

Chapter Themes	Discusses how societies categorize and organize individuals into groups on the basis of (putatively) physical and/or cultural traits and how those categories are used to assign tasks and value to, and to establish relations between, different “kinds” of humans
Chapter Learning Goals	<ul style="list-style-type: none">• Comprehend race and ethnicity as forms of cultural ontology• Be able to explain why anthropology see races as cultural categories, not as “real” physical types• Describe the evolution and the diversity of the race concept in Western societies• Discuss and critique the practices of “scientific racism” and the measurement of human physical characteristics• Articulate the five qualities of the North American concept of race• Discuss the social and political implications and uses of “the ideology of race”• Explain the anthropological critique of race, by such figures as Boas and Montagu• Understand the similarities and differences between race and ethnicity as category-systems• Compare and evaluate various definitions of ethnicity and ethnic groups• Explain the significance of ethnic boundaries and intergroup relations• Recognize the various types of ethnic identity and organization

	<ul style="list-style-type: none">• Understand the concept of ethnogenesis• Be able to discuss some of the different race systems across cultures, from the U.S. to South Africa to Latin America and Japan
Chapter Highlights	<p>Humanity is a single species, with great diversity physically and behaviorally; cultures may use this diversity to organize individuals into types or categories.</p> <p>Race groupings are cultural categories, even though they are built out of physical differences between humans.</p> <p>The social meanings and consequences of race categories are more anthropologically significant than the (alleged) qualities of the races.</p> <p>There are at least five objections to the concept of race, which make the concept imprecise and minimally meaningful.</p> <p>Race is a relatively recent concept in Western societies, with a complex and troubled history.</p> <p>Race is a product of “racial thinking,” and the concept of race in the United States has distinct identifiable characteristics.</p> <p>In the late nineteenth and early twentieth centuries, scientific racism attempted to quantify the physical—and other—differences between the races.</p>

Racial thinking often imputes physical/genetic causes for social/cultural behavior.

Anthropologists like Franz Boas, Melville Herskovits, and Ashley Montagu were very critical of the race concept, and most anthropologists reject race as a natural fact, focusing rather on the social origin and effects of race.

Ethnicity refers to the process of building categories and organizations out of (alleged) cultural and ancestral differences.

“Ethnic group” is an imprecise and diverse concept, as is “race.”

Ethnicity depends on an awareness and symbolic use of cultural traits as markers of a particular kind of people.

The (alleged) cultural and ancestral differences between groups are less significant than the boundaries and relations between such groups. A small cultural/ancestral difference can make a large ethnic difference, and vice versa.

Ethnic groups come into existence by specific social processes, referred to as ethnogenesis.

There are various kinds of ethnic identities, ethnic relations, and ethnic

	<p>interests and goals.</p> <p>The relations between ethnic groups range from tolerance and pluralism to competition, conflict, and genocide.</p> <p>Race systems, and racial thinking, differ between societies such as the United States, South Africa, Latin American countries, and Japan, to name only a few.</p>
Chapter Key Terms	<p>Anthropometry, Assimilation, Cephalic index, Cultural assimilation, Endogamy, Ethnogenesis, Eugenics, Facial angle, Genocide, Miscegenation, Phenotype, Pluralism, Racial assimilation</p>