

Chapter 1 : The Burning Issue: Race and Racism

Racism is the belief that the human species is naturally divided into races, that are ostensibly distinct biological
blog.quintoapp.com dictionaries define the term racialism as synonymous with racism.

Racism, Racialism and Race Realism: Fortunately, one gets used to being insulted in this way and after a while these epithets are quite easy to brush off. The Cardinal Sin of Racism There is one word, however, that seems to resist derision and manages to retain the status of cardinal sin. More disturbingly, it is incredibly sticky and once it has been levelled at you is incredibly difficult to brush off. One of the reasons for this is that it is often used by people on this side of the fence almost as a way of passing the buck. In this case, the taboo subject is what has become known as Race Realism, a term recently made popular by the Alt-Right. The truth is, though, that once a real discussion of the issues is brought out into the open, the so-called Alt-Right will lose their bogey man status and the term will sound as laughable as the accusations of Far Right, Nazi, Bigot or Fascist. Language as a Weapon One thing you have to say about the Left is that they are incredibly good at weaponising language. They manage to make words mean completely different things. A Racialist, on the other hand, was someone who believed that there were fundamental differences between the three main races of White Europeans, Black Sub-Saharan Africans and Yellow East Asians. It was just common sense. The highly intelligent and well-educated Enoch Powell, for example, used to describe himself as a Racialist. New Definitions This meant that Racialists had to find a new way to describe themselves. Their preferred labels include scientific racism pre-1960s, race realism or racial realism post-1960s, and human biodiversity or HBD post-1960s There are disagreements about the precise dates but for the sake of argument, the various races came out of Africa around 70,000 years ago and the Caucasoids and Mongoloids separated around 40,000 years ago. The result of this separation is that the three races evolved more or less separately for thousands of years. The resulting racial differences can be seen most clearly in skin colour. Others differences include testosterone levels, propitiousness to certain medical conditions and lactose intolerance among many others. Most people are reasonably OK accepting the above differences or when genetics give a clear advantage to black people, such as in running and other sports or in rhythmic music. Hence, the imposition of politically correct ideas and the clampdown on language. Understanding Difference The graphic at the top of the page shows the distribution of IQ throughout the world with East Asians standing at around 105, Europeans and their descendants in North America and Australasia at around 100, mixed races in North Africa, Arabia, the Indian Subcontinent and Latin America at between 85 and 90 and Sub-Saharan Africans at around 70. Whilst a full discussion of IQ is necessary, these figures are reliably correlated with academic and work success in Western societies and consequently have implications for immigration policy. Depending on where migrants originally come from, they will be more or less likely to be able to successfully adapt to demands of the host society. There is also a phenomenon known as regression to the mean that predicts that, even though first generation immigrants tend to be more entrepreneurial and have a higher IQ than the average in their country of origin, their children tend to regress to the mean and be less intelligent than their parents. This obviously has an impact on host societies and in part explains why second and third generation immigrants often tend to be more marginalised and less well integrated than their parents or grandparents. The graphic immediately above this paragraph shows the average IQ for US blacks compared to whites in what is known as a bell curve and is taken from the book of the same name by psychologist Richard J. Herrnstein and political scientist Charles Murray. These figures have remained more or less constant since IQ testing began in the early 20th century and have been replicated since in the US as well as with other black immigrant communities in Europe. A full discussion of the implications of these results can be found in the book Race, Evolution, and Behavior by J. Philippe Rushton, who outlines around sixty differences between the races. The most important of these link low IQ to lack of educational and work success in black communities and also link low IQ and high testosterone to criminality, violence and promiscuity. Drawing Conclusions One might question much of this data but it cannot be completely dispelled out of hand and this is precisely what the Left is doing by closing down the debate. They have called the established scientists behind this research racists for more than twenty years but fortunately, as

the war on whiteness has been stepped up, more and more people have been motivated to look at the reasons for racial differences. Obviously, we are talking about averages here and there will always be exceptions to the rule. However, if we accept the conclusions, at least in part, the anti-white narrative can be directly challenged. The lack of success of African countries is not wholly due to the legacy of colonialism and the marginalisation and high crime rates among Western black communities are not completely down to institutional racism. If Western societies are to cope with the massive racial changes they have undergone in recent decades, we need to arm ourselves with facts. Positive discrimination and affirmative action are not only based on the Utopian fallacy of equality of outcome rather than equality of opportunity but are also downright RACIST! It is only by adapting the public discourse and designing public policies based on reality that our societies will avoid internal conflict and create a fairer future for all. I sincerely hope we can turn this around in the very near future and bring open and honest debate out into the public square.

Chapter 2 : Racism and Racialism Are Different | HuffPost

Racialism is the view that races are natural and fixed subdivisions of humans, each with its own distinct and variable cultural characteristics and capacity for developing civilizations.

Schuck Our campuses, newspapers, sports commentary, and electronic media are filled with accusations of racism -- most recently, against police departments and sports team owners. Even so, whites overwhelmingly favor racial equality even in the most intimate settings. How can these two things -- acute distress over race relations, and support for interracial marriage and equality -- both be true? Several explanations for this paradox are possible. Perhaps whites more effectively conceal their anti-black bias from pollsters now, embedding it in social institutions. Perhaps they are unaware of their own bias, as some psychologists including a new MacArthur genius award recipient infer from experiments in which whites quickly exposed to identical black and white images respond more negatively to the black ones. Perhaps the genuine racists -- former Los Angeles Clippers owner Donald Sterling, for example -- are far more influential than their small share of the population would suggest. Indeed, even if only one in ten Americans are racists, that is still a lot of people. These explanations surely have some validity, but another reason for the paradox seems even more likely: It is easy to conflate them; dictionaries often define them as synonyms, and distinguishing them empirically is very hard. But they are crucially different. Racism is irrational, contemptible, and toxic. Racialism is rational, morally neutral, and inevitable in a society with our history of slavery, discrimination, and white-black social differences in so many areas. If whites describe this social reality truthfully, they will inevitably say racist things, which will seem racist to those unaware of the distinction or ideologically inclined to ignore it. Similarly, the psychology experiments finding differences in split-second reactions to images of people of different races might reveal racism. For all we know, they may ardently want to reduce those disparities. We all entertain many stereotypes, including racial ones, based on perceived probabilities, not hostility. Probabilities, by definition, are true much of the time but not always. Sometimes, we must make quick decisions with no information other than probabilities -- but absent hostility, this bespeaks racialism, not racism. Jesse Jackson famously said that if he were walking down the street, heard footsteps behind him, and feared robbery, he would be relieved to see that the person was white. Life presents countless examples of such racialism. None of us can escape them, but we can resist using them invidiously. The law and our own moral beliefs tell us that we must treat people as individuals, not statistics. In the workplace, for example, employers are legally required to individualize hiring decisions rather than rely on stereotypes -- even statistically accurate ones. But the law still distinguishes between racism and racialism by allowing employers who do not hire candidates from protected groups to negate the inference of bias by proving legitimate reasons for not hiring them in individual cases. A just society must struggle to reduce unfair disparities between racial groups. At the same time, we should respect the difference between merely acknowledging disparities and wanting to maintain them out of hostility. It is often challenging to treat people as individuals rather than lazily apply negative group stereotypes. Accusing racialists of racism makes a tough problem much worse because it indicts everyone, blacks included. If mere awareness of race in a racially differentiated society condemns us, then we have no defense and no remedy; we are all guilty and helpless. This is a recipe for endless misunderstanding, recrimination, strife, and misplaced guilt -- not social progress. Our much-urged "conversation about race problems" should put this on the agenda.

Chapter 3 : Scientific racism - Wikipedia

Race-Talk - a blog that facilitates thoughtful but critical discussion on issues of race, ethnicity, social hierarchy, marginalized populations, and related topics. Institutional Racism .pdf) - These materials are from a two-hour training on institutional racism from the Summer Youth Leadership Academy in

The problems of racial strife, ethnic conflict, discrimination, and ethnic ghettoization, show no sign of abating. This article investigates why. Racial cognizance has its roots in the unconscious. This is borne out by research in cognitive science. Differences depend on which aspects of our common heritage that are become dominant in the population. Thus, it is not necessary to rely on a biological explanatory model. Yet, a categorical denial of biological difference is not the right way to combat racism. Community psychology research shows that ethnic integration does not foster sense of community. Ethnocultural separation, while maintaining cultural transaction, is a better solution than integration. The article highlights the problem of difference anxiety in the context of ethnicity and race. There is a radical lack of agreement among academics on the nature of race. Recent research shows that people are acutely aware of race and ethnicity; when different peoples mix, social trust is drastically reduced. Race is connected with social status. Blacks have, on average, lower social status than Whites. What contributes to their lower status is that they are less successful in society. This is compounded by historical facts, i. Racial social reality is not consciously constructed. Despite this, race exists socially, regardless of the many intellectual evasions. The intellectual tendency of sweeping racial differences under the carpet is counter-productive. As long as we shy away from a conscious concept of difference, it is bound to manifest unconsciously. The average person will unthinkingly follow his instincts, avoiding people who are unconsciously perceived as different. Due to the effects of political correct propaganda racial awareness is today unconscious, with the necessary consequence that archaic fear and mistrust contaminates the picture of the other. Conscious awareness of ethnoracial differences would allow us to control ourselves appropriately; to sidestep the habitual and systematic reactions underlying discrimination. An upstanding citizen of society preferably looks to the individual rather than racial belonging. So he might take the coloured man into his employ, anyway. Otherwise he would unconsciously place his application at the bottom of the pile. He would fall prey to the unconscious awareness of racial differences, which manifests surreptitiously as negative feeling. Especially in the case of racial oppression, ignorance tends to be unconsciously generated and supported. As a substitute for conscious notions, people resort to unconscious notions according to which the human race is racially divided into full persons and subpersons. Due to the fact that white people turn a blind eye to the racial problem, they are able to fully benefit from racial ontologies, hierarchies, and economies. The consequence is a hierarchical racial ontology in which white people dominate all others. Purity is at work here. To be color blind you must learn to split and separate race from humanity. Color blindness relies on the cognitive habit of training the multiple racial diversity into a fictitious unity we are all human. The color-blind responses to racism initially seem to be just, until we consider how the illusion of equality is purchased at the cost of multiplicity. Color blindness is just the sort of cognitive dysfunction Mills has in mind. When members of dominant groups actively ignore multiplicity, they practice hearing and seeing wrongly. So, color-blind responses to racism are an agreement to misinterpret the world. They are a perfect instance of how whites can act in racist ways while at the same time believing they are behaving rightly! Bailey, , Kindle Loc. The irony, however, is that in claiming that biological differences must be denied as a precondition for combating racism, this line of reasoning epistemologically privileges what it otherwise seeks to deny. This is because many of the genetic differences that coincide with different sociocultural identities have material consequences for those who inherit them. Instead, race theorists must recognize the ways in which biological knowledge in this area both shapes, and is shaped by, sociocultural understanding and must engage critically with that knowledge production as it occurs. To not do so is to miss dangers inherent to current empiricist projects and by inaction to allow scientific racism to gain a renewed foot-hold in contemporary discussions and debates. Fullerton, , Kindle Loc. All of humanity, except the black Africans, carry important genetic traces of two other species, namely Denisova and Neanderthal. Although the amount

of DNA is small in each individual, it is believed that at least one-fifth of the Neanderthal genome may lurk within the Caucasians and Mongolians cf. It is from the Neanderthals that we have inherited our white skin. The following is a selection of other Neanderthal properties: It is likely that the genes for light eyes were inherited from Neanderthals too. The Tibetans acquired their high altitude capability from the Denisovans cf. Whether structural and proportional differences of the brains of black and white races are accountable to Neanderthal genes is as yet unknown. Yet, some have argued that their thought on the matter of race leaves something to be wished for. Horace Kallen set the terms for much of this discussion by proposing a conception of cultural pluralism. Curiously, today it is the black people who continue to insist on the importance of race. Cultural segregation has been a long-standing argument among black leaders in the U. He was, in a sense, a race theorist. Sullivan says that self-segregation ought to be seen as a transactional response to an oppressive environment that a person or group wishes to avoid: Without such a space, those needs and desires are in danger of being snuffed out in their transaction with more powerful, dominant groups. In contrast, a separatism that made room for black and Latino interests and voices would have done far more to combat white privilege and domination. Colour-blindness is ineffective in that it compounds the racial problem by allowing racial cognition, which in its unconscious guise is archaic and ontological, to continue to operate beneath conscious radar. The fact that racial discrimination was outlawed only meant that racial oppression transformed from relatively conscious to relatively unconscious forms. A white privileged world tends to produce white privileged processes of digestion for all the human organisms that inhabit it. It means that immigrants cannot have something distinctive and valuable to contribute to the reciprocal relationship with the white middle-class. But in its claim to not see race, colorblindness metaphorically kills non-white people [in its] refusal to recognize them as the specific people they are. One answer is found in the recognition of a kind of racial fetishism at work in their coexistence. They can enable the ontological expansiveness of white people into non-white worlds "and all in the name of antiracist intentions and practices, which makes them potentially powerful cover-ups for white domination. The more diverse or integrated a neighbourhood is, the less socially cohesive it becomes. A more homogeneous neighbourhood segregated from other communities is characterized by close-knit interpersonal networks that are necessary to promote sense of community. Urbanists and planners like to imagine and design for a world of diversity. But to what degree is this goal of diverse, cohesive community attainable, even in theory? When I asked Neal about this, he sounded a more optimistic note: Florida, Segregation today leads to ghettoization. For instance, religious congregations are housed in awkward basement premises. It would have been better if governments subsidized the growth of culture among ethnic minorities, since it is certain to reduce the harmful effects of ghettoization. The solution might lie in promoting cultural and residential segregation. Note that this is an entirely different concept than personal segregation in the way of racial laws, such as separate buses for Blacks. Race according to psychology It is not necessarily so that ethnoracial differences are wholly accountable to innate biological differences. Jungian psychologists reason in terms of collective unconscious innateness, common to all peoples of earth. There arise functional and mental differences depending on which aspects of our common heritage that are become dominant in the population, something which in turn gives rise to cultural differences. Apart from congenital archetypal factors, pertaining to humanity as a whole, our collective attitudes and behaviours also rely on unconscious ethnic factors. In order to comprehend the ethnic and racial issues, the human and social sciences must complement the social discourse with a perspective of cultural innateness cf. M-L von Franz discusses the French character: There is a kind of anima atmosphere. There is a certain anima culture where men are aware of women. In the Germanic countries you have the feeling that the men, like in the traditional English clubs, are much happier when they are among themselves: And the ladies can gossip in their own corner. They seem to be living in a dream. In this way, the archetypes that are active in the population become determinants of the cultural attitude. It also depends on what psychological function thinking, feeling, sensation, intuition has acquired dominance. A Polish woman, who lives in Sweden, recently commented on this. She puts the blame on the feminists who, I would say, are deeply patriarchal in an inferior sense. Feeling is their dominant function, and therefore there is a certain unwillingness, or inability, to think. Characteristically, when the French do think, they show a tendency toward schematic, abstract thought, which

is typical for the inferior thinking of feeling people. Jung once gave a lecture to a society of French physicians and philosophers. He was young at the time and he explained his concept of the unconscious to them in a very simple way, yet he got nowhere. Then he tried to explain it in a rational, philosophical way, and again in a medical way, but still nothing sunk in. The deep questions are forbidden. They are in the drawer for religion, and that is the affair of the Church and the priests.

Chapter 4 : Race and racialism (eBook,) [blog.quintoapp.com]

Racialism is rational, morally neutral, and inevitable in a society with our history of slavery, discrimination, and white-black social differences in so many areas.

Some blacks and whites, particularly those who had been educated or had prior experience, were able to take advantage of economic opportunities developing in new towns and markets. In North America and apartheid-era South Africa, racism dictated that different races chiefly blacks and whites should be segregated from one another; that they should have their own distinct communities and develop their own institutions such as churches, schools, and hospitals; and that it was unnatural for members of different races to marry. Historically, those who openly professed or practiced racism held that members of low-status races should be limited to low-status jobs and that members of the dominant race should have exclusive access to political power, economic resources, high-status jobs, and unrestricted civil rights. The lived experience of racism for members of low-status races includes acts of physical violence, daily insults, and frequent acts and verbal expressions of contempt and disrespect, all of which have profound effects on self-esteem and social relationships. Racism was at the heart of North American slavery and the colonization and empire-building activities of western Europeans, especially in the 18th century. The idea of race was invented to magnify the differences between people of European origin and those of African descent whose ancestors had been involuntarily enslaved and transported to the Americas. By characterizing Africans and their African American descendants as lesser human beings, the proponents of slavery attempted to justify and maintain the system of exploitation while portraying the United States as a bastion and champion of human freedom, with human rights, democratic institutions, unlimited opportunities, and equality. The contradiction between slavery and the ideology of human equality, accompanying a philosophy of human freedom and dignity, seemed to demand the dehumanization of those enslaved. By the 19th century, racism had matured and spread around the world. Those seen as the low-status races, especially in colonized areas, were exploited for their labour, and discrimination against them became a common pattern in many areas of the world. The expressions and feelings of racial superiority that accompanied colonialism generated resentment and hostility from those who were colonized and exploited, feelings that continued even after independence. John Westervelt Since the mid-19th century many conflicts around the world have been interpreted in racial terms even though their origins were in the ethnic hostilities that have long characterized many human societies. Racism reflects an acceptance of the deepest forms and degrees of divisiveness and carries the implication that differences between groups are so great that they cannot be transcended. Racism elicits hatred and distrust and precludes any attempt to understand its victims. For that reason, most human societies have concluded that racism is wrong, at least in principle, and social trends have moved away from racism. Many societies have begun to combat institutionalized racism by denouncing racist beliefs and practices and by promoting human understanding in public policies, as does the Universal Declaration of Human Rights, set forth by the United Nations in 1948. Laws aimed at limiting the voting power of racial minorities were invalidated by the Twenty-fourth Amendment to the U. S. Constitution. In *Shelby County v. Holder*, the U. S. Supreme Court in 2013 ruled that the Voting Rights Act of 1965 was unconstitutional. By the time of the decision, more than two-thirds of the states had adopted varying forms of voter ID law, by which would-be voters were required or requested to present certain forms of identification before casting a ballot. Critics of the laws, some of which were successfully challenged in the courts, contended that they effectively suppressed voting among African Americans and other demographic groups. Library of Congress, Washington, D. C. That tendency has persisted well into the 21st century. Indeed, minds cannot be changed by laws, but beliefs about human differences can and do change, as do all cultural elements.

Chapter 5 : Racialism | Definition of Racialism by Merriam-Webster

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

It has been used for centuries to categorize, reward, and penalize people based on perceived differences. Despite often being misguidedly defined by skin tone and other physical attributes, race has no genetic basis. Access to resources and opportunities are often distributed along racial lines. Underlying this is the belief that certain racial groups are superior to others. Racism can be manifested through beliefs, policies, attitudes, and actions. Racism comes in several forms, including: Individual or internalized racism – This is racism that exists within individuals. Interpersonal racism – This is the racism that occurs between individuals. It is the holding of negative attitudes towards a different race or culture. Benefits are structured to advantage powerful groups as the expense of others. Jim Crow laws and redlining practices are two examples of institutional racism. Structural racism – Structural racism refers to the ways in which the joint operation of institutions i. Indicators of structural racism include power inequalities, unequal access to opportunities, and differing policy outcomes by race. Because these effects are reinforced across multiple institutions, the root causes of structural racism are difficult to isolate. Structural racism is cumulative, pervasive, and durable. Primers and additional resources RACE: Are We So Different? The website offers interactive activities, a robust section on resources, and a virtual tour of the RACE museum exhibition. The Power of an Illusion – a highly interactive website and popular three-part documentary about race in society, science, and history Race and Racism materials from Portland Community College. A Personal Roadmap by Jennifer R. Race-Talk – a blog that facilitates thoughtful but critical discussion on issues of race, ethnicity, social hierarchy, marginalized populations, and related topics.

Chapter 6 : Racialism - Wikipedia

Originally published in , Race and Racialism aims to bring race discussions into the mainstream of sociological discussion through scrutinizing concepts that defines theoretical issues. The book also locates race-relation situations in the context of the wider social structure and historical developments.

This is to be contrasted with racism , which also assumes that some races are superior to others; or, in an altered meaning, refers to discrimination based on the concept of race. In the modern English language, racism is a broad category encompassing many separate claims or impulses, such as chauvinism , identity politics , institutional racism , etc. When the term "racialism" is used, this is more commonly people describing themselves, or attempting a more value-neutral terminology which is assumed to be more appropriate for scientifically objective communication or analysis. Self-described racialists often wish to avoid many of the popular associations of "racism" that are considered pejorative , or involve extremism or illegal activities, such as: However, this distribution of meanings between the two terms used to be precisely inverse at the time they were coined: The Oxford English Dictionary defined racialism as "belief in the superiority of a particular race" and gives a quote as the first recorded use. The term racism was defined by the OED as "[t]he theory that distinctive human characteristics and abilities are determined by race", giving as the first recorded use. Additionally, the OED records racism as a synonym of racialism: By the end of World War II , racism had acquired the same supremacist connotations as racialism: Since the s, some authors have introduced a new meaning for the less-current racialism: Black civil rights activist W. Racialism and scientific racism Main articles: Craniofacial anthropometry , scientific racism , and Genetic views on race Current racialist positions have moved away from 19th century classifications and rely instead on genetics , studying physiological differences between groups such as race and height, but also more complex, and thus controversial, questions like race and intelligence , race and health , and race and crime. In the midth century, support for some of the classical terminology of scientific racism declined among anthropologists: Whereas 78 percent of the articles in the volume of Journal of Physical Anthropology employed these or similar terms, only 36 percent did so in see African-American Civil Rights Movement , and just 28 percent did in The program announcement quoted the editors of one journal as saying that "analysis by race and ethnicity has become an analytical knee-jerk reflex. In the United States in the s, the term racialism has been employed by white separatist groups such as Christian Identity , Aryan Nations , the American Nazi Party , and White Aryan Resistance , though it has also been used by more innocuous groups and individuals. Some who describe themselves as racialist do support the use of "violent" force by nation states or smaller racially nationalist groups, as a matter of " self-defense " or "survival necessity". As with nearly any human conflict there are differences in standards or applications of " justice ", " fairness " or " equality ", and "racialists" may be perceived as showing favoritism, putting them closer to the "racist" associations they wished to avoid. Evolutionary biologist Robert Trivers describes this general tendency [15]:

Chapter 7 : Racism vs Racialism - Daniel Hindes

I was born in Nottingham, England in but have lived in Barcelona, Catalonia since I have mainly written mainly about Catalan culture and history but have recently turned my attention to national sovereignty and identity in a wider context.

The Aryan American Bloodline Religion. Developmental origins of US racial disparities in cardiovascular health". American Journal of Human Biology. We conclude that environmentally responsive phenotypic plasticity, in combination with the better-studied acute and chronic effects of social-environmental exposures, provides a more parsimonious explanation than genetics for the persistence of CVD disparities between members of socially imposed racial categories. Retrieved November 18, This is in part a consequence of the continual mixing and migration of human populations throughout history. Because of this complex and interwoven history, many loci must be examined to derive even an approximate portrayal of individual ancestry. Am J Public Health. Genes appear to have no role in existing first-generation health disparities research, which typically relies on self-reported race defined according to US Census Bureau categories as collected in retrospective or prospective cohort studies or from administrative databases. Second-generation health disparities research has identified numerous patient, provider, health care system, and environmental factors that are independent of human biology as contributors to health disparities among racial minorities. Retrieved December 13, The DNA differences between humans increase with geographical distance, but boundaries between populations are, as geneticists Kenneth Weiss and Jeffrey Long put it, "multilayered, porous, ephemeral, and difficult to identify. The American Journal of Human Genetics. Retrieved December 22, The relationship between self-reported identity and genetic African ancestry, as well as the low numbers of self-reported African Americans with minor levels of African ancestry, provide insight into the complexity of genetic and social consequences of racial categorization, assortative mating, and the impact of notions of "race" on patterns of mating and self-identity in the US. Our results provide empirical support that, over recent centuries, many individuals with partial African and Native American ancestry have "passed" into the white community, with multiple lines of evidence establishing African and Native American ancestry in self-reported European Americans. The New York Times. Retrieved December 24, On average, the scientists found, people who identified as African-American had genes that were only European genes accounted for 24 percent of their DNA, while. Latinos, on the other hand, had genes that were on average The researchers found that European-Americans had genomes that were on average These broad estimates masked wide variation among individuals. Retrieved 20 February Retrieved 6 February A Critique, Princeton University Press, , pp. In this age of genomics, differences between populations are often reported as having genetic bases. However, misunderstanding and extended interpretation of the results might contribute to discrimination, or justify health care and socio-economic inequalities. Therefore, we need to anticipate the various potential social and ethical problems associated with population descriptors. Further reading Who, What, Why? Uses authors parameter link.

Chapter 8 : Race and Racism – InterGroup Resources

Racism, non-racism, multi-racism and revolution In a non-racial and non-sexist order, race and gender are irrelevant in the choice of candidates for elections.

Race historical definitions During the Age of Enlightenment an era from the 17th to the 18th century, concepts of monogenism and polygenism became popular, though they would only be systematized epistemologically during the 19th century. Monogenism contends that all races have a single origin, while polygenism is the idea that each race has a separate origin. Until the 18th century, the words "race" and "species" were interchangeable. Henri de Boulainvilliers An early scientist who studied race was Robert Boyle – , an Anglo-Irish natural philosopher, chemist, physicist, and inventor. Theories of Robert Hooke and Isaac Newton about color and light via optical dispersion in physics were also extended by Robert Boyle into discourses of polygenesis, [11] speculating that maybe these differences were due to "seminal impressions". The Frankish aristocracy dominated the Gauls by innate right of conquest. In his time, Henri de Boulainvilliers, a believer in the "right of conquest", did not understand "race" as biologically immutable, but as a contemporary racist cultural construct. His theoretic racialism was distinct from the biologic facts manipulated in 19th-century scientific racism. In his book *Sketches on the History of Man*, Home claimed that the environment, climate, or state of society could not account for racial differences, so the races must have come from distinct, separate stocks. In *Systema Naturae*, he labeled five [15] "varieties" [16] [17] of human species. Each one was described as possessing the following physiognomic characteristics "varying by culture and place": The sub-species included the "four-footed, mute, hairy" *Homo feralis* Feral man; the animal-reared *Juvenis lupinus hessensis* Hessian wolf boy, the *Juvenis hannoveranus* Hannoverian boy, the *Puella campanica* Wild-girl of Champagne, and the agile, but faint-hearted *Homo monstrosus* Monstrous man: In *Amoenitates academicae*, Linnaeus presented the mythologic *Homo anthropomorpha* Anthropomorphic man, humanoid creatures, such as the troglodyte, the satyr, the hydra, and the phoenix, incorrectly identified as simian creatures. On the one hand, the harshest critics say that the classification not only was ethnocentric but seemed to be based upon skin-color. On the other hand, Quintyn points out that some authors believe the classification was based upon geographical distribution, being cartographically based, and not hierarchical. Kennedy, Linnaeus certainly considered his own culture better, but his motives for classification of human varieties were not race-centered. Thus, regarding this topic, they consider Linnaeus view as merely "eurocentric", arguing that Linnaeus never called for racist action, and did not use the word "race", which was only introduced later "by his French opponent Buffon". John Hunter John Hunter – , a Scottish surgeon, said that originally the Negroid race was white at birth. He thought that over time because of the sun, the people turned dark skinned, or "black". Hunter also said that blisters and burns would likely turn white on a Negro, which he believed was evidence that their ancestors were originally white. He believed that whites and Negroes were two different species. White was a believer in polygeny, the idea that different races had been created separately. His *Account of the Regular Gradation in Man* provided an empirical basis for this idea. White pointed to species hybrids such as foxes, wolves, and jackals, which were separate groups that were still able to interbreed. For White, each race was a separate species, divinely created for its own geographical region. They also believed in the "degeneration theory" of racial origins. They both said that Adam and Eve were Caucasian and that other races came about by degeneration from environmental factors, such as the sun and poor dieting. They believed that the degeneration could be reversed if proper environmental control was taken, and that all contemporary forms of man could revert to the original Caucasian race. They suggested cold wind caused the tawny colour of the Eskimos. They thought the Chinese relatively fair skinned compared to the other Asian stocks because they kept mostly in towns and were protected from environmental factors. Buffon said that food and the mode of living could make races degenerate and differentiate them from the original Caucasian race. Caucasian, Mongolian, Ethiopian, American, and Malay. Many scientific racialists pointed out at the time that it would have been difficult for races to change so markedly in genotype and phenotype in such a short period of time. Believing in

monogenism, Buffon thought that skin colour could change in a single lifetime, depending on the conditions of climate and diet. Rush believed non-whites were really white underneath but they were stricken with a non-contagious form of leprosy which darkened their skin color. Rush drew the conclusion that "whites should not tyrannize over [blacks], for their disease should entitle them to a double portion of humanity. Meiner studied the physical, mental and moral characteristics of each race, and built a race hierarchy based on his findings. Meiners split mankind into two divisions, which he labelled the "beautiful white race " and the "ugly black race ". He thought only the white race to be beautiful. He considered ugly races to be inferior, immoral and animal-like. He said that the dark, ugly peoples were distinct from the white, beautiful peoples by their "sad" lack of virtue and their "terrible vices". Meiners wrote that the Negro had thick nerves and thus was not sensitive like the other races. He went as far as to say that the Negro has "no human, barely any animal, feeling". He described a story where a Negro was condemned to death by being burned alive. Halfway through the burning, the Negro asked to smoke a pipe and smoked it like nothing was happening while he continued to be burned alive. Meiners studied the anatomy of the Negro and came to the conclusion that Negroes have bigger teeth and jaws than any other race, as Negroes are all carnivores. Meiners claimed the skull of the Negro was larger but the brain of the Negro was smaller than any other race. Meiners claimed the Negro was the most unhealthy race on Earth because of its poor diet, mode of living and lack of morals. He said they could not adapt to different climates, types of food, or modes of life, and that when exposed to such new conditions, they lapse into a "deadly melancholy". Meiners studied the diet of the Americans and said they fed off any kind of "foul offal". He thought they consumed very much alcohol. He believed their skulls were so thick that the blades of Spanish swords shattered on them. Meiners also claimed the skin of an American is thicker than that of an ox. They were able to conquer various parts of the world, they were more sensitive to heat and cold, and their delicacy is shown by the way they are selective about what they eat. Meiners claimed that Slavs are an inferior race, "less sensitive and content with eating rough food". He described stories of Slavs allegedly eating poisonous fungi without coming to any harm. He claimed that their medical techniques were also backward: He claimed that the African Negroids have unduly strong and perverted sex drives, whilst only the white Europeans have it just right. Later thinkers Thomas Jefferson Thomas Jefferson " was an American politician, scientist, [37] [38] and slave owner. His contributions to scientific racism have been noted by many historians, scientists and scholars. According to an article published in the McGill Journal of Medicine: They seem to require less sleep. A black, after hard labor through the day, will be induced by the slightest amusements to sit up till midnight, or later, though knowing he must be out with the first dawn of the morning. They are at least as brave, and more adventuresome. But this may perhaps proceed from a want of forethought, which prevents their seeing a danger till it be present. When present, they do not go through it with more coolness or steadiness than the whites. They are more ardent after their female: Their griefs are transient. Those numberless afflictions, which render it doubtful whether heaven has given life to us in mercy or in wrath, are less felt, and sooner forgotten with them. In general, their existence appears to participate more of sensation than reflection Comparing them by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to the whites; in reason much inferior, as I think one [black] could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous I advance it therefore as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind. Delighted to have discovered scientific proof for the existence of black intelligence, Jefferson wrote to Banneker: Smith claimed that Negro pigmentation was nothing more than a huge freckle that covered the whole body as a result of an oversupply of bile, which was caused by tropical climates. Cuvier believed there were three distinct races: He rated each for the beauty or ugliness of the skull and quality of their civilizations. Cuvier wrote about Caucasians: The projection of the lower parts of the face, and the thick lips, evidently approximate it to the monkey tribe: He theorized that the survivors lived in complete isolation from each other and developed separately. He argued based on craniometric and brain measurements taken by him from Europeans and black people from different parts of the world that the then-common European belief that Negroes have smaller brains, and are thus intellectually inferior, is

scientifically unfounded and based merely on the prejudice of travellers and explorers. The highest civilization and culture, apart from the ancient Hindus and Egyptians, are found exclusively among the white races; and even with many dark peoples, the ruling caste, or race, is fairer in colour than the rest, and has, therefore, evidently immigrated, for example, the Brahmins, the Inca, and the rulers of the South Sea Islands. All this is due to the fact that necessity is the mother of invention, because those tribes that emigrated early to the north, and there gradually became white, had to develop all their intellectual powers, and invent and perfect all the arts in their struggle with need, want, and misery, which, in their many forms, were brought about by the climate. This they had to do in order to make up for the parsimony of nature, and out of it all came their high civilization. In a book which he wrote in he claimed that Negro blood had a negative influence on the Egyptian moral character. He published a monograph on Negroes in He also claimed that Negroes had very similar brains to apes and that Negroes have a shortened big toe, which is a characteristic connecting Negroes closely to apes. Historical definitions of race a late-century illustration by H. Strickland Constable shows an alleged similarity between "Irish Iberian" and "Negro" features in contrast to the higher "Anglo-Teutonic" The scientific classification established by Carl Linnaeus is requisite to any human racial classification scheme. In the 19th century, unilineal evolution a. The proposal that social status is unilineal "from primitive to civilized, from agricultural to industrial" became popular among philosophers, including Friedrich Hegel, Immanuel Kant, and Auguste Comte. The Christian Bible was interpreted to sanction slavery and from the s to the s was often used in the antebellum Southern United States, by writers such as the Rev. Richard Furman and Thomas R. Cobb, to enforce the idea that Negroes had been created inferior, and thus suited to slavery. The extended wording on the title page, which adds by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life, uses the general term "races" as an alternative for "varieties" and does not carry the modern connotation of human races. The first use in the book refers to "the several races, for instance, of the cabbage" and proceeds to a discussion of "the hereditary varieties or races of our domestic animals and plants". It may be doubted whether any character can be named, which is distinctive of a race and is constant As it is improbable that the numerous, and unimportant, points of resemblance, between the several races of man, in bodily structure and mental faculties I do not here refer to similar customs should all have been independently acquired, they must have been inherited from progenitors who had these same characters. Evolutionary Ethics, Eugenics and Racism in Germany he claims: Darwin clearly believed that the struggle for existence among humans would result in racial extermination.

Chapter 9 : Project MUSE - Race Trouble and the Impossibility of Non-Racialism

RACE, RACIALISM, AND THE STUDY OF LANGUAGE EVOLUTION IN AMERICA Salikoko S. Mufwene University of Chicago 1. Preliminaries The notion of 'race' has often been.*

Thoughts on whatever interests me. Updated occasionally, when the spirit moves me. A nice summary is provided by George Fredrickson in his book *Racism: As a moral philosopher, Appiah finds such a viewpoint mistaken but not immoral. Racialists do not become racists until they make such convictions the basis for claiming special privileges for members of what they consider to be their own race, and for disparaging and doing harm to those deemed racially Other. Those who fought for the rights of minorities to years ago are none the less defined as " racists " today because they adhered to the widely held belief that human subpopulations differed in certain traits, while explicitly denying that such differences conferred any superiority or privilege. Today such a belief is considered by some as " racist ". Yet moral philosophers and historians are bothered by this, because it applies the same label " racist " both to those who advocated and implemented slavery and those who opposed it. Hence the alternative term "racialism". I feel that Rudolf Steiner falls into the same category as the abolitionists. Steiner opposed racism , national chauvinism, colonialism, and ethnic particularism his entire life. To Steiner the individual was primary, and all individuals are more important than their race, color, nationality, gender, or ethnic group identification. Yet Steiner did express a belief to the effect that that there are heritable characteristics, possessed by members of our species, that allow a grouping into five races, in such a way that all the members of these races share certain traits and tendencies with each other that they do not share with members of any other race. Steiner was also careful to warn that these traits were inessential and that there was no basis to claim one race superior to any other. Realistically, had you conducted a poll years ago, asking the general public, leading scientists, statesmen, and intellectuals, on all five continents, the single question, "Does race exist? By the broad definition, nearly the entire world was racist back then. Ask further whether one race is superior to others and a large percentage would again have answered "yes". Steiner , however, would not have been among them. Yet by the critics, Steiner is presented in a manner designed to convey to the casual reader that he was an active advocate for the oppression of non-European peoples, or possibly even all non-Germans. This is intellectually dishonest. Translation by Daniel Hinds. Thereby it demonstrates its interconnection with the dominant streams of previous European spiritual history, above all the Enlightenment, German Idealist philosophy, and the Liberalism of the previous century. In it remains living the idealism of the French Revolution and the humanitarian ideals of the Freemasons, as it does in Theosophy, the mother-organization from which it arose. Translation by Daniel Hinds. The National Socialist worldview is built upon the conception of blood, race, and Volk, and then also, on the conception of the absolute state. Precisely these two fundamental pillars of the National Socialist worldview and the Third Reich are denied by the anthroposophical worldview.*