1. Race and Ethnicity
   1. Ethnicity, What is it?
      1. **Ethnicity** is based on a conception of a shared cultural heritage
      2. An **ethnic group** is a collectivity of people who believe they share a common history, culture, or ancestry.
      3. Greek word ***ethnos*** was used to refer to non-greeks, or to *Other* people
      4. Greeks = “civilized” people
      5. Non-Greeks = Peripheral people, foreign barbarians
      6. Ethnos in the Greek New Testament of the Christian Bible referred to non-Jewish and non-Christian people
      7. **Franz Boas** found that physical characteristics, or phenotypes, were not associated with any particular behavior, culture, or language
      8. Culture isn’t biologically transmitted, it’s passed on through the process of **enculturation**
   2. The Objective and Subjective
      1. Objective = The observable culture and shared symbols of a group
      2. Subjective = The internal beliefs regarding a shared ancestry, a “we-feeling,” their emotional attachment to a group
      3. No African or European, or American Ethnicity
   3. Ethnic Boundary Markers
      1. Ethnic groups use *cultural particulars* to make the edges of their group
      2. Ethnic group boundaries are modifiable and changeable
   4. Major Anthropological Perspectives
      1. Primordialist Model
         1. People maintain their ethnic affiliations because it is fundamental to their identity
         2. Focuses on the more intrinsic, taken for granted aspects of culture, like kinship and religion
         3. Ethnicity is a phenomenon of relatedness, that kinship is the basis of one’s felt bond to a group
         4. The Old Order Amish
      2. Circumstantialist Model
         1. Suggests that ethnic groups mark their boundaries not on the cultural content distinctiveness, but in relation to, or in opposition to other groups in their surroundings. It’s political.
         2. **Group consciousness**: The belief by the members that there is something different that unites them and sets them apart (e.g. a past of genocide, enslavement, exploitation)
         3. How/why groups mobilize for political action
   5. Contemporary thought
      1. Anthropologists draw from both models to explain to interpret ethnicity
      2. How societal conditions affect how people define themselves ethnically
      3. What ethnic categories have enduring meaningfulness?
      4. When and why do groups assert such categories?
   6. Patterns of Ethnic Relations
      1. Pluralism
         1. More than 1 ethnic group occupies a single nation
      2. Assimilation
         1. The process of ethnic boundary decay
      3. Cultural Assimilation
      4. Ethnocide
         1. To eliminate a culture
      5. Biological assimilation
         1. When ethnicities mix
      6. Integration
         1. An ethnic group becomes full participants in the institutions of a society while still maintaining their distinct cultural traits
      7. Segregation
         1. Physical and social separation
      8. Genocide
         1. Systematic elimination of a particular ethnic group
   7. Ethnicity and Nationalism
      1. Nationalism – a set of symbols and beliefs providing the sense of belonging to a single political community
      2. Ethnic communities are older than, or have existed before the formation of, nation-states
   8. Ethnicity Conclusions
      1. Ethnicity is not biologically determines
      2. Ethnicity is altered, modified, and asserted in differing historical, social, political, and cultural contexts
      3. Ethnic identity depends upon ascription and self-ascription; only as individuals embrace it, are constrained by it, act on it, and experience it will ethnicity make an organization difference
      4. Anthropologists look at why and under what conditions ethnic groups ascribe to certain characteristics