SOC 106 RACE AND ETHNICITY



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SWC: SOC 106 Race and Ethnicity

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Section 0.2: About the Book and the Authors/Contributors

About the Book

This open text was compiled by seven diverse, community college sociology faculty from Long Beach City College, Cerritos College, and Rancho Santiago College. With an eye on social justice and intersectionality, the text provides a sociological analysis of the history, demographics, and contemporary experiences of the following race-ethnic groups: African Americans, Asian American Pacific Islanders, Euro Americans, Latinx, Native Americans, Middle Eastern Americans. This text is suitable for a sociology course on race and ethnic relations or a social justice studies introductory course.

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Dr. Janét Hund is a tenured full-time professor in Sociology at Long Beach City College; she currently serves at the Social Sciences Department Chair. She began her full-time tenure at Long Beach City College in 1997. Janét recently earned her EdD in Community College Leadership from National American University. She earned her M.A. in Sociology at Arizona State University and her B.A. in Sociology/Minority Studies at Wichita State University. After incorporating OER texts for years in her Introduction to Sociology and Modern Social Problems courses, she desired to adopt OER material for her Race & Ethnic Relations in the U.S. course. She is appreciative of a former student trustee who called her attention to the OER movement nearly a decade ago. She is committed to her personal and professional growth to better serve our diverse student body. Her children, Jonas and Jakobi Oware, created images, charts and tables found throughout this book.

Shaheen Johnson, Author/Contributor



Shaheen Johnson is a tenure-track full-time professor in Sociology at Long Beach City College. She received her M.A. and B.A. in Sociology from California State University, Dominguez Hills. She is passionate when it comes to serving low-income, first-generation college students. Through her personal experience as a low-income, first-generation college student, she is able to empathize with students and relate to many of their struggles. By offering OER material in her courses, it's one barrier that she is happy to remove in an effort to ease the financial burden many students carry.

Carlos Ramos, Author/Contributor



Carlos Ramos is a tenured full-time professor of Sociology at Long Beach City College who began teaching sociology at the college level in 2001. Carlos earned a B.A. in Sociology/Psychology from the University of Southern California (USC) and an M.A. in Sociology from the University of California, Los Angeles (UCLA). He recently completed the OER transition of his Introduction to Sociology and Modern Social Problems courses, and they are now zero-cost textbook courses, without having to sacrifice academic rigor. He recently worked closely with Long Beach City College colleagues to create a zero-cost textbook and course materials for the course, Race and Ethnic Relations in the United States, and plans to create and adopt OER materials the course, Sociology of Latinos, in Summer 2021.

Lisette Rodriguez, Author/Contributor



Currently a tenure-track full-time Sociology faculty member at Long Beach City College, Lisette Rodriguez received her M.A. in Sociology from California State University Northridge and a B.A. in Sociology with a minor in Latin American Studies from the University of California Santa Barbara. She has 17 years of experience working with college students both inside and outside of the classroom. In addition to her work as a sociology faculty, she has also developed and managed student access, equity, diversity, service learning and international education programs. Lisette is an avid world traveler and has coordinated study abroad and international service learning programs for students in seven countries throughout Latin America and Europe. Through her work, she hopes to empower and motivate students to be passionate about sociology and inspired to impact, question and change the world around them.

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Joy Tsuhako is a tenure-track faculty member in the Department of Sociology at Cerritos College, which was the first school she attended before transferring to Cal State Long Beach to earn a Bachelor's in Sociology with an emphasis on global issues and social change. She completed her Master's at Cal State Fullerton and wrote a thesis titled, "Lived Experiences of Young, Urban, Fundamentalist Latinas: Understandings and Negotiations of Cultural and Faith-Based Values." She teaches Introduction to Sociology, Social Problems, Race and Ethnic Relations in the U.S., and Cultural Diversity in addition to advising the Sociology and Environmental clubs at Cerritos College.

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CHAPTER OVERVIEW

Chapter 2: Racial Stratification I

2.1 Prejudice and Stereotypes

2.2 Implicit Bias and Microaggressions

2.3 Intersectionality

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2.1 Prejudice and Stereotypes

Prejudice

Prejudice refers to the beliefs, thoughts, feelings, and attitudes someone holds about a group. A prejudice is not based on experience; instead, it is a prejudgment, originating outside actual experience. Prejudice may be based on a person's political affiliation, sex, gender, social class, age, disability, religion, sexuality, language, nationality, criminal background, wealth, race, ethnicity, or other personal characteristic. The discussion in this section will largely focus on racial prejudice.

The 1970 documentary, Eye of the Storm, illustrates the way in which prejudice develops, by showing how defining one category of people as superior (children with blue eyes) results in prejudice against people who are not part of the favored category; Jane Elliot, then a 3rd grade teacher, conducted her "Blue Eyes/Brown Eyes" exercise to give her students a difficult, hands-on experience with prejudice and discrimination.





Correlates of Prejudice

Since the 1940s, social scientists have investigated the individual correlates of racial and ethnic prejudice (Stangor, 2009). These correlates help test the theories of prejudice just presented. For example, if authoritarian personalities do produce prejudice, then people with these personalities should be more prejudiced. If frustration also produces prejudice, then people who are frustrated with aspects of their lives should also be more prejudiced. Other correlates that have been studied include age, education, gender,

region of country, race, residence in integrated neighborhoods, and religiosity. We can take time here to focus on gender, education, and region of country and discuss the evidence for the racial attitudes of Whites, as most studies do in view of the historic dominance of Whites in the United States.

The findings on gender are rather surprising. Although women are usually thought to be more empathetic than men and thus to be less likely to be racially prejudiced, recent research indicates that the racial views of (White) women and men are in fact very similar and that the two genders are about equally prejudiced (Hughes & Tuch, 2003). This similarity supports group threat theory, outlined earlier, in that it indicates that White women and men are responding more as Whites than as women or men, respectively, in formulating their racial views.

Findings on education and region of country are not surprising. Focusing again just on Whites, less educated people are usually more racially prejudiced than better-educated people, and Southerners are usually more prejudiced than non-Southerners (Krysan, 2000). Evidence of these differences appears in Figure 4.2.7, which depicts educational and regional differences in a type of racial prejudice that social scientists call social distance, or feelings about interacting with members of other races and ethnicities. The General Social Survey asks respondents how they feel about a "close relative" marrying an African American. Figure 4.2.7 shows how responses by White (non-Latino) respondents to this question vary by education and by Southern residence. Whites without a high school degree are much more likely than those with more education to oppose these marriages, and Whites in the South are also much more likely than their non-Southern counterparts to oppose them. To recall the sociological perspective, our social backgrounds certainly do seem to affect our attitudes.

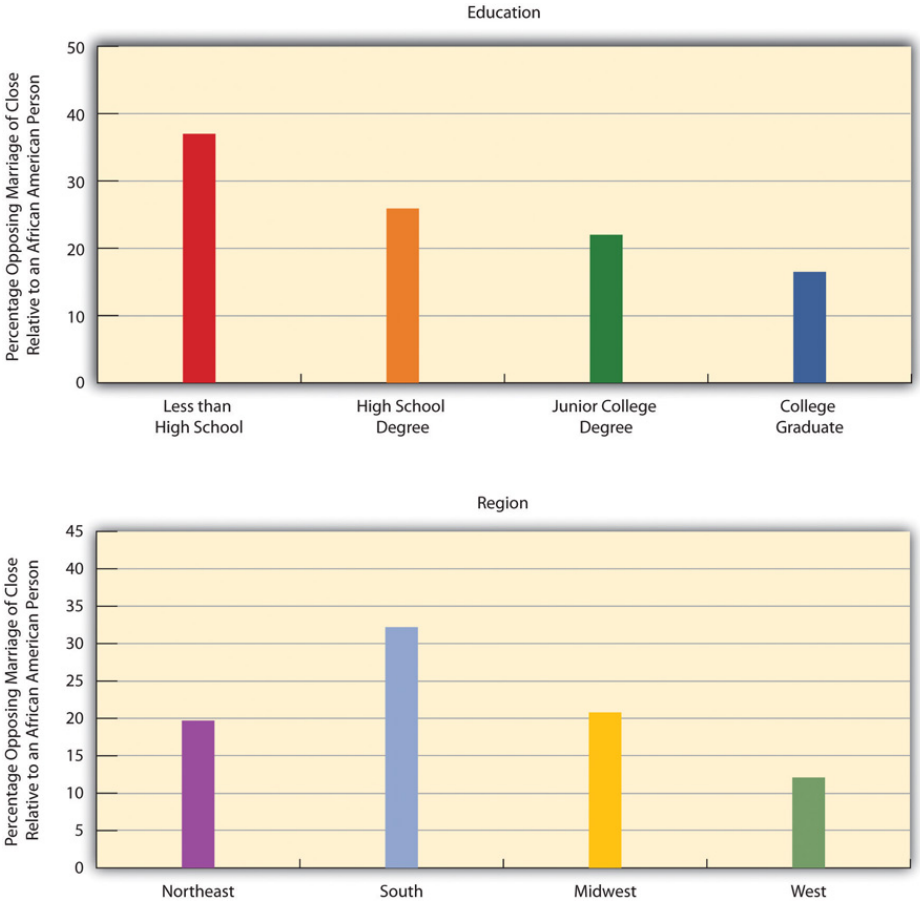


Figure 7: Education, Region, and Opposition by Non-Latino Whites to a Close Relative Marrying an African American (CC BY 2.0; Data from General Social Survey)

The Changing Nature of Prejudice

Although racial and ethnic prejudice still exists in the United States, its nature has changed during the past half-century. Studies of these changes focus on whites' perceptions of African Americans. Back in the 1940s and before, an era of overt Jim Crow racism

(also called traditional or old-fashioned racism) prevailed, not just in the South but in the entire nation. This racism involved blatant bigotry, firm beliefs in the need for segregation, and the view that Blacks were biologically inferior to whites. In the early 1940s, for example, more than half of all whites thought that Blacks were less intelligent than whites, more than half favored segregation in public transportation, more than two-thirds favored segregated schools, and more than half thought whites should receive preference over Blacks in employment hiring (Schuman, Steeh, Bobo, & Krysan, 1997).

The Nazi experience and then the civil rights movement led whites to reassess their views, and Jim Crow racism gradually waned. Few whites believe today that African Americans are biologically inferior, and few favor segregation. So few whites now support segregation and other Jim Crow views that national surveys no longer include many of the questions that were asked a half-century ago.

But that does not mean that prejudice has disappeared. Many scholars say that Jim Crow racism has been replaced by a more subtle form of racial prejudice, termed laissez-faire, symbolic, or modern racism, that amounts to a "kinder, gentler, antiBlack ideology" that avoids notions of biological inferiority (Bobo, Kluegel, & Smith, 1997, p. 15; Quillian, 2006; Sears, 1988). Instead, it involves stereotypes about African Americans, a belief that their poverty is due to their cultural inferiority, and opposition to government policies to help them. Similar views exist about Latinos. In effect, this new form of prejudice blames African Americans and Latinos themselves for their low socioeconomic standing and involves such beliefs that they simply do not want to work hard.

Evidence for this modern form of prejudice is seen in Figure 4.2.8, which presents whites' responses to two General Social Survey (GSS) questions that asked, respectively, whether African Americans' low socioeconomic status is due to their lower "in-born ability to learn" or to their lack of "motivation and will power to pull themselves up out of poverty." While only 8.5 percent of whites attributed Blacks' status to lower innate intelligence (reflecting the decline of Jim Crow racism), about 48 percent attributed it to their lack of motivation and willpower. Although this reason sounds "kinder" and "gentler" than a belief in Blacks' biological inferiority, it is still one that blames African Americans for their low socioeconomic status.

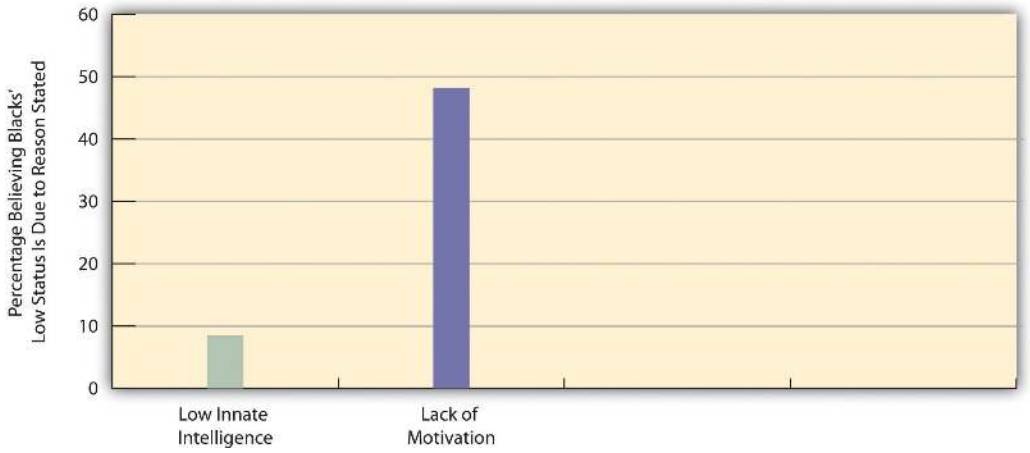


Figure 4.2.8: Attribution by Non-Latino whites of Blacks' Low Socioeconomic Status to Blacks' Low Innate Intelligence and to Their Lack of Motivation to Improve. (CC BY 2.0; Data from General Social Survey)

Prejudice and Public Policy Preferences

If whites do continue to believe in racial stereotypes, say the scholars who study modern prejudice, they are that much more likely to oppose government efforts to help people of color. For example, whites who hold racial stereotypes are more likely to oppose government programs for African Americans (Quillian, 2006). We can see an example of this type of effect in Figure 4.2.9, which compares two groups: whites who attribute Blacks' poverty to lack of motivation, and whites who attribute Blacks' poverty to discrimination. Those who cite lack of motivation are more likely than those who cite discrimination to believe the government is spending too much to help Blacks.

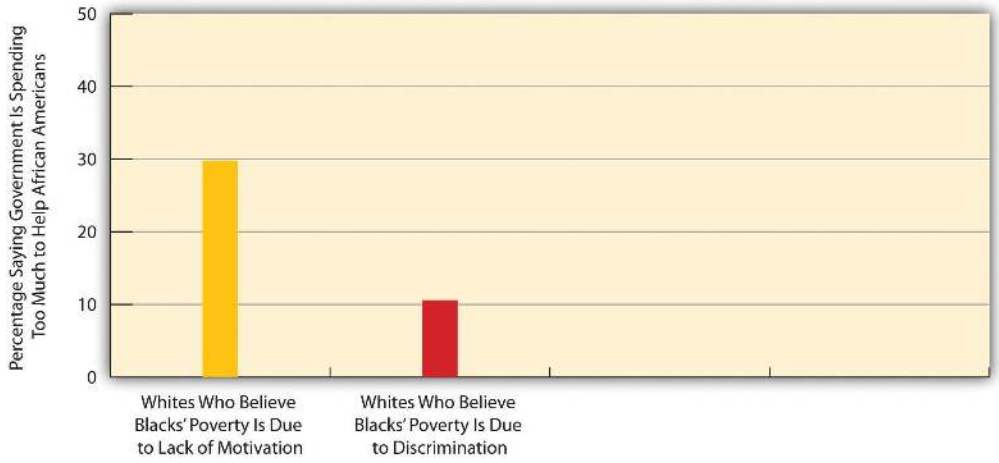


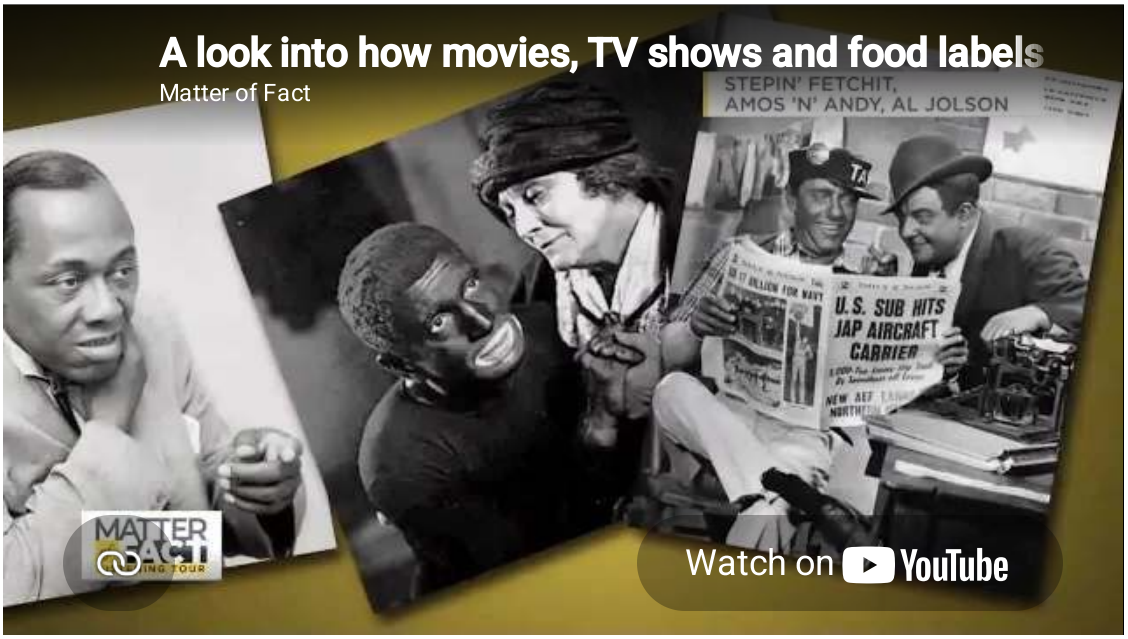
Figure 4.2.9: Racial Stereotyping by Non-Latino whites and Their Opposition to Government Spending to Help African Americans. (CC BY 2.0; Data from General Social Survey)

Racial prejudice influences other public policy preferences as well. In the area of criminal justice, whites who hold racial stereotypes or hostile feelings toward African Americans are more likely to be afraid of crime, to think that the courts are not harsh enough, to support the death penalty, to want more money spent to fight crime, and to favor excessive use of force by police (Barkan & Cohn, 2005; Unnever & Cullen, 2010).

If racial prejudice influences views on all these issues, then these results are troubling for a democratic society like the United States. In a democracy, it is appropriate for the public to disagree on all sorts of issues, including criminal justice. For example, citizens hold many reasons for either favoring or opposing the death penalty. But is it appropriate for racial prejudice to be one of these reasons? To the extent that elected officials respond to public opinion, as they should in a democracy, and to the extent that racial prejudice affects public opinion, then racial prejudice may be influencing government policy on criminal justice and on other issues. In a democratic society, it is unacceptable for racial prejudice to have this effect.

Stereotypes

Stereotypes are oversimplified generalizations about groups of people in which prejudice is often based on. Stereotypes can be associated with race, ethnicity, age, gender, sexual orientation—almost any characteristic. They may be positive (usually about one's own group, such as when women suggest they are less likely to complain about physical pain) but are often negative (usually toward other groups, such as when members of a dominant racial group suggest that a subordinate racial group is stupid or lazy). In either case, the stereotype is a generalization that doesn't take individual differences into account.





Where do stereotypes come from? In fact new stereotypes are rarely created; rather, they are recycled from subordinate groups that have assimilated into society and are reused to describe newly subordinate groups. For example, many stereotypes that are currently used to characterize Black people were used earlier in American history to characterize Irish and Eastern European immigrants. While cultural and other differences do exist among the various American racial and ethnic groups, many of the views we have of such groups are unfounded and hence are stereotypes. An example of the stereotypes that White people have of other groups appears in Figure 4.2.1 "Perceptions by Non-Latino White Respondents of the Intelligence of White and Black Americans", in which White respondents in the General Social Survey (GSS), a recurring survey of a random sample of the US population, are less likely to think Blacks are intelligent than they are to think Whites are intelligent.

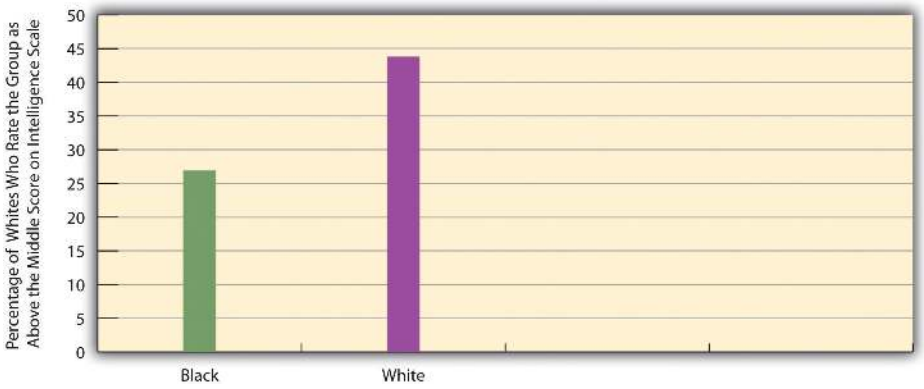


Figure 1: Perceptions by Non-Latino White Respondents of the Intelligence of White and Black Americans. (CC BY 2.0; Data from General Social Survey)

Stereotypes of Latinx Population

Often exhibited in negative caricatures or terms, stereotypical representation of Hispanic and Latino/a characters are typically negatively presented and attack the entire ethnic group's morality, work ethic, intelligence, or dignity. Even in non-fiction media, such as news outlets, Hispanics are usually reported on in crime, immigration, or drug-related stories than in accomplishments. The stereotypes can also differ between men and women. Hispanic or Latino men are more likely to be stereotyped as unintelligent, comedic, aggressive, sexual, and unprofessional, earning them titles as "Latin lovers," buffoons, or criminals. That often results in the individuals being characterized as working less-respectable careers, being involved in crimes (often drug-related), or being uneducated immigrants. Hispanic characters are more likely than non-Hispanic White characters to possess lower-status occupations, such as domestic workers, or be involved in drug-related crimes. Hispanic and Latina women, similarly, are typically portrayed as lazy, verbally aggressive, and lacking work ethic. The stereotypes are furthered in pseudo-autobiographical characters like George Lopez, who lacks higher education and is written around humor, and Sofia Vergara, who is portrayed as an immigrant woman marrying a rich man and is often mocked for her loud and aggressive voice.

A very common stereotype, as well as mentality, is that all Hispanic/Latino individuals have the same ethnic background, race, and culture but there are really numerous subgroups, with unique identities. Americans tend to explain all of Latin America in terms of the nationalities or countries that they know. For instance, in the Midwest and the Southwest, Latin Americans are largely perceived as Mexicans, but in the East, particularly in the New York and Boston areas, people consider Latin Americans through their limited interactions with Dominicans and Puerto Ricans. In Miami, Cubans and Central Americans are the reference group for interpreting Latin America. The idea of homogeneity is so extensive in US society that even important politicians tend to treat Latin America as a culturally-unified region. Hispanic/Latino Americans become a homogenous group, instead of their actual individual cultures, qualities, and differences.

Stereotypes of East Asians in the United States

Stereotypes of East Asians, like other ethnic stereotypes, are often portrayed in the mainstream media, cinema, music, television, literature, internet, and other forms of creative expression in American culture and society.

Fictional stereotypes include Fu Manchu and Charlie Chan (representing a threatening, mysterious Asian character and an apologetic, submissive, "good" East Asian character). Asian men may be depicted as misogynistic predators, especially in WW II-era propaganda. East Asian women have been portrayed as aggressive or opportunistic sexual beings or predatory gold diggers, or as cunning "Dragon Ladies." This contrasts with the other stereotypes of servile "Lotus Blossom Babies", "China dolls", "Geisha girls", or prostitutes. Strong women may be stereotyped as Tiger Moms, and both men and women may be depicted as a model minority, with career success.

Stereotypes of Indigenous peoples

Worldwide stereotypes of Indigenous peoples include historical misrepresentations and the oversimplification of hundreds of Indigenous cultures. Negative stereotypes are associated with prejudice and discrimination that continue to impact the lives of indigenous peoples. Indigenous peoples of the Americas are commonly called Native Americans (United States excluding

Alaska and Hawaii), Alaska Natives, or First Nations people (in Canada). The Circumpolar peoples, often referred to by the English term Eskimo, have a distinct set of stereotypes. Eskimo itself is an exonym, deriving from phrases that Algonquin tribes used for their northern neighbors. It is believed that some portrayals of natives, such as their depiction as bloodthirsty savages have disappeared. However, most portrayals are oversimplified and inaccurate; these stereotypes are found particularly in popular media which is the main source of mainstream images of Indigenous peoples worldwide.

The stereotyping of American Indians must be understood in the context of history which includes conquest, forced displacement, and organized efforts to eradicate native cultures, such as the boarding schools of the late 19th and early 20th centuries, which separated young Native Americans from their families in order to educate and to assimilate them as European Americans.

Stereotypes of African Americans

Dating back to the period of African enslavement during the colonial era, stereotypes of African Americans are largely connected to the persistent racism and discrimination they faced while residing in the United States. Nineteenth-century minstrel shows used White actors in blackface and attire supposedly worn by African-Americans to lampoon and disparage Blacks. Some nineteenth century stereotypes, such as the sambo, are now considered to be derogatory and racist. The "Mandingo" and "Jezebel" stereotypes sexualizes African-Americans as hypersexual. The Mammy archetype depicts a motherly Black woman who is dedicated to her role working for a White family, a stereotype which dates back to Southern plantations. African-Americans are often stereotyped to have an unusual appetite for fried chicken.

In the 1980s and following decades, emerging stereotypes of Black men depicted them as drug dealers, crack addicts, hobos, and subway muggers. Jesse Jackson said media portray blacks as less intelligent. The magical Negro is a stock character who is depicted as having special insight or powers, and has been depicted (and criticized) in American cinema. Stereotypes of Black women include being depicted as welfare queens or as angry Black women who are loud, aggressive, demanding, and rude.





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2.2 Implicit Bias and Microaggressions

Social-Psychological Explanations of Prejudice

Where does racial and ethnic prejudice come from? Why are some people more prejudiced than others? Scholars have tried to answer these questions at least since the 1940s, when the horrors of Nazism were still fresh in people's minds. Theories of prejudice fall into two camps, social-psychological and sociological. We will look at social-psychological explanations first and then turn to sociological explanations. We will also discuss distorted mass media treatment of various racial and ethnic groups.

One of the first social-psychological explanations of prejudice centered on the **authoritarian personality** (Adorno, Frenkel-Brunswick, Levinson, & Sanford, 1950). According to this view, authoritarian personalities develop in childhood in response to parents who practice harsh discipline. Individuals with authoritarian personalities emphasize such things as obedience to authority, a rigid adherence to rules, and low acceptance of people (out-groups) not like oneself. Many studies find strong racial and ethnic prejudice among such individuals (Sibley & Duckitt, 2008). But whether their prejudice stems from their authoritarian personalities or instead from the fact that their parents were probably prejudiced themselves remains an important question.

Another early and still popular social-psychological explanation is called **frustration theory (or scapegoat theory)** (Dollard, Doob, Miller, Mowrer, & Sears, 1939). In this view individuals with various problems become frustrated and tend to blame their troubles on groups that are often disliked in the real world (e.g., racial, ethnic, and religious minorities). These minorities are thus scapegoats for the real sources of people's misfortunes. Several psychology experiments find that when people are frustrated, they indeed become more prejudiced. In one early experiment, college students who were purposely not given enough time to solve a puzzle were more prejudiced after the experiment than before it (Cowen, Landes, & Schaet, 1959).

Sociological Explanations of Prejudice

One popular sociological explanation emphasizes conformity and socialization and is called **social learning theory**. In this view, people who are prejudiced are merely conforming to the culture in which they grow up, and prejudice is the result of socialization from parents, peers, the news media, and other various aspects of their culture. Supporting this view, studies have found that people tend to become more prejudiced when they move to areas where people are very prejudiced and less prejudiced when they move to locations where people are less prejudiced (Aronson, 2008). If people in the South today continue to be more prejudiced than those outside the South, as we discuss later, even though legal segregation ended more than four decades ago, the influence of their culture on their socialization may help explain these beliefs.

The mass media plays a key role in how many people learn to be prejudiced. This type of learning happens because the media often present people of color in a negative light. By doing so, the media unwittingly reinforce the prejudice that individuals already have or even increase their prejudice (Larson, 2005). Examples of distorted media coverage abound. Even though poor people are more likely to be White than any other race or ethnicity, the news media use pictures of African Americans far more often than those of Whites in stories about poverty. In one study, national news magazines, such as Time and Newsweek, and television news shows portrayed African Americans in almost two-thirds of their stories on poverty, even though only about one-fourth of poor people are African Americans. In the magazine stories, only 12 percent of the African Americans had a job, even though in the real world more than 40 percent of poor African Americans were working at the time the stories were written (Gilens, 1996). In a Chicago study, television news shows there depicted Whites fourteen times more often in stories of good Samaritans, even though Whites and African Americans live in Chicago in roughly equal numbers (Entman & Rojecki, 2001). Many other studies find that newspaper and television stories about crime and drugs feature higher proportions of African Americans as offenders than is true in arrest statistics (Surette, 2011). Studies like these show that the news media "convey the message that Black people are violent, lazy, and less civic minded" (Jackson, 1997, p. A27).

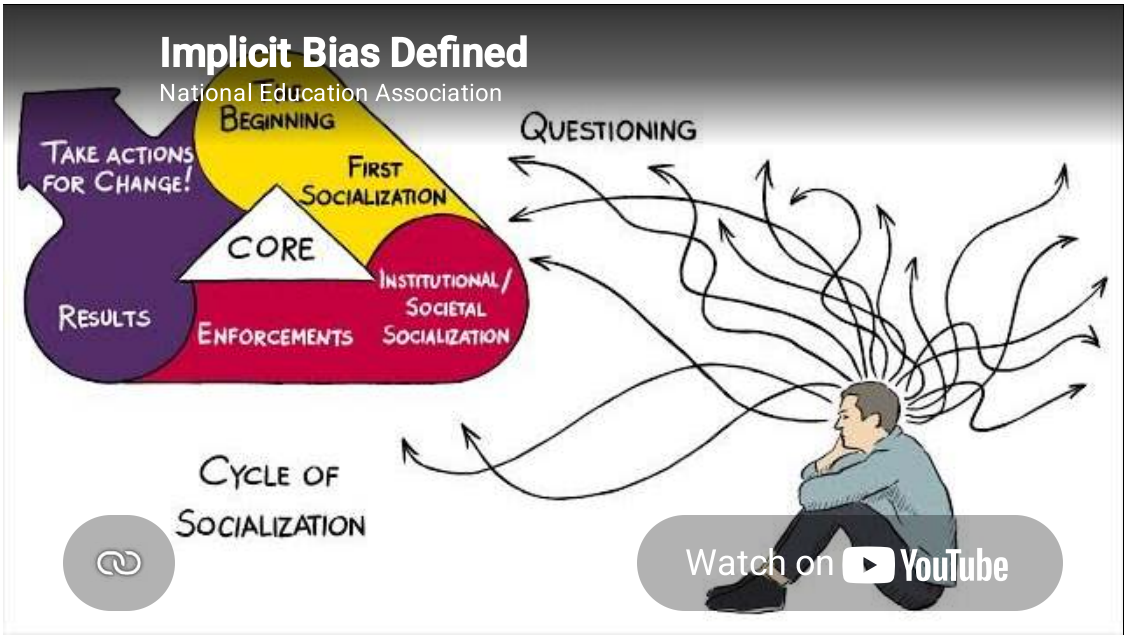
A second sociological explanation emphasizes economic and political competition and is commonly called **group threat theory** (Quillian, 2006). In this view, prejudice arises from competition over jobs and other resources and from disagreement over various political issues. When groups vie with each other over these matters, they often become hostile toward each other. Amid such hostility, it is easy to become prejudiced toward the group that threatens your economic or political standing. A popular version of this basic explanation is Susan Olzak's (1992) **ethnic competition theory** which holds that ethnic prejudice and conflict increase when two or more ethnic groups find themselves competing for jobs, housing, and other goals.

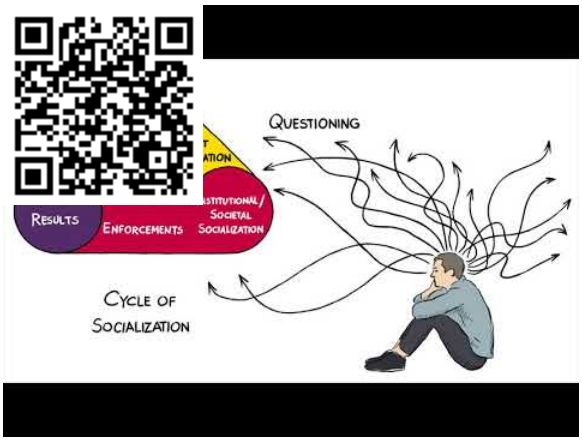
The competition explanation is the macro equivalent of the frustration/scapegoat theory already discussed. Much of the White mob violence discussed earlier stemmed from Whites' concern that the groups they attacked threatened their jobs and other aspects of their lives. Thus lynchings of African Americans in the South increased when the Southern economy worsened and decreased when the economy improved (Tolnay & Beck, 1995). Similarly, White mob violence against Chinese immigrants in the 1870s began after the railroad construction that employed so many Chinese immigrants slowed and the Chinese began looking for work in other industries. Whites feared that the Chinese would take jobs away from White workers and that their large supply of labor would drive down wages. Their assaults on the Chinese killed several people and prompted the passage by Congress of the Chinese Exclusion Act in 1882 that prohibited Chinese immigration (Dinnerstein & Reimers, 2009).

Implicit Bias

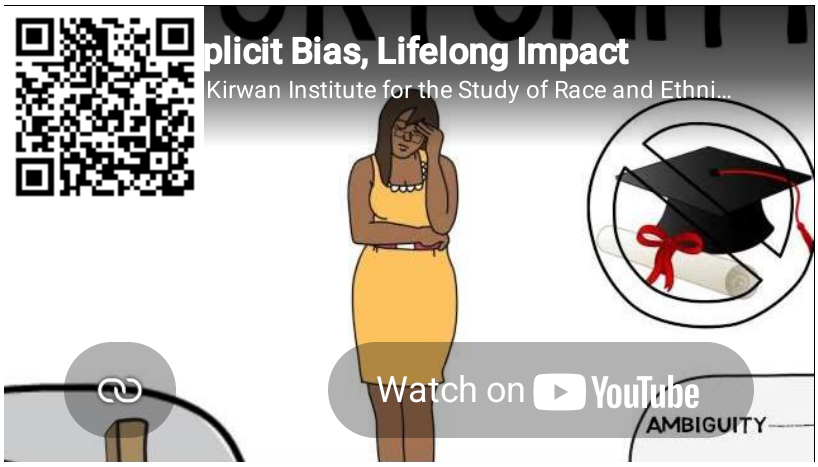
Implicit biases are attitudes or stereotypes that unconsciously affect our actions, decisions, and understanding.

- Implicit biases can be positive (a preference for something or someone) or negative (an aversion to or fear of something or someone).
- Implicit biases are different from known biases that people may choose to conceal for social or political reasons. In fact, implicit biases often conflict with a person's explicit and/or declared beliefs.
- Implicit biases are formed over a lifetime as a result of exposure to direct and indirect messages. The media plays a large role in this formation process.
- Implicit biases are pervasive: everyone has them.
- Implicit biases are changeable, but research shows that this process takes time, intention, and training.





The Kirwan Institute is a leader in the field of implicit bias research. Watch their video, in which they explore some of the ways that individual impacts of implicit bias can compound to create large negative impacts for people of color.



Microaggressions

Implicit biases can impact our relationships and interactions with each other in many ways, some of which are described in the research findings listed above. One way that implicit biases can manifest is in the form of **microaggressions**: subtle verbal or nonverbal insults or denigrating messages communicated toward a marginalized person, often by someone who may be well-intentioned but unaware of the impact their words or actions have on the target. Examples of common microaggressions include statements like:

- Where are you really from?
- What are you?
- You don't act like a normal Black person.
- You're really pretty for a dark-skinned girl.

Microaggressions can be based on any aspect of a marginalized person's identity (for example, sexuality, religion, or gender). Individual microaggressions may not be devastating to the person experiencing them; however, their cumulative effects over time can be large. The Tumblr blog Microaggressions, which aims to "mak[e] visible the ways in which social difference is produced and policed in everyday lives," describes this as follows:

> Often, [microaggressions] are never meant to hurt – acts done with little conscious awareness of their meanings and effects. Instead, their slow accumulation during a childhood and over a lifetime is in part what defines a marginalized experience, making explanation and communication with someone who does not share this identity particularly difficult. Social others are microaggressed hourly, daily, weekly, monthly.

In his research, Dr. Derald Wing Sue found that **BIPOC** (Black Indigenous People of Color) experience microaggressions every day – from the time they get up in the morning until they go to bed at night. In his workshops, Sue asks White people in the room these questions:

> Do you know what it's like to be a Black person in this society where you go into a subway and you sit down and people never sit next to you? Do you know what it's like to pass a man or a woman, and they suddenly clutch their purses more tightly?

As he notes, many Whites have never thought about how this feels because they don't live this reality. It is invisible to them. By asking this question, Sue's goal is to make the invisible visible, to get White people (and all people) to "see" the microaggressions BIPOC experience on a daily basis, and to challenge them to understand how those microaggressions negatively impact the daily lived experiences of BIPOC.

To learn more about how young people experience microaggressions, watch this video, in which college students share their personal stories related to this issue.



Video **13**: "Microaggressions in the Classroom." (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; Focused.Arts.Media.Education. via YouTube)

What's the Impact on BIPOC?

Pervasive implicit bias and microaggressions do more than simply cause BIPOC to "feel bad." Constant exposure to racism in both implicit and explicit forms can have cumulative and serious impacts on BIPOC. Researchers are only now beginning to identify and understand some of these impacts. For example, scientists have begun linking prolonged racism-related stress to racial health disparities such as differences in maternal mortality rates between Black and White women. Other racial health disparities, such as differing rates of asthma and diabetes across racial groups, may also be linked to the stress impact of racism. Stress hormones, while harmless in small doses, are toxic with prolonged exposure, and can cause permanent damage to the nervous, cardiovascular, immune, and endocrine systems.

An increasing amount of evidence suggests that being Black in a society filled with racial prejudice, discrimination, and inequality takes what has been called a "hidden toll" on the lives of African Americans (Blitstein, 2009). African Americans on the average have worse health than whites and die at younger ages. In fact, every year there are an additional 100,000 African American deaths than would be expected if they lived as long as whites do. Although many reasons probably explain all these disparities, scholars are increasingly concluding that the stress of being Black is a major factor (Geronimus et al., 2010).

African Americans are much more likely than whites to be poor, to live in high-crime neighborhoods, and to live in crowded conditions, among many other problems. They are also more likely to experience racial slights, refusals to be interviewed for jobs, and other forms of discrimination in their everyday lives. All these problems mean that African Americans from their earliest ages grow up with a great deal of stress, far more than what most whites experience. This stress in turn has certain neural and physiological effects, including hypertension (high blood pressure), that impair African Americans' short-term and long-term health and that ultimately shorten their lives. These effects accumulate over time: Black and white hypertension rates are equal for people in their twenties, but the Black rate becomes much higher by the time people reach their forties and fifties. As a recent news article

on evidence of this “hidden toll” summarized this process, “The long-term stress of living in a white-dominated society ‘weathers’ Blacks, making them age faster than their white counterparts” (Blitstein, 2009, p. 48).

Although there is less research on other people of color, many Latinos and Native Americans also experience the various sources of stress that African Americans experience. To the extent this is true, racial and ethnic inequality also takes a hidden toll on members of these two groups. They, too, experience racial slights, live under disadvantaged conditions, and face other problems that result in high levels of stress and shorten their life spans.

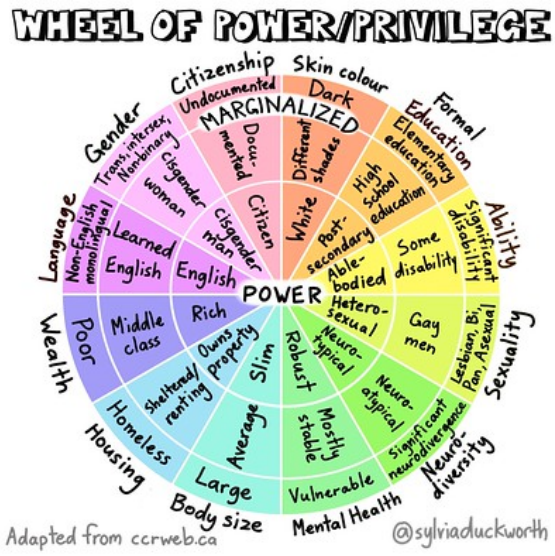
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2.3 Intersectionality

"Intersectionality is not just a form of inquiry and critical analysis but it is also a form of praxis that challenges inequalities and opens a collective space for both recognizing common threads across complex experiences of injustice and responding to them politically" (Ferree, 2018). Using an intersectional lens to analyze social systems, it is useful to consider how capitalism, racism, sexism, heterosexism, ageism, and/or ableism intertwine to stratify society and impact life chances for individuals and groups. Collins & Bilge (2020) combine the critical inquiry into inequalities and stratification with critical praxis to advance social justice. Thus, intersectionality is not only a lens and theory but also a potential solution to social problems, reminding sociologists that the many status intersections of race, social class, gender, sexuality, age and/or disability should be considered when seeking remedies to social ills.

Review the illustration below and consider in which sections you are operating from a place of privilege, and in which you are on the margins. Do you believe some components are more impactful than others? Which ones and why?



Intersectionality

Originally introduced by legal scholar, Kimberle Crenshaw, the term intersectionality was born of an analysis of the intersection of race and gender. Her analysis of legal cases involving discrimination experienced by African American women involved not only racism but also sexism, yet legal statutes and precedents provided no clear analysis of their intersection, but instead treat them as separate social categories. To understand the intersection of these social categories resulting in their ill treatment, both forms of oppression would need to considered jointly. Crenshaw advocates for social scientists to integrate race and gender into their "frames" to better capture the complexity of life experiences, particularly the experiences impacting African American women. Crenshaw used the example of police brutality and the countless African American male victims, with few recognizing the names of African American women brutalized by the police. The #SayHerName campaign was born of an intersectional frame revealing the importance of naming African American female victims of police brutality such as Breonna Taylor, Sandra Byrd, and Rekia Boyd.

Check out this video of Kimberlé Crenshaw explaining the premise of intersectionality:



Black feminist sociologist Patricia Hill Collins (1990) further developed intersection theory, which suggests we cannot separate the effects of race, social class, gender, sexual orientation, age, disability, and other attributes. ‘‘The events and conditions of social and political life and the self can seldom be understood as shaped by one factor . . . . Intersectionality as an analytic tool gives people better access to the complexity of the world and of themselves’’ (Collins, 1992, p.2). We are all shaped by the forces of racism, sexism, classism, heterosexism, ageism, and ableism, though we are likely impacted very differently by these forces.

When we examine race and how it can bring us both advantages and disadvantages, it is important to acknowledge that the way we experience race is shaped, for example, by our gender, social class, sexual orientation, age, disability and other statuses which are structured into our social systems. Multiple layers of disadvantage intersect to create the way we experience race, evidenced in concepts such as **double jeopardy** or **triple jeopardy** when an individual has two or three potentially oppressive statuses, respectively. For example, if we want to understand prejudice, we must understand that the prejudice focused on a Euro American woman because of her gender is very different from the layered prejudice focused on a poor Asian American Pacific Islander (AAPI) woman, who is affected by stereotypes related to being poor, being a woman, and her race-ethnic status. In contrast, writer Alice Walker suggested these individuals instead may have double or triple insights into the human condition. Rosenblum and Travis (2011) have argued that what one notices in the world depends in large part on the statuses one occupies . . . thus we are likely to be fairly unaware of the statuses we occupy that privilege us . . . [and] provide advantage and are acutely aware of those . . . that yield negative judgments and unfair treatment.

Collins (1990) writes that not all African American women experience life, and hence life chances, the same. A middle class heterosexual, Christian African American woman has more privileges than a poor, lesbian African American transgender woman. In fact, Collins explains that there are no pure oppressors or pure victims. In the previous example, this more privileged African American woman may be oppressed based on her gender and race-ethnicity, but she may be oppressive based on her religion, social class, and sexuality.

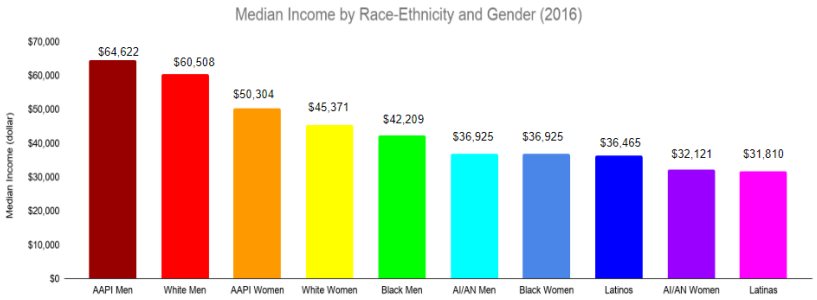


Figure 1.5.161.5.16: Median Income by Race-Ethnicity and Gender (2016). AAPI Men Medium Income: $64,622; White Male Medium Income: $60,508; AAPI Women Medium Income: $50,304; White Women Medium Income: $45,371; Black Men Medium Income: $42,209; AI/AN Men and Black Women Medium Income $36,925; Latinos Medium Income $36,465; AI/AN Women Income: $32,121; and Latinas Medium Income: $31,810. (Chart created by Jonas Oware with data from the U.S. Census Bureau / U.S. Census Bureau)

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CHAPTER OVERVIEW

Z Immigration and Migration

Section 3.1: History and Background

Section 3.2: Intergroup Relations

Section 3.3: Intersectionality

Section 3.4: Social Institutions

Section 3.5: Social Change and Resistance

Section 2.3: Patterns of Intergroup Relations

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Section 3.1: History and Background

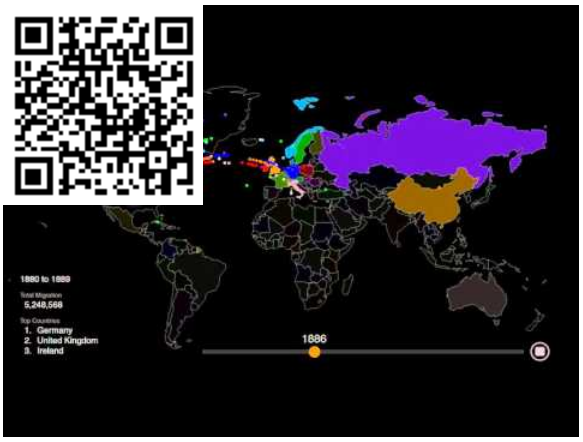
History

Immigration is the act of foreigners passing or coming into a country for the purpose of permanent residence. Immigration occurs for many reasons, including economic, political, family re-unification, natural disasters, or poverty. Many immigrants came to America to escape religious persecution or dire economic conditions. Most hoped coming to America would provide freedom and opportunity.

Immigration to the United States has been a major source of population growth and cultural change. Different historical periods have brought distinct national groups, races and ethnicities to the United States. During the 17th century, approximately 175,000 Englishmen migrated to Colonial America. Over half of all European immigrants to Colonial America during the 17th and 18th centuries arrived as indentured servants. The mid-nineteenth century saw mainly an influx from northern Europe, the early twentieth-century mainly from Southern and Eastern Europe, and post-1965 mostly from Latin America and Asia.

For a striking look at the history of immigration to the United States, please watch the video below by Metrocosm:



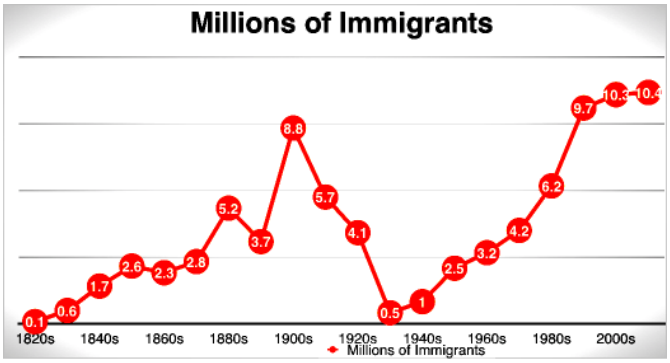


Contemporary Immigration

In recent years, immigration has increased substantially which is conveyed in the Figure 3.1.2 below. In 1965, ethnic quotas were removed; these quotas had restricted the number of immigrants allowed from different parts of the world. Immigration doubled

between 1965 and 1970, and again between 1970 and 1990. Between 2000 and 2005, nearly 8 million immigrants entered the United States, more than in any other five-year period in the nation's history. In 2006, the United States accepted more legal immigrants as permanent residents than all other countries in the world combined. Though, as Table 3.1.3 reveals, fewer individuals received their authorized permanent resident status from 2016 through 2018. According to the U. S. and World Population Clock provided by the United States Census Bureau, the most current U. S. population count is 330,065,778 and rising.

Figure 3.1.2: Legal Immigration in the United States, 1820-2020



Data from Schaefer, 2015; United States Department of Homeland Security, 2013

Recent Immigration Demographics

Until the 1930s most legal immigrants were male. By the 1990s, women accounted for just over half of all legal immigrants. Contemporary immigrants tend to be younger than the native population of the United States, with people between the ages of 15 and 34 substantially over-represented. Immigrants are also more likely to be married and less likely to be divorced than native-born Americans of the same age.

Immigrants come from all over the world, but a significant number come from Latin America. In 1900, when the U.S. population was 76 million, there were an estimated 500,000 Latinx. The Census Bureau projects that by 2050, one-quarter of the population will be of Hispanic descent. This demographic shift is jointly fueled by higher fertility rates amongst the Latinx population as well as immigration from Latin America.

Although Europe has been the traditional sending region for immigrants to the U.S., the post WWII era (after 1946) shows a significant increase in migration from Mexico, South and Central America, the Caribbean, and Asia. The latest migration trend also involves people from Africa. Please visit the following websites for more information: Foreign Born Data Tables and The Statistical Abstracts of the United States.

Public Opinion Toward Immigrants

American attitudes toward immigration are markedly ambivalent. American history is rife with examples of anti-immigrant opinion. Benjamin Franklin opposed German immigration, warning Germans would not assimilate. In the 1850s, the nativist Know Nothing movement opposed Irish immigration, promulgating fears that the country was being overwhelmed by Irish Catholic immigrants.

In general, Americans have more positive attitudes toward groups that have been visible for a century or more, and much more negative attitude toward recent arrivals. According to a 1982 national poll by the Roper Center at the University of Connecticut, "By high margins, Americans are telling pollsters it was a very good thing that Poles, Italians, and Jews emigrated to America. Once again, it's the newcomers who are viewed with suspicion. This time, it's the Mexicans, the Filipinos, and the people from the Caribbean who make Americans nervous."

One of the most important factors regarding public opinion about immigration is the level of unemployment; anti-immigrant sentiment is highest where unemployment is highest, and vice versa. In fact, in the United States, only 0.16% of the workforce are legal immigrants. A more recent survey by the Pew Research Center (see Figure 3.1.6 below) suggests a more positive view of U. S. immigrants in which they are seen as a source of "strength."

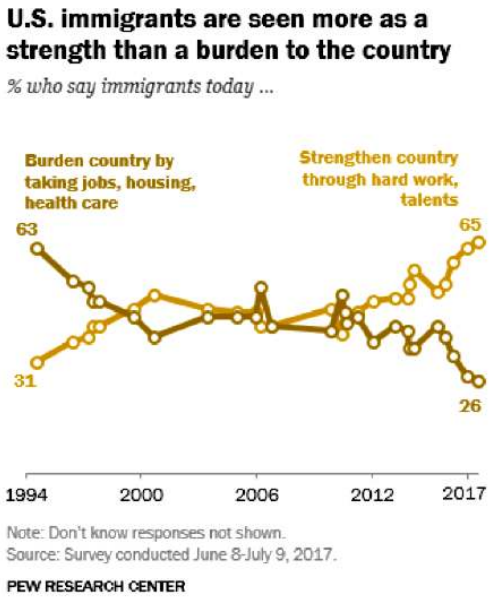


Figure *Section*3.1.6: U. S. Immigrants are Seen More as a Strength than a Burden to the Country (Used with permission; Pew Research Center, Washington, D.C.)

Unauthorized Immigration to the United States

Unauthorized immigration refers to to the act of entering the United States without governmental permission and in violation of the *United States Nationality Law*, or staying beyond the termination date of a visa, also in violation of the law. An **undocumented immigrant** in the United States is a person (non-citizen) who has entered the United States without government permission and in violation of United States Nationality Law, or stayed beyond the termination date of a visa, also in violation of the law. The undocumented immigrant population is estimated to be between 7 and 20 million. More than 50% of undocumented immigrants are from Mexico.

While the majority of undocumented immigrants continue to concentrate in places with existing large Hispanic communities, undocumented immigrants are increasingly settling throughout the rest of the country. A percentage of undocumented immigrants do not remain indefinitely but do return to their country of origin; they are often referred to as **sojourners**, which are people that leave or emigrate from their home country with the intention of returning to their homeland one day.

The continuing practice of hiring unauthorized workers has been referred to as the magnet for unauthorized immigration. As a significant percentage of employers are willing to hire undocumented immigrants for higher pay than they would typically receive in their former country, undocumented immigrants have prime motivation to cross borders.

Refugees, Asylum Seekers, and Internally Displaced People

In 2013, the number of refugees, asylum-seekers, and internally displaced people worldwide exceeded 50 million people for the first time since the end of World War II. Half these people were children. A **refugee** is defined as an individual who has been forced to leave their country in order to escape war, persecution, or natural disaster, while **asylum-seekers** are those whose claim to refugee status has not been validated. An **internally displaced person**, on the other hand, is neither a refugee nor an asylum-seeker (Ritzer, 2015).

The war in Syria caused most of the 2013 increase, forcing 2.5 million people to seek refugee status while internally displacing an additional 6.5 million. Violence in Central African Republic and South Sudan also contributed a large number of people to the total (United Nations, 2014). Refugees need help in the form of food, water, shelter, and medical care, which has worldwide implications for nations contributing foreign aid, the nations hosting the refugees, and the non-government organizations (NGOs) working with individuals and groups on site (United Nations, 2014). Where will this large moving population, including the sick,

elderly, children, and people with very few possessions and no long-term plan, go? What role should the U.S. play in the face of the needs of refugees?





Given current immigration policies, specifically admissions ceilings, the United States is not a frequent destination for refugees and asylum-seekers, although it is sought out by displaced individuals. This means that as of September 2019, there was 339,386 pending asylum applications. However, in 2018, only 25,439 people were granted asylum. As far as refugees, the United States recognized a total of 22,405 people as refugees. Again, while there is great demand by displaced folks, the United States is limiting the amount of refugees it recognizes and asylum applications it approves.

Table 3.1.8 below lists the top five countries that the United States recently recognized the largest amounts of refugees from - with striking annual reductions. Per the U.S. Department of Homeland Security, the biggest declines in refugee recognition tend to be from predominantly Muslim countries.

Table *Section*3.1.8: Selected Characteristics of Refugee Arrivals by Country of Nationality: Fiscal Years 2016 to 2018 (Data from the United States Department of Homeland Security)

Selected Characteristics of Refugee Arrivals by Country of Nationality: Fiscal Years 2016 to 2018

Country of Nationality	2016	2017	2018
Total	84,988	53,691	22,405
Democratic Republic of Congo	16,370	9,377	7,878
Burma	12,347	5,078	3,555
Syria	12,587	6,557	62
Iraq	9,880	6,886	140
Somalia	9,020	6,130	257

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Section 3.2: Intergroup Relations

Assimilation, Acculturation, and Intergroup Relations

Classic assimilation theory or straight-line assimilation theory can be dated back to the 1920's originating from the Chicago School of Sociology (Park, Burgess, & McKenzie, 1925; Waters, Van, Kasinitz, & Mollenkopf, 2010). (See also Chapter 2.3). This early assimilation model set forth by Park (1928) described how immigrants followed a straight line of convergence in adopting "the culture of the native society" (Scholten, 2011). In many ways assimilation was synonymous with 'Americanization' and interpreted as 'becoming more American' or conforming to norms of the dominant Euro-American culture (Kazal, 1995). Assimilation theory posited that immigrant assimilation was a necessary condition for preserving social cohesion and thus emphasized a one-sided, mono-directional process of immigrant enculturation leading to upward social mobility (Warner & Srole, 1945). Assimilation ideas have been criticized for lacking the ability to differentiate the process of resettlement for diverse groups of immigrants; they fail to consider interacting contextual factors (van Tubergen, 2006).

Assimilation Patterns

While white ethnics, Cubans, Asians, non-Mexican Latinx, and Middle Easterners follow the traditional assimilation pattern, three significantly large marginalized groups do not: Mexican Americans (about 50%), Puerto Ricans, and African Americans.

The assimilation patterns for these groups differ due to propinquity, method of immigration, and let us not mince words, racism.

Approximately 50% of all Mexican immigrants to the United States do not follow the traditional assimilation pattern. This is partly due to the propinquity of the mother country, the nearly continuous new migration stream, a relatively high rate of return migration, racism, and in some cases, involuntary immigration in that parts of Mexico have been annexed by the United States so that some people's native land quite literally changed overnight—they went to bed Mexican and woke up American (Current, Williams, Freidel, & Brinkley, 1987; Harrison & Bennett, 1995; Marger, 1996).

Puerto Ricans, following the treaty that concluded the Spanish American War, became citizens of the United States, albeit citizens without suffrage. Therefore, Puerto Ricans, who are already citizens, have little incentive to assimilate and, like their Mexican counterparts, are physically close to their homeland, maintain a nearly continuous migration stream onto the mainland, and have a relatively high rate of return migration. Puerto Rico is a desperately poor colony of the United States populated primarily by Spanish-speaking, Hispanic-surnamed descendants of African slaves. Thus, entrenched intergenerational poverty, coupled with language difficulties and racism, have prevented assimilation. Most Puerto Ricans who live on the mainland live in poor, inner city neighborhoods in New York and Chicago. These neighborhoods are not ethnic enclaves but are rather huge concentrations of the poor, poorly educated, and Black underclass (Current, et al. 1987; Harrison & Bennett, 1995; Marger, 1996).

African Americans differ dramatically from all other migrants. Many, probably most, African Americans have been Americans far longer than most whites. Many African Americans can trace their ancestry back more than seven generations. Those ancestors however were involuntary immigrants who were stolen from their homes, thrown into the bellies of slave ships, and brought to these shores as pieces of property—chattel—to work for the rest of their lives and for the rest of the lives of their descendants in involuntary servitude as the slaves of white masters. No other people have involuntarily migrated to America in such vast numbers. No other people have been treated as property. No other people have suffered 350 years of slavery. No other people have been so vilely used, abused, mistreated, maltreated, and battered physically, emotionally, intellectually, and spiritually. It was not until the late 1860s that Blacks were granted Constitutional rights in the United States, and it was not until 1953, and then again in the middle 1960s through the mid 1970s, that real civil rights were finally established for African Americans. Until that time African Americans were second-class people who were often denied their political citizenship by being denied suffrage. Therefore, the opportunity for traditional assimilation for African Americans has not existed until very recently. Given the traditional assimilation pattern, African Americans for all practical purposes, are only second generation Americans regardless of how far back they can trace their actual ancestry in America (Current, et al. 1987; Harrison & Bennett, 1995; Marger, 1996).

For many non-white groups in America there has been denial of political citizenship through denial of suffrage, denial of economic citizenship through *de jure* and *de facto* discrimination that prevented competition for jobs and small business loans, denial of social citizenship through *de jure* and *de facto* residential segregation and educational segregation, and denial of human citizenship through racist public policies. This discrimination strains intergroup relations.

There has often been the assumption that America is the land of opportunity for everyone, and indeed it can be, however, there are those who also make the assumption that America is a melting pot in which immigrants either do or should assimilate quickly and readily. If assimilation is the process by which a racial or ethnic group loses its distinctive identity and lifeways and conforms to the cultural patterns of the dominant group, then submerging one's self into the melting pot of American society means trying to be as white as possible. The dominant culture in America is white even though it has many aspects of great diversity and even though it has taken many elements from other cultures and incorporated them into its culture; it has in most cases stamped diversity with the imprimatur of white acceptance. While America is a melting pot for white ethnics, for people of color it has become a kind of tossed salad or lumpy stew where all share the same seasoning, (the sociocultural structure), while each still retains its separate identity. This societal pattern is called **pluralism**—cooperation among racial and ethnic groups in areas deemed essential to their well being (e.g. the economy the national political arena), while retaining their distinctive identities and lifestyles. (See also Chapter 2.3). In pluralistic societies, citizens share what they can and maintain what they can. With the notable exception of Switzerland with its four distinct ethnic/language groups, most pluralistic societies have destroyed themselves with bloody ethnic strife (Current, et al., 1987; Harrison & Bennett, 1995; Marger, 1996). Whether America can balance the melting pot with semi-pluralism is yet to be seen. The great experiment that is America may be the only nation on earth where the possibility of unity through diversity may actually come to fruition.

Acculturation and Adaptation

Later Milton Gordon's (1964) newer multidimensional formulation of assimilation theory provided that 'acculturation,' which refers to one's adoption of the majority's cultural patterns, happens first and inevitably. Contemporary acculturation models embrace some of the previous ideas of assimilation but can be less one-dimensional (Berry, 1990). At times, the terms assimilation and acculturation have been used interchangeably. John Berry employed the concept of acculturation and identified 4 modes: integration (where one accepts one's old culture and accepts one's new culture), assimilation (where one rejects one's old culture and accepts one's new culture), separation (where one accepts one's old culture and rejects one's new culture), and marginalization (where one rejects one's old culture and also rejects one's new culture) (Berry, 1990). This understanding of acculturation proposes that immigrants employ one of these four strategies by asking how it may benefit them to maintain their identity and/or maintain relationships with the dominant group, and it does not assume that there is a typical one-dimensional trajectory they would follow.

While assimilation is applied to the post-migration experience generally, acculturation refers to the psychological or intrapersonal processes that immigrants experience (Berry, 1997). Hence, the concept of acculturative stress –linked to psychological models of stress (Lazarus & Folkman, 1984) arose to describe how incompatible behaviors, values, or patterns create difficulties for the acculturating individual (Berry, Kim, Minde, & Mok, 1987). Adaptation has been used in recent years to refer to internal and external psychological outcomes of acculturating individuals in their new context, such as a clear sense of personal identity, personal satisfaction in one's cultural context, and an ability to cope with daily problems (Berry, 1997).

Much of the discourse concerning adaptation has focused on the socio-economic adaptation of immigrants as measured by English language proficiency, education, occupation, and income. When culture is included, the emphasis is typically on concepts of ethnic intermarriage and language proficiency (van Tubergen, 2006). Much less attention has been paid to how immigrants form attachments to their new society, subjective conceptions of 'success' in the new country, or to the factors that lead some immigrants to retain distinct characteristics and identities but adopt to new ways of being. Some have gone further to identify three types of adaptation: psychological, sociocultural, and economic (Berry, 1997).

Multiculturalism and Pluralism

Theories of assimilation, acculturation, and adaptation are all focused on the immigrant. This is not to say that these theories have not included the receiving society or the dominant group's influence on the immigrant. However, a different way to conceptualize the post-migration experience may be by exploring how any society can support multicultural individuals, both United States-born and foreign-born, and how adjustments and accommodations are made by both the receiving culture and the immigrant culture to aid resettlement.

Multiculturalism and pluralism are often understood as the opposite of assimilation (Scholten, 2011), emphasizing a culturally open and neutral understanding of society. These ideas purport that diverse people need freedom to determine their method of resettlement and the degree to which they will

integrate. A nation that embraces a multicultural view may promote the preservation of diverse ethnic identities, provide political representation, and protect rights of minority populations (Alba, 1999; Alexander, 2001). There are those, especially more liberally minded groups that support the idea that immigrant groups should not be judged according to their religion, skin color, ability or willingness to assimilate, language, or what is deemed culturally useful. This pluralist lens fosters greater and more positive intergroup relations. Because multiculturalism acknowledges differences and responds to inequality in a society, critics charge that it is a form of ethnic or "racial particularism" that goes against the solidarity on which the United States democracy stands (Alexander, 2001). Behind every policy are assumptions that implicitly or explicitly support a vast theoretical and ideological continuum. With the ebb and flow of immigration throughout the history of this country, some of these ideological positions have shifted, and also residuals of traditional nationalistic ideals remain.

Genocide

On the opposite end of the continuum from pluralism, immigrants from various countries have fled **genocide**, the systematic killing of an entire group of people. Thousands of Armenians escaped the the Armenian Genocide of 1915-1918 in the Ottomon Empire. Approximately 125,000 Germans, most of them Jewish, immigrated to the United States between 1933 and 1945, fleeing persecution and death at the hands of the Third Reich during World War II. Though estimates vary, somewhere between 180,000 and 220,000 European refugees immigrated to the United States between 1933 and 1945 (United States Holocaust Memorial Museum). Hundreds of thousands of Germans, mainly Jewish, were on the waiting list to emigrate from Europe, most of them never allowed to come into the U.S., though the U.S. accepted more refugees fleeing the Nazi regime than any other country in the world (United States Holocaust Memorial Museum). Escaping the Khmer Rouge genocide, Cambodian refugees fled their homeland from 1975-79 during the communist Pol Pot regime. Estimates of 1.5 to 2 million Cambodians were killed during this atrocious time. Between 1975 and 1994, nearly 158,000 Cambodians were admitted to the U.S. (Chan, 2015). "Refuge-seekers from other countries, including people from Iraq and Afghanistan where the United States has fought long wars, have also entered but in very small numbers compared to the (combined) millions of Cubans, Soviet Jews, and Indochinese (the last group includes Vietnamese, Sino-Vietnamese, Cambodians, lowland Lao, Hmong, Iu Mien, Tai Dam, and Cham)—all of them refugees from communism" (Chan, 2015).

Armenian Genocide

World War One gave the Young Turk government the cover and the excuse to carry out their plan. The plan was simple and its goal was clear. On April 24th 1915, commemorated worldwide by Armenians as Genocide Memorial Day, hundreds of Armenian leaders were murdered in Istanbul after being summoned and gathered. The now leaderless Armenian people were to follow. Across the Ottoman Empire (with the exception of Constantinople, presumably due to a large foreign presence), the same events transpired from village to village, from province to province.

The remarkable thing about the following events is the virtually complete cooperation of the Armenians. For a number of reasons they did not know what was planned for them and went along with "their" government's plan to "relocate them for their own good." First, the Armenians were asked to turn in hunting weapons for the war effort. Communities were often given quotas and would have to buy additional weapons from Turks to meet their quota. Later, the government would claim these weapons were proof that Armenians were about to rebel. The able bodied men were then "drafted" to help in the wartime effort. These men were either immediately killed or were worked to death. Now the villages and towns, with only women, children, and elderly left were systematically emptied. The remaining residents would be told to gather for a temporary relocation and to only bring what they could carry. The Armenians again obediently followed instructions and were "escorted" by Turkish Gendarmes in death marches.

The death marches led across Anatolia, and the purpose was clear. The Armenians were raped, starved, dehydrated, murdered, and kidnapped along the way. The Turkish Gendarmes either led these atrocities or turned a blind eye. Their eventual destination for resettlement was just as telling in revealing the Turkish governments goal: the Syrian Desert, Der Zor. Those

who miraculously survived the march would arrive to this bleak desert only to be killed upon arrival or to somehow survive until a way to escape the empire was found. Usually those that survived and escaped received assistance from those who have come to be known as "good Turks," from foreign missionaries who recorded much of these events and from Arabs.

After the war ended, the Turkish government held criminal trials and found the triumvirate guilty in abstentia. All three were later executed by Armenians. Turkey agreed to let the US draw the border between the newly born Republic of Armenia and the Turkish government. What is now called Wilsonian Armenia included most of the six western Ottoman provinces as well as a large coastline on the Black Sea. Cilicia, a separate Armenian region on the Mediterranean, was to be a French mandate. Mustafa Kemal's forces pushed the newly returned Armenian refugees and forces from these lands and forced a new treaty to be written which was an insult to Armenian victims. They were basically told never to return and that they would never receive compensation. The Kars and Ardahan provinces of Armenia were taken as well in an agreement with the Soviet Union.

On the 50th anniversary of the genocide, the scattered survivors of the genocide and their children around the world began commemorating the genocide on April 24th, the day which marked the start of the full-scale massacres in 1915. Many Armenian Genocide Monuments have been built around the world since, as well as smaller plaques and dedications.

The Turkish government has in the past few decades been denying that a genocide ever occurred and spending millions of dollars to further that view. This is adding insult to injury and will cause bad feelings to continue much longer than would otherwise be the case between the peoples. Those who say forget about it, it is in the past, are wrong. Unless crimes like this are faced up to and compensated for, they will be committed again and again by people who do not fear prosecution or justice. Read what Hitler said before beginning the Jewish Holocaust here.

A class action suit against New York Life insurance company by genocide survivors was filed in 1999. They were sued for not being forthcoming in paying up for policies of those killed in the genocide. The suit was settled in 2004 for $20 million, and payouts began to individuals and some Armenian charitable organizations.

A 2002 study by the International Center for Transitional Justice (ICTJ), a New York-based human rights organization, ruled that the slaughter of some 1.5 million Armenians fits into the internationally accepted definition of genocide. The study was commissioned by TARC - a group of Armenians and Turks set up by the US State Department.

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Push and Pull Factors in Emigration/Immigration

Emigration is the movement of people from one country to another while **immigration** is the movement of people into a country other than their land of birth. Emigration and immigration are ubiquitous among human beings: we have been moving ever since we were born in Africa tens of thousands of years ago. There are various reasons why people move from one country to another and we call those motivating forces push and pull factors. The table, below, shows some of the push and pull factors for sending and receiving countries.

Assimilation is the process by which a racial or ethnic minority loses its distinctive identity and lifeways and conforms to the cultural patterns of the dominant group. It is submerging one's self into the melting pot of American society. There are two kinds of assimilation cultural and structural. **Cultural assimilation** concerns values, behaviors, beliefs, language, clothing styles, religious practices, and foods; whereas **structural assimilation** concerns social interaction in clubs, neighborhoods, friendship, marriage (primary structural assimilation), and parity in access to and accumulation of the goods of society (wealth power and status) measured by SES and political power (secondary structural assimilation).

There are certain patterns of primary and secondary structural assimilation (hereinafter referred to by the term assimilation) into American culture that differ based on race and ethnicity but before discussing those patterns an explanation of terminology is

necessary. First generation Americans are those people who are foreign-born; second generation Americans are the children of foreign-born parents; and third generation Americans are the grandchildren of the foreign-born. For white ethnics—primarily Southern and Eastern Europeans, although arguably anyone who is not one of the primary racial or ethnic people of colors such as Arabs, Asians, Blacks, Latinx, American Indians could be considered a white ethnic—Asians, Cubans, South American, and other, non-Mexican Latinx, assimilation follows a fairly traditional pattern even though some prejudice and discrimination may continue to exist. First generation white ethnic Americans, although the vast majority learn and speak English, tend to maintain their native language in their own homes, to keep many of their traditional religious and holiday customs, retain native styles of dress and food preferences, marry among themselves (endogamous marriage), and live near others from their homeland. Second generation white ethnic Americans generally lose much of the language of their parents, drift away from traditional religious and holiday customs, let go of native styles of dress and food preferences in favor of more American-style clothing and food, marry outside their parents' ethnic group, and move into neighborhoods that are ethnically mixed. By the third generation, most white ethnics have become thoroughly Americanized and have failed to learn all but a very few words of their grandparents language, found meaningless many of the traditional religious and holiday customs, and have adopted American customs (turkey instead of lasagna for Christmas dinner) instead, wear American-style clothing exclusively, eat fast food, marry outside their ethnic group (in fact third generation white ethnic Americans usually do not even consider the ethnic background of those they marry) and live in such ethnically-mixed communities that, except for the generalized whiteness, there is no consideration of the ethnic backgrounds of their neighbors. Moreover, by the third generation, most white ethnics enjoy relatively high levels of structural assimilation (Current, et al. 1987; Harrison & Bennett, 1995; Marger, 1996).

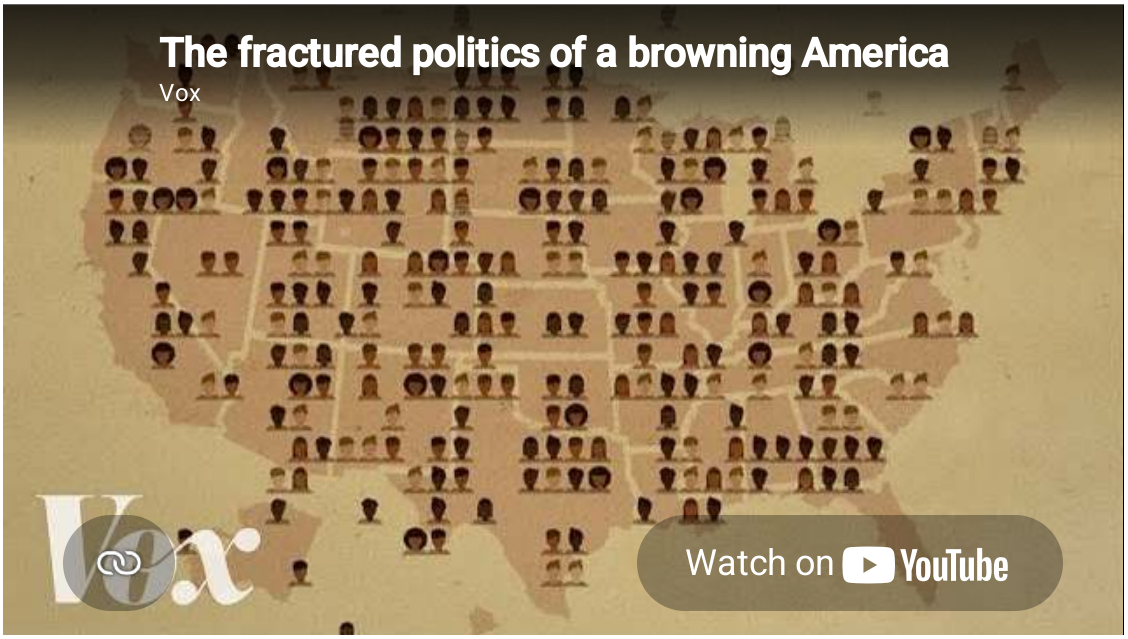
Many white ethnic groups (and as will be shown many nonwhite migrants) formed neighborhoods where first, second, and third generation white ethnics lived and worked together in ethnic enclaves. (See also Chapter 1.3). In general, ethnic enclaves provide a safe haven with a variety of social supports for new immigrants that serve to ease their transition into a new and different culture. The Little Italys in New York, Chicago, Boston, and Philadelphia; the Chinatowns of San Francisco, Los Angeles, and New York; the Little Saigons of Houston, Los Angeles, and Atlanta; the Calle Ocho Little Havana district of Miami and the Little Mexico Barrios in Houston, Los Angeles, Atlanta, Dallas, and Phoenix; the Crown Heights area of Brooklyn New York which is home to nearly 100,000 Lubavitsch-sect, ultra-Orthodox Jews; the Amish and other Old Order religious groups of Iowa, Indiana, Pennsylvania, and far Northwestern Minnesota are all primary exemplars of ethnic enclaves. Ethnic enclaves, once they have served their purpose of socializing new immigrants into American culture, tend to disappear as later generations follow the traditional assimilation pattern and move further and further out into the wider society (Current, et al. 1987; Harrison & Bennett, 1995; Marger, 1996).

Anti-Immigrant Groups

The Statue of Liberty notwithstanding, ("give me your tired, your poor"), the United States has a long history of preventing immigration and attempting to block persons based on national origin and/or religion. There have been many anti-immigration groups and political parties in the United States beginning in the early 19th century and continuing until the present day. Many of our immigration laws have been discriminatory and have stultified migration rather than encouraged it. The Native American Party, the American Party, the American Protective Association, the Immigration Restriction League, and the Ku Klux Klan, among many other groups, were all founded based on their opposition to the immigration of anyone they considered unworthy—Italians, Jews, Greeks, Poles, Irish Catholics, Catholics or non-Protestants in general, and all non-whites which included, among people traditionally classified as non-white, Italians, Greeks, Turks, and other residents of the southern European, Mediterranean coast, and eastern European, mostly Catholic or Muslim, peoples. Congress vacillates between restricting and encouraging migration from various regions of the planet. Nevertheless, we were a nation of immigrants at our inception and remain a nation of immigrants to this day.

In 2010 there are still anti-immigration groups. PublicEye.org and the Southern Poverty Law Center each publish a list of about a dozen anti-immigrant groups that ranges from think tanks to the Christian right. In February 2010, former US House of Representatives member Tom Tancredo (R-CO), gave the keynote address to the first Tea Party convention arguing that we need "a civics literacy test" before anyone in this country can vote. He also stated that if John McCain had been elected president in 2009, "President Calderon and President McCain would be toasting the elimination of those pesky things called borders and major steps taken toward creation of a North American Union (Tancredo, 2010)." In other words, there are those today who would block all immigration into this country legal and illegal because they are afraid of the changes that immigrants make to the culture of the

United States. The question then becomes, how have other immigrants changed America and has America changed them more than they have changed it? Most of the literature on this question would suggest that it is a reciprocal process but that the American ideology and the American constitution remain strong.





With regards with more contemporary anti-immigrant groups and the anti-immigrant movement, we will begin with Minutemen Project. Meredith Hoffman (2016) writes,

> Between 2004 and 2009, Gilchrist's Minutemen were a powerful force in the anti-immigration movement, drawing in thousands of members who believed the government was doing too little to stop border crossings, and subsequently felt they should take enforcement into their own hands. The coalition against the Establishment—composed largely of veterans and retirees—tried to cover the border with 'outposts,' sometimes as barebones as lawn chairs, to block immigrants from coming into the US from Mexico.

Due to internal strife, the Minutemen Project eventually fell apart with some of its members joining other militias, like Arizona Border Recon (Hoffman 2016; Carranza, 2017). It is not surprising that anti-immigrant militias that patrol, like the Minutemen and Arizona Border Recon, have previously discussed and promoted border security, like building a wall. Thus, anti-immigrant groups were supportive of Donald Trump's proposed Wall along the U.S.-Mexico border and other austere immigration policies from his administration (Grandin, 2019). Unfortunately, with the increasing xenophobia and **nativism** (actions and/or the promotion of policies usually from citizens that benefit citizens to the detriment of non-citizens like immigrants) displayed openly by political leaders, the anti-immigrant movement is on the rise. As reported by the Anti-Defamation League (ADL, 2018),

> Anti-immigrant fervor, once relegated to more extreme quarters, has been increasingly mainstreamed over the last ten years. Over the last two years, with the advent of a new administration focused on much stricter immigration policies and complementary executive actions, anti-immigrant and anti-refugee sentiment has made life substantially more difficult for all immigrants.

Among the anti-immigrant groups profiled by the ADL (2018) report were Federation for Immigration Reform (FAIR), Center for Immigration Studies (CIS), Numbers USA, The Remembrance Project, and San Diegans for Secure Borders. In order to successfully halt the anti-immigrant movement and its nativistic groups, the ADL (2018) suggests the following:

> the government, media and general public must take the necessary steps to make sure that the demonization of immigrants and the bigotry that underlie it do not become further entrenched in our society. These ideas should not become part of the acceptable discourse in America's diverse and pluralistic society.

Contributors and Attributions

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Section 3.3: Intersectionality

Intersectionality and Stratification

Within intersectionality theory, an individual has multiple intersecting identities. These identities are informed by group memberships such as gender, class, race, sexuality, ethnicity, ability, religion, nativity, gender identity, and more (Case, 2013). Intersecting identities place an individual at a particular social location. Individuals may have similar experiences with other individuals within one community, such as similar experiences to others of their nation of origin, but their experiences may also be quite different depending on other identities they hold. For example, consider a dark-skinned, lesbian, middle class, female immigrant from Central America; all of her identities combine to create her unique experience which may vary significantly from other immigrants from Central America.

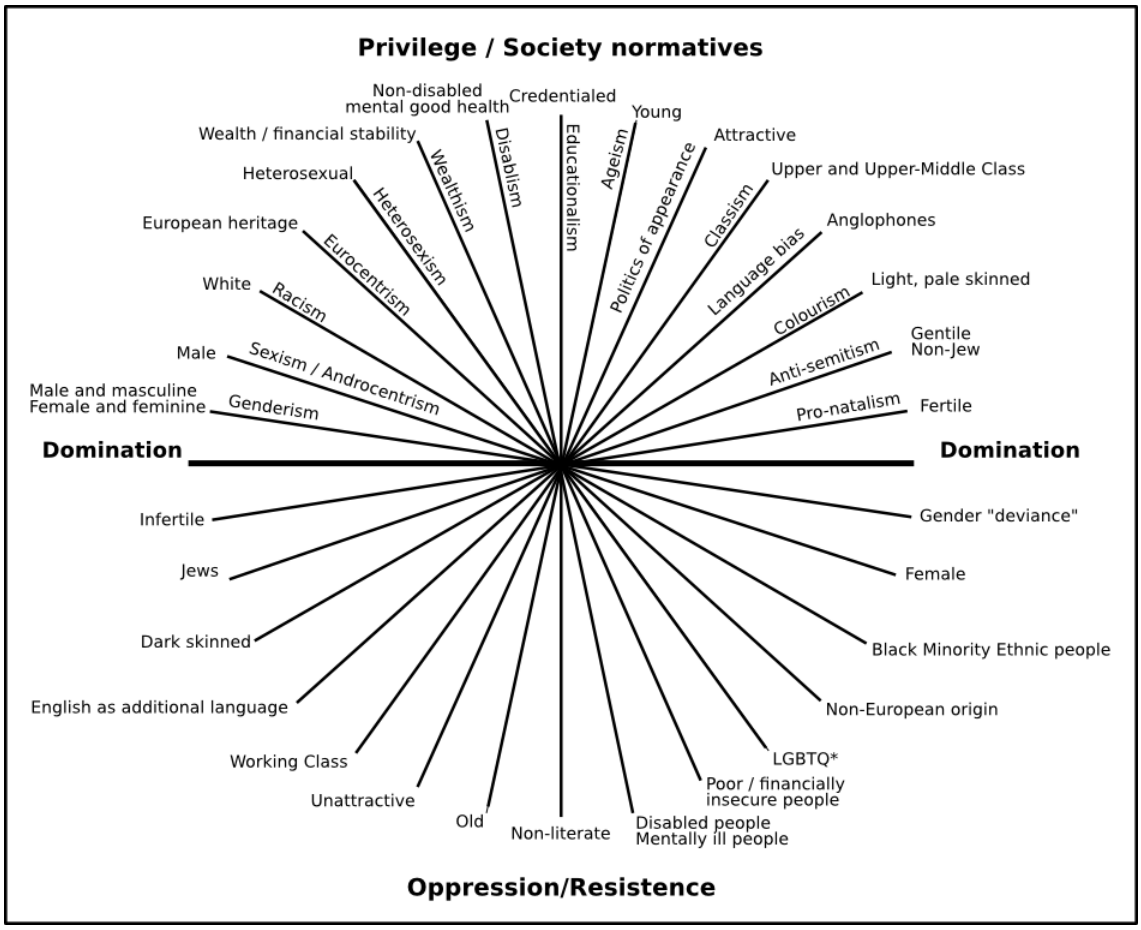


Figure *Section*3.3.1: Diagram adapted by Natalya D. From Morgan, K. P. (1996). Describing the Emporaro's New Clothes: Three Myths of Education (In)Equality. In A. Diller (ed). The Gender Question in Education: Theory, Pedagogy & Politics. Boulder, CO: Westview. (Diagram created by Natalya D. via Intersectionality)

Class and Labor

The most critical step towards economic well-being is obtaining adequate employment. Immigrants account for more than 17% of the United States work force, although they make up only 13% of the population (Migration Policy Institute, 2013). The unemployment rate for foreign-born persons is currently 5.6%, while it is 6.3% for native-born persons (United States Bureau of

Labor Statistics, 2015). Although immigrants have relatively high rates of labor force participation, the opportunities and benefits that are available to them depend on the level of employment they can obtain. We will address each in turn.

Low-skill labor force

Immigrants make up half of the low-skill labor force in the United States (United States Bureau of Labor Statistics, 2011). In 2005, it was estimated that undocumented immigrants make up 23% of the low-skill labor force (Capps, Fortuny, & Fix, 2007). Low-skilled immigrant workers tend to be overrepresented in certain industries, particularly those with lower wages. Table ***Section*3.3.3** displays the foreign-born workforce by occupation.

Table ***Section*3.3.3**: Migration Policy Institute (MPI) (Tabulation of data from U.S. Census Bureau 2013 ACS)

Occupation	Share of Foreign-Born Workers in Occupation (%)	Share of Native-Born Workers in Occupation (%)
Management, professional, and related	29.8	37.7
Service	25.1	17
Sales and office	17.1	25.6
Production, transportation, and material moving	15.2	11.6
Natural resources, construction, and maintenance	12.9	8.1

Approximately 20% of immigrant workers are employed in construction, food service, and agriculture (Singer, 2012). More than half of all workers employed in private households are immigrants, and immigrants also represent 1/3 of the workers in the hospitality industry (Newbuger & Gryn, 2009). The majority of the positions in these industries are low-wage jobs.





Middle- and high-skill labor force

More educated and skilled immigrant workers can obtain jobs that are high paying and offer job stability such as those in healthcare, high-technology manufacturing, information technology, and life sciences. Immigrant workers are keeping pace with the native-born workforce in these high skill industries (Singer, 2012). As compared to their native-born peers, immigrants hold bachelors and graduate degrees at similar rates, 30% and 11% respectively (Singer, 2012).\

Barriers to better employment

The largest barriers to higher-paying employment for immigrants are a lack of education and English-speaking ability. Approximately 29% of immigrant workers do not hold a high school diploma compared to only 7% of their native-born peers (Singer, 2012). Moreover, about 46% of immigrant workers would classify themselves as limited English proficient speakers (Capps, Fix, Passel, Ost, & Perez-Lopez, 2003). More than 62% of immigrant workers in low-wage jobs are limited English language speakers compared to only 2% of native-born workers in low-wage jobs (Capps, Fix, Passel, Ost, & Perez-Lopez, 2003). A study conducted by the Robert Wood Johnson Foundation (Garrett, 2006) found that it is extremely difficult for refugees to move from low-paying to better paying jobs after they have adjusted to living in the United States because many lack English language skills and education. It is difficult for immigrants to seek more education or training, due to the pressing need to work to provide for their families. Leaving the workforce to train may leave them financially vulnerable.

Immigrant workers who are middle-wage earners are still disadvantaged. In comparison to their native-born peers who earn a median income of $820 weekly, a full-time salaried immigrant worker earns $664 weekly (United States Bureau of Labor Statistics, 2015). Moreover, these workers earn 12% less in hourly wages than their native-born counterparts; this wage gap is 26% in California, a state with the largest immigrant workforce at 37% (Bohn & Schiff, 2011).

These wage disadvantages are partially due to employer discrimination. In 1996, the Illegal Immigration Reform and Immigrant Responsibility Act (IRCA) implemented additional restrictions on employment eligibility verification, including sanctions for employers who hired undocumented immigrants. Although it is illegal for an employer to discriminate based on national origin or citizenship status, many employers chose to avoid hiring individuals who appeared foreign, in order to avoid sanctions. A United States General Accounting Office report to Congress found that 19% of employers (approximately 891,000 employers) admitted to discriminating against people based on language, accent, appearance, or citizenship status because of fear of violating IRCA.

Immigrant workers also face high rates of wage and workplace violations. A study looking at workplace violations in three large metropolitan cities in the United States (Chicago, Los Angeles, and New York City) found that immigrant workers were twice as likely to experience a minimum wage violation than their native-born peers (Bernhardt, Milkman, Theodore, Heckathorn, Auer, DeFilippis, González, Narro, Perelshteyn, Polson, & Spiller, 2008). Another study conducted by Orrenius and Zavodny (2009) also found that immigrants are more likely to be employed in dangerous industries than their native-born peers, and they also experience more workplace injuries and fatalities. In these injuries, limited English skills are a contributing factor. These workers may be afraid to speak for themselves with their livelihood at stake and are left at the mercy of others. Immigrant workers are in dire need of representation, but infrequently have access to it. Only 10% of the immigrant workforce is represented by unions in contrast to 14 percent the native-born workforce (Batalova, 2011).

Lastly, as assessed and concluded by JooHee (2020), "I find that immigrants whose skin tone is darker are more penalized in the process of migration to the United States by experiencing steeper downward occupational mobility relative to those whose skin tone is lighter." While not all immigrants may need to contend with discrimination on the basis of legal status and/or language limitations, phenotype as an identifiable marker of race, impacts all immigrants because it is immediately visible/perceptible.

Healthcare and Mental Health

Although immigrants have high rates of labor force participation, they are less likely than native-born peers to have health insurance (Derose, Bahney, Lurie, & Escarce, 2009). There are few services in the United States that are as crucial and complex as the healthcare system, which continues to be a major indicator of socio-economic success. A person's inability to access and utilize healthcare services gives a strong indication of critical unmet needs and barriers that impede the ability of successful integration and participation in society. Immigrants face substantial barriers to healthcare access, including restricted access to government based healthcare services, language difficulties, and cultural differences.

Reduced Use of Healthcare

Total health care expenditures are lower for immigrant adults than for their native-born peers (Derose et al., 2009). Additionally, immigrants are less likely to report a regular source or provider for health care, and report lower health care use than native-born peers (Derose et al., 2009). This means that overall, immigrants have less access to healthcare and less healthcare use than do most native-born individuals.

Undocumented immigrants have particularly low rates of health insurance and health care use (Ortega, Fang, Perez, Rizzo, Carter-Pokras, Wallace, & Gelberg, 2007). Undocumented Latinos/as have fewer physician visits annually than native born Latinos/as (Ortega et al., 2007). Undocumented immigrants are more likely than documented immigrants or native-born individuals to state that they have difficulty understanding their physicians or think they would get better care if they were a different race or ethnicity. Despite their low rates of use, immigrants are in need of healthcare. Children of immigrants are also more than twice as likely as children of natives to be in "fair" or "poor" health (Reardon-Anderson, Capps & Fix, 2002).

Legal Status Restricts Healthcare Benefit Eligibility

Immigration status is an important legal criterion that may hinder access to healthcare benefits. The Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA), established in 1996, restricted Medicaid eligibility of immigrants. Immigrants cannot receive coverage, except in cases of medical emergencies, during their first five years in the country. States can choose to grant aid out of their own funds, but no federal welfare funds may be used for immigrant health care. The reform also stated that the eligibility of an immigrant for public services would be dependent on the income of the immigrant's sponsor, who could be held financially liable for public benefits used by the immigrant. Finally, the Act required that states or local governments who fund benefits for undocumented immigrants take steps to identify their eligibility (Derose, Escarce, & Lurie, 2007). Hence, health benefits and insurance for most immigrants are highly dependent on eligibility through employment.

Mental Health

Families immigrate to the United States for various reasons. Some voluntary immigrants may choose to leave their country of origin in search of better opportunities, while others are forced to flee due to war, political oppression, or safety issues. Some families manage to stay together over the course of their journey, but many are divided or separated through the migration process. This is particularly true of refugee families whose migration is involuntary, hasty, and traumatic in nature (Rousseau, Mekki-Berrada, & Moreau, 2001). Refugees in particular may have survived traumatic events and violence including war, torture, multiple relocations, and temporary resettlements in refugee camps (Glick, 2010; Jamil, Hakim-Larson, Farrag, Kafaji, & Jamil, 2002; Keys & Kane, 2004; Steel, Chey, Silove, Marnane, Bryant, & Van Ommeren, 2009). The destructive nature of war "involves an entire reorganization of family and society around a long-lasting traumatic situation" (Rousseau et al., 2001, p. 1264) and individuals and families may continue to experience traumatic stress related to family left behind and stressful living conditions long after they have resettled.

When it comes to mental and physical health, refugees are a part of an especially vulnerable population. While some adjust to life in the United States without significant problems, studies have documented the negative impact of a trauma history on the psychological wellbeing of refugees (Birman & Tran, 2008; Keller, Lhewa, Rosenfeld, Sachs, Aladjem, Cohen, Smith, &

Porterfield, K, 2006). Pre-migration experiences may precipitate refugee mental health concerns, particularly in the early stages of resettlement (Beiser, 2006; Birman & Tran, 2008). These experiences may include witnessing and experiencing violence, fleeing from a family home located in a city or village that is being destroyed, and walking to find refuge and safety for days or weeks with limited food, water, and resources. Post-migration conditions, such as adapting to living in an overcrowded refugee camp or trying to rebuild life in a foreign country, as well as structural stressors, such as going through the legal process of obtaining asylum or legal documentation, may also precipitate a cascade of individual mental health and family relational issues. The pre- and post-migration experiences and stressors of refugees may compound and create a "cumulative effect on their ability to cope" (Lacroix & Sabbah, 2011). Spending weeks, months, or even years managing stressful and traumatic experiences may weaken an individual or family's ability to cope with continued change and the multiple stressors of resettlement.

While it is reported that refugees are at risk for higher rates of psychiatric disorders such as posttraumatic stress disorder (PTSD), depression, anxiety, complicated grief, psychosis, and suicide (Akinsulure-Smith & O'Hara, 2012; Birman & Tran, 2008; Jamil et al., 2002; Jensen, 1996; Kandula, Kersey, & Lurie, 2004; Steel et al., 2009), immigrants are also at risk for these mental health complications, especially if they have been exposed to multiple traumatic events. However, when working with immigrants and refugees, it is important to remember that one cannot assume that all members of an affected population are psychologically traumatized and will have the same mental health symptoms (Shannon, Wieling, Simmelink, & Becher, 2014; Silove, 1999). Further, mental health symptomatology is expressed in a variety of culturally sanctioned ways. For example, somatic complaints such as headaches, dizziness, palpitations, and fatigue might be a way to avoid stigma and shame often associated with admitting to mental health problems (Shannon, Wieling, Im, Becher, & Simmelink, 2014).

We know that the mental health of an individual does not exist in isolation; the experiences of one person in a family or community affect others. Unfortunately, the majority of the literature about immigrant and refugee mental health focuses on mental health as an individual process; the systemic ramifications are understudied and underrepresented in academic literature (Landau, Mittal, & Wieling, 2008; Nickerson, Bryant, Brooks, Steel, Silove, & Chen, 2011).

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- Immigrant and Refugee Families (Ballard, Wieling, and Solheim) (CC BY-NC 4.0)

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Section 3.4: Social Institutions

Immigration and the Criminal Justice System

Many people in the United States take a dim view of immigration. In a 2009 Gallup Poll, 50% of Americans thought that immigration should be decreased, 32% thought it should stay at its present level, and only 14% thought it should be increased (Morales, 2009). As Morales (2009) notes, fear of job competition is a primary reason for the concern that Americans show about immigration. Yet another reason might be their fear that immigration raises the crime rate. A 2007 Gallup Poll asked whether immigrants are making "the situation in the country better or worse, or not having much effect" for the following dimensions of our national life: food, music and the arts; the economy; social and moral values; job opportunities; taxes; and the crime situation (Newport, 2007). The percentage of respondents saying "worse" was higher for the crime situation (58%) than for any other dimension. Only 4% of respondents responded that immigration has made the crime situation better (Newport, 2007).

However, research conducted by sociologists and criminologists finds that these 4% are in fact correct: immigrants have lower crime rates than native-born Americans, and immigration has apparently helped lower the U.S. crime rate (Immigration Policy Center, 2008; Vélez, 2006; Sampson, 2008). What accounts for this surprising consequence? One reason is that immigrant neighborhoods tend to have many small businesses, churches, and other social institutions that help ensure neighborhood stability and, in turn, lower crime rates. A second reason is that the bulk of recent immigrants are Latinos, who tend to have high marriage rates and strong family ties, both of which again help ensure lower crime rates (Vélez, 2006). A final reason may be that undocumented immigrants hardly want to be deported and thus take extra care to obey the law by not committing street crime (Immigration Policy Center, 2008).

Reinforcing the immigration-lower crime conclusion, other research also finds that immigrants' crime rates rise as they stay in the United States longer. Apparently, as the children of immigrants become more "Americanized," their criminality increases. As one report concluded, "The children and grandchildren of many immigrants—as well as many immigrants themselves the longer they live in the United States—become subject to economic and social forces that increase the likelihood of criminal behavior" (Rumbaut & Ewing, 2007).

As the United States continues to address immigration policy, it is important that the public and elected officials have the best information possible about the effects of immigration. The findings by sociologists and other social scientists that immigrants have lower crime rates and that immigration has apparently helped lower the U.S. crime rate add an important dimension to the ongoing debate over immigration policy.

One other impact of the new wave of immigration has been increased prejudice and discrimination against the new immigrants. As noted earlier, the history of the United States is filled with examples of prejudice and discrimination against immigrants. Such problems seem to escalate as the number of immigrants increases. The past two decades have been no exception to this pattern. As the large numbers of immigrants moved into the United States, blogs and other media became filled with anti-immigrant comments, and hate crimes against immigrants increased. The Southern Poverty Law Center report summarized this trend as,

> There's no doubt that the tone of the raging national debate over immigration is growing uglier by the day. Once limited to hard-core white supremacists and a handful of border-state extremists, vicious public denunciations of undocumented brown-skinned immigrants are increasingly common among supposedly mainstream anti-immigration activists, radio hosts, and politicians. While their dehumanizing rhetoric typically stops short of openly sanctioning bloodshed, much of it implicitly encourages or even endorses violence by characterizing immigrants from Mexico and Central America as "invaders," "criminal aliens," and "cockroaches." The results are no less tragic for being predictable: although hate crime statistics are highly unreliable, numbers that are available strongly suggest a marked upswing in racially motivated violence against all Latinos, regardless of immigration status (Mock, 2007).

One example of one of these hate crimes impacted a New York City resident from Ecuador who owned a real estate company; he died in December 2008 after being beaten with a baseball bat by three men who shouted anti-Hispanic slurs. His murder was preceded by the death a month earlier of another Ecuadorean immigrant, who was attacked on Long Island by a group of males who beat him with lead pipes, chair legs, and other objects (Fahim & Zraick, 2008). An even more recent example is the mass shooting that took place at a Walmart in El Paso, Texas on August 3, 2019. This mass shooting has been linked with a spike in anti-

Latinx hate crimes that "coincides with an ongoing debate over U.S. President Donald Trump's hardline immigration policies" (Brooks, 2019).

Arizona's Senate Bill 1070

As both legal and undocumented immigrants, and with high population numbers, Mexican Americans are often the target of stereotyping, racism, and discrimination. A harsh example of this is in Arizona, where a stringent immigration law—known as SB 1070 (for Senate Bill 1070)—has caused a nationwide controversy. The law requires that during a lawful stop, detention, or arrest, Arizona police officers must establish the immigration status of anyone they suspect may be here illegally. The law makes it a crime for individuals to fail to have documents confirming their legal status, and it gives police officers the right to detain people they suspect may be in the country illegally.

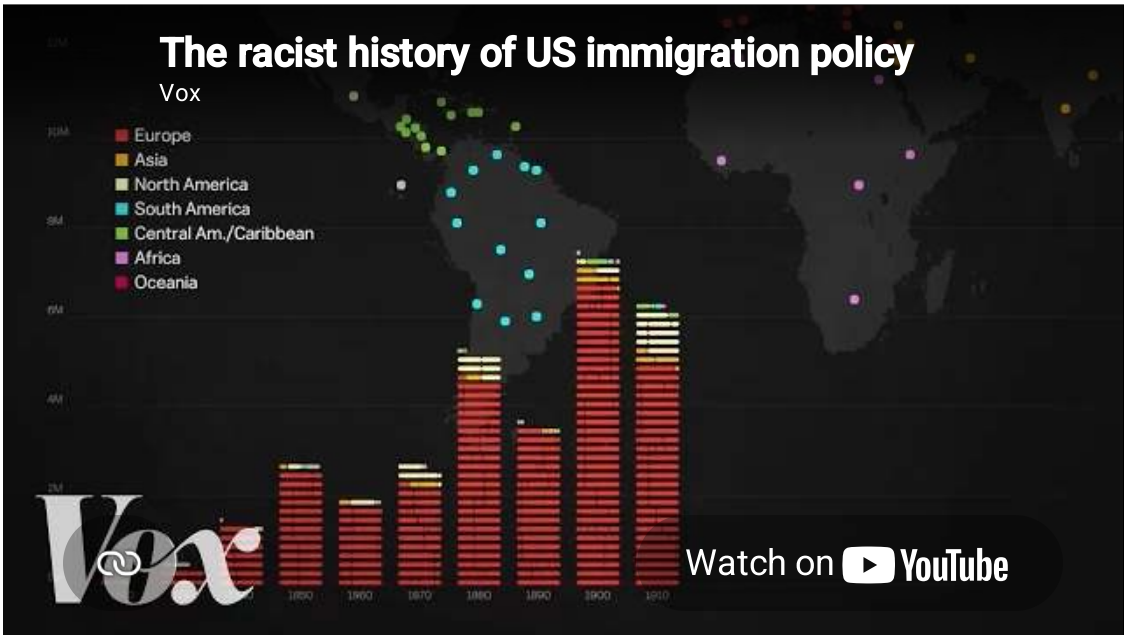
To many, the most troublesome aspect of this law is the latitude it affords police officers in terms of whose citizenship they may question. Having "reasonable suspicion that the person is an alien who is unlawfully present in the United States" is reason enough to demand immigration papers (Senate Bill 1070, 2010). Critics say this law will encourage racial profiling (the illegal practice of law enforcement using race as a basis for suspecting someone of a crime), making it hazardous to be caught "Driving While Brown," a takeoff on the legal term Driving While Intoxicated (DWI) or the slang reference of "Driving While Black." Driving While Brown refers to the likelihood of getting pulled over just for being nonwhite.

SB 1070 has been the subject of many lawsuits, from parties as diverse as Arizona police officers, the American Civil Liberties Union, and even the federal government, which is suing on the basis of Arizona contradicting federal immigration laws (ACLU 2011). The future of SB 1070 is uncertain, but many other states have tried or are trying to pass similar measures. Do you think such measures are appropriate?

Immigration and the Government

Historical Chinese/Asian Exclusionary Policies

Many Chinese men had been recruited by the railroad companies to work on the Transcontinental Railroad—a vast, complex, engineering feat to span the continent and link the entire expanse of the middle of North America, from the Atlantic to the Pacific Ocean. By 1887, the project was complete and many of the Chinese workers, having saved the majority of their pay, returned home, or, conversely, began to send for their families—parents, siblings, wives and children, sweethearts, cousins—beginning a steady migration stream from China to the United States. Many of these former railroad workers settled along the West Coast and began to compete, economically, with the white population of the region. Feeling serious economic pressure from the Chinese immigrants, whites on the West Coast petitioned Congress to stop migration from China. Congress complied and passed a bill titled the "Asian Exclusionary Act." For more information regarding the use of national origin in the history of immigration policies and laws, please review Chapter 9.2.





From the 15th century through the 19th century, Japan was a xenophobic, feudal society, ostensibly governed by a God-Emperor, but in reality ruled by ruthless, powerful Shoguns. Japan's society changed little during the four centuries of samurai culture, and it was cut off from the rest of the world in self-imposed isolation, trading only with the Portuguese, Spanish, English, and Chinese, and then not with all of them at once, often using one group as middlemen to another group. In the mid-19th century, (1854), the United States government became interested in trading directly with Japan in order to open up new export markets and to import Japanese goods at low prices uninflated by middleman add-ons. Commodore Matthew Perry was assigned to open trade between the United States and Japan. With a flotilla of war ships, Perry crossed the Pacific and berthed his ships off the coast of the Japanese capital. Perry sent letters to the emperor that were diplomatic but insistent. Perry had been ordered not to take no for an answer, and when the emperor sent Perry a negative response to the letters, Perry maneuvered his warships into positions that would allow them to fire upon the major cities of Japan. The Japanese had no armaments or ships that could compete with the Americans, and so, capitulated to Perry. Within thirty years, Japan was almost as modernized as its European counterparts. They went from feudalism to industrialism almost over night.

Within a few years of the trade treaty between the United States and Japan, a small but steady trickle of Japanese immigrants flowed across the Pacific Ocean. This migration to the West Coast of the United States meant that Japanese immigrants were in economic competition with the resident population, most of whom were white. Fears of economic loss led the whites to petition Congress to stop the flow of immigrants from Japan, and in 1911 Congress expanded the Asian Exclusionary Act to include Japanese thereby stopping all migration from Japan into the United States. In 1914, Congress passed the National Origins Act which cut off all migration from East Asia.

In 1924, anti-minority sentiment in the United States was so strong that the Ku Klux Klan had four million, proud, openly racist members thousands of whom were involved in a parade down Pennsylvania Avenue in Washington, DC, that was watched by thousands of Klan supporters and other Americans.

On December 7, 1941, at 7:55 A.M. local time the Japanese fleet in the South Pacific launched 600 hundred aircraft in a surprise attack against U.S. Naval forces at Pearl Harbor, Hawaii. Within four hours, 2,400 people, mostly military personnel had been killed, including the 1,100 men who will be entombed forever in the wreckage of the U.S.S. Arizona when it capsized during the attack. Although this was a military target, the United States was not at war when the attack occurred. In less than six months after the attack, Congress passed the Japanese Relocation Act. Below, is reproduced the order that was posted in San Francisco.

Current Immigration Policy

Although the decision to migrate is generally made and motivated by families, immigration policy generally focuses on the individual. For example, visas are granted to individuals, not families. In this sub-section, immigration policies that are most influential for today's families are discussed.

1952 McCarran-Walter Act

This act and its amendments remains the basic body of immigration law. It opened immigration to all countries, establishing quotas for each (United States English Foundation, 2014). This act instituted a priority system for admitting family members of current citizens. Admission preference was given to: (1) unmarried adult sons and daughters of United States citizens; (2) spouses and unmarried sons and daughters of United States citizens; (3) professionals, scientists, and artists of exceptional ability; and (4) married adult sons and daughters of United States citizens. This meant that more families from more countries had the opportunity to reunite in the United States.

1965 Hart-Celler Immigration Act or Immigration and Nationality Act and 1978 Amendments

In this act, the national ethnicity quotas were repealed. Instead, a cap was set for each hemisphere. Once again, priority was given to family reunification and employment skills. This act also expanded the original four admission preferences to seven, adding: (5) siblings of United States citizens; (6) workers, skilled and unskilled, in occupations for which labor was in short supply in the United States; and (7) refugees from Communist-dominated countries or those affected by natural disasters. This expanded the opportunities for family members to reunite in the United States.

1990 Immigration Act

This act eased the limits on family-based immigration (United States English Foundation, 2014). It ultimately led to a 40% increase in total admissions (Fix & Passel, 1994).

DREAM Act and Deferred Action for Childhood Arrivals

The DREAM Act, proposed in the Senate in 2001, would allow for conditional permanent residency to immigrants who arrived in the United States as minors and have long-standing United States residency. While this bill has not been signed into law, the Obama administration signed the Deferred Action for Childhood Arrivals (DACA) Executive Order in 2012, which provides renewable two-year work permits for those who meet the required standards. This has the largest impact on undocumented families. Many children travel to the United States without documents to be with their families, and then spend most of their lives in the United States. If the DREAM Act had passed, these children would have new opportunities to pursue higher education and jobs in the land they think of as home, without fear of deportation.

2000 Life Act and Section 245(i)

This allowed undocumented immigrants present in the United States to adjust their status to permanent resident, if they had family or employers to sponsor them (United States English Foundation, 2014).

2001 Patriot Act

The sociopolitical climate after the September 11, 2001 terrorist attacks drastically changed immigrant policies in the United States. This act created Immigration and Customs Enforcement (ICE) and Citizenship and Immigration Services (CIS), greatly enhancing immigration enforcement.

2005 Bill

The House of Representatives passed a bill that increased enforcement at the borders, focusing on national security rather than family or economic influences (Meissner et al., 2006).

2006 Bill

The Senate passed a bill that expanded legal immigration, in order to decrease undocumented immigration (Meissner et al., 2006).

As these policies indicate, it is currently very difficult to enter the United States without documentation. There are few supports available to those who do make it across the border (see Table 3.4.8). However, the 2000 Life Act and the Dream Act provide some provisions for families who live in the United States to obtain documentation to remain together, at least temporarily.

For families who want to immigrate with documentation, current policy prioritizes family reunification. Visas are available for family members of current permanent residents, and there are no quotas on family reunification visas (see the next section). Even when family members of a current permanent resident are granted a visa, they are a long way from residency. They must wait for their priority date and process extensive paperwork. If a family wants to immigrate to the United States but does not have a family member who is a current permanent resident or a sponsoring employer, options for documented immigration are very limited.

Process of Becoming a Citizen, also called “Naturalization”





1. File a petition for an immigrant visa. The first step of documented immigration is obtaining an immigrant visa. There are a number of ways this can occur:

- For family members. A citizen or lawful permanent resident in the United States can file an immigrant visa petition for their immediate family members in other countries. In some cases, they can file a petition for a fiancé or adopted child.
- For sponsored employees. United States employers sometimes recruit skilled workers who will be hired for permanent jobs. These employers can file a visa petition for the workers.
- For immigrants from countries with low rates of immigration. The Diversity Visa Lottery program accepts applications from individuals in countries with low rates of immigration. These individuals can file an application, and visas are awarded based on random selection.

If prospective immigrants do not fall into one of these categories, their avenues for documented immigration are quite limited. For prospective immigrants who fall within one of these categories, their petition must be approved by USCIS and consular officers. However, they are still a long way from residency.

2. Wait for priority date. There is an annual limit to the number of available visas in most categories. Petitions are filed chronologically, and each prospective immigrant is given a "priority date." The prospective immigrant must then wait until there is an available visa, based on their priority date.

3. Process paperwork. While waiting for the priority date, prospective immigrants can begin to process the paperwork. They must pay processing fees, submit a visa application form, and compile extensive additional documentation (such as evidence of income, proof of relationship, proof of United States status, birth certificates, military records, etc.) They must then complete an interview at the United States Embassy or Consulate and complete a medical exam. Once all of these steps are complete, the prospective immigrant received an immigrant visa. They can travel to the United States with a green card and enter as a lawful permanent resident (United States Visas, n.d.).

A lawful permanent resident is entitled to many of the supports of legal residents, including free public education, authorization to work in the United States, and travel documents to leave and return to the United States (FindLaw, 2018). However, permanent resident aliens remain citizens of their home country, must maintain residence in the United States in order to maintain their status, must renew their status every 10 years, and cannot vote in federal elections (USCIS, 2015).

4. Apply for citizenship. Generally, immigrants are eligible to apply for citizenship when they have been a permanent resident for at least five years, or three years if they are married to a citizen. Prospective citizens must complete an application, be fingerprinted and have a background check, complete an interview with a USCIS officer, and take an English and civics test. They must then take an Oath of Allegiance (USCIS, 2012).

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Section 3.5: Social Change and Resistance

Current Immigration Issues and the Need for Social Change

With the rise of tougher immigration policies and xenophobic-driven hate crimes, immigrants in the United States have many obstacles to overcome. The next section will highlight some of the most pressing legal matters, as well as, human rights concerns that require social change through a social justice lens.

Immigration Policy and Legal Status Issues

DACA, AB 540, and the DREAM Act

There have been some contemporary changes to immigration matters around undocumented youth in the United States. While these changes are positive, they are temporary. Deferred Action for Childhood Arrivals (DACA) came about from an executive memorandum called, "Exercising Prosecutorial Discretion with Respect to Individuals Who Came to the United States as Children," on behalf of President Barack Obama in 2012 (United States Department of Homeland Security, 2012).

DACA allows temporary protection to non-U. S. citizens from deportation, as well as, provide them with renewable work permits. The Anti-Defamatory League (ADL, 2020) writes,

> DACA enables certain people who came to the U.S. as children and meet several key guidelines to request consideration for deferred action. It allows non-U.S. citizens who qualify to remain in the country for two years, subject to renewal. Recipients are eligible for work authorization and other benefits, and are shielded from deportation. The fee to request DACA is $495 every two years.

While DACA can be renewable, it is temporary and in 2017, the Trump administration attempted to end DACA, by rescinding it.

> After the Trump administration ordered an end to DACA in 2017, several lawsuits were filed against the termination of DACA. Two federal appellate courts have now ruled against the administration, allowing previous DACA recipients to renew their deferred action, and the Supreme Court agreed to review the legal challenges" (ADL, 2020).

In June 2020, the Supreme Court issued a 5-4 decision finding that the Trump administration's termination of DACA was "judicially reviewable" and "done in an arbitrary and capricious manner" (National Immigration Center, 2020; Supreme Court of the United States, 2020). For now, DACA seems to be safe, but DACA is not a permanent solution.

In 2001, California Assembly Bill (AB) 540 was signed into law by Governor Gray Davis and it would go into effect in 2002. According to the UCLA Center for Labor Research and Education (2008), "AB 540 is a California law that allows out-of-state students and undocumented students who meet certain requirements to be exempt from paying nonresident tuition at all public colleges and universities in California." While AB 540 makes college education more accessible and affordable for undocumented immigrants, it provides no pathway for amnesty and permanent legal residency and/or citizenship.

A more permanent solution for undocumented/non-U.S. citizen youth would be to finally pass the Development, Relief, and Education for Alien Minors Act (DREAM Act). According to the ADL (n. d.), the DREAM Act "was a bill in Congress that would have granted legal status to certain undocumented immigrants who were brought to the United States as children and went to school here." Though introduced in Congress in 2001, it has never passed. The minors that would have benefited from this act are referred to as, DREAMers. Given the stalemate regarding this immigration legislature and the unclear trajectory of DREAMers, President Obama promoted the DACA program. Regarding DACA, President Obama remarked,

> Precisely because this is temporary, Congress needs to act. There is still time for Congress to pass the DREAM Act this year, because these kids deserve to plan their lives in more than two-year increments. And we still need to pass comprehensive immigration reform that addresses our 21st century economic and security needs (Office of the Press Secretary, 2012).

In the interest of social justice and positive social change, the passage the DREAM Act would be a more solid step toward immigration reform. For more information regarding DACA and the DREAM Act, please review the Fact Sheet by the American Immigration Council.

Executive Order 13769 - "Protecting the Nation from Foreign Terrorist Entry into the United States"

Executive Order 13769 was signed by President Donald Trump in 2017 and it is most commonly referred to as the "Muslim Ban." This act attempted to ban immigrants from seven predominantly Muslim nations, which are Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen (white House, 2017). This ban has been challenged legally several times and was overturned in the courts but a revised policy was tentatively permitted by the Supreme Court. According to the American Civil Liberties Union (ACLU, 2020),

> in a 5-4 ruling, the Supreme Court upheld the Trump administration's third Muslim ban. As disappointing as this decision is, it does not affect the ACLU of Washington's case against the Trump Administration's refugee ban, Doe et al. v. Trump.

The third Muslim Ban, otherwise known as Muslim Ban 3.0, was upheld by the Supreme Court in 2018 and it is currently in effect, but with some exceptions regarding refugee cases (ACLU, 2020). Muslim Ban 3.0 impacts immigrants from the following countries: Iran, Libya, North Korea, Somalia, Syria, Venezuela, and Yemen. The Muslim Bans reflect extreme **xenophobia** (fear of strangers and/or foreigners) and **Islamophobia** (prejudice and/or discrimination against Muslims and the Islamic religion).





Undocumented Families

For families who do not have a sponsoring family member, have a sponsoring employer, or originate from a country with few immigrants, the options for legal immigration to the United States are very limited. Those families who choose to travel to the United States face substantial barriers, including a perilous trip across the border, few resources, and constant threat of deportation.

One of the most dangerous times for undocumented families is the risky trip across the border. In order to avoid border patrol, undocumented immigrants take very dangerous routes across the United States border. The vast majority of all apprehensions of

undocumented immigrants are on the border (while the remainder is apprehended through interior enforcement). For example, in 2014 ICE conducted 315,943 removals, 67% of which were apprehended at the border (nearly always by the Border Patrol), and 33% of which were apprehended in the interior (ICE, 2014). The trip and efforts to avoid Border Patrol can be physically dangerous and in some cases, deadly. The acronym ICE symbolizes the fear that immigrants feel about capture and deportation. A deportee in Exile Nation: The Plastic People (2014), a documentary that follows United States deportees in Tijuana, Mexico, stated that ICE was chosen as the acronym for the United States Immigration and Customs Enforcement agency because it "freezes the blood of the most vulnerable."

Even after arrival at the interior of the United States, undocumented immigrants feel stress and anxiety relating to the fear of deportation by ICE (Chavez, Lopez, Englebrecht, & Viramontez Anguiano, 2012). This impacts their daily life activities. Undocumented parents sometimes fear interacting with school, health care systems, and police, for fear of revealing their own undocumented status (Chavez et al., 2012; Menjivar, 2012). They may also avoid driving, as they are not eligible for a driver's license.

Since 2014, the United States Department of Homeland Security (USDHS) has placed a new emphasis on deporting undocumented immigrants. Department efforts generally prioritize apprehending convicted criminals and threats to public safety, but recent operations have taken a broader approach. In the opening weeks of 2016, ICE coordinated a nationwide operation to apprehend and deport undocumented adults who entered the country with their children, taking 121 people into custody in a single weekend. The majority of these individuals were families who applied for asylum, but whose cases were denied. Similar enforcement operations are planned (DHS Press Office, 2016). In many cases, the parents' largest concern is that immigration enforcement will break up the family.

Over 5,000 children have been turned over to the foster care system when parents were deported or detained. This can occur in three ways:

1. when parents are taken into custody by ICE, the child welfare system can reassign custody rights for the child,
2. when a parent is accused of child abuse or neglect and there are simultaneous custody and deportation proceedings, and
3. when a parent who already has a case open in a child welfare system is detained or deported (Enriquez, 2015; Rogerson, 2012).

In the words of a Mexican Immigrant describing how his fear of deportation grew after his baby daughter was born,

> one of my greatest fears right now is for anybody to take me away from my baby, and that I cannot provide for my baby. Growing up as a child without a father [as I did], it's very painful… I felt like there was no male to protect them (Enriquez, 2015).

Sex Trafficking and Human Trafficking

The United Nations Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children, defines **trafficking** as the "…recruitment, transfer, harboring or receipt of persons, by any means of threat or force…for the purpose of exploitation." This crime is globally categorized as either sex trafficking or labor trafficking. According to the DOJ (2006), there have been an estimated 100,000 to 150,000 sex trafficking victims in the United States since 2001. Furthermore, estimates of persons currently in situations of forced labor or sexual servitude in the United States range from 40,000 to 50,000.

The leading countries of origin for foreign victims in fiscal year (FY) 2011 were Mexico, Philippines, Thailand, Guatemala, Honduras, and India (United States Department of State, 2012). In 2011, "notable prosecutions included those of sex and labor traffickers who used threats of deportation, violence, and sexual abuse to compel young, undocumented Central American women and girls into hostess jobs and forced prostitution in bars and nightclubs on Long Island, New York" (United States Department of State, 2012). According to the International Labor Organization (ILO, 2016), globally an estimated 4.5 million women, men, and children are sexually exploited. There is some legal benefit (a self-petitioned visa in the United States) in place for those who cooperate in prosecuting their traffickers, as these visa victims can receive four years of legal status. Unfortunately, far fewer receive immigration aid than are identified as victims of sex trafficking (United States Department of State, 2012).

Human trafficking is another area where issues of physical safety and sexual exploitation of immigrant and refugee women and children come to the forefront as a human rights issue. Contrary to popular thought, sex trafficking is an ongoing and insidious activity that also includes young boys, and the prevalence of human and sex trafficking in the United States disproportionately

affects the more vulnerable, under-resourced populations such as immigrant and refugee families (United States Department of State, 2012).

Detention Without Trial and Other Detention Issues

In 2011, United States Congress passed the National Defense Authorization Act (NDAA) that codified, for the first time since the McCarthy era, indefinite detention without charge or trial. Subjecting refugees to detention induces unnecessary psychological fear and harm. Furthermore, it does not uphold the fundamental human rights principles set out in the International Covenant on Civil and Political Rights (ICCPR) preamble (Prasow, 2012). The notion that people, whether citizens, documented or undocumented immigrants, could be held by the government indefinitely without access to the protections enshrined in the United States Constitution is a clear violation of international human rights law and anathema to human rights and civil liberties groups. As of late 2012, members of Congress proposed to have it repealed or amended. As noted by Senator Dianne Feinstein of California,

> Just think of it. If someone is of the wrong race and they are in a place where there is a terrorist attack, they could be picked up, they could be held without charge or trial for month after month, year after year. That is wrong (Prasow, 2012).

The amendment that Senator Feinstein proposed, however, would protect only citizens and lawful residents; undocumented immigrants would still be subject to this odious practice.

Yet another odious practice associated with detention is the forced sterilization, by way of hysterectomies, of migrant women. As The Intercept reports, "At least 17 women treated by a doctor alleged to have performed unnecessary or overly aggressive gynecological procedures without proper informed consent remain in detention at Irwin County Detention Center, a privately run facility in Georgia housing U.S. Immigrations and Customs Enforcement detainees" (Washington & Olivares, 2020). While this compulsory sterilization issue is focused around one facility and one doctor, it remains to be addressed if other facilities and/or doctors have also been involved. As these allegations are reviewed and investigated, some of the migrant women that have spoken out about these unnecessary and overly aggressive gynecological procedures have been deported while others are set to be deported (Washington & Olivares, 2020).

California Proposition 187 and Arizona SB 1070

Unlike DACA and the proposed DREAM Act, not all contemporary immigration policies and legislation have been positive. To illustrate this point, California's Proposition 187 and Arizona's Senate Bill 1070 are among the most notorious examples of anti-immigrant discrimination. Regarding Proposition 187, Acuña (2015) writes,"the draconian SOS (Save Our State) Initiative, Proposition 187, appeared on the November 1994 California ballot. It proposed denying health and educational services to undocumented immigrants."

This proposition was approved by voters and was intended to go into effect, but was challenged legally. According to the ACLU (1999),

> A court-approved mediation today ended years of legal and political debate over Proposition 187...The agreement confirms that no child in the state of California will be deprived of an education or stripped of health care due to their place of birth. It also makes clear that the state cannot regulate immigration law, a function that the U.S. Constitution clearly assigns to the federal government.

The extreme nativism of Proposition 187 galvanized immigrant's rights groups and allies whom took to the streets to protest. The Los Angeles Times (1994) reported that "In one of the largest mass protests in the city’s history, an estimated 70,000 demonstrators marched from the Eastside to Downtown on Sunday in boisterous condemnation of Proposition 187, the anti-illegal immigration initiative, and its best-known advocate, Gov. Pete Wilson" (McDonnell & Lopez, 1994). The large protests against Prop. 187 are a poignant example of resistance by immigrants and their allies and for immigrant's rights and immigration reform.

Comparably, Arizona SB 1070 was signed into law in 2010 by Governor Jan Brewer and it

> aimed at preventing illegal immigration that has significantly affected the Mexico-bordering state over many decades. The law, entitled Support Our Law Enforcement and Safe Neighborhoods Act, would require law enforcement officials to enforce existing federal immigration laws in the state by checking the immigration status of a person they have 'reasonable suspicion' of being in the U.S. illegally (FindLaw, 2018).

Like Prop. 187, this law was also legally challenged and was considered to be one of the strictest anti-immigrant laws in the U. S. (Archibold, 2010). Despite the years of legal battles, "the heart of SB1070 still beats, however faintly, after critics failed to strike down the requirement that law enforcers ask about people's legal status during routine stops" (del Puerto, 2016). As reported in the Tucson Sentinel,

> tens of thousands of protesters marched on Arizona's State Capitol in Phoenix Saturday as they demonstrated against the state's controversial immigration law, SB 1070...Police declined to estimate the size of the crowd, but it appeared at least 10,000 to 20,000 protesters braved temperatures that were forecast to reach 95 degrees by mid-afternoon. Organizers had said they expected the demonstration to bring as many as 50,000 people (Smith, 2010).

Ongoing protests and resistance to SB1070 continue given that it "gave birth to a spirit of activism among young immigrants" and "a decade after SB 1070 became law, local police agencies are enforcing it in different ways" (Arizona Central, 2020).

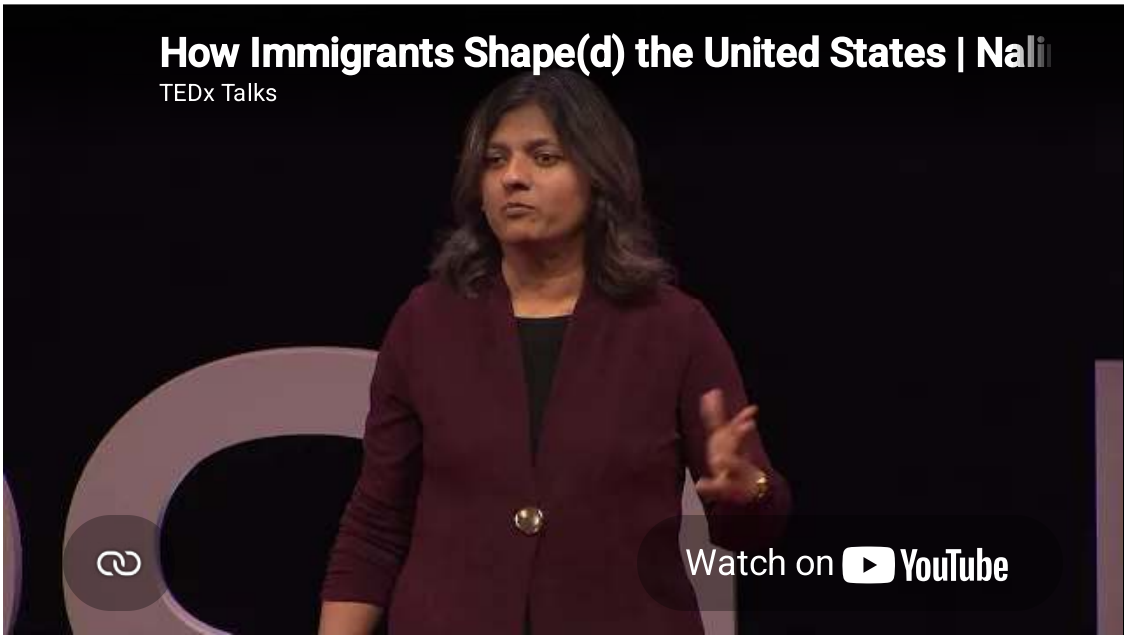
Immigrant Rights Movement and Activism

Thus far, multiple examples of organizing and activism by and for immigrants have been discussed, and they would all be considered to be in support of the Immigrant Rights Movement. (See more discussion of the Immigrant Rights Movement in Chapter 11.2). Paul Engler (2009) from the International Center on Nonviolent Conflict (ICNC) describes the Immigrant Rights Movement as "a vibrant social movement in the United States...emerged to protect these immigrants from discrimination and from many cases of excessively repressive enforcement of immigration laws, as well as to advocate for legislation that will provide a path to citizenship for undocumented immigrants." Given the current and dramatic increase of nativism and xenophobia, the Immigrants Rights Movement has had an uptick in organizing efforts and activism. Here are a few examples:

1. #NoKidsinCages is a campaign promoted by The Refugee AND Immigrant Center for Education and Legal Services (RAICES) to support migrant justice and specifically bring attention to the the migrant children that have been separated from their families while still in immigration detention. People can become active by organizing, volunteering, donating, and even getting the word out via social media.
2. Families Belong Together is a campaign "of the National Domestic Workers Alliance formed in response to the 2018 family separation crisis. Families Belong Together works with nearly 250 organizations representing Americans from all backgrounds who have joined together to fight family separation and promote dignity, unity and compassion for all children and families." Like the #NoKidsinCages campaign, folks can become active by volunteering, using social media to get the word out, and signing letters/petitions demanding the shut down of detention facilities and even the resignation of DHS officials.
3. DREAMers the continued battle to finally get the DREAM Act passed has evolved and led to DREAMer activists that are "undocumented and unafraid." Most undocumented youth used to be scared to reveal their status for fear of reprisal, but more DREAMers are now outspoken about their situation and the need for immigration reform (Sabate, 2012). As described by Julissa Treviño (2018),

Beyond pushing for the DREAM Act, activists believe changes in the nation's public discourse present an opportunity to expand the conversation. The face of DACA – and the immigration movement overall – has been high-achieving young immigrants whose accomplishments made them sympathetic to the general public.

While there is no one organization that represents all DREAMers and their allies, United We Dream is the largest immigrant youth-led organization. Similar to the two campaigns listed above, people can become active by signing petitions, starting campaigns, donating to organizations that focus around immigrant rights, and getting the word out through social media.





Future Directions

Research is needed to more deeply understand the values, needs, and stressors in immigrant and refugee families as they transition to new environments. Worry about supporting their families creates stress which can lead to mental health issues. We need to understand the connections between financial worry, labor stability, educational access, and mental health in these families - and find ways to support them. Moreover, we must assess the extent of the impact of contemporary xenophobic and nativistic policies on migrant families and finally provide comprehensive immigration reform that has been desperately needed since 1986 IRCA's amnesty provision.

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Section 2.3: Patterns of Intergroup Relations

Patterns of Intergroup Relations

A variety of patterns, or consequences, characterize race-ethnic intergroup contact, including disparities in power. Ethnic and racial groups come into contact through different social processes, such as migration (both voluntary and involuntary), conquest, and expansion of territory. At one extreme, a rejection of the minority (marginalized or subordinate) group may result in inhumane consequences such as genocide or expulsion. The most tolerant intergroup consequence of race-ethnic relations is pluralism or multiculturalism. Taken to its logical conclusion, in addition to the acceptance and embracing of cultural and ethnic diversity, this last stage would also include a more equal distribution of power in society.

Patterns of Intergroup Relations

- **Extermination/Genocide:** The deliberate, systematic killing of an entire people or nation (e.g.Trans Atlantic Slave Trade).
- **Expulsion/ Population Transfer:** The dominant group expels the marginalized group (e.g. Native Americans reservations).
- **Internal Colonialism:** The dominant group exploits the marginalized group (e.g. farm workers).
- **Segregation:** The dominant group structures physical, unequal separation of two groups in residence, workplace & social functions (e.g. Jim Crow Law).
- **Separatism:** The marginalized group desires physical separation of two groups in residence, workplace & social functions (e.g. Black Nationalists).
- **Fusion/ Amalgamation:** Race-ethnic groups combine to form a new group (e.g. intermarriage, biracial/ bicultural children).
- **Assimilation:** The process by which a marginalized individual or group takes on the characteristics of the dominant group (e.g. Asian immigrants changing names to sound more “American”).
- **Pluralism/ Multiculturalism:** Various race-ethnic groups in a society have mutual respect for one another, without prejudice or discrimination (e.g. bilingualism).

Genocide

Genocide, the deliberate annihilation of a targeted (usually subordinate) group, is the most toxic intergroup relationship. Historically, we can see that genocide has included both the intent to exterminate a group and the function of exterminating of a group, intentional or not.

Possibly the most well-known case of genocide is Hitler’s attempt to exterminate the Jewish people in the first part of the twentieth century. Also known as the Holocaust, the explicit goal of Hitler’s “Final Solution” was the eradication of European Jewry, as well as the destruction of other people of colors such as Catholics, people with disabilities, and homosexuals. With forced emigration, concentration camps, and mass executions in gas chambers, Hitler’s Nazi regime was responsible for the deaths of 12 million people, 6 million of whom were Jewish. Hitler’s intent was clear, and the high Jewish death toll certainly indicates that Hitler and his regime committed genocide. But how do we understand genocide that is not so overt and deliberate?

The treatment of aboriginal Australians is also an example of genocide committed against Indigenous people. Historical accounts suggest that between 1824 and 1908, white settlers killed more than 10,000 native aborigines in Tasmania and Australia (Tatz, 2006). Another example is the European colonization of North America. Some historians estimate that Native American populations dwindled from approximately 12 million people in the year 1500 to barely 237,000 by the year 1900 (Lewy, 2004). European settlers coerced American Indians off their own lands, often causing thousands of deaths in forced removals, such as occurred in the Cherokee or Potawatomi Trail of Tears. Settlers also enslaved Native Americans and forced them to give up their religious and cultural practices. But the major cause of Native American death was neither slavery nor war nor forced removal: it was the introduction of European diseases and Indians’ lack of immunity to them. Smallpox, diphtheria, and measles flourished among Indigenous American tribes who had no exposure to the diseases and no ability to fight them. Quite simply, these diseases decimated the tribes. How planned this genocide was remains a topic of contention. Some argue that the spread of disease was an unintended effect of conquest, while others believe it was intentional citing rumors of smallpox-infected blankets being distributed as “gifts” to tribes.

Genocide is not a just a historical concept; it is practiced today. Recently, ethnic and geographic conflicts in the Darfur region of Sudan have led to hundreds of thousands of deaths. As part of an ongoing land conflict, the Sudanese government and their state-sponsored Janjaweed militia have led a campaign of killing, forced displacement, and systematic rape of Darfuri people. Although a treaty was signed in 2011, the peace is fragile.

Population Transfer or Expulsion

Expulsion refers to a subordinate group being forced, by a dominant group, to leave a certain area or country.

As seen in the examples of the Trail of Tears and the Holocaust, expulsion can be a factor in genocide. However, it can also stand on its own as a destructive group interaction. Expulsion has often occurred historically with an ethnic or racial basis. In the United States, President Franklin D. Roosevelt issued Executive Order 9066 in 1942, after the Japanese government's attack on Pearl Harbor. The Order authorized the establishment of internment camps for anyone with as little as one-eighth Japanese ancestry (i.e., one great-grandparent who was Japanese). Over 120,000 legal Japanese residents and Japanese U.S. citizens, many of them children, were held in these camps for up to four years, despite the fact that there was never any evidence of collusion or espionage. (In fact, many Japanese Americans continued to demonstrate their loyalty to the United States by serving in the U.S. military during the War.) In the 1990s, the U.S. executive branch issued a formal apology for this expulsion; reparation efforts continue today.

Similarly, during the Great Depression of the 1930s, there was an emergence of anti-Mexican sentiment as white Americans began to lose their employment and homes. As with other examples of xenophobia and nativism, the growing resentment led to changes in official immigration policies. According to Aguirre and Turne (2007), a repatriation movement was initiated and over half a million people of Mexican origin (including both migrants and U.S.-born) were repatriated to Mexico between 1929 and 1935.

Internal Colonialism

Internal colonialism refers to manner in which a superordinate (or majority) group exploits a subordinate (or minority) group for its economic advantage.

Typically the superordinate group controls and manipulates important social institutions to suppress subordinate groups and deny them full access to societal benefits. The United States system of slavery is an extreme example of internal colonialism. Other examples include the South African system of apartheid and the abusive use of immigrant labor in the United States, such as the **Bracero Program**, which was a guest worker program that was in place from 1942-1964. The program, officially referred to as the Mexican Farm Labor Program, was initiated through an executive order in 1942 and was intended to bring in Mexican workers to fill in expected labor shortages in the agricultural sector. Although there were protections and limits written into the bi-lateral agreement, employers largely ignored the rules and Mexican laborers typically worked under harsh conditions, and many were not paid prevailing wages. (Gutierrez & Almaguer, 2016)

Internal colonialism is typically accompanied by segregation that is defined as the physical separation of two groups, particularly in residence, but also in workplace and social functions. Segregation allows the superordinate group to maintain social distance from the minority and yet economically exploit their labor as agricultural workers, cooks, janitors, nannies, factory workers, etc.

Segregation: De Facto and De Jure

Segregation refers to the physical separation of two groups, particularly in residence, but also in workplace and social functions.

It is important to distinguish between de jure segregation (segregation that is enforced by law) and de facto segregation (segregation that occurs without laws but because of other factors). A stark example of de jure segregation is the apartheid movement of South Africa, which existed from 1948 to 1994. Under apartheid, Black South Africans were stripped of their civil rights and forcibly relocated to areas that segregated them physically from their white compatriots. Only after decades of degradation, violent uprisings, and international advocacy was apartheid finally abolished.

De jure segregation occurred in the United States for many years after the Civil War. During this time, many former Confederate states passed Jim Crow laws that required segregated facilities for Blacks and whites. These laws were codified in 1896's landmark Supreme Court case Plessy v. Ferguson, which stated that "separate but equal" facilities were constitutional. For the next five decades, Blacks were subjected to legalized discrimination, forced to live, work, and go to school in separate—but unequal—facilities. It wasn't until 1954 and the Brown v. Board of Education case that the Supreme Court declared that "separate educational facilities are inherently unequal," thus ending de jure segregation in the United States.

De facto segregation, however, cannot be abolished by any court mandate. Segregation is still alive and well in the United States, with different racial or ethnic groups often segregated by neighborhood, borough, or parish. Sociologists use segregation indices to measure racial segregation of different races in different areas. The indices employ a scale from zero to 100, where zero is the most integrated and 100 is the least. In the New York metropolitan area, for instance, the Black-white segregation index was seventy-nine for the years 2005–2009. This means that 79 percent of either Blacks or whites would have to move in order for each neighborhood to have the same racial balance as the whole metro region (Population Studies Center, 2010).

Assimilation

Assimilation describes the process by which a minority individual or group gives up its own identity by taking on the characteristics of the dominant culture. In the United States, which has a history of welcoming and absorbing immigrants from different lands, assimilation has been a function of immigration. Early sociologists from the Chicago School theorized that over time, ethnic groups would assimilate into the mainstream culture and institutions of the larger society.

A primary critique of the assimilation model is the historical emphasis (in both theory and policy) on **Anglo-conformity**. This assimilation model promoted the subordination of ethnic and immigrant cultural values to Anglo-American values, practices, holidays, and the exclusive use of the English language. This model also influenced important legislation such as the Immigration National Origins Act of 1924 (also called the Johnson-Reed Act), which favored European immigration at the expense of non-European countries and specifically excluded Asian countries by denying them a quota. Additionally, the Anglo-conformity model was also integral to the establishment of government sponsored **boarding schools** for Native American children in the late 1800's (and some remained until the 1970s). The boarding schools were designed to immerse Native Americans into the Anglo-American culture by forcibly removing them from their families, forcing them to have European names, haircuts, and clothing, forbidding them to speak their Indigenous languages, and replacing their Indigenous names with more "acceptable" European names. To say the least, this was a traumatic experience for Native American youth and the boarding schools were plagued with abuse.

Most people in the United States have immigrant ancestors. In relatively recent history, between 1890 and 1920, the United States became home to around 24 million immigrants. In the decades since then, further waves of immigrants have come to these shores and have eventually been absorbed into U.S. culture, sometimes after facing extended periods of prejudice and discrimination. Assimilation may lead to the loss of the people of color's cultural identity as they become absorbed into the dominant culture, but assimilation has minimal to no impact on the majority group's cultural identity.

Assimilation is antithetical to the "salad bowl" created by **pluralism** (the idea that ethnic groups retain cultural and behavioral characteristics even as they assimilate); rather than maintaining their own cultural flavor, subordinate cultures give up their own traditions in order to conform to their new environment.

Separatism

Separatism refers to when a subordinate (or minority) group attempts to separate itself from the dominant group and create a "self-sustaining society" within the broader society. The goal is to create a separate ethnic community with its own social norms, cultural practices, and economy insulated from the larger dominant society.

Aguirre and Turner (2007) provide an example of this with the early Black Muslim movement in America, which "advocated a separate African American community, self-supporting and isolated from 'white' institutions. Urban and rural communities were established and still prosper, although there has been a clear trend away from complete withrdrawal and isoolation among many Black Muslims" (p. 24). In 1963, Malcom X delivered a speech at UC Berkeley where he outlined his philosophy on Black nationalism and argued that racial separatism was the best solution to the serious social problems facing Black Americans.

Amalgamation

Amalgamation is the process by which a people of color and a majority group combine to form a new group.

Amalgamation creates the classic “melting pot” analogy; unlike the “salad bowl,” in which each culture retains its individuality, the “melting pot” ideal sees the combination of cultures that results in a new culture entirely. A significant component of this process is interracial relationships and the increase of biracial and multiracial people in the United States. Since the 1967 Loving v. Virginia Supreme Court case, which overturned anti-miscegenation laws in the United States, interracial marriage rates have steadily increased. Today, nearly 20% of all newlyweds are married to someone of a different race or ethnicity, up from 3% in 1967. Overall, about 11 million (about 10%) of all married people have a spouse of a different race or ethnicity. What does this mean for the future of race and ethnic relations in the United States? According to the assimilationist perspective, the increase in intermarriage rates is a reflection of the continuous process of the incorporation and integration of racial and ethnic groups into mainstream American society. Theorists like Park and Gordon predicted that this would occur over time, albeit perhaps at a slower rate for racialized groups. However, other social scientists who draw from the conflict or critical race theory perspectives would argue that the increase in intermarriage rates and biracial people does not necessarily guarantee that it will bring racial equality to the United States and that racism will persist in different forms.

Pluralism

Pluralism is represented by the ideal of the United States as a "salad bowl:" a great mixture of different cultures where each culture retains its own identity and yet adds to the flavor of the whole.

True pluralism is characterized by mutual respect on the part of all cultures, both dominant and subordinate, creating a multicultural environment of acceptance. In reality, true pluralism is a difficult goal to reach. In the United States, the mutual respect required by pluralism is often missing, and the nation’s past pluralist model of a melting pot posits a society where cultural differences aren’t embraced as much as erased. In addition to embracing cultural and ethnic diversity, the pluralist stage will also include a more equal distribution of power in society including government roles and positions, professional occupations, administrative roles, and socioeconomic resources, across racial and ethnic groups. In other words, the dominant group, defined by having relatively more power, property, and prestige in society, would cease to exist.

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CHAPTER OVERVIEW

Chapter 3: Racial Stratification II

3.1 Racism

3.2 Theories of Racial and Ethnic Inequality

3.3 Social Institutions and Racial Inequality

3.4 Discrimination: Individual and Structural

3.5 Combating Racism

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3.1 Racism

Racism

The terms stereotype, prejudice, discrimination, and racism are often used interchangeably in everyday conversation, but sociologists do not view them as the same. While prejudice is not necessarily specific to race, **racism** is a doctrine of racial supremacy that sees one racial category as somehow superior or inferior to others. The Ku Klux Klan is a racist organization; its members' belief in white supremacy has encouraged over a century of hate crime and hate speech.

According to Ibram X. Kendi (2020), racism is a marriage of racist policies and racist ideas that produces and normalizes racial inequities. Kendi defines a **racist** as someone who is supporting a racist policy through their actions or inaction or expressing a racist idea. Further, **racial inequity** is defined as when two or more race-ethnic groups are not standing on equal footing - which is a result of racist policies or ideas (Kendi, 2020). For Kendi, the polar of a racist is an **anti-racist**, one who is supporting an anti-racist policy through their actions or expressing an anti-racist idea.

Racism in the United States traces the attitudes, laws, practices and actions which discriminate against various groups in the United States based on their race or ethnicity; while most white Americans enjoy legally or socially sanctioned privileges and rights which have at various times been denied to members of other ethnic or minority groups. European Americans, particularly affluent white Anglo-Saxon Protestants, are said to have enjoyed advantages in matters of education, immigration, voting rights, citizenship, land acquisition, bankruptcy, and criminal procedure throughout United States history.

Racism has manifested itself in a variety of ways, including genocide, slavery, segregation, Native American reservations, Native American boarding schools, immigration and naturalization laws, and internment camps. African Americans in particular have faced restrictions on their political, social, and economic freedoms throughout much of United States history. Native Americans have suffered genocide, forced removals, and massacres, and they continue to face discrimination. In addition, East, South, and Southeast Asians along with Pacific Islanders have also been discriminated against. Hispanics have continuously experienced racism in the United States despite the fact that many of them have European ancestry. Middle Eastern groups such as Jews, Arabs, and Iranians continuously face discrimination in the United States, and as a result, some people who belong to these groups do not identify as, and are not perceived to be, white.

In chapter 2, we covered common American stereotypes of Latinx, East Asian, Indigenous, and Black/African American individuals. In the following section, we will outline how anti-Middle Eastern (including Jewish and Arab peoples) and anti-Asian sentiment (focusing mainly on the Chinese experience) has occurred historically and of late.

Anti-Middle Eastern Sentiment

Anti-Middle Eastern sentiment is feelings and expression of hostility, hatred, discrimination, or prejudice towards the Middle East and its culture, and towards persons based on their association with the Middle East and Middle Eastern culture.

Anti-Middle Eastern racism has a long history in the United States, although it had generally been limited to Jews until recent decades. It is suggested by Leo Rosten that as soon as they left the boat, Jews were subject to racism from the port immigration authorities. The derogatory term kike was adopted when referring to Jews (because they often could not write so they may have signed their immigration papers with circles – or kikel in Yiddish). In early films, such as Cohen's Advertising Scheme (1904, silent), Jews were stereotyped as "scheming merchants," often with exaggerated West Asian racial features such as big, hooked noses, big lips, small eyes, black curly hair, and olive and/or brown-colored skin.

From the 1910s, Southern Jewish communities were attacked by the Ku Klux Klan, who objected to Jewish immigration, and often used "The Jewish Banker" in their propaganda. In 1915, Leo Frank was lynched in Georgia after being convicted of rape and sentenced to death (his punishment was commuted to life imprisonment). The second Ku Klux Klan, which grew enormously in the early 1920s by promoting "100% Americanism", focused its hatred on Jews, as well as Catholics and African Americans.

In 1993, the American-Arab Anti-Discrimination Committee confronted The Walt Disney Company about anti-Arab racist content in its animated film *Aladdin*. At first, Disney denied any problems but eventually relented and changed two lines in the opening song. Members of the ADC were still unhappy with the portrayal of Arabic characters and the referral to the Middle East as "barbaric".



Since 9/11, anti-Middle Eastern racism has risen dramatically. A man in Houston, Texas, who was shot and wounded after an assailant accused him of "blowing up the country", and four immigrants shot and killed by a man named Larme Price, who confessed to killing them as revenge for the September 11 attacks. Price said he was motivated by a desire to kill people of Arab descent after the attacks. Although Price described his victims as Arabs, only one was from an Arab country. This appears to be a trend; because of stereotypes of Arabs, several non-Arab, non-Muslim groups were subjected to attacks in the wake of 9/11, including several Sikh men attacked for wearing their religiously-mandated turban. Price's mother, Leatha Price, said that her son's anger at Arabs was a matter of mental illness, not ethnic hatred.

Anti-Asian Sentiment

Asian Americans, including those of East Asian, South Asian, and Southeast Asian descent, have experienced racism since the first major groups of Chinese immigrants arrived in America. The Naturalization Act of 1790 made Asians ineligible for citizenship. First-generation immigrants, children of immigrants, and Asians adopted by non-Asian families are still impacted by discrimination. During the Industrial Revolution in the United States, labor shortages in the mining and rail industries were prevalent. Chinese immigrant labor was often used to fill this gap, most notably with the construction of the First Transcontinental Railroad, leading to large-scale Chinese immigration. These Chinese immigrants were seen as taking the jobs of whites for cheaper pay, and the phrase Yellow Peril, which predicted the demise of Western Civilization as a result of Chinese immigrants, gained popularity.

In 1871, one of the largest lynchings in American history was committed against Chinese immigrants in Los Angeles, California. It would go on to become known as the Chinese massacre of 1871. The 1879 Constitution of California prohibited the employment of Chinese people by state and local governments, as well as by businesses that were incorporated in California. Also, the 1879 constitution delegated power to local governments in California to remove Chinese people from within their borders. The federal Chinese Exclusion Act of 1882 banned immigration of Chinese laborers for ten years after thousands of Chinese immigrants had come to the American West. Several mob attacks against Chinese people took place, including the Rock Springs massacre of 1885 in Wyoming in which at least 28 Chinese miners were killed and 15 injured, and the Hells Canyon massacre of 1887 in Oregon where 34 Chinese miners were killed.

Recently, the COVID-19 pandemic, which started in the city of Wuhan, Hubei, China, in December 2019, has led to an increase in acts and displays of sinophobia as well as prejudice, xenophobia, discrimination, violence, and racism against people of East Asian, North Asian and Southeast Asian descent and appearance around the world. With the spread of the pandemic and formation of hotspots, such as those in Asia, Europe, and the Americas, discrimination against people from these hotspots has been reported.





According to a June 2020 Pew Research study, 58% of Asian Americans and 45% of African Americans believe that racist views toward them had increased since the pandemic. There were a few thousand incidences of xenophobia and racism against Asian Americans between 28 January and 24 February 2020, according to a tally compiled by Russell Jeung, professor of Asian American Studies at San Francisco State University. An online reporting forum called "Stop AAPI Hate" recorded "650 direct reports of discrimination against primarily Asian Americans" between 18 and 26 March 2020, this later increased to 1,497 reports by 15 April 2020, and most targets were of Chinese (40%) and Korean (16%) descents. According to a WHYY-FM report (21 April 2020), incidents of anti-Asian racism, including discrimination, racial slurs and violent attacks, especially towards Chinese Americans, were caused both by white Americans and African-Americans; most cases remain unreported to the authorities.

Former U.S. President Donald Trump frequently referred to COVID-19 as the "Chinese Virus" and the "China Virus" in an attempt to point to its origin, a term considered to be anti-Chinese and racist. He later argued this was "not racist at all" after lawmakers including Elizabeth Warren raised objections about the statement. Trump also stated on Twitter, on 23 March 2020, that the coronavirus was not Asian Americans' fault and their community should be protected. Trump brushed off the alleged use of the derogatory term "Kung Flu" by a White House official to refer to COVID-19 when asked by a reporter during a media session on 18 March 2020. Eventually he pulled back on the "Chinese Virus" name due to Asian communities facing increased number of racist taunts and incidents as the illness spread across the U.S. however, at his Tulsa, Oklahoma rally on 20 June, Trump referred to the virus as "Kung Flu." On 14 March 2020, more than 200 civil rights groups in the United States demanded that the House of Representatives and Senate leadership publicly denounce the growing amount of anti-Asian racism related to the pandemic and take "tangible steps to counter the hysteria" around the coronavirus, offering the passage of a joint resolution denouncing the racism and xenophobia as one solution.

Additional recommended resource: We Need To Talk About Anti-Asian Hate

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3.2 Theories of Racial and Ethnic Inequality

Explaining Inequality

Biological Inferiority

As discussed in Chapter 1, one long-standing (racist) explanation is that Blacks and other people of color are biologically inferior: They are naturally less intelligent and have other innate flaws that keep them from getting a good education and otherwise doing what needs to be done to achieve the American Dream. As discussed earlier, this racist view is no longer common today. However, whites historically used this belief to justify slavery, lynchings, the harsh treatment of Native Americans in the 1800s, and lesser forms of discrimination. In 1994, Richard J. Herrnstein and Charles Murray revived this view in their controversial book, The Bell Curve (Herrnstein & Murray, 1994), in which they argued that the low IQ scores of African Americans, and of poor people more generally, reflect their genetic inferiority in the area of intelligence. African Americans' low innate intelligence, they said, accounts for their poverty and other problems. Although the news media gave much attention to their book, few scholars agreed with its views, and many condemned the book's argument as a racist way of "blaming the victim" (Gould, 1994).

Cultural Deficiencies

Another explanation of racial and ethnic inequality focuses on supposed cultural deficiencies of African Americans and other people of color (Murray, 1984). These deficiencies include a failure to value hard work and, for African Americans, a lack of strong family ties, and are said to account for the poverty and other problems facing these minorities. As we saw earlier, more than half of non-Latino whites think that Blacks' poverty is due to their lack of motivation and willpower. Ironically some scholars find support for this cultural deficiency view in the experience of many Asian Americans, whose success is often attributed to their culture's emphasis on hard work, educational attainment, and strong family ties (Min, 2005). If that is true, these scholars say, then the lack of success of other people of color stems from the failure of their own cultures to value these attributes.

How accurate is the cultural deficiency argument? Whether people of color have "deficient" cultures remains hotly debated (Bonilla-Silva, 2009). Many social scientists find little or no evidence of cultural problems in minority communities and say the belief in cultural deficiencies is an example of symbolic racism that blames the victim. Citing survey evidence, they say that poor people of color value work and education for themselves and their children at least as much as wealthier white people do (Holland, 2011; Muhammad, 2007).

Yet other social scientists, including those sympathetic to the structural problems facing people of color, believe that certain cultural problems do exist, but they are careful to say that these cultural problems arise out of the structural problems. For example, Elijah Anderson (1999) wrote that a "street culture" or "oppositional culture" exists among African Americans in urban areas that contributes to high levels of violent behavior, but he emphasized that this type of culture stems from the segregation, extreme poverty, and other difficulties these citizens face in their daily lives and helps them deal with these difficulties. Thus even if cultural problems do exist, they should not obscure the fact that structural problems are responsible for the cultural ones.

Structural Problems

A third explanation for US racial and ethnic inequality is based in conflict theory and reflects the blaming-the-system approach. This view attributes racial and ethnic inequality to structural problems, including institutional and individual discrimination, a lack of opportunity in education and other spheres of life, and the absence of jobs that pay an adequate wage (Feagin, 2006). Segregated housing, for example, prevents African Americans from escaping the inner city and from moving to areas with greater employment opportunities. Employment discrimination keeps the salaries of people of color much lower than they would be otherwise. The schools that many children of color attend every day are typically overcrowded and underfunded. As these problems continue from one generation to the next, it becomes very difficult for people already at the bottom of the socioeconomic ladder to climb up it because of their race and ethnicity.

Types of Racism

A general definition of racism is provided in this text. Yet, in reality, sociologists have identified multiple types of racism, which are defined and described below. The analysis of these different types of racism provides more depth and complexity which can help to better diagnose, critically analyze, and potentially remedy racism.

Thinking Sociologically

Color-blind racism is defined as the use of race-neutral principles to defend the racially unequal status quo. While a mainstream definition of color-blindness suggests that race or racial classification does not affect a person's life chances or opportunities, sociologists such as Bonilla-Silva argues that this more subtle form of racism ignores race and structural racism and is the dominant ideology in the U.S. Yet, as shown below structural racism permeates every aspect of our lives, and color blind racism ignores the structural inequalities that disproportionately affect people of color.

- Example: "We are all equal" and "race doesn't matter" are phrases uttered and may sound but, but in reality these phrases ignore structural problems such as the prison industrial complex, poverty, the wealth gap, and educational inequalities - all of which hamper the life chances of people of color which means we do not all have equal chances.

Environmental racism: Structurally analogous to environmental sexism, environmental racism involves a conceptual association between people of color and nature that marks their dual subordination (Bullard, 1983). Environmental racism is seen in the deliberate targeting of communities of color for toxic waste disposal and the siting of polluting industries (Ibid). It is racial discrimination in the official sanctioning of the life-threatening presence of poisons and pollutants in communities of color (Ibid). And, it is racial discrimination in the history of excluding people of color from the mainstream environmental groups, decision-making boards, commissions, and regulatory bodies (Ibid).

- Example: Government-sanctioned lead-contaminated drinking water in Flint, Michigan, disproportionately impacting the African-American population.

Ideological racism: An ideology that considers a groups' unchangeable physical characteristics to be linked in a direct, causal way to psychological or intellectual characteristics and that, on this basis, distinguishes between superior and inferior groups (Feagin & Feagin, 1998).

- Example: The justification of slavery as "saving" Africans from their homeland's "primitive culture;" Manifest Destiny that purported Euro-Americans God-given rights to the lands in the eastern United States at the expense of Native Americans who were symbolized as "savages;" former President Trump's statements on the campaign trail linking Mexicans to rapists and criminals.

Internalized racism: Members of the target group are emotionally, physically, and spiritually battered to the point that they begin to actually believe that their oppression is deserved, is their lot in life, is natural and right, and that it doesn't even exist (Yamato, 2004).

- Example: A person of color who hates their skin color and wishes to marry out of their race-ethnic group so their children will be of lighter complexion. Another example: the root of the alcohol problem in Indigenous communities can be traced to the effects of colonization, internalizing the colonizer's message (i.e. American Indians are inferior or "savage").

Inter-group or inter-personal racism: This is the racism that occurs between individuals or groups; it is the holding of negative attitudes towards a different race or culture (Safe Places for the Advancement of Community and Equity). Interpersonal racism often follows a victim/perpetrator model (Ibid). Within poor communities, ignorance and suspicion of groups or individuals of a different race-ethnic background may result in tension between various race-ethnic groups.

- Example: In urban spaces such as Los Angeles, Long Beach, Chicago, New York City, poor Latinx, Asian, and African American gangs fight each other rather than the capitalist system that perpetuates class inequalities.

Intra-group racism: Racist attitudes and behaviors against people of your "same racial group." Colorism is a type of intra-group racism which is the ranking or judgment of individuals based on skin tone (Schaefer, 2019).

- Example: A light-skinned person of color who evaluates a dark-skinned person of color as inferior; a wealthy person of any particular "race" who speaks pejoratively of less financially wealthy individuals in their "race."

Modern racism: White beliefs that serious anti-Black (or anti-Mexican, anti-Arab, anti-Asian, etc.) discrimination does not exist today and that African Americans (or other communities of color) are making illegitimate demands for social changes. (Feagin & Feagin, 1998). This type of racism may be understood as color-blind racism.

- Example: One white male (David C.) in the film, The Color of Fear, was sure he was not racist at all and sure that racism is a thing of the past and only a figment in the imagination of the minds of African Americans, Latinos, Asian Americans, Pacific Islanders, Native Americans, etc.

Structural racism/Systemic racism: A shorthand term for the many systemic factors that work to produce and maintain racial inequities in America today. These are aspects of our history and culture that allow the privileges associated with "whiteness" and the disadvantages associated with "color" to remain deeply embedded within the political economy. Public policies, institutional practices and cultural representations contribute to structural racism by reproducing outcomes that are racially inequitable. (The Aspen Institute)

- Example: The criminal justice system contributes to systemic racism through over-policing of communities of color, disproportionate police brutality experienced by people of color, and disproportionate mass incarceration of Black men.

Subtle, covert racism: Hidden, camouflaged, pernicious racism.

- Example: Merriam-Webster's Dictionary definitions of racially-coded labels such as Black, minority, and savage all contain derogatory meanings.

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3.3 Social Institutions and Racial Inequality

Racial Stratification

Probably the best way to begin to understand racial and ethnic inequality, how it operates and how it is experienced in the United States, is to read first-hand accounts by such great writers of color as Maya Angelou, Toni Morrison, Piri Thomas, Richard Wright, and Malcolm X. Sociologists and urban ethnographers have written their own accounts of the daily lives of people of color, and these, too, are well worth reading. One of the classics is Elliot Liebow's (1967) Tally's Corner, a study of Black men and their families in Washington, DC.

Statistics also help us understand the historical and contemporary effects of racial and ethnic inequality in the United States. We can begin to get a picture of this inequality by examining racial and ethnic differences in such life chances as high school and college graduation rates, household income, home ownership, unemployment, and poverty rates, as provided in the table below. The data for Native Americans is not provided in here, but their numbers resembles Black and Latinx populations. For example, according to the Pew Research Center, in 2012, 17% of Native Americans earned a college degree while the poverty rate for Native Americans was 26%.

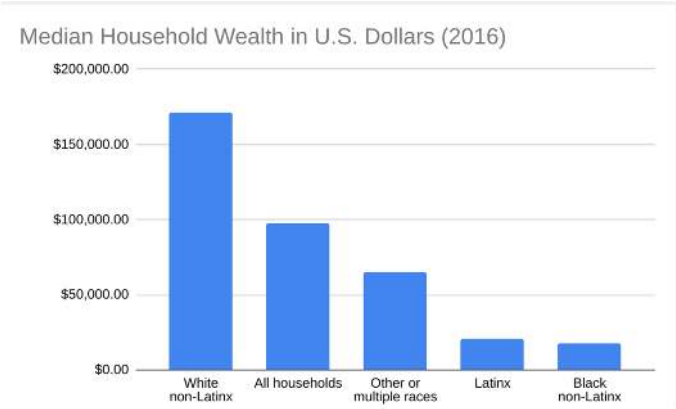
Socioeconomic Indicators	Black	AAPI	White	Latinx
High School Completion (% of 25 years adults)	88	89	93	67
College Degree (% of 25 year+ adults)	23	53	36	15
Household Income	$43,000	$77,900	$71,300	$43,000
Home Ownership (% of Householders Owning a Home)	43	57	72	45
Unemployment Rate (%)	10.3	3.6	4.5	7.6
Poverty (% in poverty)	26	12	10	24

Although the above table shows that Black and Latinx individuals fare much worse than whites, it presents a more complex pattern for Asian Americans. Compared to whites, Asian Americans have higher family incomes and are more likely to hold college degrees, but they also have a higher poverty rate. Thus many Asian Americans do relatively well, while others fare relatively worse, as just noted. Although Asian Americans are often viewed as a "model minority," meaning that they have achieved economic success despite not being white, some Asians have been less able than others to climb the economic ladder. Moreover, stereotypes of Asian Americans and discrimination against them remain serious problems (Chou & Feagin, 2008). Even the overall success rate of Asian Americans obscures the fact that their occupations and incomes are often lower than would be expected from their educational attainment. They thus have to work harder for their success than whites do (Hurh & Kim, 1999).

To expand upon the ideas presented thus far, we need to bring our attention to the nation's growing racial wealth gap. A persistent racial wealth gap has characterized U.S. history. The median net worth for white households has far exceeded that of Black households through recessions and booms over the last three decades. Following the Great Recession, the median net worth for Black families declined more than for white families. In fact, the ratio of white family wealth to Black family wealth is higher today than at the start of the century, with white family wealth netting ten times more than Black family wealth (McIntosh, Moss, Nunn & Shambaugh, 2020).

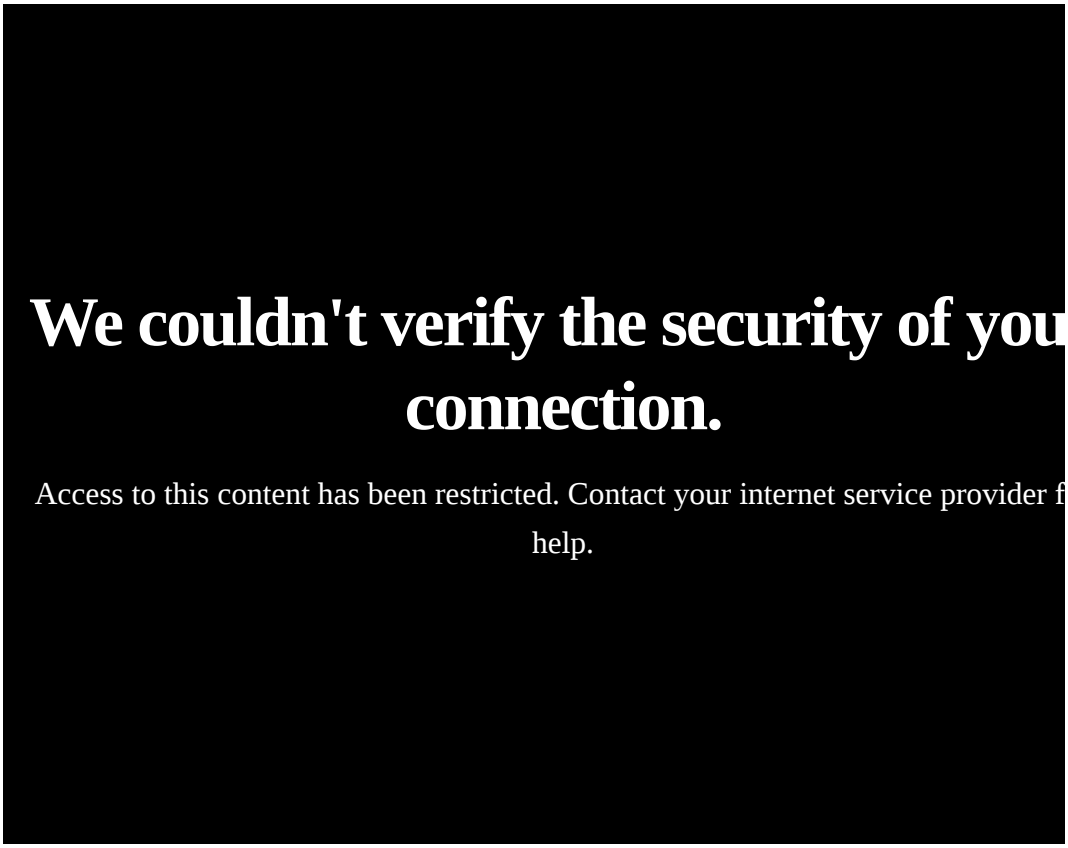
Furthermore, a large racial/ethnic gap also exists in the percentage of families with negative net worth—that is, those whose debts exceed their assets. One-third of Black and Latino households had negative net worth, compared to only 15 percent of white households. Black and Latino households were thus more than twice as likely as white households to be in debt. The figure below provides a glimpse at the 2016 racial wealth gap.

Figure 9: Median Household Wealth in U.S. Dollars (2016). While all households averaged just under $100,000 in wealth, white non-Latinx household held more than $160,000 in wealth with Latinx and Black households averaging well under $20,000. Other or multiple races households averaged approximately $60,000 in wealth. (Chart created by Jonas Oware with data from Statista)



The data is clear: U.S. racial and ethnic groups differ dramatically in their life chances. Compared to Whites, for example, Blacks, Latinx, and Native Americans have much lower family incomes and much higher rates of poverty; they are also much less likely to have college degrees. In addition, Blacks and Native Americans have much higher infant mortality rates than whites: Black infants, for example, are more than twice as likely as white infants to die. Still, these comparisons obscure some differences within some of the groups just mentioned. Among Latinos, for example, Cuban Americans have fared better than Latinos overall, and Puerto Ricans worse. Similarly, among Asian American Pacific Islanders (AAPI), people with Chinese and Japanese backgrounds have fared better than those from Cambodia, Korea, and Vietnam.

The question we want to pursue is why do the charts reflect such inequality? In addition to daily, individual prejudice and discrimination are the other, larger forces at play that encourage such outcomes? Indeed, there are. Before moving on to the next page, please watch the video below to learn about what has contributed to the racial wealth gap.



RACE – THE POWER OF AN ILLUSION: How the Racial Wealth Gap Was Created
from California Newsreel on Vimeo.

Video 10: Race - The Power of an Illusion: How the Racial Wealth Gap Was Created. (Close-captioning and other settings appear at the bottom of the screen.) (Fair Use; California Newsreel via Vimeo)

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3.4 Discrimination: Individual and Structural

Discrimination

Often racial and ethnic prejudice leads to discrimination against the subordinate racial and ethnic groups in a given society. **Discrimination** in this context refers to the arbitrary denial of rights, privileges, and opportunities to members of these groups. The use of the word arbitrary emphasizes that these groups are being treated unequally not because of their lack of merit but because of their race and ethnicity.

Individual Discrimination

Often, when people think about discrimination, they envision **individual discrimination**, or discrimination that individuals practice in their daily lives, usually because they are prejudiced but sometimes even if they are not prejudiced. Individual discrimination is common, as Joe Feagin (1991), a former president of the American Sociological Association, found when he interviewed middle-class African Americans about their experiences. Many of the people he interviewed said they had been refused service, or at least received poor service, in stores or restaurants. Others said they had been harassed by the police, and even put in fear of their lives, just for being Black. Feagin concluded that these examples are not just isolated incidents but rather reflect the larger racism that characterizes US society.

Much individual discrimination occurs in the workplace, as sociologist Denise Segura (Segura, 1992) documented when she interviewed 152 Mexican American women working in white-collar jobs at a public university in California. More than 40 percent of the women said they had encountered workplace discrimination based on their ethnicity and/or gender, and they attributed their treatment to stereotypes held by their employers and coworkers. Along with discrimination, they were the targets of condescending comments like “I didn’t know that there were any educated people in Mexico that have a graduate degree.”

Institutional Discrimination

Individual discrimination is important to address, indeed. However, **institutional discrimination**, or discrimination that pervades the practices of whole institutions, such as housing, medical care, law enforcement, employment, and education is as or more harmful than individual discrimination and thus deserves our attention. Institutional discrimination does not just affect a few isolated people of color. Instead, it affects large numbers of individuals simply because of their race or ethnicity. Sometimes institutional discrimination is also based on gender, disability, and other characteristics.



and ethnicity, institutional discrimination often stems from prejudice, as was certainly true in the South during ver, just as individuals can discriminate without being prejudiced, so can institutions when they engage in practices that seem to be racially neutral but in fact have a discriminatory effect. Individuals in institutions can also discriminate without realizing it. They make decisions that turn out, upon close inspection, to discriminate against people of color even if they did not mean to do so. Similarly, institutions can discriminate even if they do not intend to do so. To illustrate this, we turn briefly to some examples of institutional discrimination that have been the subject of government investigation and scholarly research.

Mortgages, Redlining, and Residential Segregation

When loan officers review mortgage applications, they consider many factors, including the person's income, employment, and credit history. The law forbids them to consider race and ethnicity. Yet African Americans and Latinos are more likely than whites to have their mortgage applications declined (Blank, Venkatachalam, McNeil, & Green, 2005). Because members of these groups tend to be poorer than whites and to have less desirable employment and credit histories, the higher rate of mortgage rejections may be appropriate, albeit unfortunate.

To control for this possibility, researchers take these factors into account and in effect compare whites, African Americans, and Latinos with similar incomes, employment, and credit histories. Some studies are purely statistical, and some involve white, African American, and Latino individuals who independently visit the same mortgage-lending institutions. Both types of studies find that African Americans and Latinos are still more likely than whites with similar qualifications to have their mortgage applications rejected (Turner, Freiberg, Godfrey, Herbig, Levy, & Smith, 2002). We will probably never know whether loan officers are consciously basing their decisions on racial prejudice, but their practices still amount to racial and ethnic discrimination whether the loan officers are consciously prejudiced or not.

There is also evidence of banks rejecting mortgage applications for people who wish to live in certain urban, supposedly high-risk neighborhoods, and of insurance companies denying homeowner's insurance or else charging higher rates for homes in these same neighborhoods. Practices like these that discriminate against houses in certain neighborhoods are called **redlining**, and they also violate the law (Ezeala-Harrison, Glover, & Shaw-Jackson, 2008). Because the people affected by redlining tend to be people of color, redlining, too, is an example of institutional discrimination.





Mortgage rejections and redlining contribute to another major problem facing people of color: residential segregation. Housing segregation is illegal but is nonetheless widespread because of mortgage rejections and other processes that make it very difficult for people of color to move out of segregated neighborhoods and into unsegregated areas. African Americans in particular remain highly segregated by residence in many cities, much more so than is true for other people of color. The residential segregation of African Americans is so extensive that it has been termed **hypersegregation** and more generally called American apartheid (Massey & Denton, 1993).

In addition to mortgage rejections, a pattern of subtle discrimination by realtors and homeowners makes it difficult for African Americans to find out about homes in white neighborhoods and to buy them (Pager, 2008). For example, realtors may tell African American clients that no homes are available in a particular white neighborhood, but then inform white clients of available homes. This practice is referred to as steering, when real estate agents "steer" BIPOC away from predominantly White neighborhoods to neighborhoods of color. The now routine posting of housing listings on the Internet might be reducing this form of housing discrimination, but not all homes and apartments are posted, and some are simply sold by word of mouth to avoid certain people learning about them.

The hypersegregation experienced by African Americans cuts them off from the larger society, as many rarely leave their immediate neighborhoods, and results in concentrated poverty, where joblessness, crime, and other problems reign. For several reasons, then, residential segregation is thought to play a major role in the seriousness and persistence of African American poverty (Rothstein, 2012; Stoll, 2008).

Health Care

People of color have higher rates of disease and illness than whites. One question that arises is why their health is worse. One possible answer involves institutional discrimination based on race and ethnicity.

Several studies use hospital records to investigate whether people of color receive optimal medical care, including coronary bypass surgery, angioplasty, and catheterization. After taking the patients' medical symptoms and needs into account, these studies find that African Americans are much less likely than whites to receive the procedures just listed. This is true when poor Blacks are compared to poor whites and also when middle-class Blacks are compared to middle-class whites (Smedley, Stith, & Nelson, 2003). In a novel way of studying race and cardiac care, one study performed an experiment in which several hundred doctors viewed videos of African American and white patients, all of whom, unknown to the doctors, were actors. In the videos, each "patient" complained of identical chest pain and other symptoms. The doctors were then asked to indicate whether they thought the patient needed cardiac catheterization. The African American patients were less likely than the white patients to be recommended for this procedure (Schulman et al., 1999).

Why does discrimination like this occur? It is possible, of course, that some doctors are racists and decide that the lives of African Americans just are not worth saving, but it is far more likely that they have unconscious racial biases that somehow affect their medical judgments. Regardless of the reason, the result is the same: African Americans are less likely to receive potentially life-saving cardiac procedures simply because they are Black. Institutional discrimination in health care, then, is literally a matter of life and death.





It is also significant to note that the Latinx population has the highest uninsured rates of any racial or ethnic group within the United States. In 2017, the Census Bureau reported that 49.0% of Latinx had private insurance coverage, as compared to 75.4% for non-Latinx whites (United States Department of Health and Human Services, 2019). In 2017, 38.2% of all Hispanics had public health insurance coverage, as compared to 33.7% for non-Hispanic whites (ibid). Most Americans have health insurance through their employers, as the country does not ensure that all Americans have insurance. This "business as usual" practice has had a disproportionately negative impact on the Latinx population. As explained in an American Medical Association article, "the structural drivers that have led to health inequity in Latinx communities have been exacerbated by COVID-19 and have contributed to the disproportionate impact of the pandemic on these communities" (Robeznieks, 2020).

Employment Discrimination

Title VII of the federal Civil Rights Act of 1964 banned racial discrimination in employment, including hiring, wages, and firing. However, African Americans, Latinos, and Native Americans still have much lower earnings than whites. Several factors explain this disparity. Despite Title VII, however, an additional reason is that people of color continue to face discrimination in hiring and promotion (Hirsh & Cha, 2008). It is again difficult to determine whether such discrimination stems from conscious prejudice or from unconscious prejudice on the part of potential employers, but it is racial discrimination nonetheless.





A now-classic field experiment documented such discrimination. Sociologist Devah Pager (2003) had young white and African American men apply independently in person for entry-level jobs. They dressed the same and reported similar levels of education and other qualifications. Some applicants also admitted having a criminal record, while other applicants reported no such record. As might be expected, applicants with a criminal record were hired at lower rates than those without a record. However, in striking evidence of racial discrimination in hiring, African American applicants without a criminal record were hired at the same low rate as the white applicants with a criminal record.

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3.5 Combating Racism

Things You Can Do

Before you decide on the best activities and strategies, do the following:

- Learn about your community (e.g., what groups live there, what has been the nature of their relationships, what incidents have occurred in the past due to racial prejudice or racism).
- Document activities in your community that reflect racial prejudice or racism. Documentation will show proof that there is a problem, especially when the community is in denial that racism exists.
- Invite a group of people to participate in the planning process, if appropriate (e.g., the advocates who always take action, the representatives of each group, the people who are affected).
- Understand the depth of the problem (e.g., it's a new problem because of a group of newcomers, or it's an old problem that won't go away).
- Identify and understand the kinds of policies that may need to be challenged.
- Determine the short-term and long-term, if any, goals of your strategy (e.g., change people's attitudes and/or change an institutional policy).
- Consider how far the selected strategy(ies) will take your community (e.g., as far as initial awareness, or all the way to electing officials from the under-represented groups).
- Consider what existing resources you can build on and what additional assistance or resources you may need (e.g., anti-racism training, funding, or buy-in from the mayor).
- Consider how much time you have (e.g., are you responding to a crisis that needs to be dealt with immediately, to the need to curb a festering issue, or to the desire to promote the value of diversity).
- Review your strategies to ensure that they deal with racial prejudice and racism at the individual, community, and institutional levels, and they link dialogue to action.

Things You Can Do in the Workplace

- Actively recruit and hire a racially and ethnically diverse staff.
  - While it's not enough just to fill your staff with a rainbow of people from different backgrounds, representation from a variety of groups is an important place to start. Contact minority organizations, social groups, networks, media, and places where people of different ethnic and cultural groups congregate or access information. If you use word-of-mouth as a recruitment tool, spread the word to members of those groups, or key contact people. Also, consider writing an equal-opportunity policy for hiring and promoting staff.
- Actively recruit culturally and ethnically diverse board members, executives, and managers.
  - Racial prejudice can be reduced if the staff becomes diverse and raises the awareness of each other, but racism is reduced when power is shared by the leadership.
  - In order to move beyond racial prejudice and ensure inclusiveness, your organization’s board members and executives should reflect the communities or constituencies it serves. For instance, one group decided to reserve a certain number of slots on its governing board for representatives of the cultural and ethnic groups in the community.
- Talk to the people of color on your staff and ask them what barriers or attitudes they face at work. Examine your newsletter or other publications and look out for negative portrayals, exclusion, or stereotypes of BIPOC.
  - Find out how you can improve your workplace for members from diverse racial and ethnic groups that work there. This will not only give you some practical ideas about what you need to work on, but it will also signify that the needs of every group is taken seriously. Look around at any artwork you have in your offices. Are any groups represented in a stereotypical way? Is there diversity in the people portrayed?
- Form a permanent task force or committee dedicated to forming and monitoring a plan for promoting inclusion and fighting racism in your workplace.
  - Racial prejudice is reduced by developing relationships and ensuring that materials are culturally sensitive, but racism is reduced when there is a permanent task force or committee that becomes part of the governance structure to ensure inclusive and just institutional policies.

Things You Can Do in the Media

- Write letters to the editor of your local newspaper or contact your local TV and radio station when the coverage is biased or when there is no coverage at all.
    - The media plays a powerful role in conveying messages to the public. Racial prejudice exists in the media if, for instance, the reporters always reveal the cultural or ethnic background of a group of loitering youth when they are persons of color, but not otherwise. Writing a letter or contacting the local media stations will help increase their staff's awareness about the implications of the prejudiced way in which they cover the news.
    - You can contact and organize presentations to educate the staff about the values and traditions of diverse groups and help them understand the negative implications of their coverage related to race and ethnicity.
- Organize a coalition of leaders from diverse communities and from the local media groups to discuss how they can work together to address the way people from different cultural and ethnic backgrounds are presented in the media.
    - Having a long-term vision of how the community and media representatives can work together will help address racism at the institutional level. In order to do this, it is advisable to organize the community leaders and media representatives separately to discuss their issues and then facilitate a meeting between them. This will provide you and the facilitator a chance to know about the concerns and challenges before convening everyone.
- Pressure the local media organizations to develop and enforce policies for hiring staff from different racial and ethnic background.
    - You can help broker relationships between the media organizations and organizations that serve a specific cultural or ethnic group (e.g., NAACP, National Council of La Raza) so that networks can be developed to distribute job announcements.

Things You Can Do in Schools

- Form a diversity task force or club. Recognize holidays and events relating to a variety of cultural and ethnic groups.
    - This can be done in a school or university setting. Your diversity group can sponsor panel discussions, awareness activities, and cultural events to help prevent racism. Observing and conducting educational activities about events like Dr. Martin Luther King, Jr.'s birthday, Juneteenth, and other dates of significance to people of colors provides an opportunity for students to learn about the history of different cultural and ethnic groups and reduce misinformed or inaccurate perceptions.
- Conduct field trips to historical places that represent struggles against racism or places that embody the values and traditions of another group of people.
- Work to include anti-racism education in your school's curriculum. Develop a strategy to change racist policies in your school.
    - Recognizing the traditions of other cultural and ethnic groups and developing intercultural relationships will reduce racial prejudice. Examine and change school policies that perpetuate exclusion of some cultural or ethnic groups.
- Develop procedures for dealing with racist acts and provide incentives (e.g., extra credits, special recognition) for efforts to promote cross-racial understanding.
- Lobby your school board to make changes or additions to the curriculum to teach anti-racism and to provide seed grants to teachers or instructors to help them conduct research and activities about racism and to promote anti-racist values and principles.
- Examine the recruitment, application, and admissions process for students, teachers, and staff from different racial and ethnic backgrounds



Video 5: Six ways to be an anti-racist educator, with Dena Simmons. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use: Edutopia via YouTube)

Things You Can Do in Your Neighborhood

- Welcome all newcomers. Make "safe zone" signs or stickers.
  - Form a committee to welcome anyone who moves into your neighborhood regardless of what they look like. Send representatives from your committee or neighborhood association over to the new person's house with flowers, a fruit basket, or some other small gift and say, "We're glad you're living here. We welcome you." Some neighborhoods have made small signs or stickers for their homes that read, "We welcome good neighbors of all traditions, backgrounds, and faiths." These stand in contrast to the small signs in many yards that warn would-be intruders of the particular security system they've had installed.
- Write articles about different cultures and their traditions in the neighborhood newsletter or newspaper. Place advertisements about different cultural celebrations.
- Identify and change policies that are exclusive and maintain the status quo.
- Address redlining (the illegal practice of a lending institution denying loans or restricting their number for certain areas of a community) and examine structural inequalities that exist in your neighborhood, community, city, etc.
- Organize a committee of lawyers, real-estate agents, lending institutions, and community and civil rights leaders to conduct a study and present the facts to the local government. If there is a neighborhood association or council, consider if it is representative of the neighborhood's demographics and diversity. If not, develop strategies for engaging leaders (formal and informal) from the underrepresented groups.

Things You Can Do in Your Community

- Organize a cleanup or rebuilding campaign to erase racist graffiti or eliminate vandalism. Put up "Hate Free Zones" signs in the community.
  - Doing something as a community to repair physical damage done by racism shows that the people in your town won't stand for such displays of hatred. It also can attract media attention to your cause and put a positive spin on a negative situation.
- Organize a city-wide coalition of community leaders made up of representatives from the different cultural and ethnic groups, as well as different community sectors (e.g., police, schools, businesses, local government) to examine their existing policies and determine what needs to change.
  - Doing something as a group of residents demonstrates the individuals' commitment to reduce prejudice. Creating a governing body that represents institutional leaders helps to reduce racism at the institutional level.
- Reviewing hiring and contracting policies in the city government will help change institutional norms that could be perpetuating economic disparities.
- Identify and support new candidates from different racial and ethnic groups to run for city council and other community-wide governing bodies.

    - Conducting candidate forums and voter registration drives will increase residents' knowledge about the candidates and what they stand for, and increase the candidates' accountability to their constituents should they win.
- Put together a community forum or town event on racism.
    - Give citizens a chance to talk about how racism affects your community can give you insight into how people feel on the subject, ideas on what you and others can do to combat racism, a chance to let people who share similar concerns to network with each other, and to publicly let racists know that your community will not stand for racism in its midst.
- Create an intentional strategy that engages local government, business, education, media, and other leaders to demonstrate the commitment to eliminate racism in the institutions in your community.
    - Bringing together leaders to create a strategy that deliberately, systematically, and explicitly deals with racism will enable your community to have a longer-term vision for a just and healthy community. Each institution should find a way for how it can contribute to eliminating racism in its policies and practices. The media should be involved to help get the word out. Credible leaders need to take a public stand to promote and validate the effort. Work to ensure that diversity is valued and included in the city government's mission statement
- Make an effort to support events that celebrate the traditions of different cultural and ethnic groups. This can be as simple as including such events on the community calendar and actively publicizing them. Your organization can also co-sponsor these events to show its support.
- Organize vigils, anti-racism demonstrations, protests, or rallies.
    - If a racist group or incident occurred in your community, organizing a vigil, demonstration or public protest will not only give you and others some effective way to respond, but also help give hope to your community by having everyone come.

Things You Can Do as an Individual

You don't have to form a group to do something about racism. As an individual, there are many steps that you can take to reduce another person's prejudice, including:

- Make a commitment to speak up when you hear racial slurs or remarks that signal racial prejudice.
- Take advantage of events and other informational materials during Black History Month or Hispanic Heritage Month and make it a point to learn something new about different cultures.
- Think about ways to improve your workplace to promote racial understand and equity. Be proactive about making suggestions.
- If you are a parent, give your child opportunities to attend events about other cultures. Integrate different traditions about parenting and children's festivals into your parent teacher association and your child's school. Work with the teachers to coordinate such opportunities.

Changing people's attitudes and institutional practices is hard but necessary work. A commitment among individuals, organizations, and institutions to valuing diversity is essential for healthy communities. Changes will not happen overnight, but you can begin to take small steps towards making a difference, as suggested in this section. These small steps build the foundation for more organized, deeper, and larger efforts to build inclusive communities, a topic that will be discussed in the next section of this chapter.

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CHAPTER OVERVIEW

Chapter 5: Native Americans

Section 5.1: Introduction

Section 5.2: History of Intergroup Relations

Section 5.3: Intersectionality

Section 5.4: Social Institutions

Section 5.5: Social Change and Resistance

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Section 5.1: Introduction

Background in America



American Indians have been on this continent much longer than any other racial or ethnic group. According to the **Bering Strait theory**, sometime between 17,000 and 30,000 years ago, hunter-gatherers from Siberia came across the frozen Bering Strait, or across a land bridge formed during the Ice Age, in search of game. Over the millennia, they became the people we call Native Americans or American Indians. They are the Indigenous people of the North and South American continents (Dunn, 2010). However, this theory has been challenged from both from a philosophical angle (Deloria, 1995) and from new research uncovered from an evolutionary genetic approach (Daley, 2016; Ewen, 2017).

Pre-European Contact

It is difficult to determine how many Native Americans existed in the United Stated prior to European contact. Emmanuel Domenech (1860) estimated that the Native American population pre-European contact was between 16 to 17 million people. Years later, a more generally accepted scientific estimate was provided by James Mooney (1928) in which he estimated that the North American "aboriginal" population was 1.2 million at the onset of European contact. A more recent estimate has been provided by Matthew Snipp (1986) in which he places the pre-European contact population from 2 to 5 million. The population figures discussed are only estimates and some scholars suggest that the Indigenous American population pre-European contact was larger than the last estimate Snipp (1986) provided.

"Indians"

Native American culture prior to European settlement is referred to as pre-Columbian: that is, prior to the coming of Christopher Columbus in 1492. Mistakenly believing that he had landed in the East Indies, Columbus named the Indigenous people “Indians”, a name that has persisted for centuries despite being a geographical misnomer and one used to blanket 500 distinct groups who each have their own languages and traditions.

Post-European Contact

Race and ethnicity have torn at the fabric of American society ever since the time of Christopher Columbus, when Indigenous peoples populated what is now the United States. By 1900, the Indigenous population dwindled to about 240,000, as tens of thousands were killed by white settlers and U.S. troops and countless others died from disease contracted from people with European backgrounds. Scholars have stated that this mass killing of Native Americans amounted to genocide (Wilson, 1999).

European colonization of the Americas was detrimental to the Indigenous populations and took a specific form--settler-colonialism.

Let us compare and contrast **colonialism** to **settler-colonialism.**

Colonialism is the act of taking land by a foreign group or nation, most frequently through force, and then settling in the newly acquired territory which displaces the original Indigenous people to those lands. Often, a primary goal of such colonization is to source and exploit natural resources in a region for the profit of the colonizing country/group. Typically, local inhabitants (Indigenous peoples) are forced to work the colonized land in exploitative and dangerous conditions. Local inhabitants are forced to engage the colonizing group's will, demands, and priorities as the consequence of resisting was death or imprisonment. Typically, colonizing nations were equipped with arms (guns) and brought germs that local inhabitants had no immunity to. Once colonists thoroughly exploited local natural resources, it was common for colonizing groups to abandon lands, leaving local inhabitants without resources and compromised.

In the United States, **settler-colonialism** is the specific type of colonization practiced. The goal of settler-colonization is the complete removal of Indigenous peoples (and their culture) in order to take the land for use by settlers, permanently. Once lands were colonized, European settlers moved into the lands and further expanded these settlements. This results in the continued and permanent displacement of Indigenous communities from their ancestral homelands.

In the case of the Indigenous peoples of North America, war, famine, forced removal, lack of immunity to European diseases, and the exploitation of this lack of immunity as intentional "biological" warfare, such as blankets infected with diseases, decimated the Indigenous population (Snipp, 1989).





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Section 5.2: History of Intergroup Relations

History of Intergroup Relations

From the first Spanish colonists to the French, English, and Dutch who followed, European settlers took what land they wanted and expanded across the continent at will. If Indigenous people tried to retain their stewardship of the land, Europeans fought them off with superior weapons. Given that colonization uses force, the result for Indigenous populations was **genocide**, which is the deliberate systematic killing of an entire people or nation. Although Native Americans' lack of immunity to European diseases caused the most deaths, overt mistreatment of Native Americans by Europeans was devastating as well.

After the establishment of the United States government, discrimination against Native Americans was codified and formalized in a series of laws intended to subjugate them and keep them from gaining any power. Some of the most impactful laws are as follows:

The **Indian Removal Act of 1830** forced the relocation of Creek, Chickasaw, Cherokee, Choctaw, Seminole, and other eastern American Indian tribes to lands west of Mississippi River. These lands were cleared of Native Americans so that white Americans and their African slaves could settle upon them. Thr removal act was signed into law by President Andrew Jackson and it is an example of legal and **institutionalized discrimination:** discrimination as unequal treatment that has been established and enforced within an institution like the government.

In 1838, in accordance with the removal act (as described above), about 17,000 Cherokee were forced to traverse approximately 1200 miles to their new location in what is now Oklahoma, referred to as the **Trail of Tears**. During this move, the Cherokee were exposed to brutal weather and trail conditions which resulted in at least 4,000 deaths, but some estimates suggest it is as high as 8,000 Cherokee deaths (Healey & O'Brien, 2015; Schaefer, 2015).

According to Elliott (2015), the **Indian Appropriations Act of 1851** authorized the creation of Indian areas in what is now Oklahoma. Native peoples were again forced to move to even smaller parcels of land now called **reservations**. The U.S. government had promised to support the relocated tribal members with food and other supplies, but their commitments often went unfulfilled, and the Native Americans' ability to hunt, fish and gather food was severely restricted.

The **1862 Homestead Act** allowed for any qualified citizen (at the time, it was primarily white Americans) to claim land for settlement purposes. The Act allowed many White frontiersman to claim lands that were inhabited by Native Americans (Acuña, 2015).

The establishment of the **Boarding School Era (1860s-1930s)** began the forced assimilation of Native Americans. These schools, run by both Christian missionaries and the United States government, had the express purpose of "civilizing" Native American children and assimilating them into white society. The boarding schools were located off-reservation to ensure that children were separated from their families and culture. Schools forced children to cut their hair, speak English, and practice Christianity. Physical and sexual abuses were rampant for decades; only in 1987 did the Bureau of Indian Affairs issue a policy on sexual abuse in boarding schools. Some scholars argue that many of the problems that Native Americans face today result from almost a century of mistreatment at these boarding schools. While these boarding schools represented forced assimilation, they also resulted in **cultural genocide** which is the deliberate annihilation of a group's material and non-material/symbolic culture, like languages and traditions.

The **1871 Indian Appropriations Act** removed the status of American Indian tribes as sovereign nations, which meant that Native Americans were now wards of the state. By taking away their independent nation status, the result was full **paternalism** in which the United States was "parenting" Native Americans for their "own good" (Healey & O'Brien, 2015).

The **1885 Major Crimes Act** allowed for the United States to defy and/or nullify any treaty with Native American Nations regarding autonomous jurisdiction in tribal lands. Previous to the Major Crimes Act, Indigenous peoples had control over policing their lands autonomously.

Similar to the assimilation projects present in the Boarding School Era and the Adoption Era, the **Dawes Act of 1887** reversed the policy of isolating Native Americans on reservations, and instead forced them onto individual properties that were intermingled with White settlers, thereby reducing their capacity for power as a group. The Dawes Act also established the policy of **blood quantum.**

The **blood quantum** policy is based on family genealogies of individuals; you were considered American Indian based on the number of your ancestors who could be determined to be Indigenous from written documents. The U.S. government collected this information as part of the Dawes Act, which functioned largely to terminate the federal government's treaty responsibilities to Indigenous societies. The family genealogies they collected are called the Dawes Rolls. One way the Dawes Act leveraged this information against the Indigenous population, was by making only "full-blooded" Native Americans qualified for land deeds (land available to purchase) and those that were "mixed-blood" only received land rental agreements.

This policy is fundamentally different than another governmental policy of the same time in U.S. history that stated if a person had "one drop of Negro blood," that individual was Negro (African-American) and was subject to Jim Crow laws. While the one-drop rule functioned to preserve the African identity of people for the enforcement of oppressive Jim Crow laws, blood quantum and documents like the Dawes Act sought to reduce or eliminate the identity of Indigenous peoples and the government's treaty obligations to them.

The continued racism, anger, and resentment directed at Native Americans by the U. S. government violently culminated in the **1890 Wounded Knee Massacre.** According to Dee Brown (1970), the soldier chiefs (U.S. Army) at the Pine Ridge Indian Reservation were not satisfied with the number of guns taken from American Indians (Lakotas) and ordered further searches of them by taking away their blankets among other items. Black Coyote raised his Winchester above his head and stated he bought it. Somehow, Black Coyote's rifle went off and the U.S. Army soldiers fired at the Native Americans. It is estimated that 153 were known to be dead, but that the final total was about 300 American Indians were dead. The U.S. Army had 25 soldier fatalities and 39 wounded soldiers (Brown, 1970).

Despite being the original inhabitants of the United States, Native Americans were one of the last racial groups to be conferred U.S. citizenship. The **1924 Indian Citizenship Act** provided U.S. citizenship to any Native American person born within U.S. territories. It has been argued that the intent of this act was to reduce the demand for Indigenous identity among American Indians. Tribal nations such as the Hopi and Onondaga rejected this Act by providing their own tribal passports (Aguirre &Turner, 2004).

The **1934 Indian Reorganization Act** attempted to provide more autonomy to Native Americans by rescinding the Dawes Act and allowing tribes to adopt their own constitution and elect their own tribal council. Although the goal was for more self-governance, the expectation was for tribes to conform to the values and practices of dominant (White) society.

In an effort to provide legal recourse to American Indians, the **1946 Indian Claims Commission Act** established a Claims Commission that would hear cases brought about by Native Americans regarding the loss of their lands. Unfortunately, this commission did not have the authority to return lands, but rather financially compensated American Indians for those lands. This financial compensation would not result in much money or cover the true value of these stolen lands (Aguirre & Turner, 2004).

In **1953**, the **Termination Act** was passed. The act intended to help Native Americans by attempting to give them more autonomy but it actually reduced federal funding to achieve that. Ultimately, federal services were cut from reservations leaving some of them without the most basic services such as medical care and fire protection (Schaefer, 2015).

The **Relocation Act of 1956** led to the creation of job training centers and job training programs in urban centers. The intention of that Act was to encourage Native Americans to move off tribal lands and ultimately assimilate to dominant (White) society. The Act fulfilled its goal--many American Indians moved out of reservations and into cities. Some of these programs required Native Americans to sign an agreement not to return to the reservations (Aguirre & Turner, 2004).

The **1971 Alaska Native Claims Settlement Act** signed by President Richard Nixon, the sovereign status of American Indian nations in Alaska was revoked, which basically made an estimated 44 million acres of formerly Native American lands the property of the United States (Aguirre & Turner, 2004).

The **1990 National Graves Protection and Repatriation Act (NAGPRA)** describes the rights of Indigenous peoples with respect to the treatment and repatriation (return) of Native American human remains, funerary objects, sacred objects, and other cultural items. Although NAGPRA has made repatriation efforts more accessible, these efforts are not equitable across tribes. According to Rebecca Kitchens (2012), current laws, including NAGPRA, grant some Native American Nations legal

access to their cultural objects at the expense of other Nations or Indigenous peoples, ultimately creating a hierarchy that legally favors some tribes over others.

Finally, it should be noted that Congress has never, in its entire history, kept any treaty it has made with any American Indian tribe.

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Section 5.3: Intersectionality

Gender

Women and Power

Among Indigenous peoples, most tribes were **patrilineal** (tracing descent through the father's line) while about 25% were **matrilineal** (tracing descent through mother's side). In many societies, women had considerable power and respect and often held positions of chief, physician, politician, and warrior (Benokraitis, 2014).

With European contact, the concept of land ownership was introduced to Indigenous peoples but given (European) historical laws of coverture which prevented women from owning/holding property only men were recognized as legitimate owners of land. This European-rooted concept (land ownership limited to males) directly opposed the power many Indigenous women held previous to colonization. For example, Cherokee land was passed down from generation to the next by the women. This matrilineal custom ended when the Cherokee attempted to acculturate to avoid relocation under the Indian Removal Act of 1830 (Evans, 1989; Healey & O'Brien, 2015).

Furthermore, the Europeans did not like trading with women, a task in which they had traditionally participated. The arrival of missionaries in the nineteenth century further reduced the status of women, as they did not see trade as an appropriate role for women (according to the missionaries a woman's role was in the home, caring for children and obeying her husband's will, as well as serving God). As a result, the status of women became reduced.

Formerly, women were held in high esteem in many Indigenous cultures; for example, the Iroquois Women's Council could veto any policy set forward by the Iroquois Confederacy. Nations such as the Hopi were matrilineal and **matrilocal** (a newly married/created couple lives with the wife's/woman's side of the family), and clan names were chosen by women and that land stewardship followed the mother. In contrast and as a result of the trade with Europeans, the chiefs (men) became richer and their political power solidified because the Europeans preferred to work with one individual they saw as being in power.

Despite the efforts to keep AI/AN women from positions of power, there has been a modern resurgence of Native American women elected to positions of power. In 1985, Wilma Mankiller became the first female Cherokee Principal Chief, which she sustained for 10 years (Nagel, 1996). Given the glass ceiling breakthrough by Wilma Mankiller, more Indigenous women were recognized for their leadership and elected to office. Some current notable examples are Deb Haaland (Laguna Pueblo) and Sharice Davids (Ho-Chunk Nation) both of whom represent the first two Native American women elected to U.S. Congress in 2018, as well as, reelected in 2020 (Aratani, 2020). Another important example is Winona LaDuke (Ojibwe) who was the first AI/AN woman to run on the presidential ticket, as the vice presidential candidate, with Ralph Nader both in 1996 and 2000 (Bitetti). The trend of AI/AN women in Congress continues as Yvette Herrell (Cherokee) was elected to the House of Representatives in 2020.

Women and Health

In the 1970s, medical doctors from the United States Public Health Service's Indian Health Services branch, whose mandate is to provide health care on Indian reservations, **forcibly sterilized** more than 25,000 American Indian women on several reservations without their knowledge or consent. This practice of forced sterilizations continued into the 1990s. The rationale was that the women were too poor to manage children and that the doctors and nurses were providing indispensable help to these women by limiting their child bearing. A further argument was that sterilization was prevention for fetal alcohol syndrome in alcoholic American Indian women.

Women and Sexual Violence and Murder

The rise of missing and murdered Indigenous women and Two-Spirit in the United States and Canada, where British Columbia's Highway 16 referred to as the "Highway of Tears" (Palacios, 2016), is an issue under examination at this very moment. According to Carolyn Smith-Morris, "Native American women are murdered and sexually assaulted at rates high as 10 times the average in certain counties in the United States—crimes overwhelmingly committed by individuals outside the Native American community" (Smith-Morris, 2020).





Gender Expression

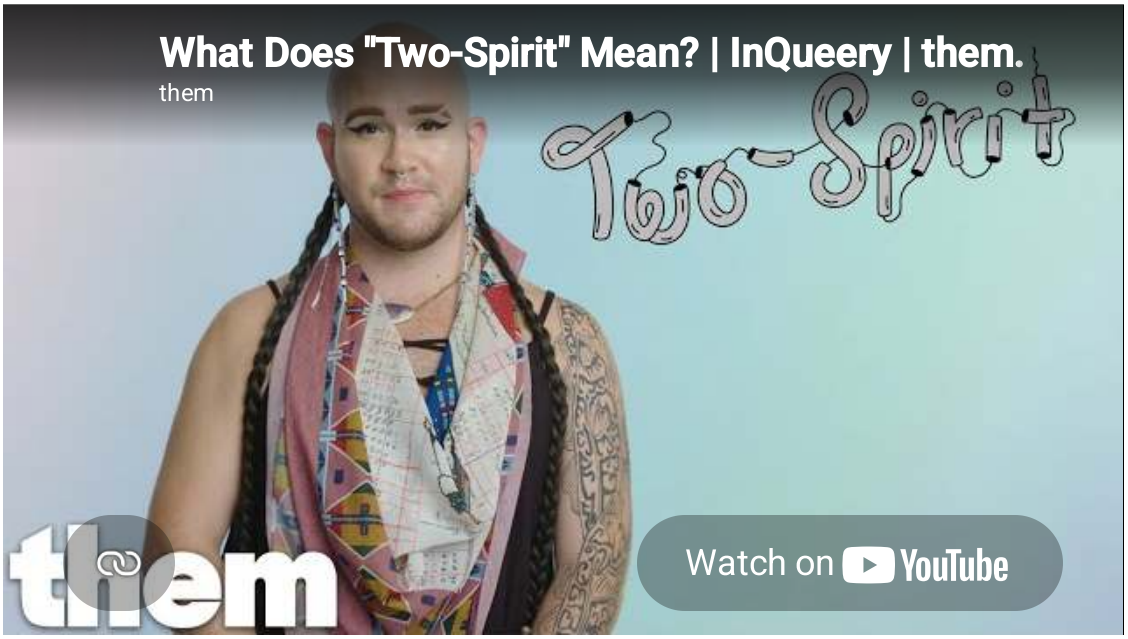
Two-Spirit (also **two spirit** or **twospirit**) is a modern umbrella term used by some Indigenous North Americans to describe gender-variant individuals in their communities. “Two-spirited” or “two-spirit” usually indicates a Native person who feels their body simultaneously manifests both a masculine and a feminine spirit, or a different balance of masculine and feminine characteristics than usually seen in masculine men and feminine women.

Two-spirit individuals are viewed in some tribes as having two identities occupying one body. Their dress is usually a mixture of traditionally male and traditionally female articles, or they may dress as a man one day, and a woman on another. According to Dr. Sabine Lang (1998), a German anthropologist, many tribes have distinct gender and social roles.

Some specific roles sometimes held by male assigned at birth two-spirits include:

- conveyors of oral traditions and songs (Yuki);
- foretellers of the future (Winnebago, Oglala Lakota);
- conferrers of lucky names on children or adults (Oglala Lakota, Tohono O’odham);
- potters (Zuni, Navajo, Tohono O’odham);
- matchmakers (Cheyenne, Omaha, Oglala Lakota);
- makers of feather regalia for dances (Maidu);
- special role players in the Sun Dance (Crow, Hidatsa, Oglala Lakota).

The presence of male-bodied two-spirits “was a fundamental institution among most tribal peoples” and, according to Will Roscoe (1991), both male- and female-bodied two-spirits have been documented “in over 130 North American tribes, in every region of the continent."





Social Class

Approximately 25% of Native Americans live below the poverty line, whereas the poverty rate for the entire U.S. population hovers at 14%. Native Americans experience poverty at higher rates compared to the general population.

One possible explanation of the intersection between race, class, and to some extent, education is the **split-labor market theory:** a theory that suggests that the labor market is divided into two tiers in which the upper tier consists of higher wages, safer working conditions, job stability, and the opportunity to be upwardly mobile (often these jobs are disproportionately held by Whites). While the lower tier consists of lower wages, less safe working conditions, job instability, and very limited opportunities to be upwardly mobile (most frequently represented by BIPOC--Black, Indigenous, and People of Color).

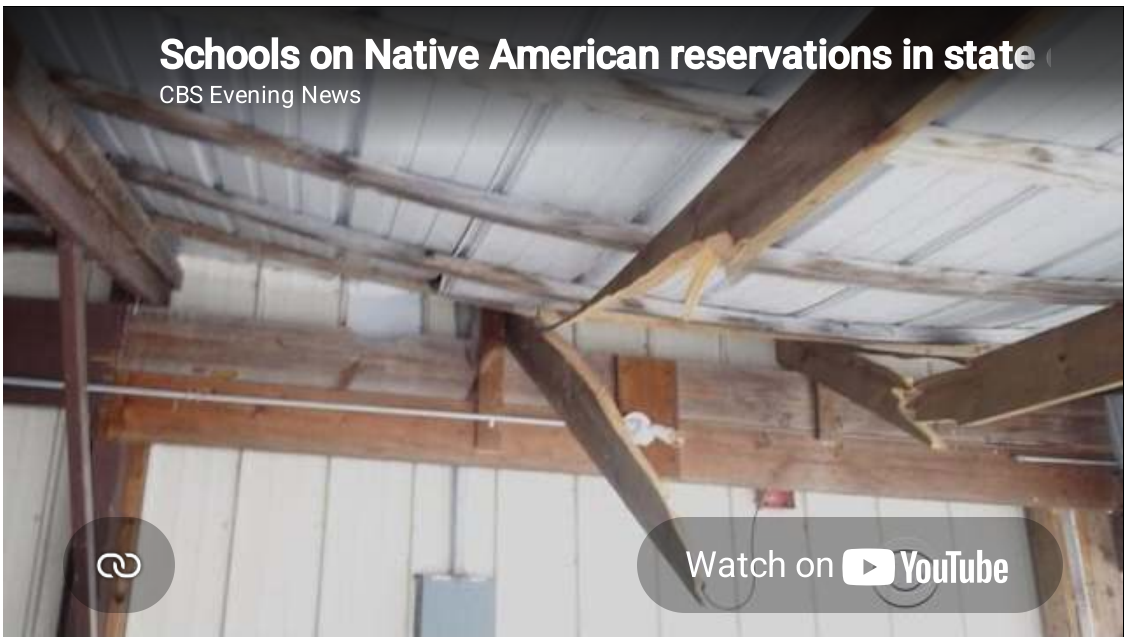
The idea of land ownership, as a commodity, was not common among AI/AN tribes. Despite efforts to resist colonization and land theft, American Indians had to adapt to the patrilineal land ownership imposed by Euro-American colonizers and their government. In the face of great discrimination, expulsion, and even genocide, AI/AN were systematically and intentionally stripped of their wealth, power, and prestige. Although the impacts of this historical mistreatment continues to affect Native Americans' social class, there has been a rise in upward mobility among some tribes.

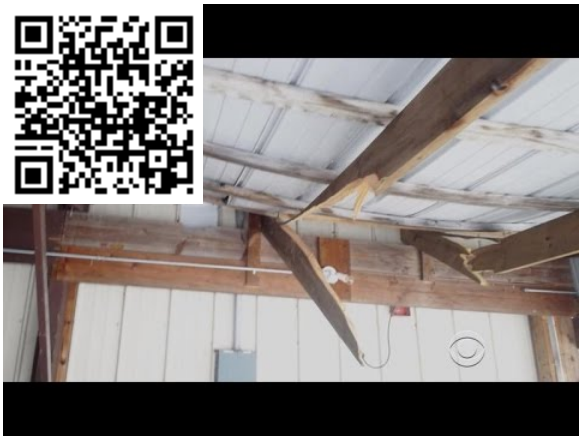
Class and Education

According to various historical treaties, the federal government agreed to provide schooling to Native American children in perpetuity (without end), in exchange for tribes giving up their lands. Historically, the school budgets provided by the federal

government have manifested dismal environments for learning as well as under-prepared and unqualified staff. The statistics relating to graduation rates, underscore the state of education on reservations today.

In the 2018-19 school year, 93% of Asian/Pacific Islander and 89% of White students graduated, whereas only 74% of Native American students graduated. A primary factor that scholars in the field have concluded is that school funding plays a major part in students success. Approximately, 30% of the total population holds a 4-year degree, whereas approx. 15% of Native Americans hold a bachelor's degree or higher. Experts say poverty is one of the biggest impediments for Native Americans earning a college degree.





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Section 5.4: Social Institutions

Government/Politics

From the outset, the formal interaction between Indigenous peoples and European colonizers was more often contentious and brutal. Settlers, wanting to prove their legitimacy, created treaties with local tribes as a way to demonstrate to other countries that the budding political statehood of colonists had formally recognized power. Time and time again, these treaties were violated and over time Indigenous peoples were displaced from their lands via war, famine, forced removal, as well as a lack of immunity to European diseases.

Again, it should be noted that Congress has never, in its entire history, kept any treaty it has made with an American Indian tribe.





In 1824, President James Monroe expedited "the handling of the affairs of the tribes and with the concept of protecting them...initiated the formation of a fiscal bureau in the War Department called the **BIA (Bureau of Indian Affairs)** (Coffer, 1979)." The formation of the BIA further confirmed the U.S. government was expecting to manage AI/AN folks in a hostile and paternalistic fashion.

An example of a prominent treaty violation that you may be familiar with concerns in the Dakota Access Pipeline (further discussed in Chapter 11.4).





Religion and Spiritual Beliefs

The origin stories of Indigenous peoples throughout North America are also quite different from each other. Each Native American society has its own origin story; there is no one story as there is in Christianity and Judaism. Origin stories are just one aspect of religious or spiritual beliefs for any society.

In many Indigenous origin stories, animals, plants, and even forces of nature like the snakes that ate the disrespectful young man, are active participants in the story. Unlike the Judeo-Christian story in which the serpent is the only animal to have a part mentioned, in Native American stories the animals are very important to the action of the story; often they help humans to survive. Animals may sometimes be tricksters, like Coyote of southwestern stories or the Great Hare of the Southeast, but even they sometimes help humans. You may notice from many of the stories mentioned, humans and animals cooperate and work together. Many Native American societies believe that all things in the world have souls or spirits: therefore all things in the world must be treated respectfully. Social scientists call this **animism,** the belief that key parts of nature have spirits. In foraging societies, there are thanksgiving rituals for the animals that give their lives for us to eat. Failing to enact the rituals may result in the animals withdrawing themselves. For all living things there are expectations of behavior, and when humans or animals do not meet these expectations, there are consequences.

Rituals and ceremonies have important social meaning--for example, horticultural or agricultural societies have ceremonies or rituals to ensure the growth of their crops. Among the Haundenosaune of the Iroqouis Nation in the Northeastern U.S., there are ceremonies for the coming of maple sap and strawberries. There are several for corn: the planting of the seeds, the “greening of the corn,” when the plant “tassels,” and the harvesting of the crop. Many societies also have rituals that renew the earth itself, such as the Hidatsa’s Naxpike or the Sun Dance practiced by many Plains societies. The Naxpike or Sun Dance may be done to fulfill an individual’s vow or to invoke a vision. In addition to offering thanks, these ceremonies were and are also an opportunity for the community to come together, iron out grievances, have a good time, and look for potential marriage partners.

Modern-day pow-wows function in a similar way for contemporary Native American communities. While the traditional ceremonies are still practiced by many societies, pow-wows are an opportunity for those who no longer live on the reservation or reserve to come home to celebrate their culture and family connections. At a modern pow-wow, community members share in prayer, traditional foods, dance performances, traditional music and drumming, storytelling, and often indigenous vendors are brought in to sell their goods to the community. Pow-wows are also used to honor respected members of the community, and currently are often held to welcome returning war veterans and incorporate them back into the community. These gatherings are an example of how rituals function on a societal level, bringing the community together for mutual purposes and benefits.

Native American societies believe all people—indeed, all living things—have access to spiritual power. One of the ways spiritual power is attained is through dreams. Revitalization movements were often started in response to dreams. Dreams are seen as a conduit between people and the spirit realm. Through dreams the spirits tell people how to live their lives, what they’re doing wrong, even warning them of danger. Many Native American societies have rituals in which people seek advice about their dreams. The Iroquois, and many other Native American societies, believe the messages of dreams must be acted upon or there will be negative consequences for the individual and the entire community.

Among the most important rituals for any individual are **coming of age rituals**. Coming of age rituals mark the transition from childhood to adulthood. As mentioned before, the **vision quest** is an example of a coming of age ritual for young men. Often, for the first time, they must go into the woods, mountains, or desert by themselves, fast, and try to stay awake until they receive a vision. The young man's family will hold a feast and give-aways in which goods and resources are given away, to mark his transition to adulthood.

Like birth and adulthood, death is a transition, so anthropologists often call rituals that mark them as **rites of passage**. For many Native American societies, birth is the transition from the spirit world; death is a transition back to the spirit world. Death rituals may be started before the individual dies to help in this transition. Among the Dine', for example, a night ceremony may be held to help prepare the individual and his/her family for the death. The Dine' have a great fear of ghosts; so, much of the behavior at the funeral ritual is to ensure the ghost of the dead does not stay around kin members. The body is carefully washed and dressed by kin members, but the left moccasin is put on the right foot and the right moccasin is put on the left foot, to make it difficult for the ghost to walk. If the person dies at home, the body is carried out through a hole cut into the wall so as to not contaminate the usual paths of the living. If the deceased dies in a **hogan**, the traditional house-structure of the Dine, the hogan is abandoned or burnt down. The body is transported in silence to a remote spot. Burial typically takes place in the ground, or a rock niche that is then sealed. The mourners return by a different path, go through a purification ceremony, and never speak the name of the deceased. These observances help to ensure that the ghost of the deceased does not follow or return to haunt family members (Bonvillain, 2001). The Dine believe the deceased must become part of nature or the cosmos, "as a drop of water is part of a rain cloud."

Mass Media

Since the civil rights movement of the 1960s, the **National Congress of American Indians (NCAI)** has been campaigning against the use of such mascots, asserting that the "warrior savage myth . . . reinforces the racist view that Indians are uncivilized and uneducated and it has been used to justify policies of forced assimilation and destruction of Indian culture" (NCAI Resolution #TUL-05-087 2005). The campaign has met with only limited success. While some teams have changed their names, hundreds of professional, college, and K–12 school teams still have names derived from this **stereotype** (Chapter 4.2). Another group, American Indian Cultural Support (AICS), is especially concerned with the use of such names at K–12 schools, influencing children when they should be gaining a fuller and more realistic understanding of Native Americans than such stereotypes supply.

In 2020, amidst the Black Lives Matter protests following the murder of George Floyd, the Washington Redskins retired their mascot. The Washington Football Team has since followed suit (Rathborn, 2020). Finally, the 2018 NCAI Resolution for National Football League (NFL) teams to discontinue promoting institutional racism and disparaging and diminishing terminology has been realized.





On a final note, there have been some incredible documentaries regarding Indigenous peoples created by and/or from a Native perspective. On the topic of mascots, More Than a Word and In Whose Honor? are remarkable documentaries. Powwows.com and Indian Country Today are contemporary Indigenous media sources.

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Section 5.5: Social Change and Resistance

Historical Resistance of American Indians

The Battle at Little Bighorn

In November 1875, President Ulysses S. Grant called a meeting with General William T. Sherman (representing the U.S. Army) and Secretary Columbus Delano (representing the Bureau of Indian Affairs) (Anderson, 1996). At this meeting, the Bureau of Indian Affairs was asked to "step aside" and allow the army to resolve the "problem" with Sioux Indians. An ultimatum was then given to the Sioux in the Black Hills to report to a reservation by January 31, 1876 or be punished. The land in question was pledged to the Sioux Nation in the Fort Laramie Treaty of April 29, 1868, but a few years later illegally seized and the treaty was nullified in the Indian Appropriations Bill of 1876 without the tribe's consent. The land has significant resources and minerals, which was the primary driver for its seizure.

Sitting Bull and Crazy Horse refused to comply and led a contingent of Cheyenne, Lakota, Oglala and other Sioux peoples in resisting the order to relocate which resulted in the Battle of Little Big Horn. While the Native American warriors won the battle, the U.S. Army continued their directive against the Indigenous peoples resulting in the death of Crazy Horse in 1877 while Sitting Bull and his people escaped to Canada (Anderson, 1996).







Red Power Movement and Activism

In the 1960's and 1970's, Native American folks became more socially and politically active generally around issues of self-determination and American Indian identification and cultural revival (Coffer, 1979; Nagel, 1996). According to Joanne Nagel,

> the transformations of identity and culture that mark late twentieth-century American Indian ethnicity were forged in the crucible of Red Power. Red Power activism was the progenitor of an American Indian ethnic rebirth (Nagel, 1996).

Prior to the development of the American Indian Movement (AIM), Native American activists used non-violent civil disobedience tactics from the Civil Rights Movement to organize **fish-ins** primarily in the states of Washington and Oregon. Nagel writes, "a fish-in involved, quite simply, illegal fishing in bodies of water (rivers, streams, lakes, coastal waters) from which Indigenous fishermen were legally restricted or banned despite their claims to treaty rights" (Nagel, 1996). Some of these fish-ins generated mass arrests and even violent confrontations, but the courts eventually ruled in favor of American Indians' treaty rights to fish in bodies of water (Healey & O'Brien, 2015).

Another notable Red Power activist event was the **Trail of Broken Treaties** that took place 1972. Again, AIM helped to organize an automobile caravan of hundreds of American Indians that started in October of 1972 from the west (Seattle, San Francisco, and Los Angeles) to arrive in the BIA building in Washington, D. C. (Coffer, 1979; Nagel, 1996). While this event received media coverage given the November 1972 election coverage already in Washington, D. C., the demands made by American Indians were not met. It is important to note that more contemporary Native American resistance and activism stems from **panethnicity**, which is cooperation and unity among different ethnic groups.

The visibility of the plight of AI/AN peoples in general, was bolstered by Marlon Brando's refusal to accept his Academy Award for Best Actor in person, in which he sent Sacheen Littlefeather, an Apache actress, in his place.

Demographics

The Native American population was decimated by European colonization. At one point, the Indigenous population was in the millions, but by 1900 that number plummeted to approximately 240,000. In the past, the Native American population dwindled to less than 1% of the U.S. population but by 2012 they made up approximately 2% of Americans. Assuming these demographic trends continue as conveyed in USA Facts, the Native American population will continue to rise, demonstrating American Indian resilience.

Today, their tribal affiliations (as of census 2000) are 16% Cherokee, 12% Navajo, 6% Chippewa, 6% Sioux, 4% Choctaw, 46% all other tribes. Approximately 22% live on reservations and trust lands and 15% live in tribal designated areas. The largest group of American Indians, 62.3%, do not live on traditional tribal lands or reservations. By region, 6.25% of all American Indians live in the Northeast U.S., 17.93% of all American Indians live in the Midwest U.S., 30.21% of all American Indians live in the Southern U.S., and 45.59% of all American Indians live in the Western U.S. (U. S. Census Bureau).

Native Americans speak English, Spanish, French, and over 150 Native Languages and thousands of dialects. Although some Indigenous languages have survived, there are several languages that are at risk of becoming extinct. While it is difficult to estimate

how many Indigenous languages have been lost, a recent estimate suggests that in the United States, it has been at least 125 languages (Koyfman, 2017).

Currently, Native Americans are more likely to live in a city rather than a reservation. The trend towards urbanization began to increase after the passage of the 1934 Indian Reorganization Act, then dropped a bit leading up to the 1953 Termination Act. Urbanization then sharply increased in the 1950s with multiple government programs created to encourage Native Americans to move to the cities, such as the establishment of American Indian Centers and after 1962, the Employment Assistant Program (Healey & O'Brien, 2015; Schaefer, 2015).





Finally, contemporary examples of Native American resistance and activism by young people are evident in our social media platforms. Consider what is presented in the following mashup of TikTok videos. what social issues are being addressed? What are the authors/creators attempting to communicate? Can social media platforms such as TikTok or Instagram be effective in educating and familiarizing non-Indigenous peoples of Indigenous issues?





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CHAPTER OVERVIEW

Chapter 4: European Americans

- Section 4.1: Introduction
- Section 4.2: Intergroup Relations
- Section 4.3: Whiteness- White Privilege, White Supremacy, and White Fragility
- Section 4.4: Intersectionality and The White Experience
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Section 4.1: Introduction

Previous to 1,000 A.D., North America was populated solely by Indigenous peoples. Around the year 1000 A.D., the Viking explorer Leif Erikson, son of Erik the Red, sailed to a place he called "Vinland," in what is now the Canadian province of Newfoundland. Erikson and his crew didn't stay long--only a few years before returning to Greenland. Relations between the Vikings and native North Americans were described as hostile. It wasn't until hundreds of years later, did European colonists land in The Americas.

On August 3, 1492, Columbus set sail from Palos, Spain, with three small ships, the Santa Maria, the Pinta and the Nina. On October 12, the expedition reached land, probably Watling Island in the Bahamas. Later that month, Columbus sighted Cuba, which he thought was mainland China, and in December the expedition landed on Hispaniola, which Columbus thought might be Japan. He established a small colony there with 39 of his men. The explorer returned to Spain with gold, spices, and “Indian” captives in March 1493 and was received with the highest honors by the Spanish court. He was the first European to explore the Americas since the Vikings set up colonies in Greenland and Newfoundland in the 10th century.

During his lifetime, Columbus led a total of four expeditions to the "New World," exploring various Caribbean islands, the Gulf of Mexico, and the South and Central American mainlands, but he never accomplished his original goal—a western ocean route to the great cities of Asia. Columbus died in Spain in 1506 without realizing the scope of what he did achieve: He had discovered for Europe the New World, whose riches over the next century would help make Spain the wealthiest and most powerful nation on earth. He also unleashed centuries of brutal colonization, the transatlantic slave trade and the deaths of millions of Native Americans from murder and disease.

WASP Immigrants from England

The Spanish were among the first Europeans to explore the "New World" and the first to settle in what is now the United States. However,
By 1650, however, England had established a dominant presence on the Atlantic coast. The first colony was founded at Jamestown, Virginia, in 1607.

In 1607, the English founded their first permanent settlement in present-day America at Jamestown in the Virginia Colony. Fleeing religious persecution and seeking religious freedom in the U.S., individuals from the north of England, Scotland, and northern Ireland (Scotch-Irish) constituted most of the migration to the early U.S. colonies with most immigrants coming from England. In 1790, approximately 60% of the 3 million White Americans had English heritage (Schaefer, 2019). The government institutions followed the English mold and adopted the English language, and this group of White Anglo Saxon Protestants (WASP) established themselves as the dominant group in the U.S. Thus, they defined what it meant to be White.

Many of these White Protestant immigrants (which includes Puritans and Quakers) were indentured servants, performing cheap labor for the colonies for a period of typically four to seven years--only to be replaced with the enslaved African population. Even though immigrants from Scotland, Germany and Ireland soon came to outnumber the English, it was those with English heritage who made up the **dominant group** in society.

Immigrants from Germany, Ireland and Italy

The first major influx of European immigrants came from Germany (German Confederation at the time) and Ireland, starting in the 1820s.

Germans came both for economic opportunity and to escape political unrest and military conscription, especially after the **Revolutions of 1848**. Many German immigrants of this period were political refugees: liberals who wanted to escape from an oppressive government. They were well-off enough to make their way inland, and they formed heavily German enclaves in the Midwest that exist to this day. Such settlements displaced many Indigenous populations and contributed to the Dakota War of 1862. The U.S. has experienced steady immigration from Germany, the country with the largest single source of ancestry of people currently residing in the U.S.

The **Irish Potato Famine of 1845** led many Irish to flee their homeland as they struggled with poverty and starvation. Irish immigrants settled mainly in the cities of the East Coast, where they were employed as laborers and where they faced significant discrimination. They performed hard, manual labor in the decades in which they were immigrating, thus contributing greatly to the

physical infrastructure of the U.S. Though Ireland as a country condemned slavery and many Irish Americans shared the plight at the bottom of the U.S. social hierarchy with African Americans, the Irish immigrants instead distanced themselves from African Americans. The low position the Irish held in the racial hierarchy in Europe was repeated in the U.S., but in pursuit of whiteness, the Irish immigrants began to also distance themselves from their ethnic background.

Irish immigration continued into the late 1800s and earlier 1900s, at which point the numbers for Southern European immigrants started growing as well. Italians, mainly landless and from the southern part of the country, began arriving in large numbers in the 1880s.

Italian immigrants hailed from diverse ethnic backgrounds; thus, they were not a homogenous cultural group. The influx of newcomers resulted in fierce anti-immigrant sentiment, **nativism**, among factions of the U.S. "native" born predominantly White Angle Saxon Protestant (WASP) population (read: those with English heritage). The new arrivals were often viewed as unwanted competitors for jobs. The Catholic European immigrants, including the Irish and Italians, faced discrimination for their religious beliefs; though Italians further found discomfort in the Irish American domination of the Catholic Church. The anti-immigrant, anti-Catholic "Know-Nothing" political party of the 1850s attempted to curb immigration. They also called themselves the "Native Americans" in efforts to prevent non-native born Americans from taking political office.

Immigrants from Eastern Europe

Eastern European immigrants—people from Russia, Poland, Bulgaria, and Austria-Hungary—started arriving around the turn of the 20th century as well, though Polish immigrants were among the early settlers in Jamestown, Virginia in 1608.

Many Eastern Europeans were peasants forced into a difficult existence in their native lands; political unrest, land shortages, and crop failures drove them to seek better opportunities in the United States at the end of the 19th century. Many Polish Americans performed work that others would not do, including laboring in the coal mines of Pennsylvania. While earlier waves of Polish immigrants consisted largely of Catholics, the Eastern European immigration wave also included Jewish people escaping pogroms (anti-Jewish uprisings).

Racial Formation and Whiteness

Sociologists Omi and Winant's theories of **racial formation** describes race development as a socio-historical process involving political struggle and that "race is a concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies" (Omi & Winant, 1994). A central process of racial formation is establishing the racial other.

In what is now the U.S., the idea of race is based on a Black-White dichotomy, where as Whiteness is central, neutral, and superior, and Blackness is opposite. This dichotomy is the result of centuries of racial formation. In the American case, White is the standard and non-White is the racial other. The nature of racial formation highlights that the definition of race changes over time due to socio-historical phenomena. Today, people with European heritage (Irish-Americans, Italian-Americans, Polish-Americans, etc.) are often considered White, but this hasn't always been the case.

In the context of European colonization and the subsequent waves of immigration from Western, Central, and Eastern Europe, we observe White Anglo Saxon Protestants (the dominant racial group of the time) establishing themselves as what it is to be White and classifying immigrants as racial "others" who are inherently inferior to them. Germans, due to their often affluent backgrounds were seen as "more White" compared to their poor Irish counterparts. Furthermore, Irish immigrants were mostly Catholic (Irish Catholic) which was polarizing to WASPs whose family members had essentially gone against mainstream practices of the Roman Catholic Church.

Colorism also plays a role in racial formation. Not only were immigrants from Central and Southern Italy mostly Roman Catholic, they often had darker complexions than their WASP, German, and Irish counterparts. Darker complexions were also had by Eastern European immigrants, though some could "pass" as White. Economic inequality, colorism, and cultural differences established all non-WASPS as racial others, though this concept will change over time. Germans were close to Whiteness, further were Irish Catholics. Toward the bottom of the racial hierarchy at the time were Italians and Eastern European immigrants.

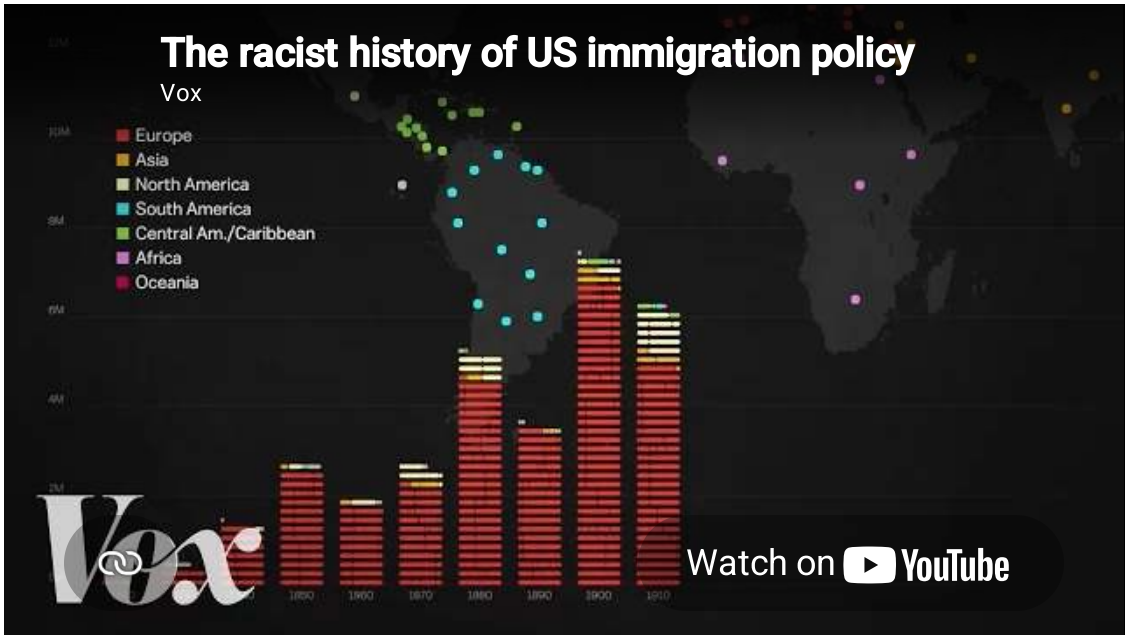
WASP culture continues to be at the center of how Whiteness is defined in the U.S.

The Immigration Act of 1924

Throughout most of U.S. history, the flow of immigration from Europe to what is now the U.S. was unfettered.

The Immigration Act of 1924 created a quota system that restricted entry to 2 percent of the total number of people of each nationality into the U.S. as of the 1890 national census–a system that favored immigrants from Western Europe–and largely prohibited immigrants from Asia, Africa, Latin America, and Eastern Europe. This legislation served to ensure that the U.S. would remain a largely white nation for decades.

It was not until the Immigration Act of 1965 that the immigration doors opened to the rest of the world, particularly Asia, Latin America, the Caribbean, and Africa.





Current Demographics

Most people in the 2010 Census identified as White, comprising 76.3% of the U.S. population according to the U.S. Census. Despite a White majority, the White population of the U.S. is declining due to low birth rates compared to Latino and Asian households. Contemporary demographers agree that by 2050, Whites will make up less than 50% of the U.S. population.

Table 1
U.S. Population, Actual and Projected: 2005 and 2050

	2005	2050
Population (in millions)	296	*438*
Share of total		
Foreign born	12%	*19%*
Racial/Ethnic Groups		
White	67%	*47%*
Hispanic	14%	*29%*
Black	13%	*13%*
Asian	5%	*9%*
Age Groups		
Children (17 and younger)	25%	*23%*
Working age (18–64)	63%	*58%*
Elderly (65 and older)	12%	*19%*

Note: All races modified and not Hispanic; American Indian/Alaska Native not shown. See "Methodology."
Source: Pew Research Center, 2008

Need some inspiration as you consider how we might transition to a racially equitable society? Watch Valarie Kaur's speech Breathe and Push below.





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Section 4.2: Intergroup Relations

Genocide and Expulsion

Eastern European and Jewish individuals and groups fled persecution and genocide activity (the systematic killing of an entire people) in their home countries. Such was the case during WWII in which more than 6 million Jews were killed in Europe during the Hitler's Third Reich leading to the Holocaust. Well before World War II, many Eastern Europeans experienced expulsion, as they were pushed out of their homelands, fleeing to other European countries and then the U.S. Between 1880 and 1920, more than 2 million Jews from Eastern Europe migrated to the U.S., escaping religious persecution at home. Other Eastern Europeans, including Polish immigrants, came to the U.S. as exiles, refugees, or displaced people. As described in Chapter 3.2, more than 1 million Armenians were victims of genocide during World War 1.

Internal Colonialism and Segregation

White ethnic immigrants experienced challenging circumstances in their homeland and upon their migration to the U.S.

Indentured servants from England and Scotland experienced internal colonialism (exploitation by the dominant group), in that they were kept in servitude in the U.S. for 4-7 years in exchange for transport to the colonies.

German immigrants were not victimized to the same degree as many of the other communities of color as many who came to the colonies had more resources than their indentured English and Irish counterparts. Germans were opposed by dominant white groups, particularly during the lead up to World War (and through World War II), sometimes resulting in de facto segregation, physical separation of groups resulting in inequality such as when a small number of German Americans were interned during WWII. Earlier in U.S. history, German immigrants were sometimes not allowed residency in Anglo American neighborhoods.

Irish immigrants, many of whom were very poor, were more of an underclass than the Germans. The English had oppressed the Irish for centuries, eradicating their language and culture and discriminating against their religion (Catholicism). Although the Irish comprised a larger population than the English, they were a subordinate group, lacking political and economic power. This dynamic reached into the new world, where Anglo Americans saw Irish immigrants as a race apart: dirty, lacking ambition, and suitable for only the most menial jobs. In fact, Irish immigrants were subject to criticism identical to that with which the dominant group characterized African Americans resulting in de facto segregation. By necessity, Irish immigrants formed tight communities as they were segregated from their Anglo neighbors.





The later wave of immigrants from Southern and Eastern Europe was also subject to intense discrimination and prejudice from Anglo and other Euro Americans. In particular, the dominant group—which now included second- and third-generation Germans and Irish—saw Italian immigrants as the dregs of Europe and worried about the purity of the American race (Myers, 2007). Italian immigrants lived in segregated slums known as Little Italy in Northeastern cities, and in some cases were even victims of violence and lynchings as were African Americans in the same time period, discussed in Chapter 7.2. Lynchings against Italian Americans were not widespread, but one of the most vicious attacks occurred in New Orleans in 1891 in which 11 Italians were lynched. In general, Italians worked harder and were paid less than other workers, often doing the dangerous work that other laborers were reluctant to take on.

Consider the video below. Can you relate the story of Sacco and Vanzetti to the experience of minorities and/or immigrants in the U.S. today?





Assimilation and Fusion/Amalgamation

In colonial U.S. history, immigrants from a variety of European countries such as England, Scotland, France, Spain, Germany, and the Scandinavia struggled for dominance, with the dominant group becoming English Americans. Hence, the U.S. society is largely based on the culture, laws, customs, and practices of English Americans. Assimilation, conforming to the norms and values of the dominant culture, is the most typical intergroup consequence applicable to white Americans. This Anglo-conformity model posits that other race-ethic groups should strive to follow the White Anglo Saxon Protestant (WASP) norms in food, dress, language, religion, holidays, and other cultural practices.

While positioned similarly with African Americans in their struggle against Anglo domination during the mid 1800s, over time the Irish ultimately followed the assimilation model. In Noel Ignatiev's study of Irish immigrants in the 19th-century United States, How the Irish Became white, he posited that the Irish triumph over nativist efforts, thus their assimilation, marked the incorporation of the Irish into the dominant group of American society: white. Ignatiev claimed that the Irish gained acceptance as white when they supported slavery and violence against free African Americans. Only through their own violence against free Blacks and support of slavery did the Irish gain acceptance as white and thus admission into jobs, neighborhoods, and schools. One might say the Irish exchanged their greenness for whiteness, and thus collaborated against Blackness.

Pluralism

Glimpses of pluralism, mutual respect for and coexistence of a variety of cultures, may today be understood by the presence of white ethnic enclaves. (Ethnic enclaves were defined in Chapter 1.3). Earlier Euro American immigrant groups who settled into ethnic enclaves or communities in the 19th and 20th centuries did so as a result of segregation they experienced upon their migration to the U.S. However, to be considered pluralist, these ethnic enclaves must be free of discrimination which was clearly not always the case in previous centuries. The following all include examples of white ethnic enclaves: The Little Italys in New York, Chicago, Boston, and Philadelphia; the Crown Heights area of Brooklyn New York which is home to nearly 100,000 Lubavitsch-sect, ultra-Orthodox Jews; the Amish and other Old Order religious groups of Iowa, Indiana, Pennsylvania, and far Northwestern Minnesota are all primary exemplars of ethnic enclaves.

Little Armenia (Armenian: Փոքր Հայաստան) is a neighborhood in central Los Angeles, California. It is named after the Armenians who came from Asia Minor and made their way to Los Angeles during the early part of the 20th century, escaping the Armenian genocide, as described in Chapter 3.2. Los Angeles has the second largest Armenian diaspora community in the world, after Moscow, Russia.





These white ethnic groups formed neighborhoods where first, second, and third generation white ethnics lived and worked together in ethnic enclaves. By 1920, New York City became a major destination for Eastern European Jewish immigrants, who fled religious persecution and **anti-Semitism**, intense prejudice and racism against Jews (discussed further in Chapter 10.2). These Jewish immigrants performed both skilled and unskilled labor. These Jewish immigrants created dense networks of commercial, financial, and social cooperation (Healey, 2014). These enclaves provided access to cultural resources included jobs, foodways, cultural traditions, holidays, and ethnic pride. Another examples of pluralism can be understood with the Amish population. This traditional, religious group is committed to a way of life organized around farming with an absence of technology in their lives.

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Section 4.3: Whiteness- White Privilege, White Supremacy, and White Fragility

Whiteness

As Isabel Wilkerson describes in her 2020 book, Caste, White is a uniquely American category, constructed during the Trans Atlantic Slave Trade to characterize that which was not Black. In 1936, Ralph Linton wrote that the last thing a fish would ever notice would be water. Likewise, **whiteness** has largely been invisible to the modern white world. The invisibility of whiteness is rather unique as compared to the visibility of other racial categories such as Black, Asian, LatinX, etc. This invisibility or normality of whiteness corresponds to White being the "default" race or the notion that Whites do not have a race. The uniqueness of whiteness's invisibility lies in the contradictions therein: while whiteness partakes of normality and transparency, it is also dominant, insistently so (Whiteness - Sociology of Race - iResearchNet, 2020).

It is this dominance of whiteness that had made whiteness into something so normal. Eduardo Bonilla-Silva identified this color-blind racism in Racism Without Racists. Bonilla-Silva asserts that there is no doubt that the majority of white people in the U.S. subscribe to the doctrines of color-blind racism. Bonilla-Silva argues that the rhetoric of **color-blind racism** as "the current and dominant racial ideology in the United States, constructs a social reality for people of color in its practices, which are subtle, institutional, and apparently nonracial" (p. 3, 2007). He argues further that this race rhetoric supports a racial hierarchy that maintains white privilege and superiority; race and racism are structured into the totality of our social relations and practices that reinforce white privilege (p. 9, 2007). Further Bonilla-Silva states,

> Instead of relying on name calling (niggers, spics, chinks), color-blind racism otherizes softly ("these people are human, too"); instead of proclaiming that God placed minorities in the world in a servile position, it suggests they are behind because they do not work hard enough; instead of viewing interracial marriage as wrong on a straight racial basis, it regards it as "problematic" because of concerns over the children, location, or the extra burden it places on couples (Bonilla-Silva, 2007).

In summary, Bonilla-Silva explains that this color-blind racism perpetuates white dominance and privilege in a more passive way than racism was carried out in the past, and often those who display color-blind racism think they are not racist.

In his book, How the Irish Became white, Noel Ignatiev wrote that white chauvinism amounts to the practice of white supremacy. Ignatiev explains that whiteness rests on the notion of whiteness as equated with a higher social class, thereby eliminating any possibility of **class consciousness**, awareness of one's class status. White individuals connecting with their whiteness rather than their class commonalities with working class populations leads them to voice, "I may be poor and exploited, but at least I'm white" and not Black (Whiteness - Sociology of Race - iResearchNet, 2020).

White Privilege

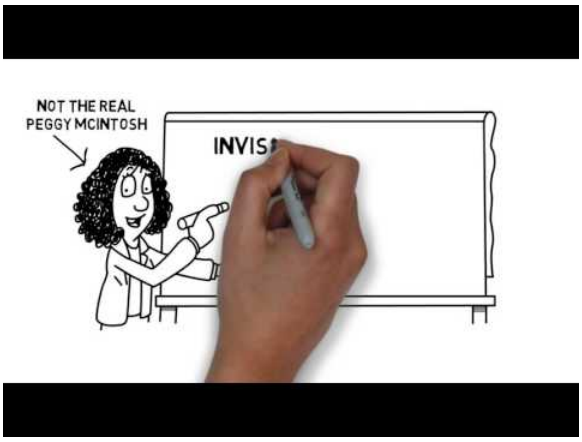




It is important to discuss the advantages that U.S. Whites enjoy in their daily lives simply because they are white. Social scientists term these advantages white privilege, informing that whites benefit from being white whether or not they are aware of their advantages (McIntosh, 2007). **White privilege** is the benefit that white people receive simply by being part of the dominant group. McIntosh wrote that whites are carefully taught not to be aware of their race, rather to be unaware of their unearned assets and advantages. Using the analogy of an invisible knapsack, McIntosh created an initial list of 26 and later expanded to 52 the benefits of whiteness that white Americans carry in their backpacks.

For example, whites can usually drive a car at night or walk down a street without having to fear that a police officer will stop them simply because they are white. They can count on being able to move into any neighborhood they desire to as long as they can afford the rent or mortgage. They generally do not have to fear being passed up for promotion simply because of their race. College students who are white can live in dorms without having to worry that racial slurs will be directed their way. White people in general do not have to worry about being the victims of hate crimes based on their race. They can be seated in a restaurant without having to worry that they will be served more slowly or not at all because of their skin color. If they are in a hotel, they do not have to think that someone will mistake them for a bellhop, parking valet, or maid. If they are trying to hail a taxi, they do not have to worry about the taxi driver ignoring them because the driver fears they will be robbed. If they are stopped by the police, they do not have to fear for their lives.





Social scientist Robert W. Terry (1981, p. 120) once summarized white privilege as follows: “To be white in America is not to have to think about it. Except for hard-core racial supremacists, the meaning of being white is having the choice of attending to or ignoring one’s own whiteness” (emphasis in original). For people of color in the United States, it is not an exaggeration to say that race is a daily fact of their existence. Yet whites do not generally have to think about being white. As all of us go about our daily lives, this basic difference is one of the most important manifestations of racial and ethnic inequality in the United States. While most white people are willing to admit that nonwhite people live with a set of disadvantages due to the color of their skin, very few are willing to acknowledge the benefits they receive.

Whites in the United States infrequently experience racial discrimination making them unaware of the importance of race in their own and others’ thinking in comparison to people of color (Konradi & Schmidt, 2004). Many argue racial discrimination is outdated and are uncomfortable with the blame, guilt, and accountability of individual acts and institutional discrimination. By paying no attention to race, people think racial equality is an act of color-blindness, and it will eliminate racist atmospheres (Konradi & Schmidt, 2004).

White Supremacy

Arising in the late 1860s after slavery was abolished in the U.S, the Ku Klux Klan (KKK) originated in resistance and white supremacy during the Reconstruction Era. Its members' belief in white supremacy has encouraged over a century of hate crimes and hate speech. For example in 1924, the KKK marched down Pennsylvania Avenue in Washington, D.C.; the KKK had 4 million members out of a national population of about 114 million. In the words of DuBois a century ago: “the Ku Klux Klan is doing a job which the American people, or certainly a considerable portion of them, want done; and they want it done because as a nation they have fear of the Jew, the immigrant, the Negro.”

According to the Southern Poverty Law Center, white nationalist groups espouse white supremacist or white separatist ideologies, often focusing on the alleged inferiority of nonwhites. These supremacist groups include the Ku Klux Klan, neo-Confederate, neo-Nazi, racist skinhead and Christian identity groups.

Contemporary white supremacist sympathizers have characterized some of former-President Donald Trump's Cabinet appointees (e.g., Steve Bannon, Larry Kudlow, and Stephen Miller) as well as violent counter-protestors at the anti-police brutality protests since the George Floyd murder in 2020. The 2017 Unite the Right rally in Charlottesville, Virginia climaxed in the killing of one anti-racist white protester. In 2019, following the white supremacist killing of 51 Muslim worshippers in Christchurch, New Zealand, the white supremacist manifesto continued with a shooter in Poway, California at a Jewish synagogue and a gunman in a Walmart store in El Paso, Texas who left 23 dead, mostly Latinx victims.





While we are accustomed to thinking about white supremacy in terms of the aforementioned violent hate groups or white nationalist or white power groups, Bonilla-Silva (2007) and DiAngelo (2018) inform us that we should be more concerned with the insidious white supremacy that surrounds our entire society and exists in us, particularly white Americans. According to DiAngelo, white progressives maintain white supremacy--largely through their silence and discomfort with addressing race and racism. Building upon the works of Bonilla-Silva (2007) and Takaki (1993), Hephzibah V. Strmic-Pawl (2015) defines **White supremacy** as "systematic and systemic ways that the racial order benefits those deemed white and operates to oppress people of color."

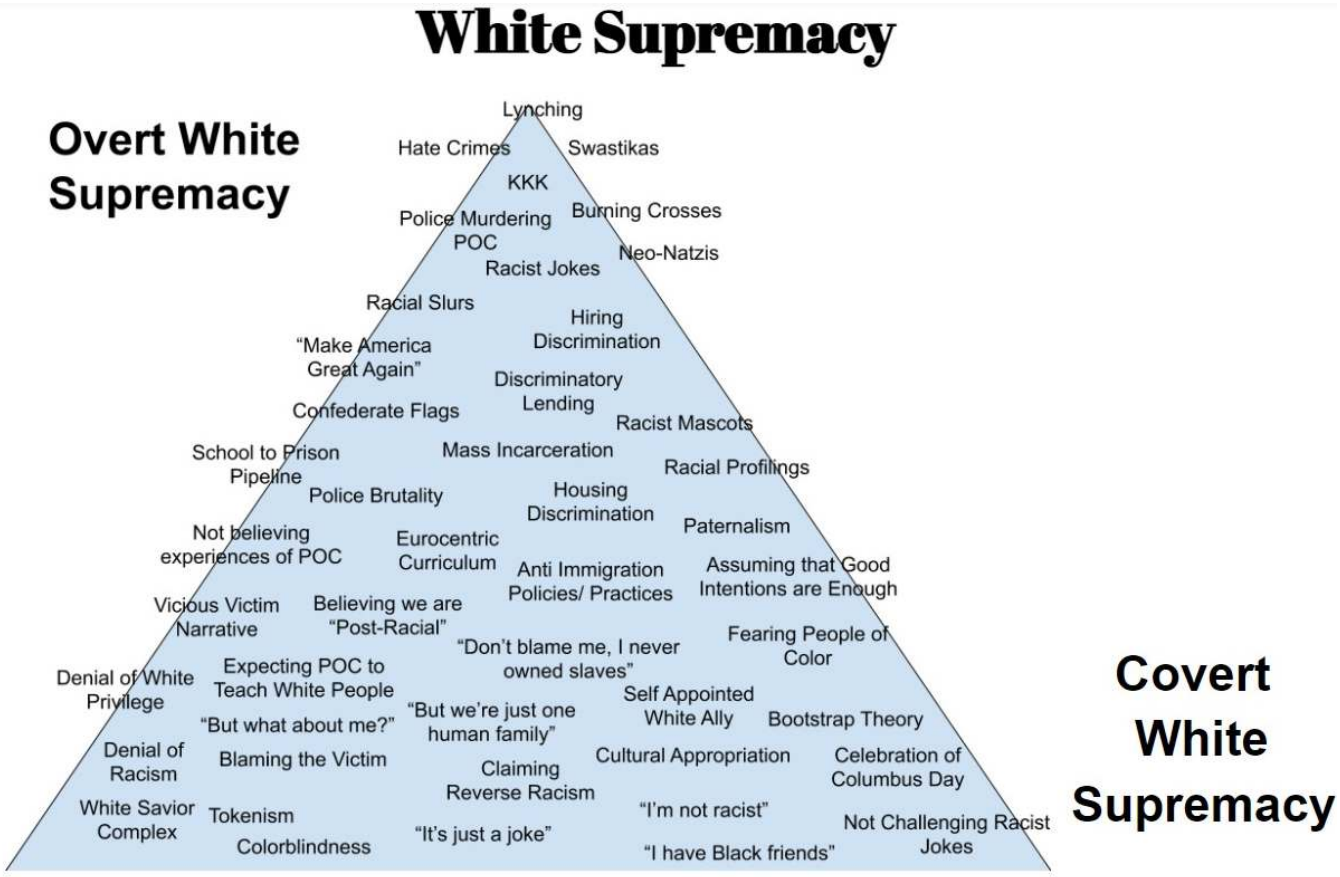


Figure *Section*4.3.4: White Supremacy. (Chart adapted by Jonas Oware and LBCC SOCIO 11 Honors from the Safehouse Progressive Alliance for Nonviolence)

Strmic-Pawl visualized white supremacy in a unique form--a flower. The roots or foundation of racism in the U.S. (e.g., slavery or Native American genocide), the stem or historical events and processes (e.g., Chinese Exclusion Act or Jim Crow Laws), and the bloom or contemporary U.S. (anti-Asian hate crimes or police brutality such as the killing of George Floyd). Each petal represents a different form of racial inequality. Though petals may fall off, this loss does not kill the plant (of white supremacy). This is akin to the replacement of slavery with Jim Crow and then the prison industrial complex as a way to control Black men, so eloquently explained in Michelle Alexander's The New Jim Crow.

White Fragility

In her introduction of White Fragility: Why It's So Hard for White People To Talk About Racism, Robin DiAngelo (2018) writes:

> We consider a challenge to our racial world views as a challenge to our very identities as good, moral people. Thus, we perceive any attempt to connect us to the system of racism as an unsettling and unfair moral offense. The smallest amount of racial stress is intolerable. The mere suggestion that being white has meaning often triggers a range of defensive responses. These include emotions such as anger, fear, and guilt and behaviors such as argumentation, silence, and withdrawal from the stress-inducing situation. These responses work to reinstate white equilibrium as they repel the challenge, return our racial confit, and maintain our dominance within the racial hierarchy. I conceptualize this process as white fragility. The white fragility is triggered by discomfort and anxiety. It is born of superiority and entitlement. White fragility is not weakness per se. In fact, it is a powerful means of white racial control and the protection of white advantage.

Now, the concept of **white fragility**, an outcome of white people's socialization into white supremacy and a means to protect, maintain, and reproduce white supremacy, has been injected into both our sociological and societal discussion. According to DiAngelo, society is structured in a way to prevent whites from experiencing racial discomfort, which generally results in whites not having difficult conversations about race - which is exactly the behavior that produces and reproduces white supremacy.

DiAngelo posits that "white progressives cause the most daily damage to people of color." Ultimately, DiAngelo explains that white individuals must develop their racial stamina to have difficult conversations about race, actually listen to the voices of people of color, and refuse to remain silent when white supremacy is exposed.





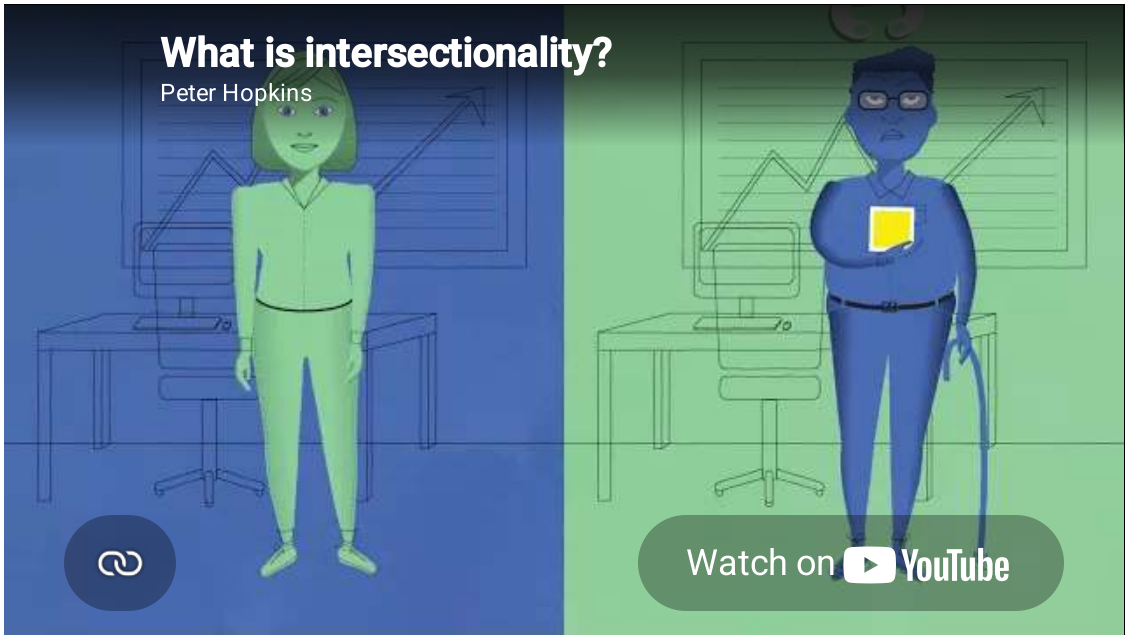
Want to see more of DiAngelo? Consider watching the 20 minute talk: Deconstructing White Privilege with Dr. Robin DiAngelo.

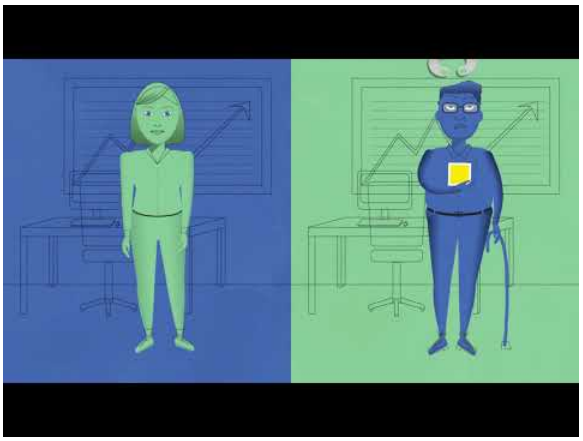
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Section 4.4: Intersectionality and The White Experience

Intersectionality is an analytic tool that gives people better access to the complexity of the world and of themselves (Collins & Bilge, 2020). This section provides a more nuanced understanding of whiteness in the context of the intersecting structures and identities of race, ethnicity, social class, gender, and sexuality. Using an intersectional lens, the reader unfolds the multifaceted layers of whiteness, unpacking how our social location and different placement in systems of racism, sexism, classism and heterosexism differently shape our experiences and our frames. Hence, while all white people benefit from white privilege and white supremacy, they certainly do not all benefit equally or in all social locations.





Immigrant Women

As explained by Joseph Healey, Andi Stepnick, and Eileen O'Brien, immigrant women from Western Europe were among the most exploited segments of labor in earlier U.S. history, and they were involved in some of the most significant events in labor history. For example, consider 1909, New York City. One of the first victories of the union movement, the uprising of 20,000 people was a massive strike of mostly Jewish and Italian women (many in their teens) against the garment industry. The strike lasted 4 months despite attacks by thugs hired by the bosses and abuses experienced at the hands of police and the courts. The strikers eventually won recognition of their union, a reversal of a wage decrease, and a reduction in the 56- to 59-hour week they were expected to work (Goren, 1980, p. 584).

One of the great tragedies of labor history in the United States also involved European immigrant women. In New York City in 1911, a fire swept through the Triangle Shirtwaist Company, a **garment industry** shop located on the 10th floor of a building. The fire spread rapidly, with little chances for escape. About 140 young immigrant girls died, while many others chose to leap to their deaths rather than be annihilated by the flames. The disaster outraged the public, and a quarter of a million people attended the funerals of the victims. The incident fueled a drive for reform and improvement of work conditions and safety regulations (Amott & Matthaei, 1991, pp. 114–116).





European immigrant women also filled leadership roles in the labor movement, although usually in female-dominated unions. One of the most memorable union activists was **Mother Jones**, an Irish immigrant who worked tirelessly to organize miners. An activist until she was nearly 100 years old, Mother Jones went where the danger was greatest— crossing militia lines, spending weeks in damp prisons, incurring the wrath of governors, presidents, and coal operators; she helped to organize the United Mine Workers with "convictions and a voice," the only tools she felt she needed (Forner, 1980, p. 281).

During the 19th century, a high percentage of Irish immigrants were young single women who came to the U.S. seeking jobs and often wound up employed in **domestic work**, a role that allowed them to live in a respectable, family setting. In 1850, about 75% of all employed Irish immigrant women in New York City worked as servants, and the rest were employed in textile mills and factories (Healey et. al, 2019). As late as 1920, 81% of employed Irish-born women in the United States worked as domestics (Healey et. al, 2019).

Factory work was the second most prevalent form of employment (Blessing, 1980). Because the economic situation of immigrant families was typically challenging, it was common for women to be involved in low paid, wage labor. The type and location of the

work varied depending on the white ethnic group. Whereas Irish women were concentrated in domestic work and factories and mills, this was rarely the case for Italian women. Italian culture had strong norms of patriarchy, and “one of the culture’s strongest prohibitions was directed against contact between women and male strangers” (Alba, 1985, p. 53). Thus, acceptable work situations for Italian women were likely to involve tasks that could be done at home (e.g. cleaning laundry, boarding others, and doing piecework for the garment industry). Italian women who worked outside the home were likely to find themselves in women-only settings among other immigrant women. Thus, women immigrants from Italy tended to be far less assimilated and integrated than those from Ireland.

According to Steinberg (1981), “Few were independent bread-winners, and when they did work, they usually found employment in the garment industry; often they worked in small shops as family members” (p. 161). Generally, immigrant women, like most working-class women, worked until they married, after which time it was expected that their husbands would support the family. In many cases, however, immigrant men could not earn enough to support their families, and their wives and children were required by necessity to also work to support the family budget. Immigrant wives sometimes continued to work outside the home, or otherwise found ways to earn a small income (e.g. gardening, sewing, cleaning laundry, etc.), jobs which all allowed them to perform their roles as caretakers in their own homes. A 1911 report on Southern and Eastern European households found that about half kept lodgers and that the income from this activity amounted to about 25% of the husbands’ wages (Healey et. al, 2019). Women were seen as working only to supplement the family income, a reality which was used to justify their lower wages. Evans (1989) reports that in the late 1800's, “whether in factories, offices, or private homes . . . women’s wages were about half of those of men” (p. 135).

White Women & Feminism

In her historical analysis of slavery, Stephanie Jones-Rogers points to the disposition of white women in upholding the peculiar institution of slavery. Rather than resisting this dehumanizing system, Jones-Rogers points out that white women were not only complicit but were active players in this caste economic system of slavery as many white women owned enslaved people. While many rights were denied to white women during this time, they could buy, sell and own slaves. Further, slave-holding parents and slave-holding family members "gave" their young daughters enslaved people as gifts — for Christmas or birthday. White female identity was tied to the home and also connected to ownership, control, and management of enslaved people.

Often stemming from their involvement in the abolition movement, **suffragists** began pushing for the women's vote even before the Seneca Falls Convention in 1848. Suffragists such as Angelina and Sarah Grimke, Lucretia Mott, Lucy Stone, and Sojourner Truth had their roots of political activism in the abolition movement. Though, white suffragists were split on their support for Black women's vote. In essence, some white female suffragists such as Susan B. Anthony were willing to sacrifice Black women's right to vote in order for white women to achieve suffrage; many used racist tactics to convince white Southern men that the suffrage vote would offset the African American male vote, attributed to the 15th Amendment and passed in 1869. When the vote was achieved with the 19th amendment in 1920, it was won for all women; yet, due to Jim Crow laws, Black men and women faced tremendous challenges when even registering to vote.

This split between white and Black women has often played out in U.S. history. While widely accepted in mainstream society today, **"the pill"** was first used to control the births of poor women, particularly poor women of color as Margaret Sanger declared "more from the fit, less from the unfit." Angela Davis explains eugenics and this divisive U.S. history in Women, Race and Class., highlighting the forced sterilization of poor women, particularly women of color. While white women advocate for reproductive rights (e.g., abortion rights and contraception), women of color advocate for reproductive justice, the right to reproduce. This Bridge Called My Back, an anthology of women writers of color including Gloria Anzaldua, Audre Lorde, Adrienne Rich, and Cherrie Moraga, is largely directed towards the mainstream white feminist movement, exposing the affront women of color have experienced from white women when trying to lift their voices, share their experiences, and present their vision for gender equality.

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Section 4.5: Social Institutions

(White) Social Institutions

In his seminal work, Racism Without Racists, Eduardo Bonilla-Silva surmises that liberal social thought informs our (White) perspective on the world and justifies our (White) social, economic & political institutions. Bonilla-Silva's parenthesis of White is intentional in that liberal White social thought equates with colorblindness whereby we consider cultural differences as meaningless. As White is the default within our society, it has been made to seem normal. However, scholars of critical race theory seek to call attention to how Whiteness has been structured into the fabric of society, particularly our social institutions.

Research shows the distribution of resources and opportunities are not equal among racial and ethnic categories, and White groups do better than other groups (Konrad & Schmidt, 2004). Regardless of social perception, in reality, there are institutional and cultural differences in government, education, criminal justice, sports, the workplace, and mass media media whereby racial-ethnic groups have received subordinate roles and treatment in society. These social institutions are generally controlled by White Americans. Certainly, these institutions were created by White Americans.

In White Fragility, Robin DiAngelo presents the following statistics which help to understand how our social institutions reflect White dominance:

Figure *Section*4.5.1: White Dominance in the U.S. (Chart by Jonas Oware with data from White Fragility)

Category	% White
10 Richest Americans	100%
U.S. Congress	90%
U.S. Governors	96%
Top Military Advisors	100%
Current U.S. President & Vice-President	100%
Current U.S. Presidential Cabinet	91%
People Who Decide Which TV Shows We See	93%
People Who Decide Which Books We Read	90%
People Who Decide Which News is Covered	85%
People Who Decide Which Music is Produced	95%
People Who Directed the 100 Top Grossing Films Worldwide	95%
Teachers	82%
Full-Time College Professors	84%
Owners of Men's Professional Football Teams	97%

White Americans on average have far greater wealth than other race-ethnic groups. All U.S. Presidents except Barack Obama have been White men. The U.S. Congress remains disproportionately White (men) as are Fortune 500 CEOs. Even the Oscars have been called out for being overwhelming White (#OscarsSoWhite). This is significant considering not only the billion dollar media consumption in the U.S., but also the global consumption of U.S. mass media. All of this "business as usual" in our (White) social institutions adds up, to cumulative, systemic benefits for White Americans.

Sports

Take professional sports as a first example. Based on data gathered by The Institute for Diversity and Ethics in Sports, the following tables reveal the imbalance of who the players are versus who the coaches, owners, and/Chief Executive Officers (CEOs)

are of the National Basketball Association (NBA) and National Football Association (NFL) (Lapchick, 2019).





Table *Section*4.5.3: Diversity in the NBA. (Chart by Jonas Oware with data from the University of Central Florida)

	Players	Head Coaches	Majority Owners	League Office Staff
White	18.1%	66.7%	91.4%	62.4%
African-American	74.8%	26.7%	2.9%	15.9%
Latino	2.4%	3.3%	0%	6.7%
Asian	>1%	3.3%	2.9%	10,4%
Other	3.9%	0%	2.9%	4.6%

Table *Section*4.5.4: Diversity in the NFL. (Chart by Jonas Oware with data from the University of Central Florida)

	Players	Head Coaches	CEO/President	League Office Staff
White	26.8%	81.3%	95%	67.3%
African-American	58.9%	9.4%	0%	10.2%
Latino	.5%	3.1%	0%	6.6%
AAPI	1.6%	0%	4.9%	9.3%
AI/AN	0%	0%	0%	.1%
Two or more races	9.6%	0%	0%	1.7%
Not disclosed	3.1%			4.7%

Education

A second example is education. Gall-Peters Projection calls attention to the content of our K-12 education which favors a Eurocentric lens when presenting history and geography. **Eurocentrism** is a worldview that is centered on or favors Western, often White, civilization. For decades we have seen inequitable student outcomes both in K-12 and in higher education which can be in part attributed to the Eurocentric curriculum.

Criminal Justice System

A third example is the criminal justice system. White Americans are underrepresented in our prisons, while African Americans are disproportionately incarcerated. Michelle Alexander writes in The New Jim Crow that the criminal justice system, especially prison, is specifically designed as a form of social control over African American men. Most recent U.S.Presidents beginning with Nixon have used the campaign phrase "law and order" which is ultimately a code word for the racial control of people of color, as presented convincingly in the documentary, 13th. The school-to-prison pipeline is used to explain the disheartening statistics for young people of color, particularly African American males, who are overrepresented in prison and underrepresented in higher education. Most of our schools and prisons are also run by White male or female principals, presidents, or wardens.





Workplace/Economy

Finally, let us consider how the the workplace, situated in the social institution of our economy, often fosters a climate of White supremacy, though we may be entirely unaware that it is at play. As Kenneth Jones and Tema Okun (2001) present, the following characteristics of **White supremacy culture** show up in organizations such as the workplace: perfectionism, sense of urgency, defensiveness, quantity over quality, worship of the written word, only one right way, paternalism, either/or thinking, power hoarding, fear of open conflict, individualism, progress is bigger/more, objectivity, and right to comfort those with power.

The characteristics listed above are damaging because they are used as norms and standards without actually being selected by the group members. They are damaging because they promote hegemonic, White supremacist thinking. They are damaging to both people of color and to White people because they detract from our humanity and our capacity to value difference.

Web of Institutional Racism

Previously discussed in Chapter 4.4, institutional racism can be understood simply as "business as usual." It is business as usual that people of color tend to be underrepresented in powerful positions in the aforementioned social institutions; conversely, it is business as usual that White Americans tend to be in positions of power in our major social institutions - though it is easier to point out exceptions to that rule in the past 30 years as opposed to the rest of U.S. history.

Institutional racism is the policies and practices within institutions that benefit White people to the disadvantage of people of color. An example of institutional racism is how children of color are treated within the U.S. education system. On average, children of color are disciplined more harshly than their White peers. They are also less likely to be identified as gifted and have less access to quality teachers. Racism in schools can and does have severe consequences for students and our future (National Museum of African American History and Culture).

Shirley Better explains the web of institutional racism which is rooted in housing inequality which in turn impacts educational, employment, health, and criminal justice outcomes. Housing patterns in the 20th century served to provide opportunities for mobility for White Americans, to the detriment of communities of color, particularly African African Americans. After WWII, the GI bill provided White veterans incentives to own their own homes in the suburbs. Communities which used restricted covenants offered only Whites the opportunity to own homes and property in these restricted neighborhoods. This government-funded segregation cemented wealth for White Americans. On the other hand, African Americans experienced **redlining** (inability to get standard mortgages in African American neighborhoods), **steering** (swayed away from home ownership in White neighborhoods), substandard public housing, **White flight** (White mobility from neighborhoods in which African Americans were moving in) and **gentrification** (replacing poor neighborhoods with middle class individuals).





As home ownership is the traditional, tried and true key to accessing wealth in the U.S., it becomes easier to understand the web of institutional racism that Better describes. Where we live generally determines where our children attend school. The quality of schooling we receive impacts our potential for higher education, our entrance into the job market, and quite possible our interactions with police and the criminal justice system. Additionally, the type of job we work generally determines the type of health care we receive or do not receive.

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Section 4.6: Social Change and Resistance

"We shall overcome because the arc of the moral universe is long but it bends toward justice," spoke Dr. Martin Luther King Jr. in a 1968 speech.

The U.S. past, and predictably the future, is characterized by a struggle over justice, perhaps to be understood as a pendulum swing between civil rights and white supremacy. This section details the experiences of white Americans on both pendulum extremes, ending with the suggestion of anti-racism and antidotes to white supremacy potentially ushering in a future of justice.

Abolition of Slavery vs. Confederacy

Many white Americans joined the **abolition movement** to resist against slavery and demand its end; thus, abolition was a reform movement to alter the entire society. Sisters Angelina and Sarah Grimke, who converted to the Quaker religion after growing up in a Southern slave-holding family, were amongst the first white women to join the cause, traveling on the anti-slavery lecture circuit. A founder of the American Anti-Slavery Society, Irish American journalist William Lloyd Garrison published the anti-slavery newspaper,The Liberator, beginning in 1831 and printed until the 13th Amendment was passed, abolishing slavery. Dissatisfied with mainstream pacifist abolition efforts, Kansan John Brown led radical, armed efforts to end slavery. Though he was hanged for his organizing of the liberation and rebellion of enslaved Blacks, his efforts ultimately inspired the Civil War.

Resisting the end of slavery, the confederate side of the Civil War was led by General Robert E. Lee who commanded the Virginia Army until it surrendered to the Union in 1865, ending the Civil War. Modern day displays of **confederate flags**, particularly in Southern states, began with segregationists such as South Carolinian politician Strom Thurmond who opposed the mainstream Civil Rights Movement. Many monuments memorializing the confederacy and ultimately supporting white supremacy have been removed following the nationwide protests against the killing of George Floyd in 2020.





Civil Rights Movement vs. Segregationists

Viola Liuzu. Andrew Goodman. Michael Schwerner. Reverend James Reeb. These are the names of white individuals who responded to Southern calls to join the Civil Rights Movement in the 1960s, another reform movement with the intent to desegregate the nation and afford all Americans the right to vote, particularly African Americans. Italian American housewife, Viola Liuzu, participated in the 1965 Selma to Montgomery March led by Dr. Martin Luther King, jr.; while traveling in a carpool following the successful march, she was shot and killed by Ku Klux Klan members in a pursuing car. Participating in the 1964 Freedom Summer campaign to register African American voters in Mississipi, Jewish American activists Andrew Goodman and Michael Schwerner were abducted with Black activist James Cheney as they traveled in their car. Their buried bodies were discovered a few months later, and the local police department and Ku Klux Klan were involved in the incident. A member of the Southern Christian Leadership Conference, of which Dr. Martin Luther King, jr. was a leader, Universalist Unitarian Reverend James Reeb joined the Selma to Montgomery March in 1965 only to be beaten to death. Countless African Americans were involved in the Civil Rights Movement--as we were many unknown white Americans. Their efforts combined culminated in the 1965 Voting Rights Act signed into law by President Lyndon Baines Johnson; this legislation outlawed discrimination in voting which was one of the major goals of the movement during the 1960s.

"Segregation now, segregation tomorrow, segregation forever." Alabama Governor George Wallace uttered these words at his inauguration speech in 1963. Clearly his words conveyed his resistance to a changing America. Similarly, the Commissioner of Public Safety in Birmingham, Alabama authorized unleashing police attack dogs and fire hoses on peaceful protestors; such scenes were projected on the nightly news and drew numbers of appalled northerners into the south to join the Civil Rights Movement. He also refused police protection of the Freedom Riders who were challenged racial segregation on interstate buses, and he allowed Ku Klux Klan members to beat and torment the Riders. Another segregationist, Arkansas Governor Orval Faubus in 1957 ordered the national guard to prevent the desegregation of schools following the 1954 Brown vs. Topeka Board of Education decision which outlawed segregated schools. President Eisenhower reversed this decision and ordered the Guard to support integration efforts in allowing the Little Rock Nine African American students to attend the public school, though they experienced brutal physical and emotional abuse during that tense year.

White Nationalism

According to the Southern Poverty Law Center, **white nationalist groups** espouse white supremacist or white separatist ideologies, often focusing on the alleged inferiority of nonwhites. In an effort to preserve white supremacy and white power, white nationalist groups seek to stop immigration of people of color in the U.S. In their pursuit of white dominance, racism is a common denominator of white nationalist groups as is **anti-Semitism**--(anti-Jewish).

By the 1920s and 1930s, anti-Semitism had become quite prominent among U.S. prejudices and was being preached by the Ku Klux Klan and other extreme racist groups. Also, because many of the political radicals and labor leaders of the time were Jewish immigrants, anti-Semitism became fused with a fear of Communism and other anti-capitalist doctrines. Some prominent Americans espoused anti-Semitic views, among them Henry Ford, the founder of Ford Motor Company; Charles Lindbergh, the aviator who was the first to fly solo across the Atlantic; and Father Charles Coughlin, a Catholic priest with a popular radio show (Selzer, 1972).

Anti-Semitism reached a peak before World War II and tapered off in the decades following the war, but it remains part of U.S. society (Anti-Defamation League, 2000). Anti-Semitism also has a prominent place in the ideologies of a variety of extremist groups that have emerged in recent years, including “skinheads” and various contemporary incarnations of the Ku Klux Klan.

The white nationalist rhetoric in the U.S. is on the increase in 2020, and white nationalist groups range from the Ku Klux Klan to neo-Nazis to neo-Confederate to racist skinheads to Christian Identity. These groups use college campuses and the Internet as recruitment grounds. Two of the largest white supremacist organizations in 2020 have been the American Identity Movement and Patriot Front, though the former disbanded in November 2020 after it had just rebranded itself the previous year from the white nationalist group, Identity Evropa. Some white nationalist groups fear the "genocide" of the white race and pursue instead a white ethno-state and a return to a United States that pre-dated the Civil Rights Act of 1964 and Immigration Act of 1965 (Southern Poverty Law Center). Led by the Proud Boys and Oath Keepers, the January 6, 2021 insurrection at the U.S. Capitol (Washington, D.C.) represented the most dramatic display of white nationalism and domestic terrorism seen in modern times.

Anti-Racism, Allyship & Antidotes to White Supremacy

As Ibram Kendi (2020) writes, the opposite of a racist is not a non-racist but rather an **anti-racist**, an individual who supports policies and ideas that produce racial equity between race-ethnic groups. Thus, acknowledging racist policies, practices, and ideas one may be knowingly or unknowingly supporting or participating in is an important first step in becoming an anti-racist. The National Museum of African American History and Culture (NMAAHC) posits that being anti-racist is different for white people than it is for people of color because for white people, being anti-racist evolves with their racial identity development. They must recognize and understand their privilege, work to change their internalized racism, and interrupt racism in their everyday life.





Wise, Ignatiev, and other anti-racists generally agree on the following three ingredients of anti-racism: race is a social construct which means it can be deconstructed; whiteness is a socio-political project which has no redemptive value, and whites must disrupt racial oppression by challenging racism in their everyday lives (Cabrera, 2012). These anti-racists promote the idea of white individuals become active, anti-racist white allies, called racial justice allies in other writings. In refusing whiteness, the opportunity for praxis arises, which Paolo Freire presented in The Pedagogy of the Oppressed. To achieve praxis, lest they reproduce the exact oppression of white supremacy, it is paramount for white allies to work together with people of color to challenge racial oppression, likely following the lead of people of color who have had direct experience with oppression. With the Black Lives Matter protests which have erupted in this country following George Floyd's killing in 2020, the large numbers of young, white Americans joining the cause to disrupt systemic racism in our criminal justice system reflects praxis and anti-racism. These participants have developed praxis (Freire, 2000), seeing themselves as potential agents of social change, joining forces with people of color against racial oppression.

Becoming an Ally

"An ally is any person that actively promotes and aspires to advance the culture of inclusion through intentional, positive and conscious efforts that benefit people as a whole" (Atcheson, 2018). Becoming an actionable ally is different than being a performative ally. The latter is for show, and the former is putting your words into action. Sheree Atcheson (2018) explains the following reflect an actionable ally:

- Lift others up by advocating
- Share growth opportunities with others
- Not view venting as a personal attack
- Recognize systematic inequalities and realize impact of microaggressions
- Believe underrepresented people’s experiences
- Most importantly – listen, support, self-reflect & change





In the Winter 2020 Black Minds Matter webinar, the speakers suggested that to become a true ally is akin to committing social or professional suicide, as allyship means one is willing to put the interests of others above one's self-interests. Pause and reflect on that.

Thinking Sociologically

Layla F. Saad penned the Me & White Supremacy Workbook (2018) to provide a 28-day self-reflection for individuals holding white privilege to consider their involvement and complicity with white supremacy. Saad writes, "I often ask myself, 'What would the world look like without white supremacy?' We may not live long enough to know. However, if the rise and fall of empires is any clue, white supremacy doesn't have much time left" (2018, p. 2). The book is intended to make the reader uncomfortable as they discover and dismantle their "inner white supremacy and internalised racism" (Saad, 2018, p. 22).

Would you consider taking Saad's 28-day challenge of self-reflection to consider your complicity with white supremacy? Why or why not?

Saad suggests the premise for this reflection is to ultimately become a better ancestor for those who come after us. Do you agree or disagree with Saad that this type of self-reflection can potentially improve our future?

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CHAPTER OVERVIEW

Chapter 6: African Americans

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Section 6.1: Intergroup Relations I

African Americans: How and Why They Came

The term African American can be a misnomer for many individuals. African Americans (also referred to as Black Americans) are a racial-ethnic group of Americans with total or partial ancestry from any of the Black racial groups of Africa. The term African American generally denotes descendants of enslaved Black people who are from the United States, while some recent Black immigrants or their children may also come to identify as African-American or may identify differently.

Most African Americans are descendants of enslaved peoples within the boundaries of the present United States. On average, African Americans are of West/Central African and European descent, and some also have Native American ancestry. According to U.S. Census Bureau data, African immigrants generally do not self-identify as African American. The overwhelming majority of African immigrants identify instead with their own respective ethnicities. This section will focus on the experience of Africans who were captured, enslaved and transported from Africa to the United States, and their offspring.

If Native Americans are the only minoritized group whose subordinate status occurred by conquest, African Americans are the exemplar minority group in the United States whose ancestors did not come here by choice. A Dutch sea captain brought the first Africans to the Virginia colony of Jamestown in 1619 and sold them as indentured servants. This was not an uncommon practice for either Blacks or whites, and indentured servants were in high demand. For the next century, Black and white indentured servants worked side by side. But the growing agricultural economy demanded greater and cheaper labor, and by 1705, Virginia passed the slave codes declaring that any foreign-born non-Christian could be a slave, and that slaves were considered property.

The next 150 years saw the rise of U.S. slavery, with Black Africans being kidnapped from their own lands and shipped to the New World on the trans-Atlantic journey known as the Middle Passage. Once in the Americas, the Black population grew until U.S.-born Blacks outnumbered those born in Africa. But colonial (and later, U.S.) slave codes declared that the child of a slave was a slave, so the slave class was created.

The Trans-Atlantic Slave Trade

The trans-Atlantic slave trade was the largest long-distance coerced movement of people in history and, prior to the mid-nineteenth century, formed the major demographic well-spring for the re-peopling of the Americas following the collapse of the American Indian population. Cumulatively, as late as 1820, nearly four Africans had crossed the Atlantic for every European, and, given the differences in the sex ratios between European and African migrant streams, about four out of every five females that traversed the Atlantic were from Africa. From the late fifteenth century, the Atlantic Ocean, once a formidable barrier that prevented regular interaction between those peoples inhabiting the four continents it touched, became a commercial highway that integrated the histories of Africa, Europe, and the Americas for the first time.





The Middle Passage

Whatever the route taken, conditions on board reflected the outsider status of those held below deck. No European, whether convict, indentured servant, or destitute free migrant, was ever subjected to the environment which greeted the typical African slave upon embarkation. The sexes were separated, kept naked, packed close together, and the men were chained for long periods. No less than 26% of those on board were classed as children, a ratio that no other pre-twentieth century migration could come close to matching. Except for the illegal period of the trade when conditions at times became even worse, slave traders typically packed two slaves per ton. While a few voyages sailing from Upper Guinea could make a passage to the Americas in three weeks, the average duration from all regions of Africa was just over two months.









Most of the space on a slave ship was absorbed by casks of water. Crowded vessels sailing to the Caribbean from West Africa first had to sail south before turning north-west and passing through the doldrums. In the nineteenth century, improvements in sailing technology eventually cut the time in half, but mortality remained high in this period because of the illegal nature of the business. Throughout the slave trade era, filthy conditions ensured endemic gastro-intestinal diseases, and a range of epidemic pathogens that, together with periodic breakouts of violent resistance, meant that between 12 and 13 percent of those embarked did not survive the voyage, which is why it is important to connect the trans-Atlantic slave trade to **genocide**, the systematic killing of an

entire people. Modal mortality fell well below mean mortality as catastrophes on a relatively few voyages drove up average shipboard deaths. Crew mortality as a percentage of those going on board, matched slave mortality over the course of the voyage, but as slaves were there for a shorter period of time than the crew, mortality rates for slaves (over time) were the more severe. The eighteenth-century world was violent and life-expectancy was short everywhere given that the global mortality revolution was still over the horizon, but the human misery quotient generated by the **expulsion** or forced movement, forced migration, of millions of people in slave ships cannot have been matched by any other human activity.

Slavery

There is no starker illustration of the dominant-subordinate group relationship than that of slavery, which further connects to **internal colonialism**, an inhumane exploitation of Black Americans by the dominant group, slave-holding white Americans. In order to justify their severely discriminatory behavior, slave-holders and their supporters had to view Blacks as innately inferior, thus from a racist ideology lens as explained in Chapter 1.2. Slaves were denied even the most basic rights of citizenship, a crucial factor for slave-holders and their supporters. Slavery poses an extreme example of conflict theory's perspective on race relations; the dominant group needed complete control over the subordinate group in order to maintain its power. Whippings, executions, rapes, denial of schooling, and health care were all permissible and widely practiced.



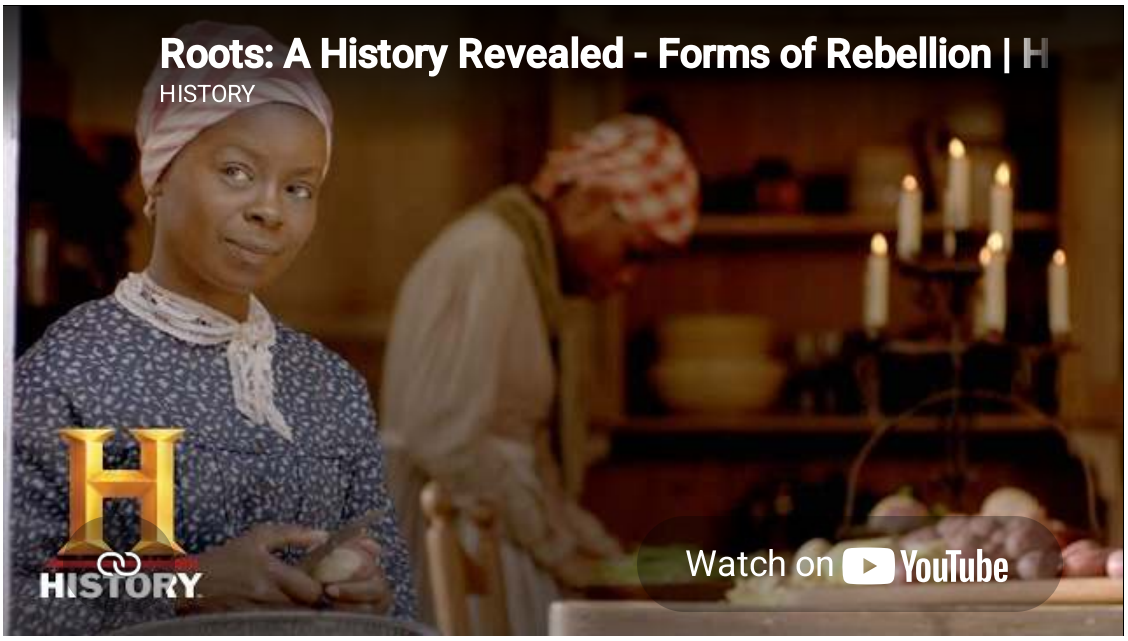


Slavery eventually became an issue over which the nation divided into geographically and ideologically distinct factions, leading to the Civil War. And while the abolition of slavery on moral grounds was certainly a catalyst for war, it was not the only driving force. Students of U.S. history will know that the institution of slavery was crucial to the Southern economy, whose production of

crops like rice, cotton, and tobacco relied on the virtually limitless and cheap labor that slavery provided. In contrast, the North didn't benefit economically from slavery, resulting in an economic disparity tied to racial and political issues.

Slave Revolts

Slaves resisted their enslavement in small ways every day, but this resistance did not usually translate into mass uprisings. Slaves understood that the chances of ending slavery through rebellion were slim and would likely result in massive retaliation; many also feared the risk that participating in such actions would pose to themselves and their families. White slave-holders, however, constantly feared uprisings and took drastic steps, including torture and mutilation, whenever they believed that rebellions might be simmering. Gripped by the fear of insurrection, whites often imagined revolts to be in the works even when no uprising actually happened.





At least two major slave uprisings did occur in the antebellum South. In 1811, a major rebellion broke out in the sugar parishes of the booming territory of Louisiana. Inspired by the successful overthrow of the white planter class in Haiti, Louisiana slaves took up arms against planters. Perhaps as many five hundred slaves joined the rebellion, led by Charles Deslondes, a mixed-race slave driver on a sugar plantation owned by Manuel Andry.

The revolt began in January 1811 on Andry's plantation. Deslondes and other slaves attacked the Andry household, where they killed the slave master's son (although Andry himself escaped). The rebels then began traveling toward New Orleans, armed with weapons gathered at Andry's plantation. Whites mobilized to stop the rebellion, but not before Deslondes and the other rebelling slaves set fire to three plantations and killed numerous whites. A small white force led by Andry ultimately captured Deslondes,

whose body was mutilated and burned following his execution. Other slave rebels were beheaded, and their heads placed on pikes along the Mississippi River.





The second rebellion, led by the slave Nat Turner, occurred in 1831 in Southampton County, Virginia. Turner had suffered not only from personal enslavement, but also from the additional trauma of having his wife sold away from him. Bolstered by Christianity, Turner became convinced that like Christ, he should lay down his life to end slavery. Mustering his relatives and friends, he began the rebellion August 22, killing scores of whites in the county. Whites mobilized quickly and within forty-eight hours had brought the rebellion to an end. Shocked by Nat Turner's Rebellion, Virginia's state legislature considered ending slavery in the state in order to provide greater security. In the end, legislators decided slavery would remain and that their state would continue to play a key role in the domestic slave trade.

Sharecropping

The 13th Amendment (1865) to the constitution marked the end of slavery and led to the transition to wage labor. However, this conversion to sharecropping did not entail a new era of economic independence for former slaves but rather a continuation of internal colonialism. While they no longer faced relentless toil under the lash, freed people emerged from slavery without any money and needed farm implements, food, and other basic necessities to start their new lives. Under the sharecropping system, store owners extended credit to farmers under the agreement that the debtors would pay with a portion of their future harvest. However, the creditors charged high interest rates, making it even harder for freed people to gain economic independence.





Throughout the South, sharecropping took root, a crop-lien system that worked to the advantage of landowners. Under the system, freed people rented the land they worked, often on the same plantations where they had been slaves. Some landless whites also became sharecroppers. Sharecroppers paid their landlords with the crops they grew, often as much as half their harvest. Sharecropping favored the landlords and ensured that freed people could not attain independent livelihoods.The year-to-year leases meant no incentive existed to substantially improve the land, and high interest payments siphoned additional money away from the farmers. Sharecroppers often became trapped in a never-ending cycle of debt, unable to buy their own land and unable to stop working for their creditor because of what they owed. The consequences of sharecropping affected the entire South for many generations, severely limiting economic development and ensuring that the South remained an agricultural backwater.

The excerpt below, extracted from The Life Stories of Undistinguished Americans as Told by Themselves further conveys the blurred line of distinction between slavery and sharecropping, "freedom," further conveying the parallel exploitation in either system:

> Slabery an' freedom (Slavery and freedom)
> Dey's mos' de same (They're mostly the same)
> No difference hahdly (No difference hardly)
> Cep' in de name. (Except in the name).

Jim Crow Segregation and African American Life

Jim Crow **segregation** was a way of life that combined a system of anti-Black laws and race-prejudiced cultural practices. The term **Jim Crow** is often used as a synonym for racial segregation, particularly in the American South. The Jim Crow South was the era

during which local and state laws enforced the legal segregation of white and Black citizens from the 1870s into the 1960s. In the Jim Crow South, it was illegal for Black Americans to ride in the front of public buses, eat at a "whites only" restaurant, or attend a "white" public school.

In the South, electoral politics remained a parade of electoral fraud, voter intimidation, and race-baiting. Democratic Party candidates stirred southern whites into frenzies with warnings of "Negro domination" and of Black men violating white women. The region's culture of racial violence and the rise of lynching as a mass public spectacle accelerated. And as the remaining African American voters threatened the dominance of Democratic leadership in the South, southern Democrats turned to what many white southerners understood as a series of progressive electoral and social reforms—disenfranchisement and segregation. Just as reformers would clean up politics by taming city political machines, white southerners would "purify" the ballot box by restricting Black voting and they would prevent racial strife by legislating the social separation of the races.

The question was how to accomplish disfranchisement. The 15th Amendment clearly prohibited states from denying any citizen the right to vote on the basis of race. In 1890 the state of Mississippi took on this legal challenge. Those hoping to vote in Mississippi would have to jump through a series of hurdles designed with the explicit purpose of excluding the state's African American population from political power. The state first established a poll tax, which required voters to pay for the privilege of voting. Second, it stripped the suffrage from those convicted of petty crimes most common among the state's African Americans. Next, the state required voters to pass a literacy test. Local voting election officials, who were themselves part of the local party machine, were responsible for judging whether voters were able to read and understand a section of the Constitution. In order to protect illiterate whites from exclusion, the so called "understanding clause" allowed a voter to qualify if they could adequately explain the meaning of a section that was read to them. In practice these rules were systematically abused to the point where local election officials effectively wielded the power to permit and deny suffrage at will. The disenfranchisement laws effectively moved electoral conflict from the ballot box to the voting registrar, where supposedly color-blind laws allowed local party officials to deny the ballot without the appearance of fraud.

Between 1895 and 1908 the rest of the states in the South approved new constitutions including these disenfranchisement tools. Six southern states also added a grandfather clause, which bestowed the suffrage on anyone whose grandfather was eligible to vote in 1867. This ensured that whites who would have been otherwise excluded would still be eligible, at least until it was struck down by the Supreme Court in 1915. Finally, each southern state adopted an all-white primary, excluded Blacks from the Democratic primary, the only political contests that mattered across much of the South.

White southerners created the system of segregation as a way to maintain white supremacy in restaurants, theaters, public restrooms, schools, water fountains, train cars, and hospitals. Segregation inscribed the superiority of whites and the deference of Blacks into the very geography of public spaces. As with disenfranchisement, segregation violated a plain reading of the constitution—in this case the Fourteenth Amendment. Here the Supreme Court intervened, ruling in the Civil Rights Cases (1883) that the Fourteenth Amendment only prevented discrimination directly by states. It did not prevent discrimination by individuals, businesses, or other entities.

Southern states exploited this interpretation with the first legal segregation of railroad cars in 1888. In a case that reached the Supreme Court in 1896, New Orleans resident Homer Plessy challenged the constitutionality of Louisiana's segregation of streetcars. The court ruled against Plessy and, in the process, established the legal principle of separate but equal. Racially segregated facilities were legal provided they were equivalent. In practice this was rarely the case. The court's majority defended its position with logic that reflected the racial assumptions of the day. "If one race be inferior to the other socially," the court explained, "the Constitution of the United States cannot put them upon the same plane." Justice John Harlan, the lone dissenter, countered, "our Constitution is color-blind, and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law" Harlan went on to warn that the court's decision would "permit the seeds of race hatred to be planted under the sanction of law." In their rush to fulfill Harlan's prophecy, southern whites codified and enforced the segregation of public spaces.

Segregation and disenfranchisement in the South rejected Black citizenship and relegated Black social and cultural life to segregated spaces. African Americans lived divided lives, acting the part whites demanded of them in public, while maintaining their own world apart from whites. This segregated world provided a measure of independence for the region's growing Black middle class, yet at the cost of poisoning the relationship between Black and white. And yet, many Black Americans of the Progressive Era fought back. Just as activists such as Ida B Wells worked against southern lynching, Booker T. Washington and

W.E.B. DuBois vied for leadership among African American activists, resulting in years of intense rivalry and debated strategies for the uplifting of Black Americans.

Born in Great Barrington, Massachusetts, in 1868, W. E. B. Du Bois entered the world as a free person of color three years after the Civil War ended. Raised by a hardworking and independent mother, Du Bois's New England childhood alerted him to the reality of race even as it invested the emerging thinker with an abiding faith in the power of education. Du Bois graduated at the top of his high school class and attended Fisk University. Du Bois's sojourn to the South in 1880s left a distinct impression that would guide his life's work to study what he called the "Negro problem," the systemic racial and economic discrimination that Du Bois prophetically pronounced would be the problem of the twentieth century. After Fisk, Du Bois's educational path trended back North, and he attended Harvard, earned his second degree, crossed the Atlantic for graduate work in Germany, and circulated back to Harvard and in 1895—the same year as Washington's famous Atlanta address—became the first Black American to receive a Ph.D. there. Du Bois ultimately repatriated to Ghana, Africa in 1961, heeding the call of Ghana's first president after independence, Kwame Nkrumah, to edit the Encyclopedia Africana, which he worked on until his death in 1963.

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Section 6.2: Intergroup Relations II

The Great Migration

Between the end of the Civil War and the beginning of the Great Depression, nearly two million African Americans fled the rural South to seek new opportunities elsewhere. While some moved west, the vast majority of this Great Migration, as the large exodus of African Americans leaving the South in the early twentieth century was called, traveled to the Northeast and Upper Midwest. The following cities were the primary destinations for these African Americans: New York, Chicago, Philadelphia, St. Louis, Detroit, Pittsburgh, Cleveland, and Indianapolis. These eight cities accounted for over two-thirds of the total population of the African American migration.

A combination of both “push” and “pull” factors played a role in this movement. Despite the end of the Civil War and the passage of the Thirteenth, Fourteenth, and Fifteenth Amendments to the U.S. Constitution (ensuring freedom, the right to vote regardless of race, and equal protection under the law, respectively), African Americans were still subjected to intense racial hatred. The rise of the Ku Klux Klan in the immediate aftermath of the Civil War led to increased death threats, violence, and a wave of lynchings. Even after the formal dismantling of the Klan in the late 1870s, racially motivated violence continued. According to researchers at the Tuskegee Institute, there were thirty-five hundred racially motivated lynchings and other murders committed in the South between 1865 and 1900. For African Americans fleeing this culture of violence, northern and midwestern cities offered an opportunity to escape the dangers of the South.

In addition to this “push” out of the South, African Americans were also “pulled” to the cities by factors that attracted them, including job opportunities, where they could earn a wage rather than be tied to a landlord, and the chance to vote (for men, at least), supposedly free from the threat of violence. Although many lacked the funds to move themselves north, factory owners and other businesses that sought cheap labor assisted the migration. Often, the men moved first then sent for their families once they were ensconced in their new city life. Racism and a lack of formal education relegated these African American workers to many of the lower-paying unskilled or semi-skilled occupations. More than 80 percent of African American men worked menial jobs in steel mills, mines, construction, and meat packing. In the railroad industry, they were often employed as porters or servants (Figure 7.1.5). In other businesses, they worked as janitors, waiters, or cooks. African American women, who faced discrimination due to both their race and gender, found a few job opportunities in the garment industry or laundries, but were more often employed as maids and domestic servants. Regardless of the status of their jobs, however, African Americans earned higher wages in the North than they did for the same occupations in the South, and typically found housing to be more available.





However, such economic gains were offset by the higher cost of living in the North, especially in terms of rent, food costs, and other essentials. As a result, African Americans often found themselves living in overcrowded, unsanitary conditions, much like the tenement slums in which European immigrants lived in the cities. For newly arrived African Americans, even those who sought out the cities for the opportunities they provided, life in these urban centers was exceedingly difficult. They quickly learned that racial discrimination did not end at the Mason-Dixon Line, but continued to flourish in the North as well as the South. European immigrants, also seeking a better life in the cities of the United States, resented the arrival of the African Americans, whom they feared would compete for the same jobs or offer to work at lower wages. Landlords frequently discriminated against them; their rapid influx into the cities created severe housing shortages and even more overcrowded tenements. Homeowners in traditionally white neighborhoods later entered into covenants in which they agreed not to sell to African American buyers; they also often fled neighborhoods into which African Americans had gained successful entry. In addition, some bankers practiced mortgage discrimination, later known as “redlining,” in order to deny home loans to qualified buyers. Such pervasive discrimination led to a concentration of African Americans in some of the worst slum areas of most major metropolitan cities, a problem that remained ongoing throughout most of the twentieth century.

So why move to the North, given that the economic challenges they faced were similar to those that African Americans encountered in the South? The answer lies in noneconomic gains. Greater educational opportunities and more expansive personal freedoms mattered greatly to the African Americans who made the trek northward during the Great Migration. State legislatures and local school districts allocated more funds for the education of both Blacks and whites in the North, and also enforced compulsory school attendance laws more rigorously. Similarly, unlike the South where a simple gesture (or lack of a deferential one) could result in physical harm to the African American who committed it, life in larger, crowded northern urban centers permitted a degree of anonymity—and with it, personal freedom—that enabled African Americans to move, work, and speak without deferring to every white person with whom they crossed paths. Psychologically, these gains more than offset the continued economic challenges that Black migrants faced.

Tulsa Race Massacre

Tulsa’s long history as an important town and later as a city in Oklahoma began with the removal of the Fives Civilized Tribes from the Southeastern United States in the 1830s into Indian Territory (now Oklahoma). One of the Five Tribes, the Muscogee (Creek) settled in the area. In the 1870s, the Perryman family based their sizable cattle ranch in what would become south Tulsa. The town grew slowly, with a rail line arriving in the 1880s. Several oil industry companies agreed and established their headquarters there. The rapid growth of the oil industry resulted in Tulsa earning the nickname “the Oil Capital of the World.” By 1920, Tulsa served as the base for over 400 petroleum companies. Within this thriving environment, a neighborhood born of both **Jim Crow segregation** and the booming wealth of Tulsa existed near downtown.

The Greenwood District existed because of a smart business transaction on the part of O. W. Gurley, a wealthy and well-connected African American landowner who came to Oklahoma because of the Land Run of 1889. After moving to Tulsa in 1906, he purchased 40 acres of land along the Frisco rail tracks in north Tulsa. As he built a rooming house and several other buildings on this land, Oklahoma officially became a state. The first legislative action, Senate Bill One, established segregation between African

Americans and whites throughout the state. Oklahoma implemented a sweeping system of segregation, limiting where African Americans could live and shop in addition to how they traveled and existed in public spaces.

At the same time, the economic success of Tulsa attracted African Americans from within Oklahoma and throughout the US. With few options outside of Greenwood and with entrepreneurs actively developing the district into a self-sustaining economic district, the area increased in both population and variety of goods and services. By 1920 the population in Greenwood reached 11,000. Manual laborers and hospitality workers made up the majority and the foundation of the neighborhood who faced challenging work conditions but relatively livable wages.

Because of Jim Crow laws and a wish to support their community, residents spent their money within Greenwood, feeding the growth of the economy. A wide variety of professionals, entrepreneurs, and workers shared quality school and hospital systems, a public library, hotels, parks, and theaters in Greenwood. During this time, African Americans struggled to gain access to these features of city life because of segregation. The homes in the densely populated district ranged from thrown-together shanties to luxurious multi-story homes on “Professor’s Row.” Greenwood attracted nationally renowned African American leaders and activists such as Booker T. Washington and W. E. B. DuBois. In fact, Booker T. Washington gave Greenwood its nickname: Black Wall Street.

On May 31, hundreds of white Tulsans gathered outside of the Tulsa County Courthouse as the afternoon turned into evening. They sent in a group of men demanding the deputies hand over Dick Rowland, an African American teenage shoe shiner, arrested early on "alleged assault" charge. The sheriff had taken measures to prevent anyone from taking custody of Rowland. At 9 p.m., an armed group of 25 African American men, many of whom were recent World War I veterans, came to the courthouse to offer their assistance in protecting Rowland. The sheriff declined their help and assured the men that the situation remained under control. The group returned to Greenwood. The arrival of the men angered the white mob, which continued to grow in size. It now stood at approximately two thousand. The sheriff took additional precautions and pleaded with the crowd to disperse.

Shortly after 10 p.m., a group of 75 African American men, returned to the courthouse and were once again told to leave. As they departed in a single-file line, a white man attempted to disarm one of the African American men. The man resisted. In the scuffle, the weapon discharged. Both sides exchanged fire.

The African American men engaged in a fighting retreat back to Greenwood as armed whites attacked them. The local police force expanded as the chief deputized 500 white men and boys. Those who did not have weapons went to local pawnshops, hardware stores, and sporting goods stores, breaking in and stealing guns. The targets of the mob evolved from the original armed group to any African American person. Indiscriminate killing began. As both sides reached Greenwood, deadly battles erupted, particularly along the Frisco railroad tracks. In other parts of Greenwood, whites drove into the neighborhood and killed residents from their cars. Some whites began setting fires to property in Greenwood at around 1 a.m. White rioters prevented the fire department from extinguishing the flames.

As dawn approached, approximately 10,000 whites hovered around the edges of Greenwood. Many African Americans remained in their homes, hoping to avoid the conflict and protect their families and property. White men had hauled a machine gun to the top of a grain elevator. At 5:08 a.m., a signal pierced the air. In response to the signal, the machine gunners began firing into Greenwood. The rest of the mob began marching and driving into the neighborhood. Moving from house to house, white rioters broke into homes and businesses and forced the occupants out for internment. Then, they looted the properties.

Deployed at 10 p.m. the night before, one hundred Oklahoma City National Guard troops made their way to Tulsa. Upon their arrival at 9 a.m., their commander secured a declaration of martial law. As more National Guard members entered Greenwood, most of the rioters headed home. The National Guard took custody of the camps and declared order restored at 8 p.m. that evening.

The Tulsa Race Massacre Aftermath

The Internment

By the end of the day, the internment camps held 6,000 African American residents. The next day, authorities moved them to the fairgrounds. The National Guard forced these prisoners, both men and women, to labor. The mayor threatened to arrest anyone refusing work for vagrancy. Authorities required them to clean up the destruction caused by the white rioters.

The Uprising Narrative

Within a week the leaders of the major institutions in Tulsa began promoting a narrative that blamed the residents of Greenwood themselves for the violence. The Tulsa Tribune, the state's attorney general, many ministers, and the mayor advanced this argument. The attorney general, in a speech in Tulsa on June 17, said:

> The cause of this riot was not Tulsa... The crowd assembled about the courthouse being purely spectators and curiosity seekers…There was no mob spirit among the whites, no talk of lynching and no arms. The assembly was quiet until the arrival of armed negroes, which precipitated and was the direct cause of the riot.

The lead attorney for the state used her power to give immunity to any whites who looted homes or murdered African Americans. This remained the dominant narrative until attention to the massacre began to fade outside the African American community in Oklahoma.

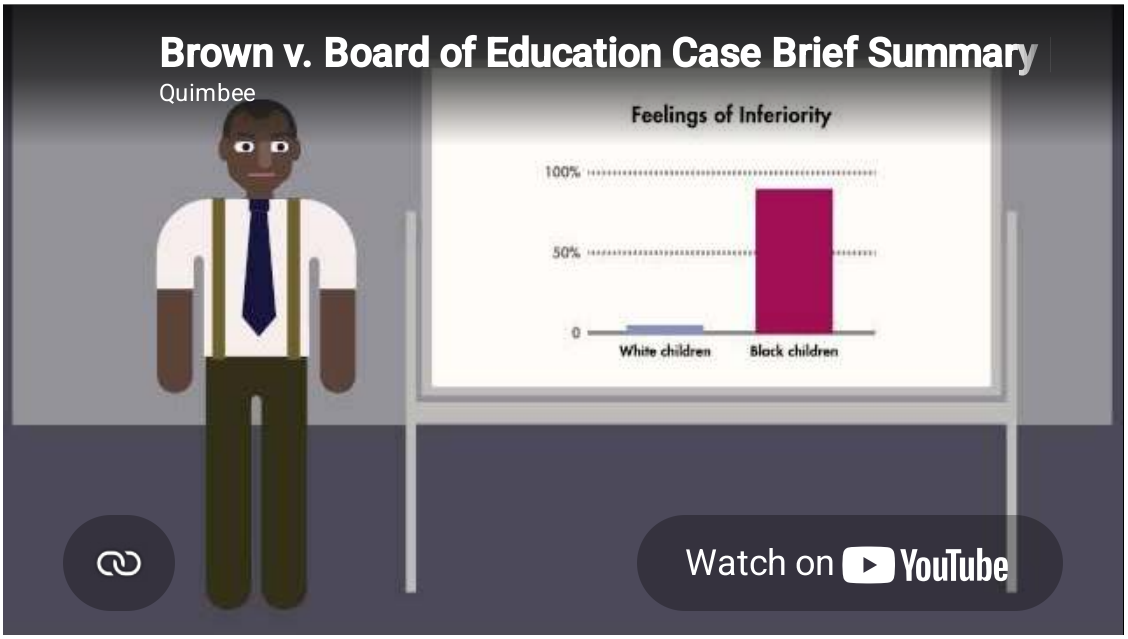
School Segregation

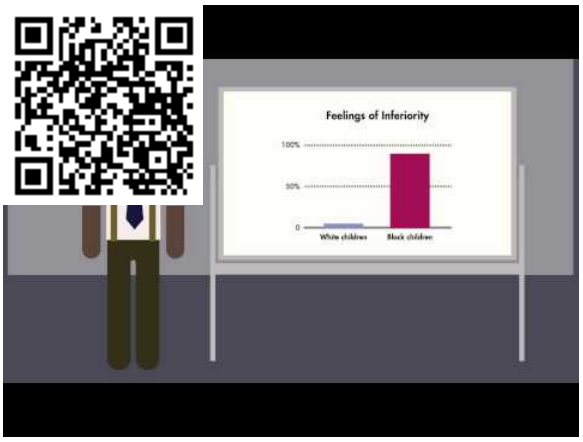
Older battles over racial exclusion also confronted postwar American society. One long-simmering struggle targeted segregated schooling. Since the Supreme Court's decision in Plessy v. Ferguson (1896), Black Americans, particularly in the American South, had fully felt the deleterious effects of segregated education. Their battle against Plessy for inclusion in American education stretched across half a century when the Supreme Court again took up the merits of "separate but equal."

On May 17, 1954, after two years of argument, re-argument, and deliberation, Chief Justice Earl Warren announced the Supreme Court's decision on segregated schooling in Oliver Brown, et al v. Board of Education of Topeka, et al. The court found by a unanimous 9-0 vote that racial segregation violated the Equal Protection Clause of the Fourteenth Amendment. The court's decision declared, "Separate educational facilities are inherently unequal." "Separate but equal" was made unconstitutional.

Decades of African American-led litigation, local agitation against racial inequality, and liberal Supreme Court justices made Brown v. Board possible. In the early 1930s, the National Association for the Advancement of Colored People (NAACP) began a concerted effort to erode the legal underpinnings of segregation in the American South. **De jure segregation** (legal segregation) subjected racial minorities to discriminatory laws and policies. Law and custom in the South hardened anti-Black restrictions. But through a series of carefully chosen and contested court cases concerning education, disfranchisement, and jury selection, NAACP lawyers such as Charles Hamilton Houston, Robert L. Clark, and future Supreme Court Justice Thurgood Marshall undermined Jim Crow's constitutional underpinnings. Initially seeking to demonstrate that states systematically failed to provide African American students "equal" resources and facilities, and thus failed to live up to Plessy, by the late 1940s activists began to more forcefully challenge the assumptions that "separate" was constitutional at all.

Though remembered as just one lawsuit, Brown consolidated five separate cases that had originated in the southeastern United States: Briggs v. Elliott (South Carolina), Davis v. County School Board of Prince Edward County (Virginia), Beulah v. Belton (Delaware), Boiling v. Sharpe (Washington, D. C.), and Brown v. Board of Education (Kansas). Working with local activists already involved in desegregation fights, the NAACP purposely chose cases with a diverse set of local backgrounds to show that segregation was not just an issue in the Deep South, and that a sweeping judgment on the fundamental constitutionality of Plessy was needed.





Briggs v. Elliott had illustrated, on the one hand, the extreme deficiencies in segregated Black schools. The first case accepted by the NAACP, Briggs originated in rural Clarendon County, South Carolina, where taxpayers in 1950 spent $179 to educate each white student while spending $43 for each Black student. The district's twelve white schools were cumulatively worth $637,850; the value of its sixty-one Black schools (mostly dilapidated, over-crowded shacks), was $194,575. While Briggs underscored the South's failure to follow Plessy, the Brown v. Board suit focused less on material disparities between Black and white schools (which were significantly less than in places like Clarendon County) and more on the social and spiritual degradation that accompanied legal segregation.

To make its case, the NAACP marshaled historical and social scientific evidence. The Court found the historical evidence inconclusive and drew their ruling more heavily from the NAACP's argument that segregation psychologically damaged Black children. To make this argument, association lawyers relied upon social scientific evidence, such as the famous doll experiments of Kenneth and Mamie Clark. The Clarks demonstrated that while young white girls would naturally choose to play with white dolls, young Black girls would, too. The Clarks argued that Black children's aesthetic and moral preference for white dolls demonstrated the pernicious effects and self-loathing produced by segregation. The doll experiments illustrated one psychological effect of segregation on communities of color--**internalized racism,** an acceptance of the racial hierarchy that places whites consistently above people of color.





Identifying and denouncing injustice, though, is different from rectifying it. Though Brown repudiated Plessy, the Court's orders did not extend to segregation in places other than public schools and, even then, while recognizing the historical importance of the decision, the justices set aside the divisive yet essential question of remediation and enforcement to preserve a unanimous decision. Their infamously ambiguous order in 1955 (what came to be known as Brown II) that school districts desegregate "with all deliberate speed" was so vague and ineffectual that it left the actual business of desegregation in the hands of those who opposed it.

In most of the South, as well as the rest of the country, school integration did not occur on a wide scale until well after Brown. Only in the 1964 Civil Rights Act did the federal government finally implement some enforcement of the Brown decision by threatening to withhold funding from recalcitrant school districts, financially compelling desegregation, but even then southern districts found loopholes. Court decisions such as Green v. New Kent County (1968) and Alexander v. Holmes (1969) finally closed some of those loopholes, such as "freedom of choice" plans, to compel some measure of actual integration.

When Brown finally was enforced in the South, the quantitative impact was staggering. In the early 1950s, virtually no southern Black students attended white schools. By 1968, fourteen years after Brown, some eighty percent of Black southerners remained in schools that were ninety- to one-hundred-percent nonwhite. By 1972, though, just twenty-five percent were in such schools, and fifty-five percent remained in schools with a simple nonwhite minority. By many measures, the public schools of the South ironically became the most integrated in the nation.

As a landmark moment in American history, Brown's significance perhaps lies less in what immediate tangible changes it wrought in African American life—which were slow, partial, and inseparable from a much longer chain of events—than in the idealism it

expressed and the momentum it created. The nation's highest court had attacked one of the fundamental supports of Jim Crow segregation and offered constitutional cover for the creation of one of the greatest social movements in American history.

Black Nationalism

Origins of Black Nationalism

Inspired by the writings of Booker T. Washington, Jamaican-born Marcus Garvey became the most prominent Black Nationalist in the United States. He championed the Back-to-Africa movement, advocated for Black-owned businesses—he founded the Black Star Line, a transnational shipping company—and founded the Universal Negro Improvement Association (UNIA). Thousands of UNIA chapters formed all across the world. In 1921, Garvey recorded a message in a New York studio explaining the object of the UNIA, which can be understood as **separatism**, an effort to create an African American community in Africa - free from whites.

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The Nation of Islam and Malcolm X

Though most African Americans did not heed Garvey's call to return to Africa, his speeches did result in a positive impact on Black identity, lasting for decades. As tension continued to mount in cities through the 1950s and 1960s, the tone of the Civil Rights Movement (discussed in more depth in Chapter 7.5) changed yet again. Activists became less conciliatory in their calls for civil rights progress, embracing the more militant message of the burgeoning Black Power Movement and the late Malcolm X, a Nation of Islam (NOI) minister who had encouraged African Americans to pursue freedom, equality, and justice by "any means necessary." Prior to his death, Malcolm X and the NOI emerged as the radical alternative to the racially integrated, largely Protestant approach of the Martin Luther King, Jr.-led civil rights movement. Malcolm advocated armed resistance in defense for the safety and well being of Black Americans, stating, "I don't call it violence when it's self-defense, I call it intelligence." For his part, King and leaders from more mainstream organizations like the NAACP and the Urban League criticized both Malcolm X and the NOI for what they perceived to be racial demagoguery. King believed Malcolm's speeches were a "great disservice" to Black Americans, claiming that X's speeches lamented the problems of African Americans without offering solutions. The differences between Dr. King and Malcolm X represented a core ideological tension that would inhabit Black political thought throughout the 1960s and 1970s.



Figure *Section*6.2.22: Waiting for a press conference, Dr. Martin Luther King, Jr. and Malcolm X represent different styles of reaching the goal of ending racial discrimination, March 26, 1964. (CC PDM 1.0; Marion S. Trikosko via Library of Congress)

Contemporary Demographics

Although, the Black share of the total U.S. population has not changed substantially over the last two decades, the number of majority Black counties in the U.S. grew from 65 to 72 between 2000 and 2018. One contributing factor may be migration of Black

Americans from the North to the South and from cities into suburbs. According to Pew Research, there are now 15 majority Black counties that were not majority Black in 2000. Among them, Rockdale County, Georgia, located about half an hour outside Atlanta, had the largest percentage point increase in the share of Black residents (from 18% in 2000 to 55% in 2018). With about 930,000 residents, Shelby County, Tennessee, which contains Memphis, was the county with the largest population to become majority Black.

Meanwhile, eight counties that were majority Black in 2000 are no longer. Three of these are large U.S. cities that the Census Bureau includes in its county estimates: Washington, D.C.; Richmond, Virginia; and St. Louis, Missouri. Washington (home to roughly 702,000 residents in 2018) saw a 19% increase in total population during that period, while its Black population decreased by 9%. The city's share of Black residents declined by 15 percentage points, from 60% to 45%.

Black immigrant population has increased fivefold since 1980**.** Immigrants are making up a growing number of the overall U.S. population – but the Black immigrant population is growing twice as fast. As presented in Figure 7.1.7, there were 4.2 million Black immigrants living in the U.S. in 2016, up from 816,000 in 1980, according to a Pew Research Center analysis of U.S. Census data. Since 2000 alone, the number of Black immigrants in the U.S. has risen 71%.

According to the Pew Research Center, much of the recent growth in the Black immigrant population has been fueled by African migration. Africans made up 39% of the overall Black immigrant population in 2016, up from 24% in 2000. Still, about half of all foreign-born Blacks (49%) living in the U.S. in 2016 were from the Caribbean.

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Section 6.3: Intersectionality

Origins of Intersectionality

This body of work, not to mention other contributions by Black feminists such as Patricia Hill Collins, Kimberlé Crenshaw, bell hooks, Audre Lorde, Barbara Smith, and others, engages in critical and important conversations about Black sexuality. Black feminists, for example, provided a theoretical lens to examine oppression referred to as intersectionality. This tool continues to be a major contribution as it examines how individuals experience oppression differently based on their social location in terms of their sexuality, gender, class, race, ability, and religion, among other identities.

Sociologist Patricia Hill Collins (1990) developed the matrix of domination/oppression, a sociological paradigm that explains issues of oppression that deal with race, class, and gender. Other forms of classification such as sexual orientation, religion, or age apply to this theory as well. In Collins' Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment, she first describes the concept of matrix thinking within the context of how Black women in America encounter institutional discrimination based upon their race and gender. A prominent example of this in the 1990s was racial segregation, especially as it related to housing, education, and employment. At the time, there was very little encouraged interaction between whites and Blacks in these common sectors of society. Collins argues that this demonstrates how being Black and female in America continues to perpetuate certain common experiences for African-American women. As such, African-American women live in a different world than those who are not Black and female. Collins notes how this shared social struggle can actually result in the formation of a group-based collective effort, citing how the high concentration of African-American women in the domestic labor sector in combination with racial segregation in housing and schooling contributed directly to the organization of the Black feminist movement. The collective wisdom shared by Black women that held these specific experiences constituted a distinct viewpoint for African-American women concerning correlations between their race and gender and the resulting economic consequences.

Kimberlé Crenshaw, the founder of the term intersectionality, brought national and scholarly credential to the term through the paper Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics in The University of Chicago Legal Forum. In the paper, she uses intersectionality to reveal how feminist movements and anti-racist movements exclude women of color. Focusing on the experiences of Black women, she dissects several court cases, influential pieces of literature, personal experiences, and doctrinal manifestations as evidence for the way Black women are oppressed through many different experiences, systems, and groups.

Though the specifics differ, the basic argument is the same: Black women are oppressed in a multitude of situations because people are unable to see how their identities intersect and influence each other. Feminism has been crafted for white middle-class women, hence only considering problems that affect this group of people. Unfortunately, this only captures a small facet of the oppression women face. By catering to the most privileged women and addressing only the problems they face, feminism alienates women of color and lower-class women by refusing to accept the way other forms of oppression feed into the sexism they face. Not only does feminism completely disregard the experiences of women of color, it also solidifies the connection between womanhood and whiteness when feminists speak for "all women" (Crenshaw, 1989, p. 154) Oppression cannot be detangled or separated easily in the same way identities cannot be separated easily. It is impossible to address the problem of sexism without addressing racism, as many women experience both racism and sexism. This theory can also be applied to the anti-racist movement, which rarely addresses the problem of sexism, even though it is thoroughly intertwined with the problem of racism. Feminism remains white, and antiracism remains male. In essence, any theory that tries to measure the extent and manner of oppression Black women face will be wholly incorrect without using intersectionality.

Both intersectionality and the matrix of domination help sociologists understand power relationships and systems of oppression in society. The matrix of domination looks at the overall organization of power in society while intersectionality is used to understand a specific social location of an identity using mutually constructing features of oppression. The concept of intersectionality today is used to move away from one dimensional thinking in the matrix of domination approach by allowing for different power dynamics of different identity categories at the same time.

Black Sexuality and Origins of Discrimination

Black Sexuality and Origins of Discrimination

Twinet Parmer and James Gordon (2007) describe Black sexuality as “a collective cultural expression of the multiple identities as sexual beings of a group of Africans in America, who share a slave history that over time has strongly shaped the Black experiences in white America.” There has been a more pronounced focus on Black sexuality than on the sexuality of other ethnic groups. Sharon Rachel and Christian Thrasher (2015) note that “[t]here is no discourse on ‘white’ sexuality, ‘Jewish’ sexuality, ‘Native American’ sexuality, etc.” Even though there is not much work to speak of that focuses on “white” heterosexuality per se in the ways in which the discourse on Black sexuality has been created, it is safe to say that the dominant discourse about sexuality centers and normalizes white sexuality.

Perhaps one of the most poignant and foundational examples of debasing the female Black body with a particular emphasis on big breasts, buttocks, and other sexual body parts occurred in the early nineteenth century with the European obsession with a woman named Saartjie Baartman (1789-1815). Also known as “The Hottentot Venus,” Baartman was a Khoikhoi woman originally from southwest Africa. Essentially, Baartman was taken from her homeland in Africa to Europe, where she was put on exhibit for public viewings in England and France from 1810 until her death. Such a display of Baartman’s body was certainly a way of “Othering” her Black body, especially compared with white European women. Exhibiting Baartman was both a way of showing various aspects of Black sexuality as well as making her a spectacle. Her years on exhibition constituted more of an ongoing “freak show” than honoring Baartman or her body in any way. Magdalena Barrera (2002) has noted that “When the [public] paid to see her ‘perform’—she was held in a cage and made to dance half-naked in order to receive any food...People were so perplexed upon seeing her that they debated whether she was even human.” Following her death in 1815, Baartman’s image remained on display in the form of a plaster cast of her body at the Muse̩e de l’Homme in Paris, France, and her sexual body parts were preserved and kept on display until the 1970s. It was not until 2002 that Saartjie Baartman’s bodily remains were returned to her homeland in South Africa for a proper, respectful, and humane burial based on an arrangement made by South African President Nelson Mandela with the French government. Baartman's story illustrates the exoticization of the Black female body, which reified and perpetuated the Western notion of Blackness and linked it to being less than human, lascivious, and non-normative.

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Setting the Stage for Negative Attitudes About Black Sexuality

When Europeans came into contact with Africans and witnessed how they interacted sexually with other Africans and non-African individuals as well as the degree to which Africans were clothed, negative attitudes were formed about African sexuality. Historian Kevin McGruder (2010) further states that “[t]he limited apparel worn by most Africans was interpreted by Europeans as a sign of lasciviousness or lack of modesty rather than a concession to the tropical climate.

Linked to this impression was a perception that the sex drives of Africans were uncontrollable.” Even more insidious was the suggestion that African people were less than human, even to the extent of their being animalized. This portrayal of African people by Europeans continued long after slavery ended into the Jim Crow Era and beyond. Another factor that influenced and perpetuated racist ideologies that concerned both sexual and non-sexual aspects of Black people involved scientific racism that was prominent from the 1600s until the end of World War II (now regarded as a "psuedo-science" and thoroughly disregarded as nonsense). A description of Black people from this perspective was written by the nineteenth-century French naturalist and zoologist Georges Cuvier, the same individual who dissected and preserved Baartman’s sexual body parts, appeared in his book The Animal Kingdom: Arranged in Conformity with Its Organization.

Among many other topics, Cuvier covered the varieties of the human species. In part, he wrote, “The Negro race is confined to the south of mount Atlas; it is marked by a Black complexion; crisp or woolly hair, compressed cranium, and a flat nose. The projection of the lower parts of the face, and the thick lips, evidently appropriate it to the monkey tribe; the hordes of which it consists have always remained in the most complete state of barbarism” (Cuvier, 1817). Such a description is not only generally dehumanizing but the likening of people of African descent to animals extends to attitudes about their sexuality.

Countering the Negativity About Black Sexuality

The Harlem Renaissance of the 1920s and 1930s constituted many African American writers, artists, and social critics who questioned and challenged the pervasive stereotypes, racism, discrimination, and prejudice that haunted Black people from the slavery era well into the Jim Crow period in American history. Besides the overarching cultural work that the Harlem Renaissance achieved, it showed progress in the area of Black sexuality, as “we now know that many of the most significant participants within the Renaissance were... [gay, lesbian, bisexual, and queer people] who found unprecedented amounts of social and intellectual freedom in 1920s New York, not to mention places like Chicago, Washington, D.C., and Atlanta.” Such writers as Langston Hughes and Richard Bruce Nugent included queer themes in their writings, and Blues singer Gladys Bentley often performed in drag. Additionally, drag balls held during this period included hundreds of individuals who were cross-dressed. These are merely a few of the numerous individuals who contributed to this rich historical period. The cultural work that resulted certainly challenged the hegemonic narrative that long haunted Black Americans generally and more specifically about their sexuality.

Long before the successes of striking down the miscegenation laws nationally with the Supreme Court ruling on the Loving v. Virginia case (see also Chapter 1.4), fearless Black activists existed. A prime example of such courage in the face of savage and deadly racism were Black feminists. One such activist was Ida B. Wells (1862-1931), a journalist, “who not only exploded the myth of bestial, white-female-obsessed Black brute but who also established remarkably sophisticated ways of thinking of lynching as a means of controlling newly emancipated—and partially enfranchised—Black American populations.” A number of other Black activists spoke out against anti-Black sentiment connected to Black sexuality. Black icons W.E.B. Dubois (1868-1963), Mary Church Terrell (1863-1954), and Walter Francis white (1893-1955) were champions who specifically challenged the stereotype of the uncivilized Black male who sexually preyed on white women.

Another positive turn occurred when miscegenation laws nationwide were overturned by the U.S. Supreme Court. The last vestige of segregation laws was ruled unconstitutional in the famous court case of Loving v. Virginia in June of 1967. As a result of this Supreme Court ruling, all laws that banned marriages between individuals of mixed racial heritage were null and void. This finding freed individuals to marry whom they wished irrespective of the racial makeup of both people in the relationship. The case was a major victory considering the entrenched widespread belief and legal backing that white and Black individuals could not have interracial sex.

African-American LGBTQ Community

The African-American LGBTQ community is part of the overall LGBTQ culture. LGBTQ stands for lesbian, gay, bisexual, transgender, and queer. The LGBTQ community did not receive societal recognition until the historical marking of the Stonewall Riots in 1969 in New York at Stonewall Inn. The Stonewall riots brought domestic and global attention to the lesbian and gay community. During the first night of the Stonewall riots, LGBTQ African Americans and Latinos likely were the largest percentage of the protestors, because those groups heavily frequented the bar.

During the Harlem Renaissance, a subculture of LGBTQ African-American artists and entertainers emerged, including people like Alain Locke, Countee Cullen, Langston Hughes, Claude McKay, Wallace Thurman, Richard Bruce Nugent, Bessie Smith, Ma Rainey, Moms Mabley, Mabel Hampton, Alberta Hunter, and Gladys Bentley. Places like Savoy Ballroom and the Rockland Palace hosted drag-ball extravaganzas with prizes awarded for the best costumes. Langston Hughes depicted the balls as "spectacles of color." George Chauncey, author of Gay New York: Gender, Urban Culture, and the Making of the Gay Male World, 1890-1940, wrote that during this period "perhaps nowhere were more men willing to venture out in public in drag than in Harlem."





Adultification Bias of Black Girls

Adultification bias is a form of racial prejudice where children of people of colors, such as African American girls, are treated as being more mature than they actually are by a reasonable social standard of development. As such, African American girls have reported to be treated unfairly such as their true ages were disbelieved when they told authority figures like police officers, and facing consequences in school for misbehaviors while white girls doing the same acts would have their young ages taken into account.

This video explains 'adultification bias' and highlights some of the stories discussed by Black women and girls during focus-group research conducted by the Georgetown Law Center on Poverty's Initiative on Gender Justice and Opportunity.





Black American Experiences of Racial Discrimination Vary by Education Level and Gender

Personal experiences with racial discrimination are common for Black Americans. But certain segments within this group – most notably, those who are college educated or male – are more likely to say they've faced certain situations because of their race, according to a new Pew Research Center survey.

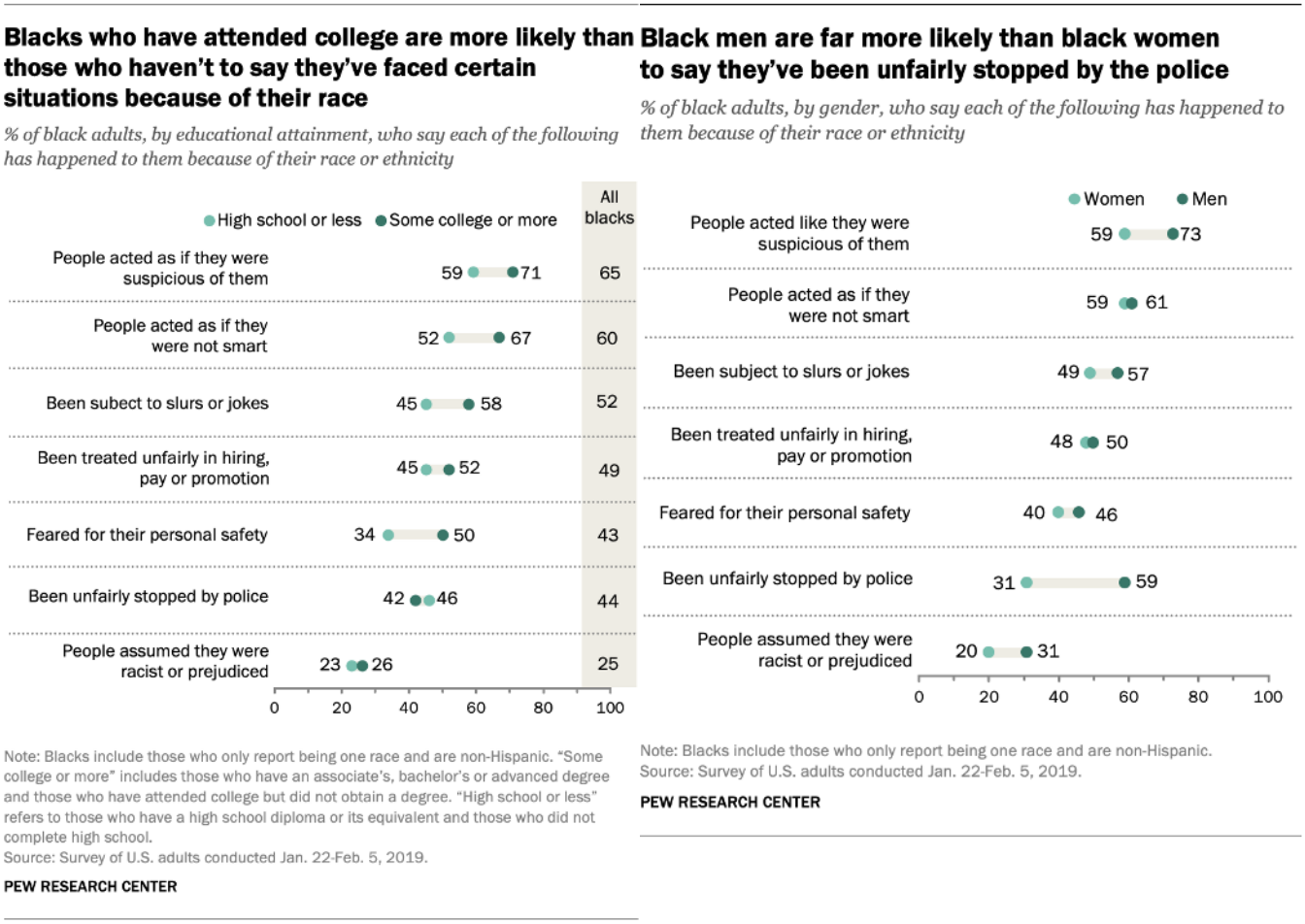


Figure *Section*6.3.6: Most Black adults feel at least somewhat connected to a broader Black community in the U.S. (Used with permission; Views on Race in America 2019. Pew Research Center, Washington, D.C. (2019))

A study led by researchers at Stanford, Harvard and the Census Bureau, found in 99% of neighborhoods in the United States, Black boys earn less in adulthood than white boys who grow up in families with comparable income. According to this study (Chetty, Hendren, Jones, & Porter, (2020),

> one of the most prominent theories for why Black and white children have different outcomes is that Black children grow up in different neighborhoods than whites. But, we find large gaps even between Black and white men who grow up in families with comparable income in the same Census tract (small geographic areas that contain about 4,250 people on average). Indeed, the disparities persist even among children who grow up on the same block. These results reveal that differences in neighborhood-level resources, such as the quality of schools, cannot explain the intergenerational gaps between Black and white boys by themselves.

The study also states,

> Black-white disparities exist in virtually all regions and neighborhoods. Some of the best metro areas for economic mobility for low-income Black boys are comparable to the worst metro areas for low-income white boys, as shown in the maps below. And Black boys have lower rates of upward mobility than white boys in 99 percent of Census tracts in the country (Chetty et. al, 2020).

This study also found that the Black-white income gap is entirely driven by differences in men's, not women's, outcomes. The findings show that among those who grow up in families with comparable incomes, Black men grow up to earn substantially less than the white men. In contrast, Black women earn slightly more than white women, which is found to be conditional on parent income. The study also found little or no gap in wages or work hours between Black and white women.

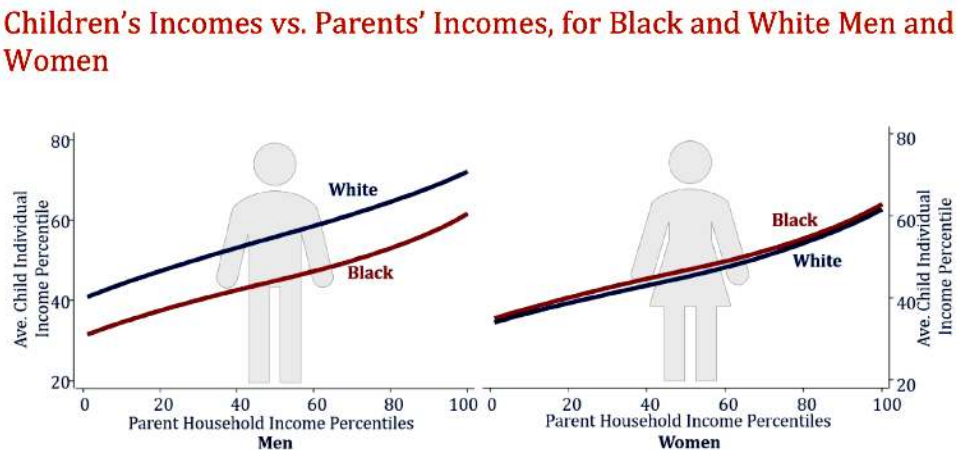


Figure ***Section*6.3.7**: Racial Disparities | Opportunity Insights. (CC BY-SA; via The Equity of Opportunity Project)

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Section 6.4: Social Institutions

The social institutions of our culture also inform our socialization. Formal institutions—like schools, workplaces, religion and the government—teach people how to behave in and navigate these systems. Other institutions, like the media, contribute to socialization by inundating us with messages about norms and expectations. Chapter 4.3 discussed **institutional discrimination**, or discrimination that pervades the practices of whole institutions, such as housing, medical care, law enforcement, employment, and education. This section will dive deeper into the social institution of family, criminal justice system, religion, healthcare, education, economics, politics and the impact these institutions have on the lives of African Americans.

Criminal Justice System: Black Male Incarceration and Mortality

Black male incarceration is often considered as one important explanation for the imbalanced sex ratios discussed earlier. Although Black males make up 6% of the population, they make up 50% of those who are incarcerated. This incarceration rate for Black males increased by a rate of more than four between the years of 1980 and 2003. The incarceration rate for African American males is 3,045 out of 100,000 compared to 465 per 100,000 white American males. In many areas around the country, the chance that Black males will be arrested and jailed at least once in their lifetime is extremely high. For Washington, D.C., this probability is between 80 and 90%.

Because Black males are incarcerated at six times the rate of white males, the skewed incarceration rates harm these Black males as well as their families and communities. Incarceration can affect former inmates and their future in society long after they leave prison. Those that have been incarcerated lose masculinity, as incarceration can affect a man's confirmation of his identity as a father and a breadwinner for the family. After being released from prison, efforts to reestablish or sustain connections and be active within the family are often unsuccessful. Incarceration can be damaging to familial ties and can have a negative effect on family relations and a man's sense of masculinity.

The New Jim Crow

The New Jim Crow: Mass Incarceration in the Age of Colorblindness is a book by Michelle Alexander, a civil rights litigator and legal scholar. Though the conventional point of view holds that systemic racial discrimination mostly ended with the civil rights movement reforms of the 1960s, Alexander posits that the U.S. criminal justice system uses the War on Drugs as a primary tool for enforcing traditional, as well as new modes of discrimination and oppression. These new modes of racism have led to not only the highest rate of incarceration in the world, but also a disproportionately large rate of imprisonment for African American men.



Figure ***Section*6.4.3**: The future of race in America: Michelle Alexander. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; TEDx Talks via YouTube)

Alexander points out that mass incarceration is "a stunningly comprehensive and well-disguised system of racialized social control that functions in a manner strikingly similar to Jim Crow." The culmination of this social control is what Alexander calls a "racial caste system," a type of stratification wherein people of color are kept in an inferior position. Its emergence, she believes, is a direct response to the Civil Rights Movement. It is because of this that Alexander argues for issues with mass incarceration to be

addressed as issues of racial justice and civil rights. To approach these matters as anything but would be to fortify this new racial caste. Thus, Alexander aims to mobilize the civil rights community to move the incarceration issue to the forefront of its agenda and to provide factual information, data, arguments and a point of reference for those interested in pursuing the issue. Her broader goal is the revamping of the prevailing mentality regarding human rights, equality and equal opportunities in America, to prevent future cyclical recurrence of what she sees as “racial control under changing disguise”. According to the author, what has been altered since the collapse of Jim Crow is not so much the basic structure of US society, as the language used to justify its affairs. She argues that when people of color are disproportionately labeled as “criminals”, this allows the unleashing of a whole range of legal discrimination measures in employment, housing, education, public benefits, voting rights, jury duty, and so on.

Alexander argues that the War on Drugs has a devastating impact on inner city African American communities, on a scale entirely out of proportion to the actual dimensions of criminal activity taking place within these communities. During the past three decades, the US prison population exploded from 300,000 to more than two million, with the majority of the increase due to drug convictions. This led to the US having the world's highest incarceration rate. The US incarceration rate is eight times that of Germany, a comparatively developed large democracy. Alexander claims that the US is unparalleled in the world in focusing enforcement of federal drug laws on racial and ethnic minorities. In the capital city of Washington, D.C. three out of four young African American males are expected to serve time in prison. While studies show that quantitatively Americans of different races consume illegal drugs at similar rates, in some states Black men have been sent to prison on drug charges at rates twenty to fifty times those of white men. The proportion of African American men with some sort of criminal record approaches 80% in some major US cities, and they become marginalized, part of what Alexander calls "a growing and permanent "undercaste".

Health

Health Inequality

A deep connection between the field of medicine and the overall treatment and perception of African American extends back to the founding of this country. Proponents used pseudo-scientific (discussed in Chapter 1.2 as racialized science) ideas about the "natural" inferiority of Blacks to justify racism and slavery. In turn, these same forces led to a health inequality—with poor care from the medical field and higher rates of serious health issues—that persist in the present. African Americans have also faced lasting barriers in gaining employment and professional recognition in the healthcare field.

From the origins and continuation of health inequality to the fight to gain access to professional medical treatment, African American health and healthcare in U.S. history are interrelated issues. African American physicians, dentists, and nurses along with Black medical schools and hospitals have done pioneering work. While traditionally receiving less attention than issues like voting, housing, and education, the African American fight for healthcare is an important component of the Black freedom struggle, and a key aspect for understanding the current state of Black Americans.

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African American Health in Early U.S. History

African American health is inextricably linked to slavery. Historians estimate that as many as 50% of Africans died before leaving the continent during capture, the forced march to slave holding areas, or waiting in pens. Somewhere between 15-20% died during the Middle Passage across the Atlantic from the fifteenth through the nineteenth century. The mortality rate varied by place of origin, conditions in captivity and on the ship, and the point of destination. As many as 675,000 died during capture, captivity, or transportation to this country. Of the 450,000 Africans who made it to the U.S., an additional 4.3% died in the period between arrival and sale, and as many as 25% perished during the "acclimation period" of their first eighteen months as they adjusted to new locations, climates, and diseases.

Enslaved individuals suffered from significant health problems. The Black infant and childhood mortality rate was double the rate for whites. Over half of all Black children were born severely underweight due to the poor treatment and lack of nutrition for pregnant slaves; many women miscarried or gave birth to stillborn babies. On average, Black mothers could nurse for only four months, compared to eight months for white babies. Early weaning, horrid living conditions, and lack of nutrition led to more than 50% of Black infants dying before the age of one.

The field of medicine both justified the poor treatment of African Americans and contributed to their health problems. Building on the writings of white intellectuals going back to at least the Greeks, leading American scientists and physicians categorized African Americans as biologically inferior and less intelligent, or even sub-human. By the early 1800s, proponents of slavery used this pseudo-scientific argument to justify slavery. Defenders of slavery further argued that Africans were more genetically predisposed to work in the fields than whites. Thomas Jefferson advocated this position in his influential Notes on the State of Virginia (1805). While he concluded that enslaved Africans were "inferior to the whites in the endowments both of body and mind," Jefferson argued that they possessed some qualities that made them genetically designed to labor, notably that they "seem to require less sleep" and were "more tolerant of heat." Physicians perpetuated the belief that Africans also had resistance or immunity to diseases like yellow fever.

Medical Exploitation

Despite gains due to legislation, many African Americans remained distrustful of the government's involvement in healthcare. In the early twentieth century, the government funded forced sterilization programs in 32 states for tens of thousands of women, primarily people of color. Originating in the late nineteenth century, the **eugenics** movement spread in the U.S. starting in the 1900s. Eugenics was based on the concept that selective breeding should be encouraged, with government involvement, to improve society. Supported by funding from leading organizations like the Carnegie and Rockefeller foundations, scientists from top universities carried out pseudo-scientific research that demonstrated supposed negative genetic traits of certain groups that should not be allowed to reproduce: the mentally ill or disabled, those deemed sexually deviant, criminals, immigrants, the indigent, and minorities. Some doctors actively engaged in **eugenicide**, killing patients or willfully neglecting them—often newborns—until they died.

Forced sterilization became the most mainstream manifestation of eugenics, with states adopting forced sterilization laws in the first decade of the twentieth century. Although masked as progressive reform (to produce the most superior citizens and to reduce government spending on providing for the "unworthy") and supported by public health advocates, scientists, physicians, and politicians, forced sterilization was a product of racism and xenophobia (xenophobia was discussed earlier in Chapter 3.5). In many ways, proponents promoted forced sterilization similar to the ways they advocated residential segregation (i.e., African Americans should be kept out of white neighborhoods to prevent the spread of disease) or anti-miscegenation (i.e., interracial marriage and children would produce "inferior," mixed race children, damaging to white purity). The Nazis partially modeled their own policies of sterilization and eugenicide in the 1930s and 1940s on American practices.

Eighteen Southern states adopted sterilization laws and often used them to target African American women. In 1964, Mississippi Freedom Democratic Party leader and voting rights advocate Fannie Lou Hamer spoke of her own experience. In 1961, Hamer underwent surgery in Mississippi for a uterine tumor. During surgery, and without her consent, the operating physician performed an unnecessary hysterectomy. Hamer highlighted the commonality of the procedure, which she dubbed a "Mississippi appendectomy," and estimated that physicians at the hospital, without consent and with no medical need, sterilized approximately 60% of Black female patients.

The Black Panther Party's health program further reflected the distrust of medical institutions. As detailed earlier, physicians used enslaved African Americans for medical experiments. Hospitals and prisons continued this practice after slavery ended, and medical colleges stole African American cadavers for student training. Perhaps the most famous example of medical exploitation was the **Tuskegee Experiment**, started by the U.S. Public Health Service in 1932. The program recruited 600 Black men—399 with syphilis, and 201 not infected—for a study on the effects of the disease. Administrators promised free medical treatment for participants. However, physicians did not inform the men of the purpose of the study and did not treat the individuals who had syphilis, even after penicillin was discovered as a cure in 1947. In 1972, the Associated Press reported on the story, leading to a public outcry and investigations. Recent research has demonstrated that the history of medical exploitation, particularly the Tuskegee Experiment, has led African Americans to be more distrustful of doctors and less likely to use healthcare services, contributing to the higher mortality rare.





Contemporary Health Disparities Experienced by African Americans

Health inequality persists in the U.S. The Centers for Disease Control (CDC) and Prevention found that African Americans have a significantly shorter life expectancy (75.1 years) than whites (78.7). African Americans suffer from higher rates of illness and health problems; the CDC estimates that 13.6% of African Americans are in poor health compared to 9.5% of whites. The overall mortality rate has dropped for all races in the past two decades, driven by declining deaths from cancer, heart attacks, and strokes. However, African Americans still have a mortality rate 16% higher than whites (down from 33% in 1999), and are more likely to die at every age. The discrepancy is particularly notable in infant mortality—a rate of 10.93 per 1,000 for Blacks and 4.89 per 1,000 for whites—and in maternal deaths with a rate of 43.5 Black deaths per 100,000 live births compared to 12.7 white deaths per 100,000 live births. The mortality rates for African American males are also typically higher than they are for African American females. This is another explanation for the imbalanced sex ratios mentioned earlier in the discussion on the African American Family. Between 1980 and 2003, 4,744 to 27,141 more African American males died annually than African American females. This higher mortality rate helps to explain the low marriage rates for many African American females who cannot find Black partners.

The roots of health inequality date back to the beginning of this country. Treated as racially inferior, neglected or excluded by white healthcare systems and as the victims of systematic and institutionalized racism and segregation, African Americans have suffered higher rates of disease and mortality than white Americans throughout this country's history. African Americans have fought for increased access; provided care for themselves in various forms, from enslaved midwives to Black hospitals; and made important contributions to the medical field. However, the historical vestiges of a two-tiered healthcare system remain as deeply entrenched as other aspects of structural/system racism (defined in Chapter 4.4).

Education

Increasingly, a college degree is the key to financial well-being, while the value of a high school diploma has diminished markedly over time. Since the 1960s, rates of college graduation have increased significantly for all major racial and ethnic groups, though large gaps persist as Blacks still trail whites in college completion, according to the 2016 Pew Research Center report (Figure *Section*6.4.8).

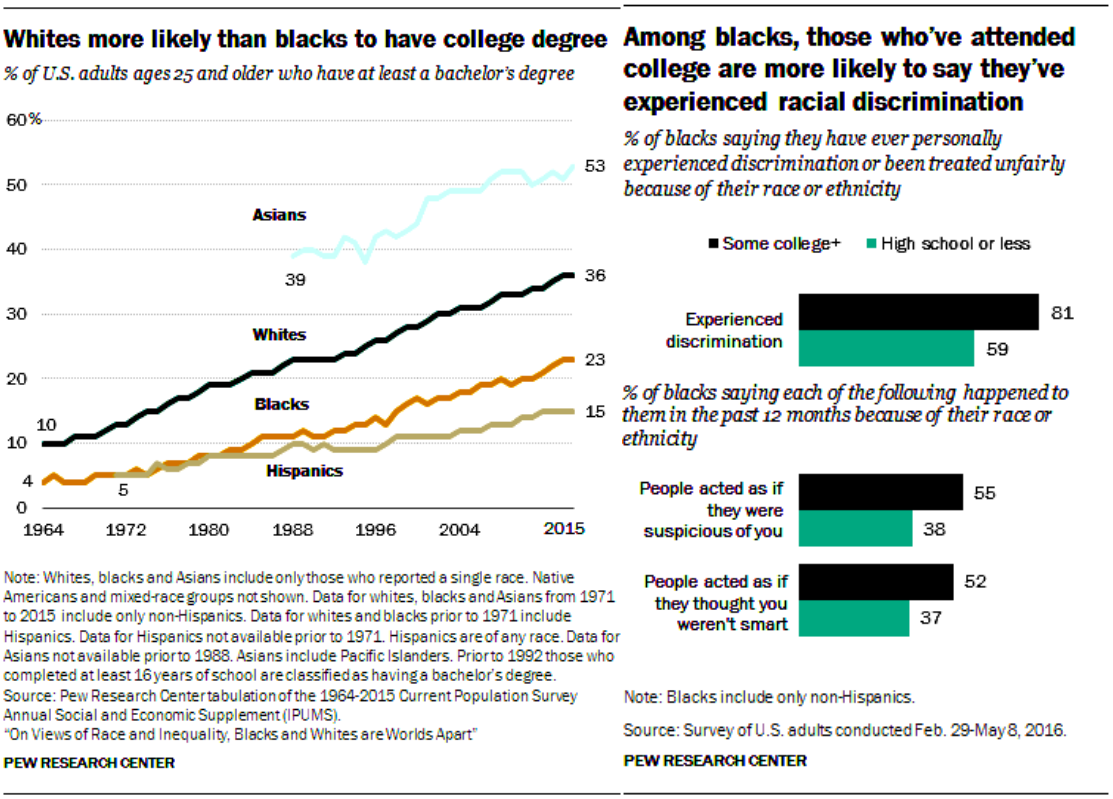


Figure *Section*6.4.8: (a) whites more likely than Blacks to have a college degree. (Used with permission; On Views of Race and Inequality, Blacks and whites Are Worlds Apart. Pew Research Center, Washington, D.C. (2016)) (b) Among Blacks, those who've attended college are more likely to say they've experienced racial discrimination. (Used with permission; Blacks With College Experience More Likely to Say They Faced Discrimination. Pew Research Center, Washington, D.C. (2019))

The 2016 Pew Research Center analysis of U.S. Census Bureau data shows that while the income gap between Black and white college-degree earners is narrower than those with less education, it still remains significant. The median adjusted household income among Black householders with at least a bachelor's degree was $82,300 in 2014, compared with $106,600 among white householders with the same level of education. Put another way, among households whose head is college-educated, Black households earn 77% what white households do (Figure *Section*6.4.9).

Education alone also does not close unemployment gaps between Blacks and whites. The unemployment rate for Blacks in 2015 was roughly double that of whites across all educational categories, according to the 2016 Pew Research Center's analysis of Census Bureau data.

Figure *Section*6.4.9: White-Black income gap persists across all education levels. U.S. (Used with permission; On Views of Race and Inequality, Blacks and Whites Are Worlds Apart. Pew Research Center, Washington, D.C. (2016))

Economics

Black households have only 10 cents in wealth for every dollar held by white households (Pew Research Center, 2017). In 2016, the median wealth of non-Hispanic white households was $171,000. That's 10 times the wealth of Black households ($17,100) – which reflects a larger gap than in 2007. The Great Recession of 2007-2009 triggered a stark decline in wealth for U.S. families and further widened the already large wealth gap between white and Black households. Yet the Black-to-white wealth gap has evolved differently for families at different income levels, according to a Pew Research Center analysis of Federal Reserve data. The wealth

gap increased between middle-income Black and white families, but shrank between lower-income Black and white families from 2007 to 2016. Much of the reduction in the wealth gap among lower-income families was driven by a sharp decrease in wealth for whites Figure *Section*6.4.10.

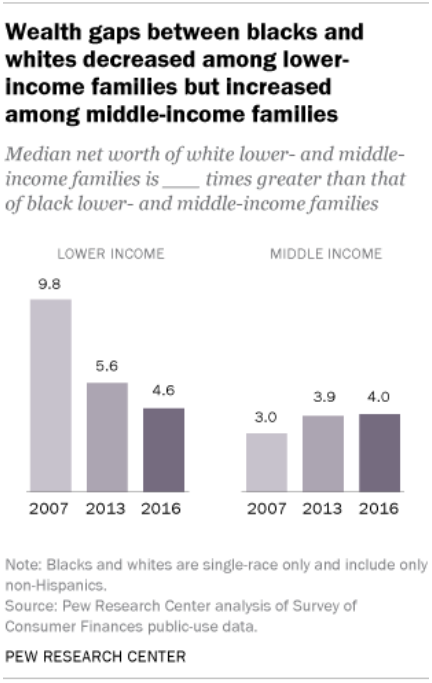


Figure *Section*6.4.10: The wealth gap between Blacks and Whites decreased among lower-income families but increased among middle-income families. (Used with permission; How Wealth Inequality Has Changed in the U.S. Since the Great Recession, By Race, Ethnicity and Income. Pew Research Center, Washington, D.C. (2017))

Blacks are more than twice as likely as whites to live in poverty (Income and Poverty in the United States: 2014). In 2014, about a quarter (26%) of Blacks were poor, compared with 10% of whites. The Black-white poverty gap has narrowed somewhat since the mid-1970s, when 30% of Blacks were living below the poverty line – a proportion nearly four times the share of whites living in poverty (8%).

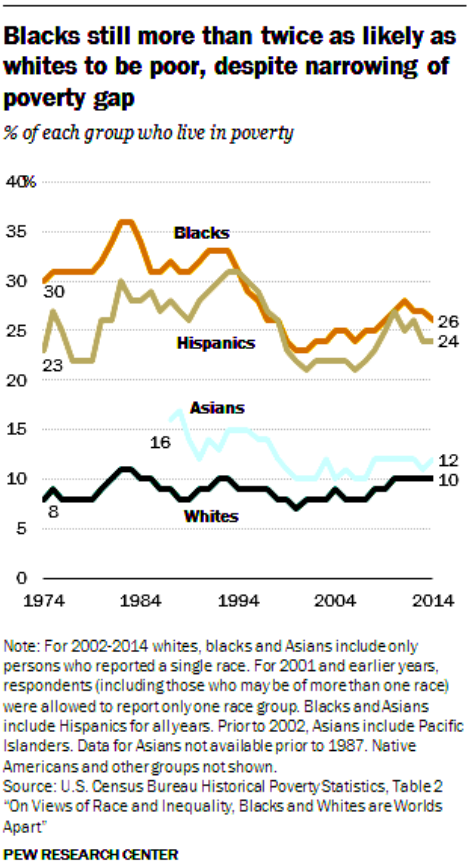


Figure *Section*6.4.11: Blacks are still more than twice as likely as Whites to be poor, despite narrowing of poverty gap. (Used with permission; On Views of Race and Inequality, Blacks and whites Are Worlds Apart. Pew Research Center, Washington, D.C. (2016))

Politics

Many Blacks view political representation as a potential catalyst for increased racial equality, according to a 2016 Pew Research Center survey. Roughly four-in-ten Black adults (38%) said that working to get more Black people elected to office would be a very effective tactic for groups striving to help Blacks achieve equality.

Following Reconstruction till 1900, large numbers of Black Americans were elected to political office at the local, state and national levels. These elected officials included: Hiram Revels, first Black U.S. Senator (who was also a member of the Lumbee Nation) and Frederick Douglass, appointed President of the Freedman's Saving Bank and diplomat to the Dominican Republic. As discussed in Chapter 7.2, the Jim Crow era and backlash against the Black middle class all but contributed to the absence of Black elected officials for the better part of the 20th century. Only 11 Black senators have been elected in all of U.S. history, with Reverend Raphael Warnock, who won a highly contested runoff in Georgia in 2021. Barack Obama, the most famous of these was elected as the first Black President. Shirley Chisholm was the first African American to run for President in 1972; in her bid to run on the Democratic Party ticket, she announced, "I am not the candidate of Black America, although I am Black and proud. I am not the candidate of the women's movement in this country, although I am a woman, and equally proud of that... I am the candidate of the people of America."

Voting

In 1870, the 15th Amendment was ratified, guaranteeing African American (men) the right to vote; however, challenges to this right included the poll tax, the grandfather clause, and literacy tests which disenfranchised countless Black voters during the Jim Crow era encompassing most of the 20th century. The 19th Amendment was passed in 1920, guaranteeing suffrage for all women, including Black women. Yet, the struggle to vote continued. The Civil Rights Movement championed voting rights in campaigns

such Freedom Summer (Mississippi) and the Selma to Montgomery (Alabama) March, registering thousands of Black voters. Fannie Lou Hamer, an organizer of Freedom Summer and co-founder of the Mississippi Freedom Democratic Party, went to the 1964 Democratic Party Convention, attempting to be part of the official delegation, gave a blistering speech with details about voter registration suppression - which was later televised nationally and gained further support for the voting rights for Black Americans. President Lyndon Johnson signed into law the Voting Rights Act of 1965, prohibiting racial discrimination in voting. While Congress amended the Act to extend its enforcement, in the last decade, significant challenges to the enforcement have been granted by the U.S. Supreme Court, thereby negating the strength of the Voting Rights Act. Additionally, Southern states, such as Florida, Alabama, Kentucky, Mississippi, Tennessee, and Virginia, deny convicted felons the right to ever vote - even after they have served their sentence, a policy which disproportionately impacts the Black population which has higher incarceration rates than other race-ethnic groups. According to the Sentencing Project (2016), one in 13 African Americans of voting age is disenfranchised, which is four times greater than non-African Americans voters. Further, over 7.4 percent of the adult African American population is disenfranchised compared to 1.8 percent of the non-African American population (Sentencing Project, 2016). In Florida, Kentucky, Tennessee, and Virginia, more than 1 in 5 African Ameicans is a disenfranchised voter due to a felony conviction. With so many disenfrancised voters, the struggle for voting rights for Black voters is far from over. Yet, through the efforts of voting rights activists such as Stacey Abrams, who co-founded the New Georgia Project in 2014 and registered more than 500,000 new voters, the state of Georgia shifted to a predominantly Democratic state in 2020, helping the Biden-Harris ticket to clench the 2020 Presidential election.

Contributors and Attributions

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Section 6.5: Social Change and Resistance

Origins of the Civil Rights Movement

Education was but one aspect of the nation's Jim Crow machinery. African Americans had been fighting against systemic racism, a variety of racist policies, cultures and beliefs in all aspects of American life. And while the struggle for Black inclusion had few victories before World War II, the war and the **Double V campaign** as well as the postwar economic boom led to rising expectations for many African Americans. The Double V campaign was a slogan and drive to promote the fight for democracy in overseas campaigns and at the home front in the United States for African Americans during World War II. The Double V refers to the "V for victory" sign prominently displayed by countries fighting "for victory over aggression, slavery, and tyranny," but adopts a second "V" to represent the double victory for African Americans fighting for freedom overseas and at home. When persistent racism and racial segregation undercut the promise of economic and social mobility, African Americans began mobilizing on an unprecedented scale against the various discriminatory social and legal structures.

While many of the Civil Rights Movement's most memorable and important moments, such as the sit-ins, freedom rides and especially the March on Washington, occurred in the 1960s, the 1950s and 1940s were a significant decade in the sometimes-tragic, sometimes-triumphant march of civil rights in the United States - resistance which ultimately began with the antebellum movement to abolish slavery in the 1800s. Harriet Tubman, Sojourner Truth, Henry Box Brown, Nat Turner and Marcus Garvery are among those who set the stage for the Civil Rights Movement. In 1941, A. Phillip Randolf planned a massive march on Washington to protest against the exclusion that Black Americans faced when applying for defense jobs and access to the New Deal opportunities. In 1953, years before Rosa Parks' iconic confrontation on a Montgomery city bus, an African American woman named Sarah Keys publicly challenged segregated public transportation. Keys, then serving in the Women's Army Corps, traveled from her army base in New Jersey back to North Carolina to visit her family. When the bus stopped in North Carolina, the driver asked her to give up her seat for a white customer. Her refusal to do so landed her in jail in 1953 and led to a landmark 1955 decision, Sarah Keys v. Carolina Coach Company, in which the Interstate Commerce Commission ruled that "separate but equal" violated the Interstate Commerce Clause of the U.S. Constitution. Poorly enforced, it nevertheless gave legal coverage for the freedom riders years later. Moreover, it was a morale-building decision. Six days after the decision was announced, Rosa Parks refused to give up her seat in Montgomery.

But if some events encouraged civil rights workers with the promise of progress, others were so savage they convinced activists that they could do nothing but resist. In the summer of 1955, two white men in Mississippi kidnapped and brutally murdered a fourteen-year-old boy, Emmett Till. Till, visiting from Chicago and perhaps unfamiliar with the etiquette of Jim Crow, allegedly whistled at a white woman named Carolyn Bryant. Her husband, Roy Bryant, and another man, J.W. Milam, abducted Till from his relatives' home, beat him, mutilated him, shot him, and threw his body in the Tallahatchie River. But, the body was found. Emmett's mother held an open-casket funeral so that Till's disfigured body could make national news. The men were brought to trial. The evidence was damning, but an all-white jury found the two not guilty. Only months after the decision the two boasted of their crime in Look magazine. For young Black men and women soon to propel the Civil Rights Movement, the Till case was an indelible lesson. Bryant later recanted the story in an interview 60 years later; nonetheless, a trail of white women weaponizing lies against Black men still persists today and can be understood in the "Karen's of 2020."

Four months after Till's death, Rosa Parks refused to surrender her seat on a Montgomery city bus. Her arrest launched the Montgomery bus boycott, a foundational moment in the civil rights crusade. Montgomery's public transportation system had longstanding rules that required African American passengers to sit in the back of the bus and give up their seats to white passengers when the buses filled. Parks refused to move on December 1, 1955 and was arrested. She was not the first to protest against the policy by staying seated on a Montgomery bus, but she was the woman around whom Montgomery activists rallied a boycott.

Soon after Parks' arrest, Montgomery's Black population, organized behind the recently arrived Baptist minister, Martin Luther King, Jr., and formed the Montgomery Improvement Association (MIA) to coordinate a widespread boycott. During December 1955 and all of 1956, King's leadership sustained the boycott and thrust him into the national spotlight. The Supreme Court ruled against Montgomery and on December 20, 1956 King brought the boycott to a successful conclusion, ending segregation on Montgomery's public transportation and establishing his reputation as a national leader in African American efforts for equal rights.

Motivated by the success of the Montgomery boycott, King and other African American leaders looked for ways to continue the fight. In 1957, King helped create the Southern Christian Leadership Conference (SCLC). Unlike the MIA, which targeted one specific policy in one specific city, the SCLC was a coordinating council to helping civil rights groups across the South plan and sustain boycotts, protests, and assaults on southern Jim Crow laws and practices.

As pressure built, Congress passed the Civil Rights Act of 1957, the first such measure passed since Reconstruction. Although the act was nearly compromised away to nothing, although it achieved some gains, such as creating the Civil Rights Commission in the Department of Justice to investigate claims of racial discrimination, it nevertheless signaled that pressure was finally mounting for Americans to finally confront the racial legacy of slavery and discrimination.

Despite successes at both the local and national level, the Civil Rights Movement faced bitter opposition. Those opposed to the movement often used violent tactics to scare and intimidate African Americans and subvert legal rulings and court orders. For example, a year into the Montgomery Bus Boycott, angry white southerners bombed four African American churches as well as the homes of King and fellow civil rights leader E. D. Nixon. Though King, Nixon and the MIA persevered in the face of such violence, it was only a taste of things to come. Such unremitting hostility and violence left the outcome of the burgeoning Civil Rights Movement in doubt. Despite its successes, civil rights activists looked back on the 1950s as a decade of at-best mixed results and incomplete accomplishments. While the bus boycott, Supreme Court rulings and other civil rights activities signaled progress, church bombings, death threats, and stubborn legislators demonstrated the distance that still needed to be traveled.

The Civil Rights Movement (1960s)

So much of the energy and character of “the sixties” emerged from the Civil Rights Movement, which won its greatest victories in the early years of the decade. The movement itself was changing. Many of the civil rights activists pushing for school desegregation in the 1950s were middle-class and middle-aged. In the 1960s, a new student movement arose whose members wanted swifter changes in the segregated South. Confrontational protests, marches, boycotts, and sit-ins accelerated.

The tone of the modern U.S. Civil Rights Movement changed at a Greensboro, North Carolina department store in 1960, when four African American students participated in a “sit-in” at a whites-only Woolworth's lunch counter. The 1960 Greensboro sit-ins were an instrumental action and also the best-known sit-ins of the civil rights movement. They are considered a catalyst to the subsequent sit-in movement, in which 70,000 people participated. Activists sat at segregated lunch counters in an act of defiance, refusing to leave until being served and willing to be ridiculed, attacked, and arrested. It drew resistance, but it forced the desegregation of Woolworth's department stores. It prompted copycat demonstrations across the South. The protests offered evidence that student-led direct action could enact social change and established the civil rights movement’s direction in the forthcoming years.

The following year, civil rights advocates attempted a bolder variation of a “sit-in” when they participated in the Freedom Rides. Activists organized interstate bus rides following a Supreme Court decision outlawing segregation on public buses and trains. The rides intended to test the court’s ruling, which many Southern states had ignored. An interracial group of Freedom Riders boarded buses in Washington D.C. with the intention of sitting in integrated patterns on the buses as they traveled through the Deep South. On the initial rides in May 1961, the riders encountered fierce resistance in Alabama. Angry mobs composed of KKK members attacked riders in Birmingham, burning one of the buses and beating the activists who escaped. Despite the fact that the first riders abandoned their trip and decided to fly to their destination, New Orleans, civil rights activists remained vigilant. Additional Freedom Rides launched through the summer and generated national attention amid additional violent resistance. Ultimately, the Interstate Commerce Commission enforced integrated interstate buses and trains in November 1961.

In the fall of 1961, civil rights activists descended on Albany, a small city in southwest Georgia. A place known for entrenched segregation and racial violence, Albany seemed an unlikely place for Black Americans to rally and demand civil rights gains. The activists there, however, formed the Albany Movement, a coalition of civil rights organizers that included members of the Student Nonviolent Coordinating Committee (SNCC, or, “snick”), the Southern Christian Leadership Conference (SCLC), and the NAACP. But in Albany the movement was stymied by Police Chief Laurie Pritchett, who launched mass arrests but refused to engage in police brutality and bailed out leading officials to avoid negative media attention. It was a peculiar scene, and a lesson for Southern activists.

Despite its defeat, Albany captured much of the energy of the civil rights movement. The Albany Movement included elements of the Christian commitment to social justice in its platform, with activists stating that all people were “of equal worth” in God’s family and that “no man may discriminate against or exploit another.” In many instances in the 1960s, Black Christianity propelled civil rights advocates to action and demonstrated the significance of religion to the broader civil rights movement. King’s rise to prominence underscored the role that African American religious figures played in the 1960s Civil Rights Movement. Protestors sang hymns and spirituals as they marched. Preachers rallied the people with messages of justice and hope. Churches hosted meetings, prayer vigils, and conferences on nonviolent resistance. The moral thrust of the movement strengthened African American activists while also confronting white society by framing segregation as a moral evil.

As the Civil Rights Movement garnered more followers and more attention, white resistance stiffened. In October 1962, James Meredith became the first African American student to enroll at the University of Mississippi. Meredith’s enrollment sparked riots on the Oxford campus, prompting President John F. Kennedy to send in U.S. Marshals and National Guardsmen to maintain order. On an evening known infamously as the Battle of Ole Miss, segregationists clashed with troops in the middle of campus, resulting in two deaths and hundreds of injuries. Violence despite federal intervention served as a reminder of the strength of white resistance to the Civil Rights Movement, particularly in the realm of education.

The following year, 1963, was perhaps the decade’s most eventful year for civil rights. In April and May, the SCLC organized the Birmingham Campaign, a broad campaign of direct action aiming to topple segregation in Alabama’s largest city. Activists used business boycotts, sit-ins, and peaceful marches as part of the campaign. SCLC leader Martin Luther King Jr. was jailed, prompting his famous handwritten Letter from Birmingham Jail urging not only his nonviolent approach but active confrontation to directly challenge injustice. The campaign further added to King’s national reputation and featured powerful photographs and video footage of white police officers using fire hoses and attack dogs on young African American protesters. It also yielded an agreement to desegregate public accommodations in the city; activists in Birmingham scored a victory for civil rights and drew international praise for the nonviolent approach in the face of police-sanctioned violence and bombings.

White resistance magnified. In June, Alabama Governor George Wallace famously stood in the door of a classroom building in a symbolic attempt to halt integration at the University of Alabama. President Kennedy addressed the nation that evening, criticizing Wallace and calling for a comprehensive civil rights bill. A day later, civil rights leader Medgar Evers was assassinated at his home in Jackson, Mississippi. Civil rights leaders gathered in August 1963 for the March on Washington. The March called for, among other things, civil rights legislation, school integration, an end to discrimination by public and private employers, job training for the unemployed, and a raise in the minimum wage. On the steps of the Lincoln Memorial, King delivered his famous “I Have a Dream” speech, an internationally renowned call for civil rights and against racism that raised the movement’s profile to unprecedented heights. The year would end on a somber note with the assassination of President Kennedy, a public figure considered an important ally of civil rights, but it did not halt the civil rights movement.

President Lyndon Johnson embraced the Civil Rights Movement, though somewhat reluctantly as he navigated between white Southern segregationists and activists such as Dr. King. The following summer, Johnson signed the Civil Rights Act of 1964, widely considered to be among the most important pieces of civil rights legislation in American history. The comprehensive act barred segregation in public accommodations and outlawed discrimination based on race, ethnicity, gender, and national or religious origin.

Direct action continued through the summer, as student-run organizations like SNCC and CORE (The Congress of Racial Equality) helped with the Freedom Summer in Mississippi, a drive to register African American voters in a state with an ugly history of discrimination. Freedom Summer campaigners set up schools for African American children and endured intimidation tactics. Even with progress, violent resistance against civil rights continued, particularly in regions with longstanding traditions of segregation.

Direct action and resistance to such action continued in March 1965, when activists attempted to march from Selma to Montgomery, Alabama, with the support of prominent civil rights leaders on behalf of local African American voting rights. In a narrative that had become familiar, “Bloody Sunday” featured peaceful protesters attacked by white law enforcement with batons and tear gas. After they were turned away violently a second time, marchers finally made the 70-mile trek to the state capitol later in the month. Coverage of the first march prompted President Johnson to present the bill that became the Voting Rights Act of 1965, an act that abolished voting discrimination in federal, state, and local elections with an eye on African American enfranchisement in the South. In two consecutive years, landmark pieces of legislation had helped to weaken de jure segregation and disenfranchisement in America.

And then things began to stall. Days after the ratification of the Voting Rights Act, race riots broke out in the Watts District of Los Angeles. Rioting in Watts stemmed from local African American frustrations with residential segregation, police brutality, and racial profiling. Waves of riots would rock American cities every summer thereafter. Particularly destructive riots occurred in 1967—two summers later—in Newark and Detroit. Each resulted in deaths, injuries, arrests, and millions of dollars in property damage. In spite of Black achievements, inner-city problems persisted for many African Americans. The phenomenon of **white flight**—when whites in metropolitan areas fled city centers for the suburbs—often resulted in "re-segregated" residential patterns. Limited access to economic and social opportunities in urban areas bred discord. In addition to reminding the nation that the Civil Rights Movement was a complex, ongoing event without a concrete endpoint, the unrest in northern cities reinforced the notion that the struggle did not occur solely in the South. Many Americans also viewed the riots as an indictment of the Great Society, President Johnson's sweeping agenda of domestic programs that sought to remedy inner-city ills by offering better access to education, jobs, medical care, housing, and other forms of social welfare. This would mark the decline of the Civil Rights Movement.

Black Power Movement

By the late 1960s, SNCC, led by figures such as Stokely Carmichael who later changed his name to Kwame Ture, had expelled its white members and shunned the interracial effort in the rural South, focusing instead on injustices in northern urban areas. After President Johnson refused to take up the cause of the Black delegates in the Mississippi Freedom Democratic Party at the 1964 Democratic National Convention, SNCC activists became frustrated with institutional tactics and turned away from the organization's founding principle of nonviolence over the course of the next year. This evolving, more aggressive movement called for African Americans to play a dominant role in cultivating Black institutions and articulating Black interests rather than relying on interracial, moderate approaches. At a June 1966 civil rights march, Carmichael told the crowd, "What we gonna start saying now is Black power!" The slogan not only resonated with audiences, it also stood in direct contrast to King's "Freedom Now!" campaign. The political slogan of **Black power** could encompass many meanings, but at its core stood for the self-determination of Blacks in political, economic, and social organizations.

While Carmichael asserted that "Black power meant Black people coming together to form a political force," to others it meant violence. In 1966, Huey Newton and Bobby Seale formed the **Black Panther Party** in Oakland, California. The Black Panthers became the standard-bearers for direct action and self-defense, using the concept of decolonization in their drive to liberate Black communities from white power structures. The revolutionary organization also sought reparations and exemptions for Black men from the military draft. Citing police brutality and racist governmental policies, the Panthers aligned themselves with the "other people of color in the world" against whom America was fighting abroad. Although it was perhaps most well-known for its open display of weapons, military-style dress, and Black nationalist beliefs, the Party's 10-Point Plan also included employment, housing, and education. The Black Panthers worked in local communities to run "survival programs" that provided food, clothing, medical treatment, and drug rehabilitation. They focused on modes of resistance that empowered Black activists on their own terms.

By 1968, the Civil Rights Movement looked quite different from the one that had emerged out of the 1960 Greensboro sit-ins. The movement had never been monolithic, but prominent, competing ideologies had now fractured it significantly. King's assassination on a Memphis hotel room balcony in April sparked another wave of riots in over 100 American cities and brought an abrupt, tragic end to the life of the movement's most famous figure. Only a week after his assassination, President Johnson signed the Civil Rights Act of 1968, another significant piece of federal legislation that outlawed housing discrimination. Two months later, on June 6, Robert Kennedy was gunned down in a Los Angeles hotel while campaigning to be the Democratic candidate for President. The assassinations of both national leaders in succession created a sense of national anger and dissolution.

The frustration prompted dozens of national protest organizations to converge on the Democratic National Convention in Chicago at the end of August. A bitterly fractured Democratic Party gathered to assemble a passable platform and nominate a broadly acceptable presidential candidate. Outside the convention hall, numerous student and radical groups—the most prominent being Students for a Democratic Society and the Youth International Party—identified the conference as an ideal venue for demonstrations against the Vietnam War and planned massive protests in Chicago's public spaces. Initial protests were peaceful, but the situation quickly soured as police issued stern threats, and young people began to taunt and goad officials. Many of the assembled students had protest and sit-in experiences only in the relative safe havens of college campuses, and were unaccustomed to the heavily armed, big-city police force, accompanied by National Guard troops in full riot gear. Attendees recounted vicious beatings at the hands of police and Guardsmen, but many young people—convinced that much public sympathy could be won via

images of brutality against unarmed protesters—continued stoking the violence. Clashes spilled from the parks into city streets, and eventually the smell of tear gas penetrated upper floors of the opulent hotels hosting Democratic delegates.

The ongoing police brutality against the protesters overshadowed the convention and culminated in an internationally televised standoff in front of the Hilton Hotel, where policeman beat protestors chanting, “the whole world is watching!” For many on both sides, the Chicago riots engendered a growing sense of the chaos rocking American life. The disparity in force between students and police frightened some radicals out of advocacy for revolutionary violence, while some officers began questioning the war and those who waged it. Many more, though, saw disorder and chaos where once they had seen idealism and progress. Ultimately, the violence of 1968 was not the death knell of a struggle simply for the end of Black-white segregation, but rather a moment of transition that pointed to the continuation of past oppression and foreshadowed many of the challenges of the future. At decade’s end, civil rights advocates could take pride in significant gains while acknowledging that many of the nation’s racial issues remained unresolved.

Black Lives Matter Movement

Black Lives Matter (BLM) is a decentralized political and social movement advocating for non-violent civil disobedience in protest against incidents of police brutality and all racially motivated violence against Black people. The broader movement and its related organizations typically advocate against police violence towards Black people as well as for various other policy changes considered to be related to Black liberation.

In July 2013, the movement began with the use of the hashtag #BlackLivesMatter on social media after the acquittal of George Zimmerman in the shooting death of African-American teen Trayvon Martin 17 months earlier in February 2012. The movement became nationally recognized for street demonstrations following the 2014 deaths of two African Americans, that of Michael Brown—resulting in protests and unrest in Ferguson, Missouri, a city near St. Louis—and Eric Garner in New York City. Since the Ferguson protests, participants in the movement have demonstrated against the deaths of numerous other African Americans by police actions or while in police custody. In the summer of 2015, Black Lives Matter activists became involved in the 2016 United States presidential election. The originators of the hashtag and call to action, Alicia Garza, Patrisse Cullors, and Opal Tometi, expanded their project into a national network of over 30 local chapters between 2014 and 2016. The overall Black Lives Matter movement is a decentralized network of activists with no formal hierarchy.

The movement returned to national headlines and gained further international attention during the global George Floyd protests in 2020 following the killing of George Floyd by Minneapolis police officer Derek Chauvin. An estimated 15 million to 26 million people, although not all are members or part of the organization, participated in the 2020 Black Lives Matter protests in the United States, making Black Lives Matter one of the largest movements in United States history. The movement has advocated to defund the police and invest directly into Black communities and alternative emergency response models.

The popularity of Black Lives Matter has rapidly shifted over time. Whereas public opinion on Black Lives Matter was net negative in 2018, it grew increasingly popular through 2019 and 2020. A June 2020 Pew Research Center poll found that the majority of Americans, across all racial and ethnic groups, have expressed support for the Black Lives Matter movement.

Black Social Media: A New Age Revolution

A new age Black revolution is currently waging on YouTube and Black Twitter by passionate African American social media personalities determined to help Black people defeat and rise above white supremacy’s boundaries. In recent years, social media sites like Facebook,Twitter, Snapchat, Instagram, BlogTalkRadio, and YouTube have reformatted Black radicalism in the United States by providing zealous African American activists with an online platform to boldly express their concerns and gain a following by using the Internet. As a result, significant shifts in Black revolutionary thought or consciousness and new protest methods have developed in combination with the rapid growth in human dependency on computer capabilities. The new virtual home for Black resistance to white-led racial oppression is rooted inside the Black radical tradition of remaining committed to an idealized, Black liberationist goal of securing self-regulating social, political, cultural, and economic freedom for people of African descent worldwide.

Black Twitter is an online subculture largely consisting of Black users on the social network Twitter focused on issues of interest to the Black community, particularly in the United States. Black Twitter has been describe as "a collective of active,

primarily African-American Twitter users who have created a virtual community ... [and are] proving adept at bringing about a wide range of sociopolitical changes" (Jones, 2013). Although Black Twitter has a strong Black American user base, other people and groups are able to be a part of this social media circle through commonalities in shared experiences and reactions to such online. Calling out cultural appropriation was a chief focus of the space in the early 2010s.

The thought leaders of Black social media are both eagerly and often hesitantly referred to as spearheads of the Black Conscious Community. The Black Conscious Community is a conglomerate of sporadically allied African Americans who advocate replacing mainstream Black philosophies and institutions with Afrocentric and Black Nationalist ideas and action. The YouTubers of focus were chosen due to their loose connections and because they are among the most influential and thought-provoking in their justifications for the complete transformation of the psyche and physical reality of all people of African descent. Many of the Black YouTube radicals are often offended by the term and categorization of “YouTube Revolutionary” or “Web-Oblutionary” because they believe such titles diminish the importance of their online and in-person work. Yet, the label is appropriate and reflects unique characteristics that make the online Black militants’ important voices in the current political and social media landscape. The new virtual presence in Black radical thinking and action amassed by these YouTube radicals are worthy of serious scholarly study because they represent a critical stage of development in Black revolutionary history and consciousness.

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CHAPTER OVERVIEW

Chapter 7: Latinx

Section 7.1: History and Demographics

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Section 7.4: Social Institutions

Section 7.5: Social Change and Resistance

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Section 7.1: History and Demographics

A **panethnic** label is used as an "umbrella" term to categorize a set of ethnic subgroups with a shared culture, language, and history. In this section we will explore the terms Hispanic, Latino/Latina, and LatinX.





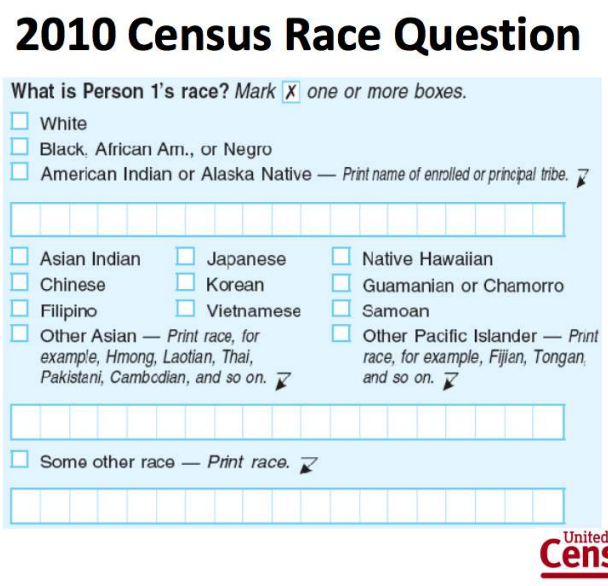
The term **Hispanic** first officially appeared in the 1980 Census to identify people from Spain and other Spanish-speaking countries. The term has many critiques including that the word, Hispanic, was created by white Americans and is an imposed label. A primary critique is that the term (which comes from the Latin term for Spanish, "Hispanicus"), emphasizes Spanish culture and fails to address one's indigenous roots. Inother words, the term is problematic because it represents individuals through a colonial lens (whereas Hispanic refers to countries that were historically colonized by Spain), instead of their indigenous identities (Aztec, Mayan, etc.).

The term **Latino or Latina** has its roots in the abbreviated version of Latino Americano that emerged after the independence movements of several countries in the early 1800s. It re-emerged in the late 1900s and was encouraged as a preferred substitute for the more official term "Hispanic". Latino/Latina is considered a more inclusive term than Hispanic, and has also been used to "center" the experiences of other subgroups such as Afro Latinos and Muslim Latinos, whose experiences are oftentimes left out of the discourse and research (Gutierrez and Almaguer, 2016).

According to a 2013 Pew Center survey, only about 20% of respondents described themselves as either Hispanic or Latino. Slightly more than half of respondents (54%) prefer to use their family's country of origin (such as Mexican, Cuban, Guatemalan) to identify themselves and just over 20% used "American" to describe themselves (Lopez, 2013).

The term **Latinx** has been used since the early 2000s and is meant to replace Latino and Latina as a gender-neutral alternative and to also acknowledge the experiences of LGBTQ people who are of Latin American descent. Although a recent Pew Center (2020) study found that only a quarter have heard of the term and only 3% use it in their daily lives, the label is growing in popularity and usage, especially among young, college educated women (Noe-Bustamante, Mora, & Lopez, 2020).

Race and the Census



In the United States, Latinx people are not designated on the U.S. Census as a "racial group" but instead are considered an ethnic group with a shared cultural backgrounds, who can be of any "race". The 2010 Census form first asks respondents if the person in question is of Hispanics, Latin or Spanish origin and asks to specific a Latinx subgroup is the answer is "yes" to this question. Then, the following question asks for the person's race but only provides the following potential responses (see image on left).

Given the limited responses to the race question, it is not surprising that in 2010 more than half (53%) of the Latinx respondents selected the "White" racial category on the Census form. Interestingly, there were differences across the subgroups.

Cubans (85.4%) and South Americans (65.9%) were among the highest and Guatemalans (38.5%) and Salvadorans (40.2%) were among the lowest to select the "White" racial category. Approximately 53% of both Mexicans and Puerto Ricans selected the "White" racial category. Some 37% of Latinx respondents selected "some other race" and a majority in this group selected their nationality as their specified "race." A small percentage of Latinx respondents (6%) identified themselves as multiracial and even smaller percentages as American Indian (1.4%) or Black (2.5%) (Gutierrez & Almaguer, 2016).

After the results of the 2010 Census were published, news organizations such as the New York Times wrote stories with headlines that read "More Hispanics Declaring Themselves White" and concluded that the results provided evidence that the Latinx population may "assimilate as white Americans, like the Italians or Irish, who were not universally considered to be white" (Cohn, 2014). So, is this the end of the story? Are Latinx people simply the next "Italians" and are assimilating into White America?

Other research actually reflects a more complex Latinx racial and ethnic identity.

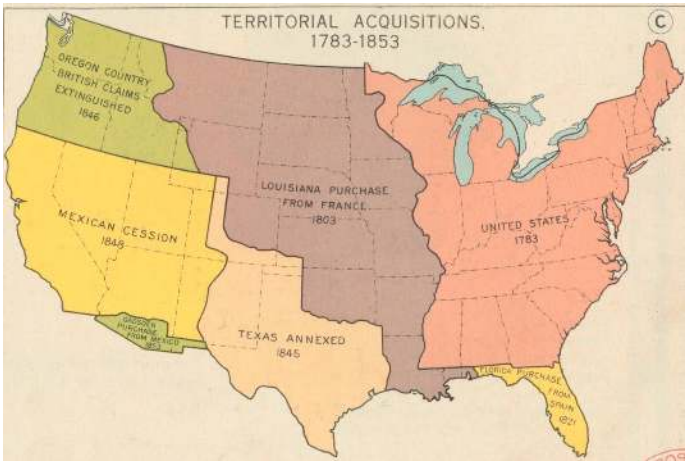
For example, in their survey of Latinx adults, Parker, Horowitz, Morin, & Lopez (2015) found that 67% of respondents considered their "Hispanic" background to be both a racial and ethnic background, contrary to the assumption made in the Census question and other standard race survey questions. In this same survey, a much higher percentage of Latinx adults described themselves as being of mixed race (34%), Indigenous (25%), and Afro-Latino (24%) then was captured in the 2010 Census. Part of this was the contextualization of the questions in the current survey. For example, respondents were asked if they consider themselves "Afro-Latino or Afro-Caribbean or, for example, Afro-Mexican." Respondents were also asked if they had ancestry that included specific indigenous peoples of the Americas, such as Mayan, Taino, Quechua, etc. As for being of mixed race ancestry, more culturally relevant terms such as mestizo or mulatto were utilized in this survey. The results provide a rich and more complex picture regarding the self-identity and racial classification of the Latinx population.

Latinx Subgroups

Mexican Americans are the largest and oldest Latinx subgroup.

The Southwest portion of the United States was Mexican and Spanish territory prior to the annexation of Texas (1845) and the Mexican-American War (and resulting Treaty of Guadalupe Hidalgo). As the United States began to expand westward under the guise of "Manifest Destiny", there were political, economic, and ideological pressures to acquire Mexican territories.

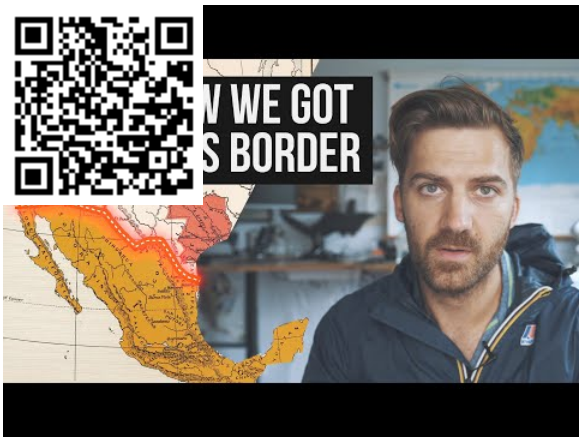
With the Battle of San Jacinto in 1836, the Mexican-American War of 1846 and the Gadsen Purchase of 1853, the U.S. succeeded in acquiring most of the Southwest from Mexico (see map on right).



The Treaty of Guadalupe Hidalgo, signed at the end of the Mexican-American War guaranteed specific rights to all people of Mexican origin living in the U.S. including full American citizenship, retention of Spanish as a legitimate language, political rights, and the retention of land ownership. These rights were not honored by the U.S. and the Mexicans subsequently experienced a significant loss of land, social status, culture and language. They were treated as second-class citizens and a source of expendable labor.

Mexican migration to the United States increased in the early 1900s in response to American farm owners' need for cheap labor. Mexican migration during this period was often circular; workers would stay for a few years and then go back to Mexico with more money than they could have made in their country of origin (sojourner). The length of Mexico's shared border with the United States has made immigration easier than for many other immigrant groups. When economic downturns hit, they were often followed by periods of anti-immigrant sentiment culminating in deportations and repatriations, such as during the Great Depression in the 1930's and Operation Wetback during the 1950's. After the passage of the Immigration and Nationality Act of 1965, which removed national-origins quotas and allowed for family reunification, the percentage of immigrants from Mexico grew considerably.





According to the Pew Research Center, figure 8.1.3 shows that in 2018 the Mexican-origin population accounted for 62% of the overall Latinx population in the United States--the overwhelming majority of LatinX people in the U.S.

The socio-historical forces that linked Puerto Rico to the U.S. are different than those that created the Mexican-American community but were also influenced by U.S. imperialism and expansion.

The end of the Spanish-American War of 1898 brought U.S. citizenship to Puerto Ricans and the Jones Act of 1917 allowed them open access to the U.S. mainland prior to the island becoming a commonwealth in 1952. These changes in concert with neo-liberal policies such as Operation Bootstrap created economic conditions that pushed Puerto Ricans onto the mainland. By the 1940s, 70,000 Puerto Ricans had settled on the mainland and by the 1950s, nearly 20 percent of the Puerto Rican population now resided on the mainland. By 1970, the number had grown to 800,000 and to 2.4 million in the early 1990's. Today, there approximately 5.1 million Latinx of Puerto Rican descent living in the United States, representing the second-largest Latinx subgroup.

Hispanic origin groups in the U.S., 2018

Origin	U.S. population	% among all U.S. Hispanics
Mexican	36,964,000	61.9%
Puerto Rican	5,772,000	9.7
Cuban	2,362,000	4.0
Salvadoran	2,325,000	3.9
All other Latino	2,287,000	3.8
Dominican	2,075,000	3.5
Guatemalan	1,513,000	2.5
Colombian	1,241,000	2.1
Honduran	980,000	1.6
Spaniard	814,000	1.4
Ecuadorian	708,000	1.2
Peruvian	675,000	1.1
Venezuelan	492,000	0.8
Nicaraguan	438,000	0.7
Argentine	287,000	0.5
Panamanian	211,000	0.4
Chilean	174,000	0.3
Costa Rican	150,000	0.3
Bolivian	116,000	0.2
Uruguayan	61,000	0.1
Other Central American	48,000	0.1
Paraguayan	24,000	<0.05
Other South American	22,000	<0.05
Total	**59,740,000**	**100.0**

Notes: Hispanic populations rounded to nearest thousand; listed in descending order of population size. Hispanic origin is based on self-described ancestry, lineage, heritage, nationality group or country of birth.
Source: Pew Research Center tabulations of 2018 American Community Survey (IPUMS).

PEW RESEARCH CENTER





Interested in knowing more about Puerto Rico? I recommend the video Why Puerto Rico Is Not a U.S. State.

Cuban Americans are the third-largest Latinx subgroup, and their history is quite different from that of Mexican Americans.

The main wave of Cuban immigration to the United States started after Fidel Castro came to power in 1959 and reached its crest with the Mariel boatlift in 1980. To avoid having their assets seized by the government, many wealthy and educated Cubans migrated north, generally to the Miami area. Castro's Cuban Revolution ushered in an era of communism that continues to this day.

Prior to the revolution, fewer than 50,000 Cubans lived in the United States. By 1973, the numbers grew to 500,000 and 1 million by 1993. Today, there are approximately 2.3 million Latinx of Cuban origin in the United States and mostly concentrated in Florida (66%).





Interested in knowing more about Cuba? I recommend the video A Brief History of America and Cuba

The Latinx population reached 60.6 million in 2019, accounting for 52% of the overall U.S. population growth over this period. However, the population growth rate of the Latinx population has slowed consistently over time. For example, between 1995 and 2000, the population growth was 4.8% while between 2015-2019 the population growth was 1.9%. The Latinx population also has the lowest median age among the four major racial/ethnic groups. The median age is 30 while median age for whites is 44, 38 for Asian Americans, and 35 for African Americans. The younger age composition has important sociological ramifications such as representation in the educational system, the composition and percentage of new voters, and future demographic growth.

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Section 7.2: Intergroup Relations

Patterns of Intergroup Relations: Latinx

- **Extermination/Genocide:** The deliberate, systematic killing of an entire people or nation (e.g. lynching).
- **Expulsion/ Population Transfer:** The dominant group expels the marginalized group (e.g. deportation).
- **Internal Colonialism:** The dominant group exploits the marginalized group (e.g. farm workers).
- **Segregation:** The dominant group structures physical, unequal separation of two groups in residence, workplace & social functions (e.g. schools).
- **Seperatism:** The marginalized group desires physical separation of two groups in residence, workplace & social functions (e.g. Federal Land Grant Alliance).
- **Fusion/ Amalgamation:** Race-ethnic groups combine to form a new group (e.g. intermarriage, biracial/bicultural children).
- **Assimilation:** The process by which a marginalized individual or group takes on the characteristics of the dominant group (e.g. English language only).
- **Pluralism/ Multiculturalism:** Various race-ethnic groups in a society have mutual respect for one another, without prejudice or discrimination (e.g. bilingualism).

Genocide

As a significant segment of the Latinx population has Indigenous ancestry, the historical genocide against groups native to the Americas, including the United States, is relevant to their experience. In addition, although the lynchings of African Americans in American history have been better documented, there is also the lesser known history of extrajudicial and unlawful killings of Mexicans and Mexican Americans, especially in the Southern part of the United States. For instance, historians William D. Carrigan and Clive Webb (2003) documented and analyzed hundreds of such extrajudicial killings that occurred between 1848 and 1928. In their research titled The Lynching of Persons of Mexican Origin or Descent in the United States, 1848 to 1928, they cataloged 597 lynchings of persons of Mexican origin in the United States, which they consider a conservative estimate. The lynchings were concentrated in Texas, California, Arizona, and New Mexico and were mostly carried out in the 30-year period immediately after the end of the Mexican-American War, which they described as a period of "unparalleled danger from mob violence" for people of Mexican origin.

Expulsion/Population Transfer

According to the Aguirre & Turner (2007), in the period after the Mexican-American war, the Mexican population in the United States experienced a significant loss of social, political, and economic status and was thus relegated to a source of cheap and expendable labor for the growing labor-intensive industries - agriculture, mining, and railroads -especially in the Southwestern part of the United States. One consequence of this increased demand for Mexican labor is that immigration policies were not restrictive between 1870 and 1930, allowing Mexican workers to enter the United States to freely. However, as in the past, when economic downturns occur, anti-immigrant sentiments manifest. this changed during the Great Depression in the 1930s and there was a rising tension and an increase in anti-Mexican sentiment. As a result, a repatriation movement began to expel Mexican nationals (as well as U.S. citizens of Mexican descent) from the United States, and over 500,000 people were repatriated between 1929 and 1935 (Aguirre & Turner, 2007).

During the Bracero Program (discussed in the next section), Congress gave authorization for the Border Patrol to initiate "Operation Wetback." This gave the U.S. Border Patrol wide discretion to stop and search people who "looked Mexican" and deport anyone who did not have the proper paperwork identifying themselves as participants in the Bracero Program. Between 1954 and 1959, approximately 3.8 million people were returned to Mexico (Aguirre & Turner, 2007). More recently, there have been deportation regimes and ballot efforts to target and deport undocumented Latinx immigrants, such as Proposition 187 (California - 1994), Senate Bill 1070 (Arizona - 2010), House Bill 56 (Alabama - 2011), and the Trump administration's Executive Order 13767 ("Border Security and Immigration Enforcement Improvements").





One historical example of internal colonialism is the **Bracero Program**. Mentioned in the previous section, the Bracero Program was an official agreement between the United States and Mexico to bring Mexican laborers to work in specified industries presumably to meet the labor shortage during World War II. Approximately 5 million Mexican workers were granted temporary work visas throughout the course of the program, which operated from 1942-1964. Employers were required to pay prevailing local wages and provide workers with minimal worker protections and conditions. However, the program was fraught with problems including dangerous work conditions, underpayment, nonpayment, and a general lack of worker protections. (Aguirre and Turner, 2007)

According the USDA, in 2016 over 70% of the farmworker labor force in the United States was foreign-born, mostly from Latin America. Approximately 21% of the farm worker labor force were authorized immigrants with permanent residency or green cards and 48% of the farm worker labor force was made up of unauthorized immigrant workers. As we know from other research studies, such as Milkman et al (2010), undocumented workers are more susceptible to workplace violations, low wages, and threats from employers.

Segregation

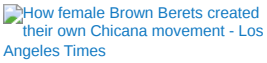
An example of de jure segregation (determined by law) relates to the education of Mexican American children in California in the early 1900s. Moll & Ruiz (2002) argue that two methods of social control were employed at this time to undermine the educational attainment and social mobility of the Mexican population: 1) exclusion from schooling, and 2) control over the content and purpose

of schooling. The latter was done mainly through the official segregation of schooling by putting Mexican kids into "Mexican schools".

In the important court case Mendez v. Westminster (1947), Sylvia Mendez was denied entry in to the neighborhood school in Orange County, California and was instead assigned to the "Mexican school" by school officials. Her parents sued the school district, organized with other parents and filed a class action law suit against several districts, and the case made its way to the U.S. District Court. The District Court judge agreed with the Mendez family and ordered that the school districts to cease their discriminatory practices against students of Mexican origin in their public schools. Several organizations, including the National Association for the Advancement of Colored People (NAACP), filed amicus briefs (friends of the court briefs) in support of the Mendez family. Eight years later, its author Thurgood Marshall would present to the Supreme Court in Brown v. Board of Education of Topeka (1954), a case that would help to end school segregation throughout the United States.

More recently, demographers have found that Latinx-White residential segregation, as measure by the dissimilarity index, has remained constant over the decades. Furthermore, De la Roca et al (2018) found clear quantitative evidence that residential segregation in metropolitan areas has a strong, negative association with the educational outcomes and labor market attainment of native-born Latinx people and Black Americans. Among the Latinx groups, they found residential segregation has a more significant negative outcomes for young adults of Puerto Rican and Dominican ancestry.

Separatism


How female Brown Berets created their own Chicana movement - Los Angeles Times

During the Chicano Movement, there were some groups and organizations who planned to separate themselves from mainstream society, promoting a type of Chicano Nationalism that advocated for a self-contained and insular community. For example, the Brown Berets were created during the Chicano Movement to address the issues of police brutality, institutional racism, educational inequality, and land rights.

Assimilation Patterns

The assimilation patterns for groups differ due to propinquity, method of migration, and let us not mince words, racism. While White ethnics, Cubans, Asians, and Middle Easterners tend to follow the traditional assimilation pattern, Mexican Americans and Puerto Ricans have not followed this more traditional pattern.

A relatively smaller percentage of all Mexican immigrants to the United States do not follow the traditional assimilation pattern. This is partly due to the propinquity of the mother country, the nearly continuous new migration stream, a relatively high rate of return migration, racism, and in some cases, involuntary immigration in that parts of Mexico have been annexed by the United States so that some people’s native land quite literally changed overnight—they went to bed Mexican and woke up American.

Puerto Ricans, following the treaty that concluded the Spanish American War, became citizens of the United States, albeit citizens without suffrage. Therefore, Puerto Ricans, who are already citizens, have little incentive to assimilate and, like their Mexican counterparts, are physically close to their homeland, maintain a nearly continuous migration stream onto the mainland, and have a relatively high rate of return migration. Puerto Rico is a historically poor colony of the United States populated primarily by Spanish-speaking, Hispanic-surnamed descendants of African slaves. Thus, entrenched intergenerational poverty, coupled with language difficulties and racism, have prevented assimilation. Most Puerto Ricans who live on the mainland live in poor, inner city neighborhoods in New York and Chicago. Neighborhoods that are not ethnic enclaves but are rather huge concentrations of the poor, undereducated, and Black underclass.

Pluralism/Multiculturalism

There has undoubtedly been in increase in the incorporation of some aspects Latinx culture in mainstream America, especially with regard to food (e.g. eating tacos), music (e.g. listening to Spanish language crossover pop songs), symbolic traditions (e.g. using piñatas at birthday parties) and celebrations (e.g. celebrating Día de los Muertos). However, as we know from the previous experiences of other communities of color, partaking in aspects of culture does not necessarily translate into better racial and ethnic relations.

For example, as white Americans were listening to the music of Louis Armstrong in the 1930s and 1940s, most African Americans were suffering from the effects of Jim Crow era racism and segregation. Similarly, as Ritchie Valens' "La Bamba", a rock and roll remake of a traditional Mexican song, became a rare Spanish language crossover hit in the 1950s, Mexican-Americans were being



subjected de facto segregation, deportation regimes such a Operation Wetback, and discrimination. There is also the tendency of American mainstream society to "whitewash" Latinx culture and for corporations to appropriate culture for economic gain, such as the celebration of Cinco de Mayo and more recently, the Disney corporation's attempt to trademark "Day of the Dead" (Flores, 2013).

After the 2020 election, Latinx representatives now make up approximately 12% of the U.S. House of Representatives (up from 10% from the previous election). Although the increase represents progress, they are still underrepresented as they make up 18.5% of the total population. There are currently 6 Latinx Senators. Five were elected and one was appointed by the Governor of California. Three of the Senators are Democrats and 2 are Republicans, reflecting the diversity of political affiliation within the Latinx electorate. In terms of economic power, according to a Latino USA publication, while Latinx workers make up 17% of the U.S. labor force, they only make up 4% of company executives (Swerzenski, Tomaskovic, & Hoyt, 2020). They also found difference across metropolitan areas. Miami had the highest percentage of Latinx executives (25%) and New York had the lowest (4.5%). Houston (10%) and Los Angeles (8%) were in between but closer to New York than Miami. The authors recommend increasing the the percentage of Latinx workers in mid-level management positions and also "acknowledging blindspots that often exclude [Latinx] workers, such as non-Latinx employers recognizing unconscious biases in their communication styles and providing opportunities to professionally use their cultural competencies" (Ibid, p. 1).

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Section 7.3: Intersectionality

As you might recall, the intersectional approach in sociology focuses on the intersection of race, social class, gender and sexuality - all of which are embedded in the institutional structure of society. According to this framework of analysis, there is a **matrix of domination** which implies that there are several types of social categories that create an overlap of oppression and discrimination. Therefore, our binary thinking and analysis, such as only focusing on gender or race when looking at the distribution of important societal resources fails to demonstrate the complexity of social reality.

The following are examples of intersectionality experienced by Latinx communities that highlight the unique forms of discrimination and stratification experienced by those who have overlapping of social characteristics.

Colorism

Gutierrez and Almaguer (2016) point out that that Lainx populations have a very long history of racial classification that goes back to the Spanish colonial period, which lasted hundreds of years in Latin America. The racial mixing (referred to as **mestizaje**) that occurred included Spanish troops, indigenous populations, and imported African slaves and led to the development of a color and class stratification system, sometimes referred to as a racial caste system. In those societies where indigenous people were used as the primary colonial labor force, indigenous ancestry was devalued and stigmatized, mostly in Mexico, Central America, and Peru. In those societies where the indigenous population was decimated and replaced by African slaves, such as the Caribbean islands, blackness was devalued. Terms such as mestizo, moreno, mulato and trigueño began to be used in the 16th century and are still used today. What resulted was a system where "either white and black, or white and Indian, were at opposite ends of this racial hierarchy, and a large set of intermediate brown categories that complexly stratified the population were deemed to occupy the middle" (Gutierrez & Almaguer, 2016, p. 154). It is evident that people who have migrated to the United States bring with them this complicated history of racial classification and identity. (See also Chapter 1.4 for an earlier discussion of multiracial individuals, including mestizo, mulatto, etc.).





I also recommend the video by Al Jazeera, Ridicule of Indigenous Oscar Nod Highlights Racism in Mexico

This long history of racial classification has also resulted in a form of **colorism** within the Latinx population, defined by Chavez-Dueñas, Adames, & Organista (2014) as "a form of discrimination imposed upon Latinos/as by members of their own ethnic group." (Chavez-Dueñas et al., p. 4). This internalized hierarchy that devalues indigenous and African ancestry and a preference for whiteness or traditionally European features is reflected at the institutional level in terms of people in power, socioeconomic status, and depictions of people in media (i.e. movies, news broadcasters, telenovelas, etc.). At the micro level, Chavez-Dueñas (2014) found the following comments frequently used by Latinx family members to describe friends or relatives to be a clear reflection of colorism and an internalized racial hierarchy :

- Hay que mejorar la raza o cásate con un blanco. [We need to improve the race by marrying a white person.]
- Ahi que bonita es su niña, as tan güerita/blanquita! [Oh! How pretty your daughter is, she is so white/light skinned!]
- Oh, nació negrito/prietito pero aun asi lo queremos. [Oh, he was born black/dark but we still love him all the same.]
- Pobrecito, tiene el cabello tan malo. [Poor little thing, her hair is so bad/coarse.]
- Eres tan Indio. [You are so Indian. (connoting negative stereotypes about indigenous people)] (Chavez-Dueñas et al., 2014, p. 17).

Latinx, Undocumented, and LGBTQ

Carrie Hart (2015) explores the identity and work of Undocuqueer Artivist, Julio Salgado. By embracing both a queer and undocumented identity, Salgado creates "an anti-assimilationist, radical way that critiques the oppression of people on the basis of race, ethnicity, and citizenship as well as gender and sexuality" (Hart, 2015, *p.* 3) He also rejects the term 'illegal' because it "suggests a fixed identity, employs racist overtones, and shares a history with racially exclusionary policy and ideology, such as its origin in 1882 with the passage of the Chinese Exclusion Act" (Hart, 2015). Salgado considers this term to be inherently dehumanizing and instead prefers to be undocumented, which can be more "strategic... and/or resistant" (Hart, 2015).

In combining both terms and embracing the **Undocuqueer** identity, Salgado expresses a unwillingness to separate his undocumented and queer experiences and identities. His goal as an artist and activist is to give visibility to people who are both undocumented and part of the LGBTQ community. Both of these communities have experienced systematic discrimination and oppression in U.S. society.



As an Undocuqueer Artivist, Salgado is building upon the tradition of other Latinx artivists such as Judy Baca who use the combination of art and activism to think outside the bounds of dominant modes of representation in the interests of liberation for themselves and their communities (Hart, 2015). Similarly, self-proclaimed chicana dyke-feminist, tejana patlache, poet, writer, and cultural theorist, Gloria Anzaldúa (1942 –2004) was best known for her book, Borderlands/La Frontera, loosely-based on her life growing up on the Mexico–Texas border, incorporating her lifelong experiences of social and cultural marginalization. This excerpt from Borderlands/La Frontera captures her spiritual activism:

> The struggle is inner: Chicano, indio, American Indian, mojado, mexicano, immigrant Latino, Anglo in power, working class Anglo, Black, Asian--our psyches resemble the bordertowns and are populated by the same people. The struggle has always been inner, and is played out in outer terrains. Awareness of our situation must come before inner changes, which in turn come before changes in society. Nothing happens in the "real" world unless it first happens in the images in our heads.

The Persistence of Racialized Gender Wage Gaps

According to the Eileen Patten (2016), despite some progress over time, the racial and gender wage gaps persist today. For example, Patten found that Latinx men make 69% of the earnings compared to their white counterparts. However, Latinx women experience an even greater disparity, earning only 58% of the median earnings of white men. Even after controlling for education, white men with college degrees earned a median hourly wage of $32, compared to $26 for Latinx man and $22 for Latinx women. Although some of the differences can be explained by labor force experience and types of industries, the unexplained variance may be attributed to discrimination. Black and Latinx workers are much more likely to report unfair treatment and that their race and gender have made it more difficult to succeed in survey data than their white counterparts.

Driven by lower pre-pandemic wages, income, and wealth combined with the disproportionate lack of health care, Latinx workers have suffered greater economic distress than their white counterparts through the COVID-19 crisis. As the pandemic has spread, another symptom of this labor market disempowerment—inadequate workplace safety—has loomed particularly large for the Latinx population. Latinas have experienced the highest unemployment rates during COVID-19, as they are disproportionately employed in service occupations which have been hard hit by the pandemic (Gould, Perez, & Wilson, 2020).





Latinx, Gender, and Undocumented Status

In their study on workplace violations among low-wage workers in Los Angeles County, Milkman, Gonzalez, & Narro (2010) found significant evidence of labor law violations such as minimum wage mandates, overtime pay requirements, working off-the-clock or during breaks. They also found instances of delayed payments, tip stealing, and employer retaliation. Among the 1,815 workers surveyed and interviewed for this study, 73% were Latinx, 52% were woman, and 56% were undocumented. They also found that the intersectionality of workers either increased or decreased the likelihood of experiencing workplace violations. For example, minimum wage violations were greater for women than men and greater for immigrants than their U.S.-born counterparts. However, women who were unauthorized immigrants (the majority of whom were Latinx) experienced the highest rate of minimum wage violations among all subgroups. Well over half of this group reported a minimum wage violation in the previous week.

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- Gloria E. Anzaldua (Wikipedia) (CC BY-SA 3.0)

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Section 7.4: Social Institutions

Economy and Household Income

Figure 1 shows that the disparity between the real median household income (adjusted to 2016 dollars) of Latinx families and white families has actually increased since 1970. In 1970, the disparity was about $12,000 and by 2016 the disparity had increased to over $17,000. Human Capital theorists would attribute this income disparity to lower average levels of educational attainment and job skills that translates into lower occupational status and income. Beyond human capital, the differences in income may also be explained by immigrant background, concentration in certain low-paying industries, and also gender and racial discrimination. More recently, Krogstad (2020) found that Latinx families are among the most impacted by the Coronavirus pandemic in terms of reductions in pay and also job losses.

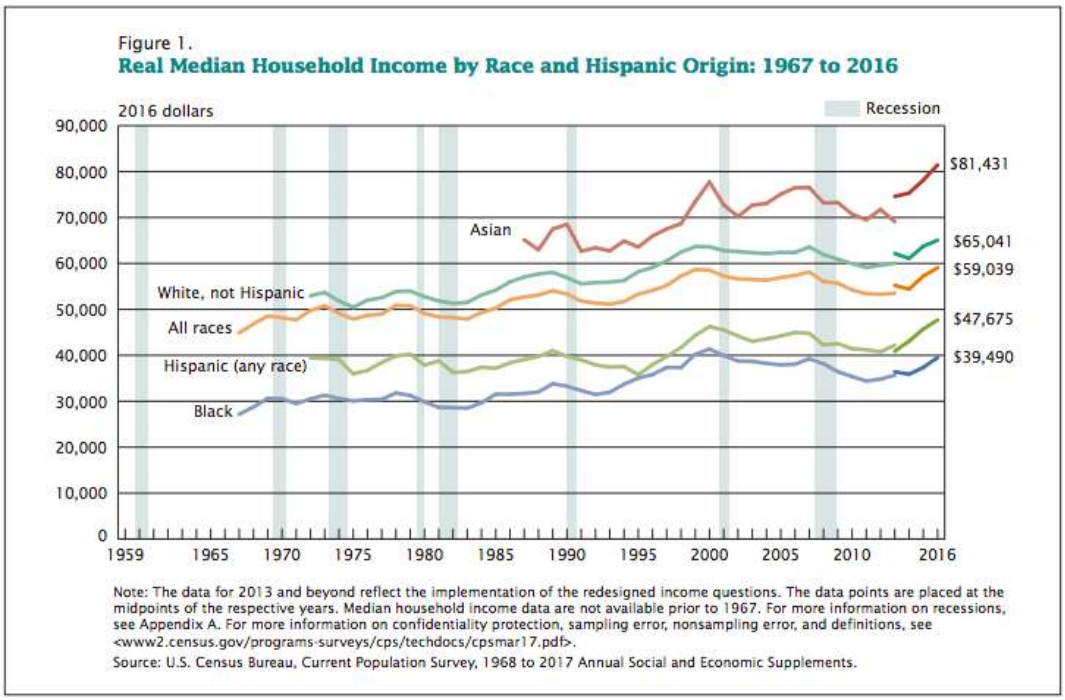


Figure *Section*7.4.1: Real median household income by race and Hispanic origin: 1967 to 2016. (CC PDM 1.0; via U.S. Census Bureau)

Education

According the Pew Center, approximately 60% of the entire adult Latinx population attained a high school degree or less, significantly higher than the rate of the American population at 40%. The percentage of those who earned a two-year degree or some college was 4 percentage points lower and the 4-year college degree attainment rate was half (16%) of the rate of the entire American population.

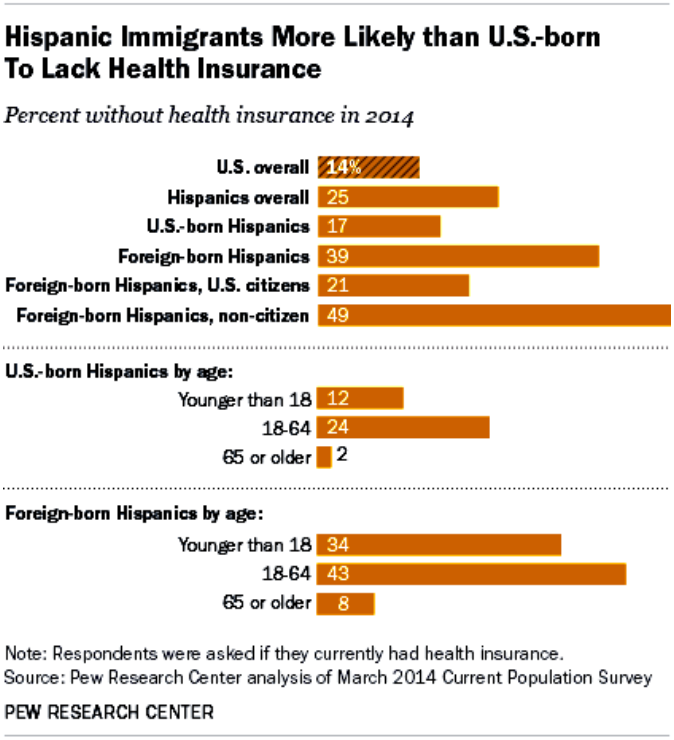
However, when comparing only the U.S. born LatinX adult population to the entire American adult population some of the educational attainment gaps are reduced or disappear. For example, the "high school or less" gap is reduced to 8 percentage points and the "4-year college degree" attainment gap is reduced to 12 percentage points. The U.S. born Latinx adult population actually has a higher percentage of people who have attained a 2-year degree or some college.

Health and Healthcare System

According to the Pew Center, in 2014 a quarter of the Latinx population did not have health insurance compared to 14% of the overall U.S. population. When immigration and citizenship status are taken into account, the disparity grows.

Overall, about 14% of Americans, regardless of race, report not having health insurance. Latinx individuals are more likely to be at risk of not being covered; approximately 17% of the U.S.-born Latinx population reports not having health insurance. The issue becomes more bleak when taking immigration and citizenship status into account. Latinx individuals who are born outside of the U.S. are covered at a rate of 61%, meaning 39% of these individuals do not have access to health insurance.

Considering that most of the American population accesses health insurance through their employers, this gaps is largely related to the occupational status of immigrant workers who are concentrated in occupations that do not provide work-related health insurance. The lack of access to healthcare is also associated with limited regular checkups, preventative medical practices, early detection of illness or disease, and overall worse health outcomes. This disparity is also evident among different age groups. These numbers show that the Latinx population, especially immigrant families, would benefit from health coverage mandates for employers or a universal health care system (Krogstad & Lopez, 2014.



Political System

For decades, the Latinx population was referred to as "the sleeping giant" of politics in the United States because of its potential to significantly impact both local and national elections. In his book Harvest of Empire, Juan Gonzalez refers to the decade of the 1990s as a turning point for the Latinx population, when the organizing and voter registration efforts of Latinx political organizations such as the Southwest Voter Registration Project (SVREP) and the National Council of La Raza (NCLR) really began to move the needle on Latinx voter registration and turnout.

In terms of the eligible voter population, the Latinx population accounts for 39% of the increase between 2000 and 2018. In comparison, the white population accounts for 24%, African Americans account for 17%, and Asian-American account for 14%. With regard to political affiliation, Cuban-American registered voters are much more likely to identify as Republicans. Figure 8.4.x shows that 58% of Cubans identified as Republicans compared to only 32% of non-Cuban Latinx people. Conversely, only 38% of Cubans identified as Democrats compared to 65% of their non-Cuban counterparts.

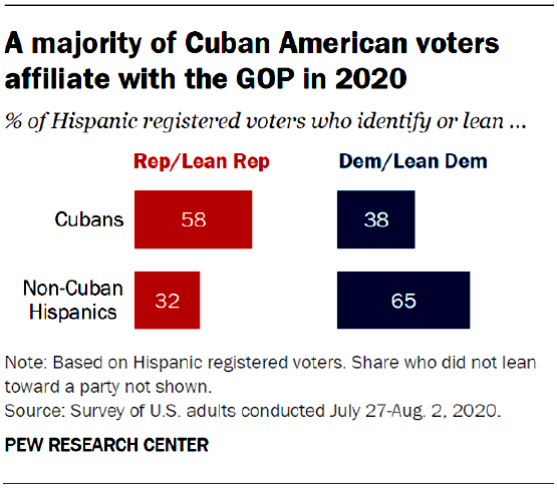


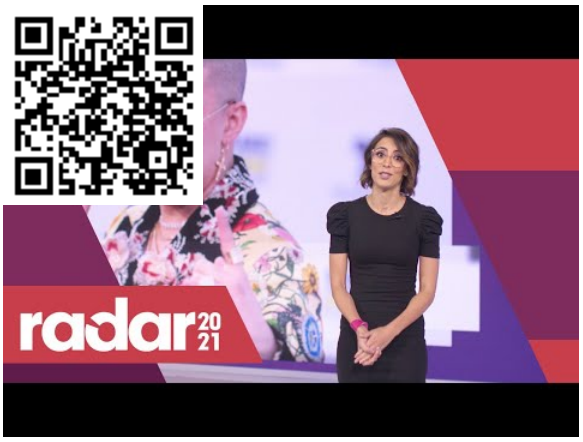
Figure *Section*7.4.6: Most Cuban Americans voters identify as Republican in 2020. (Used with permission; Pew Research Center)

Family Dynamics

Familism refers a sense of closeness and obligation to the family unit and even placing the interests and needs of the family unit ahead of individual needs and desires. There may be positive and negative consequences of high rates of familism. One negative consequence with regard to educational attainments may include discouraging youths from pursuing a higher education in order to provide for the family unit. There are also positive consequences which include the availability of family networks, emotional support during times of crisis, financial assistance, caring for the young and the elderly, and cultural and linguistic maintenance. In their comprehensive study on Latinx family structure, Landale, Oropesa, & Bradatan (2006) found that Latinx families do have higher rates of variables associated with "familism" such as intact families, lower rates of divorce and cohabitation, and more likely to care for their elderly relatives compared to their white and African-American counterparts. However, they also found difference across Latinx subgroups and declining rates of "familism" across Latinx generations.

Machismo and **marianismo** are terms related to gender identity and expectations and commonly linked to gender and family dynamics in Latin American societies. In Latinx families, machismo is a form of traditional masculinity that, on the one hand, may include more positive aspects such as taking responsibility for the family, chivalry, and protector. Gill & Vasquez (1996) describe this side of machismo as el caballero ("the gentleman") often personified in film and television, who protects his wife and family from dangers and is chivalrous but still afflicted by machismo. On the other hand, machismo is also associated with negative and harmful aspects such as sexual domination, aggressiveness, and expectation of submissiveness for women and children (Gill and Vasquez, 1996). Marianismo is the complementary female role for Latinx women, who are expected to personify the ideals of true femininity, such as being modest, virtuous and abstain from sexual intercourse until marriage. The term derives from the paradoxical beliefs of the Virgin Mary and most likely originated during the Spanish Colonial Period in Latin America. Gill and Vasquez (2006) write that marianismo is about "dispensing care and pleasure, not receiving them", suffering the negative consequences of machismo and mariansmo in silence, and submission to patriarchical forces and family dynamics.





Despite the existence of evidence of cultural dynamics such as familism and machismo in Latinx families, it is important to not reduce the behaviors and experiences of ethnic groups entirely to culture. This is referred to as **cultural essentialism** and may lead to a "culture of deficiency" approach to defining and analyzing the social experiences of Latinx and other racial/ethnic groups. Also, cultural essentialism may also prevent one from considering the importance of other important social forces, such as social class or racial discrimination. Gonzalez-Lopez & Vidal-Ortiz (2008) remind researchers that such cultural paradigms are not used when studying non-Latinx groups but with Latinx groups they have become "uncritically accepted - and they have become shorthand to explain gender inequality from a culture-blaming perspective" (p. 312).

Immigration Policy and Status

When it comes to immigration, Mexican Americans, especially those who are undocumented, are at the center of the national debate compared to other minorities. Much anti-immigrant rhetoric is directed explicitly at Latinx individuals, as demonstrated by President Donald Trump in his 2015 announcement speech. Part of this racial animus is rooted in the number of immigrants entering the country without having gone through the proper channels (i.e. undocumented immigrants). Myers (2007) notes that in some years, three times as many Mexican immigrants may have entered the United States illegally as those who arrived legally. It should be noted that this is due to enormous disparity of economic opportunity on two sides of an open border, not because of any inherent inclination to break laws. Another reason Mexican Americans are often the target of anti-immigrant sentiment is simply because they make up the majority (over 60%) of Latinx peoples in the U.S. and therefore are more visible than other groups. Because of this, Mexican Americans are often targets of anti-immigrant (and especially anti-undocumented immigrant) sentiments. Despite the rhetoric of anti-immigrant politicians and commentators, Light, He, & Robey (2020) did not find empirical evidence that undocumented criminality has increased in recent years. Using comprehensive arrest data in Texas between 2012 and 2018, they found that "undocumented immigrants have substantially lower crime rates than native-born citizens and legal immigrants across a range of felony offenses."

By contrast, Cuban Americans are often seen as a model people of color within the larger Hispanic group. Many Cubans had higher socioeconomic status when they arrived in this country, and their anti-Communist agenda has made them welcome refugees to this country. In south Florida, especially, Cuban Americans are active in local politics and professional life. As with Asian Americans, however, being a model minority can mask the issue of powerlessness that these people of colors face in U.S. society.

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Section 7.5: Social Change and Resistance

Demographic Change

According the U.S. Census projections, by 2060 the Latinx population will increase to 29% (from 17% in 2014) of the U.S. population and the non-Hispanic white population is projected to drop to 44% (from 62% in 2014). Moreover, the number of Latinx children under the age of 18 (34%) will be nearly equal to the non-Hispanic white population (36%) (Colby and Ortman, 2015). While the increase in the Latinx population will potentially strengthen their political power and increase their influence as a major voting bloc at the local, state, and national levels, some researchers argue (Aguirre and Turner) that an increase in the Latinx population may also increase the sense of threat by the majority group (White Americans) and may lead to holding on to negative beliefs stereotypes, discrimination, and racial tension.

Multiracial families, Identity, and Racialization

Today, nearly 20% of all newlyweds are married to someone of a different race or ethnicity, up from 3% in 1967. About 42% of all intermarried couples involve one Latinx and one white spouse and an identical percentage of all multiracial or multiethnic babies have one Latinx parent and one white parent (Livingston & Brown, 2017).

What does this mean for the future of the Latinx population in the United States? According to the assimilation theories, the increase in intermarriage rates is a reflection of the integration of the Latinx population into the mainstream American society. However, other social scientists argue that the increase in intermarriage and interracial babies does not necessarily portend or guarantee racial equality in the United States. In their study using multigenerational survey data, Ortiz & Telles (2012) found that the children of Mexican-White marriages continue to demonstrate Mexican identity. Further, they also found that more educated Mexican-Americans experienced more stereotyping and racial discrimination than their less-educated counterparts and those who reported having greater contact with Whites experienced more stereotyping and racial discrimination.

Chicano Movement

The term Chicano (or Chicana) gained popularity among people of Mexican origin during the 1960s in the midst of what is called the **Chicano Movement**. Young, radicalized Mexican Americans began to question the attempt of previous Latinx movements to assimilate into the Anglo-dominant America and became critical of the institutional discrimination and racism experienced by their community. There is some dispute among historians regarding the origins of the term Chicano, as it was commonly used as a slur in the early 1900s against recently arrived Mexican and working poor immigrants. The terms Chicano (and Xicano) may have been derived from the original pronunciation of the term for the Aztecs (Mexica). Regardless of its origin, the term **Chicano** (or **Chicana**) was reclaimed and embraced by politicize youth as a way to embrace their **Indigenous** heritage and roots ("Indigenismo"), reject Anglo-assimilation, recognize Mexicans as a twice colonized people, and take part in a larger social movement ("el movimiento") to challenge institutional discrimination and racism.

The Chicano Movement addressed different social problems and issues, a "movement of movements", as described by Chicano and Latino Studies Professor Jimmy Patino. As presented in Video 8.1.6 above, Chicano! Struggle in the Fields, the first was the fight for farm worker's rights, led by Cesar Chavez and Dolores Huerta through the United Farm Workers (UFW). This became the heart of the Chicano Movement and sought to improve the working conditions of farm workers but eventually extended and their efforts led to everyone having more labor and educational rights.

The second part of the movement was related to land rights of Mexican people and the reclamation of lands, led by the lawyer and activist Reies Lopez Tijerina. Tijerina challenged the unlawful transfer of land that took place after the signing of the Treaty of Guadalupe Hidalgo in 1848 through formal court challenges, protests, and even staged an armed raid to reclaim territory in New Mexico.

The third branch of the Chicano Movement was the rise of student activism and self-empowerment, as conveyed in Video 8.1.7 above, Chicano! Taking Back the Schools. For example, Rodolfo "Corky" Gonzales, an activist and former boxer, organized the National Youth and Liberation Conference in Denver, Colorado in 1969. This became a powerful organizing effort and brought in Chicanos from around the country to meet, take part in cultural workshops and events, and politicize and organize their own schools and communities. They drafted El Plan Espiritual de Aztlán (Spiritual Plan of Aztlán), to acknowledge the Indigenous

ancestry and homeland of the Aztec people and also to map out a plan for Chicano nationalism and self-determination. In 1969, Chicano and Chicana students met at an historic conference at UC Santa Barbara to draft El Plan de Santa Barbara based on the identity and philosophy of **Chicanismo** to propose a larger plan to advocate for self-determination and empowerment, Chicano nationalism, and the central role of higher education in achieving liberation at the community level. The result of the conference was the establishment of the student organization, M.E.Ch.A (Movimiento Estudiantil Chicano de Aztlán), and became the blueprint for the establishment of Chicano and Chicana Studies programs and departments throughout the UC System. Featured in the Chicano! Taking Back the Schools video above, another example of the student movement was the East Los Angeles Walkouts that took place in 1968, where thousands of Chicano students took part in non-violent protests by walking out of their schools to protest unequal educational opportunities, a lack of Chicano-themed course and curriculum, and a lack of Chicano and bilingual teachers. (Noriega et al, 2010)

Latinx Social Movements: Historical Timeline

1900s

1903 In Oxnard, Calif., more than 1,200 Mexican and Japanese farm workers organize the first farm worker union, the Japanese-Mexican Labor Association (JMLA). Later, it will be the first union to win a strike against the California agricultural industry, which already has become a powerful force.

1904 The U.S. establishes the first border patrol as a way to keep Asian laborers from entering the country by way of Mexico.

1905 Labor organizer Lucy Gonzales Parsons, from San Antonio, Texas, helps found the Wobblies, the Industrial Workers of the World.

1910s

1910 The Mexican Revolution forces Mexicans to cross the border into the United States, in search of safety and employment.

1911 The first large convention of Mexicans to organize against social injustice, El Primer Congreso Mexicanista, meets in Laredo, Texas.

1912 New Mexico enters the union as an officially bilingual state, authorizing funds for voting in both Spanish and English, as well as for bilingual education. Article XII of the state constitution also prohibits segregation for children of "Spanish descent." At the state's constitutional convention six years earlier, Mexican American delegates mandated Spanish and English be used for all state business.

1914 The Colorado militia attacks striking coal miners in what becomes known as the Ludlow Massacre. More than 50 people are killed, mostly Mexican Americans, including 11 children and three women.

1917 Factories in war-related industries need more workers, as Americans leave for war. Latinos from the Southwest begin moving north in large numbers for the first time. They find ready employment as machinists, mechanics, furniture finishers, upholsterers, printing press workers, meat packers and steel mill workers.

1917 The U.S. Congress passes the Jones Act, granting citizenship to Puerto Ricans under U.S. military rule since the end of the Spanish-American War.

1920s

1921 San Antonio's Orden Hijos de América (Order of the Sons of America) organizes Latino workers to raise awareness of civil rights issues and fight for fair wages, education and housing.

1921 The Immigration Act of 1921 restricts the entry of southern and eastern Europeans. Agricultural businesses successfully oppose efforts to limit the immigration of Mexicans.

1927 In Los Angeles, the Confederación de Uniones Obreras Mexicanas (Federation of Mexican Workers Union-CUOM) becomes the first large-scale effort to organize and consolidate Mexican workers.

1928 Octaviano Larrazolo of New Mexico becomes the first Latino U.S. Senator.

1929 Several Latino service organizations merge to form the League of United Latin American Citizens (LULAC). The group organizes against discrimination and segregation and promotes education among Latinos. It's the largest and longest-lasting Latino

civil rights group in the country.

1930s

1931 The country's first labor strike incited by a cultural conflict happens in Ybor City (Tampa), Fla., when the owners of cigar factories attempt to get rid of the lectores, people who read aloud from books and magazines as a way to help cigar rollers pass the time. The owners accuse the lectores of radicalizing the workers and replace them with radios. The workers walk out.

1932 Benjamin Nathan Cardozo, a Sephardic Jew, becomes the first Latino named to the U.S. Supreme Court.

1933 Latino unions in California lead the El Monte Strike, possibly the largest agricultural strike at that point in history, to protest the declining wage rate for strawberry pickers. By May 1933, wages dropped to nine cents an hour. In July, growers agreed to a settlement including a wage increase to 20 cents an hour, or $1.50 for a nine-hour day of work.

1938 On December 4, El Congreso del Pueblo de Habla Española (The Spanish-Speaking Peoples Congress) holds its first conference in Los Angeles. Founded by Luisa Moreno and led by Josefina Fierro de Bright, it's the first national effort to bring together Latino workers from different ethnic backgrounds: Cubans and Spaniards from Florida, Puerto Ricans from New York, Mexicans and Mexican Americans from the Southwest.

1939 Novelist John Steinbeck publishes The Grapes of Wrath, calling attention to the plight of migrant workers in the California grape-growing industry.

1940s

1941 The U.S. government forms the Fair Employment Practices Committee to handle cases of employment discrimination. Latino workers file more than one-third of all complaints from the Southwest.

1942 The Bracero Program begins, allowing Mexican citizens to work temporarily in the United States. U.S. growers support the program as a source or low-cost labor. The program welcomes millions of Mexican workers into the U.S. until it ends in 1964.

1942 Hundreds of thousands of Latinos serve in the armed forces during World War II.

1943 Los Angeles erupts in the Zoot Suit Riots, the worst race riots in the city to date. For 10 nights, American sailors cruise Mexican American neighborhoods in search of "zoot-suiters" -- hip, young Mexican teens dressed in baggy pants and long-tailed coats. The military men drag kids -- some as young as 12 years old -- out of movie theaters and cafes, tearing their clothes off and viciously beating them.

1944 Senator Dennis Chávez of New Mexico introduces the first Fair Employment Practices Bill, which prohibits discrimination because of race, creed or national origin. The bill fails, but is an important predecessor for the 1964 Civil Rights Act.

1945 Latino veterans return home with a new feeling of unity. Together, they seek equal rights in the country they defended. They use their G.I. benefits for personal advancement, college educations and buying homes. In 1948, they will organize the American G.I. Forum in Texas to combat discrimination and improve the status of Latinos; branches eventually form in 23 states.

1945 Mexican-American parents sue several California school districts, challenging the segregation of Latino students in separate schools. The California Supreme Court rules in the parents' favor in Mendez v. Westminster, arguing segregation violates children's constitutional rights. The case is an important precedent for Brown v. Board of Education in 1954.

1950s

1953 During "Operation Wetback" from 1953 and 1958, the U.S. Immigration Service arrests and deports more than 3.8 million Latin Americans. Many U.S. citizens are deported unfairly, including political activist Luisa Moreno and other community leaders.

1954 Hernandez v. Texas is the first post-WWII Latino civil rights case heard and decided by the U.S. Supreme Court. The Hernandez decision strikes down discrimination based on class and ethnic distinctions.

1960s

1962 Air flights between the U.S. and Cuba are suspended following the Cuban Missile Crisis. Prior to the Crisis, more than 200,000 of Cuba's wealthiest and most affluent professionals fled the country fearing reprisals from Fidel Castro's communist regime. Many believed Castro would be overthrown and they would soon be able to return to Cuba.

1963 Miami's Coral Way Elementary School offers the nation's first bilingual education program in public schools, thanks to a grant from the Ford Foundation.

1965 Cesar Chavez and Dolores Huerta found the United Farm Workers association, in Delano, Calif., which becomes the largest and most important farm worker union in the nation. Huerta becomes the first woman to lead such a union. Under their leadership, the UFW joins a strike started by Filipino grape pickers in Delano. The Grape Boycott becomes one of the most significant social justice movements for farm workers in the United States.

1965 Luis Valdez founds the world-famous El Teatro Campesino, the first farm worker theatre, in Delano, Calif. Actors entertain and educate farm workers about their rights.

1966 Congress passes the Cuban American Adjustment Act allowing Cubans who lived in America for at least one year to become permanent residents. No other immigrant group has been offered this privilege before, or since.

1968 Latino high school students in Los Angeles stage citywide walkouts protesting unequal treatment by the school district. Prior to the walkouts, Latino students were routinely punished for speaking Spanish on school property, not allowed to use the bathroom during lunch, and actively discouraged from going to college. Walkout participants are subjected to police brutality and public ridicule; 13 are arrested on charges of disorderly conduct and conspiracy. However, the walkouts eventually result in school reform and an increased college enrollment among Latino youth.

1968 The Mexican American Legal Defense and Education Fund opens its doors, becoming the first legal fund to pursue protection of the civil rights of Mexican Americans.

1969 Faced with slum housing, inadequate schools and rising unemployment, Puerto Rican youth in Chicago form the Young Lords Organization, inspired in part by the writings of Martin Luther King, Jr., and Malcolm X. An outgrowth of the Young Lords street gang, the YLO becomes a vibrant community organization, creating free breakfast programs for kids and community health clinics. Modeled after the Black Panthers, the YLO uses direct action and political education to bring public attention to issues affecting their community. The group later spreads to New York City.

1970s

Throughout the 1970s, progressive organizations based in Mexican, Filipino, Arab and other immigrant communities begin organizing documented and undocumented workers. Together, they work for legalization and union rights against INS raids and immigration law enforcement brutality.

1970 The U.S. Department of Health, Education and Welfare issues a memorandum saying students cannot be denied access to educational programs because of an inability to speak English.

1974 In the case Lau v. Nichols, the U.S. Supreme Court reaffirms the 1970 memorandum, ruling students' access to, or participation in, an educational program cannot be denied because of their inability to speak or understand English. The lawsuit began as a class action by Chinese-speaking students against the school district in San Francisco, although the decision benefited other immigrant groups, as well.

1974 Congress passes the Equal Educational Opportunity Act of 1974 to make bilingual education more widely available in public schools.

1974 The first major Latino voter registration organization, the Southwest Voter Registration Education Project begins, registering more than two million Latino voters in the first 20 years.

1975 After non-English speakers testify about the discrimination they face at the polls, Congress votes to expand the U.S. Voting Rights Act to require language assistance at polling stations. Native Americans, Asian Americans, Alaska Natives and Latinos benefit most from this provision. The original Act, passed in 1965, applied only to Blacks and Puerto Ricans. The Voting Rights Act leads to the increasing political representation of Latinos in U.S. politics.

1980s

1985 National religious organizations provide support for the first "National Consultation on Immigrant Rights." Immediately the group calls for a National Day of Action for Justice for Immigrants and Refugees, "to call attention to issues and to dramatize the positive role of immigrants in shaping U.S. society." More than 20 cities participate in the event.

1986 On November 6, Congress approves the Immigration Reform and Control Act (IRCA), providing legalization for certain undocumented workers, including agricultural workers. The Act also sets employer sanctions in place, making it illegal for employers to hire undocumented workers.

1988 President Ronald Reagan appoints Dr. Lauro Cavazos as Secretary of Education. He becomes the first Latino appointed to a presidential cabinet.

1989 Miami's Ileana Ros-Lehtinen, a Cuban American, becomes the first Latino woman elected to the U.S. House of Representatives.

1990s

1990 The California Delegation Against Hate Violence documents the increasing human rights abuses by INS agents and private citizens against migrants in the San Diego-Tijuana border area.

1992 The Los Angeles Police Department cracks down on Latino immigrants during the "Los Angeles rebellion," after the "not guilty" verdict in the Rodney King police brutality case.

1994-1995 The fight over California's Proposition 187 brings the debate over immigration --particularly undocumented immigration -- to the front pages of the national press. The ballot initiative galvanizes students across the state, who mount a widespread campaign in opposition. Voters approve the measure preventing undocumented immigrants from obtaining public services like education and health care.

1997 A U.S. District Court judge overturns California's Prop 187, ruling it unconstitutional.

1999 After sixty years of U.S. Navy exercise-bombings on the Puerto Rican island of Vieques, civil rights leaders in both Puerto Rican and African American communities respond with a non-violent protest galvanizing the island's 9,300 residents. Triggered by the accidental death of a Puerto Rican naval base employee during live ammunition exercises, Puerto Ricans unite in outrage, protesting the proximity of the exercises to civilians, years of environmental destruction and resulting health problems. The Navy failed to honor historical agreements to treat the island and its people respectfully. The protests culminate in lawsuits and the arrest of more than 180 protesters, with some serving unnecessarily harsh sentences. The Navy promises to stop bombing the island by 2003.

1999 The Immigration Law Enforcement Monitoring Project coordinates nationwide activities on Día de los Muertos, or Day of the Dead. Public displays of crosses, representing those who died crossing the border, capture public and media attention.

2000s

2001 Following the terrorist attacks of 9/11, Arab Americans and others of Middle Eastern descent experience a backlash in the United States, as hate crimes, harassment and police profiling sharply increase. Based in rising fears over "border security," the stigma spreads to other immigrant groups. Some politicians call for building a wall between the United States and Mexico. During the next five years, Latino immigrants face a surge in discrimination and bias.

2003 Latinos are pronounced the nation's largest people of color --- surpassing African Americans --- after new Census figures show the U.S. Latino population at 37.1 million. The number is expected to triple by the year 2050.

2004 The Minuteman Project begins to organize anti-immigrant activists at the U.S./Mexico border. The group considers itself a citizen's border patrol, but several known white supremacists are members. During the next two years, the Minuteman Project gains widespread press coverage. Immigrant rights supporters conduct counter-rallies in public opposition to the Minuteman Project's tactics and beliefs.

2005 Just as key provisions of the Voting Rights Act are about to expire, English-only conservatives oppose its renewal because of the expense of bilingual ballots. In August 2006, President George W. Bush will reauthorize the Act. The reauthorized Act will be named the "Fannie Lou Hamer, Rosa Parks, Coretta Scott King, and Cesar Chavez Voting Rights Act Reauthorization and Amendments Act of 2006."

2006 Immigrants -- mostly Latinos -- and their allies launch massive demonstrations in cities and towns across the country in support of immigrant rights and to protest the growing resentment toward undocumented workers.

2006 High school students, mostly but not exclusively Latino, stage walkouts in Los Angeles, Houston and other cities, boycotting schools and businesses in support of immigrant rights and equality. Schools issue suspensions and truancy reports to students who participate, and several students are arrested.

2006 On May 1, hundreds of thousands of Latino immigrants and others participate in the Day Without Immigrants, boycotting work, school and shopping, to symbolize the important contributions immigrants make to the American economy.

2006 The U.S. Congress debates legislation that would criminalize undocumented immigrants. Immigrant rights organizations support alternative legislation offering a pathway to citizenship. The legislation stalls, and Congress decides instead to hold hearings across the country during the summer and fall of 2006, to gain public input on how to handle the immigration issue.

2010s

2012 After sustained protest and direct action, immigrant rights activists and supporters pressure Obama to pass DACA (Deferred Action for Childhood Arrivals). This executive order provides protection for undocumented young people who were brought to the United States as children. They were also able to apply for a driver's license, work permit, and relief from deportation proceedings.

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CHAPTER OVERVIEW

Chapter 8: Asian Americans and Pacific Islanders

Section 8.1: History and Demographics

Section 8.2: History and Demographics II

Section 8.3: Race and Identity

Section 8.4: Social Institutions

Section 8.5: Anti-Asian Racism and Activism

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Section 8.1: History and Demographics

Like many groups discussed in this module, Asian Americans represent a great diversity of cultures and backgrounds. The experience of a Japanese American whose family has been in the United States for three generations will be drastically different from a Cambodian American who arrived as a refugee in the 1970s, and even more different from a Laotian American who has only been in the United States for a few years.

Coming to America

Chinese Immigrants

The first Asian immigrants to come to the United States in the mid-nineteenth century were Chinese. These immigrants were primarily men whose intention was to work for several years in order to earn incomes to send back to their families in China (sojourner immigration). Their main destination was the American West, where the Gold Rush was drawing people with its lure of abundant money.

Thousands of (male) Chinese migrants were recruited by the railroad companies to work on the Transcontinental Railroad—a vast, complex, engineering feat to span the continent. The men were responsible for laying the rails across the rugged Sierra Nevada mountain range--the final stretch of tracks that would complete the unprecedented feat. In addition to the railroad, Chinese men also engaged in other manual labor like mining and agricultural work. This work was grueling and underpaid, but like many immigrants, they persevered. By 1887, the Transcontinental Railroad was completed and many of the Chinese workers, having saved the majority of their pay, returned home, or, conversely, began to send for their families—parents, siblings, wives and children, sweethearts, cousins—beginning a steady migration stream from China to the United States. Many of these former railroad workers settled along the West Coast and began to compete, economically, with the white population of the region.

Feeling serious economic pressure from the Chinese immigrants who were willing to work for lower wages, Whites on the West Coast petitioned Congress to stop migration from China. Congress complied and passed a bill titled the “Asian Exclusionary Act.” Chinese immigration came to an abrupt end with the Chinese Exclusion Act of 1882.

The Chinese Exclusion Act was a result of anti-Chinese sentiment escalated by a depressed economy and loss of jobs. White workers blamed Chinese migrants for taking jobs, and the passage of the Act meant the number of Chinese workers decreased. Chinese men did not have the funds to return to China or to bring their families to the United States, so they remained physically and culturally segregated in the Chinatowns of large cities.

Japanese Immigrants

Japanese immigration began in the 1880s, on the heels of the Chinese Exclusion Act of 1882. Many Japanese immigrants came to Hawaii to work in the sugar industry; others came to the mainland, especially to California. Unlike the Chinese, however, the Japanese had a strong government in their country of origin that negotiated with the U.S. government to ensure the well-being of their immigrants. Japanese men were able to bring their wives and families to the United States, and were thus able to produce second- and third-generation Japanese Americans more quickly than their Chinese counterparts.

Although Japanese Americans have deep, long-reaching roots in the United States, their history here has not always been smooth. For example, the California Alien Land Law of 1913 was aimed at them and other Asian immigrants, and it prohibited aliens from owning land. Following the attack on Pearl Harbor, Japanese Americans faced incredible individual prejudice and discrimination as well as structural racism in a series of government policies that caused loss of income, wealth, housing, and sometimes, life.

On December 7, 1941, at 7:55 A.M. local time the Japanese fleet in the South Pacific launched 600 hundred aircraft in a surprise attack against U.S. Naval forces at Pearl Harbor, Hawaii. Within four hours, 2,400 people, mostly military personnel had been killed, including the 1,100 men who will be entombed forever in the wreckage of the U.S.S. Arizona when it capsized during the attack. Although this was a military target, the United States was not at war when the attack occurred.

The U.S. response to the attack was segregation via internment camps (or concentration camps). Within 3 months, on February 19, 1942, President Franklin D. Roosevelt signed and issue Executive Order 9066 which authorized the secretary of war to prescribe certain areas as military zones, clearing the way for the incarceration of Japanese-descended persons in U.S. concentration camps

(German- and Italian-descended persons were also targets of U.S. suspicion however interned at lower rates). In less than six months after the attack, Congress passed the Japanese Relocation Act. As a result, approximately 112,000 men, women, and children of Japanese ancestry (and predominantly on the West Coast) were evicted from their homes and held in American concentration camps and other confinement sites across the country.

Japanese Americans in Hawaii were not incarcerated in the same way, despite the attack on Pearl Harbor. Although the Japanese American population in Hawaii was nearly 40% of the population of Hawaii itself, only a few thousand people were detained there. The fact is that the labor of Japanese Americans in Hawaii was crucial to the economic health of Hawaii which protected them from internment in the prison camps.







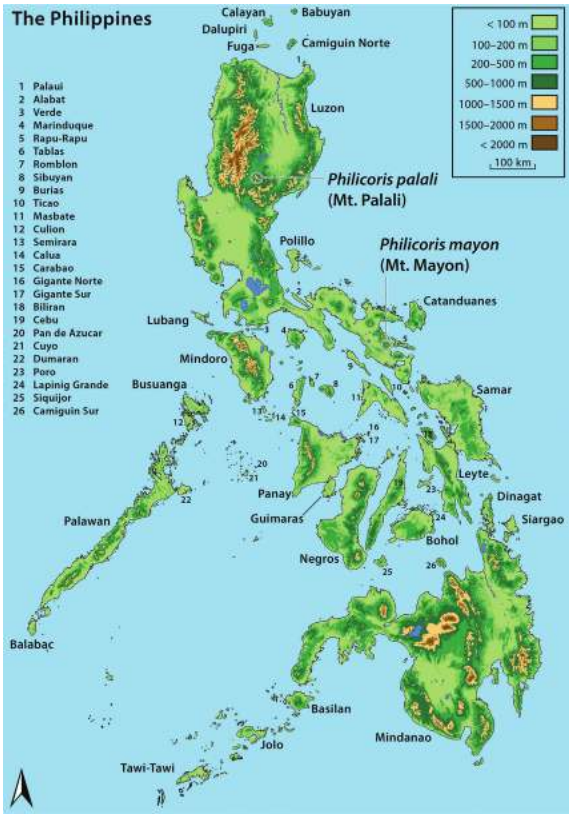


Filipino Immigrants

The Philippines were claimed in the name of Spain in 1521 by Ferdinand Magellan, a Portuguese explorer sailing for Spain, who named the islands after King Philip II of Spain. They were then called Las Felipinas. In 1565, Spanish explorer Miguel López de Legazpi arrived from present-day Mexico (then a Spanish colony) in Cebu (see #19 in map). Soon afterwards, the Captaincy General of the Philippines was governed from "New Spain", the Spanish colony that included Mexico City.

For the next 300 years, the Philippines was a Spanish province. In 1896, the Philippine Revolution began for independence from Spain. The revolution lasted through 1898 when the Spanish–American War broke out. The Spanish–American War resulted in Spain losing its domain over the Philippines and the nation was transferred over to the United States, thus ending the Philippine Revolution. As outlined in the Treaty of Paris (1898), Spain relinquished all claim of sovereignty over and title to Cuba and also ceded Puerto Rico, Guam, and the Philippines to the United States. The cession of the Philippines involved a compensation of $20 million from the United States to Spain.

The United States would maintain military control of the Philippines until 1946.


The Philippines
Calayan
Babuyan
Dalupiri
Fuga
Camiguin Norte
1 Palaui
2 Alabat
3 Verde
4 Marinduque
5 Rapu-Rapu
6 Tablas
7 Romblon
8 Sibuyan
9 Burias
10 Ticao
11 Masbate
12 Culion
13 Semirara
14 Calua
15 Carabao
16 Gigante Norte
17 Gigante Sur
18 Biliran
19 Cebu
20 Pan de Azucar
21 Cuyo
22 Dumaran
23 Poro
24 Lapinig Grande
25 Siquijor
26 Camiguin Sur
< 100 m
100–200 m
200–500 m
500–1000 m
1000–1500 m
1500–2000 m
< 2000 m
100 km
Luzon
Philicoris palali
(Mt. Palali)
Polillo
Philicoris mayon
(Mt. Mayon)
Catanduanes
Lubang
Mindoro
Busuanga
Samar
Leyte
Panay
Dinagat
Siargao
Palawan
Guimaras
Bohol
Negros
Balabac
Basilan
Mindanao
Jolo
Tawi-Tawi


A Filipino American Story Since 1587
NextDayBetter
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During World War II, the Philippines served as a military hub and source of military recruiting for the American military establishment. President Roosevelt created the USAFFE (United States Armed Forces of the Far East) to recruit nearly 250,000 Filipinos who would go on to serve in World War II helping to win the Pacific Theater. Filipino men who joined the American military were promised full American citizenship as well as benefits typically allotted to military veterans. When the U.S. claimed victory, it declared the Philippines an independent nation (1946) once more.

In 1946, Congress passed the Rescission Act, stripping Filipinos of the benefits they were promised, replacing the estimated $3 billion in benefits with a single $200 million direct payment to the Philippine government. The Philippine Commonwealth President, Sergio Osmeña, wrote that the allocated $200 million was "inadequate for the payment of the benefits it intends to confer", and it was rejected by the Philippine government. Of the 66 countries allied with the United States during the war, only Filipinos were denied military benefits.

Between 1946 and 1965, the majority of Filipino immigration was made up of Filipino men who had joined the American Navy and Filipina wives who married American men while stationed at an American base in the Philippines. The 1965 Immigration and Nationality Act removed national-origin quotas established in 1921, resulting in marked population growth during this period. Between 1965 and 1980, the Filipino population in the U.S. grew exponentially, with many immigrants arriving with professional degrees and English fluency.

Another facet of Filipino immigration, one that spans the 20th century to present day, involves the nursing profession.





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Section 8.2: History and Demographics II

Fourth Wave of Immigration: 1965-Present

Koreans and Vietnamese

Wars in Korea and Vietnam led to increased immigration after 1965. While Korean immigration has been fairly gradual, Vietnamese immigration was more concentrated after 1975, when the formerly U.S.-backed city of Saigon fell and a restrictive communist government was established. Whereas many Asian immigrants came to the United States to seek better economic opportunities, Vietnamese immigrants came as political refugees, seeking asylum from repressive conditions in their homeland. The Refugee Act of 1980 helped them settle in the United States, with large numbers coming from Vietnam, Laos, and Cambodia. Many of these refugees settled in California, Minnesota, and Wisconsin, forming ethnic enclaves in urban areas.people, or approximately 20% of the population (Williams, 2005).

Cambodians

From 1975-1979, the Khmer Rouge (the oppressive Communist Party of Kampuchea ruling Cambodia at the time) killed approximately 1.2-1.7 million Cambodians, or approximately 20% of the Cambodian population (Williams, 2005). Cambodians who were considered a threat to the new political state experienced "persecution and elimination" (Ratner, S. & Abrams, J., 1997). After the Vietnamese invaded Cambodia in 1979 and ended the reign of terror of the Khmer Rouge, Cambodians fled to refugee camps and eventually resettled in Western countries such as Australia, Canada, France and the United States. The largest population of Cambodians outside of southeast Asia resides in Long Beach, California.

Cambodian Americans contend with "model minority" stereotypes while also being considered the "Black sheep" of the Asian community (Ly, 2003, p. 119). Under the Khmer Rouge, any sign of wealth or education meant death, contrasting that experience with immigration from Japan, China, and Korea which was largely driven by a desire for better standards of living and new opportunities, one can see how important it is to consider how these contexts shapes different behavior and outcomes of these groups in the United States. Unlike these other East Asian groups, Cambodian parents rarely pressure their children to pursue higher education, which in part explains why they have the lowest percentage of college and graduates and the highest percentage of high school dropouts (Ly, 2003).

Contemporary Immigration

Asian immigrants have come to the United States primarily in the second (1820-1860), third (1880-1914), and fourth waves (1965-present) of immigration. Fourth wave Asian immigration includes immigrants from India, Korea, Vietnam, and the Philippines. Indian immigration grew between 1980 and 2010 more than eleven-fold, roughly doubling every decade. It is composed primarily of English-speaking, highly educated immigrants, many of whom qualified for an H-1B (a temporary visa for highly skilled immigrants). As of 2014, the top five origin countries of Asian immigrants were India, China, the Philippines, Vietnam, and Korea.

Asian Enclaves (e.g., Chinatown, Little Manila, Koreatown)

Push and Pull Factors of Asian Immigration

There are many theories on why people immigrate to the U.S., especially from Asian countries. The general idea among social scientists is as such: American multinational corporations set up businesses in foreign countries and soon begin to dominate that country's politics and economy. This "globalization of capital" disrupts and transforms the traditional way people in these Asian countries make a living as the fundamental structure of their national economy changes from one dominated by farming and agriculture to the beginnings of a modern capitalist economy that emphasizes manufacturing and export sectors.

Many workers struggle to survive economically, to adapt to these rapid changes, and many become "displaced" (i.e., they lose their jobs or their land). Nonetheless, having already been exposed to U.S. culture, either through direct contact with those connected to the American businesses now operating in their country or through TV programs and U.S. media portrayals, many workers dream about working in the U.S. and earning lots of money. Their expectations for "the good life" become heightened but they also realize that they can't achieve these new goals in their current situation. They also see that by

working in the U.S. and earning more money, they can help out other family members who have also been displaced.

In the meantime, companies in the U.S. are looking to hire immigrant workers who are frequently willing work for lower wages than U.S.-born workers. Many times, these companies actively recruit foreign workers to come to the U.S. Further, earlier immigrants from that country help in the immigration process by providing helpful information about jobs or assistance in the actual immigration and adjustment process. After this initial cycles, immigration becomes almost self-perpetuating through these established social networks as immigrant workers repeat the cycle of helping their family, relatives, and friends come to the U.S. to find work often referred to as chain migration.

Once these Asian immigrants get to the U.S., they frequently end up living or working in established Asian enclaves. This makes sense because these enclaves give them a sense of familiarity and emotional comfort, which makes it easier for them to adapt to life in the U.S. They also are more likely to get a job in the enclave, especially if they are not fluent enough in English to get a job outside the enclave. Being employed also helps them adjust to their new life in the U.S.

What are Ethnic Enclaves?

Ethnic enclaves are neighborhoods with high concentrations of one particular ethnic group, usually resulting from immigration patterns. Ethnic enclaves tend to share these characteristics: 1) live in close proximity; 2) support the traditional values customs and ways of life of that ethnic group; 3) maintain social services such as employment networks, political clubs, civic organizations and houses of worship; 4) establish retail stores where traditional foods clothing household goods and utensils are sold; 5) develop and sustain native language newspapers and sometimes radio and TV stations; 6) provide employment and social and sometimes financial support for new immigrants; 7) permit new immigrants to adapt to a new country without experiencing serious levels of culture shock and homesickness. In general, ethnic enclaves provide a safe haven with a variety of social supports for new immigrants that serve to ease their transition into a new and different culture.

These enclaves offer economic opportunities to immigrants and mechanisms for maintenance of immigrant cultures, but also the potential exploitation of immigrant labor, often based on gender. Some researchers argue that many Asian business owners are more than willing to exploit the relative powerlessness of these new immigrants and their willingness to accept lower wages and less-than-optimum working conditions. Specifically, many Asian-owned sweatshops, restaurants, and other small businesses have been accused of taking advantage of their own people in this manner for their own financial gain. In fact, many Asian American non-profit community organizations were established to protest against these exploitative conditions by picketing Asian small businesses and pressuring their owners to improve working conditions and wages, and by trying to unionize these immigrant workers. Academic research also shows that working within an ethnic enclave is frequently beneficial for Asian business owners but not for their workers who may be able to earn more and enjoy slightly better working conditions in jobs outside the ethnic enclave.

A Minority Within a Minority

Until 1980, "Hawaiian" was the only pacific islander group listed on the Census questionnaire; Guamanian and Samoan were added in 1990 and the census category today, reads "Native Hawaiian or Other Pacific Islander". There are an estimated 1.4 million people who identify with this category in the United States, 41% of which identify as Native Hawaiian, with the remainder identifying as Samoan (13%), Guamanian (10%), Tongan (5%), Fijian (3%), Marshallese (2%) or other Pacific Islander (26%) (Ramakrishnan & Ahmad, 2014). Scholars have argued that because these groups face a different struggles with Pacific Islanders contending with issues relating to sovereignty and decolonization, and Asian Americans dealing with immigration, they deserved a label distinct from "Asian American." Given these dynamics, it is argued that the experience of Pacific Islanders is much more akin to that of Native Americans (Ishisaka, 2020).

Native Hawaiians

In 1778, the year that Captain James Cook of England arrived, the estimated population of Hawaiians was between 400,000 and 800,000. In 1893 U.S. naval forces overthrew the monarchy originally founded in 1810 by King Kamehameha I, then in 1898 the Hawaiian islands were annexed by the United States as the Republic of Hawai'i. Much like the experience of Native Americans, European diseases introduced by colonization brought the population down to 29,800 Native Hawaiians and another 7,800 Hawaiians of mixed ancestry by 1900. Today, Native Hawaiians in Hawaii experience lower incomes, have the highest

unemployment rate, and hold lower status jobs when compared to all ethnic groups in the islands. As is the case with other marginalized groups, this lower socioeconomic position leaves Native Hawaiians more vulnerable to health disparities such as lower mortality rates and higher rates of disease and cancer (Lai & Arguelles, 2003).





Samoans & Guamanians

According to the United States Census Bureau, there are approximately 204,000 Samoan people including those with partial Samoan ancestry and about 160,000 Guamanians in the United States (United States Census Bureau, 2019).

Like the Native Hawaiians, they are considered Polynesians, and are theorized to have migrated from the west (the East Indies, the Malay peninsula or the Philippines) as far back ago as 1,000 B.C.E. Today, the islands are divided up into American Samoa and Samoa. The former is only 76 square miles, has a population of around 67,000, and sends a delegate to the U.S. Congress. Samoa, known as Western Samoa until 1997, is an independent nation with islands totaling 1,090 square miles, and a population of 179,058.

The economy of American Samoa remains undeveloped; nearly one-third of workers are employed in the fishing or canning industry. Tourism has not taken off. In recent years, one of American Samoa's main exports has been football players. There are more than 200 playing Division I college football, and 28 in the NFL, reported ESPN in 2002. Perhaps the most famous has been linebacker Tiaina "Junior" Seau.

After Samoans, the next-largest NHPI group are the natives of the island of Guam, also known as Chamorro. There are only about 157,000 people living on today's multicultural Guam, of whom about half are Chamorro. So like American Samoa, a larger number

of Chamorro actually live abroad-in the U.S., there are nearly 93,000 people of pure or part-Chamorro descent.

Today the U.S. military maintains a large, albeit declining, presence in Guam, with 23,000 military personnel and their families living on the island. Though the government has lobbied to free Guam from its "unincorporated" U.S. territory status, the island has yet to be granted the Commonwealth recognition given Puerto Rico. And although the people are given U.S. citizenship, they do not vote in U.S. presidential elections. Economically, the growing tourist industry catering to Japanese visitors has helped offset the military downsizing.





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Section 8.3: Race and Identity

Anti-Asian Sentiment

Asian Americans, including those of East Asian, South Asian, and Southeast Asian descent, have experienced racism since the first major groups of Chinese immigrants arrived in America. The Naturalization Act of 1790 made Asians ineligible for citizenship. First-generation immigrants, children of immigrants, and Asians adopted by non-Asian families are still impacted by discrimination. During the Industrial Revolution in the United States, labor shortages in the mining and rail industries were prevalent. Chinese immigrant labor was often used to fill this gap, most notably with the construction of the First Transcontinental Railroad, leading to large-scale Chinese immigration. These Chinese immigrants were seen as taking the jobs of whites for cheaper pay, and the phrase Yellow Peril, which predicted the demise of Western Civilization as a result of Chinese immigrants, gained popularity.

In 1871, one of the largest lynchings in American history was committed against Chinese immigrants in Los Angeles, California. It would go on to become known as the Chinese massacre of 1871. The 1879 Constitution of the California prohibited the employment of Chinese people by state and local governments, as well as by businesses that were incorporated in California. Also, the 1879 constitution delegated power to local governments in California to remove Chinese people from within their borders. The federal Chinese Exclusion Act of 1882 banned immigration of Chinese laborers for ten years after thousands of Chinese immigrants had come to the American West. Several mob attacks against Chinese people took place, including the Rock Springs massacre of 1885 in Wyoming in which at least 28 Chinese miners were killed and 15 injured, and the Hells Canyon massacre of 1887 in Oregon where 34 Chinese miners were killed.

Recently, the COVID-19 pandemic, which started in the city of Wuhan, Hubei, China, in December 2019, has led to an increase in acts and displays of sinophobia as well as prejudice, xenophobia, discrimination, violence, and racism against people of East Asian, North Asian and Southeast Asian descent and appearance around the world. With the spread of the pandemic and formation of hotspots, such as those in Asia, Europe, and the Americas, discrimination against people from these hotspots has been reported.

Additional recommended resource: We Need To Talk About Anti-Asian Hate

Model Minority Myth (Enemy to Model Citizen)

Asian Americans certainly have been subject to their share of racial prejudice, despite the seemingly positive stereotype as the model minority. The **model minority** stereotype is applied to a group that is seen as achieving significant educational, professional, and socioeconomic success without challenging the existing establishment. This stereotype is typically applied to Asian groups in the United States, and it can result in unrealistic expectations by putting a stigma on those who do not meet the presumed standard. Stereotyping all Asians as smart and capable can also limit much-needed government assistance, and can result in educational and professional discrimination.



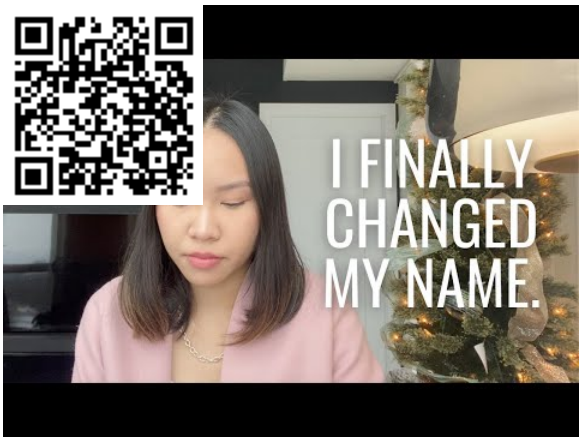


Anglicizing One's Name

Like other communities of color, Asian Americans must contend with an Anglo-dominant society that views those with "foreign sounding" names as outsiders. Some **assimilate**, or take on the characteristics of the dominant group, by anglicizing their names, like many Chinese international students in the United States (Fang & Fine, 2019), while others endure microaggressions of having their names mispronounced or changed by educators and others in position of authority (Kohli & Solórzano, 2012). On the one hand, as Kohli & Solórzano argue these practices can reinforce the idea of cultural and racial hierarchy of inferiority of non-Anglos and leave lasting impacts on the self-perceptions of children, especially, but in the case of taking on chosen names can also allow for self-expression and agency to select a name that projects an imagined self (Fang & Fine, 2019).

Consider the following video of a young woman in Toronto who legally changed her name.





Bi- and Multiracial Identity

An example of **fusion/amalgamation** which is where racial or ethnic groups combine to form a new group, is the case of "Hapas", or those that have one Asian parent and one non-Asian parent. Traditionally, multiracial Asian Americans, like many other multiracial individuals, have been looked upon with curiosity and/or suspicion by the both sides of their ancestry and the rest of society. In the past, the racist "one drop rule" dictated that anyone who even had any trace of non-white ancestry (i.e., a single drop of non-white blood) was "colored" and therefore non-white. To a certain extent today, many Americans still see multiracial Asian Americans as "half-breeds" and don't consider them to be truly white, Black, etc. or even truly American.

On the other hand, many in the conventional Asian American community also do not consider multiracial Asian Americans to be truly "Asian" and rather, see them as "whitewashed." As a result of these cultural dynamics, many (although certainly not all) multiracial Asian Americans encounter difficulties in establishing their own ethnic identity as they try to fit into both the Asian American community and mainstream American society. As many multiracial Asian American writers have described, as they grow up, they are frequently caught between both sides of their racial/ethnic background. Frequently this involves feeling alienated, marginalized, and that they do not legitimately belong in either community, Asian or non-Asian.

Intersection of Race and Gender

Empress Tsu-his ruled China from 1898 to 1908 from the Dragon Throne. The New York Times described her as "the wicked witch of the East, a reptilian dragon lady who had arranged the poisoning, strangling, beheading, or forced suicide of anyone who had ever challenged her autocratic rule." The shadow of the Dragon Lady -- with her cruel, perverse, and inhuman ways -- continued to darken encounters between Asian women and the West they flocked to for refuge.

Far from being predatory, many of the first Asian women to come to the U.S. in the mid-1800s were disadvantaged Chinese women, who were tricked, kidnapped, or smuggled into the country to serve the predominantly male Chinese community as prostitutes. The impression that all Asian women were prostitutes, born at that time, "colored the public perception of, attitude toward, and action against all Chinese women for almost a century," writes historian Sucheng Chan.

Police and legislators singled out Chinese women for special restrictions "not so much because they were prostitutes as such (since there were also many white prostitutes around) but because -- as Chinese -- they allegedly brought in especially virulent strains of venereal diseases, introduced opium addiction, and enticed white boys into a life of sin," Chan also writes. Chinese women who were not prostitutes ended up bearing the brunt of the Chinese exclusion laws that passed in the late 1800s.

During these years, Japanese immigration stepped up, and with it, a reactionary anti-Japanese movement joined established anti-Chinese sentiment. During the early 1900s, Japanese numbered less than 3 percent of the total population in California, but nevertheless encountered virulent and sometimes violent racism. The "picture brides" from Japan who emigrated to join their immigrant husbands in the U.S. were "another example of Oriental treachery" to racist Californians, according to historian Roger Daniels.

It bears noting that despite the fact that they weren't in the country in large numbers, Asian women shouldered much of the cost of subsidizing Asian men's labor. U.S. employers didn't have to pay Asian men as much as other laborers who had families to support, since Asian women in Asian bore the costs of rearing children and taking care of the older generation.

The passing of time did not improve of labor conditions of women; Asian women who emigrated here before the 1960s were usually employed as cheap labor. In the pre-World War II years, close to half of all Japanese American women were employed as servants or laundresses in the San Francisco area. The World War II internment of Japanese Americans made them especially easy to exploit: they had lost their homes, possessions, and savings when forcibly interned at the camps, Yet, in order to leave, they had to prove they had jobs and homes. U.S. government officials thoughtfully arranged for their employment by fielding requests, most of which were for servants.





Young, Gay, and APA

Asian Americans who are lesbian, gay, bisexual, transgender, or queer (LGBTQ) frequently face a double or even triple jeopardy -- being targets of prejudice and discrimination because of their ethnicity, gender, and sexual orientation. Nineteen-year-old Eric Aquino remembers a day not that long ago when he kneeled down to tie his shoe during P.E. class. He looked up to find a boy towering over him, saying, "That's where you belong" and making a comment about oral sex. "People teased me because they perceived me as a gay, fag queer," he remembers. "What could I do but ignore it? One thing I always did was ignore it."

While feelings of rejection and questions about "being normal" haunt most adolescents, they often hit harder at those who are minorities, either racial or sexual. And too often, those are the kids who get the least support. Protecting homosexual Asian teens

from discrimination requires double-duty measures, advocates say. Ofie Virtucio, a coordinator for AQUA, San Francisco's only citywide organization for gay Asian American teenagers (now known as the API Wellness Center), maintains that they are especially likely to be closeted and ignored. "Asians are the model minorities," she says, describing a common stereotype. "They can't be gay or at risk; they don't commit suicide or self-mutilate." In reality, Kim says, "There are many API youths in the California public school system who are gay or perceived as being gay and face angry discrimination and harassment. And there is nothing to adequately protect them."

As Kwok and thousands of others might attest, to be young, gay and APA is to simultaneously confront the ugly specters of barriers and discrimination that come with being gay in America and those that come with being Asian in America. "With the anti-Asian sentiment, students are harassed more for being Asian because it's more visible than sexuality." says San Francisco school district counselor Crystal Jang.

For both genders, though, coming out to family and friends is a huge issue, one that Virtucio says cannot be put off indefinitely. "Parents want to know," she said, adding that many AQUA members have told her that they suspected that their parents knew about their sexuality long before their children would admit it to themselves. Mothers, she said, might ask daughters questions like, "Why to you dress that way? Wear a skirt." Or they might tell their sons, "Don't walk like that." At the same time, she said, cultural pressures to put the family first or to hide one's feelings often convince Asian and Asian American youth to internalize their sexuality. Each family member often is expected to fill an explicit role. For example, she explained, a Filipina, particularly the first-born daughter, "is supposed to take care of the family, and get married and have kids." A first-born Chinese son, she added, "can never be gay. He is supposed to extend the family name."

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Section 8.4: Social Institutions

Education

In a lot of ways, Asian Americans have done remarkably well in achieving "the American dream" of getting a good education, working at a good job, and earning a good living. So much so that the image many have of Asian Americans is that we are the "model minority" -- a bright, shining example of hard work and patience whose example other people of colors should follow (Wu, 2018). However, the practical reality is slightly more complicated than that. It is true that in many ways, Asian Americans have done very well socially and economically. The data in Table 9.4.1 was calculated using the 2000 Census Public Use Microdata Samples, then comparing the major racial/ethnic groups among different measures of what sociologists call "socioeconomic achievement."

Table *Section*8.4.1: Socioeconomic characteristics by racial groups. (Courtesy of Asian Nation)

Socioeconomic Characteristics by Racial/Ethnic and Asian Ethnic Groups
Numbers are in percentages, except for income
Click on a column heading to sort up or down

	Not Proficient in English	Less Than High School	College Degree	Advanced Degree	High Skill Occupation	Married, Spouse Present	Homeowner	Median Personal Income	Median Family Income	Living in Poverty	Public Assistance
Whites	0.7	15.3	25.3	3.0	21.4	64.5	78.2	$23,640	$48,500	9.4	1.3
Blacks	0.8	29.1	13.6	1.2	12.3	38.0	54.4	$16,300	$33,300	24.9	4.5
Latinos/Hispanics	30.3	48.5	9.9	1.6	9.6	56.3	52.4	$14,400	$36,000	21.4	3.5
Native American Indians	2.6	27.4	10.8	0.9	11.9	50.2	64.2	$14,500	$32,240	25.1	6.1
Indians	8.4	12.6	64.4	12.5	51.6	74.9	56.8	$26,000	$69,470	8.2	0.9
Cambodian, Hmong, or Laotian	44.3	52.7	9.2	0.4	9.8	66.6	53.3	$16,000	$43,850	22.5	9.9
Chinese	31.3	23.6	46.3	8.5	41.9	67.1	65.7	$20,000	$58,300	13.1	1.8
Filipinos	7.0	13.1	42.8	4.3	29.7	62.7	67.6	$23,000	$65,400	6.9	1.6
Japanese	10.0	9.5	40.8	4.6	32.0	60.7	70.8	$26,000	$61,630	8.6	0.9
Koreans	32.9	13.8	43.6	5.6	27.0	69.0	51.9	$16,300	$48,500	15.5	1.6
Pacific Islanders	7.1	21.7	13.6	1.6	13.8	61.4	48.1	$19,100	$50,000	16.7	4.4
Vietnamese	40.4	37.8	13.8	2.5	22.6	61.2	60.0	$16,000	$51,500	13.8	4.8

These numbers tell you that among the five major racial/ethnic groups in the U.S., Asian Americans have the highest college degree attainment rate, rates of having an advanced degree (professional or Ph.D.), median family income, being in the labor force, rate of working in a "high skill" occupation (executive, professional, technical, or upper management), and median Socioeconomic Index (SEI) score that measures occupational prestige. Yes, in these categories, Asians even outperform whites. Asian Americans seem to have done so well that magazines such as Newsweek and respected television shows such as 60 Minutes proclaim us to be the "model minority."

Many people go even further and argue that since Asian Americans are doing so well, we no longer experience any discrimination and that Asian Americans no longer need public services such as bilingual education, government documents in multiple languages, and welfare. Further, using the first stereotype of Asian Americans, many just assume that all Asian Americans are successful and that none of us are struggling.

On the surface, it may sound rather benign and even flattering to be described in those terms. However, for every Chinese American or South Asian who has a college degree, the same number of Southeast Asians are still struggling to adapt to their lives in the U.S. For example, as shown in the tables in the Socioeconomic Statistics & Demographics article, Vietnamese Americans only have a college degree attainment rate of 20%, less than half the rate for other Asian American ethnic groups. The rates for Laotians, Cambodians, and Hmong are even lower at less than 10% (Ty, 2017).

The results show that as a whole Asian American families have higher median household incomes than white families. However, this is because in most cases, the typical Asian American family tends to have more members who are working than the typical white family. It's not unusual for an Asian American family to have four, five, or more members working. A more telling statistic is

median personal income (also known as per capita income). The results above show that Asian Americans still trail whites on this very important measure.

Another telling statistic is how much more money a person earns with each additional year of schooling completed, or what sociologists call "returns on education." Using this measure, research consistently shows that for each additional year of education attained, whites earn another $522. In contrast, returns on each additional year of education for a Japanese American is only $438. For a Chinese American, it's $320. For Blacks, it's even worse at only $284. What this means is that basically, a typical Asian American has to get more years of education just to make the same amount of money that a typical white makes with less education.

Another point is that even despite the real successes we've achieved, Asian Americans are still significantly underrepresented in positions of political leadership at the local, regional, state, and federal levels (despite the successes of a few individuals such as Norman Mineta and Elaine Chao) -- just like Blacks, Latinos, and American Indians. In the corporate world, Asian Americans are underrepresented as CEOs, board members, and high-level supervisors -- just like Blacks, Latinos, and American Indians.

This is not to say that there aren't Asians Americans out there who are quite successful and have essentially achieved the American dream. The point is that just because many Asian Americans have "made it," it does not mean that all Asian Americans have made it. In many ways, Asian Americans are still the targets of much prejudice, stereotypes, and discrimination. For instance, the persistent belief that "all Asians are smart" puts a tremendous amount of pressure on many Asian Americans. Many, particularly Southeast Asians, are not able to conform to this unrealistic expectation and in fact, have the **highest high school dropout rates** in the country (Chou, 2008).

The Economy

Self-Employment Then and Now

In the early era of Asian American history, the Gold Rush was one of the strongest pull factors that led many Chinese to come to the U.S. to find their fortune and return home rich and wealthy. In addition, many Chinese (and later other Asian groups as well) also came to Hawai'i as contract laborers to work in sugarcane plantations. On the mainland, Chinese also worked as small merchants, domestics, farmers, grocers, and starting in 1865, as railroad workers on the famous Transcontinental Railroad project.

However, the anti-immigrant and anti-Chinese nativist movement of the late 1800s, best represented by the **Chinese Exclusion Act of 1882**, forced the Chinese to retreat into their own isolated communities as a matter of survival. Inside these early Chinatowns, the tradition of small business ownership developed as many Chinese provided services to other Chinese and increasingly, to non-Chinese, such as restaurants, laundry, and merchandise retailers. In an effort to avoid having to settle for lower-status or lower-paying jobs in the conventional labor market, some Asian Americans began working for themselves often starting a business and hiring family and friends as cheap labor sources. Businesses that served Asian American communities were able to achieve some success thank to co-ethnic patronage.

Persistent Glass Ceiling Barriers

As the statistics show, many Asian Americans have attained skilled, prestigious, and relatively high-paying professional jobs. At the same time, many still face numerous challenges in their work environments. For example, although Asian Americans have the highest rates of having a college (43% of all adults between 25 and 64) or a law, medicine, or doctorate degree (6.5% of all adults between 25 and 64), they only have the second highest median personal (per capita) income behind that for white workers.

That is, within many occupations, Asian Americans are still paid less than whites, despite having the same educational credentials and years of job experiences. In addition, numerous studies continue to point out that Asian Americans are still underrepresented as senior executives in large publicly-owned corporations.

Many scholars point out that the relative lack of Asian Americans within the most prestigious occupations is due to the continuing presence of a **glass ceiling** (a "bamboo ceiling" in the case of Asian Americans) within the workplace, meaning that one's success hits an invisible barrier. There are several glass ceiling mechanisms that affect Asian Americans. The first is that many companies consciously or unconsciously bypass Asian Americans when it comes to recruiting for and outreaching to future executives. This may be based on the implicit assumption that Asian Americans do not fit their picture of a future executive or corporate leader.





The Family

One of the most public manifestations of race is the choice of one's partner or spouse. This very individual and personal aspect can sometimes produce a lot of public discussion. Studies consistently show that Asian Americans have some of the highest "intermarriage" (also known as "outmarriage") rates among racial/ethnic minorities -- marrying someone else outside of their own ethnic group. But as always, there's more to the story than just the headline.

The Public and Private Sides of Ethnicity

Whether it's dating or marrying someone of a different race, interracial relationships are not a new phenomenon among Asian Americans. When the first Filipino and Chinese workers came to the U.S. in the 1700s and 1800s, they were almost exclusively men. A few of them eventually married women in the U.S. who were not Asian. However, many people soon saw Asian intermarriage with whites as a threat to American society. Therefore, anti-miscegenation laws (discussed earlier in Chapter 1.4) were passed that prohibited Asians from marrying whites.

History shows that these anti-miscegenation laws were very common in the U.S. They were first passed in the 1600s to prevent freed Black slaves from marrying whites and the biracial children of white slave owners and African slaves from inheriting property. It was not until 1967, during the height of the Civil Rights Movement, that the U.S. Supreme Court ruled in the Loving v. Virginia case that such laws were unconstitutional. At that time, 38 states in the U.S. had formal laws on their books that prohibited non-whites from marrying whites. As such, one could argue that it's only been in recent years that interracial marriages have become common in American society (Wong, 2015).

Of course, anti-miscegenation laws were part of a larger anti-Asian movement that eventually led to the Page Law of 1875 that effectively almost eliminated Chinese women from immigrating ot the U.S., the Chinese Exclusion Act in 1882, and other restrictive regulations. These laws actually made the situation worse because Asian men were no longer able to bring their wives over to the U.S. So in a way, those who wanted to become married had no other choice but to socialize with non-Asians (Pascoe, 2010).

After World War II however, the gender dynamics of this interracial process flip-flopped. U.S. servicemen who fought and were stationed overseas in Asian countries began coming home with Asian "war brides." Data show that from 1945 into the 1970s, thousands of young women from China, Japan, South Korea, the Philippines, and later Vietnam came to the U.S. as war brides each year. Further, after the passage of the 1965 Immigration Act, many of these Asian war brides eventually helped to expand the Asian American community by sponsoring their family and other relatives to immigrate to the U.S. (Koshy, 2005).

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Section 8.5: Anti-Asian Racism and Activism

Anti-Asian Racism & Violence

Ever since the first Asians arrived in America, there has been anti-Asian racism. This includes prejudice and acts of discrimination. For more than 200 years, Asian Americans have been denied equal rights, subjected to harassment and hostility, had their rights revoked and imprisoned for no justifiable reason, physically attacked, and murdered.

Ethnic Competition Leads to Violence

As the section on Asian American history discussed, numerous acts of discrimination against Chinese immigrants culminated in the Chinese Exclusion Act of 1882. For the first and so far only time in American history, an entire ethnic group was singled out and forbidden to step foot on American soil. Although this was not the first such anti-Asian incident, it symbolizes the legacy of racism directed against our community.

It was followed by numerous denials of justice against Chinese and Japanese immigrants seeking to claim equal treatment to land ownership, citizenship, and other rights in state and federal court in the early 1900s. Many times, Asians were not even allowed to testify in court. Perhaps the most infamous episode of anti-Asian racism was the unjustified imprisonment of Japanese Americans during World War II -- done solely on the basis of their ethnic ancestry.

It seems that whenever there are problems in American society, political or economic, there always seems to be the need for a **scapegoat** -- someone or a group of people who is/are singled out, unjustifiably blamed, and targeted with severe hostility. Combined with the cultural stereotype of Asian Americans as quiet, weak, and powerless, more and more Asian Americans are victimized, solely on the basis of being an Asian American.

License to Commit Murder = $3,700

> Perhaps the most graphic and shocking incident that illustrates this process was the murder of Vincent Chin in 1982. Vincent was beaten to death by two white men (Ronald Ebens and Michael Nitz) who called him a "jap" (even though he was Chinese American) and blamed him and Japanese automakers for the current recession and the fact that they were about to lose their jobs. After a brief scuffle inside a local bar/night club, Vincent tried to run for his life until he was cornered nearby, held down by Nitz while Ebens repeatedly smashed his skull and bludgeoned him to death with a baseball bat.
>
> The equally tragic part of this murder were how Vincent's murderers were handled by the criminal justice system. First, instead of being put on trial for second degree murder (intentionally killing someone but without premeditation), the prosecutor instead negotiated a plea bargain for reduced charges of manslaughter (accidentally killing someone). Second, the judge in the case sentenced each man to only two years probation and a $3,700 fine -- absolutely no jail time at all.
>
> The judge defended these sentences by stating that his job was to fit the punishment not just to the crime, but also to the perpetrators. In this case, as he argued, both Ebens and Nitz had no prior criminal record and were both employed at the time of the incident. Therefore, the judge reasoned that neither man represented a threat to society. However, others had a different interpretation of the light sentences. They argued that what the judge was basically saying was that as long as you have no prior criminal record and have a job, you could buy a license to commit murder for $3,700.
>
> This verdict and sentence outraged the entire Asian American community in the Detroit area and all around the country. Soon, several organizations formed a multi-racial coalition to demand justice for the murder of Vincent Chin. They persuaded the U.S. Justice Department to charge the two men with violating Vincent Chin's civil rights. They organized rallies and protests, circulated petitions, and kept the issue in the media spotlight. As one Asian American pointed out, "You can kill a dog and get 30 days in jail, 90 days for a traffic ticket." Vincent's murder was another example of how the life of an Asian American is systematically devalued in relation to that of a "real" American.

The Formation of Solidarity

Although justice was not served in this case, Vincent's murder galvanized the entire Asian American community like no other incident before it. As an example of **pluralism/multiculturalism,** it resulted in the formation of numerous Asian American community organizations and coalitions whose purpose was to monitor how Asian Americans were treated and to mobilize any and all resources available to fight for justice. Asian Americans saw firsthand how anti-Asian prejudice and hostility operated, both at the personal physical level and at the institutional level.

Since then, groups have documented numerous incidents of hate crimes committed against Asian Americans. NAPALC's 1999 Audit of Violence Against Asian Pacific Americans points out that there was a 13% increase of reported anti-Asian incidents between 1998 and 1999. It found that South Asians were the most targeted among Asian Americans and that vandalism was the most common form of anti-Asian discrimination. This is reinforced by recent anti-Asian vandalism at Stanford University that included such threats as "rape all oriental bitches," "kill all gooks," and "I'm a real white american." Similar incidents and anti-Asian threats have also occurred and continue to occur at college campuses all around the country.

Anti-Asian Racism and Xenophobia Redux: The COVID-19 Situation

In early 2020, reports started circulating about a new infectious respiratory disease that seems to have originated in Wuhan, China. Similar in nature to previous "Severe acute respiratory syndromes," this strain eventually became known as COVID-19, also referred to as the "Coronavirus." Eventually, COVID-19 became a pandemic that has spread around the world. The COVID-19 pandemic resulted in widespread racist and xenophobic rhetoric (such as using terms like "Chinese virus," "Wuhan virus," or "Kung-flu"), along with mis/disinformation, and conspiracy theories spread through various media outlets. In turn, these have led to suspicion, hostility, hate, and even violence against anyone perceived to be Chinese or more generally, Asian, Pacific Islander and/or Asian American.

From March of 2020-March of 2021 there were over 3,000 self-reported instances of anti-Asian violence including stabbings, beatings, verbal harassment, bullying and being spit on. Of course being spit on is offensive enough, but during a global pandemic that spreads mostly through droplets, it can also be deadly (Lee and Huang, 2021). These hateful acts have forced Asian Americans into a constant state of hyper-awareness and vigilance when they are in public, taking a huge emotional toll. According to Jennifer Lee and Tiffany Huang (2021), the 2020 Asian American Voter Survey indicated that more than three out of four Asian Americans are concerned about harassment, discrimination, and hate crimes due to COVID-19.

Sadly, these forms of anti-Asian prejudice and discrimination are part of a longer history of racist and xenophobic "Yellow Peril" stereotypes that associate Asians, especially Chinese, and Asian Americans with disease and more generally, being economic, cultural, and/or physical threats to U.S. society. These forms of ignorance and bigotry have been targeted at people of Asian descent in the U.S. for over 150 years. They flare up whenever the U.S. faces any kind of crisis that involves China or some other Asian country, and are exacerbated by political leaders who seek to scapegoat Asians and/or Asian Americans as a way to misdirect anxiety during such times and whose actions implicitly or explicitly embolden acts of anti-Asian hate.

AAPI Activism

One pattern noted earlier is that of the formation of Asian American ethnic enclaves. These became the central gathering spaces for Asian American activists in the 1960s. Following World War II, Asian American enclaves, which are predominantly near urban centers, faced displacement by corporate interests and local governments through the enactment of "redevelopment zones." Not unlike the contemporary struggles against **gentrification** (the process of changing a neighborhood to become more affluent and white) happening in predominantly communities of color today, local governments exercised eminent domain which resulted in the forcing out of residents and small businesses to make way for capital investment, especially in downtown areas in big cities across the country such as San Francisco, Philadelphia, Seattle, and Los Angeles.

This displacement of the poor, elderly, and working class immigrants helped give rise to the Asian American Movement (AAM) (Liu & Geron, 2008). Though the AAM would become most known for its opposition to the Vietnam War, its anti-imperialist advocacy, and organizing for racial justice to support other communities of color, the first issues it organized around related to the needs of the enclaves' working class residents such as the implementation of service programs and the protection of affordable housing. As Liu & Geron note, "In casting much of its lot with the interests of these communities and the residential population of workers, shopkeepers, street youth, and elderly, the Asian American Movement built, educated, and significantly defined itself" (2008, p. 23).

Pan-Asianism & Black Power

Beyond the enclave-based organizing efforts, what differentiated the AAM from previous Asian American activists was its emphasis on **pan-Asianism** which is an ideology that promotes the political and economic unity and cooperation of Asian peoples.

In fact, one of AAM's notable achievements is the creation of the term "Asian American" which includes the myriad Asian ethnic groups who have migrated to the United States. While the recognition of Asian Americans as a group has its value for political organizing efforts and as a label of self-determination, as has been discussed in other parts of this chapter, it can also reinforce the stereotype that all Asians are the same. Though the identity of "Asian American" is rarely self-ascribed (people tend to say they are "Japanese American," "Korean American," "Thai," etc.) the term, coined by Berkeley students Yuji Ichioka and Emma Gee, was originally inspired by the Black Power Movement and as a way to unite Japanese, Chinese and Filipino American students on campus under the Asian American Political Alliance (AAPA) formed in 1968 (Maeda, 2016).

The pan-Asian ideology also included a transnational solidarity with people of color around the world impacted by U.S. neo-imperialism. Similarly, on the East Coast, two leftist Nisei (second-generation Japanese) women, Kazu Iijima and Minn Masuda, saw the anti-racist and anti-imperialist values promoted by Black Power as the antidote to the pro-assimilationist sentiment that developed in the Japanese American community following their experiences with being interned in concentration camps during World War II (Maeda, 2016).



Asian Women's Organizing

Another similarity between the Black Power and the AAM was the sidelining of women's issues and the lack of women in leadership positions.

Though the fundamental concerns of social justice, equity and human rights are just as much women's issues as they are men's issues, the patriarchal cultural dynamics often pushed Asian women's concerns to auxiliary groups. The change in immigration laws facilitated the migration of highly educated and affluent Asian immigrants after 1965 also gave rise to the formation of large, primarily middle-class East Asian women's organizations. These groups received more support from conservative and mainstream institutions since they focused on education and service projects rather than the radical, leftist organizing found in the AAM. This distinction contributed to the perpetuation of the model minority myth by implying that, "there was a 'good' minority in tacit opposition to the 'bad' minorities -- African Americans and Latinos" (Shah, 1997).

Not only were Asian women sidelined in the AAM, but they were have also been marginalized in the women's movement.

Mitsuye Yamada, author of “Asian Pacific American Women and Feminism,” writes about the disappointment and invisibility many Asian Pacific American women have felt towards the women’s movement. Issues important to Euro American feminists have not always included issues important to and perspectives of Asian Pacific American women. Yamada examines that women of color are often made to feel they have to choose between ethnicity and gender, and she argues the two are not at war with each other, so Asian Pacific American women should not have to choose one or the other. Barbara Ryan, author of Identity Politics in the Women's Movement, quotes Yamada:

> Asian Pacific American women will not speak out to say what we have on our minds until we feel secure within ourselves that this is our home too, and until our white sisters indicate by their actions that they want to join us in our struggle because it is theirs also...We need to raise our voices a little more, even as they say to us ‘This is so uncharacteristic of you.’ To fully recognize our own invisibility is to finally be on the path towards visibility.

Millenial Amanda Nguyen, a civil rights activist and founder of RISE, a non-profit organization protecting the rights of sexual assault victims, has raised her voice to call attention to and make visible the violence against the AAPI community. Nguyen exercised her agency through her Instagram social media post in February 2021 which attracted more than 3 million views within 24 hours. In her post, she called out the anti-Asian backlash and increase of hate crimes (150% increase nationwide!) affecting AAPI communities in the U.S in 2020 and 2021, which has been virtually ignored by the mainstream press. In turn, Nguyen's activism has caused the mainstream media to cover Nguyen's plea for voices and issues of the AAPI community to be raised.



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CHAPTER OVERVIEW

Chapter 9: Middle Eastern Americans

Section 9.1: History and Demographics

Section 9.2: Intergroup Relations

Section 9.3: Intersectionality

Section 9.4: Social Institutions

Section 9.5: Social Change and Resistance

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Section 9.1: History and Demographics

Defining the Middle East

The term "Middle East" reflects a European worldview, originally imposed on the Middle East through colonization. This is why, if you decide to study the Middle East further or visit there, you may encounter conflicting geographical definitions. Often the term "Middle East" is employed, while at the same time some may choose to speak about their country as part of "West Asia," "North Africa," or even "Europe" (in the case of Turkey).

The term "Middle Eastern" has been used as an umbrella term to encompass the large numbers of people in the region who are in fact incredibly diverse. This diversity includes race, language (Arabic, Farsi, Hebrew), culture (Arab, Persian, Israeli, Turkish) and religion (Muslim, Jewish, Christian). The goal of this chapter is to focus on the unique and immense diversity of the groups of the region, rather than succumb to the temptation of a single broad generalization.

Nation-States and Stateless Nations

National identity is a complicated topic in the context of the Middle East. There were always concepts of community, somewhat synonymous with nation, or people, but national identities were not defined by a particular state. Traditionally, cultural communities were based on a particular religious tradition or culture, or both. Because these cultural groups resided in various nations (and did not possess a nation of their own), they are "stateless nations."

Examples of stateless nations:

- The Kurds currently reside in Iraq, Iran, Syria, and Turkey, but they have not established an internationally-recognized state based on their national identity.
- The Jews were a stateless nation until 1948 when they declared Israel a state, which immediately gained recognition from the U.S., followed by the rest of the world.
- Palestinians are currently members of a stateless nation, although the sovereignty of Palestine has been recognized by 135 member countries of the U.N. The term "State of Palestine" is only used officially by Sweden.

In the Middle East, the formation of nation-states created numerous marginalized groups in each country, whose cultural, linguistic or religious identity doesn't match with the official nationality of the country. The examples are too numerous to list. The key aspect to be aware of is that the identity of the most powerful group of the country – which is usually also the majority group but not always – does not represent the entire population. For example in Iran the majority identity is Farsi-speaking, Shi'i Muslim. There are numerous Kurdish, Arab, Azeri, Assyrian, Jewish, Iranians, among others, and each may be speakers of a different language, and/or adherents to a different religious tradition.





Persian Americans

Iranian American is used interchangeably with Persian American, partly due to the fact that, in the Western world, Iran was known as "Persia." Most Iranian Americans arrived in the United States after 1979, as a result of the Iranian Revolution and the fall of the Persian monarchy, with over 40% settling in California, specifically Los Angeles. Unable to return to Iran, they have created many distinct ethnic enclaves, such as the Los Angeles Tehrangeles community. Today, the United States contains the highest number of Iranians outside of Iran.

There is a tendency among Iranian Americans to categorize themselves as "Persian" rather than "Iranian", mainly to dissociate themselves from the Islamic regime of Iran which has been in charge since the 1979 Revolution, and also to distinguish themselves as being of Persian ethnicity, which comprise about 65% of Iran's population. While the majority of Iranian Americans come from Persian backgrounds, there is a significant number of non Persian Iranians such as Azeris and Kurds within the Iranian American community, leading some scholars to believe that the label "Iranian" is more inclusive, since the label "Persian" excludes non Persian minorities.

Arab Americans

If ever a category was hard to define, the various groups lumped under the name "Arab American" is it. After all, Latinx or Asian Americans are so designated because of their countries of origin. But for Arab Americans, their country of origin—Arabia—has not existed for centuries. In addition, Arab Americans represent all religious practices, despite the stereotype that all Arabic people practice Islam. As Myers (2007) asserts, not all Arabs are Muslim, and not all Muslims are Arab, complicating the stereotype of what it means to be an Arab American.



Geographically, the Arab region is made up of the Middle East and parts of northern Africa. People whose ancestry can be traced to the area or who primarily speak Arabic may consider themselves to be Arab. There are 22 Arab Nations including: Algeria,

Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, and Yemen.

The first Arab immigrants came to the United States in the late nineteenth and early twentieth centuries. They were predominantly Syrian, Lebanese, and Jordanian Christians, and they came to escape persecution and to make a better life. These early immigrants and their descendants, who were more likely to think of themselves as Syrian or Lebanese than Arab, represent almost half of the Arab American population today (Myers, 2007). Restrictive immigration policies from the 1920s until 1965 curtailed all immigration, but Arab immigration since 1965 has been steady. Immigrants from this time period have been more likely to be Muslim and more highly educated, escaping political unrest and looking for better opportunities. The Arab American community in the U.S. is concentrated in five regions: the Detroit/Dearborn area, Los Angeles, New York/New Jersey, Chicago, and Washington D.C., but segments of the population live in all 50 states.

According to the best estimates of the U.S. Census Bureau, the Arabic population in the United States grew from 850,000 in 1990 to 1.2 million in 2000, an increase of .07% (Asi & Beaulieu, 2013). By some estimates, there are as many as 3 million people in the United States today with Arab ancestry. Among those that identify as Arab American, the largest group is from Lebanon, followed by Egypt, Syria, and Palestine.

Muslim Americans

Islam has approximately 1.7 billion followers worldwide, and is the second largest religion in the world after Christianity. Most Muslims belong to one of two denominations: Sunni (87–90%) or Shia (10-13%). Muslims make up 24% of the world's population, compared to 33% for Christianity (Pew Templeton 2015). About 13% of Muslims live in Indonesia, the largest Muslim-majority country; 31% of Muslims live in South Asia, the largest population of Muslims in the world; 20% inhabit the Middle East–North Africa region, where it is the dominant religion; and 15% reside in Sub-Saharan Africa. Sizeable Muslim communities are also found in the Americas, the Caucasus, Central Asia, China, Europe, Mainland Southeast Asia, the Philippines, and Russia.

Islam is monotheistic religion and it follows the teaching of the prophet Muhammad, born in Mecca, Saudi Arabia, in 570 C.E. Muhammad is seen only as a prophet, not as a divine being, and he is believed to be the messenger of Allah (God), who is divine. The followers of Islam, whose U.S. population is projected to double in the next twenty years (Pew Research Forum, 2011), are called Muslims.

Islam means "peace" and "submission." The sacred text for Muslims is the Qur'an (or Koran). As with Christianity's Old Testament, many of the Qur'an stories are shared with the Jewish faith. Divisions exist within Islam, but all Muslims are guided by five beliefs or practices, often called "pillars:" 1) Allah is the only god, and Muhammad is his prophet, 2) daily prayer, 3) helping those in poverty, 4) fasting as a spiritual practice, and 5) pilgrimage to the holy center of Mecca.

In the United States, Muslim Americans are a very diverse group that represent different racial and ethnic backgrounds. It is estimated that the Muslim population in the United States is as follows:

- 20-42% African American
- 24-33% South Asian (Indonesian, Bangladeshi, Indian, Pakistani)
- 12-32% Arab
- 15-22% "other" (Iranian, Turkish and white and Hispanic converts)

African Americans who embrace Islam represent a large segment of the Muslim community in the United States. There are about 1 million Black American Muslims in the U.S., and they are thought to account for 90% of all converts to Islam in the country (Pew Research Center 2015).

Jewish Americans

After their Exodus from Egypt in the thirteenth century B.C.E., Jews, a nomadic society, became monotheistic, worshipping only one God. The Jews' covenant, or promise of a special relationship with Yahweh (God), is an important element of Judaism, and their sacred text is the Torah, which Christians also follow as the first five books of the Bible. Talmud refers to a collection of sacred Jewish oral interpretation of the Torah. Jews emphasize moral behavior and action in this world as opposed to beliefs or personal salvation in the next world. With between 14.5 and 17.4 million adherents worldwide, Judaism is the tenth largest religion in the world.

What exactly makes someone Jewish? Is it the Jewish faith? Although Jewish religious practices and beliefs continue to be very important, a large number of adult Jews today do not regularly practice the Jewish religion. Is it culture? Jews share important cultural traits, however cultural identity can be very different from one Jew to the next as degrees of cultural assimilation vary. The Israeli Law of Return specifically defines who is Jewish and extends Israeli citizenship to all Jews. Jews are defined as "any person who has at least one Jewish grandparent or whose spouse has at least one Jewish grandparent." Israeli law also recognizes all converts to the Jewish faith. Thus, the question of whether the Jewish people are a race, religion or ethnic group, is not one that is easily resolved.

The largest migration of Jews to the United States occurred at the end of the nineteenth century. This was synonymous with the great European migration to the United States. European immigration, particularly from Eastern Europe, was halted as a result of immigration laws in the 1920s. However, Jewish migration to the United States began to rise again beginning around 1933. At this time, Jews arriving to the United States were not only immigrants, they were refugees, attempting to escape the tyranny of the Third Reich in Europe. The most distinctive feature of the Jewish population in the United States today is its concentration in three areas: New York City, Los Angeles, and South Florida. These three areas account for 60 percent of the nation's entire Jewish population. In these areas, many public schools observe major Jewish holidays including Yom Kippur, Rosh Hashanah, Sukkot, and Passover.

Anti-Middle Eastern Sentiment

Anti-Middle Eastern sentiment is feelings and expression of hostility, hatred, discrimination, or prejudice towards the Middle East and its culture, and towards persons based on their association with the Middle East and Middle Eastern culture.

Anti-Middle Eastern racism has a long history in the United States, although it had generally been limited to Jews until recent decades. It is suggested by Leo Rosten that as soon as they left the boat, Jews were subject to racism from the port immigration authorities. The derogatory term kike was adopted when referring to Jews (because they often could not write so they may have signed their immigration papers with circles – or kikel in Yiddish). In early films, such as Cohen's Advertising Scheme (1904, silent), Jews were stereotyped as "scheming merchants," often with exaggerated West Asian racial features such as big, hooked noses, big lips, small eyes, black curly hair, and olive and/or brown-colored skin.

From the 1910s, Southern Jewish communities were attacked by the Ku Klux Klan, who objected to Jewish immigration, and often used "The Jewish Banker" in their propaganda. In 1915, Leo Frank was lynched in Georgia after being convicted of rape and sentenced to death (his punishment was commuted to life imprisonment). The second Ku Klux Klan, which grew enormously in the early 1920s by promoting "100% Americanism", focused its hatred on Jews, as well as Catholics and African Americans.

In 1993, the American-Arab Anti-Discrimination Committee confronted The Walt Disney Company about anti-Arab racist content in its animated film *Aladdin*. At first, Disney denied any problems but eventually relented and changed two lines in the opening song. Members of the ADC were still unhappy with the portrayal of Arabic characters and the referral to the Middle East as "barbaric".

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Section 9.2: Intergroup Relations

Intergroup Consequences

A variety of intergroup consequences can be used to explain the experiences of Middle Eastern Americans. At the inhumane extreme, **genocide** (the systematic killing of an entire people) explains the Holocaust. Between 1941 and 1945, across German-occupied Europe, Nazi Germany, and its collaborators systematically murdered some six million Jews, around two-thirds of Europe's Jewish population. The murders were carried out through mass shootings, extermination through work in concentration camps, and gas chambers. This genocide led many to flee as refugees to the United States; however, thousands of Jews fleeing the horrors of the Nazi regime were denied asylum as they were feared to be Nazi spies (Gross, 2015).

Patterns of Intergroup Relations: Middle Eastern Americans

- **Extermination/Genocide:** The deliberate, systematic killing of an entire people or nation (e.g. Holocaust).
- **Expulsion/Population Transfer:** The dominant group expels the marginalized group (e.g. Syrian refugees).
- **Segregation:** The dominant group structures physical, unequal separation of two groups in residence, workplace & social functions (e.g. detainment after 9-11).
- **Separatism:** The marginalized group desires physical separation of two groups in residence, workplace & social functions (e.g. Quranic schools).
- **Fusion/Amalgamation:** Race-ethnic groups combine to form a new group (e.g. intermarriage).
- **Assimilation:** The process by which a marginalized individual or group takes on the characteristics of the dominant group (e.g. Judaization).
- **Pluralism/Multiculturalism:** Various race-ethnic groups in a society have mutual respect for one another, without prejudice or discrimination (e.g. Muslims elected to Congress).

The mass **expulsion** (when the dominant group expels the marginalized group) of Jews during WWII was followed many decades later by another Middle Eastern group, Syrians, who fled the Syrian Civil War. In the last five years, the pre-war population of the Syrian Arab Republic was estimated at 22 million; of that number, the United Nations identified 13.5 million as displaced persons, requiring humanitarian assistance. Of these, since the start of the Syrian Civil War in 2011, more than six million were internally displaced, and around five million had crossed into other countries. While not a world leader in accepting Syrian refugees, the U.S. did accept 16,218 Syrian refugees by 2016. In 2017, President Donald Trump signed an executive order suspending any further resettlement of Syrian refugees to the U.S. indefinitely until further notice due to security concerns.

Segregation (physical separation of a marginalized group from the dominant group) is yet another intergroup consequence that can be used to understand the experience of some Middle Easterners, particularly Arab and Muslim American men post 9-11. As a result of the 2001 terrorist attack, as David Cole describes below, the U.S. government rounded up more than 5,000 foreign nationals from Middle Eastern countries, many of whom were deported or detained for months. Similar to the internment of Japanese Americans during WWII, these individuals were rounded up merely because of "guilt by association," as being foreigners "associated with" the terrorist act - but the overwhelming majority actually had no proven association to the attacks.



Video *Section*9.2.1: David Cole - Enemy Aliens & Constitutional Freedoms. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; pdxjustice Media Productions via YouTube)

As quoted in an American Civil Liberties Union (ACLU) press release:

> Immigrants weren't the enemy...But, the war on terror quickly became a war on immigrants. The Inspector General's findings confirm our long-held view that civil liberties and the rights of immigrants were trampled in the aftermath of 9/11.

Another intergroup consequence of relevance is **separatism**, physical separation of race-ethnic groups as desired by a marginalized group, in the case of schooling. Some communities offer a private schooling experience that caters to the needs of Muslim or Jewish families and their children. Quranic or Sunday schools or schools for Black Muslims offer specific religious instruction to those attending mosque schools or as a supplement for children who attend public schools (Schaefer, 2019). Similarly, Hebrew school can be either an educational regimen separate from secular education similar to the Christian Sunday school, education focusing on topics of Jewish history and learning the Hebrew language, or a primary, secondary or college level educational institution where some or all of the classes are taught in Hebrew.

With the increasing practice of intermarriage, Jews marrying non-Jews, **fusion** has become a norm in the 21st century. In the 1970s, more than 64% of Jews married other Jews (Schaefer, 2019). From 2000 to 2013, that percentage dropped to 42% (ibid). Hence, in contemporary society, intermarriage is common practice. For some, this represents a threat to the faith of Judaism. For others, this represents an opportunity to be raised as bi-cultural - practicing both Hanukkah and Christmas, speaking Hebrew and English. This can also feed into **assimilation**, conforming to the norms of dominant culture, which lessens, or in some cases, eliminates ties to one's ethnic background. **Judaization** is the "lessening importance of Judaism as a religion and the substitution of cultural traditions as the ties that bind Jews" (Schaefer, 2019, p. 304).

Finally, **pluralism**, exemplified by mutual respect and appreciation for diverse cultures, may be understood to relate to Middle Easterners by considering ethnic enclaves and officials elected to office. Consider New York City. Several Middle Eastern ethnic groups have immigrated to New York and formed several neighborhoods with a high concentration of people who are of Arab descent. Between the 1870s and the 1920s, the first wave of Arab immigrants brought mostly Syrian and Lebanese people to New York City, the majority of them being Christian. There are now around 160,000 Arabic people in New York City and more than 480,000 in New York State. According to the Arab American Institute the population of people who identify themselves as Arab, grew by 23% between 2000 and 2008. New York today has the second largest number of Jews in a metropolitan area, behind Tel Aviv (in Israel). Borough Park, Brooklyn is one of the largest Orthodox Jewish communities in the world.

A growing number of Muslims have been elected to political office. A Somali-born woman, Ilhan Omar has served as the U.S. Representatives for Minnesota's 5th congressional district since 2019. She is also one of the first two Muslim women (along with Rashida Tlaib) to serve in Congress. A member of the Congressional Progressive Caucus, Omar has advocated for a living wage, affordable housing, universal healthcare, student loan debt forgiveness, protection of Deferred Action for Childhood Arrivals,

abolition of Immigration and Customs Enforcement, and Lesbian Gay Bisexual Transgender rights. However, she is not well received by pro-Israel Jewish groups, as she has frequently denounced Israel's occupied Palestinian territories; she has been accused of anti-semitic remarks, for which she has apologized.



Figure ***Section*9.2.2**: Ilhan Omar, official portrait, 116th Congress. (CC PDM 1.0; Kristie Boyd via Wikimedia)

Islamophobia

Let us turn to a stark contrast to pluralism. Relations between Muslim and Arab Americans and the dominant majority group have been marked by mistrust, misinformation, and deeply entrenched beliefs. Helen Samhan of the Arab American Institute suggests that Arab-Israeli conflicts in the 1970s contributed significantly to cultural and political anti-Arab sentiment in the United States (2001). The United States has historically supported the state of Israel, while some Middle Eastern countries deny the existence of the Israeli state. Disputes over these issues have involved Egypt, Syria, Iraq, Jordan, Lebanon, and Palestine. A more detailed discussion of the Israeli-Palestinian conflict is provided later in the chapter.

As is often the case with stereotyping and prejudice, the actions of extremists come to define the entire group, regardless of the fact that most U.S. citizens with ties to the Middle Eastern community condemn terrorist actions, as do most inhabitants of the Middle East. Would it be fair to judge all Catholics by the events of the Inquisition? Of course, the United States was deeply affected by the events of September 11, 2001. This event has left a deep scar on the American psyche, and it has fortified anti-Arab sentiment for a large percentage of Americans. In the first month after 9/11, hundreds of hate crimes were perpetrated against people who looked like they might be of Arab descent.



Figure *Section*9.2.3 and Figure *Section*9.2.4: The proposed Park51 Muslim Community Center generated heated controversy due to its close proximity to Ground Zero. In these photos, people march in protest against the center, while counter-protesters demonstrate their support. (CC BY 2.0; Photos (a) and (b); David Shankbone via Wikimedia)

Arab Americans are still victims of racism and prejudice. Racial profiling has proceeded against Arab Americans as a matter of course since 9/11. Particularly when engaged in air travel, being young and Arab-looking is enough to warrant a special search or detainment. This **Islamophobia** (irrational fear of or hatred against Muslims) does not show signs of abating. A recent survey of 5,000 respondents showed that many do not consider Muslims to be sufficiently "American," with 67% of Democrats and only 36% of Republicans agreeing with the statement that "Muslim Americans want to fit in as American citizens."

Anti-Semitism

For centuries, the Jewish people have struggled to overcome hatred. Religious observances such as passover, Hanukkah and Purim commemorate some of these struggles. **Anti-Semitism** (anti Jewish prejudice and discrimination) has existed since before Christianity and continues to exist today. The most horrific example of this was the Holocaust. The Holocaust was the state sponsored, systematic persecution and annihilation of Jews by Nazi Germany. As a result, two-thirds of the Jewish population in Europe was killed.

The **Anti-Defamation League** (ADL), founded in 1913, publishes an annual report that details incidents of anti-Semitism in the United States. In 2018, the ADL recorded 1,879 anti-Semitic incidents. These incidents included: vandalism, graffiti in the form of swastikas or anti Jewish sentiments, harassment, assault and murder. Some of these incidents were carried out by neo-nazis or skinheads, who are known to perpetuate anti Semitic ideologies. Recent attacks on synagogues in the United States (Pittsburgh, PA in 2018 and Poway, CA in 2019 are just two recent examples) have reminded people all over the world of the dangers of anti-Semitism.



Figure *Section*9.2.6: Vigil against anti-Semitic graffiti in Hampstead, London 30th December 2019. (CC BY-NC 2.0; Steven Eason via Flickr)

Muslim and Jewish Relations: The Israeli-Palestinian Conflict

Throughout history, few groups have been so closely linked as Muslims and Jews. Tension and conflict among these groups have arisen throughout history as a result of religious differences, political differences, and conflict over land and natural resources. Today, the most contentious example of this conflict is represented in the continuing struggle between Israel and Palestine. Jews and Muslims both claim a religious tie to the land in Israel and Palestine, not only because both religions had major events take place there and are deeply rooted in the area, but because both claim that they were promised the land by God, through Abraham. Abraham had more than one son, however, and descendants from Isaac were predominantly Jewish and descendants from Ishmael became predominantly Muslim.

In the early 20th century, Jews fleeing persecution in Europe wanted to establish a national homeland in what was an Arab and Muslim majority territory. The Arabs resisted, seeing the land as rightfully theirs. Israel and the surrounding Arab nations fought several wars over the territory. The 1967 war left Israel in control of the West Bank and Gaza Strip, two territories that are home to large Palestinian populations. One approach to resolving the conflict would establish Palestine as an independent state in Gaza and most of the West Bank, leaving the rest of the land to Israel. Another approach would give all of the land to either Israel or Palestine. The conflict over who gets what land and how it's controlled is one that remains today.

Although the United States has historically been a strong supporter of Israel, the U.S. government has traditionally supported advancing a solution that would reconcile the claims of the two parties: Israel and Palestine. Multiple administrations have attempted to initiate a process that would result in two distinct states. However, many critics have claimed that the potential for this outcome has diminished as a result of President Trump's policies.

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Section 9.3: Intersectionality

Muslim Women and Hijab

The role of women in the Muslim community has received a good amount of attention. One such area of focused attention is in standards of dress. Islam stresses that women should be protected and must present themselves in a modest way while in public. The prophet Muhammad indicated that the female body should be covered with loose fitting clothing with the exception of the face, hands, and feet. **Hijab** refers to garments that allow women to adhere to the guidelines of modest dress. Hijab may include head or face covering as well as other garments worn to maintain modesty.





If and how women cover themselves varies from person to person, from country to country and among various religious sects. Some Muslim women simply do not practice hijab. Some wear hijabs that loosely cover their hair and neck. Other women may wear very full coverings that conceal almost their entire bodies. These coverings include **niqab** (the face veil), **chador** (a full-body covering that leaves the face exposed), and **burqa** (a loose-fitting garment which covers the woman from head to toe and covers her face with a mesh weave that enables her to see).

Some in western societies view hijab as a symbol of oppression, a means for making women fade into the background of society. However, many Muslim women view it as a symbol of their identity, their strength, their beliefs, their values, and their respect for their bodies. For many Muslim women, these are not oppressive garments, but rather liberating garments, that free them from being regarded as a sexual object. In fact, in the second half of the twentieth century, the practice of veiling increased among Muslim

women in the Middle East as well as around the world (Ahmed, 2011). Hijab has not only become more common among Muslim women, but has emerged as an important symbolic representation of Islamic feminism.

Islamic Feminism

Fatema Mernissi

Fate Mernissi (1940-2015) was a Moroccan feminist writer and sociologist, with her work focusing on a voice for the oppressed and marginalized women. Her legacy can be greatly attributed to her scholarly and literary contributions to the early feminist movement, as she tackles issues such as Eurocentrism, intersectionality, transnationalism, and global feminism.

Mernissi is known for her sociolopolitical approaches towards discussing gender and sexual identities, specifically those of which are focused within Morocco. She became known internationally mainly as an Islamic feminist. She authored Beyond the Veil in 1975. In her writings, she was largely concerned with Islam and women's roles in it, analyzing the historical development of Islamic thought and its modern manifestation. Through a detailed investigation of the nature of the succession to Muhammed, she cast doubt on the validity of some of the **hadith** (sayings and traditions attributed to him), and therefore the subordination of women that she sees in Islam, but not necessarily in the Quran.



A recurring topic for multiple of her writings is Scheherazde and the digital sphere, as she explores cases in which women take part in online media outlets. In these writings, she mentioned how technology is quickly spreading - via the Internet - and analyzes the roles and contributions of women in this movement.

She also wrote about life within harems, gender, and public and private spheres. In one of her articles, Size 6: The Western Women's Harem, she discusses the repression and pressures women face merely based on their physical appearance. Whether in Moroccan society or the West, she surmises that women must live up to stereotypical standards such as dress sizes (e.g. size 6) and that these practices isolate and mistreat women. Later, in her book, Islam and Democracy: Fear of the Modern World, Mernissi she looks at how fundamentalism controlled what a woman would be able to wear, so a democratic society that freed women to dress as they pleased could appear threatening to a hyper-masculine culture.

Additionally, she notes that Muslim women were not victims of their religious practices any more than Western women were victims of the patriarchy; both groups of women were oppressed by specific social institutions within a religion or society created to profit off of the marginalization of others. She explains that Western women were veiled, just as Muslim women

were, yet Western veils were much more discreet. To her, youth and beauty veiled Western women, and once a woman no longer had these, she was hardly recognized by society.

Mernissi's work highlighted how Western feminism could be detrimental to the empowerment of women around the globe if it lacked an intersectional approach to women's issues. In her book, The Forgotten Queens of Islam, she uses an intersectional lens to understand the positions of women throughout early Islamic history through social and political identities that created modes of discrimination. Her aim was to bring to light the significant contributions that women had throughout early Islamic history and debunk the misconceptions about the absence of women as political and authoritative figures. She did this through exploring leadership roles that women were involved in throughout Islamic history, including accounts of 15 women and the active roles they played in pre-modern Islam politics.

In her book Women's Rebellion & Islamic Memory, Mernissi analyzes the role of women in relation to the world of contemporary Islam and how the state ultimately supports inequality. She argues that the freedom from these controlling traditions and expectations of women is the only way for the Arab world to develop. In her book, Islam and Democracy, she suggests ways in which progressive Muslims, including feminists, who choose to advocate for democracy and resist fundamentalism should draw from the same sacred texts as those who seek to oppress them, in order to prove that Islam is not fundamentally against women.

Feminism is often thought of as incompatible and categorically opposed to the cultural and religious traditions of Islam. The truth, however, is that Muslim women have been active in feminist movements and ideals for many years. In fact, research has shown that one in four Arab Muslims supports feminism (Glas and Alexander, 2020). Just as feminism in the West has given women a voice and an opportunity to challenge gender inequality in society, so too has feminism among Muslim women. All social movements are unique to the social and cultural context in which they arise, and Islamic feminism is no exception. Muslim women have adapted their own strategies for countering gender oppression, while at the same time working within an Islamic framework. Thus balancing their feminist ideals with the religious beliefs they hold dear.

The Centre for Muslim Minorities and Islam Policy Studies defines a **Muslim feminist** as "one who adopts a worldview in which Islam can be contextualized and reinterpreted in order to promote concepts of equity and equality between men and women; and for whom freedom of choice plays an important part in expression of faith." The term "Islamic feminism" distinguishes those women who work specifically within the Islamic faith, as opposed to “secularist feminism” which is weakly attached to religion or not at all.

A basic tenant of Islamic feminism is that at its core, it draws upon the Quranic concept of equality of all human beings, and insists on the application of this theology to both the public and private spheres. Muslim feminists argue that the oppressive practices - to which women in the Middle East are subjected - are caused by the prevalence of patriarchal interpretations of Islam, rather than Islam itself (Ahmed, 1992). Thus Muslim feminists strive to balance cultural and religious traditions, while articulating and fighting for their feminist concerns, defining and developing feminism and feminist practices on their own terms. Just as Muslim women do, Jewish women have also strived to balance feminism and faith.

Jewish Feminism

Jewish feminism is a movement that seeks to make the religious, legal, and social status of Jewish women equal to that of Jewish men. Feminist movements, with varying approaches and successes, have opened up within all major branches of the Jewish religion.

In its modern form, the Jewish feminist movement can be traced to the early 1970s. Judith Plaskow, known for being the first Jewish feminist theologian, claims the main grievances of early Jewish feminists were women's exclusion from the **minyan** (all male prayer group), women's exemption from **mitzvot** (the 613 commandments given in the Torah at Mount Sinai and the seven rabbinic commandments instituted later, for a total of 620), and women's inability to function as witnesses and to initiate divorce in Jewish religious courts (Plaskow, 2003). The issue of divorce is expressed in the term **agunah**, which describes a woman whose husband refuses, or is unable, to grant her a divorce according to Jewish law.

Just as there are varying degrees to which Jews adhere to cultural and/or religious practices, so too are there various versions of feminist theologies that exist within the Jewish Community. For example, Orthodox Jewish feminism seeks to change the position of women from within Jewish law. Orthodox feminists work with rabbis and rabbinical institutions to create more inclusive

practices within Orthodox communal life and leadership. Orthodox feminism tends to focus on issues such as fostering women's education, leadership, ritual participation, and making synagogue more women friendly. Some branches of Jewish feminism focus on the gender polarity that exists in the religious and cultural practices within the Jewish community. While Orthodox feminists strive for women's rights and opportunities, they do so within the framework of Jewish law.

Bella Savitzky Abzug (1920-1998), born to an Orthodox Russian Jewish family in New York City, was a social activist, U.S. Representative, and a leader in the women's movement in the United States. She worked alongside other feminists such as Gloria Steinem, Shirley Chisholm, and Betty Friedan to found the National Women's Political Caucus. She attributed her inclination towards feminism to her time spent at synagogue. According to Azbug, "It was during these visits to the synagogue that I think I had my first thoughts as a feminist rebel. I didn't like the fact that women were consigned to the back rows of the balcony."

LGBTQIA+ Rights

Lesbian, gay, bisexual and transgender citizens generally have limited or highly restrictive rights in most parts of the Middle East, and are open to hostility in others. Sex between men is illegal in 10 of the 18 countries that make up the region. It is punishable by death in 6 of these 18 countries. The rights and freedoms of LGBTQIA+ citizens are strongly influenced by the prevailing cultural traditions and religious mores of people living in the region – particularly Islam. Several Middle Eastern countries have received strong international criticism for persecuting homosexuality and transgender people by fines, imprisonment and death.

Male same sex activity is illegal and punishable by imprisonment in Kuwait, Egypt, Oman, Qatar, and Syria. It is punishable by death in Iran, Saudi Arabia, Qatar, and the United Arab Emirates. In Yemen or Palestine (Gaza Strip) the punishment might differ between death and imprisonment depending on the act committed. Even though laws against female same sex activity are less strict, few countries recognize legal rights and provisions.

In the United States, LGBTQIA+ Middle Eastern Americans face a unique challenge. On the one hand, there is the challenge of post 9/11 attitudes and discrimination toward Muslim Americans. As Muslim society is still, by and large, heteronormative, there is also the challenge of hostility, harassment or discrimination that may be experienced from the the Middle Eastern community at large.

Contributors and Attributions

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Section 9.4: Social Institutions

Religious Identities of the Middle East

About 55% of the world's population profess one of the main monotheistic faiths that are found in the Middle East (2.2 billion Christians; 1.6 billion Muslims; 14 million Jews). These faiths are referred to as "Abrahamic Religions" because they each trace their origins to the Hebrew prophet Abraham. The similarities across the Abrahamic religions and other religious groups can be attributed to shared histories, values and cultural practices. Today the Middle East is defined by conflict and antagonism, but there are many shared worldview within these religions, in addition to the differences. For instance, all of these religions consider the Temple Mount in Jerusalem to be central to their traditions and understanding of spirituality.



Figure *Section*9.4.1: Aerial view of the "Temple Mount", sacred to Jews, Christians and Muslims. (CC BY-SA 4.0; Godot13 (Andrew Shiva) via Wikimedia)

Religion has been a powerful social force in the region because, especially in the past, religious identity has been something closer to an ethnicity in the Middle East, defining one's cultural identity as well as one's spirituality. There are general cultural aspects shared by Judaism, Christianity and Islam. They each:

- Were founded by a Semitic person or people;
- Refer to the same God: Yahweh in Hebrew; Jehovah in English; Allah in Arabic; Khuda in Persian.
- Use similar concepts of Justice. For example the idea that one should always consider God to be present when one is judging. Other than murder, adultery and stealing, bearing false witness was one of the most egregious crimes in the societies in which these religions originated.

Islam and Judaism have more doctrinal similarities with each other than they have with Christianity, especially in regard to their concepts of monotheism (God being without offspring or partner – this is a specific reference to Surat al-Ikhlas of the Qur'an in Islam), their legal systems and in their rigorous restrictions on daily life and practice, such as their protocols for diet. However,

unlike Judaism, both Islam and Christianity are universal religions; i.e., one needn't be born into it to participate in the religion. The following religious comparison grid provides key areas of similarity and difference amongst them.

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Figure *Section*9.4.2: Abrahamic Religions Comparison Chart. (CC BY-SA 4.0; via Payind & McClimans)

Abrahamic Religions Comparison Chart

Belief/Practice	Judaism	Christianity	Islam
Concept of God, monotheism	One god, considered as creator and sustainer of the universe. Worship of any additional gods is discouraged by banning images of humans and animals which could potentially be idols.	One god, considered as creator and sustainer of the universe. God as cause of Mary's immaculate conception, and "father" of Jesus.	One god, considered as creator and sustainer of the universe. God possesses no partner, no offspring. Worship of any additional gods, or idols, is strictly forbidden. Worship of any additional gods is discouraged by banning images of humans and animals which could potentially be idols.
Messengers of God/Prophets	Belief in prophets of God.	Belief in prophets of God. Jesus is considered the Son of God.	Belief in prophets of God. Belief that Muhammad is the last of God's prophets. Jesus is considered a prophet.
Timing for weekly worship/community gathering.	This is a day of rest, Friday evening through Saturday evening is a time of required rest from normal daily work. Synagogue services on Saturday are a time designated for community.	This is a day of rest, Community worship on Sunday. It is a required day of rest from normal daily work.	Friday is the day for group prayer. Work is allowed, however.
Scripture	Torah (including the Ten Commandments).	Torah (including the Ten Commandments); New Testament.	Torah (including the Ten Commandments); Psalms; Gospels of the Christian Bible; Qur'an
Afterlife/eschatology	Judgment Day, Hereafter	Judgment Day, Hereafter, Heaven, Hell, Purgatory, Limbo	Judgment Day, Hereafter
Stories of Human Origin	Adam and Eve as the first humans; the great flood;	Adam and Eve as the first humans; the great flood;	Adam and Eve as the first humans; the great flood;
Alms	Tithing, or giving a portion of your wealth to those in need.	Tithing, or giving a portion of your ealth to those in need.	Alms, or Zaka, is one of the five pillars
Circumcision	Required for males.	Not required.	Required for males.
Pilgrimage	Was required, until the temple in Jerusalem was destroyed.	not required. many pilgrimage sites, however.	required to Mecca. tombs and shrines that may also pilgrimage sites.
Ritual Use of Water	Ablutions before prayer, and traditionally before entering the Temple in Jerusalem.	Holy water is used before entering a church, to bless worshipers during mass, and to baptize.	Ablutions are required before prayer.
Messianic expectations	The king will one day return.	Jesus will return on Judgment day	Shi'is expect the rightly-guided Imam, or Mahdi, to return.
Supernatural entities	Angels	Angels, Satan/Lucifer	Angels, Jinn, Satan, or Shaytan/Iblis
Fasting and Dietary restrictions	Fasting for Yom Kippur. Multiple restrictions and requirements for preparation, including the way to slaughter animals. No pork. Ritual use of alcohol.	Fasting for lent. Eastern Orthodox Christianity requires a vegetarian diet for lent. Pork is allowed. Ritual use of alcohol.	Fasting for Ramadan. Multiple restrictions and requirements for preparation, including the way to slaughter animals. No pork. No alcohol.

Religious Diversity

Within each of these religions there is immense diversity. For example, many do not know how diverse the state of Israel is in reality. Israeli citizens can be Jewish, Muslim, Druze or Christian. They can also be Arab, in addition to every ethnic heritage around the world. In general, Jews with European heritage are called Ashkenazi Jews, while Jews from the Middle East are called Sephardic Jews, or Mizrachim. Core tenets from the Torah are shared by all Jewish communities, but the practices surrounding them vary from community to community.

Likewise, there is much diversity within Muslim-majority countries, and within the global Muslim population as a whole. Several communities follow religious practices which emphasize different aspects than mainstream Islam, have separated into a theology, or combine theologies with other religions:

- ‘Alawi Shi’ism: a form of Shi’ism, but more centered on venerating ‘Ali. There are many communities in Syria and Turkey
- The Druze Faith: Islamic foundation, but radically different practices and theology
- The Bahai’ Faith: Related to Shi’i Islam, recognizing a prophet who came after Muhammad, however.
- Yazidism; Combination of Islam, Zoroastrian and other traditions

These facets of diversity show how many people of colors there are, and have been, in the Middle East, and how problematic it can be to generalize about the religious outlook of a country, or even a small area within a country. In the U.S. and other countries around the world, many Middle Eastern immigrants represent minority communities of the Middle East.

Christian communities in Middle Eastern countries are perhaps the least represented communities in mainstream information sources. Assyrians, Armenians, Copts, and other cultural groups that are predominantly Christian, are increasingly minoritized in Muslim-majority countries while at the same time many of their communities in diaspora. Only Armenians have their own nation-state. Middle Eastern Christian communities are more prominent in the U.S., because they make up a larger percentage of the total number of individuals who have emigrated from the Middle East to the U.S., than do Muslims. Therefore, it is more likely for one to meet a Christian with Middle Eastern heritage in the U.S. than in the region. Such as the examples below.



Figure *Section*9.4.3: Andre Agassi, famous American tennis player with Iranian, Assyrian, and Armenian heritage. (CC BY-SA 2.5; Akademan via Wikimedia)



Figure ***Section*9.4.4**: Paula Abdul, American singer of Syrian-Jewish descent. (CC BY-SA 3.0; Toglenn via Wikimedia)

We go into more detail about Islam and Islamic practices because of the impact Islam has had on all members of society (including non-Muslims), and the need to correct pervasive stereotypes about Muslims.

What is Shar'ia Law?

Islamic law, or the shar‘ia, guides the religious practices of Muslim communities, and may also may serve as a basis for government. Shar’ia remains an important guide to daily life for many Muslims, but its legislation now resides outside of the legal system in most Muslim-majority countries, with differing levels of involvement and influence. In some cases shar‘ia has remained the state’s government and legal system, as in Saudi Arabia. In any Muslim community, however, Islam’s precepts for good conduct remain paramount. The Five Pillars provide a foundation for proper religious practice, and are as follows (in order of importance):

1. Shahada, or Declaration of Faith;
2. Salat, or Prayer (5 times daily);
3. Saum, or Fasting (Especially During the Month of Ramadan);
4. Zakat, or Alms (2.5% of one’s income should go to those in need, provided one has that much after meeting one’s own, one’s immediate family, and surrounding community needs);
5. Ḥaj, or Pilgrimage (if one has the health and financial means, a Muslim is required to go to Mecca once in his or her lifetime, during the month of Ḥaj and perform a specific set of rituals)

In Islam, the only requirement to become Muslim is the first pillar; which is simply to utter the Shahada, or Declaration of Faith (translation, Payind): “I bear witness that there is no God other than the one God. I bear witness that Muhammad is the servant messenger of God.”

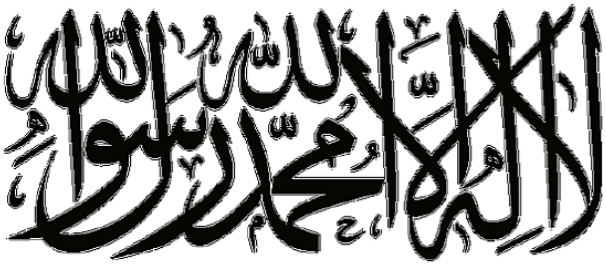


Figure ***Section*9.4.5**: Image of the Shahada in Arabic Calligraphy. (CC PDM 1.0; via Pixabay)

Beyond the Five Pillars, however, a moral life includes principles from the Qur'an and the example set by the prophet Muhammad which provide a moral foundation for the practices and laws which are intended to guide all facets of individual lives, families and society as a whole. These principles for leading a correct life often require a moral struggle to achieve. This relates to a duty in Islam called jihad.

The Concept of Jihad

The meaning of jihad is struggle – it can be internal and spiritual/ moral, or external and physical/combat. Inner struggle is considered the "Greater Jihad", or Jihad al-Akbar, due to its greater difficulty and greater importance in the life of a Muslim. Jihad al-Akbar is revered by Muslims. Jihad's other meaning, related to war against an enemy, is the lesser jihad, or Jihad al-Asghar. This is the struggle against injustice, oppression or invasion, and it allows the use of military force. Jihad al-Asghar possesses greater renown in the West, due to three powerful factors:

1. Jihadi extremist groups in the news,
2. European conflicts between Europe and what they called "Islamdom", termed "Holy War" at the time (jihad continues to be translated as "holy war" for this reason).
3. Stereotypes of Muslims as angry and violent aggressors pervade the Western knowledge base due to this history and the reinforcement of these images through various forms of media.

Following the 9/11 attacks in 2001 by the terrorist group Al-Qaeda, the word "jihad" has become a contentious term associated with extremists who justify their violent actions as part of a a political project, or a religious war against nonbelievers. Despite the multiple and many benevolent applications of the concept of jihad, today it is often narrowly associated with a form of holy war, or with sacrificing one's life for the sake of God.

Al-Qaeda (the "base" or "foundation") is a terrorist network of Islamic extremists and Salafist jihadists (a splinter group from Sunni Islam). Islamic extremism is not the same thing as Islam. Islam, by definition, is peaceful. Al-Qaeda formed during the Soviet-Afghan War (1979-1989) and has had a strong presence at various times in different regions throughout the Middle East. It is connected with ISIS (the Islamic State of Iraq and Syria, also called the Islamic State of Iraq and the Levant, or the Islamic State, which recently controlled large areas in Iraq and Syria, but lost nearly all of its significant territory by March 2019. ISIS claimed responsibility for the Easter suicide bombings in Sri Lanka, which killed over 250 people at churches and hotels, and has also been connected with terrorist activities in Congo, the Philippines, Nigeria, Libya, and parts of Egypt. It's important to note that Al-Qaeda and other terrorist groups or splinter sects are not representative of Islam overall, just as extremist Christian terrorists such as the Oklahoma City bomber Timothy McVeigh are not representative of mainstream Christian beliefs.

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Section 9.5: Social Change and Resistance

Immigration and the "Muslim Ban"

In the aftermath of 9/11, there was a significant decline in Arab and Muslim immigration to the United States. However, with United States military action in countries such as Iraq, Syria and Afghanistan, the numbers of refugees to the U.S. increased from 2007-2016. During 2016, concerns over terrorism rose again as a result of terrorist attacks in France and Belgium. In 2017, President Trump issued an executive order banning all people (including refugees and visa holders) from seven Muslim majority countries. These countries included: Iran, Iraq, Libya, Somalia, Sudan, Syria and Yemen. This "Muslim Ban" faced multiple legal challenges. Despite these challenges, in 2018 the Supreme Court released their decision to uphold the ban. Critics felt that the ban was more an expression of prejudice and discrimination against Muslims than a concern for national safety. In 2021, as one of his top priorities, newly elected President Biden reversed the "Muslim Ban." He issued the following statement.

> The United States was built on a foundation of religious freedom and tolerance, a principle enshrined in the United States Constitution. Nevertheless, the previous administration enacted a number of Executive Orders and Presidential Proclamations that prevented certain individuals from entering the United States — first from primarily Muslim countries, and later, from largely African countries. Those actions are a stain on our national conscience and are inconsistent with our long history of welcoming people of all faiths and no faith at all.



Figure ***Section*9.5.1**: Muslim ban protest. (CC BY-NC 2.0; Sasha Patkin via Flickr)

Council on American Islamic Relations (CAIR)

Several civil rights and public policy organizations, including the Muslim Public Affairs Commission (MPAC) and The Council on American-Islamic Relations (CAIR), serve to improve the lives of American Muslims as well as the perceptions of these individuals. Located on Capitol Hill in Washington, D.C., CAIR is America's largest Muslim civil liberties organization.

CAIR was created as an organization dedicated to challenging anti-Muslim discrimination and stereotypes of Islam and Muslims. After the September 11, 2001 terrorist attacks, CAIR increased its advocacy work, as they received 1,658 reports of discrimination, profiling, harassment, and physical assaults against persons appearing Arab or Muslim, a threefold increase over the prior year. The reports included beatings, death threats, abusive police practices, and employment and airline-related discrimination (Cole, 2002). CAIR has conducted investigations, issued reports, held press conferences, filed lawsuits, and organized political action to protest aspects of U.S. counter terrorism policy. In 2005, CAIR coordinated the joint release of communication by 344 American Muslim organizations, mosques, and imams nationwide that stated:

> Islam strictly condemns religious extremism and the use of violence against innocent lives. There is no justification in Islam for extremism or terrorism. Targeting civilians' life and property through suicide bombings or any other method of attack is haram or forbidden—and those who commit these barbaric acts are criminals, not martyrs.



Video *Section*9.5.2: Council on American Islamic Relations. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; WHYY via YouTube)

Jewish Activism

Social justice and doing what is right is part of the fabric of Jewish identity and Jewish teachings. In America, Jews have become leaders in most every aspect of civil society and philanthropy. From immigration to the civil rights movements and the liberation of oppressed peoples throughout the world, many Jewish Americans take the value of social justice very seriously. This speaks to values of Reform Judaism which stress the importance of solving social problems, on the basis of justice and righteousness, presented by the contrasts and evils of society. Jewish Americans were part of the founding of the National Association for the Advancement of Colored Peoples (NAACP) and the Southern Christian Leadership Conference (SCLC).

During the Civil Rights Movement, Jewish activists were involved in a number of fronts. According to historian Cheryl Greenberg,

> It is significant that ... a disproportionate number of white civil rights activists were [Jewish] as well. Jewish agencies engaged with their African American counterparts in a more sustained and fundamental way than did other white groups largely because their constituents and their understanding of Jewish values and Jewish self-interest pushed them in that direction.

As discussed in Chapter 7.5, the summer of 1964 was designated the Freedom Summer, and many Jews from the North and West traveled to the South to participate in a concentrated voter registration effort. Two Jewish activists, Andrew Goodman and Michael Schwerner, and one Black activist, James Chaney, were murdered by the Ku Klux Klan near Philadelphia, Mississippi, as a result of their participation. Their deaths were considered martyrdom by some, and temporarily strengthened Black-Jewish relations.

Martin Luther King Jr., said in 1965,

> *How could there be anti-Semitism among Negroes when our Jewish friends have demonstrated their commitment to the principle of tolerance and brotherhood not only in the form of sizable contributions, but in many other tangible ways, and often at great personal sacrifice. Can we ever express our appreciation to the rabbis who chose to give moral witness with us in St. Augustine during our recent protest against segregation in that unhappy city? Need I remind anyone of the awful beating suffered by Rabbi Arthur Lelyveld of Cleveland when he joined the civil rights workers there in Hattiesburg, Mississippi? And who can ever forget the sacrifice of two Jewish lives, Andrew Goodman and Michael Schwerner, in the swamps of Mississippi? It would be impossible to record the contribution that the Jewish people have made toward the Negro's struggle for freedom—it has been so great.*

Under the Jewish teaching that we are all created in the image of God, Rabbi Sandra Lawson wrote the following song, I Am Human (in Hebrew, Oseh Shalom) as a reminder to never give up and remember the struggle and pursuit of treating each other with

love, dignity, and respect. Here are the lyrics of the song that Rabbi Lawson wrote in 2015 upon reflecting on the senseless police killings of community members such as Freddie Gray, Sandra Bland, and Walter Scott:

> Oseh Shalom Bimromav
> Hu Ya'aseh Shalom
> May the one who makes peace from heaven above
> Hu Ya'aseh Shalom (will Make Peace)
>
> I am human and I am free
> Watch me fly above the trees
> You can hear my cry and you can hear my roar
> but you can't take away my soul
>
> Oseh Shalom Bimromav
> Hu Ya'aseh Shalom
> May the one who makes peace from heaven above
> Hu Ya'aseh Shalom (will make peace)
>
> We'll fight and we'll cry and we'll even abide
> We'll say goodbye just to stay alive
> And the day will come to have dignity again
>
> Oseh Shalom Bimromav
> Hu Ya'aseh Shalom
> May the one who makes peace from heaven above
> Hu Ya'aseh Shalom (will make peace)
>
> I am human and I am free
> Watch me fly above the trees
> Hu Ya'aseh Shalom (will make peace)

Anti-Defamation League

The Anti-Defamation League (ADL), formerly known as the Anti-Defamation League of B'nai B'rith, is an international Jewish non-governmental organization based in the U.S. It was founded in late September 1913 by the independent Order of B'nai Brith, a Jewish service organization, in the wake of the contentious conviction for murder of Leo Frank. ADL states that its mission is a dual one: To stop the defamation of the Jewish people, and to secure justice and fair treatment for all," via the development of "new programs, policies and skills to expose and combat whatever holds us back. With a focus on combating anti-Semitism and other forms of hate, and fighting domestic extremism both online and off, ADL describes it "ultimate goal" as "a world in which no group or individual suffers from bias, discrimination, or hate. In 2018, ADL rebranded itself as an "anti-hate" organization, and adopted the logo: Fighting Hate for Good.



Figure *Section*9.5.4: Jonathan Greenblatt, National Director and CEO of the Anti-Defamation League since 2015. (CC BY-SA 3.0; Gage Skidmore via Wikimedia)

The US Census Middle East/North Africa (MENA) Category

The U.S. Census has struggled with the issue of Middle Eastern identity. Former President Barack Obama's administration was considering adding a Middle East/North Africa (MENA) category to the Census, for which organization such as American-Arab Anti-Discrimination Committee (ADC) lobbied. However, advocates for the MENA category blame its absence on the administration of President Donald Trump, who targeted, with his signing of the "Muslim Ban," many from MENA countries. In 2018, federal officials said that a MENA category would not be added, citing concerns that MENA was seen not as a race, but an ethnicity. So, the 2020 Census, as in previous years, did not offer an “Arab” or MENA box to check under the question of race. Individuals who want to be counted as Arab had to check the box for “some other race” and then write in their race. However, when the Census data is tallied, they will likely be marked as white. This is problematic, however, as it denies Arab Americans opportunities for nearly $400 billion in federal assistance. A lack of recognition also allows for continued civil rights abuses and stigmatization of Arab Americans that can permeate into policy (Alshammari, 2020).



Video *Section*9.5.5: Rashida Tlaib Questions Why 2020 Census Erases Middle Eastern & North African Identity. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; NowThis News via YouTube)

Key Takeaways from Chapter 10

- Middle Eastern Americans are a diverse group of different races, languages (Arabic, Farsi, Hebrew), cultures (Arab, Persian, Israeli, Turkish) and religions (Muslim, Jewish, Christian).
- A variety of intergroup consequences can be used to explain the experiences of Middle Eastern Americans, including: genocide, expulsion, segregation, separatism, fusion, assimilation, and pluralism.
- Both Muslim and Jewish women have been active in feminist movements that work within their faith.
- The primary religions of the Middle East include: Judaism, Christianity, and Islam. All of which are monotheistic faiths that trace their origins to the Hebrew prophet Abraham. While they are distinct, there is also overlap between them.
- Several organizations have been created to advocate for social change and justice in the Middle Eastern community, including: the Muslim Public Affairs Commission (MPAC), The Council on American-Islamic Relations (CAIR), and the Anti-Defamation League (ADL).
- Current public policy impacting Middle Eastern Americans include: the Muslim Ban (overturned in 2021) and the US Census Middle East/North Africa (MENA) Category.

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CHAPTER OVERVIEW

Z Contemporary Social Movements

Section 11.1: Defining Social Movements

Section 11.2: Immigrant Rights

Section 11.3: Black Lives Matter

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Section 11.6: Solidarity and Intersectionality

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Section 11.1: Defining Social Movements

Types of Social Movements

We know that social movements can occur on the local, national, or even global stage. Are there other patterns or classifications that can help us understand them? Sociologist David Aberle (1966) addresses this question by developing categories that distinguish among social movements by considering 1) what it is the movement wants to change and 2) how much change they want. He described four types of social movements, including: alternative, redemptive, reformative, and revolutionary social movements.

- **Alternative movements** are typically focused on self-improvement and limited, specific changes to individual beliefs and behavior. These include things like Alcoholics Anonymous, Mothers Against Drunk Driving (MADD), and Planned Parenthood.
- **Redemptive movements** (sometimes called religions movements) are "meaning seeking," are focused on a specific segment of the population, and their goal is to provoke inner change or spiritual growth in individuals. Some sects fit in this category.
- **Reformative social movements** seek to change something specific about the social structure. They may seek a more limited change, but are targeted at the entire population. Environmental movements, the women's suffrage movement, or the more contemporary "Buy Nothing Day," which protests the rampant consumerism of Black Friday, are examples of reformative movements.
- **Revolutionary movements** seek to completely change every aspect of society—their goal is to change all of society in a dramatic way. Examples include the Civil Rights Movement or the political movements, such as a push for communism.

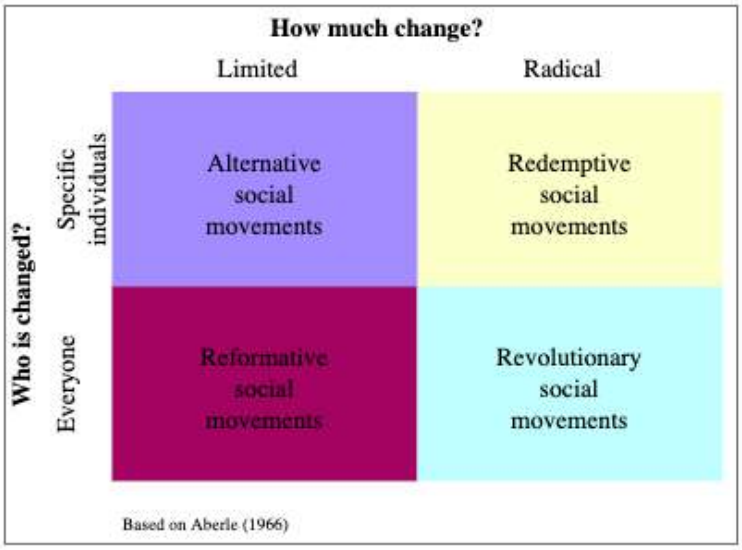


Figure *Section*11.1.1: David Aberle identified these four types of social movements, with some types of movements targeting either specific individuals or everyone, while some want limited changes, and others are more radical. (Chart based on Aberle)

Other helpful categories that are helpful for sociologists to describe and distinguish between types of social movements include:

- Scope: A movement can be either reform or radical. A reform movement advocates changing some norms or laws while a radical movement is dedicated to changing value systems in some fundamental way. A reform movement might be a green movement advocating a sect of ecological laws, or a movement against pornography, while the American Civil Rights movement is an example of a radical movement.
- Type of Change: A movement might seek change that is either innovative or conservative. An innovative movement wants to introduce or change norms and values, like moving towards self-driving cars, while a conservative movement seeks to preserve existing norms and values, such as a group opposed to genetically modified foods.
- Targets: Group-focused movements focus on influencing groups or society in general; for example, attempting to change the political system from a monarchy to a democracy. An individual-focused movement seeks to affect individuals.

- Methods of Work: Peaceful movements utilize techniques such as nonviolent resistance and civil disobedience. Violent movements resort to violence when seeking social change. In extreme cases, violent movements may take the form of paramilitary or terrorist organizations.
- Range: Global movements, such as communism in the early 20th century, have transnational objectives. Local movements are focused on local or regional objectives such as preserving an historic building or protecting a natural habitat.

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Section 11.2: Immigrant Rights

The Boundaries of Citizenship

In this modern era of globalization the boundaries of national citizenship have been challenged by multi-national trade agreements, offshore manufacturing and growing international migration. These forces have contributed to a domestic struggle to reassert the parameters of national identity, especially among many middle-class and white working class Americans. The perceived advances of outsider reference groups during this period such as immigrants and minorities further contribute to sense of crisis in the boundaries of national citizenship (Nicholls, 2019). These developments have led some Americans to feel like "strangers in their own land" as if they have been patiently waiting in line for their American Dream only to watch other historically marginalized groups cut in line ahead of them (Hochschild, 2016). At the same time, as Walter J. Nicholls (2019) notes, "The leading advocates (of the immigrant rights movement) from the mid-2000s onward embraced a liberal variant of nationalism that depicted America as welcoming and immigrants as highly deserving subjects. Rather than call for the dismantlement of borders or for post-national citizenship, the mainstream immigrant rights movement celebrated the nation and wrapped immigrants in the American flag" (p. 2). This struggle over who belongs and who doesn't is not a new one, but has become an central issue in modern politics as workers are squeezed by the rapidly accelerating forces of globalization, and politicians, both local and national, seize on these insecurities and promote "law and order" approaches to limiting immigrant rights.

Thinking Sociologically

Some have advocated for **post-nationalism** since today's world is very globalized with goods and services crossing borders on a daily basis. According to post-nationalism, the category of the nation is no longer sufficient to describe the fundamentals of political identity or state government. The concept of postnationalism seeks to break the tie between citizenship and ethnic identity or existential difference. One example of this is the European passport (Sassen, 2002). Do you think people should be able to move across borders on the American continent with some kind of postnationalist or denationalized passport? Why or why not?

Battleground: Suburbia

The first battleground of the contemporary struggles for immigrant rights was suburban America in the 1990s where immigrants began to be more visible as street corner vendors and day laborers seeking work in shopping center parking lots. Larger gateway cities were no strangers to immigrants and generally are characterized by more diversity and liberal political cultures (Walker & Leitner, 2011). Suburbia, however, characterized by the legacy of redlining policies made it less receptive to integrating outsiders who were perceived as threats to the culture and civic conditions (Massey & Denton, 1998). Xenophobic responses translated into policies that restricted immigrant assimilation such as bans on soliciting work in public, street vending, renting apartments to undocumented immigrants, and the use of foreign languages in public records (Nicholls, 2018). Various actors were employed in the enforcement of these policies including police, landlords, store owners, employers, and contractors. These repressive measures created a sense of out-group solidarity and elicited resistance from targeted immigrants and their supporters who argued that undocumented immigrants had a right to free speech, assembly. and due process.



Figure *Section*11.2.1: No Day Laborers - Walgreens. (CC BY-NC 2.0; cobalt123 via Flickr)



Figure *Section*11.2.2: Natural Allies. (CC BY-NC-SA 2.0; SEIU International via Flickr)

Natural Allies

Because many other members of society were "entangled" with the lives of undocumented people, many natural allies have come to their defense. Many undocumented people live in mixed status families (as discussed earlier in Chapter 3.5) which means that even those with legal status have much to lose when their family members are targeted for deportation. Latinx immigrants with legal status or citizenship status were also targeted and discriminated against as illegal due to their racialized traits and cultural dispositions. Policies like Arizona's SB1070, the so-called "show-me-your-papers" statute, meant that law enforcement could ostensibly racially profile anyone of Latinx descent (discussed earlier in Chapter 3.4). Undocumented people have friends and neighbors, go to church, contribute to the local economy through their spending and taxation, thus dispersing the financial, psychic, and emotional costs of their repression. These social connections provide undocumented people with a reservoir of sympathy and solidarity for which to lean on for protection and support.



Figure *Section*11.2.3: Dreamers. (CC BY 2.0; Molly Adams via Flickr)

Dreamers

On June 15, 2012 President Barack Obama issued an executive branch memorandum known as Deferred Action for Childhood Arrivals (DACA) that allowed some individuals who were brought to the United States illegally as children to apply for a renewable two-year period of deferred action from deportation and to become eligible for a work permit in the United States. Recipients cannot have felonies or serious misdemeanors on their record and would not have a path to citizenship through this policy. This policy was a major victory for a young generation of activists dubbed Dreamers, after the failed DREAM Act (2001) which would have provided paths to citizenship through two years of military service or 2 years of college education. Though the policy did not apply to all who were brought as children as they had to be no older than 31 on the date it was signed and had to have been brought before June 2007 as a child no older than 15, the Migration Policy Institute estimates that over 1.3 million people qualified. As of March 2020, there are 643,560 DACA recipients who have been able to come out of the shadows and, at least temporarily have some sense of stability and opportunity that evaded them previously.



Figure *Section*11.2.4: Immigrant Rights March, circa 2017. (Sofia Beas via sbeas@lbcc.edu)

DACA would not have been possible if it weren't for the brave young organizers and activists, such as Jose Antonio Vargas featured in Video 11.2.5 below, and the various advocacy organizations who created spaces for young undocumented people to share their stories and realize that they were not alone. "This kind of political socialization helped shape how they thought and felt about their own "illegality." They learned that there was nothing to be ashamed of. They also learned that sticking together as a group allowed them to make powerful claims for equal rights" (Nicholls, 2014). They took their powerful claims and newfound strength in

numbers to the offices of senators and the Department of Homeland Security to stage acts of civil disobedience. For this subgroup of undocumented immigrants, the narrative was compelling: they were socialized in U.S. schools, were not familiar with any other country, they played by the rules, and therefore had the right to pursue the American dream.



Video ***Section*11.2.5**: Actions are illegal, never people: Jose Antonio Vargas. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; TEDx Talks via YouTube)

According to a June 2020 Pew survey, 74% of Americans support granting legal status to immigrants who were brought to the U.S. illegally as children, but as is discussed later in Chapter 11.5, white nationalist sentiments pervade the Trump White House which is why on September 5, 2017, President Trump announced an end to DACA (Edelman, 2017). Then Attorney General Jeff Sessions criticized DACA as "unilateral executive amnesty" and claimed that it "yielded terrible humanitarian consequences" in addition to making unsubstantiated claims that it "denied jobs to hundreds of thousands of Americans by allowing those same jobs to go to illegal aliens." This announcement sent the hundreds of thousands of DACA recipients into panic-mode as their futures were uncertain yet again. Luckily for them, on June 18, 2020 the Supreme Court ruled that the way DACA was rescinded was unlawful. Then, the most recent announcement from the Department of Homeland Security substantially limits the policy by only allowing those who have already received DACA previously to reapply for only one year of deferred action, placing additional financial burdens as the fee to renew is $495. Many local organizations have taken to raising funds for this renewal fee as most come from economically disadvantaged backgrounds again demonstrating the pivotal role that allies play in this struggle for immigrant rights. Most recently, on December 4th, 2020, a federal judge ordered a full restoration of DACA which means that first-time applicants will be accepted. Additional court cases challenging DACA are pending.

Asylum Seekers

The United States is a signatory to the United Nation's 1967 Protocol which defines a refugee as "as a person who is unable or unwilling to return to his or her home country, and cannot obtain protection in that country, due to past persecution or a well-founded fear of being persecuted in the future “on account of race, religion, nationality, membership in a particular social group, or political opinion.” According to the American Immigration Council, from 2004-2019 upon arriving at the U.S. border an asylum seeker must undergo a credible fear and reasonable fear-screening which is a part of the expedited removal process. If the asylum officer deems that the person has a "significant possibility" of establishing eligibility for asylum, they are referred to immigration court to proceed with the defensive asylum process, otherwise the person is removed from the United States.

Under the Trump administration this process has been substantially changed. As of April 2018 asylees arriving at the U.S.' southern border are now told to wait in Mexico until Customs and Border Protection officers determine that a given port of entry has capacity to process them. Additionally, those fleeing domestic violence no longer qualify for asylum, and as of July 2019 anyone who transited through a third country must apply for asylum there before arriving in the United States. Under this rule, almost everyone who arrives at the U.S.-Mexico border is ineligible for asylum as many are fleeing violence and poverty in Central American countries such as Guatemala and El Salvador.

No change however has elicited more public outcry than that of family separation. As a part of President Trump's "zero-tolerance" approach a policy of separating children from the parents or guardians that they entered the U.S. with at the southern border

Mexico was officially adopted in April of 2018, though later investigations showed that the practice was in place for an year prior to the announcement. According to the Southern Poverty Law Center, at least 4,368 children were separated as of January of 2020. In response, a coalition of 250 organizations led by the National Domestic Workers Alliance, Women's Refugee Commission, MomsRising, FWD.us, United We Dream, People's Action, ACLU, Leadership Conference on Civil and Human Rights, MoveOn called "Families Belong Together" formed. Even though President Trump signed an executive order ending the policy on June 20, 2018 - on June 30th, hundreds of thousands of people in all 50 states participated in a "Families Belong Together" protest showing the interest the general public has in immigration issues.



Figure *Section*11.2.6: Families Belong Together Rally at the Border. (CC BY-NC-ND 2.0; mirsasha via Flickr)



Figure *Section*11.2.7: Migrant detention facilities. (CC BY-NC-ND 2.0; Thomas Cizauskas via Flickr)

Migrant Detention Facilities

The outrage at family separation brought to light the existence of and conditions in immigrant detention centers. Images of children on cold cement floors in warehouses caged by chain linked fences and covered in metallic space blankets circulated widely on the internet eliciting shock and disgust at the Trump administration even though many of the photos were taken during the Obama administration (Gomez, 2019). In reality, migrant detention has been on the rise for the past 3 decades leading Immigration and Customs Enforcement (ICE) to outsource the detention to private companies (Law, 2019). The conditions in these facilities have been characterized as "squalid conditions, overcrowding, cold temperatures, (and) inadequate medical care," leading to "tragic deaths." Many activists and civil rights organizations such as the American Civil Liberties Union (ACLU) have argued that the increase in immigrant detention is in reality an expansion of the **prison-industrial complex** (PIC) (Luan, 2018). The PIC is a term used by activists to characterize the mutually profitable relationships among private corporations that secure government contracts to build and maintain prison facilities, those that profit from the use of prison labor and the politicians they lobby for "tough on crime" and "zero tolerance" immigration policies. According to government data, over 70% of migrants are held in private detention facilities. In 2018, the U.S. awarded 6.8 billion dollars in federal contracts for private detention facilities run by

companies like the two largest Geo Group and Core Civic (formerly Corrections Corporation of America). Just as in private prisons, migrants are held in some facilities where they are coerced to work for as little as a dollar a day, as has been alleged in 4 ongoing lawsuits. Rising awareness of these perceived abuses has led to nation-wide "Close the camps" protests and calls to "Abolish ICE." Other tactics include targeting the banks that finance private detention facilities. For example, the aforementioned Families Belong Together coalition collected over 1 million signature urging JP Morgan Chase to divest from Geo Group and Core Civic, and in March 2019 they announced they would be doing just that (Green, 2020). This successful campaign shows the importance of digital media in spreading awareness and in mobilizing people to bring about tangible progress towards social justice.

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Section 11.3: Black Lives Matter

Social Movement Stages, Media, and Black Lives Matter

Chances are you have been asked to tweet, friend, like, or donate online for a cause. Nowadays, social movements are woven throughout our social media activities. After all, social movements start by activating people.

Considering the ideal type stages discussed above, you can see that social media has the potential to dramatically transform how people get involved. Look at stage one, the **preliminary stage**: people become aware of an issue, and leaders emerge. Imagine how social media speeds up this step. Suddenly, a shrewd user of Twitter can alert their thousands of followers about an emerging cause or an issue on their mind. Issue awareness can spread at the speed of a click, with thousands of people across the globe becoming informed at the same time. In a similar vein, those who are savvy and engaged with social media emerge as leaders. Suddenly, you don't need to be a powerful public speaker. You don't even need to leave your house. You can build an audience through social media without ever meeting the people you are inspiring.

This is what happened in the case of the Black Lives Matter (BLM) movement. The movement was co-founded in 2013 by three Black community organizers: Alicia Garza, Patrisse Cullors, and Opal Tometi. Garza, Cullors and Tometi met through Black Organizing for Leadership & Dignity (BOLD), a national organization that trains community organizers. They began to question how they were going to respond to what they saw as the devaluation of Black lives after George Zimmerman's acquittal in the shooting death of African-American teen Trayvon Martin in February 2012. Garza wrote a Facebook post titled "A Love Note to Black People" in which she said: "Our Lives Matter, Black Lives Matter." Cullors replied: "#BlackLivesMatter." Tometi then added her support, and BLM was born as an online campaign to support all Black lives - including women, queer, and transgender people.

This emergence stage quickly escalated to coalescence, as the movement became nationally recognized for its street demonstrations following the 2014 deaths of two African Americans: Michael Brown—resulting in protests and unrest in Ferguson (St. Louis) - and Eric Garner in New York City. Since the Ferguson protests, participants in the movement have demonstrated against the deaths of numerous other African Americans by police actions or while in police custody. In the summer of 2015, Black Lives Matter activists became involved in the 2016 United States presidential election.



Figure ***Section*11.3.1**: Black Lives Matter - We Won't Be Silenced - London's Oxford Circus - 8 July 2016. (CC BY-NC 2.0; Alisdare Hickson via Flickr)

Social media is immensely helpful during the coalescence stage. **Coalescence** is the point when people join together to publicize the issue and get organized. President Obama's 2008 campaign was essentially a case study in organizing and publicizing through social media. Using Twitter and other online tools, the campaign engaged volunteers who had typically not bothered with politics and empowered those who were more active to generate still more activity. It is no coincidence that Obama's earlier work experience included grassroots community organizing. In 2009, when student protests erupted in Tehran, social media was considered so important to the organizing effort that the U.S. State Department actually asked Twitter to suspend scheduled maintenance so that a vital tool would not be disabled during the demonstrations.

The next stage of the development of a social movement is **institutionalization,** when it it is an established organization, typically with a paid staff. In the case of Black Lives Matter, the movement grew into a national network of over 30 local chapters between 2014 and 2016. The overall Black Lives Matter movement, however, is a decentralized network and has no formal hierarchy. The movement still has a strong presence and has even joined forces with other, more systematically organized groups, such as the Movement for Black Lives (M4BL). There is now a coalition of groups across the United States which represent the interests of

Black communities. It was formed in 2014 as a response to sustained and increasingly visible violence against Black communities, with the purpose of creating a united front and establishing a political platform. The collective, also known as a social movement sector, is made up of more than 150 organizations, with members such as the Black Lives Matter Network, the National Conference of Black Lawyers, and the Ella Baker Center for Human Rights.

Watch the Video 11.3.2 below, Black Lives Matter: A History, as it explains how this group has been fighting to be heard since 2013 - and the phrase itself is now being seen on streets and screens all around the world after the killing of George Floyd.



Video ***Section*11.3.2**: Black Lives Matter Explained: A History. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; Channel 4 News (UK) via YouTube)

2020 Uprisings

In the summer of 2020, in the middle of a global pandemic, masses of Americans took the streets to demand justice for George Floyd who was pressed to the ground by his neck by a Minneapolis police officer for more than 9 minutes while he called for his deceased mother and pleaded, "I can't breathe" (as was presented at the beginning of Chapter 1.1). The footage of the brutal murder went viral via social media incensing Americans already in a state of anxiety, locked down in their homes, and economy shut down due to the COVID-19 pandemic. The calls for justice soon began to culminate in more specific demands to defund the police. Scholar Angela Davis, also a prison and police abolitionist, argues that these calls are rooted in abolitionist philosophy which aims to strategically shrink the size of the prison industrial complex (PIC) eventually rendering it impotent while diverting funds towards community investment and social services such as youth centers, addiction and substance abuse supportive services, mental health, and education to more effectively target the root causes of crime (Democracy Now!, 2020). Activists and scholars view the prison industrial complex as a system designed to marginalize Black, Brown, Indigenous, and poor communities while providing slave labor for corporations and the state while also disenfranchising those communities electorally (CR10 Publications Collective, 2008).

While some argue that defunding the police would make communities less safe (Southers, 2020), abolitionists argue that the latest expansion of the PIC originates in false fears engineered by politicians, like Richard Nixon, aiming to redirect the primary national concerns of the Vietnam War and the Civil Rights Movement to the need to crack down on drugs and crime. As explained in the 13th documentary below, in the 1980's President Ronald Reagan doubled-down on this tactic by waging a "War on Drugs" that disproportionately incarcerated Black and Latinx populations. The "tough on crime" political tactic has been effective in ginning up the public fear needed to justify expansion of local police budgets and lengthier sentencing policies such as those featured in the Violent Crime Control and Law Enforcement Act of 1994, which was signed in to law by President Bill Clinton and largely written by now Democratic presidential candidate Joe Biden (Alexander, 2010).



Video ***Section*11.3.3**: The film *13th*. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; NetFlix via YouTube)

Another point of controversy is that fact that these uprisings grew violent, sparked by the burning down of the 3rd precinct where the 4 officers involved in Floyd's murder worked. One Monmouth University poll revealed that 54% of respondents thought the actions taken by protesters, including the burning of the precinct building, was fully or partially justified (Monmouth University Poll, 2020). The demands to defund the police have been influential in Minneapolis where Floyd's murder took place, as the City Council has agreed to disband the police department and create a new public safety system, though activists say they will have to wait and see what actually comes of these efforts.

While comparisons to the Civil Rights Movement of the 1960s abound, the broader legislative and structural impact of these uprisings is yet to be seen. Still, polls showed that in the two weeks following Floyd's murder, support for Black Lives Matter increased significantly as unfavorable views of the police surfaced which combined with increasing public sentiment, among all Americans, that African Americans face substantial discrimination.

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Section 11.4: Indigenous Sovereignty and Environmental Justice

Standing Rock Sioux Opposition to Dakota Access Pipeline

At the core of the struggles of Native American people are the issues of land use and sovereignty (discussed earlier in Chapter 5.5). A **sovereign state** is a political organization with a centralized government that has supreme independent authority over a geographic area. The U.S. has a long history of breaking treaties with American Indian Nations for the purposes of resource extraction. As awareness of the climate crisis increases, especially among young people, resistance to new fossil fuel infrastructure such as the Keystone XL(KXL) pipeline and the Dakota Access Pipeline (DAPL) is playing a central role in climate activism. Groups like the Indigenous Environmental Network (IEN), formed in 1990, lie at the intersection of these social issues. Merging cultural beliefs and activism, IEN's direct-action training against the KXL referenced the Lakota prophecy of the Black Snake, which they believe to be a "manifestation of the sickness of society" and symbolic of oil pipelines (Bioneers, 2017). Their organizational goals are as follows:

1. Educate and empower Indigenous Peoples to address and develop strategies for the protection of our environment, our health, and all life forms – the Circle of Life.
2. Re-affirm our traditional knowledge and respect of natural laws.
3. Recognize, support, and promote environmentally sound lifestyles, economic livelihoods, and to build healthy sustaining Indigenous communities.
4. Commitment to influence policies that affect Indigenous Peoples on a local, tribal, state, regional, national and international level.
5. Include youth and elders in all levels of our work.
6. Protect our human rights to practice our cultural and spiritual beliefs.

These efforts culminated in 2016 as a group of Indigenous youth dubbed the Youth Council some of whom had been trained by IEN., staged a 2,000 mile relay run from the Sacred Stone Camp, a prayer camp established to resist DAPL on the northern end of the Standing Rock Sioux Reservation in South Dakota, to Washington D.C. to deliver a letter to the Army Corps of Engineers asking that the permit for DAPL to cross the Missouri River be denied.

As explained in the DAPL Fact Zine:

> The Dakota Access Pipeline (DAPL) is proposed to transport 450,000 barrels per day of Bakken crude oil (which is fracked and highy volatile) from the lands of North Dakota to Patoka, Illinois. The threats this pipeline poses to the environment, human health and human rights are strikingly similar to those posed by the Keystone XL. Because the DAPL will cross over the Ogallala Aquifer (one of the largest aquifers in the world) and under the Missouri River twice (the longest river in the United States), the possible contamination of these water sources makes the Dakota Access pipeline a national threat.



Video ***Section*11.4.1**: "Mni Wiconi: The Stand at Standing Rock." (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; Divided Films via YouTube)

As featured in the video above, Mni Wiconi: The Stand at Standing Rock, what followed were months of peaceful protest that became the single largest gathering of Native Americans in 100 years. In the Sioux language, Mni Wiconi translates to "Water Is Life, Water is Sacred." Led by LaDonna Brave Bull Allard, the water protectors organized at Standing Rock were comprised of Standing Rock Lakota Sioux tribal members in conjunction with peoples from more than 280 Indigenous Nations, including former Vice-Presidential candidate Winona LaDuke, and allies such as Bernie Sanders and Leonardo DiCaprio in addition to people from numerous civil rights, environmental, and veterans organizations. Unarmed protestors faced down private security forces and were attacked by security dogs, sprayed with pepper spray, and hosed down with water canons in freezing temperatures by the Morton County Sheriffs Department. Though President Barack Obama made statements in support of a re-routing of the pipeline "in a way that is properly attentive to the traditions of the first Americans," as one of his first acts as President Donald Trump signed an executive memorandum instructing the Army to expedite the review and approval process for the unbuilt section of the Dakota Access Pipeline. As of the writing of this text, DAPL has oil flowing but it is still being litigated.



Figure *Section*11.4.2: MNI WICONI banner. (CC BY 2.0; Becker1999 via Wikimedia)

Did you know?

Youth led movements such as the Sunrise Movement along with indigenous groups such as IEN are advocating for a Green New Deal (GND) in the United States which would implement a just transition from a fossil fuel based energy economy to a sustainable "green" economy. The GND employs an environmental justice lens that addresses the needs of black, brown, indigenous, and marginalized communities while developing jobs in infrastructure and clean energy. The GND is a plan for one hundred percent clean, renewable energy by 2030 utilizing a carbon tax, a jobs guarantee, free college, single-payer healthcare, and a focus on using public programs.

Media Blackout & Social Media

Just as with the Black Lives Matter movement, social media played a pivotal role in amplifying the call to hopeful protestors who preferred to be called water protectors. Activists noted that the mainstream media was not covering the protests as much as they felt it should. Fairness and Accuracy in Reporting, an organization that aims to challenge media bias, noted that by September 7th, 2016, many months into the protests that had already drawn thousands of peaceful supporters that were subject to violence from both private security and local law enforcement, of the three major media outlets ABC, CBS, and NBC, only CBS had aired a lone 48 word segment that ran at 4 a.m. Independent journalist and host of Democracy Now!, Amy Goodman said of the apparent media Blackout,

> It is astounding how little coverage they have gotten over these months. But this very much goes in lockstep with a lack of coverage of climate change. Add to it a group of people who are marginalized by the corporate media, Native Americans, and you have a combination that vanishes them. And yet these protests have only intensified, the resistance camps have only grown over the months, without the media megaphone of the corporate media.

Goodman herself was present at the protests, and had a warrant issued for her arrest alleging that she participated in a "riot." This shows that while "the revolution will not be televised," it may end up being tweeted instead.



Video *Section*11.4.3: "Gil Scott Heron: The Revolution Will Not Be Televised with lyrics." (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; Jeremy Alexander via YouTube)

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Section 11.5: White Nationalism

"Free White Persons"

The Nationality Act of 1790 granted naturalization and citizenship in the United States to "free white persons" only and as we covered in Chapter 6.1, immigration policies have kept the country largely white. However, by 2050, the U.S. is projected to become a majority-minority country, discussed further in Chapter 12.5. Across U.S. history, some whites have met changes towards diversity and integration with violence and state legislation designed to restrict and prevent equal opportunity and advancement for all. In recent years, **white nationalism** (the belief that the United States should be a white ethnostate or white nation-state) has experienced a resurgence as populist attitudes, right-wing political beliefs, and anti-immigrant sentiment have been spurred on by an increasingly globalized world and changing racial landscape. White nationalists see themselves as protecting the Western world from non-white invasion and theft of resources and national identity which has shaped recent political campaigns in the U.S. that deploy "anti-globalist" and anti-immigrant rhetoric (Bonikowski & DiMaggio, 2016).

Radicalization Online

In 1995, there were only a few hate groups online; today there are hundreds. The internet is a low-cost and efficient medium with which to amplify the white nationalist message. According to hate group expert Mark Potok,

> The internet is allowing the white supremacy movement to reach into places it has never reached before -- middle and upper middle-class, college bound teens. The movement is terribly interested in developing the leadership cadre of tomorrow...The movement is interested not so much in developing street thugs who beat up people in bars, but [in] college-bound teens who live in middle-class and upper-class homes (Swain, 2004).

Many of these websites present with informational resources where one can learn about American history and society. In fact, until recently one such site (stormfront.org) had a page dedicated to the "true historical examination" of Dr. Martin Luther King Jr. that depicted him as a communist, a drunk, and a rapist. The site also provided a link to download flyers which visitors were invited to distribute at their schools (Lee & Leets, 2002). Additionally, with the advent of social media (e.g., Facebook, Twitter, Instagram, etc.), radicalization has spiraled in the last several years. As explained in the 2020 documentary (see trailer below in Video 12.5.1), The Social Dilemma, technology via social media connects us but also controls us, divides us, monetizes us, manipulates us, polarizes us, distracts us, and divides us, to the point that former technology executives and designers predict a civil war as a result of the radicalization online.



Video ***Section*11.5.1**: "The Social Dilemma | Official Trailer | Netflix." (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; NetFlix via YouTube)

Mainstreamers, Vanguardists & Alt-right

According to the Southern Poverty Law Center there are two major categories for pursuing a white enthnostate: **mainstreaming** and **vanguardism**. Mainstreamers seek to obtain power through an infiltration of traditional political institutions. The goal is to

access positions that would put white nationalists in control of resources that could help to exclude and further marginalize non-whites such as instituting anti-immigration policies and eliminating social welfare programs.

Vanguardists take a more radical position that encourages a violent overthrow and seek to antagonize society towards a race-war and what they believe to be the inevitable collapse of America.

A third, more recent development merges these two styles and has come to be referred to as the "alt-right." Alt-right tactics focus on online activism in the form of "shitposting," meme making, and online harassment.





Figure *Section*11.5.2*a*; Alt-right. "Alt-Right" (CC BY 2.0; Mike Licht, NotionsCapital.com via Flickr) Figure *Section*11.5.2*b*; Donald Trump Alt-right supporter. "Donald Trump alt-right supporter" (CC BY 2.0; Fibonacci Blue via Wikimedia)

Unite the Right Rally

On the weekend of August 11, 2017, an estimated five hundred white supremacists and neo-Nazi's marched in the streets of Charlottesville, Virginia, decrying the proposed removal of a Robert E. Lee statue and chanting "Jews will not replace us!" and "Blood and soil!" They also chanted nationalist slogans representing Nazi Germany's ideal of a "racially" defined national body. Unlike the Ku Klux Klan which traditionally wears white robes and pointed hoods to conceal their identity, the participants in the "Unite the Right" rally donned tiki torches, white polo shirts and khaki slacks, uniforms that are linked to far-right groups such as Vanguard America and Identity Evropa, which has since rebranded as the American Identity Movement. The purpose of these strict fashion choices are to help the members distance themselves from their historical ideological roots and appear more mainstream and palatable to the broader public.



Figure *Section*11.5.3: Charlottesville "Unite the Right" rally. (CC BY 2.0; Anthony Crider via Wikimedia)

The following day, an estimated 1,000 counter-protestors, many of whom were ordinary residents of Charlottesville while others were part of more organized efforts from the faith-based groups, civil rights organizations, local businesses, and faculty and students at the University of Virginia, gathered to voice their disapproval of the rally. Tragically, one white protestor, Heather

Heyer, 32, died when James Alex Fields Jr. plowed his car into a crowd of peaceful counter-protestors. In what some have argued is a lightly veiled approval of the rally's demands, President Trump remarked that "there were very fine people" on both sides of the protests spurring more debate on whether President Trump is a white nationalist himself, though he claimed he was merely voicing support for the defense of the Robert E. Lee statue (Kessler, 2020).

January 6, 2021

While most of the thousands of protesters were peaceful, an extreme incidence of violent domestic terrorism occurred on January 6, 2021 as alt-right, paramilitary and white supremacists stormed the U.S. Capitol building in Washington, D.C. Orchestrated by the Oath Keepers and Proud Boys, the violent protesters responded to the online, social media calls to "stop the steal," the (false) reference to President Biden stealing the election from former President Donald Trump - despite the fact that 7 million more Americans voted for Biden who also won the electoral college vote. Hundreds of individuals have been arrested for the violence in the Capitol, violence that was broadcast worldwide, including through the protesters' social media accounts, which in turn led to their tracking and arrests. The deaths of 5 individuals were attributed to the insurrection of January 6, and former President Trump was tried for impeachment in the House and Senate, though the latter fell short of the required 67 votes to impeach. National intelligence experts warn of the increasing threat of domestic violent terrorism, from both the political right and left, pose to our national security. Further, the fragility of our democracy was evidenced in this fateful event.

Contributors and Attributions

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Section 11.6: Solidarity and Intersectionality

While each one of the movements covered in this chapter has specific identities that were central, in reality, social movements centering around race have intersecting dynamics, especially around social class and gender. For example, it is notable that the founders and most prominent leaders of Black Lives Matter are Black women: Alicia Garza, Opal Tometi, and Patrisse Khan-Cullors. Two out of these three women identify as queer. This is in stark contrast to the Civil Rights Movement which was characterized by patriarchal power structures and primarily male figureheads (Kuumba, 2002). The historical mis-remembering of Rosa Parks as simply a Black woman whose feet were tired after a long day of work exemplifies the sidelining of Black women's role in advancing the cause through the Montgomery Bus Boycott - despite male leaders' dismissal of the tactic. Rosa Parks in her own words: "People always say that I didn't give up my seat because I was tired, but that isn't true. I was not tired physically … No, the only tired I was, was tired of giving in" (Theo-Harris, 2018).

Similarly, the fight against building oil pipelines on Indian reservations has implications for the drinking water of millions of non-Native people and on the climate and global population as a whole. Environmental injustice harms not just one marginalized group but many in addition to poor whites, so calls for justice require solidarity across these categories of identity (Mohai, Pellow & Roberts, 2009). We have seen how pivotal social media and media coverage is to amplifying these causes and most importantly, bringing diverse people together for the same cause. Dr. King, a sociologist in his own right, understood the importance of appealing to allies and what are commonly referred to today in the movements as "accomplices" or "co-conspirators," or individuals engaged in proactive behavior that helps support the movement or cause, which is why he was willing to lead a group of peaceful protestors from Selma to Montgomery to demand voting rights for African Americans despite the risks of physical violence and brutalization from law enforcement and white terrorists, in part because he understood that the national broadcasting of these images would draw empathy from otherwise privileged and unengaged audiences (Powell & Kelly, 2017). Though the march started with only 2,000 participants, ultimately 50,000 supporters from across the country joined in the efforts. Similarly, when tribal historian LaDonna Brave Bull Allard put out the call for supporters to join the prayer camp at Standing Rock, it swelled to thousands. Those who could not travel supported through online fundraising campaigns and donated supplies such as blankets, heavy jackets, and camping supplies to the encampment. Allard thanked the "keyboard warriors" who amplified the cause via social media and despite the mainstream media blackout, many became aware of their struggles against the Dakota Access Pipeline through these acts of solidarity and online activism (Democracy Now!, 2020). Likewise, the 2020 summer protests following the police lynching of George Floyd were comprised of a diverse collective, of mostly young people in the U.S. and internationally, in which signs read, "Latinos for Black Lives," "White Silence is Violence," "Filipinos for Black Power," and "Queer and Black Trans Lives Matter."



Figure ***Section*11.6.1**: "Black Trans Lives Matter" (CC BY 2.0; alecperkins via Flickr)

The immigrants rights movement in the United States also opens up intersectional discourse of the U.S. role abroad and questions of militarism, global capitalism, and even the impact of the "War on Drugs" on not only poor communities of color in the U.S. but

in other nations. Reflecting on the work of artivist Julio Salgado, featured in Chapter 8.3, the intersection of undocumented and LGBTQIA+ statuses led to a new term, Undocuqeer. Pointing back to Chapter 1.1 and a century ago, W.E.B. Du Bois highlighted that the "problem of the color line" is not just specific to the experience in the United States, rather it is an issue of global importance. As we seek to improve race relations domestically, it is vital to take a global intersectional perspective that does not make invisibile the experiences of the "third" or exploited world (Mohanty, 1984). Racial hierarchy and division was historically constructed as a tool to disempower and dominate, so any attempt to challenge such structures requires an intersectional perspective that can strengthen movements and highlight the need for solidarity and awareness among members of various oppressed and dominant groups, with the aim to improve the human condition.



Figure ***Section*11.6.2**: "London Refugee Solidarity March" (CC BY-NC-SA 2.0; Manos Simonides via Flickr)

A final example of solidarity and intersectionality can be understood on a local level in Long Beach, California. A grass-roots coalition of nearly 20 community groups created the People's State of the City in 2013, as a way of drawing attention to experiences of marginalized groups living and working in the city - as their issues were generally not addressed by the local power structure. Video 11.6.3 provides an excerpt from the 2016 People's State of the City, a glimpse at the solidarity and intersectionality of diverse groups such as East Yard Communities for Environmental Justice, Unite! Here Local 11 (hotel workers), Californians for Justice (educational justice), Mentoring Youth Through Empowerment (a program of the LGBTQ Center), and Khmer Girls in Action. The People's State of the City emphasizes "people power" and giving voice to lived experiences of people of color in the city.



Video ***Section*11.6.3**: 2016 Long Beach People's State of the City. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; LAANE via YouTube)

Key Takeaways

- Undocumented immigrants continue to fight for citizenship and find natural allies in the community members they have built social connections with.
- Black Lives Matter formed in 2014 in response to the vigilante violence that killed Trayvon Martin and has grown to incorporate a wider critique of the racist criminal justice system and systemic racism and anti-blackness in the U.S. and around the world.
- Indigenous rights and sovereignty are intertwined with environmental justice causes.
- White supremacists continue to pose the greatest threat to public safety in the 21st century and the threats are amplified by internet communications and widening wealth inequality.
- Multi-racial solidarity remains the key to combating racism and economic oppression.

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CHAPTER OVERVIEW

Z Policies and Future of Race-Ethnic Relations

Section 12.1: Introduction

Section 12.2: Affirmative Action

Section 12.3: Reparations

Section 12.4: Immigration

Section 12.5: The Future of Race and Ethnicity in the United States

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Section 12.1: Introduction

Where Are We Now?

In 1903 sociologist W.E.B Du Bois wrote in his classic book The Souls of Black Folk that “the problem of the Twentieth Century is the problem of the color line.” Now that we have examined race and ethnicity in the United States, what have we found? Where do we stand 118 years after Du Bois wrote about the problem of the color line?

On the one hand, there is cause for hope. Legal segregation is gone. The vicious, “old-fashioned” racism that was so rampant in this country into the 1960's has declined dramatically since that tumultuous time. People of color have made important gains in several spheres of life, such as occupying some important elected positions in and outside of the South, a feat that would have been unimaginable a generation ago. Perhaps most notably, Barack Obama has African ancestry and identifies as African American, and on his election night people across the country wept with joy at the symbolism of his victory. Certainly progress has been made in U.S. racial and ethnic relations.

On the other hand, there is also cause for despair. In the aftermath of the killing of George Floyd in 2020, demands for racial justice and reform were pervasive as hundreds of thousands of people protested all over the country. These demands highlighted the work that remains to be done. The old fashioned racism has been replaced by a modern, symbolic racism that still blames people of color for their problems and reduces public support for government policies designed to address their struggles. Institutional discrimination and racial profiling remains pervasive, and hate crimes remain all too common.

Over one hundred years after W.E.B Du Bois wrote about the problem of the color line, racial and ethnic inequality remains a persistent and pervasive issue in the United States. Therefore, the question of how to achieve racial and ethnic equality is an important one. How do we promote equality in an unequal world? One suggestion is to encourage policies, practices and laws rooted in equity.



Figure ***Section*12.1.1**: Equity! (CC BY-NC 2.0; City of Seattle Community Tech via Flickr)

Equity vs. Equality

Equality entails giving everyone the exact same resources. **Equity** entails directly addressing barriers to equality while also providing intentional support, specifically to groups who have been historically and systematically disadvantaged. It is the guarantee of fair treatment, access, opportunity, and advancement for all while at the same time striving to identify and eliminate barriers that have prevented the full participation of some groups (Armstrong, 2019). What is the difference between equity and equality? Like equity, equality aims to promote fairness and justice, but it can only work if everyone starts from the same place and needs the same things.



Video *Section*12.1.2: Why Equity Matters in Education. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; Education Northwest via YouTube)

The principle of equity acknowledges that there are historically underserved and underrepresented populations and that fairness regarding these unbalanced conditions is needed in order to achieve true equality (Armstrong, 2019). Efforts in achieving equality that do not specifically address the existing gaps in opportunities and resources that exist between racial and ethnic groups in the United States only serve to recreate and reproduce the existing inequalities.

In the past decade, equity has been infused into the dialog of higher education. According to the Center for Urban Education (CUE), equity refers to achieving parity in student educational outcomes, regardless of race and ethnicity. Further, equity moves beyond issues of access to higher education and centers instead success outcomes for students of color. (Student success outcomes may be measured by completing a course with a passing grade, completing a degree or certificate, transferring to a 4-year university).

Many institutions of higher education, including faculty members, have strived for **equity-mindedness**: the perspective or mode of thinking exhibited by practitioners who call attention to patterns of inequity in student outcomes (CUE). Rather than place the blame of unequal student outcomes on the shoulders of students, equity-minded practitioners instead take personal and institutional responsibility for the success of their students and strive to critically reassess their own practices. To become equity-minded requires that practitioners are race-conscious and aware of the socio-historical context of exclusionary practices within United States higher education (CUE). In finality, in order to achieve equity, or equality of outcomes, students must be provided additional resources and support to counter the inequality they have experienced in their previous schooling, socialization, and life experiences.

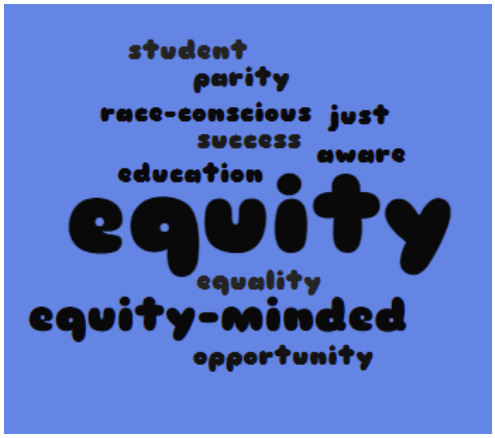


Figure *Section*12.1.3: Equity Word Cloud generated by Janét Hund.

In the following sections, we will focus our attention on the status of some of the equity-driven policies in the United States, namely affirmative action and reparations.

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Section 12.2: Affirmative Action

Affirmative action refers to the equitable treatment of minorities and women in employment and education. Affirmative action programs were begun in the 1960's to provide people of color and women access to jobs and education to make up for past discrimination. President John F. Kennedy was the first known official to use the term, when he signed an executive order in 1961 ordering federal contractors to “take affirmative action” in ensuring that applicants are hired and treated without regard to their race and national origin. Six years later, President Lyndon B. Johnson added sex, race and national origin as demographic categories for which affirmative action should be used. Johnson gave a very famous speech about it in 1965:

You do not take a person who has been hobbled by chains, liberate him, bring him up to the starting line, and then tell him that he's free to race against all the others and still justly believe that you have been completely fair (Le, 2001).

Although many affirmative action programs remain in effect today, court rulings, state legislation, and other efforts have limited their number and scope. Despite this curtailment, affirmative action continues to spark much controversy, with scholars, members of the public, and elected officials all holding strong views on the issue (Cohen & Sterba, 2003; Karr, 2008; Wise, 2005). One area in particular that has been a subject of much debate, is college admissions.

One of the major court rulings on affirmative action, was the U.S. Supreme Court’s decision in Regents of the University of California v. Bakke (1978). Allan Bakke was a 35 year old white man who had twice been rejected for admission into the medical school at the University of California, Davis. At the time he applied, UC Davis had a policy of reserving 16 seats in its entering class of 100 for qualified people of color to make up for their underrepresentation in the medical profession. Bakke’s college grades and scores on the Medical College Admission Test were higher than those of the people of color admitted to UC Davis either time Bakke applied. He sued for admission on the grounds that his rejection amounted to reverse racial discrimination on the basis of his being white (Stefoff, 2005).

The case eventually reached the Supreme Court, which ruled 5–4 that Bakke must be admitted into the UC Davis medical school because he had been unfairly denied admission on the basis of his race. As part of its historic but complex decision, the Court thus rejected the use of strict racial quotas in admission as it declared that no applicant could be excluded based solely on the applicant’s race. At the same time, however, the Court also declared that race may be used as one of the several criteria that admissions committees consider when making their decisions. For example, if an institution desires racial diversity among its students, it may use race as an admissions criterion along with other factors such as grades and test scores.

The most recent debate over affirmative action came in 2014, when Students for Fair Admissions, representing a group of Asian-American students rejected by Harvard, filed a lawsuit against the University. The students challenged Harvard's admissions process, arguing that Harvard caps the number of spots available to Asian students and claiming that the only way to truly ensure that Asian Americans stand an equal chance in admissions is if race is completely removed from the process. In 2019 a federal judge ruled that Harvard could legally consider a person’s race in the application process to create a more diverse student body, thus upholding affirmative action. The case was appealed by Students for Fair Admissions, and is expected to go before the Supreme Court.

Opponents of affirmative action cite several reasons for opposing it. Affirmative action, they say, is reverse discrimination and, as such, is both illegal and immoral. Opponents of affirmative action argue that the people benefiting from affirmative action are less qualified than many of the whites with whom they compete for employment and college admissions. In addition, opponents say, affirmative action implies that the people benefiting from it need extra help and thus are indeed less qualified. This implication stigmatizes the groups benefiting from affirmative action.



Figure *Section*12.2.1: Working together as a team. (CC PDM 1.0; RawPixel via LifeofPix)

In response proponents of affirmative action give several reasons for favoring it. Many say it is needed to make up not just for past discrimination and lack of opportunities for people of color but also for ongoing discrimination and lack of opportunity. For example, because of their social networks, whites are much better able than people of color to find out about and to get jobs (Reskin, 1998). If this is true, people of color are automatically at a disadvantage in the job market, and some form of affirmative action is needed to give them an equal chance at employment. Proponents also say that affirmative action helps add diversity to the workplace and to the campus. Many colleges, they note, give some preference to high school students who live in a distant state in order to add needed diversity to the student body; to "legacy" students—those with a parent who went to the same institution—to reinforce alumni loyalty and to motivate alumni to donate to the institution; and to athletes, musicians, and other applicants with certain specialized talents and skills. If all of these forms of preferential admission make sense, proponents say, it also makes sense to take students' racial and ethnic backgrounds into account as admissions officers strive to have a diverse student body. Further, proponents argue that claims of reverse discrimination are emotion-based not fact-based.

Proponents add that affirmative action has indeed succeeded in expanding employment and educational opportunities for people of color, and that individuals benefiting from affirmative action have generally fared well in the workplace or on the campus. In this regard research finds that African American students graduating from selective U.S. colleges and universities after being admitted under affirmative action guidelines are slightly more likely than their white counterparts to obtain professional degrees and to become involved in civic affairs (Bowen & Bok, 1998).

As this brief discussion indicates, several reasons exist for and against affirmative action. A cautious view is that affirmative action may not be perfect but that some form of it is needed to make up for past and ongoing discrimination and lack of opportunity in the workplace and on the campus. Without the extra help that affirmative action programs give disadvantaged people of color, the discrimination and other difficulties they face are certain to continue. The timeline of U.S. Supreme Court decisions pertaining to affirmative action provides an understanding of how the Court has shaped affirmative action policy and practice - and will likely continue to do so in the future.



Figure *Section*12.2.2: "Supreme Court" (CC BY 2.0; TexasGOPVote.com via Flickr)

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Section 12.3: Reparations

Racism has caused tremendous harm to many racial and ethnic groups in the United States. Many argue that in order to advance equity, this harm merits a response. One proposed solution involves providing compensation for victims of racism. **Reparations** refers to the act of repairing damage and providing restitution for past harms. One example of reparations in the United States is the Civil Liberties Act of 1988, which acknowledged that a great injustice had been committed against Japanese Americans when they were interned during World War II. The act mandated that Congress pay each living victim of internment $20,000 in reparations.



Figure *Section*12.3.1: "Poston, Arizona Relocation Camp for Japanese-Americans" (CC PDM 1.0; (Hikaru Iwasaki) pingnews.com via Flickr)

Although most of the discussion around reparations is focused on the financial aspect, it is important to note that there are other very important components to a program of reparations. The first of these is recognition. Recognition involves society's acknowledgment of the anger, hurt, injustice and material loss caused by racism, and how these wrong doings continue to affect people's lives today (Yamamoto, 2009). This recognition extends to the specific experiences of racial and ethnic groups in the United States, such as how African Americans feel about slavery, Native Americans about genocide, and Japanese Americans about internment.

The second component of reparations is responsibility. This involves acknowledging that someone is responsible for the harms inflicted on racial and ethnic groups in the United States (Yamamoto, 2009). The question of responsibility often comes up with regard to slavery. Who is responsible? Individual slave owners? Their descendants? The United States government? Many are calling for reparations for African Americans. Proponents claim this would not only address the harms of slavery, but also of Jim Crow laws and ongoing discrimination in employment, housing, education, the criminal justice system etc. Opponents argue that descendants of enslaved people did not experience the oppression of slavery, noting that reparations were given to Japanese American survivors of internment during WWII, not their descendants. Another argument against reparations suggests that reparations for one group (e.g. African Americans) will open up the door for other groups (e.g. Native Americans and Mexican Americans, groups who lost land during the expansion of Manifest Destiny).

Finally, there is the question of the reparations themselves. These reparations could take the form of direct cash transfers. However, reparations do not only have to mean sending checks. In fact, many argue that reparations in the form of a one time payment, will not address the systemic barriers that continue to impact people of color. Reparations could also involve any or all of the following:

- Full and free access to college education
- Guaranteed minimum livable income
- Community development funds
- Land grants

- Construction of monuments and museums honoring the history of communities of color
- Legislation mandating ethnic studies curriculum
- Legislation that requires the government to acknowledge racial injustice and execute a plan to address its impact

According to The Movement for Black Lives, "The government, responsible corporations and other institutions that have profited off of the harm they have inflicted on Black people — from colonialism to slavery through food and housing redlining, mass incarceration, and surveillance — must repair the harm done" (2021). The harm inflicted on Black Americans ranges from the TransAtlantic Slave Trade to chattel slavery (intergenerational slavery for life) to Jim Crow to the War on Drugs to police terror/violence to redlining to poverty to health inequities to unemployment to incarceration (The Movement for Black Lives, 2021).



Video *Section*12.3.2: Ta-Nehisi Coates' full opening statement on reparations at House hearing. Author Ta-Nehisi Coates told lawmakers at a House committee hearing that the debate over reparations is "a dilemma of inheritance." Coates called out Senate Majority Leader Mitch McConnell for saying a day earlier that reparations were not "a good idea" because no one who is currently living is responsible. Coates told lawmakers that many of the inequalities created by slavery persist today, including in the form of economic and health disparities. (Close-captioning and other YouTube settings will appear once the video starts.) (CC PDM 1.0; PBS (Public Broadcasting Service) NewsHour via YouTube)

In The Case for Reparations, TaNehisi Coates writes,

What I'm talking about is more than recompense for past injustices—more than a handout, a payoff, hush money, or a reluctant bribe. What I'm talking about is a national reckoning that would lead to spiritual renewal. Reparations would mean the end of scarfing hot dogs on the Fourth of July while denying the facts of our heritage. Reparations would mean the end of yelling "patriotism" while waving a Confederate flag. Reparations would mean a revolution of the American consciousness, a reconciling of our self-image as the great democratizer with the facts of our history...But I believe that wrestling publicly with these questions matters as much as—if not more than—the specific answers that might be produced. An America that asks what it owes its most vulnerable citizens is improved and humane. An America that looks away is ignoring not just the sins of the past but the sins of the present and the certain sins of the future. More important than any single check cut to any African American, the payment of reparations would represent America's maturation out of the childhood myth of its innocence into a wisdom worthy of its founders.

In this expose, Coates reminds the reader that Representative John Conyers introduced (for 25 years straight) a bill, now called House Resolution 40 or the Commission to Study Reparation Proposals for African Americans Act, to study slavery and its lingering effects was never even voted on in Congress. Sponsored most recently in 2019 by Representative Shelia Jackson Lee, this bill has never received a vote. Coates has questioned why. Why couldn't a bill simply to study reparations ever get to a vote, let alone be passed?

Perhaps the racial reckoning appeals from the summer 2020 multiracial protests throughout the U.S. (and the world) against the police killing of George Floyd may usher into the U.S. a similar kind of response that Germany provided post WWII. Despite initial resistance to provide reparations for the inhumane harm inflicted upon Jewish people by Nazi Germany, Germany ultimately provided billions of dollars of reparation payments to Israel in the two decades following the end of the Nazi occupation (Coates, 2014). Though such reparations could never make up for the atrocious murder of more than 6 million people, Coates offers, "They

did launch Germany's reckoning with itself, and perhaps provided a road map for how a great civilization might make itself worthy of the name."



Figure *Section*12.3.3: "Israel 2009" (CC BY-SA 2.0; commensaFamily via Flickr)

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Section 12.4: Immigration

Since the 1980s, large numbers of immigrants have entered the United States from countries in Asia, Latin America, and elsewhere. This new wave of immigration has had important consequences for American social, economic, and political life (Dinnerstein & Reimers, 2009; Waters & Ueda, 2007).

One of the most important consequences is competition over jobs. The newcomers have tended to move into the large cities on the East and West Coasts and in the southwestern region of the country. At the same time, eastern and western cities were losing jobs as manufacturing and other industries moved South or overseas. The new immigrants thus began competing with native-born Americans for increasingly scarce jobs. Their increasing numbers also prompted native-born whites to move out of these cities in a search for all-white neighborhoods. As they did so, they left behind them neighborhoods that were increasingly segregated among ethnic lines.

Many Americans take a dim view of immigration. In a 2009 Gallup Poll, 50% of Americans thought that immigration should be decreased, 32% thought it should stay at its present level, and only 14% thought it should be increased (Morales, 2009). As the text notes, fear of job competition is a primary reason for the concern that Americans show about immigration. Yet another reason might be their fear that immigration raises the crime rate. A 2007 Gallup Poll asked whether immigrants are making "the situation in the country better or worse, or not having much effect" for the following dimensions of our national life: food, music and the arts; the economy; social and moral values; job opportunities; taxes; and the crime situation. The percentage of respondents saying "worse" was higher for the crime situation (58%) than for any other dimension. Only 4% of respondents said that immigration has made the crime situation better (Newport, 2007).

However, research conducted by sociologists and criminologists finds that these 4% are in fact correct: immigrants have lower crime rates than native-born Americans, and immigration has apparently helped lower the U.S. crime rate (Immigration Policy Center, 2008; Sampson, 2008;Vélez, 2006). What accounts for this surprising consequence? One reason is that immigrant neighborhoods tend to have many small businesses, churches, and other social institutions that help ensure neighborhood stability and, in turn, lower crime rates. A second reason is that the bulk of recent immigrants are Latinos, who tend to have high marriage rates and strong family ties, both of which again help ensure lower crime rates (Vélez, 2006). A final reason may be that undocumented immigrants hardly want to be deported and thus take extra care to obey the law by not committing street crime (Immigration Research Library, 2008).

Reinforcing the immigration-lower crime conclusion, other research also finds that immigrants' crime rates rise as they stay in the United States longer. Apparently, as the children of immigrants become more "Americanized," their criminality increases. As one report concluded, "The children and grandchildren of many immigrants—as well as many immigrants themselves the longer they live in the United States—become subject to economic and social forces that increase the likelihood of criminal behavior" (Rumbaut & Ewing, 2007, p. 11).

As the United States continues to address immigration policy, it is important that the public and elected officials have the best information possible about the effects of immigration. The findings by sociologists and other social scientists that immigrants have lower crime rates and that immigration has apparently helped lower the U.S. crime rate add an important dimension to the ongoing debate over immigration policy.



Figure *Section*12.4.1: "Very well, then - you're all deported!" (CC BY-NC-SA 2.0; Michael Harren via Flickr)

One other impact of the new wave of immigration has been increased prejudice and discrimination against the new immigrants. As noted earlier, the history of the United States is filled with examples of prejudice and discrimination against immigrants. Such problems seem to escalate as the number of immigrants increases. The past two decades have been no exception to this pattern. As the large numbers of immigrants moved into the United States, blogs and other media became filled with anti-immigrant comments, and hate crimes against immigrants increased. As one report summarized this trend,

There's no doubt that the tone of the raging national debate over immigration is growing uglier by the day. Once limited to hard-core white supremacists and a handful of border-state extremists, vicious public denunciations of undocumented brown-skinned immigrants are increasingly common among supposedly mainstream anti-immigration activists, radio hosts, and politicians. Most notably, President Trump's platform during his campaign to build a border wall between the United States and Mexico. While their dehumanizing rhetoric typically stops short of openly sanctioning bloodshed, much of it implicitly encourages or even endorses violence by characterizing immigrants from Mexico and Central America as "invaders," "criminal aliens," and "cockroaches."

The results are no less tragic for being predictable: although hate crime statistics are highly unreliable, numbers that are available strongly suggest a marked upswing in racially motivated violence against all Latinos, regardless of immigration status (Mock, 2007).

Meanwhile, the new immigrants have included thousands who are undocumented. Many are detained by U.S. Immigration and Customs Enforcement (ICE) in local jails, federal prisons, and other detention facilities. Immigrants who are in the United States legally but then get arrested for minor infractions are often also detained in these facilities to await deportation. It is estimated that ICE detains about 300,000 immigrants of both kinds every year. Human rights organizations say that all of these immigrants suffer from lack of food, inadequate medical care, and beatings; that many are being detained indefinitely; and that their detention proceedings lack due process.



Figure *Section*12.4.2: "IMMIGRATION REFORM" (CC BY-ND 2.0; occupyreno_media via Flickr)

Moving forward, immigration policy is proving to be an important priority for President Biden. While the Trump presidency was characterized by the building of the wall on the southern border, the Muslim ban, caged families at the border, a dramatic decline in accepting refugees and asylees, and a general anti-immigration/America First stance, the Biden presidency is entertaining a comprehensive immigration reform bill to provide a pathway to citizenship for undocumented individuals, strengthen labor protections, prioritize smart border controls, and address root causes of migration (The White House, 2021). This reform bill would be the first of its kind since the Immigration Reform and Control Act of 1986, discussed earlier in Chapter 3.5 and Chapter 8.5. Critics of Biden's plan argue it will increase the flow of undocumented immigrants into the country and reward individuals who have not followed immigration laws. As the Pew Research Center study authored by Colby & Ortman (2015) predicts that the growth rate of the foreign born will reach 19% of the U.S. population in 2060, up from 13% in 2014, the question will be: what type of rights and experiences will these immigrants have in the United States?

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Section 12.5: The Future of Race and Ethnicity in the United States

The U.S. racial and ethnic landscape is expected to change dramatically during the next few decades. Figure ***Section*12.5.1** shows the racial and ethnic distribution in the United States in 2008 and the projected distribution for the year 2050. Whereas about two-thirds of the country in 2008 consisted of whites of European backgrounds, in 2050 only about 46% of the country is expected to be non-Latino white, with Latinos making the greatest gains of all the other racial and ethnic groups. On the other side of the coin, people of color now constitute about one-third of the country but their numbers will increase to about 54% of the country in 2050 (Roberts, 2008).

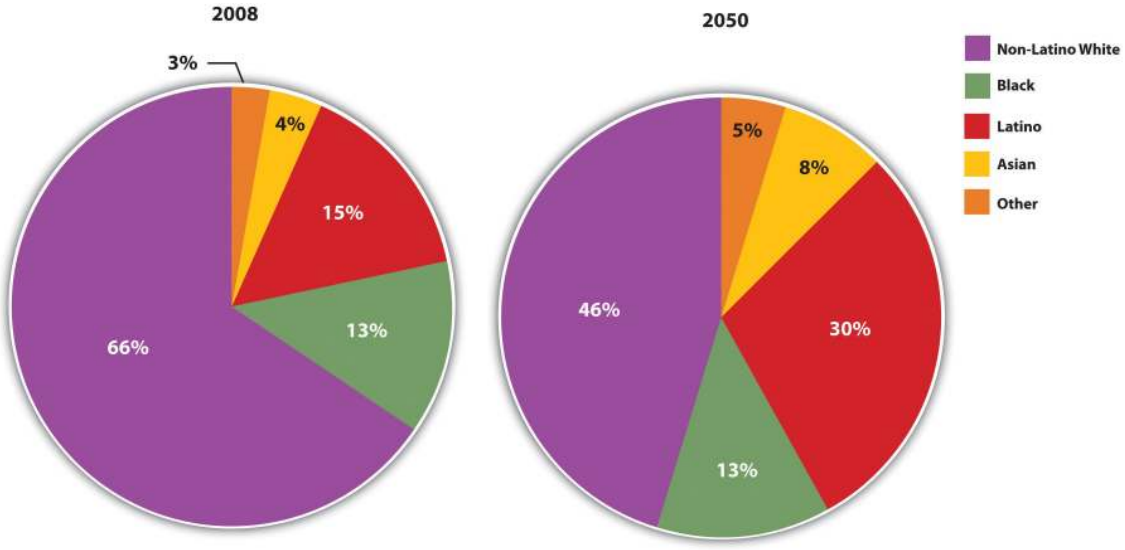


Figure ***Section*12.5.1**: Racial and Ethnic Composition of the United States, 2008 and 2050 (Projected). (*Data from Roberts, S. (2008, August 14). In a generation, minorities may be the U.S. majority. The New York Times, p. A1.)*

Three decades from now, then, whites, the dominant racial group today in terms of power and privilege, will constitute less than half the country. This is also referred to as becoming a **majority-minority nation**, meaning majority people of color. It is difficult at this early date to predict what difference this demographic shift will mean for racial and ethnic relations in the United States.

These shifting demographics make it even more urgent that individuals in their daily lives and the local, state, and federal governments in their policies do everything possible to foster mutual understanding and to eliminate individual and institutional discrimination. In the democracy that is America, we must try to do better so that there will truly be “liberty and justice for all.” If not, we are doomed to repeat the experiences of the past.



Figure ***Section*12.5.2**: Love! (CC BY-NC 2.0; Peg Hunter via Flickr)

Conclusion

As the United States attempts, however haltingly, to reduce racial and ethnic inequality, sociology has much insight to offer in its emphasis on the structural basis for this inequality. This emphasis strongly indicates that racial and ethnic inequality has much less to do with any personal faults of people of color than with the structural obstacles they face, including ongoing discrimination and lack of opportunity. Efforts aimed at such obstacles, then, are in the long run essential to reducing racial and ethnic inequality (Danziger, Reed, & Brown, 2004; Loury, 2003; Syme, 2008).

Some of these efforts include the following:

1. Adopt a national "full employment" policy involving federally funded job-training and public-works programs.
2. Increase federal aid for the working poor, including earned income credits and child care subsidies for those with children.
3. Increase the federal and state minimum wage to reflect a living wage.
4. Establish well-funded early-childhood intervention programs.
5. Improve schooling and increase school funding.
6. Provide accessible and affordable health care services for individuals and families.
7. Strengthen affirmative action programs within the limits imposed by court rulings.
8. Strengthen legal enforcement of existing laws forbidding racial and ethnic discrimination in hiring and promotion.
9. Strengthen efforts to reduce residential segregation.
10. Encourage comprehensive criminal justice reform.

Key Takeaways from Chapter 12

- A focus on equity driven programs is key to achieving racial and ethnic equality. Equity entails directly addressing barriers to equality while also providing intentional support, specifically to groups who have been historically and systematically disadvantaged.
- Affirmative action is an equity driven program to provide people of color and women access to jobs and education to make up for past discrimination. Although still in place, legal efforts opposing affirmative action programs have limited their number and

scope.

- Reparations refers to the act of repairing damage and providing restitution for past harms. Reparations in the form of a one time payment was given to Japanese Americans who were interned during World War II. Reparations for the African American community is still advocated for today.
- Themes like crime, competition for jobs, and citizenship status, informed much of the immigration policy during President Trump's term. Reforming immigration policy an important priority for President Biden.
- It is estimated that the United States will be a majority-minority country by 2050. It is difficult at this early date to predict what difference this demographic shift will mean for racial and ethnic relations.

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CHAPTER OVERVIEW

Chapter 1: Defining Race and Ethnicity

1.1 A Brief Introduction to Sociology

1.2 Questioning the Biological Definition of Race

1.3 Race as a Social Construct

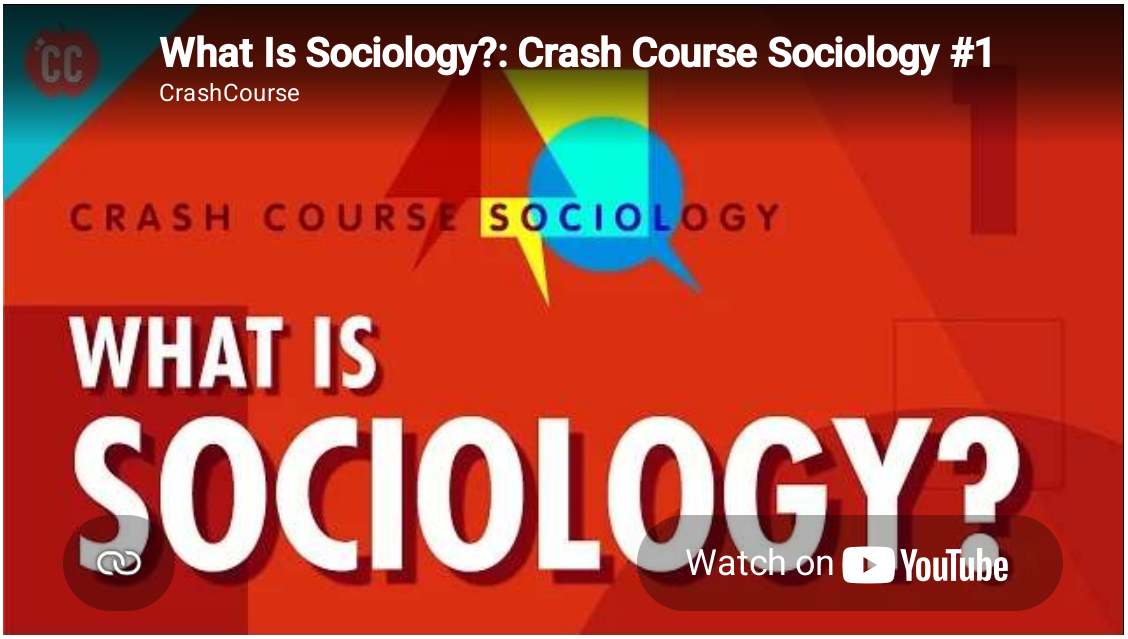
1.4 Defining Ethnicity

1.5 Understanding Others

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What is Sociology?

Sociology is the systematic study of society and social interaction. In order to carry out their studies, sociologists identify social patterns and determine how they affect individuals and groups. One way sociology achieves a more complete understanding of social reality is through its focus on the importance of the social forces affecting our behavior, attitudes, and life chances. This focus involves an emphasis on social structure, the social patterns through which a society is organized.





The social structure plays an integral role in the **social location** (i.e., place or position) people occupy in society. Characteristics such as age, gender, race, education, income, religion, sexuality, disability and other social factors influence the location people occupy at any given time. Race, as you can imagine, plays a significant (some say the primary) role in one's social location in society. Social location is important because it is often linked with particular **life chances** (one's ability to experience well-being such as access to health and dental care, quality schooling, safe neighborhoods, healthy and nutritious food, free-time, and sufficient resources to enjoy such free-time).

A key basis of the **sociological perspective** is the concept that the individual and society are inseparable. It is impossible to study one without the other. Incorporating a sociological perspective reminds us that we are always participating in something larger than ourselves. Using our sociological imagination, we can begin to see our personal troubles in the context of public issues. Thus

problems in society help account for problems that individuals experience personally. Perhaps then, we can better understand the complexity of our social life as well as the social change and resistance that may serve to improve the human condition.

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1.2 Questioning the Biological Definition of Race

From a biological perspective, **race** refers to a category of people who share certain inherited physical characteristics, such as skin color, facial features, and stature. Most people think of race in biological terms, and for more than 300 years, or ever since White Europeans began colonizing populations of color elsewhere in the world, race has indeed served as the “premier source of human identity” (A. Smedley, 1998, p. 690).

Phenotype and Genotype

Phenotype refers to the observable physical traits of an individual, whereas **genotype** refers to a person’s genetic makeup. Phenotype is thus the physical manifestation of genotype.

The most noticeable phenotype difference may be skin tone though other differences exist such as hair type and texture, lip, nose, and eye shape, stature, and so on; all of which are incorporated into the conventional definition of race today. Some groups of people have very dark skin, while others have light skin, olive, or brown skin. Some people have very curly hair, while others have very straight hair. People who have ancestral roots of groups who lived near the equator are more likely to have textured hair--an aspect of evolution. Some individuals have thin lips, while others have thick lips. Nose shapes vary, as well. Some people have wide noses, while others' are narrow. Some people's noses are prominent, and some are more flat. Some people's eyes are round or oval, while others' are hooded. Some people tend to be relatively tall, while others tend to be relatively short.

In the past, theorists have posited categories of race based on the phenotypical characteristics addressed above in combination with geographic region, and ethnicity. Skin tone has historically played a salient role in defining racial groups as well as geographic location (e.g. labels for racial groups have connoted regions such as Mongolia and the Caucus Mountains, for instance.

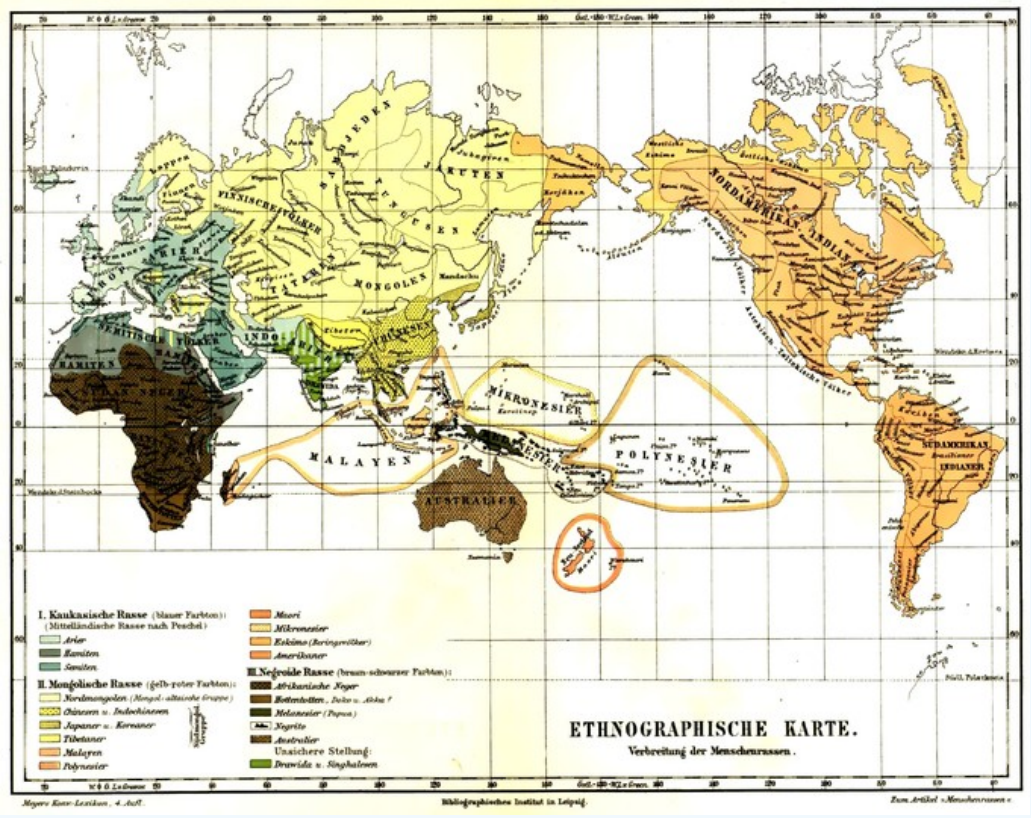


Figure 1: Meyers's ethnographic map, late 19th-Century. (CC PDM 1.0; Wikimedia)

An example of an early modern attempt (late 1800s) at racial categorization is depicted above. A major German encyclopedia titled Meyers Konversations-Lexikon featured the map above depicting the "three great races". The subtypes of the

"Mongoloid" race are shown in yellow and orange tones, those of the "Europid/Caucasoid" race in light and medium grayish green-cyan tones, and those of the "Negroid" race in brown tones. Dravidians and Sinhalese are in olive green, and their classification is described as uncertain. The Mongoloid race sees the widest geographic distribution, including all of the Americas, North Asia, East Asia, Southeast Asia, and the entire inhabited Arctic. Notice how skin tone and geographic location are primary factors in categorizing racial groups.

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It is certainly easy to see that people in the United States and around the world differ physically in some obvious ways. Using the physical differences discussed earlier, scientists at one point identified as many as nine races: African, American Indian or Native American, Asian, Australian Aborigine, European (more commonly called White), Indian, Melanesian, Micronesian, and Polynesian (A. Smedley, 1998). While people certainly do differ in the many physical features that led to the development of such racial categories, anthropologists, sociologists, and many biologists question the value of these categories and thus the value of the biological concept of race (A. Smedley, 2007).

First, establishing groups by physical characteristics is impossible. For example, in reference to how race is conventionally defined, some people we call White (such as those with Scandinavian backgrounds) have very light skin, while others (such as those from some Eastern European or Middle Eastern backgrounds) have much darker skin. In fact, some White people have darker skin people who ar labeled as Black. Some Whites have very straight hair, while others have very curly hair; some have blonde hair and blue eyes, while others have dark hair and brown eyes. Because of interracial reproduction going back to the days of slavery, African Americans also differ in the darkness of their skin and in other physical characteristics. In fact it is estimated that about 80% of African Americans have some White (i.e., European) ancestry; 50% of Mexican Americans have European or Native American ancestry; and 20% of Whites have African or Native American ancestry. Even if clear racial differences existed thousands of years ago (and many scientists doubt such differences ever existed), these differences have become increasingly blurred in today's society.

Another reason the conventional definition of race should be questioned is that the way groups have been assigned to a racial group has changed over time, is inconsistent, and has arbitrary characteristics.

A century ago, for example, Irish, Italians, and Eastern European Jews who left their homelands for a better life in the United States were not regarded as White once they reached the United States but rather as a different, inferior (if unnamed) race (Painter, 2010). The belief in their inferiority helped justify the harsh treatment they suffered in their new country. Today, of course, we call people from all three backgrounds White. Many individuals under the umbrella labels of Latinx or MENA (Middle East and North Africa) may also be classified as White, but do not see themselves as White or identify with dominant White culture. Due to this, many individuals in these groups do not feel represented in discussions of race. As quoted by Jad Elharake, a former University of Michigan student, "A MENA category would represent a diverse set of dismissed identities with specific needs," yet the 2020 Census failed to include such a category (Alshammari, 2020).

Now, consider someone in the United States who has a White parent and a Black parent. What race is this person? American society usually calls this person Black or African American, and the person may adopt the same identity (as does Barack Obama, who had a White mother and African father). But where is the logic for doing so? This person, including President Obama, is as much White as Black in terms of parental ancestry. Or consider someone with one White parent and another parent that is the child of one Black parent and White parent. This person thus has three White grandparents and one Black grandparent. Even though this person’s ancestry is thus 75% White and 25% Black, this person is likely to be considered Black in the United States and may well adopt this racial identity. This practice reflects the **one-drop rule** that defines someone as Black if the person has at least one drop of “Black blood” that was used in the antebellum South to keep the enslaved African population as large as possible (Wright, 1993). Yet in many Latin American nations, this person would be considered White. In Brazil, the term Black is reserved for someone with no European (White) ancestry at all. If we followed this practice in the United States, about 80% of the people we call Black would now be called White.

Perhaps the most important reason to question the biological concept of race comes from the field of biology itself and more specifically from the study of genetics and human evolution. Starting with genetics, people from different races are more than 99.9% the same in their DNA (Begley, 2008). To turn that around, less than 0.1% of all the DNA in our bodies accounts for the physical differences among people that we associate with racial differences. In terms of DNA or genotype, then, people with

different racial backgrounds are much more similar than dissimilar. In a December, 2003, Scientific American article, Bamshad and Olson, two geneticists working on mapping the human genome, concluded that “race” does not exist genetically.

According to evolutionary theory, the human race began thousands and thousands of years ago in sub-Saharan Africa. As people migrated around the world over the millennia, natural selection took over. It favored dark skin for people living in hot, sunny climates (i.e., near the equator), because the heavy amounts of melanin that produce dark skin protect against severe sunburn, cancer, and other problems. By the same token, natural selection favored light skin for people who migrated farther from the equator to cooler, less sunny climates, because dark skin there would have interfered with the production of vitamin D (Stone & Lurquin, 2007). Evidence shows physical differences in human appearance including skin color are a result of human migration patterns and adaptations to the environment (Jablonski, 2012). Evolutionary evidence thus reinforces the common humanity of people who differ in the rather superficial ways associated with their appearances: we are one human species, homo sapiens sapiens, composed of people who happen to look different.

Attributions

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1.3 Race as a Social Construct

Race as a Social Construct

Based on the information above, sociologists assert that race is a **social construction,** a concept that has no objective reality but rather is what people decide it is (Berger & Luckmann, 1963). In this view, race has no real existence other than what and how people think of it; what matters then are the ideas we have attached to race and racial groups.

The well-known “Thomas theorem” in sociology is defined as follows: “if men define situations as real, they are real in their consequences”. While we can acknowledge that race is a social construction and not a biological reality, it is also true that our race has an incredible impact on our identity and life chances. In this way, the effects of the idea of race are real.

According to historian Milton Meltzer, the rise of the transatlantic slave trade created an incentive to categorize human groups in order to justify the subordination of Africans as slaves. Because Christianity asserted that slavery was a dehumanizing institution and therefore forbidden, a story had to be created that made Black people less than human. Pseudoscientific theories of people of color being biologically inferior to Whites was that story. As Europeans began to sort themselves and others into groups based on physical appearance, they attributed to members of these groups certain behaviors and capacities that were supposedly deeply ingrained (biological). These supposed physical, intellectual, behavioral, and moral differences soon became part of common folk belief or "conventional wisdom".

During the time of slavery in the U.S. South, the skin tone of enslaved peoples lightened over the years as babies were born from the Union, often in the form of rape of enslaved individuals, by slave owners and other Whites. As it became difficult to tell who was Black and who was not, many court battles over people’s racial identity occurred. People who were accused of having Black ancestry would go to court to “prove” they were White in order to avoid enslavement or other problems (Staples, 1998). Litigation over race continued long past the days of slavery.

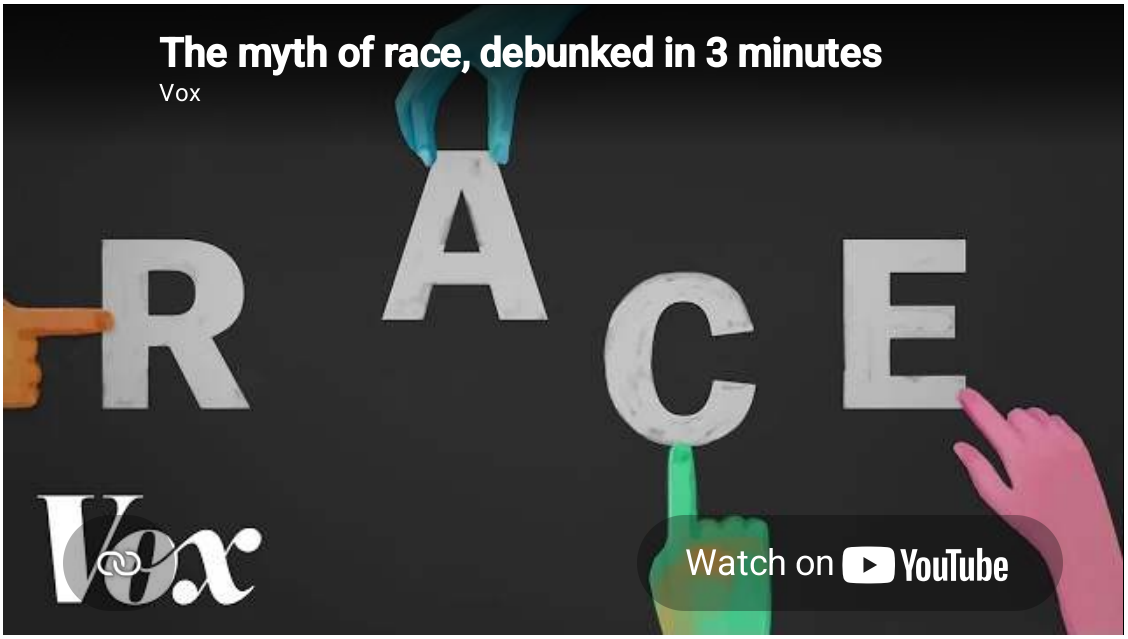
In a relatively recent example, Susie Guillory Phipps sued the Louisiana Bureau of Vital Records in the early 1980s to change her “official” race to White. Phipps was descended from a slave owner and a slave; thereafter, her other ancestors were White. Despite this fact, she was called Black on her birth certificate because of a state law, echoing the **one-drop rule**, that designated people as Black if their ancestry was at least 1/32 Black (meaning one of their great-great-great grandparents was Black). Phipps had always thought of herself as White and was surprised after seeing a copy of her birth certificate to discover she was officially Black because she had one African ancestor about 150 years earlier. She lost her case, and the U.S. Supreme Court later refused to review it (Omi & Winant, 1994).

Following World War II, alongside empirical and conceptual problems with “race,” evolutionary and social scientists were acutely aware of how beliefs about race had been used to justify discrimination, apartheid, slavery, and genocide. This critique gained momentum in the 1960s during the U.S. civil rights movement and the emergence of numerous anti-colonial movements worldwide. Race has real, material effects in housing discrimination, in the legal process, in policing practices, in education, in workplace discrimination, and many other domains of society. As a result, racial groups possessing relatively little power often find themselves excluded or oppressed.

The social construction of race is also reflected in the changing labels for racial categories; these labels change with the times. It’s worth noting that race, in this sense, is also a system of labeling that provides a source of identity; specific labels fall in and out of favor during different social eras. For example, the category ”negroid,” popular in the nineteenth century, evolved into the term “negro” by the 1960s, which shifted to Black as a result of the Black Power and Black Nationalist movements declaring "Black is Beautiful," and in contemporary times “African American” may also be used. The term African American was intended to celebrate the multiple identities that a Black person might hold, but this word choice is not without its problems: it lumps together a large variety of ethnic groups under an umbrella term while excluding others who could accurately be described by the label but who do not meet the spirit of the term (e.g., Black Americans whose family members come from Haiti or Jamaica). Furthermore, many Black Americans do not relate to the "African" in African American while others relate to African American (due to their knowledge and value of African cultural roots) but do not identify with the label Black.

Society's conceptualization of beauty is also intertwined with race (racism) as light skin phenotype is often correlated with beauty within the dominant society and social institution of mass media. An example of this is when AAPI (Asian American & Pacific

Islander) women elect for cosmetic surgeries such as double eyelid, sculpted nose, or breast enlargement. Each of which produce a more White or European image. The women in Kaw's study indicated that they chose their surgeries to improve their social status, and to gain “symbolic capital,” thus prestige. Therefore, prestige is equated to looking White. Effectively, American culture "motivates women to view their feelings of inadequacy as individually rooted, as opposed to socially induced, thereby effectively convincing them to participate in the production and reproduction of the larger structural inequalities that continue to oppress them” (Kaw, 1993).





Racialization

Sociologists also use the term **racialization** which refers to the processes by which a group of people is defined by their “race.” Through this lens, it is thought that race is something that happens to people and does not come from the individual. In societies in which White people have disproportionate economic, political, and social power, processes of racialization have emerged from a racial hierarchy that places Whiteness at the top and all other groups below them (and typically Blackness at the bottom).

How are ideas about race reproduced in society? American culture and each of its institutions demonstrate ideas about different racial groups. Let's explore mass media for a moment. Various caricatures can be found in media such as Black Face or Yellow Face characters (when White people play Black or Asian characters and put on makeup and prosthetics to "look" like said race) prevalent in the last century. Today, African American men are often portrayed as criminal or violent, while African American women have been portrayed as sassy or aggressive (angry, black woman trope). The Latinx population has been racialized in many ways, one being sexual. Latinos as Latin lovers and Latinas as "spicy" and flirtatious. Conversely, Asian American men are rarely portrayed as sexual beings, while Asian American women are often portrayed as "exotic", sexual, and sometimes as sex

workers. Lastly, images of American Indians/Alaska Natives are often portrayed as "savages" or lacking human emotion characteristics. We will return to how racialization occurs in society later in the text.

Dominant Group & Minority Groups

The **dominant group** has greater power, prestige, wealth, and status in society and receives greater privilege in everyday interactions. Historically known as WASP (White Anglo Saxon Protestant), the dominant group in the United States is represented by White, middle-class, Protestant people of northern European descent (Doane, 2016). A dominant group is positively privileged (Weber,1978), unstigmatized (Rosenblum & Travis, 2011)_and generally favored by the institutions of society, (Marger, 1996) particularly the social, economic, political, and educational systems.

Sociologist Louis Wirth (1945) defined a **minority group** as “any group of people who, because of their physical or cultural characteristics experience differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination.” Minority group status can be based on social categories such as age, gender, sexuality, race and ethnicity, religious beliefs, disability or socioeconomic class status. Minority groups are not necessarily numerical minorities (Griffiths, Keirns, Strayer, Cody-Rydzewsk, Scaramuzzo, Sadler, Vyain, Byer & Jones, 2015). For example, the South African system of apartheid (a system of de jure discrimination) was a major indicator that minority groups are not numerically defined, as 90% of the population of South Africa is Black but until the very early 1990s they were the minority group and the 10% of the population who are White were the dominant group.

As there is some controversy with using the concept of minority group, due to the often inferior and pejorative connotation with this label, efforts are made throughout this book to use the concepts, **people of color** or **communities of color**. The use of these concepts seeks to call attention to the commonalities of experience that Black or African Americans, American Indian/Alaska Natives (AI/AN), Latinx, and Asian American Pacific Islanders (AAPI) share--though as ensuing chapters will also show, the groups have their own distinct history and contemporary experiences.

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1.4 Defining Ethnicity

Ethnicity

A primary critique of the idea of racial groups is that people can belong to the same racial group but have very little in common and sometimes nothing at all. To demonstrate real similarities of individuals, we use the term ethnicity. **Ethnicity** refers to the shared social, cultural, and historical experiences, stemming from common national, ancestral, or regional backgrounds, that make subgroups of a population different from one another. An **ethnic group** is a subgroup of a population with a set of shared social, cultural, and historical experiences; with relatively distinctive beliefs, values, and behaviors; and with some sense of identity of belonging to the subgroup.

People who identify with an ethnic group share common cultural characteristics (e.g., nationality, history, language, religion, etc.). Ethnic groups participate in rituals, customs, ceremonies, and other traditions to help preserve shared heritage (Kottak & Kozaitis, 2012). Ethnic group culture affects where and how we live (e.g., single- vs. multi-generation households). Ethnic group cuisine and dietary habits affects how our bodies grow and develop. Ethnic group lifestyle habits promote certain activities that relate to physical well-being and sport (Kottak & Kozaitis, 2012).

Ethnic Signifiers

Mexican Americans comprise an ethnic group, and their ethnicity has been characterized by the following: speaking Spanish, celebrating holidays such as Dia De Los Muertos (Day of the Dead), eating food such as tamales, adoration of the Virgin de Guadalupe, and exhibiting values such as familism (higher emphasis placed on the family unit in terms of support and obligation). Mexican Americans comprise the largest ethnic group under the racial-ethnic umbrella group of Latinx Americans.

Native American or American Indian/Alaska Native (AI/AN) is also an umbrella racial-ethnic group rather than a distinct ethnic group. There are more than 500 distinct AI/AN nations or ethnicities/ethnic groups with Navajo/Dine, Cherokee, and Lakota/Dakota/Nakota Sioux being three of the largest. Each of these nations retains some aspects of their cultural heritage. For example, in Arizona, the Hopi Nation is located "inside" of the Dine reservation (which extends into Utah and New Mexico), but the Hopi and Dine nations have distinct cultural patterns, including language, religion, food, and housing.

Another racial-ethnic umbrella group is Asian American Pacific Islander (AAPI) with a large number of ethnic groups under this category including Chinese, Japanese, Cambodian, Filipino, Vietnamese, Asian Indian, etc. It is common for AAPI groups to maintain many aspects of their culture including language, intergenerational households, and filial piety.

As discussed previously, not all Black or African Americans identify with specific cultural traits of their African or Caribbean ancestors. Nonetheless, signifiers of Black ethnicity may include the following: food such as collard greens, language such as Creole, Southern Baptist religion, annual family reunions, and the musical genre of jazz.

The sense of identity many people gain from belonging to an ethnic group is meaningful to our lives. Ethnic identities can provide individuals a sense of belonging and a recognition of the importance of their cultural backgrounds. Traditional foods, customs, and traditions are often happy memories for ethnic group members. Individuals within ethnic groups may find comfort in the cultural ties that bind them to other members of the group. The term ethnic pride captures the sense of self-worth that many people derive from their ethnic backgrounds.

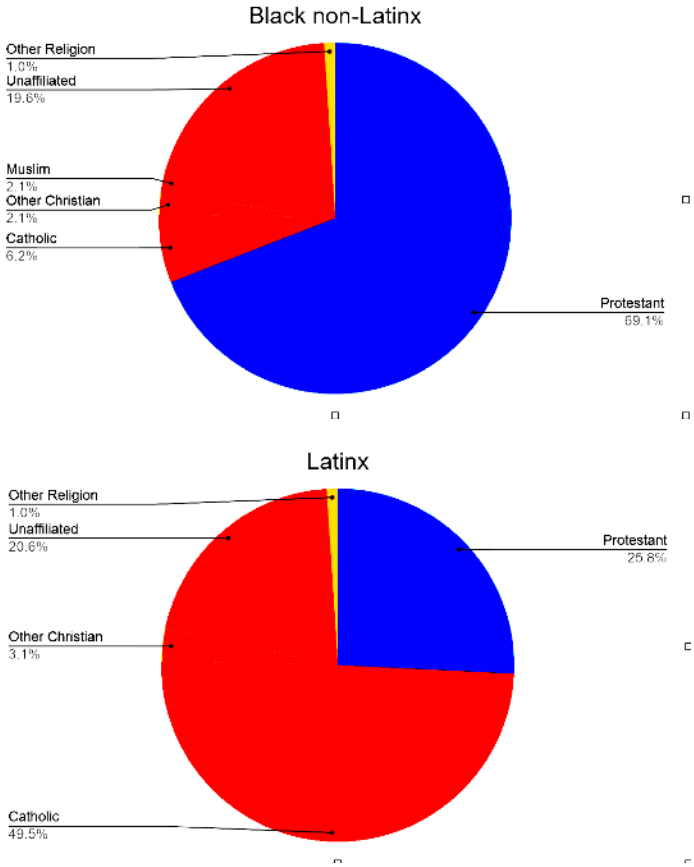
Our ethnic heritages shape us in many ways and fill many of us with pride, but they also are the source of much conflict, prejudice, and even hatred. History and current practice indicate that it is easy to become prejudiced against people with different ethnicities from our own, particularly if those ethnic groups are not White. Around the world today, ethnic conflict continues to rear its ugly head. The 1990s and 2000s were filled with “ethnic cleansing” and pitched battles among ethnic groups in Eastern Europe, Africa, and elsewhere.

Not all people see themselves as belonging to an ethnic group or view ethnic heritage as important to their identity. People who do not identify with an ethnic identity either (1) have no distinct cultural background because their ancestors come from a variety of cultural groups and offspring have not maintained a specific culture but instead have a blended culture, or (2) they lack awareness about their ethnic heritage (Kottak & Kozaitis, 2012). It may be difficult for some people to feel a sense of solidarity or association with any specific ethnic group because they do not know where their cultural practices and traditions came from and how their cultural behaviors adapted over time.

In some instances, individuals may practice **symbolic ethnicity,** emphasis on ethnic food and ethnically associated political issues rather than deeper ties to one's heritage (Gans, 1979), such as an Irish American celebrating St. Patrick's Day as the only measure of their Irish ethnicity. What is your ethnicity? Is your ethnic heritage very important, somewhat important, or not important in defining who you are? Why?

Race-Ethnicity and Religion

The patterns of religious identity among major racial and ethnic groups vary significantly. According to Jones (2017) and as shown in Figure 1.3.14, nearly 70% of white Americans identify as Christian, and 3/4 of African Americans identify as Christian. More than 1/4 of white Americans are Evangelical Protestant, with 1/5 identifying as Protestant (non-Evangelical), and less than 1/5 are Catholic. Over the past few decades, the Catholic religious denomination has become less white and more Latinx. A greater percentage of African Americans identify as Protestant (nearly 70%) with only 6% identifying as Catholic. Latinx are also predominantly Christian, with almost half identifying as Catholic and only 1/4 identifying as Protestant. Amongst Asian Americans Pacific Islanders (AAPI), more than 1/3 identify as Christian and more than 1/4 are not affiliated with a religious denomination. As AAPI reflect the most religious diversity of all the groups featured in the above figure, more than 1/10 of AAPI identify as Hindu and a lesser amount identify as Buddhist or Muslim, approximately 6% in each respective group.



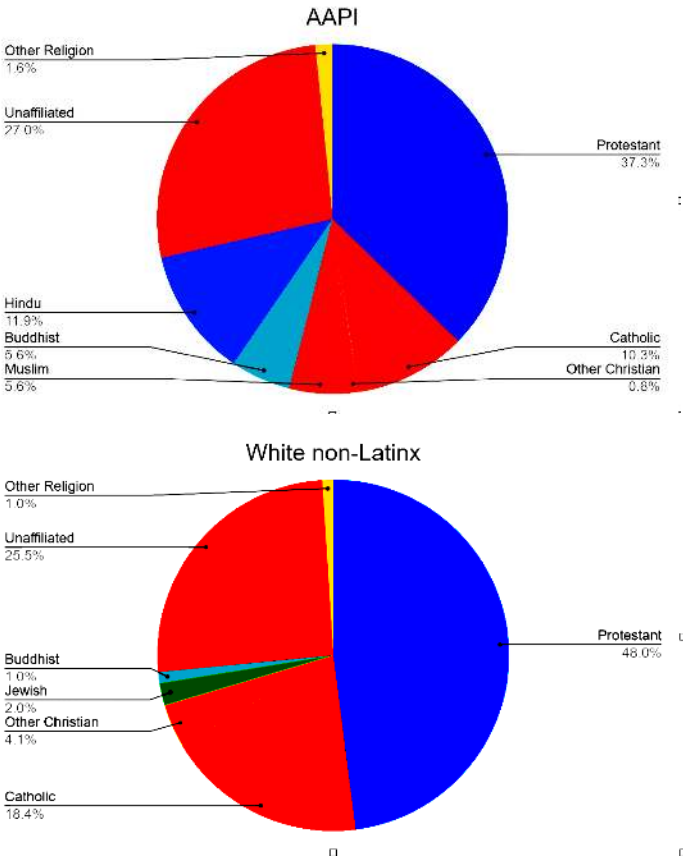


Figure **14**: Religious affiliation by ethnic groups in the United States. (Charts created by Jonas Oware with data from the PRRI)

Ethnic Enclaves

Ethnic enclaves are neighborhoods with high concentrations of one particular ethnic group, usually resulting from immigration patterns. Ethnic enclaves tend to share these characteristics: 1) live in close proximity; 2) support the traditional values customs and ways of life of that ethnic group; 3) maintain social services such as employment networks, political clubs, civic organizations and houses of worship; 4) establish retail stores where traditional foods clothing household goods and utensils are sold; 5) develop and sustain native language newspapers and sometimes radio and TV stations; 6) provide employment and social and sometimes financial support for new immigrants; 7) permit new immigrants to adapt to a new country without experiencing serious levels of culture shock and homesickness. In general, ethnic enclaves provide a safe haven with a variety of social supports for new immigrants that serve to ease their transition into a new and different culture.

These enclaves offer economic opportunities to immigrants and mechanisms for maintenance of immigrant cultures, but also the potential exploitation of immigrant labor, often based on gender. The enclaves of Asian and Latinx immigrants emerging since the 1960s, compliments of the 1965 immigration policy, compare to earlier enclaves of Jewish and Italian immigrants at the end of the 19th century and beginning of the 20th century. In recent decades, enclaves can potentially serve as agents for social mobility of immigrant populations. Enclaves may also hinder assimilation into mainstream U.S. culture. A preponderance of ethnic enclaves are found in urban and suburban parts of the country such as Los Angeles, San Francisco, Houston, Miami, Washington, D.C., and New York. These enclaves can be characterized by a host of benefits and challenges.

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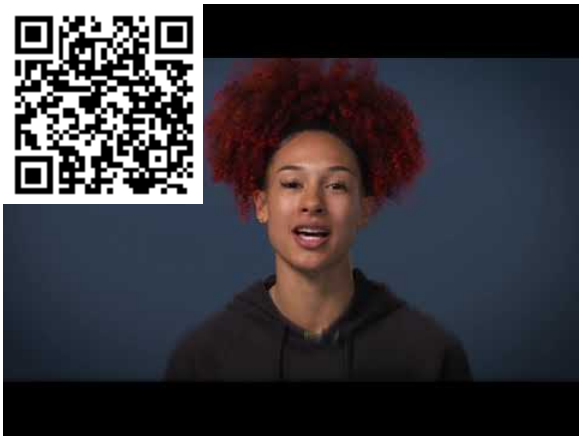
1.5 Understanding Others

Cultural Intelligence and Cultural Competency

In a culturally diverse society, it is becoming increasingly important to be able to interact effectively with others. Our ability to communicate and interact with each other plays an integral role in the successful development of our relationships for personal and social prosperity. Building **cultural intelligence** requires active awareness of self, others, and context (Bucher, 2008). Self-awareness requires an understanding of our cultural identity including intrinsic or extrinsic bias we have about others and social categories of people. Cultural background greatly influences perception and understanding, and how we identify ourselves reflects on how we communicate and get along with others. Active awareness of others broadens one's sociological imagination to see the world and others through a different lens and understand diverse perspectives.

Three concepts that characterize **cultural competence** are self-awareness, education, and interaction (Young Adult Library Services Association - YALSA). Self-awareness involves recognizing the significance of culture in one's own life and in the lives of others. Education relates to an individual's ability to fully integrate members of diverse groups into services, work, and institutions in such a way that the lives of the individuals being served and those of the people delivering service are enhanced. Interaction concerns understanding and respecting cultural backgrounds other than one's own through engaging with individuals from diverse ethnic, linguistic, and socioeconomic strata.





Ethnocentrism and Cultural Relativism

People have a tendency to judge and evaluate each other on a daily basis. Assessing other people and our surroundings is necessary for interpreting and interacting in the social world. Problems arise when we judge others using our own cultural standards. Sociologists call the practice of judging or evaluating others through our own cultural lens, **ethnocentrism.** This practice is a cultural universal. People everywhere think their culture is true, moral, proper, and right (Kottak & Kozaitis, 2012). By its very definition, ethnocentrism creates division and conflict between social groups whereby mediating differences is challenging when everyone believes they are culturally superior and their culture should be the standard for living.

The ethnocentrism of Europeans, and then later Euro-Americans, led to an ideology, based primarily on the low-technology hunter-gatherer lifestyle and animistic religion of the Native Americans, that the Native Americans were inferior, "savages," and sub-human. As discussed further in Chapter 5.1, this ideology eventually led to “the only good Indian is a dead Indian” philosophy which began with such events as the Trail of Tears in the 1830's and culminated in the massacre at Wounded Knee in 1890. The “butchering” at Wounded Knee as Black Elk describes it (Neihardt, 1932) marked the last battle between Native Americans and the military forces of the United States. However, there were still skirmishes between farmers and ranchers and Native Americans as late as the 1920's. In fact, the term “Redskin” comes from a bounty set aside by the United States government for any Indian found outside a reservation without papers. The policy was for Indians “dead or alive” and the bloody, red, skins of the Indians brought as much bounty as a body. An extension of this ethnocentrism is found in another ideology popularized by the educator William Henry Pratt, "kill the Indian, save the man." Operationalized in the treatment of Native American children during the boarding school era, any cultural aspect of one's Native American nation (e.g., language, food, dress, religion, hairstyle, etc.) was replaced with Euro American ways (i.e. English language, Christianity, etc.). Children were punished for attempting to practice the culture and language of their ancestors.

In contrast, **cultural relativism** is understanding a culture on its own terms. From a culturally relativist lens, judging a culture by the standards of another is objectionable. It seems reasonable to evaluate a person’s values, beliefs, and practices from their own cultural standards rather than to judge against the criteria of another (Kottak & Kozaitis, 2012). Learning to receive cultural differences from a place of empathy and understanding serves as a foundation for living together despite variances. Like many aspects of human civilization, culture is not absolute but relative suggesting values, beliefs, and practices are only standards of living as long as people accept and live by them (Boas, 1887). Developing knowledge about cultures and cultural groups different from our own allows us to view and consider others from their cultural lens.

Countless anecdotal stories from various parts of the U.S. reveal that people speaking a language other than English have been shouted at to "speak English here!" Consider an even more controversial issue such as female circumcision or female genital mutilation. From a culturally relativist lens, female circumcision is a rite of passage in some cultures and confers a sense of identity and participation in one's community, as described in a biographical account, Aman, by a Somali woman. However, this Somali woman would view a Westerner referring to this cultural practice as female genital mutilation as ethnocentric. This example reveals how challenging it can be to consider different cultural practices that may be in conflict with one's own values. Still, the tool of cultural relativism is an important one that students of sociology can consider when developing a deeper understanding of ethnicity.

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CHAPTER OVERVIEW

Z Introduction to Race and Ethnic Relations

1.1: Sociological Perspective and Sociological Imagination

1.2: Defining Race

1.3: Ethnicity and Religion

1.4: Multiracial Americans

1.5: Social Stratification and Intersectionality

1.6: Social Change and Resistance

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1.1: Sociological Perspective and Sociological Imagination

"I can't breathe." George Floyd repeated this phrase at least 20 times while held on the ground in police custody on May 25, 2020 (Singh, 2020). During the 9 1/2 minutes in which Officer Derek Chauvin pressed his knee on Floyd's neck depriving him of his breath, Floyd repeatedly called out "Mama," though his mother was already deceased. Following Floyd's lynching, multiracial Black Lives Matter mass protests erupted immediately in Minneapolis, Los Angeles, New York, Portland, and countless cities and towns throughout the U.S. and the world. Protesters pushed for justice and reforms to challenge systemic racism in policing, including defunding and disbanding police departments. In many cases, though not all, police unleashed riot gear and tear gas on the mostly non-violent protesters. In response to the mass protests and in a rare case of police accountability of excessive use of force, Chauvin and three other Minneapolis police officers were fired and charged with Floyd's murder.



Figure **1.1.1**: This artistic image of George Floyd, with flowers and protest signs, is a tribute to Floyd's life - and death on May 25, 2020, as well as the protests that spread worldwide. (CC BY-SA 2.0; Chad Davis via Flickr)

The Problem of the Color Line

“The problem of the 20th century is the problem of the color line,” W.E.B DuBois (1868-1963) wrote in The Souls of Black Folk in 1903. A civil rights activist and the first African American to earn a PhD in Sociology from Harvard, DuBois wrote about the socioeconomic and sociopolitical circumstances of African Americans following the Civil War and post-Reconstruction, amidst Jim Crow America. Answering his own question about how it feels to be a problem, DuBois wrote:

> After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world, — a world which yields him no self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this **double-consciousness**, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity. One feels his two-ness, — an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. The history of the American Negro is the history of this strife, — this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He does not wish to Africanize America, for America has too much to teach the world and Africa; he does not wish to bleach his Negro blood in a flood of white Americanism, for he believes—foolishly, perhaps, but fervently—that Negro blood has yet a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American without being cursed and spit upon by his fellows, without losing the opportunity of self-development.

DuBois edited *The Crisis* during the Harlem Renaissance, and he was an early member of the Niagara Movement, an organization dedicated to socio-political reform for African Americans which later became the NAACP (National Association for the Advancement of Colored People). DuBois was the first African American president of the American Sociological Society. As a young man, he believed in the promise of the United States as a country where all people could be equal and free.

It appears that the problem of the 21st century is still the problem of race. Yet, as intersectional scholar Kimberle Crenshaw explains, our frames should include an analysis of both gender and race to better understand the complexity of the human condition.

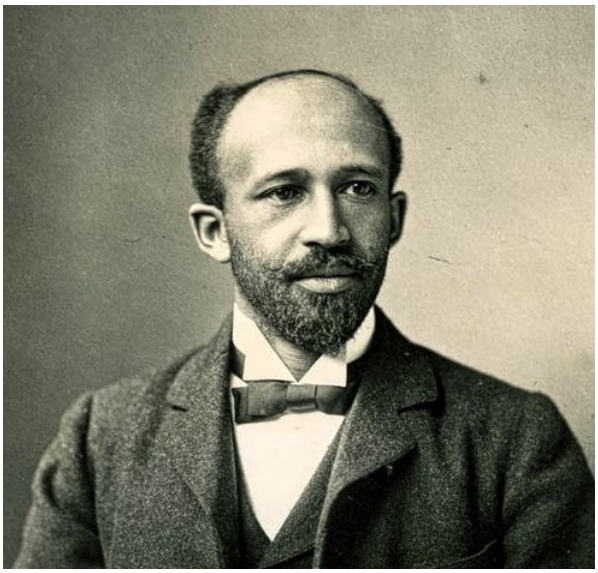


Figure **1.1.2**: Portrait of W.E.B. Du Bois taken around 1907. (CC PDM 1.0; Unknown via Wikipedia)

What is Sociology?

Sociology is the systematic study of society and social interaction. In order to carry out their studies, sociologists identify cultural patterns and social forces and determine how they affect individuals and groups. One way sociology achieves a more complete understanding of social reality is through its focus on the importance of the social forces affecting our behavior, attitudes, and life chances. This focus involves an emphasis on social structure, the social patterns through which a society is organized. Sociology provides a lens for understanding the human condition and the structural forces that influence our behavior and attitudes.

Yet, we are often not aware of the impact of these societal forces. Consider that most Americans probably agree that we enjoy a great amount of freedom. And yet perhaps we have less freedom than we think. Although we have the right to choose how to believe and act, many of our choices are affected by our society, culture, and social institutions in ways we do not even realize. Perhaps we are not as distinctively individualistic as we might like to think. The struggle over state shut-downs, social distancing and mandatory masks in public, threw this debate over freedom into the spotlight during the COVID-19 pandemic.

Further, take the right to vote. The secret ballot is one of the most cherished principles of American democracy. We vote in secret so that our choice of a candidate is made freely and without fear of punishment. That is all true, but it is also possible to predict the candidate for whom any one individual will vote if enough is known about the individual. Again, our choice (in this case, our choice of a candidate) is affected by many aspects of our social backgrounds and, in this sense, is not made as freely as we might think.



Figure **1.1.3**: Rainbow colors at the white House celebrating marriage equality, following the 2015 Supreme Court Decision, Obergefell v. Hodges, legalizing gay marriage. (CC BY-SA 2.0; osseous via Flickr)

To illustrate this point, consider the 2008 presidential election between Democrat Barack Obama and Republican John McCain. Suppose a room is filled with 100 randomly selected voters from that election. Nothing is known about them except that they were between 18 and 24 years of age when they voted. Because CNN exit poll data found that Obama won 66% of the vote from people in this age group, a prediction that each of these 100 individuals voted for Obama would be correct about 66 times and incorrect

only 34 times. Someone betting $1 on each prediction would come out $32 ahead ($66 – $34 = $32), even though the only thing known about the people in the room is their age.

Now let's suppose we have a room filled with 100 randomly selected white men from Wyoming who voted in 2008. We know only three things about them: their race, gender, and state of residence. Because exit poll data found that 67% of white men in Wyoming voted for McCain, a prediction can be made with fairly good accuracy that these 100 men tended to have voted for McCain. Someone betting $1 that each man in the room voted for McCain would be right about 67 times and wrong only 33 times and would come out $34 ahead ($67 – $33 = $34). Even though young people in the United States and white men from Wyoming had every right and freedom under our democracy to vote for whomever they wanted in 2008, they still tended to vote for a particular candidate because of the influence of their age (in the case of the young people) or of their gender, race, and state of residence (white men from Wyoming).



Figure 1.1.4: "Vote Here Vote Aquí" sign in multiple languages. (CC BY-NC-SA 2.0; myJon via Flickr)

Consider the lead-up to the 2020 Presidential campaign. Former President Donald Trump stoked racial strife and polarization during his presidency and through this campaign cycle. With his positive references to white power during the Charlottesville protests and his infamous tweets chastising protesters as thugs, blaming COVID-19 on China, or refusing to demand that the far-right Proud Boys "stand down," he catered to his base who hold more polar views from the rest of the nation, including more staunch opposition to immigration. With unwavering support, nearly 80% of white Evangelical voters checked the box for Trump (Gjelten, 2020). As the votes of the 2020 election have been tallied, Joe Biden and running mate Kamala Harris, the first-ever woman of color on a major political party ticket, won the popular vote by more than 7 million votes (Sullivan & Agiesta, 2020). Though there were unique niches, and overall increasing numbers, of voters of color supporting Trump, such as Cuban and Venezuelan Americans in Florida, the overwhelming majority of people of color cast a vote for the Biden-Harris ticket, including Latinx and Native American populations in Arizona who helped turn the state blue. A majority of men voted for Trump while the majority of women voted for Biden. Although Trump made gains with all groups of women from 2016 to 2020 elections, a consistently high majority of Black women cast their vote for the Biden-Harris ticket. By contrast, the overwhelming majority of the white electorate cast a vote for Trump, though a smaller percentage of white men voted for Trump as compared to 2016. Similar to four years earlier, race and gender (and religion) proved to be influential factors in voter tendency in 2020.



Figure 1.1.5: Candid pictures of the following: President Joe Biden, Vice-President Kamala Harris, and former President Donald Trump. (CC BY-NC-SA; left, middle, right; Creative Commons)

Yes, Americans have freedom, but our freedom to think and act is constrained at least to some degree by our social structures - by society's standards and expectations and by the many aspects of our social backgrounds. This is true for the kinds of important

beliefs and behaviors just discussed, and it is also true for less important examples. What color of mask did you wear during COVID-19? Was it a designer mask? Did it have a message? What social forces impacted your choice of mask?

The social structure plays an integral role in the **social location** (i.e., place or position) people occupy in society. Your social location is a result of cultural values and norms from the time-period and place in which you live. Culture affects personal and social development including the way people will think or behave. Cultural characteristics pertaining to age, gender, race, education, income, religion, sexuality, disability and other social factors influence the location people occupy at any given time.

Furthermore, social location influences how people perceive and understand the world in which we live. People have a difficult time being objective in all contexts, because of their social location within cultural controls and standards derived from values and norms. Objective conditions exist without bias because they are measurable and quantifiable (Carl, 2013). Subjective concerns rely on judgments rather than external facts. Personal feelings and opinions from a person's social location drive subjective concerns. The **sociological imagination** is a tool to help people step outside subjective or personal biography, and look at objective facts and the historical background of a situation, issue, society, or person (Carl, 2013).

Thinking Sociologically

The time period we live (history) and our personal life experiences (biography) influence our perspectives and understanding about others and the world. Our history and biography guide our perceptions of reality reinforcing our personal bias and subjectivity. Relying on subjective viewpoints and perspectives leads to diffusion of misinformation and fake news that can be detrimental to our physical and socio-cultural environment and negatively impact our interactions with others. We must seek out facts and develop knowledge to enhance our objective eye. By using valid, reliable, proven facts, data, and information, we establish credibility and make better decisions for the world and ourselves.

1. Consider a socio-cultural issue you are passionate about and want to change or improve.
2. What is your position on the issue? What ideological or value-laden reasons or beliefs support your position? What facts or empirical data support your position?
3. What portion of your viewpoint or perspective on the issue relies on personal values, opinions, or beliefs in comparison to facts?
4. Why is it important to identity and use empirical data or facts in our lives rather than relying on ideological reasoning and false or fake information

According to C. Wright Mills (1959), the sociological imagination requires individuals to "think themselves away" from examining personal and social influences on people's life choices and outcomes. Large-scale or macrosociological influences help create an understanding about the effect of the social structure and history on people's lives. Whereas, small-scale or microsociological influences focus on interpreting personal viewpoints from an individual's biography. Using only a microsociological perspective leads to an unclear understanding of the world from biased perceptions and assumptions about people, social groups, and society (Carl 2013).

In The Sociological Imagination (1959), Mills presented his classic distinction between personal troubles and public issues. **Personal troubles** refer to a problem affecting individuals that the affected individual, as well as other members of society, typically blame on the individual's own failings. Examples include such different problems as police brutality, immigration, mass incarceration, hate crimes, sexual harassment, and unemployment. **Public issues**, whose source lies in the social structure and culture of a society, refer to a social problem affecting many individuals. Thus problems in society help account for problems that individuals experience personally. Mills, feeling that many problems ordinarily considered private troubles are best understood as public issues, coined the term sociological imagination to refer to the ability to appreciate the structural basis for individual problems.

To illustrate Mills's viewpoint, let's use our sociological imagination to understand some important contemporary social problems. We will start with unemployment, which Mills himself discussed. If only a few people were unemployed, Mills wrote, we could reasonably explain their unemployment by saying they were lazy, lacked good work habits, and so forth. If so, their unemployment would be their own personal trouble. But when millions of people are out of work, unemployment is best understood as a public issue because, as Mills (1959) explained, "the very structure of opportunities has collapsed. Both the correct statement of the problem and the range of possible solutions require us to consider the economic and political institutions of the society, and not

merely the personal situation and character of a scatter of individuals." The unemployment rate rose dramatically during the severe economic downturn that began in 2008, yet had reduced to its lowest level before the COVID-19 pandemic. Once COVID-19 hit, millions of people in the U.S. lost their jobs through no fault of their own. While some individuals are undoubtedly unemployed because they are lazy or lack good work habits, a more structural explanation focusing on lack of opportunity and forced shut-downs is needed to explain why so many people were out of work as this book went to press. Though experienced as a personal trouble, unemployment can better be understood through analysis as a public issue. According to a Pew Research Center study, unemployment rates among African Americans have exceeded the unemployment rates of Euro Americans over the past six decades (Desilver, 2013). Current unemployment trends are no different.



Figure **1.1.6**: Protest against police brutality in Uptown, banners reading 'Stop Police Brutality' and 'Education Not Incarceration'. (CC BY 2.0; Fibonacci Blue via Flickr)

Next, we can consider the police brutality against African Americans and the Latinx Community. Emmett Till. Amadou Dialou. Aiyana Stanley-Jones. Trayvon Martin. Michael Brown. Eric Garner. Breonna Taylor. George Floyd. Andres Guardado. Sean Monterrossa. Each of these senseless killings (and countless more) have presented immense personal troubles for family and friends of these victims. However, the long historical timeline illustrates these combined murders tell a story about lynching, of structural racism and unequal policing and injustice against African Americans and the Latinx Community. Created by African American women, Alicia Garza, Patrisse Cullors, and Opal Tometi, the Black Lives Matter movement has called out the structural roots of this state sponsored violence.



Figure **1.1.7**: Black Lives Matter artistic tribute to Breonna Taylor with inscription, "Say Her Name." (CC BY-NC-SA; Flickr)

Finally, the global COVID-19 pandemic has presented the world with severe uncertainty. Personal troubles range from families devastated by the passing of a loved one, essential medical workers caring for COVID-19 patients on the frontline, and a shut-down of our public space that has confined many to their homes. Yet, an analysis of the unprepared public health system to manage this crises, lack of national political leadership, lack of access to (quality) health care in communities of color, combined with the high risk that poor communities face, illustrates the public issues surrounding the pandemic; economic and health care systems serve to only exacerbate the social inequalities that pre-dated COVID-19. Additionally, the rise of hate crimes against Asian American and Pacific Islander (AAPI) communities during COVID-19 further illustrates the how sociological imagination can be employed to consider the personal impact of these hate crimes as well as the public, structural roots of this racism.

Sociological Perspective

A key basis of the **sociological perspective** is the concept that the individual and society are inseparable. It is impossible to study one without the other. Incorporating a sociological perspective reminds us that we are always participating in something larger than ourselves. Using our sociological imagination, we can begin to see our micro, personal troubles in the context of macro, public issues. Perhaps then, we can better understand the complexity of our social life as well as the social change and resistance that may serve to improve the human condition.

Key Takeaways

- DuBois considered that the problem of the 20th century was the problem of the color line; sociologists consider that the problems of the 21st century continue to revolve around race.
- Sociology provides a lens for understanding the human condition and the structural forces and structures that influence our behavior, attitudes, social interaction, and society at large.
- Using the tools of the sociological imagination and the sociological perspective help people to understand we are always participating in something larger than ourselves.

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1.2: Defining Race

Questioning the Biological Definition of Race

From a biological perspective, **race** refers to a category of people who share certain inherited physical characteristics, such as skin color, facial features, and stature. Most people think of race in biological terms, and for more than 300 years, or ever since white Europeans began colonizing populations of color elsewhere in the world, race has indeed served as the “premier source of human identity” (A. Smedley, 1998, p. 690).

Phenotype and Genotype

Phenotype refers to the composite observable traits and behaviors of an individual or group. **Genotype** refers to a person’s genetic makeup.

Phenotype is thus the physical manifestation of genotype. The most noticeable phenotype difference is skin tone: some groups of people have very dark skin, while others have very light skin or brown skin. Other differences also exist. Some people have very curly hair, while others have very straight hair. Some individuals have thin lips, while others have thick lips. Some people tend to be relatively tall, while others tend to be relatively short. Some have oval eyes, while others have round eyes. In the past, theorists have posited categories of race based on various geographic regions, ethnicities, skin colors, and more. Their labels for racial groups have connoted regions (Mongolia and the Caucus Mountains, for instance) or skin tones (Black, white, yellow, and red, for example).

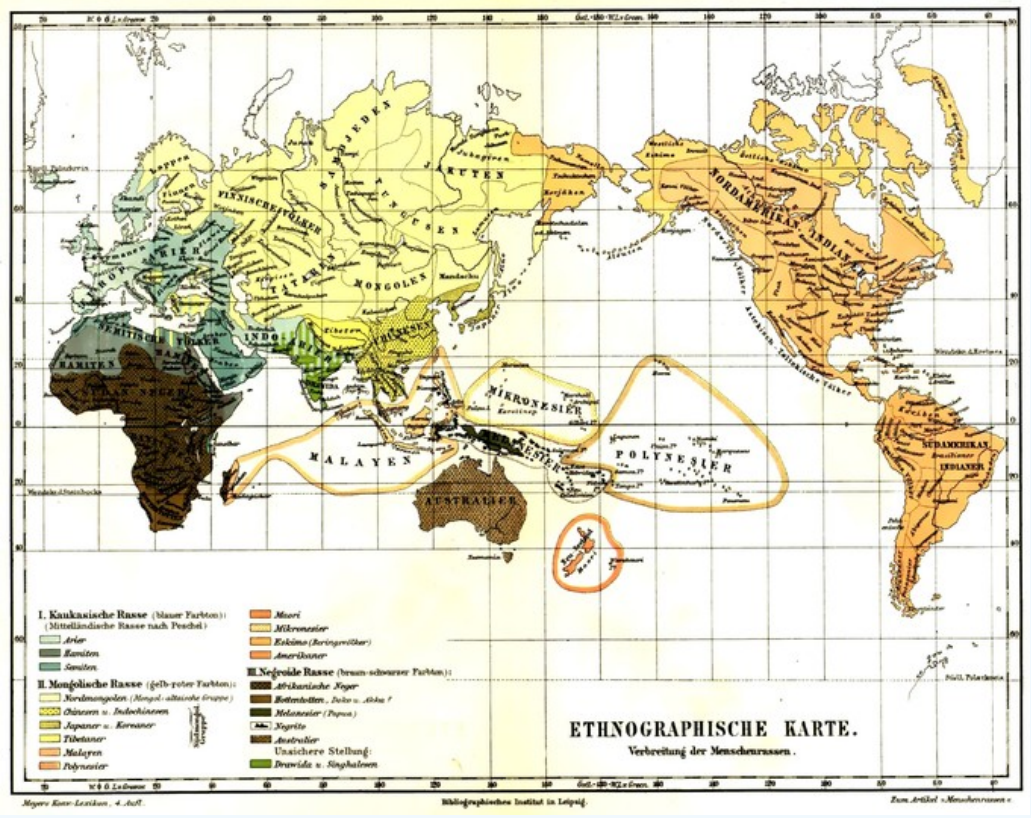


Figure 1.2.1: Meyers's ethnographic map, late 19th-Century. (CC PDM 1.0; Wikimedia)

An example of an early modern attempt at racial categorization, this map depicts the three great races, according to Meyers Konversationslexikon, a major encyclopedia in the German language in the late 1800s. The subtypes of the "Mongoloid" race are shown in yellow and orange tones, those of the "Europid/Caucasoid" race in light and medium grayish green-cyan tones, and those of the "Negroid" race in brown tones. Dravidians and Sinhalese are in olive green, and their classification is

described as uncertain. The Mongoloid race sees the widest geographic distribution, including all of the Americas, North Asia, East Asia, Southeast Asia, and the entire inhabited Arctic.

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It is certainly easy to see that people in the United States and around the world differ physically in some obvious ways. Race has been used as a classification system to categorize humans in a variety of ways. Using such physical differences as their criteria, scientists at one point identified as many as nine races: African, American Indian or Native American, Asian, Australian Aborigine, European (more commonly called “white”), Indian, Melanesian, Micronesian, and Polynesian (A. Smedley, 1998).

Although people certainly do differ in the many physical features that led to the development of such racial categories, anthropologists, sociologists, and many biologists question the value of these categories and thus the value of the biological concept of race (A. Smedley, 2007). For one thing, we often see more physical differences within a race than between races. For example, some people we call “white” (or European), such as those with Scandinavian backgrounds, have very light skins, while others, such as those from some Eastern European or Middle Eastern backgrounds, have much darker skins. In fact, some “whites” have darker skin than some “Blacks,” or African Americans. Some whites have very straight hair, while others have very curly hair; some have blonde hair and blue eyes, while others have dark hair and brown eyes. Because of interracial reproduction going back to the days of slavery, African Americans also differ in the darkness of their skin and in other physical characteristics. In fact it is estimated that about 80% of African Americans have some white (i.e., European) ancestry; 50% of Mexican Americans have European or Native American ancestry; and 20% of whites have African or Native American ancestry. If clear racial differences ever existed hundreds or thousands of years ago (and many scientists doubt such differences ever existed), in today’s world these differences have become increasingly blurred.

Another reason to question the biological concept of race is that an individual or a group of individuals is often “assigned” to a race based on arbitrary or even illogical grounds. A century ago, for example, Irish, Italians, and Eastern European Jews who left their homelands for a better life in the United States were not regarded as white once they reached the United States but rather as a different, inferior (if unnamed) race (Painter, 2010). The belief in their inferiority helped justify the harsh treatment they suffered in their new country. Today, of course, we call people from all three backgrounds white or European. Many individuals under the umbrella labels of Latinx or **MENA** (Middle East and North Africa) may also be classified as white, but that does not mean they see themselves as white. Many in these groups do not feel represented in discussions of race. As quoted by Jad Elharake, a former University of Michigan student, "A MENA category would represent a diverse set of dismissed identities with specific needs," yet the 2020 Census failed to include such a category (Alshammari, 2020).



Figure 1.2.2: "Jesus is Middle Eastern" billboard. (CC BY-NC-SA 2.0; Dean.Chahim via Flickr)

In this context, consider someone in the United States who has a white parent and a Black parent. What race is this person? American society usually calls this person Black or African American, and the person may adopt the same identity (as does Barack Obama, who had a white mother and African father). But where is the logic for doing so? This person, including President Obama, is as much white as Black in terms of parental ancestry. Or consider someone with one white parent and another parent that is the

child of one Black parent and white parent. This person thus has three white grandparents and one Black grandparent. Even though this person's ancestry is thus 75% white and 25% Black, this person is likely to be considered Black in the United States and may well adopt this racial identity. This practice reflects the traditional "**one-drop rule**" in the United States that defines someone as Black if the person has at least one drop of "Black blood," and that was used in the antebellum South to keep the enslaved African population as large as possible (Wright, 1993). Yet in many Latin American nations, this person would be considered white. In Brazil, the term Black is reserved for someone with no European (white) ancestry at all. If we followed this practice in the United States, about 80% of the people we call "Black" would now be called "white." With such arbitrary designations, race is more of a social category than a biological one.



Figure 1.2.3: Former President Barack Obama had an African father and a white mother. Obama identifies himself as African American. (CC BY-NC-ND 2.0; Steve Jurvetson via Flickr)

A third reason to question the biological concept of race comes from the field of biology itself and more specifically from the study of genetics and human evolution. Starting with genetics, people from different races are more than 99.9% the same in their DNA (Begley, 2008). To turn that around, less than 0.1% of all the DNA in our bodies accounts for the physical differences among people that we associate with racial differences. In terms of DNA or genotype, then, people with different racial backgrounds are much more similar than dissimilar. In a December, 2003, Scientific American article, Bamshad and Olson, two geneticists working on mapping the human genome, concluded that "race" does not exist genetically.

According to evolutionary theory, the human race began thousands and thousands of years ago in sub-Saharan Africa. As people migrated around the world over the millennia, natural selection took over. It favored dark skin for people living in hot, sunny climates (i.e., near the equator), because the heavy amounts of melanin that produce dark skin protect against severe sunburn, cancer, and other problems. By the same token, natural selection favored light skin for people who migrated farther from the equator to cooler, less sunny climates, because dark skin there would have interfered with the production of vitamin D (Stone & Lurquin, 2007). Evidence shows physical differences in human appearance including skin color are a result of human migration patterns and adaptations to the environment (Jablonski, 2012). Evolutionary evidence thus reinforces the common humanity of people who differ in the rather superficial ways associated with their appearances: we are one human species, homo sapiens sapiens, composed of people who happen to look different. Nonetheless, people use physical characteristics to identify, relate, and interact with one another.

Thinking Sociologically

Global Census: What race would you be somewhere else?

Visit Global Census: What race would you be somewhere else? to help you understand how race is classified differently depending on the country, and some countries measure ethnicity (discussed next in Chapter 1.3) rather than race in their Census.

What racial group do others identify you as? What racial group do you identify yourself? Is there a difference in how you identify yourself versus how others identify you?

Do you think it is important for a country to measure race (or ethnicity) of its population? Why or why not?

Race as a Social Construct

The reasons for doubting the biological basis for racial categories suggest that race is more of a social category than a biological one. Another way to say this is that race is a **social construction**, a concept that has no objective reality but rather is what people decide it is (Berger & Luckmann, 1963). In this view race has no real existence other than what and how people think of it; what matters is the social meaning attached to race.



Figure **1.2.4**: Rachel Dolezal speaking at Spokane rally May 2015. Born to white parents, Dolezal has identified and passed as a Black woman without possessing any verifiable African ancestry. (CC BY-SA 4.0; Aaron Robert Kathman via Wikimedia)

Although race is a social construction, it is also true that things perceived as real are real in their consequences. Because people do perceive race as something real, it has real consequences. Even though so little of DNA accounts for the physical differences we associate with racial differences, that low amount leads us not only to classify people into different races but to treat them differently—and, more to the point, unequally—based on their classification. Yet modern evidence shows there is little, if any, scientific basis for the racial classification that is the source of so much inequality.

Social science organizations including the American Association of Anthropologists, the American Sociological Association, and the American Psychological Association have all taken an official position rejecting the biological explanations of race. Over time, the typology of race that developed during early **racialized science** has fallen into disuse, and the social construction of race is a more sociological way of understanding racial categories. In Race as Biology is Fiction, Racism as a Social Problem is Real, Smedley & Smedley (2005) wrote that "racialized science, with its emphasis on identifying immutable differences between racial groups, can be expected only to maintain and reinforce existing racial inequality, in that its adherents indirectly argue that no degree of government intervention or social change will alter the skills and abilities of different racial groups." Research in this school of thought suggests that race is not biologically identifiable and that previous racial categories were arbitrarily assigned, based on pseudo science, and used to justify racist practices (Omi & Winant, 1994; Graves, 2003). From the 17th through the 19th centuries, the merging of folk beliefs about and scientific explanations of group differences produced what social anthropologist Audrey Smedley has called an "**ideology of race**" which, often in the name of (racialized) science, serves to justify the racial hierarchy and racial hegemony. "Race is a means of creating and enforcing social order, a lens through which differential opportunity and inequality are structured" (Smedley & Smedley, 2005). Further, they argue that the most important "criterion of status" remains to be the distinction between white and Black.

According to historian Milton Meltzer, the rise of the transatlantic slave trade created an incentive to categorize human groups in order to justify the subordination of Africans as slaves. As Europeans began to sort themselves and others into groups based on

physical appearance, they attributed to individual members of these groups certain behaviors and capacities that were supposedly deeply ingrained. These supposed physical, intellectual, behavioral, and moral differences soon became part of common folk belief.

During the time of slavery in the U.S. South, the skin tone of enslaved peoples lightened over the years as babies were born from the union, often in the form of rape of enslaved individuals, by slave owners and other whites. As it became difficult to tell who was “Black” and who was not, many court battles over people’s racial identity occurred. People who were accused of having Black ancestry would go to court to “prove” they were white in order to avoid enslavement or other problems (Staples, 1998). Litigation over race continued long past the days of slavery. In a relatively recent example, Susie Guillory Phipps sued the Louisiana Bureau of Vital Records in the early 1980s to change her “official” race to white. Phipps was descended from a slave owner and a slave; thereafter, her other ancestors were white. Despite this fact, she was called “Black” on her birth certificate because of a state law, echoing the “**one-drop rule**,” that designated people as Black if their ancestry was at least 1/32 Black (meaning one of their great-great-great grandparents was Black). Phipps had always thought of herself as white and was surprised after seeing a copy of her birth certificate to discover she was officially Black because she had one African ancestor about 150 years earlier. She lost her case, and the U.S. Supreme Court later refused to review it (Omi & Winant, 1994).

Relatedly, the tradition of hostility between the English and the Irish was a powerful influence on early European thinking of the Irish as an inferior “race.” The atrocities committed against the Irish by the English veterans of the war in Ireland in the early 1600s would be repeated against American Indians/Alaska Natives (AI/AN) (Takaki, 2008). Both AI/AN and Mexican Americans lost their land, and often their lives, due in part to Manifest Destiny, the Mexican American War, and whites' belief in their god-given (superiority and) right to inhabit (and steal) lands in which people were already living. As will be discussed further in Chapter 6.1, Irish Americans were treated similar to African Americans during the 1800s; it was not until they "became white" that the stigma of their Irish ancestry would be erased and they would gain access to property, power and privilege, similar to other whites.

Following World War II, alongside empirical and conceptual problems with “race,” evolutionary and social scientists were acutely aware of how beliefs about race had been used to justify discrimination, apartheid, slavery, and genocide. This questioning gained momentum in the 1960s during the U.S. civil rights movement and the emergence of numerous anti-colonial movements worldwide. The social construction of race has developed within various legal, economic, and sociopolitical contexts, and may be the effect, rather than the cause of major race-related issues. Race has real, material effects in housing discrimination, in the legal process, in policing practices, in education, in workplace discrimination, and many other domains of society characterized by institutionalized practices of preference and systemic oppression. As a result, racial groups possessing relatively little power often find themselves excluded or oppressed. Law enforcement officers often utilize race to profile suspects, a term commonly referred to as **racial profiling**. This use of racial categories is frequently criticized for perpetuating an outmoded understanding of human biological variation, and promoting stereotypes.

Racial Formation

Sociologists Omi and Winant’s theories of **racial formation** describes race development as a socio-historical process involving political struggle and that “race is a concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies" (Omi & Winant, 1994).

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Socioeconomic factors, in combination with early but enduring views of race, have led to considerable suffering within disadvantaged racial groups. Racial discrimination often coincides with racist mindsets, whereby the individuals and ideologies of one group come to perceive the members of outgroups as both racially defined and morally inferior. Such practices illuminate how far-removed modern understanding of race is from biological qualities. In modern society, some people who consider themselves “white” actually have more melanin (a pigment that determines skin color) in their skin than other people who identify as ”Black.” Consider the case of the actress Rashida Jones. She is the daughter of a Black man (Quincy Jones) and a white woman, and her best-known roles include Ann Perkins on *Parks and Recreation*, Karen Filippelli on *The Office*, and Zooey Rice in *I Love You Man*, none of whom are Black characters. In some countries, such as Brazil, class is more important than skin color in determining racial categorization. People with high levels of melanin may consider themselves "white" if they enjoy a middle-class lifestyle. On the other hand, someone with low levels of melanin might be assigned the identity of "Black" if he or she has little education or money.

The social construction of race is also reflected in the changing labels for racial categories; these labels change with the times. It's worth noting that race, in this sense, is also a system of labeling that provides a source of identity; specific labels fall in and out of favor during different social eras. For example, the category "negroid," popular in the nineteenth century, evolved into the term "negro" by the 1960s, which shifted to Black as a result of the Black Power and Black Nationalist movements declaring "Black is Beautiful," and in contemporary times "African American" may also be used. This term was intended to celebrate the multiple identities that a Black person might hold, but this word choice is not without its problems: it lumps together a large variety of ethnic groups under an umbrella term while excluding others who could accurately be described by the label but who do not meet the spirit of the term. For example, actress Charlize Theron is a blonde-haired, blue-eyed "African American." She was born in South Africa and later became a U.S. citizen. Is her identity that of an "African American" as most of us understand the term? Further, many Black Americans do not have knowledge of African cultural roots and thus may reject the label of African American. In Chapter 1.4, more discussion is provided on the changing U.S. Census categories for race.



Figure 1.2.5: Businesses located in Little Saigon (Orange County, California) advertise cosmetic surgeries geared towards "beautifying" Vietnamese American women. (Janét Hund)

Aside from labels, a society's conceptualization of beauty is also intertwined with race, racism, and colorism, as light skin phenotype is often correlated with beauty within the dominant society and social institution of mass media. According to the research of Eugenia Kaw, Asian American Pacific Islander (AAPI) women's decision to undergo cosmetic surgery is an attempt to escape persisting racial prejudice that correlates their stereotyped genetic physical features ("small, slanty" eyes and a "flat" nose) with negative behavioral characteristics, such as passivity, dullness, and a lack of sociability. When AAPI women elect for cosmetic surgery, it is more often double eyelid, sculpted nose or breast enlargement. The women in Kaw's study indicated that they chose their surgeries to improve their social status, and to gain "symbolic capital," thus prestige. "(The medical establishment and U.S. culture) are able to motivate women to view their feelings of inadequacy as individually motivated, as opposed to socially induced, phenomena, thereby effectively convincing them to participate in the production and reproduction of the larger structural inequalities that continue to oppress them" (Kaw, 1993).

Racialization

Sociologists also use the term **racialization** which refers to the processes by which a group of people is defined by their "race." Processes of racialization begin by attributing racial meaning to people's identity and, in particular, as they relate to our institutional systems, such as housing, employment, mass media, and education. In societies in which white people have economic, political, and social power, processes of racialization have emerged from the concept of a racial hierarchy in these social systems. The visible effects of racialization are the resulting racial inequalities such as police brutality, substandard housing, and under-funded education. To be racialized is to be oppressed and imposed upon by the dominant group.

The exploitation, control and exclusion associated with racialization leads to people being singled out for unique treatment on the basis of real or imagined physical characteristics. Hence, racialized peoples are assigned racial categories leading to stigmatization and marginalization. While a stigma is a mark of disgrace, to be marginal is to be denied full access to social, political, economic, and cultural power and social institutions.

Various racialized caricatures can be found in mass media such as Black Face or Yellow Face characters prevalent in the last century. African American men have been portrayed as criminal or violent, while African American women have been portrayed as

sassy or aggressive. The Latinx population has been racialized by their sex appeal, Latinas as spicy and Latinos as the Latin Lover. Racialization of the Latinx population is further discussed in Chapter 8.5. Conversely, Asian American men are regarded on the big screen as having no sex appeal, while Asian American women have been portrayed as sex slaves. Consistent images of American Indians/Alaska Natives equate with the portrayal as "savages" or lacking human qualities.

Minority Group & Dominant Group

Whereas racialization is an active process engaged in by society, the use of minority and dominant groups is more passive labeling. Sociologist Louis Wirth (1945) defined a **minority group** as “any group of people who, because of their physical or cultural characteristics, are singled out from the others in the society resulting in differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination.” Minority group status can be based on social categories such as age, gender, sexuality, race and ethnicity, religious beliefs, disability or socioeconomic class status. Minority groups are not necessarily numerical minorities (Griffiths, Keirns, Strayer, Cody-Rydzewsk, Scaramuzzo, Sadler, Vyain, Byer & Jones, 2015). For example, a large group of people may be a people of color because they lack social power. In fact, the South African system of apartheid (a system of de jure discrimination) was a major indicator that a people of color is socially and not numerically defined, as 90% of the population of South Africa is Black but until the very early 1990s they were the people of color and the 10% of the population who are white were the dominant group. The physical and cultural traits of people of colors “are held in low esteem by the dominant or majority group which treats them unfairly” (Henslin, 2011, p. 217).

According to Charles Wagley and Marvin Harris (1958), a people of color is distinguished by five characteristics: (1) unequal treatment and less power over their lives, (2) distinguishing physical or cultural traits like skin color or language, (3) involuntary membership in the group, (4) awareness of subordination, and (5) high rate of in-group marriage. In addition to communities of color, additional examples of people of colors might include the LBGTQ+ group, religious practitioners whose faith is not widely practiced where they live, and people with disabilities.

The **dominant group** has greater power, prestige, property (wealth), and status in society and receives greater, automatic privileges. As a result, the dominant group uses its position to discriminate against those that are different. Historically known as WASP (white Anglo Saxon Protestant), the dominant group in the United States is represented by white, middle-class, Protestant people of northern European descent (Doane, 2016). A dominant group is positively privileged (Weber,1978), unstigmatized (Rosenblum & Travis, 2011) and generally favored by the institutions of society, (Marger, 1996) particularly the social, economic, political, and educational systems.

Minority groups can garner power by expanding political boundaries or through expanded migration, though both of these efforts do not occur with ease and require societal support from both communities of color and dominant group members. The loss of power among dominant groups threatens not only their authority over other groups, but also the privileges and way of life established by the dominant group. In Chapter 6.3, white privilege and challenges to white supremacy are discussed.

As there is some controversy with using the concept of people of color, due to the often inferior and pejorative connotation with this label, efforts are made throughout this book to use the concepts, **people of color** or **communities of color**. The use of these concepts seeks to call attention to the commonalities of experience that Black or African Americans, American Indian/Alaska Natives (AI/AN), Latinx, and Asian American Pacific Islanders (AAPI) share - though as ensuing chapters will also show, the groups have their own distinct history and contemporary experiences.



Figure 1.2.6: "'We are not a minority!!" mural with tribute to Che Guevara, originally painted in 1978 as part of the Chicano Park Struggle in San Diego, California. (CC BY 2.0; rizobreaker via Flickr)

Conclusion

David K. Shipler (1997) felt compelled to observe that there is "no more intractable, pervasive issue than race" and that when it comes to race, we are "a country of strangers." Sociologists and other social scientists have warned that the conditions of people of color have actually been worsening (Massey, 2007; Wilson, 2009). Despite the historic election of Barack Obama in 2008 as the first president of color, race remains an "intractable, pervasive issue." As the old French saying goes, plus ça change, plus la meme chose (the more things change, the more they stay the same). Indeed, it would be accurate to catapult back to Du Bois and thus paraphrase him, that "the problem of the 21st century is the problem of the color line." Evidence of this continuing problem appears in much of the remainder of this chapter and text.

Debates continue in and among academic disciplines as to how race should be understood. Most social scientists and biologists believe race is a social construct, meaning it does not have a basis in the natural world but is simply an artificial distinction created by humans. As a result of this understanding, some researchers have turned from conceptualizing and analyzing human variation by race to doing so in terms of populations, dismissing racial classifications altogether. In the face of the increasing rejection of race as a valid classification scheme, many social scientists have replaced the word race with the word "ethnicity" to refer to self-identifying groups based on shared religion, nationality, or culture.

Key Takeaways

- Race has a biological component (e.g. phenotype and genotype) resulting in classification systems of different racial groups, depending on the time period and geographical location.
- Sociologists question the consideration of race as a biological categorization due to the social construction of race and the fact that human beings have far more biological similarities than differences.
- Racial ideology, racial formation, racialization, and racialized science are concepts that help to understand that race is important in this society due to its social meaning which is marked by struggle, division, and hierarchy.
- Various labels (e.g. minority group, dominant group, marginalized group, people of color, and communities of color) are used to identify racial groups.

Contributors and Attributions

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1.3: Ethnicity and Religion

Ethnicity

Because of the meaning attached to race, many social scientists prefer the term ethnicity in speaking of people of color and others with distinctive cultural heritages. In this context, **ethnicity** refers to the shared social, cultural, and historical experiences, stemming from common national, ancestral, or regional backgrounds, that make subgroups of a population different from one another. Similarly, an **ethnic group** is a subgroup of a population with a set of shared social, cultural, and historical experiences; with relatively distinctive beliefs, values, and behaviors; and with some sense of identity of belonging to the subgroup. So conceived, the terms ethnicity and ethnic group avoid the biological connotations of the terms race and racial group and the biological differences these terms imply. At the same time, the importance we attach to ethnicity illustrates that it, too, is in many ways a social construction, and our ethnic membership thus has important consequences for how we are treated.



Figure **1.3.1**: "Native American Son," young boy Pow Wow dancer in full regalia. (CC BY 2.0; Bob.Rosenberg via Flickr)

People who identify with an ethnic group share common cultural characteristics (e.g., nationality, history, language, religion, etc.). Ethnic groups select rituals, customs, ceremonies, and other traditions to help preserve shared heritage (Kottak & Kozaitis, 2012). Lifestyle requirements and other identity characteristics such as geography and region influence how we adapt our ethnic behaviors to fit the context or setting in which we live. Culture is also key in determining how human bodies grow and develop such as food preferences and diet, and cultural traditions promote certain activities and abilities including physical well-being and sport (Kottak & Kozaitis, 2012). Someone of Mexican descent living in Southern California who is a college professor will project different ethnic behaviors than someone of the same ethnic culture who is a housekeeper in Las Vegas, Nevada. Differences in profession, social class, gender, and region will influence each person’s lifestyle, physical composition, and health though both may identify and affiliate themselves as Mexican.

Not all people see themselves as belonging to an ethnic group or view ethnic heritage as important to their identity. People who do not identify with an ethnic identity either have no distinct cultural background because their ancestors come from a variety of cultural groups and offspring have not maintained a specific culture, instead have a blended culture, or they lack awareness about their ethnic heritage (Kottak & Kozaitis, 2012). It may be difficult for some people to feel a sense of solidarity or association with any specific ethnic group because they do not know where their cultural practices originated and how their cultural behaviors adapted over time. In some instances, individuals may practice **symbolic ethnicity,** emphasis on ethnic food and ethnically associated political issues rather than deeper ties to one's heritage (Gans, 1979), such as an Irish American celebrating St. Patrick's Day as the only measure of their Irish ethnicity. What is your ethnicity? Is your ethnic heritage very important, somewhat important, or not important in defining who you are? Why?

Race & Ethnicity

Like race, the term ethnicity is difficult to describe and its meaning has changed over time. And like race, individuals may be identified or self-identify with ethnicities in complex, even contradictory, ways. For example, ethnic groups such as Irish, Italian, Russian, Jewish, and Serbian might all be groups whose members are predominantly included in the racial category "white." Conversely, the ethnic group British includes citizens from a multiplicity of racial backgrounds: Black, white, Asian, and more, plus a variety of racial combinations. These examples illustrate the complexity and overlap of these identifying terms. Ethnicity, like race, continues to be an identification method that individuals and institutions use today—whether through the census, affirmative action initiatives, non-discrimination laws, or simply in personal day-to-day relations.

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Figure **1.3.2**: Altar at Hollywood Forever Cemetery, Los Angeles, during Dia de los Muertos celebration, November 2019. (Sofia Beas)

Mexican Americans comprise an ethnic group, and their ethnicity may be measured by any of the following: Spanish language, holidays such as Dia De Los Muertos (Day of the Dead), food such as tamales, adoration of the Virgin de Guadalupe, and values such as **familism**, higher emphasis placed on the family unit in terms of support and obligation,(in contrast to dominant culture's individualism). Mexican Americans comprise the largest ethnic group under the racial-ethnic umbrella group of Latinx Americans; Latinx in itself though is not an ethnic group as there is great diversity of different ethnic groups under this umbrella such as: Puerto Ricans, Cubans, Guatemalans, Salvadorans, Argentineans, etc. all of which may have distinct history, language, religion, and values. As discussed in the next section of this chapter, Latinx would also not be considered a distinct racial group, according to the U.S. Census.

Native American or American Indian/Alaska Native (AI/AN) is also an umbrella racial-ethnic group rather than a distinct ethnic group. There are more than 500 distinct AI/AN nations or ethnicities with Navajo/Dine, Cherokee, and Lakota/Dakota/Nakota Sioux being three of the largest. Each of these nations retains some aspects of their cultural heritage. For example, in Arizona, the Hopi Nation is located "inside" of the Dine reservation (which extends into Utah and New Mexico), but the Hopi and Dine nations have distinct cultural patterns, including language, religion, food, and housing.

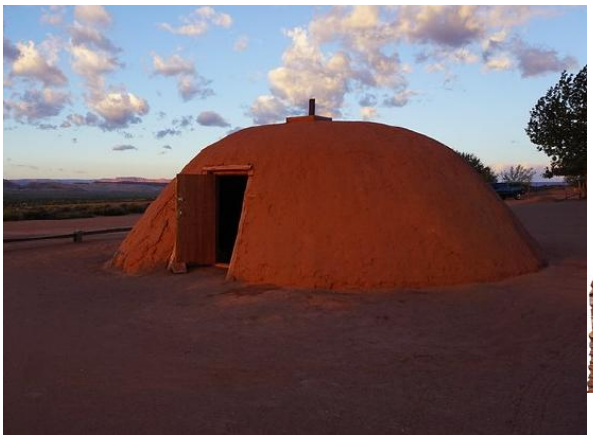




Figure 1.3.3: (left) Traditional Navajo hogan in Monument Valley, Arizona. (CC BY-NC-SA 2.0; Jim Crossly via Flickr) Figure 1.3.4: (right) Traditional Hopi house is on the south rim of the Grand Canyon. (CC BY-NC 2.0; dev2r via Flickr)

Another umbrella group is Asian American Pacific Islander (AAPI) with a large number of ethnic groups under this category including Chinese, Japanese, Cambodian, Filipino, Vietnamese, Asian Indian, etc. Following the 1965 Immigration and Nationality Act, the U.S. has experienced increasing immigration from a variety of Asian countries, and it is common for AAPI groups to maintain many aspects of their culture, not the least of which is language. As shown in Table 1.3.5, of the top 10 languages spoken in the U.S., several emanate from Asia or the Pacific Islands: Chinese, Tagalog, Vietnamese, and Korean.

Table 1.3.5: Detailed Languages Spoken at Home and Ability to Speak English for the Population 5 Years and Over: 2009-2013 (Chart created by Jakobi Oware from Census.gov)

Language	Population	Percentage
English	231,122,908	79.29%
Spanish	37,458,470	12,85%
Chinese	1,867,485	0.64%
Tagalog	1,613,346	0.55%
Vietnamese	1,399,936	0.48%
French	1,253,560	0.43%
Korean	1,117,343	0.38%
German	1,063,275	0.36%
Arabic	924,374	0.32%
Russian	879,434	0.30%

Not all Black or African Americans identify with specific cultural traits of their African or Caribbean ancestors. Nonetheless, signifiers of Black ethnicity may include the following: food such as collard greens, language such as Creole, Southern Baptist religion, annual family reunions, and the musical genre of jazz. Certainly, recent African or Caribbean immigrants from Nigeria, Ethiopia, Ghana, Jamaica, and Haiti often maintain aspects of their ethnicity, including language and food, in contemporary U.S.

The sense of identity many people gain from belonging to an ethnic group is important for reasons both good and bad. As one of the most important functions of groups is the identity they give us, ethnic identities can thus give individuals a sense of belonging and a recognition of the importance of their cultural backgrounds. The term ethnic pride captures the sense of self-worth that many people derive from their ethnic backgrounds. More generally, if group membership is important for many ways in which members of the group are socialized, ethnicity certainly plays an important role in the socialization of millions of people in the United States and elsewhere in the world today.

A downside of ethnicity and ethnic group membership is the conflict they create among people of different ethnic groups. History and current practice indicate that it is easy to become prejudiced against people with different ethnicities from our own, particularly if those ethnic groups are not "white." Around the world today, ethnic conflict continues to rear its ugly head. The 1990s and 2000s were filled with “ethnic cleansing” and pitched battles among ethnic groups in Eastern Europe, Africa, and elsewhere. Our ethnic heritages shape us in many ways and fill many of us with pride, but they also are the source of much conflict, prejudice, and even hatred, as the story about George Floyd's lynching that began this chapter so sadly reminds us. Do you also recall that the day President Donald Trump declared his candidacy for President was also the day he castigated the Mexican nationality with derogatory labels, thus justifying his appeal for a border wall?

Ethnic Enclaves

Ethnic enclaves are neighborhoods with high concentrations of one particular ethnic group, usually resulting from immigration patterns. Ethnic enclaves tend to share these characteristics: 1) live in close proximity; 2) support the traditional values customs and ways of life of that ethnic group; 3) maintain social services such as employment networks, political clubs, civic organizations and houses of worship; 4) establish retail stores where traditional foods clothing household goods and utensils are sold; 5) develop and sustain native language newspapers and sometimes radio and TV stations; 6) provide employment and social and sometimes financial support for new immigrants; 7) permit new immigrants to adapt to a new country without experiencing serious levels of culture shock and homesickness. In general, ethnic enclaves provide a safe haven with a variety of social supports for new immigrants that serve to ease their transition into a new and different culture.



Figure 1.3.6: Busy Chinatown ethnic enclave with many people walking on sidewalk. Various store signs (in English and Chinese). (CC BY 2.0; koles via Flickr)

These enclaves offer economic opportunities to immigrants and mechanisms for maintenance of immigrant cultures, but also the potential exploitation of immigrant labor, often based on gender. The enclaves of Asian and Latinx immigrants emerging since the 1960s, compliments of the 1965 immigration policy, compare to earlier enclaves of Jewish and Italian immigrants at the end of the 19th century and beginning of the 20th century. In recent decades, enclaves can potentially serve as agents for social mobility of immigrant populations. Enclaves may also hinder assimilation into mainstream U.S. culture. A preponderance of ethnic enclaves are found in urban and suburban parts of the country such as Los Angeles, San Francisco, Houston, Miami, Washington, D.C., and New York. These enclaves can be characterized by a host of benefits and challenges.

Sociologists Alejandro Portes and Robert Manning have studied ethnic enclaves and have argued that for an ethnic enclave to survive, it requires early immigrants to arrive with business skills and funds or access to funds. Ethnic enclaves survive over more than two generations only when there is a constant migration stream from the country of origin that lasts over more than two generations. Ethnic enclaves, once they have served their purpose of socializing new immigrants into American culture, tend to disappear as later generations follow the traditional assimilation pattern and move further and further out into the wider society.

Ethnocentrism and Cultural Relativism

People have a tendency to judge and evaluate each other on a daily basis. Assessing other people and our surroundings is necessary for interpreting and interacting in the social world. Problems arise when we judge others using our own cultural standards. Sociologists call the practice of judging or evaluating others through our own cultural lens, **ethnocentrism.** This practice is a cultural universal. People everywhere think their culture is true, moral, proper, and right (Kottak & Kozaitis, 2012). By its very definition, ethnocentrism creates division and conflict between social groups whereby mediating differences is challenging when everyone believes they are culturally superior and their culture should be the standard for living.

The ethnocentrism of Europeans, and then later Euro-Americans, led to an ideology, based primarily on the low-technology hunter-gatherer lifestyle and animistic religion of the Native Americans, that the Native Americans were inferior, "savages," and sub-human. As discussed further in Chapter 5.1, this ideology eventually led to “the only good Indian is a dead Indian” philosophy which began with such events as the Trail of Tears in the 1830's and culminated in the massacre at Wounded Knee in 1890. The “butchering” at Wounded Knee as Black Elk describes it (Neihardt, 1932) marked the last battle between Native Americans and the military forces of the United States. However, there were still skirmishes between farmers and ranchers and Native Americans as late as the 1920's. In fact, the term “Redskin” comes from a bounty set aside by the United States government for any Indian found outside a reservation without papers. The policy was for Indians “dead or alive” and the bloody, red, skins of the Indians brought as much bounty as a body. An extension of this ethnocentrism is found in another ideology popularized by the educator William Henry Pratt, "kill the Indian, save the man." Operationalized in the treatment of Native American children during the boarding school era, any cultural aspect of one's Native American nation (e.g., language, food, dress, religion, hairstyle, etc.) was replaced with Euro American ways (i.e. English language, Christianity, etc.). Children were punished for attempting to practice the culture and language of their ancestors.



Figure **1.3.7**: Textbook co-author practicing cultural relativism in Battambang, Cambodia where a woman shared the local way to clean teeth: chewing betel leaves, areca nuts, and tobacco. (Janét Hund)

In contrast, **cultural relativism** is understanding a culture on its own terms. From a culturally relativist lens, judging a culture by the standards of another is objectionable. It seems reasonable to evaluate a person’s values, beliefs, and practices from their own cultural standards rather than to judge against the criteria of another (Kottak & Kozaitis, 2012). Learning to receive cultural differences from a place of empathy and understanding serves as a foundation for living together despite variances. Like many aspects of human civilization, culture is not absolute but relative suggesting values, beliefs, and practices are only standards of living as long as people accept and live by them (Boas, 1887). Developing knowledge about cultures and cultural groups different from our own allows us to view and consider others from their cultural lens.

Sometimes people act on ethnocentric thinking and feel justified disregarding cultural relativism. Overcoming negative attitudes about people who are culturally different from us is challenging when we believe our culture and thinking are justified. Consider the issue of language. Countless anecdotal stories from various parts of the U.S. reveal that people speaking a language other than English have been shouted at to "speak English here!" Consider an even more controversial issue such as female circumcision or

female genital mutilation. From a culturally relativist lens, female circumcision is a rite of passage in some cultures and confers a sense of identity and participation in one's community, as described in a biographical account, Aman, by a Somali woman. However, this Somali woman would view a Westerner referring to this cultural practice as female genital mutilation as ethnocentric. This example reveals how challenging it can be to consider different cultural practices that may be in conflict with one's own values. Still, the tool of cultural relativism is an important one that students of sociology can consider when developing a deeper understanding of ethnicity.

Religion

Religion is malleable and adaptive for it changes and adapts within cultural and social contexts. Human groups have diverse beliefs and different functions of their faith and religion. Historically, religion has driven both social union and division (Kottak & Kozaitis, 2012). When religious groups unite, they can be a strong mobilizing force; however, when they divide, they can work to destroy each other. Religion may be formal or informal (Kottak & Kozaitis, 2012). Someone who is a member of an organized religious group may attend religious services. Whereas, someone participating in informal religion may or may not be a member of an organized religious group, yet may experience a communal spirit, solidarity, and togetherness with others through shared experiences. Religion is a vehicle for guiding values, beliefs, norms, and practices. It can be an important measure of an ethnic group.

Seeking religious freedom, Puritans migrated to the U.S. to practice their religious devotion, an act which was persecuted or denied in their homeland. Yet, American Indians/Alaska Natives (AI/AN), such as the Lakota who practiced the Ghost Dance in 1890, have not always experienced religious freedom in the U.S. In its early centuries, the U.S. was a Christian nation. Sometimes, as in the boarding school experience which was generally forced upon AI/AN children, Christianity replaced traditional AI/AN beliefs. Increasingly so, the U.S. has become less Christian, though Christianity is still the dominant religious group. According to the Pew Research Center (2019), the percentage of individuals in the U.S. who identify as Christian is 65% which represents a significant decline from 2009 in which 75% identified as Christian. Additionally, immigration from Asia and Latin America particularly, has impacted Christian and non-Christian faiths. A brief introduction to some of the diversity of religious denominations follows.

Hinduism

The oldest religion in the world, Hinduism originated in the Indus River Valley about 4,500 years ago in what is now modern-day northwest India and Pakistan. It arose contemporaneously with ancient Egyptian and Mesopotamian cultures. With roughly one billion followers, Hinduism is the third-largest of the world’s religions. Hindus believe in a divine power that can manifest as different entities. Three main incarnations—Brahma, Vishnu, and Shiva—are sometimes compared to the manifestations of the divine in the Christian Trinity. Multiple sacred texts, collectively called the *Vedas*, contain hymns and rituals from ancient India and are mostly written in Sanskrit. Hindus generally believe in a set of principles called **dharma** (reflected in the above figure), which refer to one’s duty in the world that corresponds with “right” actions. Hindus also believe in **karma**, the notion that spiritual ramifications of one’s actions are balanced cyclically in this life or a future life (reincarnation). As illustrated in Figure 1.3.8 below, in the the prayer to Saraswati, goddess of knowledge for wisdom, in Indian philosophy there is a distinction between Jnana (knowledge) which is sterile and pointless unless transformed to Bhakti, where the knowledge gained is applied to everyday life, how we relate to people with love and care, how we perceive the world around us and protect its life-giving resources, how we solve day to day problems for oneself and others through the application of knowledge to work for solution.



Figure **1.3.8**: Prayer to Saraswati, goddess of knowledge for wisdom. (Dr. Ramchandran Sethuraman)

Buddhism

Buddhism was founded by Siddhartha Gautama around 500 B.C.E. Siddhartha was said to have given up a comfortable, upper-class life to follow one of poverty and spiritual devotion. At the age of thirty-five, he famously meditated under a sacred fig tree and vowed not to rise before he achieved enlightenment (*bodhi*). After this experience, he became known as Buddha, or "enlightened one." Followers were drawn to Buddha's teachings and the practice of meditation, and he later established a monastic order. Buddha's teachings encourage Buddhists to lead a moral life by accepting the four Noble Truths: 1) life is suffering, 2) suffering arises from attachment to desires, 3) suffering ceases when attachment to desires ceases, and 4) freedom from suffering is possible by following the "middle way." The concept of the "middle way" is central to Buddhist thinking, which encourages people to live in the present and to practice acceptance of others (Smith, 1991). Buddhism also tends to de-emphasize the role of a godhead, instead stressing the importance of personal responsibility (Craig, 2002).



Figure **1.3.9**: Buddhist Temple in Richmond, California. (CC BY-NC-ND 2.0; su-lin via Flickr)

Judaism

Judaism is the religion, philosophy, and way of life of the Jewish people. Jews with European heritage are called Ashkenazi Jews, while Jews from the Middle East are called Sephardic Jews, or Mizrachim. American Jews, also known as Jewish Americans, are American citizens of the Jewish faith or Jewish ethnicity. The Jewish community in the United States is composed predominantly of Ashkenazi Jews who emigrated from Central and Eastern Europe, and their U.S.-born descendants. Individuals from all Jewish ethnic divisions are also represented, including Sephardi Jews, Mizrahi Jews, and a number of converts. The American Jewish community manifests a wide range of Jewish cultural traditions, as well as encompassing the full spectrum of Jewish religious

observance. In fact, many Jewish people identify as secular rather than as religious. American Jews are more likely to be atheist or agnostic than most Americans, especially so compared with Protestants or Catholics. A more detailed discussion of the diversity of Jewish Americans is provided in Chapter 10.



Figure **1.3.10**: Hannakuh, Jewish festival of lights, meal on table. (CC-BY 4.0; Ksenia Chernaya via Pexels)

Islam

The followers of Islam, whose U.S. population is projected to double in the next twenty years, are called Muslims (Heimlich, 2011). As Chapter 10.1 explains, American Muslims come from various backgrounds, and are one of the most racially diverse religious groups in the United States according to a 2009 Gallup poll. Immigrant communities of Arab and South Asian descent make up the majority of American Muslims. Native-born American Muslims are mainly African-Americans who make up about a quarter of the total Muslim population, and many of them associate with the **Nation of Islam**. Many of these have converted to Islam during the last seventy years. Conversion to Islam in prison and in large urban areas has also contributed to its growth over the years.

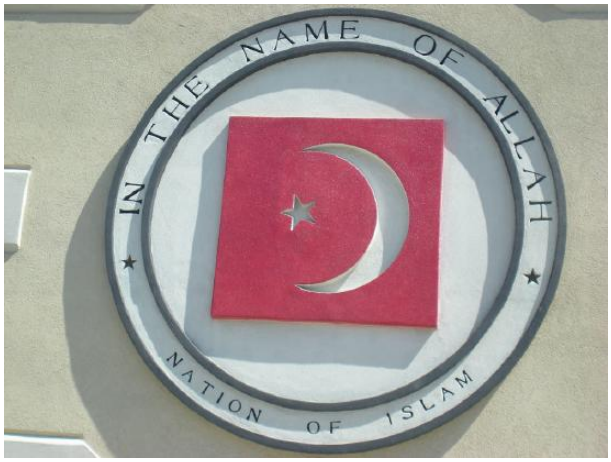


Figure **1.3.11**: Nation of Islam crescent moon and star emblem in Indianapolis, Indiana. Inscription reads: In the name of Allah, Nation of Islam. (CC BY 2.0; sarahstierch via Wikimedia/Flickr)

Christianity

Today the largest religion in the world, Christianity began 2,000 years ago in Palestine, with Jesus of Nazareth, a charismatic leader who taught his followers about *caritas* (charity) or treating others as you would like to be treated yourself.

The sacred text for Christians is the Bible. While Jews, Christians, and Muslims share many of same historical religious stories, their beliefs diverge. In their shared sacred stories, it is suggested that the son of God—a messiah—will return to save God's followers. While Christians believe that he already appeared in the person of Jesus Christ, Jews and Muslims disagree. While they recognize Christ as an important historical figure, their traditions don't believe Jesus to be the son of God, and their faiths see the prophecy of the messiah's arrival as not yet fulfilled.

There are at least 24 denominations of Christianity in the U.S., with Catholicism being the largest. The remaining groups fall under the label of Protestant.

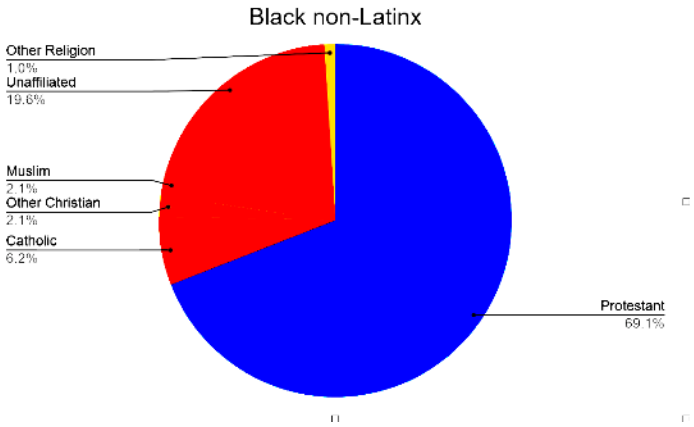
Table **1.3.12**: Christian Denominations in the United States. (U.S. Census Bureau, Statistical Abstract of the United States: 2012)

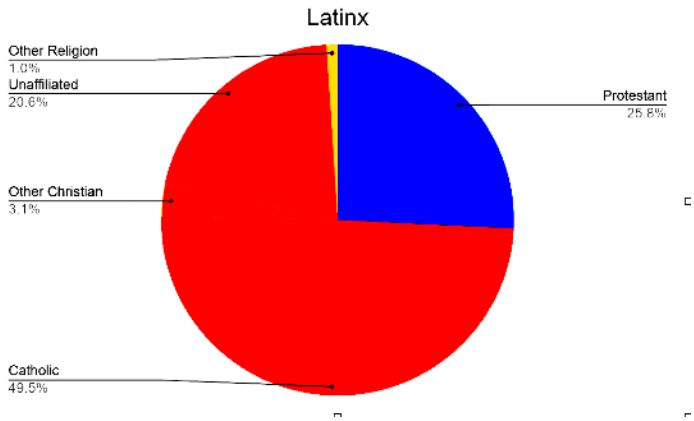
Denomination Name	Inclusive Membership
Roman Catholic Church	68,503,456
Southern Baptist Convention	16,106,088
United Methodist Church	7,774,931
Church of Jesus Christ of Latter-Day Saints	6,058,907
Church of God in Christ	5,499,875
National Baptist Convention, U.S.A., Inc.	5,000,000
Evangelical Lutheran Church in America	4,542,868
National Baptist Convention of America, Inc.	3,500,000
Assemblies of God	2,914,669
Presbyterian Church (U.S.A.)	2,770,730
African Methodist Episcopal Church	2,500,000
National Missionary Baptist Convention of America	2,500,000
Lutheran Church-Missouri Synod (LCMS)	2,312,111
Episcopal Church	2,006,343
Churches of Christ	1,639,495
Greek Orthodox Archdiocese of America	1,500,000
Pentecostal Assemblies of the World, Inc.	1,500,000
African Methodist Episcopal Zion Church	1,400,000
American Baptist Churches in the U.S.A	1,310,505
Jehovah's Witnesses	1,162,686
United Church of Christ	1,080,199
Church of God (Cleveland, TN)	1,076,254
Christian Churches and churches of Christ	1,071,616
Seventh-Day Adventist Church	1,43,606
Progressive National Baptist Convention, Inc.	1,010,000



Figure **1.3.13**: A Mexican Church. (CC BY 2.0; Tri Nguyen | P h o t o g r a p h y via Flickr)

The patterns of religious identity among major racial and ethnic groups vary significantly. According to Jones (2017) and as shown in Figure 1.3.14, nearly 70% of white Americans identify as Christian, and 3/4 of African Americans identify as Christian. More than 1/4 of white Americans are Evangelical Protestant, with 1/5 identifying as Protestant (non-Evangelical), and less than 1/5 are Catholic. Over the past few decades, the Catholic religious denomination has become less white and more Latinx. A greater percentage of African Americans identify as Protestant (nearly 70%) with only 6% identifying as Catholic. Latinx are also predominantly Christian, with almost half identifying as Catholic and only 1/4 identifying as Protestant. Amongst Asian Americans Pacific Islanders (AAPI), more than 1/3 identify as Christian and more than 1/4 are not affiliated with a religious denomination. As AAPI reflect the most religious diversity of all the groups featured in the above figure, more than 1/10 of AAPI identify as Hindu and a lesser amount identify as Buddhist or Muslim, approximately 6% in each respective group.





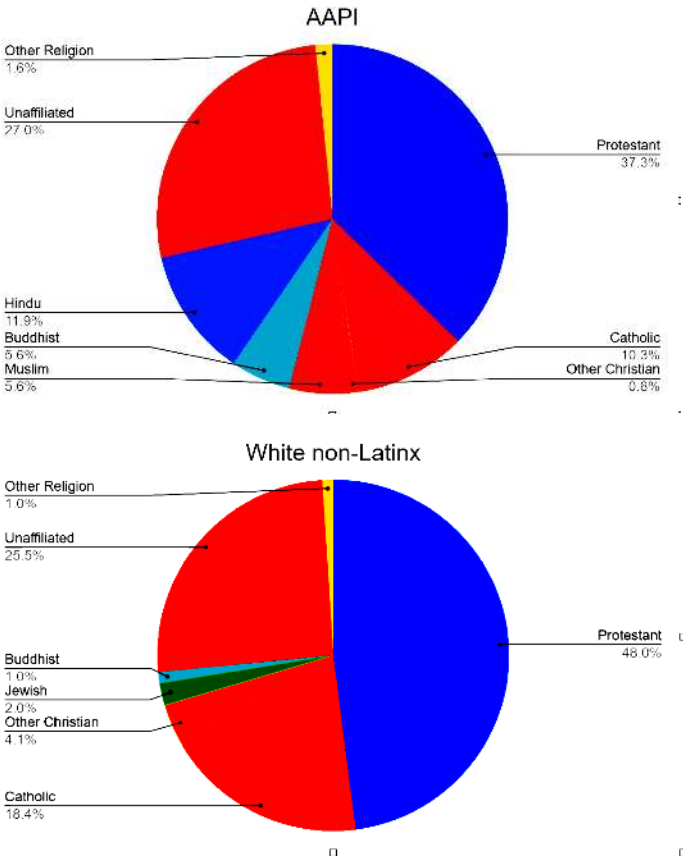


Figure **1.3.14**: Religious affiliation by ethnic groups in the United States. (Charts created by Jonas Oware with data from the PRRI)

Thinking Sociologically

Is there an ethnic enclave near you? Have you ever visited there? What are the identifying characteristics of this ethnic enclave, such as food, language, religion, music, holidays?

Alternatively, have you ever visited a religious house of worship (e.g. temple, mosque, synagogue, church) outside of your own religion, if you have one? If you have visited a different house of worship, how did you feel during your visit? If you have never visited a different house of worship, would you consider doing so? Why or why not?

Cultural Intelligence and Cultural Competency

In a culturally diverse society, it is becoming increasingly important to be able to interact effectively with others. Our ability to communicate and interact with each other plays an integral role in the successful development of our relationships for personal and social prosperity. Building **cultural intelligence** requires active awareness of self, others, and context (Bucher, 2008). Self-awareness requires an understanding of our cultural identity including intrinsic or extrinsic bias we have about others and social categories of people. Cultural background greatly influences perception and understanding, and how we identify ourselves reflects on how we communicate and get along with others. It is easier to adjust and change our interactions if we are able to recognize our own uniqueness, broaden our percepts, and respect others (Bucher, 2008). We must be aware of our cultural identity including any multiple or changing identities we take on in different contexts as well as those we keep hidden or hide to avoid marginalization or recognition.



Figure **1.3.15**: Man Looking in Front of Mirror (CC BY 4.0; Min An via Pexels)

According to the National Education Association, **cultural competence** is having an awareness of one's own cultural identity and views about difference in addition to having the ability to learn and build on the varying cultural and community norms of students and their families. Three concepts that characterize cultural competence are self-awareness, education, and interaction (Young Adult Library Services Association - YALSA). Self-awareness involves recognizing the significance of culture in one's own life and in the lives of others. Education relates to an individual's ability to fully integrate members of diverse groups into services, work, and institutions in such a way that the lives of the individuals being served and those of the people delivering service are enhanced. Interaction concerns understanding and respecting cultural backgrounds other than one's own through engaging with individuals from diverse ethnic, linguistic, and socioeconomic strata.

Active awareness of others requires us to use new cultural lenses. We must learn to recognize and appreciate commonalities in our culture not just differences. This practice develops understanding of each other's divergent needs, values, behaviors, interactions, and approach to teamwork (Bucher, 2008). Understanding others involves evaluating assumptions and cultural truths. Our cultural lenses filter perceptions of others and condition us to view the world and others in one way blinding us from what we have to offer or complement each other (Bucher, 2008). Active awareness of others broadens one's sociological imagination to see the world and others through a different lens and understand diverse perspectives. Becoming more culturally intelligent and culturally competent can ultimately help us to interact and work together more effectively and compassionately.

Key Takeaways

- Ethnicity and ethnic groups are characterized by common culture, language, religion, food, holidays, traditions, history, ancestry, nationality; race and ethnicity should be understand as distinct though possibly related concepts.
- Ethnic enclaves are neighborhoods with high concentrations of one particular ethnic group, usually resulting from immigration patterns.
- People may employ any of the following when responding to other ethnic backgrounds: cultural relativism, ethnocentrism, cultural competence.
- Religion (e.g. Buddhism, Islam, Judaism, Christianity) may overlap with race and/or ethnicity.

Contributors and Attributions

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1.4: Multiracial Americans

While sociologists do not favor a biological definition of race, a discussion of people with "more than one race" reflects a reference to the "biological" aspect of race. In reality, we have a complex history of identifying and categorizing individuals who are **multiracial**, more than one race - which reflects the role of the social construction of race.

We have already mentioned the example of President Obama, who as the product of an African father and white mother, identifies as a Black man. As another example, the famous (and now notorious) golfer Tiger Woods was typically called an African American by the news media when he burst onto the golfing scene in the late 1990s, but in fact his ancestry is one-half Asian (divided evenly between Chinese and Thai), one-quarter white, one-eighth Native American, and only one-eighth African American (Leland & Beals, 1997). Woods has jokingly used the term, Cablinasian, as his race-ethnic grouping - a creative way to reference his diverse background.

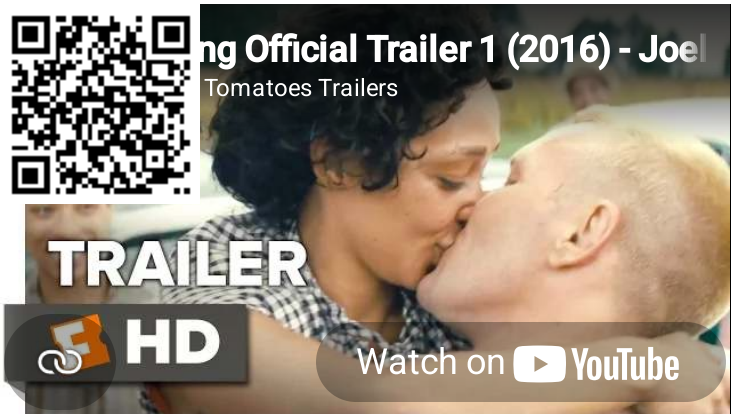
Prior to the twentieth century, interracial marriage (referred to as **miscegenation**) was extremely rare, and in many places, illegal.

Anti-Miscegenation Laws

These anti-miscegenation laws were first passed in the 1600s to prevent freed Black slaves from marrying whites. Later versions added persons of Asian origin or ancestry to the list of groups forbidden to marry Whites. While early examples of such anti-miscegenation laws singled out those of "Mongoloid" origin specifically, they were later amended to include Filipinos (who claimed that they were of "Malay" origin) and Asian Indians (who characterized themselves as "Aryan" in origin).

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Discussed further in Chapter 2.3, **amalgamation,** often used as a synonym for miscegenation, is the process by which a marginalized group and a dominant group combine to form a new group. In the United States, anti-miscegenation laws flourished in the South during the Jim Crow era. Part of the root of white supremacy has revolved around the fear of miscegenation, highlighted in the film Birth of a Nation (1915), which glorified the Ku Klux Klan as a savior of white women from "Black" men who were portrayed in Blackface. Decades later reflecting changing times, Sydney Poitier and Katharine Houghton, portrayed an interracial couple in Guess Who's Coming to Dinner (1967).



Video 1.4.1: Richard and Mildred Loving, an interracial couple, are sentenced to prison in Virginia in 1958 for getting married. The film "Loving" chronicled their experiences with discrimination. (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; Fandango Movieclips Trailers via YouTube)

As the above trailer conveys, in that same year, Loving v. Virginia Supreme Court decision struck the last anti-miscegenation law from the books, declaring such laws unconstitutional. Prior to this, the 1945 War Brides Act allowed American GIs to marry and then bring their wives over from Japan, China, the Philippines, and Korea. The 1965 Immigration Act (discussed further in Chapter

3.4 and Chapter 9.4) inadvertently enhanced intermarriages across races. Increasingly during the modern era, the removal of miscegenation laws and a trend toward equal rights and legal protection against racism have steadily reduced the social stigma attached to **racial exogamy** (exogamy refers to marriage outside a person's core social unit). In the later part of the twentieth century and in the twenty-first century, attitudes and behaviors have changed. Recently, some drew parallels between Loving v. Virginia and the Obergefell vs. Hodges (2015) decision which legalized gay marriage in the entire U.S.

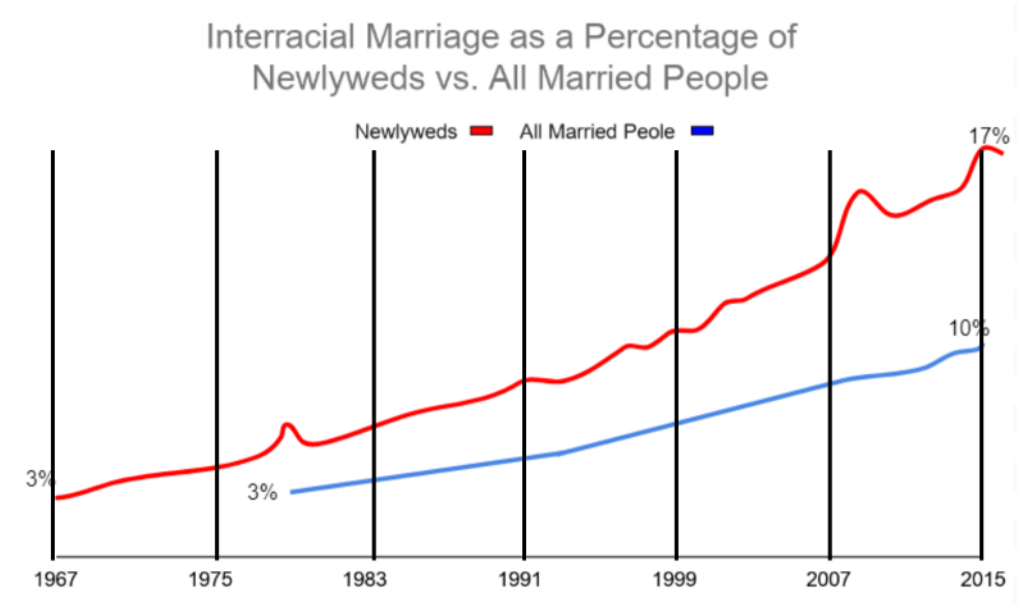


Figure **1.4.2**: Interracial Marriage as a Percentage of Newlyweds vs. All Married People. In 1967, interracial marriages represented 3% of all newlyweds. Interracial marriages have experienced a steady increase since that time. In 2015, interracial marriages represented 17% of all newlyweds and 10% of all married people. (Chart created by Jonas Oware from data courtesy of the Pew Research Center)

As shown in Figure 1.4.2, both the overall intermarriage rates and the newlywed intermarriage rates are on the increase. The share of married couples with spouses of different races increased nearly fourfold from 1980 (1.6%) to 2013 (6.3%) (U.S. Census). Honolulu, Hawaii is the city with the highest percentage of interracial marriages in the U.S. As shown in Table 1.4.3 below the most common intermarriage is between Latinx and white, with a slightly higher percentage of these marriages with Latino husband-white wife. This is followed by Asian American Pacific Islander (AAPI) and white, the latter of which overwhelming consist of a white husband and AAPI wife.

Table **1.4.3**: Trends of Intermarriage Couples. (Chart created by Jonas Oware from data courtesy of the Pew Research Center)

	Husband-Wife	Wife-Husband	Total
White-Latinx	22%	20%	42%
White-Multiracial	11%	4%	15%
White-Black	7%	5%	12%
Latinx-Black	1%	4%	5%
White-AI/AN	2%	1%	3%
Latinx-AAPI	2%	1%	3%
Latinx-Multiracial	1%	2%	3%

Thinking Sociologically

A range of groundbreaking films have portrayed interracial relationships. Often, these movies used the trials and tribulations of racially and ethnically mixed lovers as a platform to challenge racial constructs, racism, ethnocentrism and heterosexism (Little, 2020). These films include: Island in the Sun, Westside Story, Guess Who's Coming to Dinner?, La Bamba, Jungle Fever, Mississippi Masala, The Joy Luck Club, The Watermelon Woman, Fools Rush In, Loving, Liberty Heights, and Something New. Watch one or more of these films and use a sociological perspective and your sociological imagination to consider prevailing social forces impacting and impacted by these films.

More than One Race

During the peculiar institution of slavery when the white sexual subordination of enslaved African women did result in children of mixed race, these children were usually considered Black, and therefore, property. This reflected the one drop rule discussed earlier in Chapter 1.2. There was no concept of multiple racial identities with the possible exception of the **Creole**. Creole society developed in the port city of New Orleans, where a mixed-race culture grew from French and African inhabitants. Unlike in other parts of the country, “Creoles of color” had greater social, economic, and educational opportunities than most African Americans.

The categories for race on the Census have changed over time. **Mulatto** was a racial category on the Census from 1850-1920 (except 1900), characterizing someone of any perceptible trace of African blood. In 2000, the U.S. Census added the option for individuals to identify themselves as "more than one race." Prior to this Census, people could only choose one race.

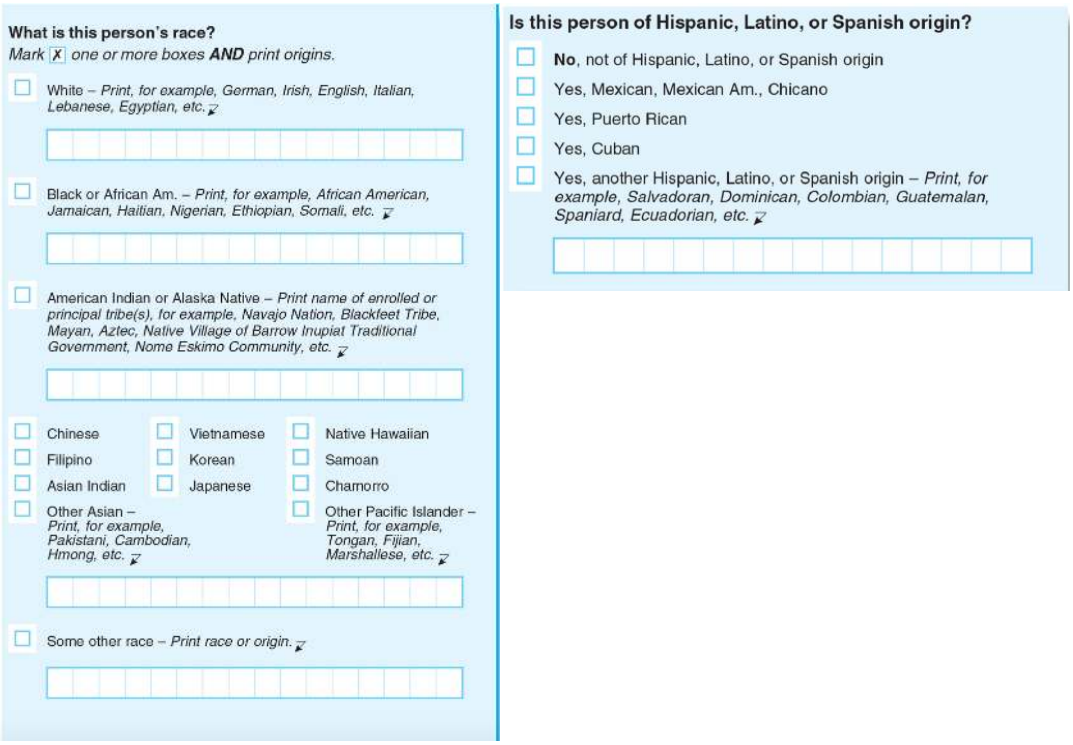


Figure **1.4.4**: 2020 U.S. Census Bureau Questionnaire. (CC PDM 1.0; United States Census)

The above Figure 1.4.4 conveys that the U.S. Census currently measures race-ethnicity in two separate questions. The first question determines if the person is Latinx while the second question is determining "race," as defined by the Census - though these categories would undoubtedly appear different if sociologists created these Census categories. The racial categories on the Census do not reflect a category for Latinx, though many do write in Mexican American or Central American, yet the majority of Latinx responded as white, per the 2010 census results. For a brief time in 1930, Mexican was a racial category on the Census. In 1921, the country of Mexico abandoned its category for race on the Census, recognizing the amalgamated ancestry of Mexicans, mestizo/mestiza. The category of **mestizo/mestiza** refers to individuals with a mixture of Indigenous and Spanish descent, hence the origin of Mexican people. In fact, Latinx may identify as white, Black, Native American, Asian, or other racial group.

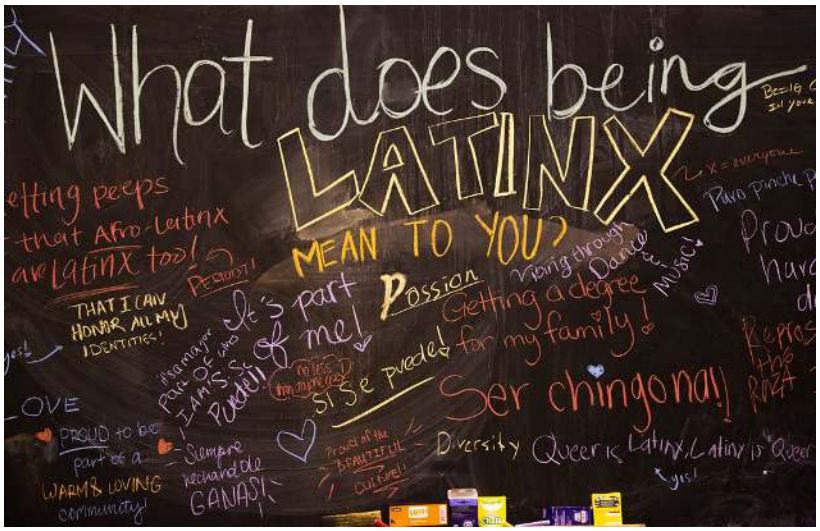


Figure 1.4.5: Hispanic/Latinx Heritage Month Celebration 2019. Hand-written words on sign answering question: What does being Latinx mean to you? (CC BY-NC-SA 2.0; CSUF Photos via Flickr)

As explained further in Chapter 9.1, Hapa is a Hawaiian word for individuals who have mixed ethnicity. Hapa can be used to describe individuals who are mixed with Asian descent. Hapa haole is a word that characterizes individuals who are mixed with white/European.

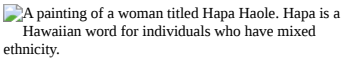


Figure 1.4.6: "Hapa Haole," portrait of a mixed Hawawaiian woman. (CC PDM 1.0; Grace Hudson via Wikimedia)

A growing number of people chose multiple races to describe themselves on the 2010 Census. Of those, 89% identify as having two racial backgrounds, classified as bi-racial. In 2010, 2.9% of people who completed the U.S. Census identified as more than one race. As shown in Figure 1.4.7, the largest groups in descending order were white-Black, white-Asian, white-American Indian, white-Black and white-some other race. Including the option of checking more than one race has most impacted the American Indian/Alaska Native (AI/AN) population. This group increased by more than 160% between 1990 and 2010, with the biggest growth attributed to individuals who marked AI/AN and one other race. Though increasing in recent decades, the first notable cohort of multiracial Asian Americans offspring resulted from marriages after the 1945 War Brides Act. Decades later, approximately 25,000 Amerasians, offspring of U.S. GIs and Vietnamese women, were allowed to immigrate to the U.S. following the Vietnamese Amerasian Homecoming Act of 1988; the Amerasian population had faced challenging discrimination and hostility in Vietnam following the U.S. war in Vietnam that ended in the fall of Saigon and "reunification" of Vietnam in 1975.

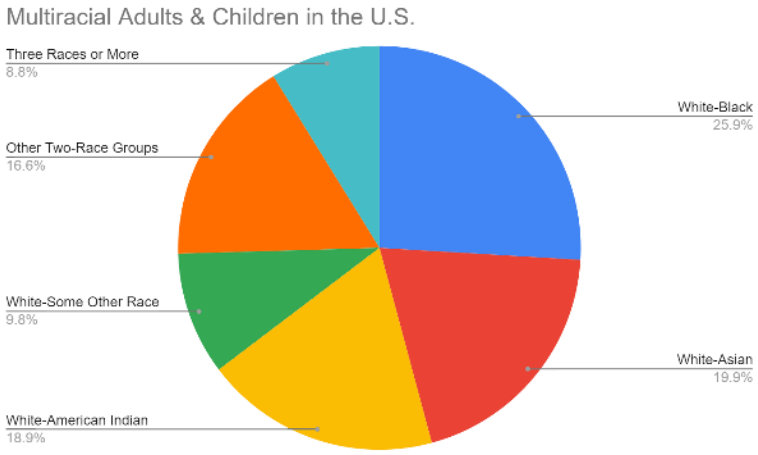


Figure 1.4.7: Multiracial Adults and Children in the United States. (Chart created by Jonas Oware from data courtesy of the Pew Research Center)

Multiracial: Category or Identity

Taking into account how adults describe their own race as well as the racial backgrounds of their parents and grandparents, which the Census does not do, the Pew Research estimates that 6.9% of the U.S. population could be considered **multiracial**, defined as more than one race. People categorized into this group will no doubt continue to grow as multiracial babies are on the increase and comprised 10% of all U.S. babies in 2013 (Parker, Menasce Horowitz, Morin & Lopez, 2015).



Figure **1.4.8**: Multiracial brothers at the beach. Brothers of Ghanaian and German American background enjoy a day at the beach with brothers of Argentinean and white background. (Janét Hund)

Yet, the majority (61%) of multiracial individuals do not actually identify with the category of multiracial (Parker et al., 2015). Many identify with only one of their parent's racial background, while others identify with the family and community in which they were raised. Still others may change how they identify over the course of their lives. Similarly, multiracial individuals believe others perceive them as only one race, the one that is most "obvious."

Further, only about a third (34%) of all multiracial Americans think they have a lot in common with other adults who are the same racial mix that they are, while only half as many (17%) think they share a lot with multiracial Americans whose racial background is different from their own (Parker et al., 2015).

For many whose racial descent is comprised of more than one race, DuBois' concept of double consciousness or "two-ness" may ring true. Additionally, the concept of **marginality**, the status of being between two groups or cultures, can describe the experiences of multiracial people who may be pushed to pick one race or another or may not fit in comfortably with either racial group. As society is full of racial socialization, labels and messaging about racial groups, multiracial individuals must navigate through this racial landscape and develop their racial identity which may or may not connect to their multiracial descent. Most multiracial people indicate they are more open (than non-multiracial individuals) to other cultures, so perhaps their backgrounds lends them to cultural competency, as discussed at the end of the the last section, 1.3.

Key Takeaways

- A complex history characterizes the experiences of amalgamation, (anti-)miscegenation, and multiracial individuals.
- Interracial marriages are increasing, with the largest group being Latinx-white marriages.
- An increasing percentage of individuals in the U.S. are multiracial, yet multiracial people do not identify that way.

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1.5: Social Stratification and Intersectionality

Social Stratification

In general, all societies are stratified along one or more lines comprised of race/ethnicity, sex/gender, age, religion, disability, and/or social class or **socioeconomic status (SES)**, which is a measured by similar levels of income, education, and occupation. **Social stratification** is the unequal ways in which the resources of society are distributed. Sociologist Craig Oettinger defines stratification as who gets what and how much they get over time. According to Abercrombie and Urry (1983), social differences become social stratification when people are ranked hierarchically along some dimension of inequality whether this be income, wealth, power, prestige, age, ethnicity or some other characteristic. Sociologists use the term social stratification to describe the system of social standing.



Figure 1.5.1 and 1.5.2: (left) Two individuals on escalator inside building. In the upper echelons of the working world, people with the most power reach the top. (CC BY-NC 2.0; Alex Proimos via Flickr). (right) The people who live in these houses most likely share similar a similar social class, with similar levels of income and education. (CC BY 2.0; Orin Zebest via Flickr).

In the United States, people like to believe everyone has an equal chance at success. An emphasis on self-effort perpetuates the belief that people control their own social standing. However, sociologists recognize that social stratification is a society-wide system that makes inequalities apparent. While there are always inequalities between individuals, sociologists are interested in larger social patterns. Stratification is not about individual inequalities, but about systematic inequalities based on group membership, social classes, and the like. No individual, rich or poor, can be blamed for social inequalities. The structure of society affects a person's social standing. Although individuals may support or fight inequalities, social stratification is created and supported by society as a whole.

One key determinant of social standing is the social standing of our parents. Parents tend to pass their social position on to their children. People inherit not only social standing but also the cultural norms that accompany a certain lifestyle. They share these with a network of friends and family members. Social standing becomes a comfort zone, a familiar lifestyle, and an identity. This is one of the reasons first-generation college students do not, as a whole, tend to fare as well as students whose parents graduated from college.

Recent Economic Changes and U.S. Stratification

The most significant threat to the relatively high standard of living we are accustomed to in the United States is the decline of the middle class. The size, income, and wealth of the middle class have all been declining since the 1970s. This is occurring at a time when corporate profits have increased more than 141 percent, and CEO pay has risen by more than 298 percent (Popken, 2007).

As a result of the Great Recession that rocked our nation’s economy in the last decade, many families and individuals found themselves struggling like never before. The nation fell into a period of prolonged and exceptionally high unemployment. While no one was completely insulated from the recession, perhaps those in the working classes felt the impact most profoundly. Before the recession, many were living paycheck to paycheck or even had been living comfortably. As the recession hit, they were often among the first to lose their jobs. Unable to find replacement employment, they faced more than loss of income. Their homes were foreclosed, their cars were repossessed, and their ability to afford healthcare was taken away. This put many in the position of

deciding whether to put food on the table or fill a needed prescription. While some recovered from the Great Recession, others have struggled to improve their socioeconomic status.



Figure **1.5.3**: "COVID-19 Sequoyah." This statue of Sequoyah, originator of the Cherokee language, is show wearing a mask during the 2020 COVID-19 pandemic. (CC BY-SA 2.0; Gerry Dincher via Flickr)

The COVID-19 pandemic roiled across the U.S. in 2020, with working class and poor Americans most at-risk for contracting this virus and most at-risk for facing financial challenges associated with COVID-19. In a study conducted by Finch and Finch (2020) on the cases of and deaths from COVID-19 during the first ten weeks of the pandemic in the U.S., counties with higher poverty rates experienced more cases and deaths than more affluent counties. The results of this study also suggest that essential workers (e.g., public sanitation, grocery stores, and delivery services) tend to occupied by lower-paid employees who may not have equal access to testing for the virus. These workers may also be less able to quarantine away from their families, as compared to health care workers. Additionally, low-income, under-resourced communities tend to suffer more from diabetes, heart disease, and pulmonary disease, pre-existing conditions which put these individuals at higher risk for COVID-19. Communities of color, particularly Latinx, American Indian/Alaskan Native, Pacific Islander, and African American, have experienced disproportionate cases and deaths from COVID-19. The following socioeconomic factors explain the disproportionate impact: discrimination; healthcare access and utilization; occupation; educational, income and wealth gaps; and housing (Center for Disease Control, 2020). In addition to being at greater risk for COVID-19 infection, as Figure **1.5.4** indicates, 52% of lower income individuals in the U.S. are experiencing an economic fall-out from COVID-19 while only 32% upper income individuals are experiencing this fall-out (Parker, Horowitz & Brown, 2020).

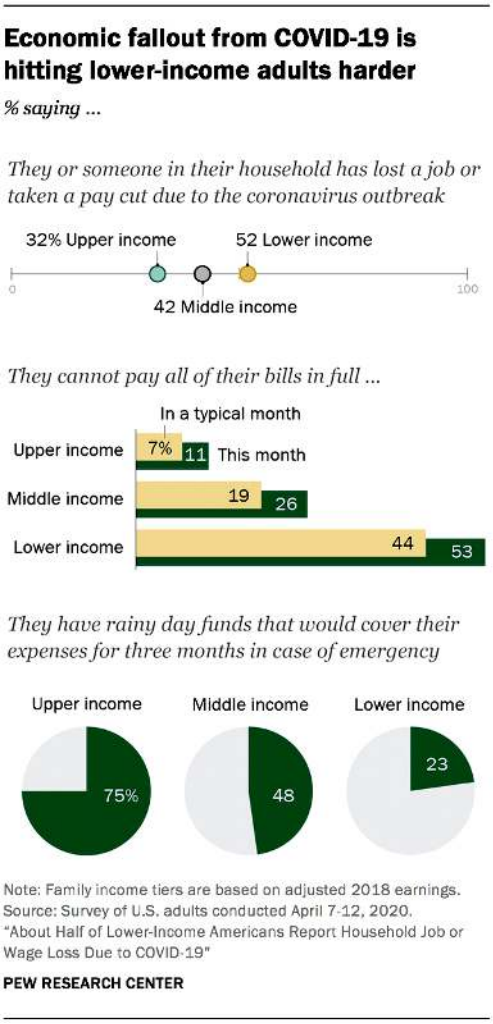


Figure **1.5.4**: Economic fallout from COVID-19. (Used with permission; About half of lower-income Americans report household job or wage loss due to covid-19, Pew Research Center, Washington, D.C. (2020))

Social Class Stratification

A **class system** is based on both social factors and individual achievement; it affords the opportunity for mobility or movement. A **social class** consists of a set of people who share similar status with regard to factors like wealth, income, education, and occupation. Yet, a social class stratification system or ranking creates inequality in society and determines one's social position in terms of these factors. A **caste system** is based on an ascribed status such as race, ethnicity, gender, sexuality, age, or disability, and is characterized by a lack of mobility. Unlike caste systems, class systems are open. In a class system, occupation is not fixed at birth.

A person's class status or SES influences their personal and social identity. Marx and Engels (1967) suggested there is a social class division between the capitalists who control the means of production and the workers. Weber previously ranked individuals on their wealth, power, and prestige (Weber [1968] 1978). The calculation of **wealth** comprises one's assets minus their debts; for sociologists, wealth is often equated with (ownership of) property. For sociologists such as Melvin Oliver and Thomas Shapiro, authors of Black Wealth, White Wealth, wealth matters more than income because great wealth is likely to be inherited or ascribed whereas income is earned in a day, week, month or year. **Power** is the ability to influence others directly or indirectly while **prestige** is the esteem or respect associated with social status (Carl, 2013). In 1985, Erik Wright interjected that people can occupy contradictory class positions throughout their lifetime. Dennis Gilbert and Joseph Kahl (1992) developed a six-tier model portraying the U.S. class structure including underclass, working-poor, working, lower middle, upper middle, and capitalists. The social class model depicts the distribution of property, prestige, and power among society based on income, education, and occupation.

Though family and other societal models help guide a person toward a career, personal choice also plays a role. In theory, people are free to gain a different level of education or employment than their parents. They can also socialize with and marry members of other classes, which allows people to move from one class to another. These **exogamous marriages** represent unions of spouses from different social categories. Marriage in these circumstances is based on values such as love and compatibility rather than on social standing or economics. Though social conformities still exist that encourage people to choose partners within their own social class, people are not as pressured to choose marriage partners based solely on those elements. Marriage to a partner from the same social background is an **endogamous** union.

While the U.S. is often viewed as a class system, it also has remnants of a racial caste system associated with history and legacy of slavery, forced removal of Native Americans, and polices and practices associated with colonialism and Manifest Destiny. Many systemic efforts to deny African Americans, Native Americans, and Mexican Americans the right to vote, equal education, and ownership of land characterize our history of racial caste. Contemporary racial inequalities characterized by voter suppression, unequal educational outcomes, wealth, and income echo this history.

Each class lifestyle requires a certain level of wealth in order to acquire the material necessities and comforts of life (Henslin, 2011). The correlation between the standard of living and quality of life or **life chances** (e.g., opportunities and barriers) influence one's ability to afford food, shelter, clothing, healthcare, other basic needs, and luxury items. A person's standards of living including income, employment, class, and housing affects their identity.



Figure **1.5.5**: Man Praying on Sidewalk with Food in Front of Him. (CC BY 4.0; Sergio Omassi via Pexels)

Social class serves as a marker or indication of resources. These markers are noticeable in the behaviors, customs, and norms of each stratified group (Carl, 2013). People living in impoverished communities have different cultural norms and practices compared to those with middle incomes or families of wealth. For example, the urban poor often sleep on cardboard boxes on the ground or on sidewalks and feed themselves by begging, scavenging, and raiding garbage (Kottak & Kozaitis, 2012). Middle income and wealthy families tend to sleep in housing structures and nourish themselves with food from supermarkets or restaurants.

Language and fashion also vary among these classes because of educational attainment, employment, and income. People will use language like "white trash" or "welfare mom" or "thug" to marginalize people in working classes and use distinguished labels to identify the upper class such as "noble" and "elite." Sometimes people engage in conspicuous consumption or purchase and use certain products (e.g., buy a luxury car or jewelry) to make a social statement about their status (Henslin, 2011). Nonetheless, the experience of poor people is very different in comparison to others in the upper and middle classes, and the lives of people within each social class may vary based on their position within other social categories including age, disability, sexuality, gender, race-ethnicity, region, and religion.

Thinking Sociologically

Could you survive in poverty, middle class, or wealth? In her book A Framework for Understanding Poverty (2005), Dr. Ruby K Payne presents lists of survival skills needed by different societal classes. Test your skills by answering the following questions:

Could you survive in . . . (mark all that apply)

1. ____ find the best rummage sales.
2. ____ locate grocery stores' garbage bins that have thrown away food.

3. ____ bail someone out of jail. ____ get a gun, even if I have a police record.
4. ____ keep my clothes from being stolen at the laundromat.
5. ____ sniff out problems in a used car.
6. ____ live without a checking account.
7. ____ manage without electricity and a phone.
8. ____ entertain friends with just my personality and stories.
9. ____ get by when I don't have money to pay the bills.
10. ____ move in half a day.
11. ____ get and use food stamps.
12. ____ find free medical clinics.
13. ____ get around without a car.
14. ____ use a knife as scissors.

Middle Class know how to....

1. ____ get my children into Little League, piano lessons, and soccer.
2. ____ set a table properly.
3. ____ find stores that sell the clothing brands my family wears.
4. ____ use a credit card, checking and /or savings account.
5. ____ evaluate insurance: life, disability, 20/80 medical, homeowners, and personal-property.
6. ____ talk to my children about going to college.
7. ____ get the best interest rate on my car loan.
8. ____ help my children with homework and don't hesitate to make a call if I need more information.

Wealth, check if you....

1. ____ can read a menu in French, English and another language.
2. ____ have favorite restaurants in different countries around the world.
3. ____ know how to hire a professional decorator to help decorate your home during the holidays.
4. ____ can name your preferred financial advisor, lawyer, designer, hairdresser, or domestic-employment service.
5. ____ have at least two homes that are staffed and maintained.
6. ____ know how to ensure confidentiality and loyalty with domestic staff.
7. ____ use two or three "screens" that keep people whom you don't wish to see away from you
8. ____ fly in your own plane, the company plane, or the Concorde.
9. ____ know how to enroll your children in the preferred private schools.
10. ____ are on the boards of at least two charities.
11. ____ know the hidden rules of the Junior League.
12. ____ know how to read a corporate balance sheet and analyze your own financial statements.
13. ____ support or buy the work of a particular artist.

Dr. Michael Eric Dyson, a Georgetown University sociology professor, explains the "race vs. class" conversation, in which the racial divide of the middle and working-class works against people's self-interests and benefits the wealthy and powerful. In 2012, he stated,

What we have to tell our white brothers who are working class, blue-collar cats, is that "you are in the same boat as most African Americans and most Latino people. You suffer from the economy equally. If you allow elite politicians to manipulate you into believing that your real enemy is a Black guy who works along side you in a factory where you are both inhaling toxic chemicals that will lead both of you to die early. As opposed to this elite figure in the American political echelon or corporate structure that is living off of your anxiety about this Black guy, you are going down in defeat."

Dyson challenges working class whites to recognize their common social class experiences with most people of color, hypothesizing that when white people begin to understand how they have been manipulated by white elites to focus on race rather than class, a multi-racial working class solidarity may unfold.



Figure 1.5.6: Michael Eric Dyson attending a candlelight vigil on the 44th anniversary of Martin Luther King, Jr.'s assassination, at the King memorial in Washington D.C. (CC BY 2.0; Jean Song/MEDILL via Wikimedia)

Racial Stratification

Probably the best way to begin to understand racial and ethnic inequality in the United States is to read first-hand accounts by such great writers of color as Maya Angelou, Toni Morrison, Piri Thomas, Richard Wright, and Malcolm X, all of whom wrote moving, autobiographical accounts of the bigotry and discrimination they faced while growing up. Sociologists and urban ethnographers have written their own accounts of the daily lives of people of color, and these, too, are well worth reading. One of the classics is Elliot Liebow's (1967)Tally's Corner, a study of Black men and their families in Washington, DC.



Figure 1.5.7: "Haskell Indian Nations University" sign in Lawrence, Kansas. (CC BY-NC-SA 2.0; miracc via Flickr)

Statistics also give a picture of racial and ethnic inequality in the United States. We can begin to get a picture of this inequality by examining racial and ethnic differences in such life chances as income, education, poverty, unemployment and home ownership, as provided in the Table 1.5.8. The data for Native Americans is not provided in here, but their numbers resembles Black and Latinx populations. For example, according to the Pew Research Center, in 2012, 17% of Native Americans earned a college degree while the poverty rate for Native Americans was 26%.

Table 1.5.8: Socioeconomic Indicators by Race-Ethnicity (2014-2015). (Chart created by Jonas Oware with data from the Pew Research Center)

Socioeconomic Indicators	Black	AAPI	White	Latinx
College Degree (% of 25 year+ adults)	23	53	36	15
High School Completion (% of 25 years adults)	88	89	93	67
Home Ownership (% of Householders Owning a Home)	43	57	72	45
Household Income	$43,000	$77,900	$71,300	$43,000
Poverty (% in poverty)	26	12	10	24
Unemployment Rate (%)	10.3	3.6	4.5	7.6

Additionally, a persistent racial wealth gap has characterized U.S. history. The median net worth for white households has far exceeded that of Black households through recessions and booms over the last three decades. Following the Great Recession, the median net worth for Black families declined more than for white families. In fact, the ratio of white family wealth to Black family wealth is higher today than at the start of the century, with white family wealth netting ten times more than Black family wealth (McIntosh, Moss, Nunn & Shambaugh, 2020). Figure 1.5.9 below provides a glimpse at the 2016 racial wealth gap.

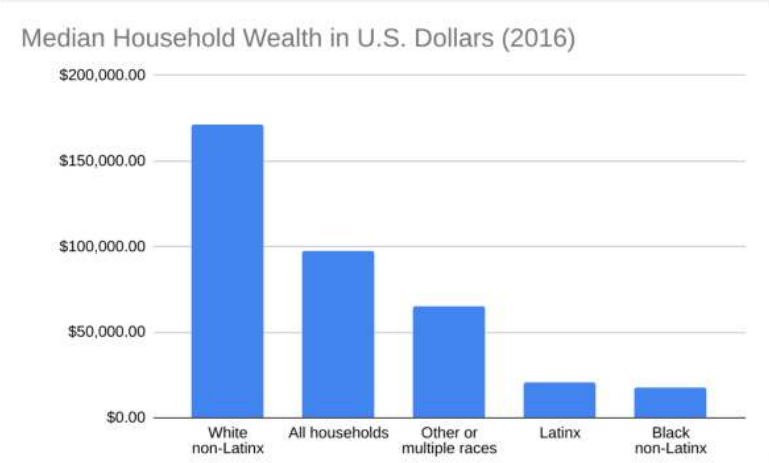


Figure 1.5.9: Median Household Wealth in U.S. Dollars (2016). While all households averaged just under $100,000 in wealth, white non-Latinx household held more than $160,000 in wealth with Latinx and Black households averaging well under $20,000. Other or multiple races households averaged approximately $60,000 in wealth. (Chart created by Jonas Oware with data from Statista)

The data is clear: U.S. racial and ethnic groups differ dramatically in their life chances. Compared to whites, for example, Blacks, Latinx, and Native Americans have much lower family incomes and much higher rates of poverty; they are also much less likely to have college degrees. In addition, Blacks and Native Americans have much higher infant mortality rates than whites: Black infants, for example, are more than twice as likely as white infants to die. Still, these comparisons obscure some differences within some of the groups just mentioned. Among Latinos, for example, Cuban Americans have fared better than Latinos overall, and Puerto Ricans worse. Similarly, among Asian American Pacific Islanders (AAPI), people with Chinese and Japanese backgrounds have fared better than those from Cambodia, Korea, and Vietnam.

Gender Stratification

Each of us is born with physical characteristics that represent and socially assign our sex and gender. **Sex** refers to our biological differences, and **gender** the cultural traits assigned to females and males (Kottak & Kozaitis, 2012). While our physical make-up distinguishes our sex, society and our social interaction implicates the **gender socialization** process we will experience throughout

our life. **Gender identity** is an individual's self-concept and their association with femininity, masculinity and perhaps questioning of these social categories. Children learn gender roles and acts of sexism in society through socialization (Griffiths, Keirns, Strayer, Cody-Rydzewsk, Scaramuzzo, Sadler, Vyain, Byer & Jones, 2015). Children become aware of gender roles between the ages of two and three and by four to five years old; they are fulfilling gender roles based on their sex (Griffiths et al., 2015). Nonetheless, gender-based characteristics do not always match one's self or cultural identity as people grow and develop.

1. Why do people need and use gender labels?
2. Why do people create gender roles or expectations?
3. Do gender labels and roles influence limitations on individuals or the social world? Explain.

Gender stratification focuses on the unequal access females have to socially valued resources, power, prestige, and personal freedom as compared to men based on differing positions within the socio-cultural hierarchy (Light, Keller, & Calhoun, 1997). Traditionally, society treats women as second-class citizens in society. The design of dominant gender ideologies and inequality maintains the prevailing social structure, presenting male privilege as part of the natural order (Parenti, 2006). Theorists suggest society is a male dominated patriarchy where men think of themselves as inherently superior to women resulting in unequal distribution of rewards between men and women (Henslin, 2011).



Video **1.5.10**: Race - The Power of an Illusion: How the Racial Wealth Gap Was Created. (Close-captioning and other settings appear at the bottom of the screen.) (Fair Use; California Newsreel via Vimeo: https://vimeo.com/133506632)

Media portrays women and men in stereotypical ways that reflect and sustain socially endorsed views of gender (Wood, 1994). Media affects the perception of social norms including gender. People think and act according to stereotypes associated with one's gender broadcast by media (Goodall, 2016). Media stereotypes reinforce **gender inequality** of girls and women. According to Wood (1994), the underrepresentation of women in media implies that men are the cultural standard and women are unimportant or invisible. Stereotypes of men in media display them as independent, driven, skillful, and heroic lending them to higher-level positions and power in society.



Figure **1.5.11**: Gender equality, woman using laptop and man in background on laptop. (CC BY-NC-SA; Flickr)

According to Pew Research Trends (2020) on average, women make 85% of men's earnings, though this gap has narrowed over recent decades and varies widely based on the job/occupation, education level, race, and ethnicity. Women outnumber men amongst college graduates, yet male college graduates out-earn female college graduates. Inequality in career pathways, job placement, and promotion or advancement result in an income gap between genders affecting the buying power and economic vitality of women in comparison to men. Today's society is encouraging gender flexibility resulting from cultural shifts among women seeking college degrees, prioritizing career, and delaying marriage and childbirth.

Still, women continue to face challenges associated with inter-partner violence, including rape. Depictions in the media emphasize male dominant roles and normalize violence against women (Wood, 1994). Culture plays an integral role in establishing and maintaining male dominance in society ascribing men the power and privilege that reinforces subordination and oppression of women.

Your task is to find the ten words on the sex-role inventory trait list below that are most often culturally associated with each of the following labels and categories: femininity, masculinity, wealth, poverty, President, teacher, mother, father, minister, or athlete. Write down the label or category and ten terms to compare your lists with other students.

1. self-reliant	21. reliable	41. warm
2. yielding	22. analytical	42. solemn
3. helpful	23. sympathetic	43. willing to take a stand
4. defends own beliefs	24. jealous	44. tender
5. cheerful	25. leadership ability	45. friendly
6. moody	26. sensitive to other's needs	46. aggressive
7. independent	27. truthful	47. gullible
8. shy	28. willing to take risks	48. inefficient
9. conscientious	29. understanding	49. act as leader
10. athletic	30. secretive	50. childlike
11. affectionate	31. makes decisions easily	51. adaptable
12. theatrical	32. compassionate	52. individualistic
13. assertive	33. sincere	53. does not use harsh language
14. flatterable	34. self-sufficient	54. unsystematic
15. happy	35. eager to soothe hurt feelings	55. competitive
16. strong personality	36. conceited	56. loves children
17. loyal	37. dominant	57. tactful
18. unpredictable	38. soft-spoken	58. ambitious
19. forceful	39. likable	59. gentle
20. feminine	40. masculine	60. conventional

Compare your results with other students in the class and answer the following questions:

1. What are the trait similarities and commonalities between femininity, masculinity, wealth, poverty, President, teacher, mother, father, minister, and athlete?
2. How are masculinity and femininity used as measures of conditions and vocations?

Stratification and Sexual Orientation

Sexual orientation is a physical, emotional and perhaps spiritual expression of sexual desire or attraction. Culture sets the parameters for sexual norms and habits. Enculturation dictates and controls social acceptance of sexual expression and activity. Eroticism like all human activities and preferences, is learned and malleable (Kottak & Kozaitis, 2012). Sexual orientation labels categorize personal views and representations of sexual desire and activities. Many people ascribe and conform to the sexual labels constructed and assigned by society. Because sexual desire or attraction is inborn, people within the socio-sexual dominant group (e.g., heterosexual) often believe their sexual preference is “normal.” However, heterosexual fit or type is not normal. History has documented diversity in sexual preference and behavior since the dawn of human existence (Kottak & Kozaitis, 2012).

Individuals develop sexual understanding around middle childhood and adolescence (APA, 2008). There is no genetic, biological, developmental, social, or cultural evidence linked to homosexual behavior. The difference is in society’s discriminatory response to homosexuality likely derived from **heteronormativity** or the belief that heterosexuality is the default, preferred or normal mode of sexual orientation. Alfred Kinsley was the first to identify sexuality is a continuum rather than a dichotomy of gay or straight (Griffiths et al., 2015). His research showed people do not necessarily fall into the sexual categories, behaviors, and orientations constructed by society (e.g., heterosexual and homosexual). Eve Kosofky Sedgwick (1990) expanded on Kinsley’s research to find women are more likely to express homosocial relationships such as hugging, handholding, and physical closeness. Whereas, men often face negative sanctions for displaying homosocial behavior in the U.S. society, such social interaction is extremely normal in many parts of the world including sub-Saharan Africa.



Figure **1.5.12**: Emotional expression of sexual identity. Two men smiling, head to head, nose to nose. (CC BY-NC-SA; Pexels)

Society ascribes meaning to sexual activities (Kottak & Kozaitis, 2012). Variance reflects the cultural norms and sociopolitical conditions of a time and place. Since the 1970s, organized efforts by LGBTQIA+ (Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex, and Asexual or Allied) activists have helped establish gay culture and civil rights (Herdt, 1992). For example, in 2020, the Supreme Court decision in Bostock v. Clayton County, Georgia, protects gay, lesbian, and transgender from employment discrimination. **Gay culture** provides social acceptance for persons rejected, marginalized, and punished by others because of sexual orientation and expression. **Queer theorists** are reclaiming the derogatory label of "queer" to help in broadening the understanding of sexuality as flexible and fluid (Griffiths et al., 2015).

Stratification by Age and Disability

Our numeric ranking of age is associated with particular cultural traits. Even the social categories we assign to age express cultural characteristics of that age group or cohort. Age signifies one’s cultural identity and social status (Kottak & Kozaitis, 2012). Many of the most common labels we use in society signify age categories and attributes. For example, the terms "newborns and infants" generally refer to children from birth to age four, whereas "school-age children" signifies youngsters old enough to attend primary school.

Generations have **collective identity** or shared experiences based on the time-period the group lived. Consider the popular culture of the 1980s to today. In the 1980s, people used a landline or fixed line phone rather than a cellular phone to communicate and

went to a movie theater to see a film rather than downloaded a video to a mobile device. Therefore, someone who spent their youth and most of their adulthood without or with limited technology may not deem it necessary to have or operate it in daily life. Whereas, someone born in the 1990s or later will only know life with technology and find it a necessary part of human existence. Those born in 2020 or after will only know life as experienced during COVID-19 or post-COVID-19 and will thus likely be more dependent on video games and social media for everyday social interaction.

Because there are diverse cultural expectations based on age, there can be conflict between age cohorts and generations. **Age stratification** theorists suggest that members of society are classified and have social status associated to their age (Riley, Johnson & Foner, 1972). Conflict often develops from age associated cultural differences influencing social and economic power of age groups. For example, the economic power of working adults conflicts with the political and voting power of the retired or elderly.

Age and generational conflicts are also highly influenced by government or state-sponsored milestones. In the United States, there are several age-related markers including the legal age of driving (16 years old), use of tobacco products (21 years old), consumption of alcohol (21 years old), and age of retirement (65-70 years old). Regardless of knowledge, skill, or condition, people must abide by formal rules with the expectations assigned to the each age group within the law. Because age serves as a basis of social control and reinforced by the state, different age groups have varying access to political and economic power and resources (Griffiths et al., 2015). For example, the United States is the only industrialized nation that does not respect the abilities of the elderly by assigning a marker of 65-70 years old as the indicator for someone to become a dependent of the state and an economically unproductive member of society.



Figure **1.5.13**: Woman in Black Dress Standing on Sidewalk, Wearing Black Mask During COVID-19 Pandemic. (CC BY-NC-SA; Pexels)

In addition to age, disability is another status that may confer stratification. The term disability does not mean inability and it is not a sickness (US National Library of Medicine, 2007.) There are many different types of disabilities and disabled persons in the United States as well as throughout the world. While no one definition can adequately describe all disabilities, the universally-accepted definition describes a **disability** as “any physical or mental impairment that substantially limits a major life activity” (U.S. Department of Justice, ADA, 2007.) The term disability includes cognitive, developmental, intellectual, physical, and learning impairments. Some disabilities are congenital (present at birth), or the result of an accident or illness, or age-related.

"The social constructionist view perceives the problem of disability situated within the minds of non-disabled people individually as prejudice, and collectively as the manifestation of hostile social attitudes and practices based upon negative assumptions of impairment" (Barnes & Oliver, 1993, p. 14). This view perceives the inequalities associated with disability as the outcome of the institutionalized practices of contemporary society.

The **1990 Americans with Disabilities Act (ADA)** prohibits discrimination against people with disabilities in the areas of employment, transportation, public accommodations, communications and access to state and local government programs and services. The ADA is a significant civil rights law designed to eliminate the obstacles of employment and guarantee education for

disabled individuals. The ADA offers protection to persons with a physical or mental impairment which limits one or more of their life activities, and requires employers to extend “reasonable accommodations” to these persons. Though the status of disability is no longer viewed simply as a medical problem, sociology has yet to fully consider disability in mainstream sociological discourse and analysis to parallel the stratification of social class, gender, race-ethnicity and sexuality (Barnes & Olive, 1993).

Intersectionality

While it is useful to consider how the study into each of the above (race, social class, gender, sexuality, disability, age) can provide a distinct understanding of our society and social stratification, there may be a better way to understand these categories and the structures they inhabit: use of an intersectional lens.

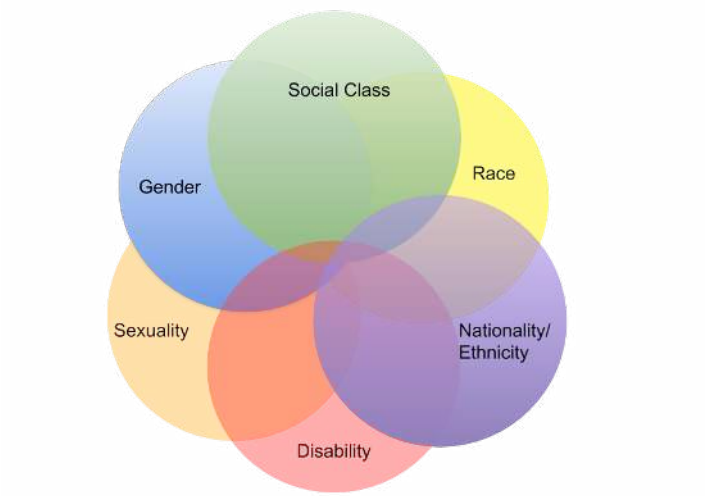


Figure **1.5.14**: Ven diagram of Intersectionalty. (Diagram created by Jakobi Oware)

Originally introduced by legal scholar, Kimberle Crenshaw, intersectionality was born of an analysis of the intersection of race and gender. Her analysis of legal cases involving discrimination experienced by African American women involved not only racism but also sexism, yet legal statutes and precedents provided no clear analysis of their intersection, but instead treat them as separate social categories. To understand the intersection of these social categories resulting in their ill treatment, both forms of oppression would need to considered jointly. Crenshaw advocates for social scientists to integrate race and gender into their "frames" to better capture the complexity of life experiences, particularly the experiences impacting African American women. Crenshaw used the example of police brutality and the countless African American male victims, with few recognizing the names of African American women brutalized by the police. The #SayHerName campaign was born of an intersectional frame revealing the importance of naming African American female victims of police brutality such as Breonna Taylor, Sandra Byrd, and Rekia Boyd.



Figure **1.5.15**: Black Woman in Discussion with her Colleagues. (CC BY-NC-SA; Pexels)

Black feminist sociologist Patricia Hill Collins (1990) further developed intersection theory, which suggests we cannot separate the effects of race, social class, gender, sexual orientation, age, disability, and other attributes. ‘‘The events and conditions of social and

political life and the self can seldom be understood as shaped by one factor . . . . Intersectionality as an analytic tool gives people better access to the complexity of the world and of themselves'' (Collins, 1992, p.2). We are all shaped by the forces of racism, sexism, classism, heterosexism, ageism, and ableism, though we are likely impacted very differently by these forces.

When we examine race and how it can bring us both advantages and disadvantages, it is important to acknowledge that the way we experience race is shaped, for example, by our gender, social class, sexual orientation, age, disability and other statuses which are structured into our social systems. Multiple layers of disadvantage intersect to create the way we experience race, evidenced in concepts such as **double jeopardy** or **triple jeopardy** when an individual has two or three potentially oppressive statuses, respectively. For example, if we want to understand prejudice, we must understand that the prejudice focused on a Euro American woman because of her gender is very different from the layered prejudice focused on a poor Asian American Pacific Islander (AAPI) woman, who is affected by stereotypes related to being poor, being a woman, and her race-ethnic status. In contrast, writer Alice Walker suggested these individuals instead may have double or triple insights into the human condition. Rosenblum and Travis (2011) have argued that what one notices in the world depends in large part on the statuses one occupies . . . thus we are likely to be fairly unaware of the statuses we occupy that privilege us . . . [and] provide advantage and are acutely aware of those . . . that yield negative judgments and unfair treatment.

Collins (1990) writes that not all African American women experience life, and hence life chances, the same. A middle class heterosexual, Christian African American woman has more privileges than a poor, lesbian African American transgender woman. In fact, Collins explains that there are no pure oppressors or pure victims. In the previous example, this more privileged African American woman may be oppressed based on her gender and race-ethnicity, but she may be oppressive based on her religion, social class, and sexuality.

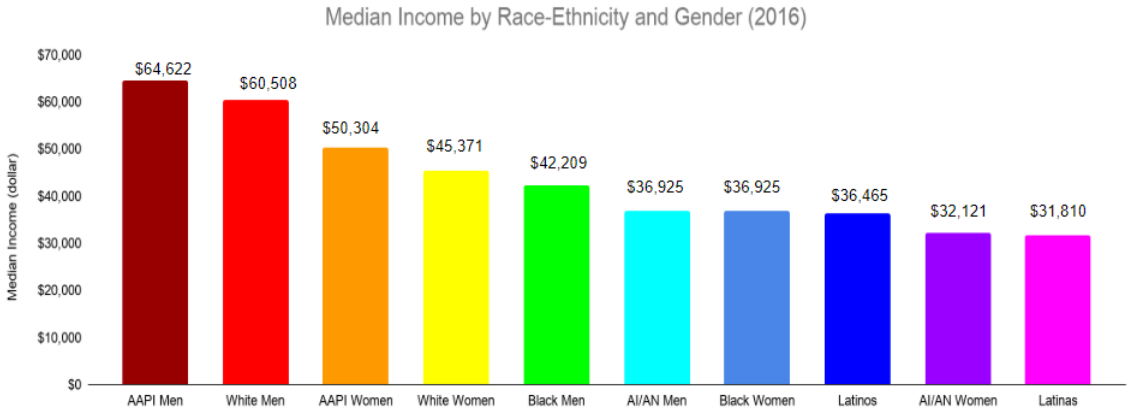


Figure **1.5.16**: Median Income by Race-Ethnicity and Gender (2016). AAPI Men Medium Income: $64,622; White Male Medium Income: $60,508; AAPI Women Medium Income: $50,304; White Women Medium Income: $45,371; Black Men Medium Income: $42,209; AI/AN Men and Black Women Medium Income $36,925; Latinos Medium Income $36,465; AI/AN Women Income: $32,121; and Latinas Medium Income: $31,810. (Chart created by Jonas Oware with data from the U.S. Census Bureau / U.S. Census Bureau)

A variety of public issues may be considered using an intersectional lens; thus, the chapters in this book provide a discussion of intersectionality as the authors of this textbook recognize the utility, complexity and path towards social change that intersectionality offers. For example, in Chapter 2.2, intersectionality is presented as a sociological theory, and intersectionality is covered in most chapters of this textbook. Figure 1.5.16 above illustrates the intersection of race-ethnicity, social class and gender with regards to the income gap. Just as Latinas on average have the lowest income in the above chart, during COVID-19, Latinas also faced disproportionate job loss and unemployment. What we don't see in this chart though is the impact of ethnic background, education, sexuality or other social categories that impact our social structures. Looking at the U.S. Congress, an intersectional analysis informs us that most of our Senators and representatives in the House are Euro American men. While the blue wave in 2018 ushered in more women, particularly more women of color such as Alexandria Ocasio Cortez (pictured below in Figure 1.5.17) and Sharice Davids, the first Native American lesbian Congresswoman, time will tell if Congress will alter significantly to reflect the changing U.S. demographics.



Figure **1.5.17**: Alexandria Ocasio-Cortez elected to Congress during the 2018 Blue Wave. (CC BY-NC-SA; Flickr)

Thinking Sociologically

How does intersectionality enhance our understanding of race and ethnicity? What types of social problems may be better understood by using an intersectional lens?

Key Takeaways

- The study of social stratification, or the unequal distribution of resources provides another lens in how to better understand race and ethnic relations.
- Society is stratified by race, social class, gender, sexuality, disability and age.
- An intersectional lens informs us that we cannot separate the effects of race, social class, gender, sexual orientation, age, and disability, as these can rather be understood in their complexity and thus their intersection.

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1.6: Social Change and Resistance

Social change refers to the transformation of culture, behavior, social institutions, and social structure over time. Social change has impacted race and ethnic relations over the course of U.S. history, often in the form of pendulum swings or simultaneous, competing social changes.

Sources of Social Change

There are many sources of social change which include: modernization; population growth and composition; culture and technology; natural environment; social institutions; and social movements. These sources of social change impact the climate of race and ethnic relations in the United States.

Modernization and Urbanization

As societies become more modern, they become larger and more heterogeneous. Traditional ways of thinking decline, and individual freedom and autonomy increase. **Modernization** refers to the process of increased differentiation and specialization within a society, particularly around its industry and infrastructure. Modernization increases as populations move from rural to urban spaces leading to **urbanization**, the rise and growth of cities. Urban residents tend to be more tolerant than rural residents of nontraditional attitudes, behaviors, cultures, and lifestyles. Immigrants from more traditional societies who move into urban settings also experience this modernization and urbanization which in turn has a ripple effect on family dynamics and one's home country.

Population Growth and Composition

Three of the factors that determine population growth are fertility, mortality, and net migration. Over the next four decades, as fertility rates are projected to continue to fall and modest increases are projected for the overall level of net international migration, the U.S. population is projected to continue to grow. While the current U.S. population is more than 330 million, the population of the U.S. is projected to exceed 400 million before 2050, as shown in Figure 1.6.1. In 2019, millennials,

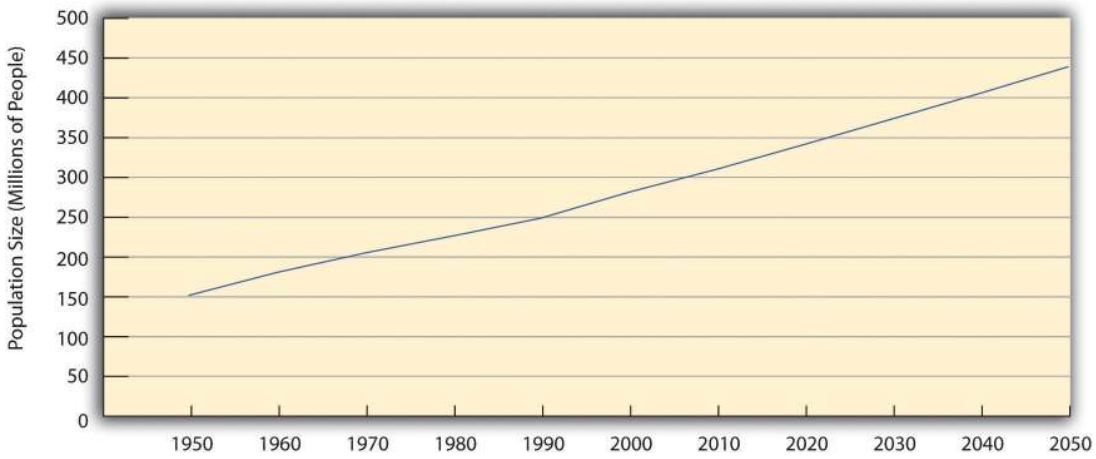


Figure **1.6.1**: Population projection. (CC PDM 1.0; via U.S. Census Bureau)

those ages 23 to 38, outnumbered Baby Boomers (ages 55 to 73), according to the U.S. Census. Millennials are more educated, more racially and ethnically diverse, slower to marry than previous generations were at the same age, and are putting off childbirth. The immigrant share of the U.S. population is nearing an all-time high percentage of the U.S. population, at 13.6% of the U.S. population in 2017. However, the numbers of undocumented immigrants have been decreasing over the past decade.

As the final chapter in this book, Chapter 12.4, further explains, the United States is projected to become more racially and ethnically diverse in the coming years, thus a majority people of color nation, or a **plurality nation**. As shown in Figure 1.6.2, among those under 18, the U.S. is already a majority people of color country.

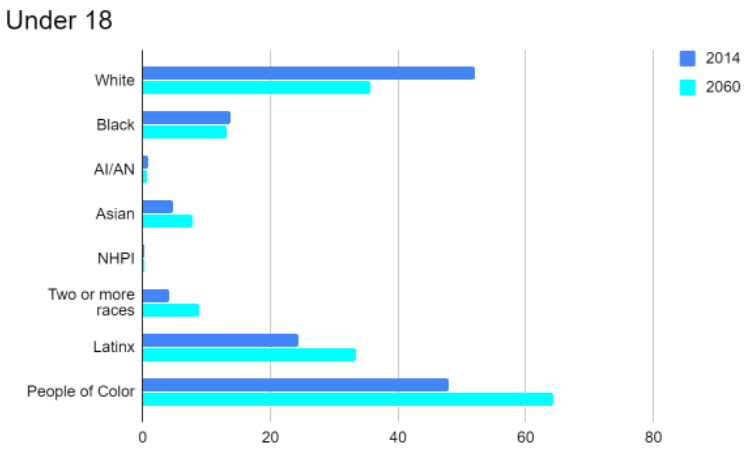


Figure **1.6.2**: Population Distribution by Race, Under 18. Whereas white children represent a slight majority of all children 2014, people of color are projected to represent a significant majority of all children by 2060. White and Latinx children are projected to comprise more than 30% each by 2060, and children of two or more races are projected to double in number by 2060. (Charts created by Jonas Oware with data from the U.S. Census Bureau)

Culture & Technology

Technology allows us to eliminate communication boundaries and interact with each other on a global scale. **Globalization** is typically associated with the creation of the world-spanning free market and global reach of capitalist systems resulting from technological advances (Back, Bennett, Edles, Gibson, Inglis, Jacobs & Woodward, 2012). However, globalization has the unintended consequences of connecting every person in the world to each other. In this era, everyone's life is connected to everyone else's life in obvious and hidden ways (Albrow, 1996). We are moving beyond local, state, and national identities to broader identities developing from our global interactions forming transnational communities.

With the world in flux from globalization and technological advances, people are developing **multiple identities** apparent in their local and global linkages. Cultural identity is becoming increasingly contextual in the postmodern world where people transform and adapt depending on time and place (Kottak & Kozaitis, 2012). Approximately two-thirds of U.S. adults are online connecting with others, working, studying, or learning (Griswold, 2013). The increasing use of the Internet makes virtual worlds and cybersocial interactions powerful in constructing new social realities. Having a networked society allows anyone to be a cultural creator and develop an audience by sharing their thoughts, ideas, and work online. Amateurs are now cultural creators and have the ability to control dissemination of their creations (Griswold 2013). Such as the use of social media and mass protests in outrage against the police killing of George Floyd in 2020, the instant responses and connections to others beyond time and place immediately impact our lives, and we have the technology to react quickly with our thoughts and actions.

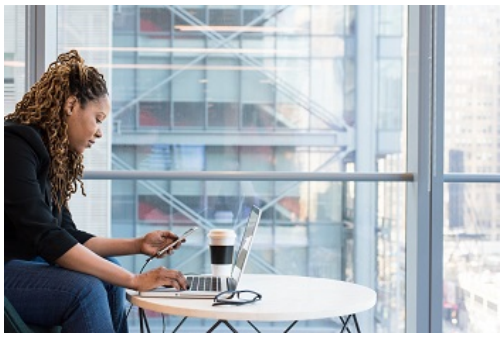


Figure **1.6.3**: Woman Wearing Black Long Sleeved Shirt Using Laptop. (CC BY 4.0; Christina Morillo via Pexels)

Technology can create positive change leading to advances in medical technology, agricultural technology, or educational technology impacting childbirth, respective impacting climate change, and children's learning. Drawbacks include the increasing gap between the technological haves and have-nots—sometimes called the **digital divide**—which occurs both locally and globally. Further, there are added security risks: the loss of privacy, the risk of total system failure, and the added vulnerability created by technological dependence. These threats impacted the 2016 U.S. election and are bound to further impact future elections.

Natural Environment

Environmental changes are one of the many sources of social change. Our worst environmental problems are the result of human activity. **Climate change** is the term now used to refer to long-term shifts in temperatures due to human activity and, in particular, the release of greenhouse gases into the environment. One effect of climate change is more extreme weather. We see the clearest evidence of this impact when a major hurricane, an earthquake, or another natural disaster strikes. In January 2010, for example, a devastating earthquake struck Haiti and killed more than 250,000 people, or about 2.5 percent of that nation's population. The effects of these natural disasters on the economy and society of Haiti will certainly also be felt for many years to come. Droughts, floods, hurricanes, and fires are some of the expected impacts of climate change in the next century. These natural disasters, as with the prevalence of **environmental racism**, environmental injustice that occurs within a racialized context both in practice and policy, will likely have a more dramatic impact on communities of color and poor populations, as we saw with the effects of Hurricane Katrina in 2005.



Figure **1.6.4**: "Cultures and Land at Risk." National Climate Assessment image of Indigenous man walking on ice. Climate change threatens life of 566 Indigenous Nations. (CC BY 2.0; NASA Goddard Photo and Video via Flickr)

Social Institutions

Each change in a single social institution leads to changes in all social institutions including family, education, politics, economics, religion, mass media, health care, and the criminal justice system.

For example, the industrialization of society meant that there was no longer a need for large families to produce enough manual labor to run a farm. Further, new job opportunities were in close proximity to urban centers where living space was at a premium. The result is that the average family size shrunk significantly, and men were separated from their families for longer time periods.

Our contemporary society reflects other changes in our social institutions. Defined by the increasing mass incarceration rates in the U.S. since the 1980s, the cradle-to-prison pipeline has most severely impacted African American families. As many urban jobs were outsourced to less industrialized countries in the 1980s, the rise of the illicit drug market provided economic "opportunities" for those left behind in these urban communities. Harsh drug laws sent many non-violent drug offenders behind bars for decades if not lifetimes. The lyrics of musical artists, such as Tupac, at the turn of the last century conveyed the struggles in urban communities surrounding drugs, poverty, and the police. Countless children were raised in single parent homes as Tupac's song *Dear Mama* depicts. (Though 1/4 of all families in the U.S. today are single-parent households, most African American children are currently raised by single parents.) Being raised in a low-income, single-parent family has a high potential to impact quality family time, sometimes resulting in lesser educational outcomes.

Connecting dysfunctional social institutions, Shirley Better presented the term **web of institutional racism,** further discussed in Chapter 6.5, to explain the interrelated impact of substandard housing, poor schooling opportunities, lack of job opportunities, and inadequate health care.

Social Movements

Voting Rights, A Social Movement

On March 7, 1965, African American leaders, including Dr. Martin Luther King, jr. and the late Congressman John Lewis, led a march of 600 people in an attempt to walk the 54 miles (87 km) from Selma to the state capital in Montgomery. Only six blocks into the march, however, state troopers and local law enforcement attacked the peaceful demonstrators with billy clubs, tear gas, rubber tubes wrapped in barbed wire, and bull whips. They drove the marchers back to Selma. The national broadcast showing footage of lawmen attacking unresisting marchers seeking the right to vote provoked a national response. Eight days after the first march, Lyndon Johnson delivered a televised address to garner support for the voting rights bill he had sent to Congress. In it he stated:

> *But even if we pass this bill, the battle will not be over. What happened in Selma is part of a far larger movement which reaches into every section and state of America. It is the effort of American Negroes to secure for themselves the full blessings of American life. Their cause must be our cause too. Because it is not just Negroes, but really it is all of us, who must overcome the crippling legacy of bigotry and injustice. And we shall overcome.*

Johnson signed the **Voting Rights Act of 1965** on August 6. The 1965 Act suspended poll taxes, literacy tests, and other subjective voter tests. It authorized federal supervision of voter registration in states and individual voting districts where such tests were being used. The act had an immediate and positive impact for African Americans. Within months of its passage, 250,000 new Black voters had been registered. Within four years, voter registration in the South had more than doubled. Further discussion of the Voting Rights Act of 1965 is discussed in Chapter 7.4.

Understanding how to organize a social movement to pursue social change is one of the areas studied by sociologists. The insights gained from these studies can provide movement members the tools they need to succeed.

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A **social movement** may be defined as an organized effort by a large number of people to bring about or impede social change. Defined in this way, social movements might sound similar to special-interest groups, and they do have some things in common. But a major difference between social movements and special-interest groups lies in the nature of their actions. Special-interest groups normally work within the system via conventional political activities such as lobbying and election campaigning. In contrast, social movements often work outside the system by engaging in various kinds of protest, including demonstrations, picket lines, sit-ins, and sometimes outright violence. These rallies, demonstrations, sit-ins, and silent vigils are often difficult to ignore. With the aid of news media coverage, these events often throw much attention on the problem or grievance at the center of the protest and bring pressure to bear on the government agencies, corporations, dominant groups or people of color, or other targets of the protest.

There are many examples of profound changes brought about by social movements throughout U.S. history (Amenta, Caren, Chiarello & Sue, 2010; Meyer, 2007; Piven, 2006). The abolitionist movement called attention to the evils of slavery and increased public abhorrence for that “peculiar institution” of slavery. The women's suffrage movement eventually won women the right to vote with the ratification of the 19th Amendment in 1920, though this right was primarily experienced only by Euro American women. As discussed further in Chapter 7.5, the Civil Rights Movement resulted in the Voting Rights Act of 1965 and the Civil Rights Act of 1964, policies which aimed to promote equality and non-discrimination. In recent years, the following social movements have surfaced, with particular attention to the topics of race, social class, and gender: immigration rights, Occupy Movement, No Dakota Access Pipeline defending Native American land and sovereignty, the #metoo movement against sexual harassment, the gay rights movement, poor people's campaign, white nationalism, and the Black Lives Matter movement.



Figure 1.6.5: "Protest against ALEC (American Legislative Exchange Council) by the Occupy movement and others." (CC BY 2.0; Fibonacci Blue via Flickr)

Social movements may have biographical consequences. Several studies find that people who take part in social movements during their formative years (teens and early 20s) are often transformed by their participation. Their political views change or are at least reinforced, and they are more likely to continue to be involved in political activity and to enter social change occupations. In this manner, writes one scholar, “people who have been involved in social movement activities, even at a lower level of commitment, carry the consequences of that involvement throughout their life” (Giugni, 2008, p. 1590).

Types of Social Movements

One way to consider social movements is to categorize social movements based on what they want to change and how much change they want (Aberle, 1966). (More discussion on types of social movements is provided in Chapter 11.1). **Reform movements** seek to change something specific about the social structure, including political, economic, or social systems. Historical examples include the abolitionist movement preceding the Civil War, the woman suffrage movement that followed the Civil War, the Southern civil rights movement, the gay rights movement, and the environmental movement. Contemporary examples of reform movements include the DREAMers movement for immigration reform and the Black Lives Matter movement. **Revolutionary movements** extend one large step further than a reform movement in seeking to overthrow the existing government and to bring about a new one and even a new way of life. These revolutionary or political movements seek to completely change every aspect of society. The United States, French, Mexican and other national revolutions fall under this category. **Reactionary movements** seek to prevent or undo change to the social structure. The Ku Klux Klan (KKK) and the Minutemen militia represent examples of reactionary movements. Both of these movements reflected white supremacy, while the KKK projected anti-Black, anti-Jewish and anti-immigrant attitudes, and the latter reflected **nativism**, the policy and practice of promoting the interests of "native" inhabitants against those of immigrants. In their attempt to return the institutions and values of the past by doing away with existing ones, conservative reactionary movements seek to uphold the values and institutions of society and generally resist attempts to alter them. In contemporary society, white nationalism represents a reactionary movement which grew as a result of the "birther movement," trying to sway public opinion that President Obama was not born in the U.S. and expanded during President's Trump era with the rise of hate groups and hate crimes against Asian American Pacific Islanders, immigrants, Mexicans, and African Americans. Such conservative reactionary movements may elicit polarizing attitudes and behaviors reflecting a different type of social movement.

Thinking Sociologically

Which source of social change has most positively or negatively impacted race and ethnic relations in history? And, which source of social change is most positively or negatively impacting race and ethnic relations today? Lastly, what social change do you predict will most positively or negatively impact race and ethnic relations through the mid 21st century?

Resistance

According to Jocelyn Hollander and Rachel Einwohner (2004), sociologists define resistance in terms of action and opposition. Action connects to active behavior in opposition to injustice perpetuated by dominant culture. As individuals, we have personal

agency, but we are limited in our ability to make the societal changes we may like to make. As social scientists Kenneth Kammeyer, George Ritzer and Norman Yetman (1996) explain, "there are massive social forces that make change difficult; these social forces include government, large and powerful organizations, and prevailing norms, values and attitudes." As individuals protesting against these official forces and social norms, we have minimal power. Yet, Kammeyer, Ritzer and Yetman (1996) remind us that if we combine forces with others who share our convictions, if we organize ourselves and our groups, and if we map out a course of actions, we may be able to bring about numerous and significant changes in the prevailing social order. Through participation in a social movement, we can break through the "social constraints that overwhelm us as individuals" (Kammeyer et al., 1996).



Figure **1.6.6**: Illustrated Poster of Woman Wearing a Mask, Signifies Resistance. (CC BY 4.0; Markus Spiske via Pexels)

Throughout U.S. history, many individuals, groups and social movements have strived to resist against dominant forces of oppression, colonialism, and blocked life chances. Tecumseh/Shooting Star/Panther Crossing the Sky (1768-1813), a leader of the Shawnee Nation known as "the Prophet," resisted against the Euro-American land conquest and military might. Tecumseh envisioned a pan-Indian, Red Nation united against Euro-American encroachment on the native land. In Tecumseh's words, "a single twig breaks easily, but the bundle of twigs is strong. Someday I will embrace our brother tribes and draw them into a bundle and together we will win our country back from the whites." While his pan-Indian movement was not successful in drawing together a multitude of American Indian nation leaders and the U.S. military might defeated this movement, this history reminds us of the foundation of resistance in this country.



Figure **1.6.7**: Conceptual prototype of a United States $20 featuring a portrait of Harriet Tubman, produced by the Bureau of Engraving and Printing in 2016. (CC PDM 1.0)

Abolitionist Harriet Tubman (1820-1913) conducted numerous voyages to free hundreds of enslaved Africans from the southern U.S. to the north, including the U.S. and Canada. Working as a "conductor" in the Underground Railroad, Tubman and others resisted the dehumanization of the peculiar institution of slavery in pursuit of freedom. With their activist roots in the abolition movement, many early suffragists such as Angelina and Sarah Grimke as well as Sojourner Truth sought to gain the right to vote for all women, despite the fact that many suffragists were split on the issue of including the vote for African American women.

In the 1960s, resistance movements were led by Reverend Dr. Martin Luther King, jr (1925-1968) with the mainstream civil rights movement as well as by Black Nationalist/Black Power movement with Malcolm X (1925-1965) in the forefront. Both of these movements challenged racial, inhumane treatment in the U.S., and both of these leaders extended their gaze to the global scene, recognizing U.S. militarism abroad and reflecting upon colonial attitudes in the southern hemisphere. While Malcolm X recognized the independence movements in Africa as resistance against European colonialism, Dr. King was particularly critical of the U.S. involvement in the "American War" in Vietnam. Still, competing white supremacist organizations, including police commissioners, politicians, and the Ku Klux Klan pushed back against these resistance movements. Back in the U.S., the Chicano Moratorium (1970) called attention to the lost lives of enlisted Chicanos and the disenfranchisement of Chicano communities in U.S. cities, particularly Los Angeles and San Diego and thus questioned the involvement of Chicanos in fighting a war abroad when they were not experiencing democracy at home. In the same time period, the American Indian Movement kicked off in Minneapolis in 1969 to stand against white control of schools, economic institutions and Native American religious practices.



Video **1.6.8**: Andra Day - "Rise Up" (Lyrics). (Close-captioning and other YouTube settings will appear once the video starts.) (Fair Use; 7clouds via YouTube)

In the first few decades of the 21st century, many examples of collective efforts at challenging institutional power can be understood. Rise Up by Andra Day (click the video above) has been tied to the Black Lives Matter movement. The #metoomovement called attention to sexual harassment; one of the key victories of this resistance movement was the sentencing of media mogul, Harvey Weinstein, convicted of 2 counts of sexual harassment and rape. Pro-immigration rallies and marches in U.S. cities in 2006 expressed hope for undocumented peoples, with eyes on the prize of comprehensive immigration reform which has yet to be realized. Yet, DACA, Deferred Action for Childhood Arrivals, an executive order passed by President Obama in 2012 reflected one win for this movement - against a backdrop of anti-immigrant sentiment which fueled Trump's Presidential bid. In 2016, in Standing Rock, North Dakota, Lakota leaders such as Madonna Thunderhawk organized resistance against the capitalist venture, the Dakota Access Pipeline, uniting hundreds of Indigenous and non-Indigenous peoples against the corporate pipeline through sacred land, with the potential to pollute sacred water.



Figure **1.6.9**: "Defend DACA (Deferred Action for Childhood Arrivals) Protest." Individuals carry signs reading "Defend DACA" and "Stand with Dreamers." (CC BY 2.0; mollyktadams via Flickr)



Figure **1.6.10**: "Rally against the Dakota Access Pipeline." Individuals carry signs reading "Keep it in the ground: Break free of fossil fuels." (CC BY 2.0; Fibonacci Blue via Flickr)



Figure **1.6.11**: Young child holds sign, "Kids Against Racism." (CC BY 2.0; Tim Pierce via Flickr)

As stated in the opening of this chapter, during the COVID-19 pandemic, the mass protests that erupted following the police killing of George Floyd sparked a national and international movement against police brutality and systemic racism. Amidst the increase in hate crimes reported in Asian American Pacific Islander (AAPI) communities during the COVID-19 crisis, AAPI groups held protests against these acts of violence and hate speech such as "Chinese Virus" and "Kung Flu" and "go back home."

The U.S. has a rich history of resistance against oppression and white supremacy. How will the U.S. fare moving into the middle part of the 21st century?

In the words of George Takei (the famous voice from Star Trek and survivor of the Japanese Internment Campus during WWII) published in The Advocate (2016),

In today's political environment, we find ourselves again outsiders, forming a core of those opposed to the powers in Washington and in many of our state capitals… It is axiomatic that little worth fighting for has ever come without a fight… We truly have grown stronger together, and with each new assault upon our dignity and humanity, we will grow stronger still. So welcome to the resistance. It's where the next heroes of our movement will emerge. Be ready. Be vigilant. Be strong.

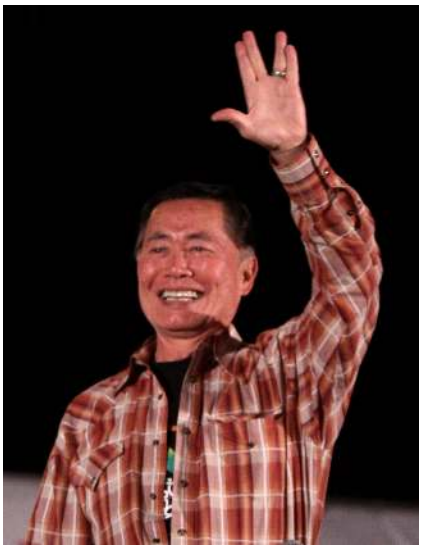


Figure 1.6.12: Actor and activist, George Takei, uses hand gesture which signifies resistance. (CC BY-SA 3.0; Gage Skidmore via Creative Commons)

Key Takeaways

- Sources of social change that may impact race and ethnic relations include: modernization and urbanization, population growth and composition, culture and technology, natural environment, social institutions and social movements.
- Resistance and resistance social movements throughout history illustrate how individuals and groups have responded against dominant forces of oppression, colonialism, and blocked life chances.

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