

Chapter 1 : List of contemporary ethnic groups - Wikipedia

The following is a list of contemporary ethnic groups. www.nxgvision.com has been constant debate over the classification of ethnic groups. www.nxgvision.com ship of an ethnic group tends to be associated with shared cultural heritage, ancestry, history, homeland, language or dialect, the term culture specifically including aspects such as religion, mythology and ritual, cuisine, dressing style, etc.

Campbell, and Jennifer Eggerling-Boeck Our picture of racial and ethnic disparities in the health of older Americans is strongly influenced by the methods of collecting data on race and ethnicity. At one level there is a good deal of consistency in data collection. Most Americans and most researchers have in mind a general categorical scheme that includes whites, blacks, Asians, Hispanics, and American Indians. Most Americans and nearly all researchers are also aware that these general categories disguise significant heterogeneity within each of these major groups. To the extent possible, recent research has attempted to identify and compare subgroups within each of the major racial and ethnic groups, making distinctions by country of origin, nativity, and generation within the United States. Most researchers generally agree that these categories are primarily social constructions that have changed and will continue to change over time. Once we begin to explore more deeply the ways in which data on the elderly population are collected, however, we discover inconsistency across data sets and time. Part of this variation is from inconsistency in the way that Americans think and talk about race and ethnicity. Race and ethnicity are words that carry heavy intellectual and political baggage, and issues surrounding racial and ethnic identities are often contested within and across groups. The debate over racial and ethnic categories prior to the Census is one of the most recent, but by no means the only, example of these contests. Several advocacy groups pressured the Office of Management and Budget OMB to revise its racial and ethnic categories and data collection schemes see Farley, , and Rodriguez, , for discussions of the controversies. This resulted in several significant changes, including the most well-known change, which allowed individuals to choose more than one racial category in the Census. Although most national and many local data collection efforts follow the federal guidelines, they vary in the way in which questions are constructed and in the order in which they appear in the questionnaire or interview schedule. Such seemingly trivial differences in measurement lead to different distributions of responses about racial and ethnic identity Hirschman, Alba, and Farley, Another inconsistency that has troubled health researchers is the collection of racial and ethnic data using different criteria across data sources. A good example of this is the mismatch between self-selected race which is used in most data sets and the observer-selected race that is often used for death certificates. Comparisons between next-of-kin racial identifications and death certificates have shown that a large proportion of, for example, black Hispanics are misidentified on death certificates. This leads to a significant overestimate of their life expectancy because the race-specific mortality rates are inaccurate Swallen and Guend, The purpose of this chapter is to examine the implications of how we measure racial and ethnic identity for our understanding of racial and ethnic disparities in health, especially among the elderly. We first look at what the social science literature has to say about the ways in which individuals and society construct racial and ethnic identities. Second, we examine how information on race and ethnicity is recorded in some of the major federal data sets used to study health disparities among the elderly. We then discuss some of the major problems in our national system of collecting and reporting on health disparities. We conclude with some recommendations for achieving greater consistency in the collection and reporting of racial and ethnic information. Prior to the 20th century, racial and ethnic groups were perceived as permanent, biological types. Scholars of race and ethnicity turned to Biblical passages and, later, theories of natural history to explain the origins of differences among ethnic and racial groups Banton, They concluded that these group differences were natural and immutable. The work of Franz Boas shifted the model describing racial and ethnic differences from one stressing biology to one that focused on cultural differences Cornell and Hartmann, This shift implied that racial and ethnic groups were dynamic rather than static. These paradigmatic changes influenced the work on race in the emerging Chicago School of Sociology, which led to an assimilationist model of racial and ethnic identities Cornell and Hartmann, In this model, the inherent

flexibility of racial and ethnic identities would eventually lead to the assimilation of distinctive racial and ethnic minority groups into the mainstream culture. However, developments in the middle of the 20th century, such as strengthening ethnic and racial conflicts, forced social scientists to reconsider the question of racial and ethnic identities. Two paradigms, primordialism and circumstantialism, emerged in the post-assimilationist era Cornell and Hartmann, Those favoring circumstantialism claimed that individuals and groups claim ethnic or racial identities when these identities are in some way advantageous. As more and more social scientific research investigated racial and ethnic identities, it became clear that neither model was able to fully explain the complexities of these phenomena. The most prevalent current view on racial and ethnic identities is a social constructionist model Banton, ; Cornell and Hartmann, ; Nagel, Census has classified people into racial groups since its origin in However, the list of categories and the method of measuring race or ethnicity has changed many times in the intervening decades, as the political and economic forces shaping the collection of racial data have changed. In early Censuses, enumerators answered the race question based on their perception of the individual. Bureau of the Census, In later years more specific categories for those of mixed African American and white descent, such as mulatto, quadroon, and octoroon, were used Lee, Asian groups have been listed on the form since the late s. Chinese, Japanese, and Filipino were the first Asian groups to appear on the Census; later Korean, Vietnamese, Asian Indian, and other Asian groups were added to the list. American Indians were included as a separate group beginning in The Census question measuring the Hispanic population has also varied over time. Enumerators have used a Spanish surname, the use of the Spanish language in the home, and the birthplace of the respondent or parents to indicate Hispanic ethnicity. In , racial classification on the Census changed from enumerator identification to self-identification. This change had a relatively minor impact on the count of racial and ethnic groups in compared to However, it created a situation that led to significant changes in counts during subsequent years. This methodological shift proved to be especially influential for American Indians. During the period between and the end of the 20th century, the size of the American Indian population as measured by the Census increased much more than could be accounted for by migration or births Eschbach, ; Nagel, This increase was because persons whom enumerators had previously identified as being of another race began self-identifying as American Indian and, after , there was increased self-identification as American Indian by those who earlier self-identified or were identified by their parents as being in some other group Nagel, Following the OMB standards, the Census used the five suggested racial categories: A second and even more influential change allowed respondents to choose more than one racial category. Bureau of the Census conducted several testsâ€”including the Race and Ethnic Targeted Testâ€”to consider the implications of changing the way in which data were collected for the counts of racial and ethnic groups in the United States. Based on these results, Hirschman and colleagues predicted that 1 to 2 percent of whites and blacks in the Census would identify with more than one race and that the numbers of respondents who identified solely as American Indian or Asian would not be significantly different from what one would find if people were constrained to pick only one race. Their predictions turned out to be correct. In Census , Bureau of the Census, c. Another way to look at these figures, however, is to note that the size of the population reporting two or more races is larger than the American Indian or Pacific Islander populations and about half the size of the Asian population. Census categories over time reflect changes in the ways in which Americans think about race and ethnicity as well as political conflicts over these views. Changes in official classifications in turn helped shape the discussion of race and ethnicity in subsequent decades. Within the paradigm of social constructionism, racial and ethnic groups are understood as socially created, rather than biologically given, realities. Relatively trivial and even overlapping phenotypical differences or group customs are used to categorize groups, and then society proceeds to attach a socially constructed meaning to these differences. Cornell and Hartmann employ the terms assertion and assignment to illustrate this interaction of forces shaping identities. Nagel , p. Waters demonstrates that white ethnics have a great degree of choice about their ethnic identity. They can choose a particular identity to highlight, and this choice can fluctuate across time and situations. However, she notes that many members of racial and ethnic minority groups do not have this degree of choice. For these individuals, identity is heavily ascribed by society. These markers can be physical such as skin color, or they can involve surnames or accents. Changes

in a racial or ethnic identity can occur at both the group and individual levels. This, in turn, led to a revised understanding of the American Indian category; it also led many individuals who previously identified as some other race to change their ethnic identity from some other category to American Indian. In this case, ethnic identity changed at both the group and individual levels. Espiritu outlines the ways in which the meaning of the Asian American category has changed over time and with varying social and political circumstances. Waters notes that the ethnic options employed by white Americans are generally not available to African Americans, Asian Americans, Native Americans, or Hispanics. Nagel notes that some racial and ethnic identities appear more rigid than others, p. In the United States, the racial category African American has been a relatively closed and static category. The common identity rule for this group is the rule of hypodescent, under which any amount of black ancestry, no matter how small, makes one African American. In many cases even those biracial African American and white individuals with a white parent have difficulty claiming a non-black identity Korgen, ; Rockquemore and Brunson, Another reason for varying levels of change in racial categories over time is the varying extent of racial intermarriage for different groups. Intermarriage, however, has less of an impact on the self-identification of older Americans than on younger Americans. Native Americans have historically had high intermarriage rates, leading to a large group of persons with both white and Native American ancestry. The intermarriage rates for Asian Americans and Hispanics have been increasing and are now at significant levels. For all these groups, the most common racial group to intermarry with is white. Therefore, there are significant numbers of persons whose ancestry is partially white and partially Native American, Asian American, or Hispanic. These individuals are faced with a choice of how to identify racially or ethnically. Many factors can lead to a particular identity choice. In their study of children with one Asian and one non-Asian parent, Xie and Goyette show that factors such as the gender, national ancestry, and language patterns of the Asian parent affect the racial identity of the child. The race of the non-Asian parent also has an effect. African Americans As mentioned, the African American racial category has relatively rigid boundaries in U. Inclusion in the black category is guided by the rule of hypodescent. Davis provides a thorough outline of the ways in which this system of racial categorization evolved in U. Both African Americans and whites have largely accepted this system of racial classification. Therefore, most persons with African American ancestry have a strong socially imposed identity. If they were to choose another identity, they would likely receive little social support for this identity. The findings of Waters support these ideas. She found that although more than half of her interview respondents were aware of non-black ancestors, none of the respondents reported that they would identify with this part of their ancestry. However, there is some evidence that this situation is changing, or at least becoming more complex, due to increased interracial marriage among African Americans and increased immigration of persons of African descent. Intermarriage rates for African Americans, though still much smaller than rates for other groups, have been increasing significantly over the past few decades.

Chapter 2 : Human Variation: Races, Types, and Ethnic Groups - Stephen Molnar - Google Books

All in all, "Human Variation, Races, Types, and Ethnic Groups" is best seen as the educated man's reference book on race, for use in illustrating your own arguments. If you're seeking a guided journey through the subject, look elsewhere.

Hispanic and Latino Americans of any race: Black or African American: Native American or Alaska Native: Native Hawaiian or Other Pacific Islander: Two or more races, widely known as multiracial: There is no option labelled "two or more races" or "multiracial" on census and other forms; people who report more than one of the foregoing six options are classified as people of "two or more races" in subsequent processing. Any respondent may identify with any number, up to all six, of the racial categories. Each person has two identifying attributes, racial identity and whether or not they are of Hispanic ethnicity. Hispanic or Latino origin[edit] See also: Race and ethnicity in Latin America and Ethnic groups in Latin America The question on Hispanic or Latino origin is separate from the question on race. Latin American countries are, like the United States, racially diverse. When responding to the race question on the census form, each person is asked to choose from among the same racial categories as all Americans, and are included in the numbers reported for those races. See the section on Hispanic and Latino Americans in this article. Self-identifying as both Hispanic or Latino and not Hispanic or Latino is neither explicitly allowed nor explicitly prohibited. History played a part, as persons with known slave ancestors were assumed to be African or, in later usage, black, regardless of whether they also had European ancestry. The differences between how Native American and Black identities are defined today blood quantum versus one-drop and political assumptions have been based on different historical circumstances. According to the anthropologist Gerald Sider, such racial designations were a means to concentrate power, wealth, privilege and land in the hands of Whites in a society of White hegemony and privilege Sider; see also Fields They related especially to the different social places which Blacks and Amerindians occupied in White-dominated 19th-century America. Sider suggests that the blood quantum definition of Native American identity enabled mixed-race Whites to acquire Amerindian lands during the allotment process. The one-drop rule of Black identity, enforced legally in the early 20th century, enabled Whites to preserve their agricultural labor force in the South. The contrast emerged because, as peoples transported far from their land and kinship ties on another continent, Black labor was relatively easy to control, and they became reduced to valuable commodities as agricultural laborers. In contrast, Amerindian labor was more difficult to control; moreover, Amerindians occupied large territories that became valuable as agricultural lands, especially with the invention of new technologies such as railroads. Sider thinks the blood quantum definition enhanced White acquisition of Amerindian lands in a doctrine of Manifest Destiny, which subjected Native Americans to marginalization and resulted in numerous conflicts related to American expansionism. The political economy of race had different consequences for the descendants of aboriginal Americans and African slaves. The 19th-century blood quantum rule meant that it was relatively easier for a person of mixed Euro-Amerindian ancestry to be accepted as White. The offspring of a few generations of intermarriage between Amerindians and Whites likely would not have been considered Amerindian at least not in a legal sense. Amerindians could have treaty rights to land, but because an individual with only one Amerindian great-grandparent no longer was classified as Amerindian, he lost a legal claim to Amerindian land, under the allotment rules of the day. On the other hand, the same individual who could be denied legal standing in a tribe, according to the government, because he was "too White" to claim property rights, might still have enough visually identifiable Amerindian ancestry to be considered socially as a "half-breed" or breed, and stigmatized by both communities. The 20th-century one-drop rule made it relatively difficult for anyone of known Black ancestry to be accepted as White. The child of an African-American sharecropper and a White person was considered Black by the local communities. In short, this theory suggests that in a 20th-century economy that benefited from sharecropping, it was useful to have as many Blacks as possible. But, others such as the historians Joel Williamson, C. Vann Woodward, George M. Fredrickson, and Stetson Kennedy considered the one-drop rule a consequence of the need to define Whiteness as being pure, and justifying White-on-Black oppression. Over the centuries when Whites wielded power over both Blacks and

Amerindians and believed in their inherent superiority over people of color, they created a social order of hypodescent, in which they assigned mixed-race children to the lower-status groups. They were often ignorant of the systems among Native American tribes of social classification, including kinship and hypodescent. The Omaha people, for instance, who had a patrilineal kinship system, classified all children with white fathers as "white", and excluded them as members of the clans and tribe, unless one was formally adopted by a male member. Tribal members might care for mixed-race children of white fathers, but considered them outside the hereditary clan and kinship fundamental to tribal society. Virginia incorporated the Roman principle of *partus sequitur ventrem* into slave law, saying that children of slave mothers were born into their status. But the colonists put Africans outside the category of English subjects. Generally, white men were in positions of power to take sexual advantage of black women slaves. But, historian Paul Heinegg has shown that most free African-American families listed in the censuses of 1790 were, in fact, descended from unions between white women and African men in colonial Virginia, from the years when working classes lived and worked closely together, and before slavery had hardened as a racial caste. The decennial censuses conducted since 1800, after slavery was well established in the United States, included classification of persons by race: But, the inclusion of mulatto was an explicit acknowledgement of mixed race. Three of the four surviving children entered white society as adults, and their descendants have identified as white. In the late 18th and 19th centuries, people of mixed race often migrated to frontiers where societies were more open, and they might be accepted as white if satisfying obligations of citizenship. Passage of such laws was often urged by white supremacists and people promoting "racial purity" through eugenics, having forgotten the long history of multi-racial unions in the South that comprised the ancestry of many families. The term Hispanic as an ethnonym emerged in the 20th century, with the rise of migration of laborers from Spanish-speaking countries of the western hemisphere to the United States. It includes people who may have been considered racially distinct Black, White, Amerindian or other mixed groups in their home countries. Today, the word "Latino" is often used as a synonym for "Hispanic". Even if such categories were earlier understood as racial categories, today they have begun to represent ethno-linguistic categories regardless of perceived race. Similarly, "Anglo" is now used among many Hispanics to refer to non-Hispanic White Americans or European Americans, most of whom speak the English language but are not of primarily English descent. Historical trends and influences[edit]

The United States is a racially diverse country. The census revealed that Native Americans had reached their highest documented population, 4. In the Americas, the immigrant populations began to mix among themselves and with the indigenous inhabitants of the continents. In the United States, for example, most people who identify as African American have some European ancestors, as revealed by genetic studies. In the United States since its early history, Native Americans, African Americans, and European Americans were classified as belonging to different races. For nearly three centuries, the criteria among whites for membership in these groups were similar, comprising physical appearance, assumption of non-European ancestry, and social circle. The criteria for membership in these races diverged in the late 19th century. During and after Reconstruction, after the emancipation of slaves after the Civil War, in the effort to restore white supremacy in the South, whites began to classify anyone with "one drop" of "black blood", or known African ancestry, to be black. Such a legal definition was not put into law until the early 20th century in most southern states, but many established racial segregation of facilities during the Jim Crow era, after white Democrats regained control of state legislatures in the South. Efforts to track mixing between groups led to an earlier proliferation of historical categories such as "mulatto" and "octoroon" among persons with partial African descent and "blood quantum" distinctions, which became increasingly untethered from self-reported ancestry. In the 20th century, efforts to classify the increasingly mixed population of the United States into discrete categories generated many difficulties Spickard

By the standards used in past censuses, many mixed-race children born in the United States were classified as of a different race than one of their biological parents. In addition, a person may change personal racial identification over time because of cultural aspects, and self-ascribed race can differ from assigned race Kressin et al. Until the census, Latinos were required to identify as one race, and none was Latino. Partly as a result of the confusion generated by the distinction, Patterns of original settlement.

Chapter 3 : Top 10 Largest Ethnic Groups in the World | OMG Top Tens List

This classic introduction to human variation has been updated to include the issues and controversies facing the contemporary study of diversity. Covers the adaptation of complex traits; how the race concept shapes our perspective of health and disease; the distribution of human differences; and human variability and behavior.

Samba musicians in Brazil. Brazil is the fifth largest country in the world both by area and population and it is also the largest country in both South America and Latin America. The population is primarily in the Southeastern and Northeastern parts of the country. The population of the country is made up of several ethnic groups. The largest ethnic groups in Brazil include Brancos White Brazilians Brancos, commonly referred as White Brazilians, are the ethnic majority in the country forming The White Brazilians are the citizens of Brazil with European descents. Portuguese, Italians, Spaniards, and Germans form the largest ancestry for this ethnic group. The European settlers, mostly the Portuguese, came during the colonization era, and the majority were male. The male settlers were involved in relationships with indigenous women and slaves leading to the birth of a new ethnic group. Immigrants who also came to Brazil after independence contributed significantly to the growth of white Brazilians. The name brown or Pardo is mainly used to refer to the people of brown skin color in the country. Pardo ethnic group forms The ethnic group had its history from the colonial period when the European settlers came to Brazil. The Preto is one of the ethnic groups categorized by color. Brazil was a major destination for African slaves between 16th and 19th century receiving approximately four million slaves during that period. The work of slaves in the country had a direct influence on the life expectation and family formation. The black population grew significantly before the abolition of slave trade especially along the coastal part of Brazil. Currently, Pretos account for 7. Most of the Pretos are Christians, mainly Catholics although African religious practices are still common among this ethnic group. African cuisine still forms a variety of dishes. The cooking is slowly evolving to include a mix of both African and Portuguese dishes. Conclusion Brazilians are also categorized according to the skin color. Some of the ethnic groups according to the skin color include the Pretos and Amarelos Asian Brazilian. The indigenous Brazilians, also known as the Indigena, form only 0.

Chapter 4 : Race and ethnicity in the United States - Wikipedia

For additional county-level U.S. maps on a wide range of ethnic and nationality groups, visit the Map Gallery of Ethnic Groups in the United States, part of the course materials for American Ethnic Geography at Valparaiso University.

Their common characteristic is only because of the culture or the inheritance that they have been through. Ethnicity is defined as the common cultural identity that the people of these groups have. Their working and different living standards are same as the other people of the same group. So here we have the list of the largest ethnic groups that exist today in various parts of this world. The total number of the people that come under this ethnic group is between 22,, to 35,, and is in fact the tenth largest ethnic group in the whole world. These people have the common culture and share many similar characteristics as the fellow Azerbaijanis. Many great personalities have been from this ethnic group. Out of the major population of this ethnic group most of the people live in the areas of Iran. The language which they speak is known as the Azerbaijani. They have common minority practice that they do of Sunni Islam, Zoroastrianism and Christianity. Largely they are Shia Islamic. Vietnamese Vietnamese ethnic group consists of the people that have been originated from the ancient Vietnam and the parts of China which is today called as the South China. They are also called by the name of the Kinh. It consists of the 77,, people in their group making them eligible to be in our list of the largest ethnic group in the world. They all speak a common Vietnamese language. Largely they used to practice the Mahayana Buddhism. Some of them are influenced by the Taoism. These people are today in various parts of the world. These people have also been known to believe in the triple religion theories that exist among them. Bengali Hindus Bengali Hindus are the people that today live in the parts of India and the Bangladesh. The total number of people that constitute the Bengalis Hindu is reported to be around 85,, which are quite large in number. These people have their common language as the Bengali. Their heritage is very vast and full of some of the some of the amazing things. Many great personalities have been originated from this ethnic group. They practice the Hindu religion but besides being a Hindu they are more into the worship of Shakta and Vaishnava tradition. Some people in this group also practice the Shaiva and the atheistic tradition. Iranian People The Iranian people are on the seventh spot in our list of the top ten largest ethnic groups in the world. The number of people in the Iranian ethnic group is believed to be between ,, and ,, The language which these people speak is called as the Persian. They are also called by the name of the Persian people. Islam is the religion which most of the people of this ethnic group believes in. Some other religions such as Bahai, Judaism and Christianity are also followed. Brazilian Brazilian ethnic group consists of the people who have been associated with Brazil in one way or the other. Either they are born in that country or have something common that makes them a Brazilian. This ethnic group consists of the people who live in countries such as United States, Brazil, Japan and Paraguay. The total number of people in the Brazilian ethnic group is said to be around ,, Many great personalities have originated from the Brazilian ethnic group. The languages that they speak are Portuguese, Indigenous, Pomeranian and German. People of this ethnic group practice that Roman Catholic religious culture apart from the Protestantism, Islam, Spiritism and Afro Brazilian religion. Arab The ethnic group which is at the number fifth spot in our list is the Arab. These are those people who live in the Arab league nations which is located in the western part of Asia and the North Africa. The total number of people in this ethnic group is reported to be ,, Many things are common between these peoples. The languages that they speak are the Arabic, South Arabian and various others which have been originated from the ancient Arab language. The people of these ethnic groups mostly practice the religion of Islam. Other than this many other religions are also followed but they are in minority. Britons Britons is the ethnic group of the United Kingdom. These people are also known by the name of English people. Throughout the world these people have been spread and their number is reported as to be ,, There is one common language that these people speak and that is English. Mostly the people of this ethnic group practice the Anglicanism. Some of them are also believed to be practicing the Roman Catholics as well as the many other faiths. Some of them are even non conformists. These people have been very powerful and have ruled various parts of the world in history. These people form the Bengali ethnic group. The total number of people in this

ethnic group is believed to be Bengali, and so it is at the number third spot in our list of the top ten largest ethnic groups in the world. The language that these people speak is generally called as the Bengali. These people follow different religions such as the Islam, Hinduism, Buddhism and the Christianity but mostly they follow Islam. Americans The second spot in our list is for the ethnic group which is known by the name of the Americans. They have people whose count is 1,000,000,000. This is one of the largest ethnic groups in the world only after the Indo Aryan people. These people speak the American English as their language. This English is quite different from the English which is spoken in any part of the world. Mostly the people of this ethnic group is said to be the resident of the United States. The total number of people coming under this ethnic group is 1,000,000,000, which are far largest from any other ethnic group in the world. The languages that these people speak are called as the Indo Aryan language. There are varieties of religion in which these people believe and they are Hinduism, Sikh, Buddhist, Jainism, Islam and also the Christianity. Indo Aryan People are the largest ethnic group and they have so much common things between them ranging from the.

Chapter 5 : Ethnic groups in Russia - Wikipedia

An ethnic group or ethnicity is a population group whose members identify with each other on the basis of common nationality or shared cultural traditions. The term race refers to the concept of dividing people into populations or groups on the basis of various sets of physical characteristics (which usually result from genetic ancestry).

What do we mean by Race, Ethnicity and Diversity? Race First of all, it is important to think of race in two different ways: It is obvious to anyone that we all have different physical features, and that those seem to be generally distributed around the world by geographical region. Of course, in each of these geographical regions there are also people of other races. Causasoid, Negroid and Mongoloid were fairly standardized by the late s. However, further exploration in the 18th and 19th centuries revealed that this system was too simple to be useful. They divided human beings into large categories called geographical races, collections of populations that exhibited similar characteristics. But they do not begin to explain why people of different races can have the same skin color, similar facial features but skin of different colors, and other physical features that cross "racial" classifications. In the fields of biology and anthropology, "biological" race has fallen out of favor as a way of classifying people. In the late 20th century studies of blood group patterns, other genetic systems and later of DNA could find no correlation with racial groups. This website is an intriguing, wide-ranging series of brief articles about the meanings of race and ethnicity around the world and throughout history. Race as a social construct: It is also true that in many, but not all, cultures physical appearance does carry with it social meanings that can be either negative or positive. Socially constructed racial distinctions develop over long periods of time, just as do social perceptions of religion, language, family structures, or physical or mental challenges. They are learned behaviors, not genetic traits. We who are alive today did not create our system of racial and ethnic discrimination in the U. We cannot escape it because we are all embedded in it and it in us. Conditioning ourselves away from it as individuals takes time and dedication—it is tantamount to personal development—but the unending journey of discovery itself is most worthwhile. Note that in any particular culture socially constructed race can be a positive symbol for one group at the same time that it is a negative marker for another group. In the most egalitarian societies, every group is accepted as equally valuable and deserving of participation. Such societies are rare indeed, but they provide models to emulate. This is what we mean by the educational benefits of a diverse learning environment. It is the way that national and international corporations and public and private agencies have structured their project teams for centuries, secure in the knowledge that it is the best possible way to learn, as noted by the U. Dewey advocated for collaborative learning as a strategy for eliciting the greatest variety and richness of ideas. Anyone who has watched an American Indian tribal council or an Israeli kibbutz in action knows that the concept is not unique to Dewey nor to American corporations. At the same time, the words "race" and "racism" can be exclusive as well as inclusive. But for other U. Nationality and ethnicity may be a more compelling factor. Historical circumstances, national origins and ethnicity thus link them together with a common language and some overarching cultural norms. And it is true, as well, for recent U. Religion, not "race," unites Christians, Jews and Muslims from around the world. Discrimination directed against Jews is not "racism," but anti-Semitism. Discrimination directed against Mexican Americans is not "racism," but is based on national origin. So when we use the term "racist" to characterize all forms of discrimination, bigotry and verbal and physical violence that target multicultural groups, we perpetuate unfortunate historical concepts as well as exclude those for whom "race" does has never defined them. At the same time, we dilute and diminish the urgency of specific projects like Black Lives Matter where socially constructed race is a key concern. Henry Louis Gates Jr. Ethnicity refers to cultural features used to classify people into groups or categories considered to be significantly different from others. In some cases, ethnicity involves a loose group identity with few or no cultural traditions in common. This is the case with many Irish and German Americans, for example, who often manifest minimal symbolic ties to the nationality of their ancestors: In contrast, some U. Newly arrived immigrant groups often fit this pattern, but so do groups that have been here for centuries: It is important not to confuse the term minority with ethnic group. For instance, in some towns

and cities along the southern border states of the U. American Indians, here long before any of the rest of us, are considered to be a minority in the U. For many people, however, ethnic categorization still implies a connection between biological inheritance and culture. They believe that biological inheritance determines much of cultural identity. If this were true, for instance, cultural features, such as language ability, including ethnic and regional variations like Black English and other types of code-switching between English and other languages Spanish, Arabic, Navajo, Quechua, Chinese, Swahili, musical ability or religion would stem from genetic inheritance. We now know that this is not true--"biological" race and culture are not the same thing. The pioneering English anthropologist Sir Edward Burnett Tylor may have been the first European scientist to understand this fact and to state it in print. In , he wrote that cultural traits are entirely learned. Babies can be placed into another culture shortly after birth and can be thoroughly enculturated, regardless of their skin color, body shape, and other presumed "racial" features. We see this all the time with international adoptions. Two women can have genetically African DNA, but they may not speak the same language nor share any other significant cultural patterns due to the fact that they were brought up in very different African societies. An African American woman in the U. Their religion, home, music and workplace will be most likely be quite different. Americans who maintain or seek out very close ties to their historical region of origin, on the other hand, may demonstrate profound similarities to those of their countries of origin. Heritage study abroad can be a powerful means of reconnecting with such ties. All of this is true for all U. A much broader category which describes interactions between groups is that of diversity. Here, as in the other categories, mere presence in a group does not imply that there is true interaction nor identification. We often speak of diversity in situations where African Americans, U. But there can be tremendous diversity within an ethnic group as well, as evidenced by the many ethnicities of Anglo and African Americans who were displaced by Hurricane Katrina on the Gulf Coast: The media, seemingly accustomed to the idea that there are only two sides to every story, oversimplified and reduced the complex Katrina situation to black and white, and only a few commentators came to realize that, in addition to the multiple African American and Anglo American ethnic groups, tens of thousands of other Latinos, Asians and American Indians and every possible combination were also displaced. It always lurks just beneath the surface, blinding us to the realities that make up our society, blinding us to the truths of our democracy. Diversity can also refer to other categories that divide and unite us: But when corporations and governmental and private agencies discuss diversity, they are most often interested in creating project teams by bringing together people from different ethnic and gender groups. This is true whether the team is working on recruitment and retention, design of products and services, marketing, or even image. They have known for centuries that their bottom line or their effectiveness as a service agency depends on the richest possible variety of participants, in order to draw out the richest possible range of ideas and strategies in the shortest amount of time. Our educational system has lagged far behind the professional world in recognizing these benefits, but we are beginning to catch up. This is what we mean when we talk of the educational benefits of a diverse learning environment, whether on the job, in the residence halls, on a university committee, or in class. This is the goal toward which we must work: Fear is all that holds us back. But on the other side of fear there lies a rich, wondrous world of discovery and possibilities that we cannot even imagine from this side. Give yourself a gift. Open yourself up to the richness of diversity as a learning strategy.

Chapter 6 : Race and Ethnicity Defined

Ethnic Groups in Spain Spain has evolved as a nation with diverse ethnicities that have been living in the Iberian Peninsula since the ancient period. Modern Spain has other ethnic groups than those that existed in the Iberian Peninsula, due to the immigrants from countries in Asia, Middle East, Europe and Africa.

The Castilians ethnic group in Spain is descendant of the Kingdom of Castile. After the formation of the Kingdom of Spain, Castilians were one of the ethnic groups in Spain who dominated because of their wide presence throughout the state. The Castilian language has been given an official status by Spanish constitution. The Castilian ethnic group in Spain mainly follows the Roman Catholic faith. Catalans The Catalans represent the provinces in the northeastern region of Spain. The provinces which have concentrated population of Catalans include Barcelona, Tarragona, Lerida and Gerona. These provinces together form the autonomous community of Spain called Catalonia, which has Barcelona as its capital. As Catalonia is located close to France, there are several Catalans found in France. The Catalans generally speak the Catalan dialect or Valencian dialect, which is a variant of Catalan. The Catalan language is one of the official languages of Spain and is also spoken by the Catalans in France. There are Catalans who also communicate in Spanish and French. The religion followed by the majority of Catalans is Catholicism, while there are some who also practice Atheism and Agnosticism. A few of the important aspects of the Catalan tradition include the competitions of building human towers called Castell and the Sardana dance. Basques The Basque ethnic group in Spain has existed for several thousand years in a region which is now part of contemporary Southern France and Northern Spain. They are considered to be one of the oldest ethnic groups in Europe. The Basques in Spain today are concentrated in the autonomous community of Basque Country and the province of Navarre. There are over two million Basques people living in modern Spain. The Basques ethnic group in Spain follows the religion of Roman Catholicism. The Basques have been associated to agricultural industry. This is the reason why this ethnic group in Spain is found serving in the ranches, fishing industry or goat farms.

Chapter 7 : ETHNIC IDENTITY:

These groups include: individuals from underrepresented racial and ethnic groups, individuals with disabilities, individuals from disadvantaged backgrounds and women at senior faculty levels in biomedical-relevant disciplines.

Chapter 8 : BACKGROUND INFORMATION ON THE NEW RACE/ETHNICITY CODES

Hispanic is an ethnicity not a race. Here are the top ethnic group in the United States. Since many Asian and Hispanic are classified differently, most of the groups listed are white.

Chapter 9 : Ethnic groups of the United States - Simple English Wikipedia, the free encyclopedia

Race is associated with biology, whereas ethnicity is associated with culture. In biology, races are genetically distinct populations within the same species; they typically have relatively minor.