

Ethnicity.

“An ethnic group; a social group that shares a common and distinctive culture, religion, language, or the like ethnic traits, background, allegiance, or association.”

- From Dictionary.com

“An ethnic group or ethnicity is a grouping of people who identify with each other on the basis of shared attributes that distinguish them from other groups such as a common set of folklore, ancestry, language, history, society, culture, nation, religion, or social treatment within their residing area. Ethnicity is sometimes used interchangeably with the term nation, particularly in cases of ethnic nationalism, and is separate from, but related to the concept of races.”

- From Wikipedia.com

A New Word...

In Early Modern English and until the mid-19th century, ethnic was used to mean heathen or pagan. The sense of "different cultural groups", and in American English "racial, cultural or national minority group" arises in the 1930s to 1940s, serving as a replacement of the term race which had earlier taken this sense but was now becoming deprecated due to its association with ideological racism. The term ethnic group was first recorded in 1935 and entered the Oxford English Dictionary in 1972.

An Old Word...

As far back as 480 B.C. the Greeks did not only describe foreign nations but had also developed a concept of their own "ethnicity", which they grouped under the name of Hellenes. Herodotus gave a famous account of what defined Greek (Hellenic) ethnic identity in his day,

- shared descent (ὁμαῖμον – homaimon, "of the same blood"),
- shared language (ὁμόγλωσσον – homoglōsson, "speaking the same language")
- shared sanctuaries and sacrifices (Greek: θεῶν ἱδρύματα τε κοινὰ καὶ θυσίαι – theōn hidrumata te koina kai thusiai)
- shared customs (Greek: ἥθηα ὁμότροπα – ēthea homotropa, "customs of like fashion").

Race.

For many people, it comes as a surprise that racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. There are three important concepts linked to this fact:

1. Race is a made-up social construct, and not an actual biological fact.

2. Race designations have changed over time. Some groups that are considered “white” in the United States today were considered “non-white” in previous eras, in U.S. Census data and in mass media and popular culture (for example, Irish, Italian, and Jewish people).
3. The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as designated groups, have been used by whites at different times in history to compete with African American labor.

Sources

- 1–2. PBS, “[Race: The Power of an Illusion](#)” (2018–2019 relaunch of [2003 series](#)).
3. Paul Kivel, [Uprooting Racism: How White People Can Work for Racial Justice](#) (Gabriola Island, British Columbia: New Society Publishers, 2002), page 141.

From dismantlingracism.org:

- Race is a social and political concept, [not a scientific one](#).
- Even though this is true, race is a powerful political, social, and economic force. Race was and is constructed for social and political purposes, in large part to [divide and conquer poor](#) and working white people from poor and working People and Communities of Color..
- The term ‘white’ was constructed to unite certain European groups living in the U.S. who were fighting each other and at the same time were a numerical minority in comparison to the numbers of African slaves and Native peoples.
- In order to justify the idea of a white race, every institution in this country was and is used to prove that race exists and to promote the idea that the white race is at the top of the racial hierarchy and all other races are below, with the Black race on the bottom. All institutions were and are used to promote the idea of white supremacy.
- All [European immigrants](#) did not and do not become white at the same time ([Irish](#), Italians, [Jews](#)). Becoming white involves giving up parts of your original culture in order to get the advantages and privileges of belonging to the white group.
- This process continues today.

From Wikipedia:

Modern scholarship views racial categories as [socially constructed](#), that is, race is not intrinsic to human beings but rather an [identity](#) created, often by socially dominant groups, to establish meaning in a social context. Different cultures define

different racial groups, often focused on the largest groups of social relevance, and these definitions can change over time.

- In South Africa, the [Population Registration Act, 1950](#) recognized only White, Black, and Coloured, with Indians added later.
- The government of Myanmar recognizes eight "[major national ethnic races](#)".
- The Brazilian census classifies people into brancos (Whites), pardos (multiracial), pretos (Blacks), amarelos (Asians), and indigenous (see [Race and ethnicity in Brazil](#)), though many people use different terms to identify themselves.
- The [United States Census Bureau](#) proposed but then withdrew plans to add a new category to classify [Middle Eastern and North African](#) peoples in the [U.S. Census 2020](#), over a dispute over whether this classification should be considered a white ethnicity or a separate race.^[25]
- Legal [definitions of whiteness in the United States](#) used before the [civil rights movement](#) were often challenged for specific groups.
- [Historical race concepts](#) have included a wide variety of schemes to divide local or worldwide populations into races and sub-races.

The establishment of racial boundaries often involves the subjugation of groups defined as racially inferior, as in the [one-drop rule](#) used in the 19th-century United States to exclude those with any amount of African ancestry from the dominant racial grouping, defined as "[white](#)". Such racial identities reflect the cultural attitudes of imperial powers dominant during the age of [European colonial expansion](#). This view rejects the notion that race is [biologically](#) defined.

Phenotype.

When talking about humans, phenotype usually means color of hair, skin, eyes, as well as hair texture and other visible physical features.

In genetics, the phenotype (from Greek φαίνο- 'showing', and τύπος 'type') is the set of observable characteristics or traits of an organism. The term covers the organism's morphology or physical form and structure, its developmental processes, its biochemical and physiological properties, its behavior, and the products of behavior. An organism's phenotype results from two basic factors: the expression of an organism's genetic code, or its genotype, and the influence of environmental factors. Both factors may interact, further affecting phenotype. When two or more clearly different phenotypes exist in the same population of a species, the species is called polymorphic. A well-documented example of polymorphism is Labrador Retriever coloring; while the coat color depends on many genes, it is clearly seen in the environment as yellow, black, and brown. (Wikipedia)

Scientific Racism.

From Wikipedia:

Scientific racism, sometimes termed biological racism, is the pseudoscientific belief that empirical evidence exists to support or justify racism (racial discrimination), racial inferiority, or racial superiority. Historically, scientific racism received credence throughout the scientific community, but it is no longer considered scientific. Dividing humankind into biologically distinct groups is sometimes called racialism, race realism, or race science by its proponents. Modern scientific consensus rejects this view as being irreconcilable with modern genetic research.

Scientific racism employs anthropology (notably physical anthropology), anthropometry, craniometry, and other disciplines or pseudo-disciplines, in proposing anthropological typologies supporting the classification of human populations into physically discrete human races, some of which might be asserted to be superior or inferior to others. Scientific racism was common during the period from the 1600s to the end of World War II. Since the second half of the 20th century, scientific racism has been criticized as obsolete and discredited, yet has persistently been used to support or validate racist world-views, based upon belief in the existence and significance of racial categories and a hierarchy of superior and inferior races.

After the end of World War II, scientific racism in theory and action was formally denounced, especially in UNESCO's early antiracist statement "The Race Question" (1950): "The biological fact of race and the myth of 'race' should be distinguished. For all practical social purposes 'race' is not so much a biological phenomenon as a social myth. The myth of 'race' has created an enormous amount of human and social damage. In recent years, it has taken a heavy toll in human lives, and caused untold suffering." Since that time, developments in human evolutionary genetics and physical anthropology have led to a new consensus among anthropologists that human race is a sociopolitical phenomenon rather than a biological one.

Drapetomania.

Drapetomania was a conjectural mental illness that, in 1851, American physician Samuel A. Cartwright hypothesized as the cause of enslaved Africans fleeing captivity. Contemporarily reprinted in the South, Cartwright's article was widely mocked and satirized in the northern United States. His feeling was that with "proper medical advice, strictly followed, this troublesome practice that many Negroes have of running away can be almost entirely prevented". In the case of slaves "sulky and dissatisfied without cause"—a warning sign of imminent flight—Cartwright mentioned "whipping the devil out of them" as a "preventative measure". The concept has since

been debunked as pseudoscience and shown to be part of the edifice of scientific racism. (Wikipedia)

Prejudice.

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.

SOURCE: Institute for Democratic Renewal and Project Change Anti-Racism Initiative, [A Community Builder's Tool Kit](#), Appendix I (2000).

Racism.

Racism = race prejudice + social and institutional power

Racism = a system of advantage based on race

Racism = a system of oppression based on race

Racism = a white supremacy system

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.

- "[What Is Racism?](#)" – Dismantling Racism Works (dRworks) [web workbook](#).

Racist.

One who is supporting a racist policy through their actions or interaction or expressing a racist idea.

- Ibram X. Kendi, [How To Be An Antiracist](#), Random House, 2019.

Racist Ideas

A racist idea is any idea that suggests one racial group is inferior or superior to another racial group in any way.

- Ibram X. Kendi, [How To Be An Antiracist](#), Random House, 2019.

Racist Policy

A racist policy is any measure that produces or sustains racial inequity between or among racial groups. Policies are written and unwritten laws, rules, procedures, processes, regulations, and guidelines that govern people. There is no such thing as a nonracist or race-neutral policy. Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or equity between racial groups. Racist policies are also expressed through other terms such as “structural racism” or “systemic racism”. Racism itself is institutional, structural, and systemic.

- Ibram X. Kendi, [*How To Be An Antiracist*](#), Random House, 2019.

Structural Racism

1. The normalization and legitimization of an array of dynamics – historical, cultural, institutional, and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects of society including its history, culture, politics, economics, and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.
2. For example, we can see structural racism in the many institutional, cultural, and structural factors that contribute to lower life expectancy for African American and Native American men, compared to white men. These include higher exposure to environmental toxins, dangerous jobs and unhealthy housing stock, higher exposure to and more lethal consequences for reacting to violence, stress, and racism, lower rates of health care coverage, access, and quality of care, and systematic refusal by the nation to fix these things.

Sources

1. [*Chronic Disparity: Strong and Pervasive Evidence of Racial Inequalities*](#) by Keith Lawrence, Aspen Institute on Community Change, and Terry Keleher, Applied Research Center, for the Race and Public Policy Conference (2004).
2. [*Flipping the Script: White Privilege and Community Building*](#) by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major (2005)

White Supremacy.

“White supremacy is an ideology where white people are believed to be superior to nonwhite people. This fallacy is rooted in the same scientific racism and pseudo-science used to justify slavery, imperialism, colonialism, and genocide at various times in throughout history. White supremacist ideologies and their followers continue to perpetuate the myth of white racial superiority.

The belief of white superiority has been part of the United States since its inception. The white European imperialists who settled here believed they were inherently superior to nonwhite groups. These beliefs justified atrocities like the genocide of Native Americans and nearly 250 years of African slavery. After slavery, white supremacist ideologies manifested into a series of laws that would limit the freedom of African Americans, known as Black Codes and Jim Crow. White supremacy and its legacy can still be found in our legal system and other institutions through coded language and targeted practices.

Direct and violent forms of racism that promote white supremacy have been on the rise in recent years. These acts are more directly linked to white nationalism.”

- The National Museum of African American History and Culture

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and “undeserving.” Drawing from critical race theory, the term “white supremacy” also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

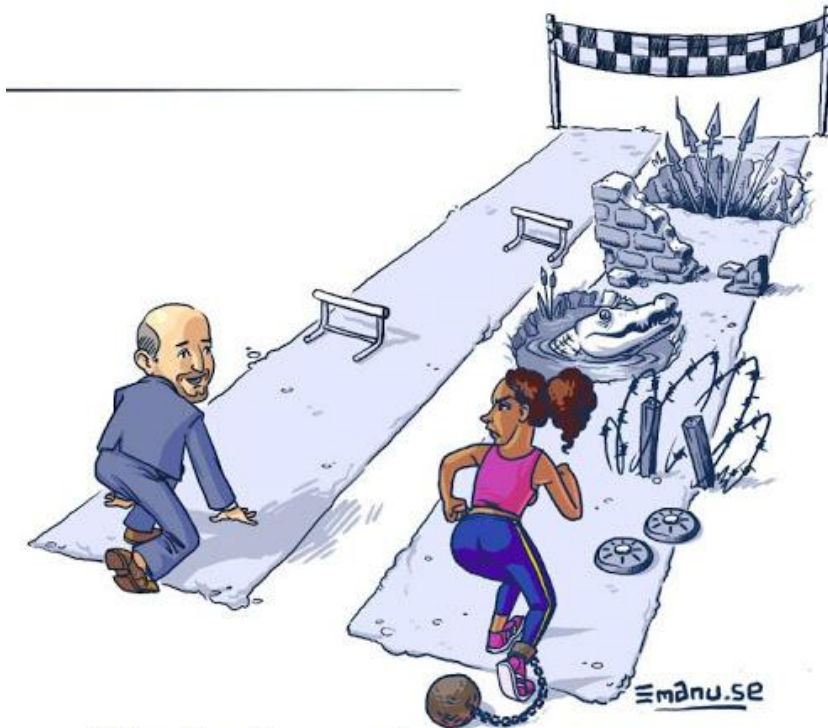
- “[What Is Racism?](#)” – Dismantling Racism Works (dRworks) [web workbook](#).

White Nationalism.

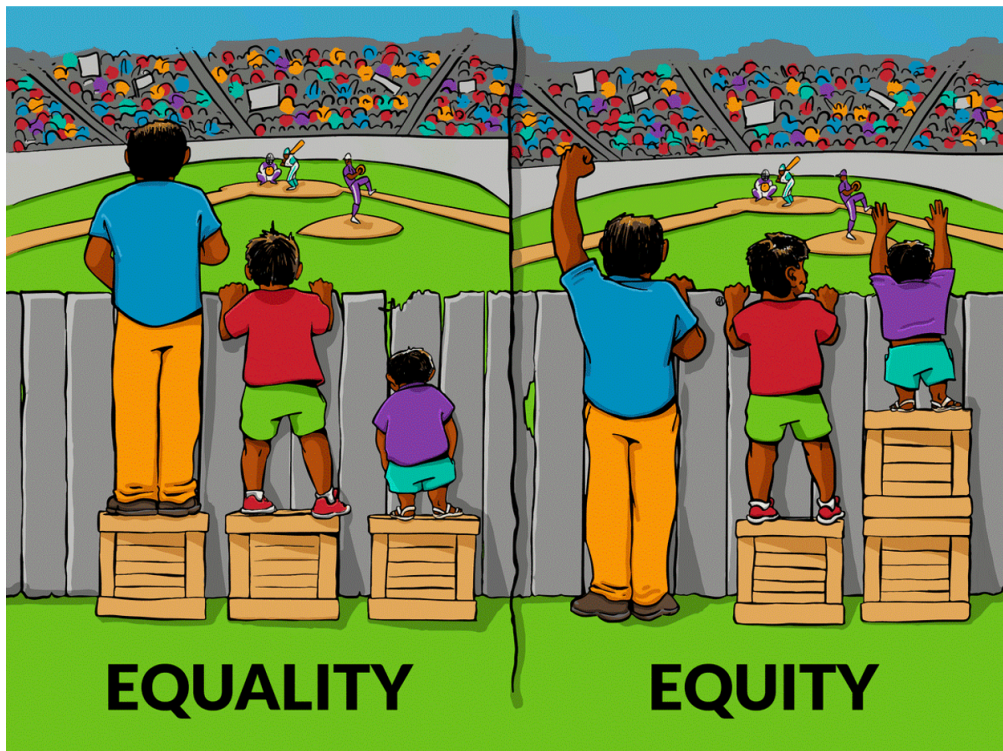
White nationalism is a concept born out of white supremacy. A key difference is a focus on nationhood. White nationalists in the United States advocate for a country that is only for the white race due to feelings of entitlement and racial superiority. They also believe that the diversity of people in the United States will lead to the destruction of whiteness and white culture - hence, the correlation to white supremacist ideology.

- The National Museum of African American History and Culture

Equality vs. Equity.



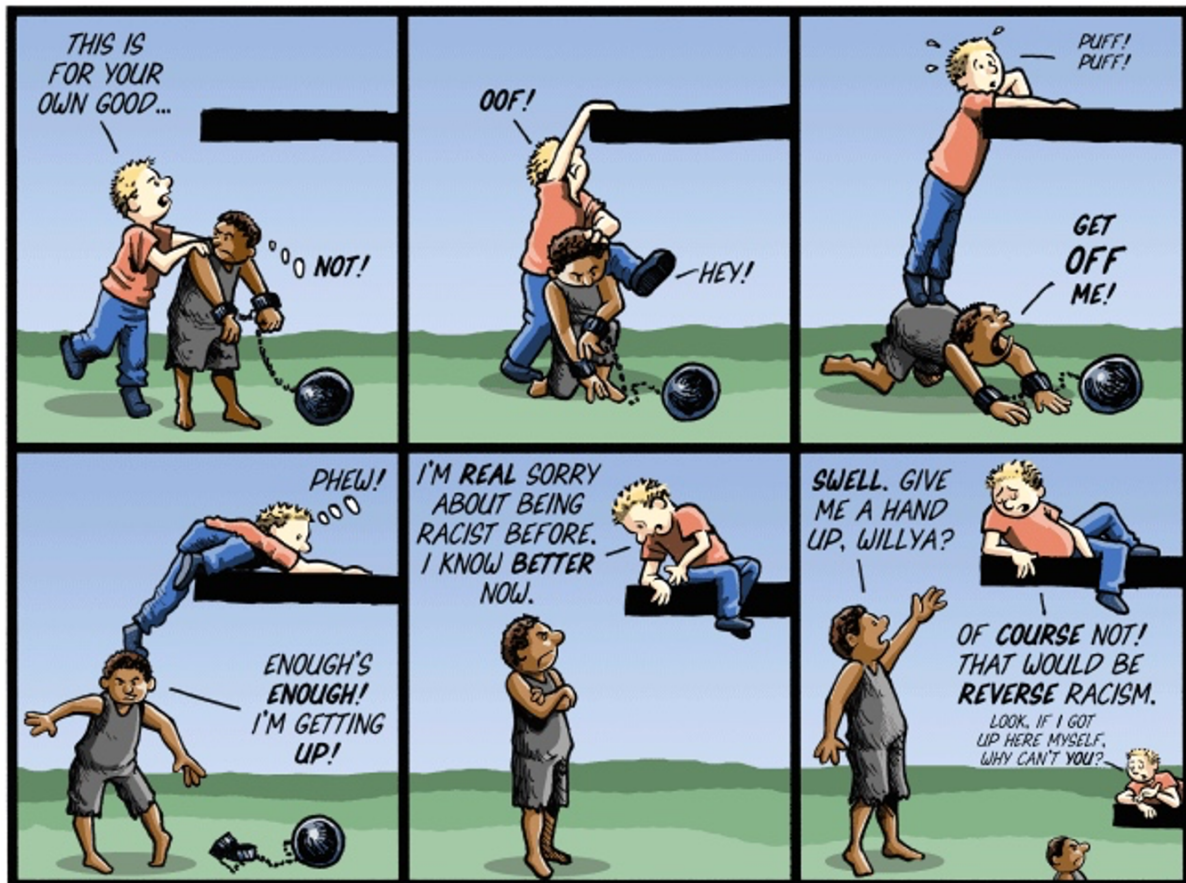
"What's the matter?
It's the same distance!"



“Reverse Racism”

Can there be such a thing? See this Video:

[Fear of a Brown Planet](#) (Reverse Racism) - Aamer Rahman (3 min)



A CONCISE HISTORY OF BLACK-WHITE RELATIONS IN THE U.S.A.

Racecraft.

Caste.

(Unconscious) Bias.

Patriarchy.

Hetero-Normativity.

Cis-Normativity.

White.

Whiteness.

Colorism.

Ideology of Colorblindness.

White Privilege / Advantage.

White Fragility / Reactivity.

Decentering Whiteness.

Orientalism.

“Cultural Marxism.”

“Identity Politics.”

Critical Race Theory.

Intersectionality.

Diversity.

Inclusion.

Abolitionism.

Somatic Abolitionism.