minority people lack the ability to perform in more important and lucrative positions.
* Training to become scientists, executives, or physicians is denied to many subordinate-group individuals (SGIs), who are then locked into society’s inferior jobs. As a result, the false definition of the self-fulfilling prophecy becomes real.

**VI. The Creation of Subordinate-Group Status**

* Three situations are likely to lead to the formation of a relationship between a subordinate group and the dominant group—migration, annexation, and colonialism.

**A. Migration**

* **Migration** is the general term used to describe any transfer of population.
* **Emigration** (by emigrants) describes leaving a country to settle in another.
* **Immigration** (by immigrants) denotes coming into the new country.
* Although some people migrate because they want to, leaving one’s home country is not always voluntary.
* Millions have been transported as slaves against their will.
* Conflict and war have displaced people throughout human history.
* In all types of movement, but especially regarding emigration, two sets of forces operate:
* Push factors—discourage a person from remaining where he or she lives. Religious persecution and economic factors such as dissatisfaction with employment opportunities are possible push factors.
* Pull factors—attract an immigrant to a particular country. Better standard of living, friends and relatives who have already emigrated, and a promised job are possible pull factors.
* Migration has taken on new significance in the twenty-first century partly because of **globalization**, or the worldwide integration of government policies, cultures, social movements, and financial markets through trade and the exchange of ideas.
* The increased movement of people and money across borders has made the distinction between temporary and permanent migration less meaningful.
* Although migration has always been fluid, people in today’s global economy are connected across societies culturally and economically as never before.

**B. Annexation**

* Nations, particularly during wars or as a result of war, incorporate or attach land.
* This new land is contiguous to the nation.
* When annexation occurs, the dominant power generally suppresses the language and culture of the minority.

**C. Colonialism**

* Colonialism has been the most common way for one group of people to dominate another.
* **Colonialism**is the maintenance of political, social, economic, and cultural dominance over people by a foreign power for an extended period.
* Societies gain power over a foreign land through military strength, sophisticated political organization, and investment capital.
* The extent of power may vary according to the dominant group’s scope of settlement in the colonial land.
* Relations between the colonizing nation and the colonized people are similar to those between a dominant group and exploited subordinate groups.
* Drawing on the conflict perspective, sociologist Immanuel Wallerstein views the global economic system of today as much like the height of colonial days.
* Wallerstein has advanced the **world systems theory**, which views the global economic system as divided between nations that control wealth and those that provide natural resources and labor.

**VII. Spectrum of Intergroup Status**

* Relationships between and among racial, ethnic, and religious groups as well as other dominate-subordinate relationships are not static.
* These relations change over time, sometimes in one’s own lifetime.
* Using the Spectrum of Intergroup Relations, these relationships can be viewed among a continuum from those largely unacceptable to the subordinate group such as extermination and expulsion to those that are more tolerant such as assimilation and pluralism.

**VIII. The Consequences of Subordinate-Group Status**

* A group with subordinate status is faced with several consequences.
* These differ in their degree of harshness, ranging from physical annihilation to absorption into the dominant group.

**A. Extermination**

* The most extreme way to deal with a subordinate group is to eliminate it.
* Today, the term **genocide** is used to describe the deliberate, systematic killing of an entire people or nation.
* This term is often used in reference to the **Holocaust**, Nazi Germany’s extermination of 12 million European Jews and other ethnic minorities during World War II.
* The term **ethnic cleansing** refers to the forced deportation of people, accompanied by systematic violence including death.
* The term was introduced in 1992 to the world’s vocabulary as ethnic Serbs instituted a policy intended to “cleanse”—eliminate—Muslims from parts of Bosnia.

**B. Expulsion**

* Dominant groups may choose to force a specific subordinate group to leave certain areas or even vacate a country.
* Expulsion, therefore, is another extreme consequence of minority-group status.
* European colonial powers in North America and eventually the U.S. government itself drove almost all Native Americans out of their tribal lands and into unfamiliar territory.

**C. Secession**

* A group ceases to be a subordinate group when it secedes to form a new nation or moves to an already-established nation, where it becomes dominant.
* For example, after Great Britain withdrew from Palestine, Jewish people achieved a dominant position in 1948, attracting Jews from throughout the world to the new state of Israel.

**D. Segregation**

* **Segregation** is the physical separation of two groups in residence, workplace, and social functions.
* Generally, the dominant group imposes segregation on a subordinate group.
* Analysis of census data shows continuing segregation despite racial and ethnic diversity in the United States. Scholars use a segregation index to measure separation.
* This index ranges from 0 (complete integration) to 100 (complete segregation), where the value indicates the percentage of the minority group that needs to move to be distributed exactly like Whites.
* Over the last 40 years, Black-White segregation has declined modestly.
* Hispanic-White segregation, while lower, has not changed significantly in the last 30 years.
* Asian-White segregation is even a bit lower but also has been mostly unchanged over the three decades.
* A particularly troubling pattern has been the emergence of **resegregation**, or the physical separation of racial and ethnic groups reappearing after a period of relative integration.
* Resegregation has occurred in neighborhoods and schools after a transitional period of desegregation.
* Given segregation patterns, many Whites in the United States have limited contact with people of other racial and ethnic backgrounds.
* The most dramatic government-engineered segregation in recent memory was in South Africa.
* In 1948, the Great Britain granted South Africa its independence, and the National Party, dominated by a White minority, assumed control of the government.
* The rule of White supremacy, well under way as the custom in the colonial period, became more and more formalized into law.
* To deal with the multiracial population, the Whites devised a policy called apartheid to ensure their dominance.
* **Apartheid** (in Afrikaans, the language of the White Afrikaners, it means *separation* or *apartness*) came to mean a policy of separate development, euphemistically called *multinational development* by the government.

**E. Fusion**

* **Fusion** occurs when a minority and a majority group combine to form a new group.
* This combining can be expressed as A+B+C→D, where A, B, and C represent the groups present in a society and D signifies the result, an ethnocultural–racial group that shares some of the characteristics of each initial group.
* Theoretically, fusion does not entail intermarriage, but it is very similar to **amalgamation**, or the process by which a dominant group and a subordinate group combine through intermarriage into a new people.
* In everyday speech, the words *fusion* and *amalgamation* are rarely used, but the concept is expressed in the notion of a human **melting pot** in which diverse racial or ethnic groups form a new creation, a new cultural entity.

**F. Assimilation**

* **Assimilation** is the process by which a subordinate individual or group takes on the characteristics of the dominant group and is eventually accepted as part of that group.
* Assimilation is a majority ideology in which A+B+C→A.
* The majority (A) dominates in such a way that the minorities (B and C) become indistinguishable from the dominant group.
* To be complete, assimilation must entail an active effort by the minority-group individual to shed all distinguishing actions and beliefs and the unqualified acceptance of that individual by the dominant society.
* In the United States, dominant White society encourages assimilation.
* Assimilation is very difficult.
* The person being assimilated must forsake his or her cultural tradition to become part of a different, often antagonistic culture.
* Assimilation does not occur at the same pace for all groups or for all individuals in the same group. Assimilation tends to take longer under the following conditions:
* The differences between the minority and the majority are large.
* The majority is not receptive, or the minority retains its own culture.
* The minority group arrives over a short period of time.
* The minority-group residents are concentrated rather than dispersed.
* The arrival is recent, and the homeland is accessible.
* Assimilation is not a smooth process.
* **Segmented assimilation** describes the outcome of immigrants and their descendants moving in to different classes of the host society.
* It emphasizes that there is not a single, uniform lifestyle in the United States and that much of the assimilation is into the working or even lower classes.
* Many people view assimilation as unfair or even dictatorial.
* However, members of the dominant group see it as reasonable that subordinate people shed their distinctive cultural traditions.

**G. The Pluralist Perspective**

* **Pluralism** implies that various groups in a society have mutual respect for one another’s culture, a respect that allows minorities to express their own culture without suffering prejudice or discrimination.
* Whereas the assimilationist or integrationist seeks the elimination of ethnic boundaries, the pluralist believes in maintaining many of them.

**IX. Resistance and Change**

* Subordinate groups do not merely accept the definitions and ideology proposed by the dominant group.
* A continuing theme in dominant–subordinate relations is the minority group’s challenge to its subordination.
* Resistance by subordinate groups is well documented as they seek to promote change that will bring them more rights and privileges, if not true equality.
* Resistance can be seen in efforts by racial and ethnic groups to maintain their identity through newspapers and organizations and in today’s technological age through cable television stations, blogs, and Internet sites.
* Resistance manifests itself in social movements such as the civil rights movement, the feminist movement, and gay rights efforts.
* A basic form of resistance is to question societal values.
* African American studies scholar Molefi Kete Asante has called for an **Afrocentric perspective** that emphasizes the customs of African cultures and how they have pervaded the history, culture, and behavior of Blacks in the United States and around the world.
* Afrocentrism seeks to balance Eurocentrism and works toward a multiculturalist or pluralist orientation in which no viewpoint is suppressed.
* The Afrocentric perspective has attracted much attention in education.
* Opponents view it as a separatist view of history and culture that distorts both past and present.
* Its supporters counter that African peoples everywhere can come to full self-determination only when they are able to overthrow the dominance of White or Eurocentric intellectual interpretations.
* The remarkable efforts by members of racial and ethnic minorities working with supportive White Americans beginning in the 1950s through the early 1970s successfully targeted overt racist symbols or racist and sexist actions.
* Today’s targets are more intractable and tend to emerge from institutional discrimination.
* In considering the inequalities present today, it is easy to forget how much change has taken place.
* Much of the resistance to prejudice and discrimination in the past took the active support of members of the dominant group.
* The indignities still experienced by subordinate groups continue to be resisted as subordinate groups and their allies among the dominant group seek further change.

**Identification Items**

Items marked by a plus sign (+) are in addition to those listed in the chapter’s “Key Terms” section.

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# **Lecture Suggestions/Classroom Discussions**

* Rebecca Bordt in “Only Some Are Dead Men Walking: Teaching about Race Discrimination and the Death Penalty,” *Teaching Sociology* 32 (October 2004): 358-373, discusses an experiment that teaches racial discrimination in her classes. The results of the exercise can be used as a basis for class discussion.
* Race, ethnicity, sex, and religion are not the only bases for prejudice and discrimination. Discuss how sexuality, political orientation, mental illness, and alcoholism can also be related to prejudice and discrimination in contemporary society. What stereotypes are used to generalize about members of these minority groups?
* Ask students what they know about the following forms of human oppression through their own life experiences or observations:
1. Sexism
2. Racism
3. Ageism
4. Classism
5. Anti-semitism
6. Imagism
7. Ableism
8. Heterosexism
9. Xenophobia
* Give class members a new racial identity. For information on this class exercise, see Ed Chasteen’s “Creating Community by Studying Community: Some Thoughts on Teaching Introductory Sociology and Race Relations,” *Quarterly Journal of Ideology* 9 (October 1985): 16-22.
* What are the costs of racism? How can individuals and communities fight racism? A good resource for this discussion is Joe Feagin and Karyn D. McKinney’s *The Many Costs of Racism.* (Rowman & Littlefield 2003).
* To what extent is the community in which your college or university is located segregated by race or ethnicity? Is this reflected in the public schools and the location of stores?
* For an interesting discussion on the self-fulfilling prophecy and stereotypes, locate Mark Snyder’s “Self-fulfilling Stereotypes,” *Psychology Today* 16 (July 1982): 59-61.
* A great source for information on “White Racism,” written by Joe R. Feagin and Aaron C. Porter, is found in *Choice: Current Review of Academic Books* 33 (February 1996): 903-914.

**Classroom Activities**

* If you would like to discuss the biological significance of race, there are two good sources which discuss the rare instances when it is useful to identify race of blood donors to identify rare blood types. See *New York Times*, January 13, 1990, pgs. 29 and 31 of Metropolitan News Section, p. 29; Richard Severo, “Donors’ Races to Be South to Identify Rare Blood Types,” and Boyce Rensberger, “The Melting Pot Under a Microscope,” *Washington Post National Weekly Edition*, March 15, 1993, p. 38.
* Students often think of extermination of ethnic and tribal groups as a practice of the past. Have students explore the issue of cultures at risk of extermination through colonization and globalization.
* Study the useful instructional project explained in Susan Aminoff’s “The Family History Exercise: Developing Positive Awareness in Culturally Diverse College Classrooms,” *Teaching Sociology* 25 (April 1995): 155-158. Write a report summarizing your understanding of the topic.
* Is racial classification possible? The following exercise is useful to show how difficult it is to categorize race. What factors would the students consider while categorizing people into the following groups? A useful article for approaching this exercise is found in Brian Obach’s “Demonstrating the Social Construction of Race,” *Teaching Sociology* 27 (1999): 252-257.

Groups:

|  |  |  |  |
| --- | --- | --- | --- |
| African | Australoid | Filipino | Mongoloid |
| African American | Black | Hawaiian | Native American |
| American | Caucasian | Hebrew | Negroid |
| American Indian | Chinese | Indian | Polynesian |
| Arab | Eskimo | Japanese | Slavic |
| Asian | European | Latino | White |

**Student Assignments and Projects**

* Describe a racist or sexist incident that you personally encountered or witnessed. Describe why the incident was an example of racism or sexism rather than just bad manners.
* Using census data and local maps, explore the racial and ethnic distribution of the population of the community in which your college is located. What other indicators of segregation can be identified (e.g., public schools and the location of stores)?
* Relying on the latest census data, list in order the four largest racial groups and the five largest ethnic groups in your state. Are these groups concentrated in particular areas? What is the history of their migration to the area?
* Investigate a historical or recent instance of partition such as those in India, Pakistan, or Bosnia. What problems did it solve, and what problems did it create?
* Read Document

KEYWORD: racial profiling

Using EBSCO, find three articles that deal with racial profiling. Write a short paper supported with empirical evidence stating whether or not racial profiling is racist or whether it is a necessary police tool for law enforcement officials to use to better protect and serve the community.

* Read Document

KEYWORD: multiracial

Find article number: *AN 20043865.* The article presents information on personal experiences of Corey Laeblein of Brooklyn, who is a multiracial child. The number of multiracial children quadrupled to 2 million between 1970 and 1990 according to Census figures. Laeblein says that being half black and half white, he didn’t have a clique or a group to identify with. He used to categorize himself as mulatto and some people might find that word offensive or derogatory. Being a multiracial kid gives one a broader perspective on the world and how people relate to each other. Write a short paper stating whether or not you agree or disagree with the overall argument of Cory Laeblein. How would you equate his findings with the election of Barack Obama as president?

# **Multimedia Resources**

* “Cross-cultural Comparisons: Gender Roles,” (1994, 60 min). DVD available from Insight Media.
* “Culture, Identity, and Behavior,” (2003, 35 min.). DVD available from Insight Media.
* “Them and Us: Cultural Awareness,” (2007, 25 min.). DVD available from Insight Media.
* “Cross-Cultural Communication: How Culture Affects Communication,” (2005, 20 min.). DVD available from Insight Media.
* “Nonverbal Communication and Culture,” (2005, 20 min.). DVD available from Insight Media.
* “Missing Women: Female Selective Abortion and Infanticide,” (2006, 54 min.). DVD available from Films for the Humanities & Sciences.
* “Race and Sex: What We Think (But Can’t Say),” (2006, 40 min.). DVD available from Films for the Humanities & Sciences.
* “Coming of Age: Ethnographic Profiles from a Global Perspective,” (2005, 60 min.). DVD available from Films for the Humanities & Sciences.
* “Living in the Hyphen: Cultural Identity in a Multiethnic Society,” (2005, 45 min.). DVD available from Films for the Humanities & Sciences.
* “A Question of Identity: What Is Race?,” (2003, 23 min.). DVD available from Films for the Humanities & Sciences.