

## Race Racism And Science Social Impact And Interaction Science And Society Series

The science on race is clear. Common categories like “Black,” “white,” and “Asian” do not represent genetic differences among groups. But if race is a pernicious fiction according to natural science, it is all too significant in the day-to-day lives of racialized people across the globe. Inequities in health, wealth, and an array of other life outcomes cannot be explained without referring to “race”—but their true source is racism. What do we need to know about the pseudoscience of race in order to fight racism and fulfill human potential? In this book, two distinguished scientists tackle common misconceptions about race, human biology, and racism. Using an accessible question-and-answer format, Joseph L. Graves Jr. and Alan H. Goodman explain the differences between social and biological notions of race. Although there are many meaningful human genetic variations, they do not map onto socially constructed racial categories. Drawing on evidence from both natural and social science, Graves and Goodman dismantle the malignant myth of gene-based racial difference. They demonstrate that the ideology of racism created races and show why the inequalities ascribed to race are in fact caused by racism. Graves and Goodman provide persuasive and timely answers to key questions about race and racism for a moment when people of all backgrounds are striving for social justice. *Racism, Not Race* shows readers why antiracist principles are both just and backed by sound science.

In this compelling book the author contends that social equity--specifically racial equity--is a nervous area of government. Over the course of history, this nervousness has stifled many individuals and organizations, thus leading to an inability to seriously advance the reduction of racial inequities in government. The author asserts that until this nervousness is effectively managed, public administration social equity efforts designed to reduce racial inequities cannot realize their full potential.

This text brings together scholarship on the history of psychology and race. Throughout the history of the field, psychological discourse has been shaped by social concerns, and its discourse on race is no exception. Psychologists have promoted and fought against racism and a nuanced historical account requires analysis of both dimensions. The contributors seek to understand the relationship between the changes in the field and broader social change by mapping the changing discourse for defining difference through race. ideas of race in the work of 19th-century and 20th-century psychologists; psychological discourse on topics such as mixed-race people; political uses of racial research; changes in textbook presentations of race and intelligence; and international perspectives on psychology and race. The contributors also examine the prominence and persistence of American research on racial differences in intelligence as well as the work of Kenneth Clark and Horace Mann Bond in combatting racism in science and society. This volume aims to increase readers' understanding of the link between racial studies and social attitudes in our time, and aims to provide a comprehensive examination of that link through history.

Many racial and ethnic groups in the United States, including blacks, Hispanics, Asians, American Indians, and others, have historically faced severe discrimination—pervasive and open denial of civil, social, political, educational, and economic opportunities. Today, large differences among racial and ethnic groups continue to exist in employment, income and wealth, housing, education, criminal justice, health, and other areas. While many factors may contribute to such differences, their size and extent suggest that various forms of discriminatory treatment persist in U.S. society and serve to undercut the achievement of equal opportunity. *Measuring Racial Discrimination* considers the definition of race and racial discrimination, reviews the existing techniques used to measure racial discrimination, and identifies new tools and areas for future research. The book conducts a thorough evaluation of current methodologies for a wide range of circumstances in which racial discrimination may occur, and makes recommendations on how to better assess the presence and effects of discrimination.

This fascinating study documents the refutation of scientific foundations for racism in Britain and the United States between the two World Wars.

*Racial Theories in Social Science: A Systemic Racism Critique* provides a critique of the white racial framing and lack of systemic-racism analysis prevalent in past and present mainstream race theory. As this book demonstrates, mainstream racial analysis, and social analysis more generally, remain stunted and uncritical because of this unhealthy white framing of knowledge and evasion or downplaying of institutional, structural, and systemic racism. In response to ineffective social science analyses of racial matters, this book presents a counter-approach---systemic racism theory. The foundation of this theoretical perspective lies in the critical insights and perspectives of African Americans and other people of color who have long challenged biased white-framed perspectives and practices and the racially oppressive and exclusionary institutions and social systems created by whites over several centuries.

*Race and Racism* examines the foundations of race in American society from an anthropological perspective. The book offers an accessible overview of a variety of perspectives and theories on the biology of race, the social context of race, ethnicity and ethnocentrism, and more. The second edition features significant updates throughout, including more discussion of critical race theory, new biophysical research on human origins, new material on media and racism, new global examples, and additional material on how racism impacts a variety of ethnic groups.

"This book outlines the relationship between racism and health, while providing public health professionals with a variety of actions, strategies, and tools to understand and address the public health implications of racism, as well as inspiration to pursue health equity"--

Includes bibliographical references and index.

This book explores changing American views of race mixing in the twentieth century, showing how new scientific ideas transformed accepted notions of race and how those ideas played out on college campuses in the 1960s. In the 1930s it was not unusual for medical experts to caution against miscegenation, or race mixing, espousing the common opinion that it would produce biologically dysfunctional offspring. By the 1960s the scientific community roundly refuted this theory. Paul Lawrence Farber traces this revolutionary shift in scientific thought, explaining how developments in modern population biology, genetics, and anthropology proved that opposition to race mixing was a social prejudice with no justification in scientific knowledge. In the 1960s, this new knowledge helped to change attitudes toward race and discrimination, especially among college students. Their embrace of social integration caused tension on campuses across the country. Students rebelled against administrative interference in their private lives, and university regulations against interracial dating became a flashpoint in the campus revolts that revolutionized American educational institutions. Farber's provocative study is a personal one, featuring interviews with mixed-race couples and stories from the author's student years at the University of Pittsburgh. As such, *Mixing Races* offers a unique perspective on how contentious debates taking place on college campuses reflected radical shifts in race relations in the larger society.

Since the eighteenth century when natural historians created the idea of distinct racial categories, scientific findings on race have been a double-edged sword. For some antiracists, science holds the promise of one day providing indisputable evidence to help eradicate racism. On the other hand, science has been enlisted to promote racist beliefs ranging from a justification of slavery in the eighteenth century to the infamous twentieth-century book, *The Bell Curve*, whose authors argued that racial differences in intelligence resulted in lower test scores for African Americans. This well-organized, readable textbook takes the reader through a chronological account of how and why racial categories were created and how the study of "race" evolved in multiple academic disciplines, including genetics, psychology, sociology, and anthropology. In a bibliographic essay at the conclusion of each of the book's seven sections, the authors recommend primary texts that will further the reader's understanding of each topic. Heavily illustrated and enlivened with sidebar biographies, this text is ideal for classroom use.

This new work brings together contributions from some of the leading researchers in the field, using the benefit of their experience to explore the practical and ethical issues involved in researching in this often controversial field.

2019 Best-Of Lists: 10 Best Science Books of the Year (Smithsonian Magazine) · Best Science Books of the Year (NPR's Science Friday) · Best Science and Technology Books from 2019" (Library Journal) An astute and timely examination of the re-emergence of scientific research into racial differences. Superior tells the disturbing story of the persistent thread of belief in biological racial differences in the world of science. After the horrors of the Nazi regime in World War II, the mainstream scientific world turned its back on eugenics and the study of racial difference. But a worldwide network of intellectual racists and segregationists quietly founded journals and funded research, providing the kind of shoddy studies that were ultimately cited in Richard Herrnstein and Charles Murray's 1994 title *The Bell Curve*, which purported to show differences in intelligence among races. If the vast majority of scientists and scholars disavowed these ideas and considered race a social construct, it was an idea that still managed to somehow survive in the way scientists thought about human variation and genetics. Dissecting the statements and work of contemporary scientists studying human biodiversity, most of whom claim to be just following the data, Angela Saini shows us how, again and again, even mainstream scientists cling to the idea that race is biologically real. As our understanding of complex traits like intelligence, and the effects of environmental and cultural influences on human beings, from the molecular level on up, grows, the hope of finding simple genetic differences between "races"—to explain differing rates of disease, to explain poverty or test scores, or to justify cultural assumptions—stubbornly persists. At a time when racialized nationalisms are a resurgent threat throughout the world, *Superior* is a rigorous, much-needed examination of the insidious and destructive nature of race science—and a powerful reminder that, biologically, we are all far more alike than different.

Are antisemitism and white supremacy manifestations of a general phenomenon? Why didn't racism appear in Europe before the fourteenth century, and why did it flourish as never before in the eighteenth and nineteenth centuries? Why did the twentieth century see institutionalized racism in its most extreme forms? Why are egalitarian societies particularly susceptible to virulent racism? What do apartheid South Africa, Nazi Germany, and the American South under Jim Crow have in common? How did the Holocaust advance civil rights in the United States? With a rare blend of learning, economy, and cutting insight, George Fredrickson surveys the history of Western racism from its emergence in the late Middle Ages to the present. Beginning with the medieval antisemitism that put Jews beyond the pale of humanity, he traces the spread of racist thinking in the wake of European expansionism and the beginnings of the African slave trade. And he examines how the Enlightenment and nineteenth-century romantic nationalism created a new intellectual context for debates over slavery and Jewish emancipation. Fredrickson then makes the first sustained comparison between the color-coded racism of nineteenth-century America and the antisemitic racism that appeared in Germany around the same time. He finds similarity enough to justify the common label but also major differences in the nature and functions of the stereotypes invoked. The book concludes with a provocative account of the rise and decline of the twentieth century's overtly racist regimes--the Jim Crow South, Nazi Germany, and apartheid South Africa--in the context of world historical developments. This illuminating work is the first to treat racism across such a sweep of history and geography. It is distinguished not only by its original comparison of modern racism's two most significant varieties--white supremacy and antisemitism--but also by its eminent readability.

This volume contends that British social work education has not fully acknowledged the evolution of structural and institutionalized racism in the United Kingdom and continental

Europe. Tracing the ways in which racism toward Britain's ethnic minority groups has changed, the contributors—many of them key practitioners in the field—argue that social work training should fully integrate anti-racist practices that reflect contemporary realities. In doing so, they assert the importance of social work in addressing racism toward groups including Eastern European migrants, Roma people, and asylum seekers.

*Conceptualizing Racism* is a provocative book that confronts the language we use to discuss and understand racism. The author traces the history of linguistic racial accommodation through the development of sociology of a discipline and illustrates how it is at play today, not only within the discipline but in public life.

An incisive, groundbreaking book that examines how a biological concept of race is a myth that promotes inequality in a supposedly “post-racial” era. Though the Human Genome Project proved that human beings are not naturally divided by race, the emerging fields of personalized medicine, reproductive technologies, genetic genealogy, and DNA databanks are attempting to resuscitate race as a biological category written in our genes. This groundbreaking book by legal scholar and social critic Dorothy Roberts examines how the myth of race as a biological concept—revived by purportedly cutting-edge science, race-specific drugs, genetic testing, and DNA databases—continues to undermine a just society and promote inequality in a supposedly “post-racial” era. Named one of the ten best black nonfiction books 2011 by AFRO.com, *Fatal Invention* offers a timely and “provocative analysis” (*Nature*) of race, science, and politics that “is consistently lucid . . . alarming but not alarmist, controversial but evidential, impassioned but rational” (*Publishers Weekly*, starred review). “Everyone concerned about social justice in America should read this powerful book.” —Anthony D. Romero, executive director, American Civil Liberties Union “A terribly important book on how the ‘fatal invention’ has terrifying effects in the post-genomic, ‘post-racial’ era.” —Eduardo Bonilla-Silva, professor of sociology, Duke University, and author of *Racism Without Racists: Color-Blind Racism and the Persistence of Racial Inequality in the United States* “*Fatal Invention* is a triumph! Race has always been an ill-defined amalgam of medical and cultural bias, thinly overlaid with the trappings of contemporary scientific thought. And no one has peeled back the layers of assumption and deception as lucidly as Dorothy Roberts.” —Harriet A. Washington, author of *and Deadly Monopolies: The Shocking Corporate Takeover of Life Itself*

In this history of the social and human sciences in Mexico and the United States, Karin Alejandra Roseblatt reveals intricate connections among the development of science, the concept of race, and policies toward indigenous peoples. Focusing on the anthropologists, sociologists, biologists, physicians, and other experts who collaborated across borders from the Mexican Revolution through World War II, Roseblatt traces how intellectuals on both sides of the Rio Grande forged shared networks in which they discussed indigenous peoples and other ethnic minorities. In doing so, Roseblatt argues, they refashioned race as a scientific category and consolidated their influence within their respective national policy circles. Postrevolutionary Mexican experts aimed to transform their country into a modern secular state with a dynamic economy, and central to this endeavor was learning how to “manage” racial difference and social welfare. The same concern animated U.S. New Deal policies toward Native Americans. The scientists' border-crossing conceptions of modernity, race, evolution, and pluralism were not simple one-way impositions or appropriations, and they had significant effects. In the United States, the resulting approaches to the management of Native American affairs later shaped policies toward immigrants and black Americans, while in Mexico, officials rejected policy prescriptions they associated with U.S. intellectual imperialism and racial segregation.

Unlike other critiques of the scientific literature on racial difference, *The Science and Politics of Racial Research* argues that there has been no scientific purpose or value to the study of innate differences in ability between groups. William Tucker shows how, for more than a century, scientific investigations of supposedly innate differences in ability between races have been used to rationalize social and political inequality as the unavoidable consequence of natural differences. Tucker structures his work chronologically, with each chapter describing how research on genetic difference was used in a particular era to support a particular political agenda. He begins with the use of science to support slavery in the mid-nineteenth century and ends with the effects of Jensenism in the 1970s. Highlights include one chapter describing a little-known but concerted attempt by a group of scientists to overturn the *Brown v. Board of Education* decision on the basis of “expert testimony” about racial differences, and another that presents a review of the eugenics movement in the twentieth century. The author also considers how to balance the rights and responsibilities of scientists, concluding that one generally neglected method is to strengthen the rights of research subjects.

Nearly 50 years after his death, this unique volume is the first to bring together a wealth of writings by Einstein on the topic of race. Although his activism in this area is less well known than his efforts on behalf of international peace and scientific cooperation, Einstein spoke out vigorously against racism both in the United States and around the world.

Based on the premise that the project of Western Modernity is a structuring element of our societies, *Racism and Racial Surveillance* explores in detail its legacies of coloniality and racialization that interfere in a subtle and perverse way in the current social, cultural and political systems. Guided by an interdisciplinary methodology, the various contributions privilege historical contexts of colonial formation and offer a thorough and intersectional analysis on the specters of coloniality in the upsurge of racism, surveillance, and criminalization, as well as the presence of the phantom of the race in spaces of knowledge production such as that of artistic field, forensic genetics and criminal identification. Drawing on multi case studies the book then proffers key concepts and historical background that will be of interest to researchers, students and professionals in a broad range of areas of social sciences and humanities research, including fields such as criminology and policing, science and technology studies, arts studies, literary studies, race and ethnic studies and, finally, memory studies.

A powerful study illuminates our nation's collective civic fault lines Recent events have turned the spotlight on the issue of race in modern America, and the current cultural climate calls out for more research, education, dialogue, and understanding. *Race and Social Change: A Quest, A Study, A Call to Action* focuses on a provocative social science experiment with the potential to address these needs. Through an analysis grounded in the perspectives of developmental psychology, adaptive leadership and complex systems theory, the inquiry at the heart of this book illuminates dynamics of race and social change in surprising and important ways. Author Max Klau explains how his own quest for insight into these matters led to the empirical study at the heart of this book, and he presents the results of years of research that integrate findings at the individual, group, and whole system levels of analysis. It's an effort to explore one of the most controversial and deeply divisive subject's in American civic life using the tools of social science and empiricism. Readers will: Review a long tradition of classic, provocative social science experiments and learn how the study presented here extends that tradition into new and unexplored territory Engage with findings from years of research that reveal insights into dynamics of

race and social change unfolding simultaneously at the individual, group, and whole systems levels Encounter a call to action with implications for our own personal journeys and for national policy at this critical moment in American civic life At a moment when our nation is once again bitterly divided around matters at the heart of American civic life, *Race and Social Change: A Quest, A Study, A Call to Action* seeks to push our collective journey forward with insights that promise to promote insight, understanding, and healing.

Drawing on startling new evidence from the mapping of the genome, an explosive new account of the genetic basis of race and its role in the human story Fewer ideas have been more toxic or harmful than the idea of the biological reality of race, and with it the idea that humans of different races are biologically different from one another. For this understandable reason, the idea has been banished from polite academic conversation. Arguing that race is more than just a social construct can get a scholar run out of town, or at least off campus, on a rail. Human evolution, the consensus view insists, ended in prehistory. Inconveniently, as Nicholas Wade argues in *A Troublesome Inheritance*, the consensus view cannot be right. And in fact, we know that populations have changed in the past few thousand years—to be lactose tolerant, for example, and to survive at high altitudes. Race is not a bright-line distinction; by definition it means that the more human populations are kept apart, the more they evolve their own distinct traits under the selective pressure known as Darwinian evolution. For many thousands of years, most human populations stayed where they were and grew distinct, not just in outward appearance but in deeper senses as well. Wade, the longtime journalist covering genetic advances for *The New York Times*, draws widely on the work of scientists who have made crucial breakthroughs in establishing the reality of recent human evolution. The most provocative claims in this book involve the genetic basis of human social habits. What we might call middle-class social traits—thrift, docility, nonviolence—have been slowly but surely inculcated genetically within agrarian societies, Wade argues. These “values” obviously had a strong cultural component, but Wade points to evidence that agrarian societies evolved away from hunter-gatherer societies in some crucial respects. Also controversial are his findings regarding the genetic basis of traits we associate with intelligence, such as literacy and numeracy, in certain ethnic populations, including the Chinese and Ashkenazi Jews. Wade believes deeply in the fundamental equality of all human peoples. He also believes that science is best served by pursuing the truth without fear, and if his mission to arrive at a coherent summa of what the new genetic science does and does not tell us about race and human history leads straight into a minefield, then so be it. This will not be the last word on the subject, but it will begin a powerful and overdue conversation.

Race is one of the most elusive phenomena of social life. While we generally know it when we see it, it's not an easy concept to define. Social science literature has argued that race is a Western, socio-political concept that emerged with the birth of modern imperialism, whether in the sixteenth century (the Age of Discovery) or the eighteenth century (the Age of Enlightenment). The editors of this book point out that there is a disjuncture between the way race is conceptualized in the social science and medical literature: some of the modern sciences employ racial and ethnic categories, but they do so to analyze, diagnose, and treat particular conditions such as organ transplants for mixed-race children, heart disease, cancer, osteoporosis, skin disorders, obesity, and gastrointestinal diseases. As such, race has a physical, as opposed to a purely social, dimension. In order to more fully understand what we mean by "race", social scientists need to engage genetics, medicine, and health. To be sure, the long shadow of eugenics and the Nazi use of scientific racism have cast a pall over the effort to understand this complicated relationship between social science and race. But while the contributors of this volume reject pseudoscience and hierarchical ways of looking at race, they make the claim that it is time to reassess the Western-based, "social construction" paradigm. The chapters in this book consider three fundamental tensions in thinking about race: one between theories that see race as fixed or malleable; a second between the idea that race is a universal but modern Western concept and the idea that it has a deeper and more complicated cultural history; and a third between socio-political and biological/bio-medical concepts of race. Arguing that race is not merely socially constructed, the contributors, including Henry Louis Gates, Jr., Ann Morning, Jennifer Hochschild, Rogers Brubaker, Michael Keevak, Carolyn Rouse, and Sandra Soo-Jin Lee, offer a provocative collection of views on the way that social scientists must reconsider the idea of race in the age of genomics.

During the course of American history, scientific theories have been used to legitimate racial ideas that in turn have been important in creating and interpreting the law. *Race and Science* collects essays from leading voices in law, history, history of science, botany, and the social sciences, resulting in a rich and comprehensive multidisciplinary exploration of the roots of and the scientific challenges to racial essentialism. The notion that someone's racial identity and characteristics define everything of importance about them has become deeply embedded in American culture, society, and science. These essays illuminate the roots of this belief and present case studies that explore how and why natural and social scientists have challenged these racist views. *Race and Science* will be of interest to historians, social scientists, educators, and scientists, and others interested in racism as a phenomenon in American culture.

*Race, Racism, and Science* Social Impact and Interaction Rutgers University Press

The definitive refutation to the argument of *The Bell Curve*. When published in 1981, *The Mismeasure of Man* was immediately hailed as a masterwork, the ringing answer to those who would classify people, rank them according to their supposed genetic gifts and limits. And yet the idea of innate limits—of biology as destiny—dies hard, as witness the attention devoted to *The Bell Curve*, whose arguments are here so effectively anticipated and thoroughly undermined by Stephen Jay Gould. In this edition Dr. Gould has written a substantial new introduction telling how and why he wrote the book and tracing the subsequent history of the controversy on innateness right through *The Bell Curve*. Further, he has added five essays on questions of *The Bell Curve* in particular and on race, racism, and biological determinism in general. These additions strengthen the book's claim to be, as Leo J. Kamin of Princeton University has said, "a major contribution toward deflating pseudo-biological 'explanations' of our present social woes."

The unexpected story of how genetic testing is affecting race in America We know DNA is a master key that unlocks medical and forensic secrets, but its genealogical life is both revelatory and endlessly fascinating. Tracing genealogy is now the second-most popular hobby amongst Americans, as well as the second-most visited online category. This billion-dollar industry has spawned popular television shows, websites, and Internet communities, and a booming heritage tourism circuit. The tsunami of interest in genetic ancestry tracing from the African American community has been especially overwhelming. In *The Social Life of DNA*, Alondra Nelson takes us on an unprecedented journey into how the double helix has wound its way into the heart of the most urgent contemporary social issues around race. For over a decade, Nelson has deeply studied this phenomenon. Artfully weaving together keenly observed interactions with root-seekers alongside illuminating historical details and revealing personal narrative, she shows that genetic genealogy is a new tool for addressing old and enduring issues. In *The Social Life of DNA*, she explains how these cutting-edge DNA-based techniques are being used in myriad ways, including grappling with the unfinished business of slavery: to foster reconciliation, to establish ties with African ancestral homelands, to rethink and sometimes alter citizenship, and to

make legal claims for slavery reparations specifically based on ancestry. Nelson incisively shows that DNA is a portal to the past that yields insight for the present and future, shining a light on social traumas and historical injustices that still resonate today. Science can be a crucial ally to activism to spur social change and transform twenty-first-century racial politics. But Nelson warns her readers to be discerning: for the social repair we seek can't be found in even the most sophisticated science. Engrossing and highly original, *The Social Life of DNA* is a must-read for anyone interested in race, science, history and how our reckoning with the past may help us to chart a more just course for tomorrow.

A scientific response to the best-selling *The Bell Curve* which set off a hailstorm of controversy upon its publication in 1994. Much of the public reaction to the book was polemic and failed to analyse the details of the science and validity of the statistical arguments underlying the book's conclusion. Here, at last, social scientists and statisticians reply to *The Bell Curve* and its conclusions about IQ, genetics and social outcomes.

*Racism and Ethnicity: Global Debates, Dilemmas, Directions* examines in detail the theories, histories and principal debates of race, racism and ethnicity within a global context. The text offers critical evaluation of the work of major figures from Du Bois to Goldberg, and presents new research on pre-modern racisms, contemporary scientific racisms, racist violence, racism reduction, ethnicity in the UK and European patterns of exclusion and discrimination. Richly illustrated throughout with examples and case studies drawn from across the world and time, the book also offers a range of in-text features to aid study, including: chapter summaries, key concept boxes, chapter activities and further reading. *Racism and Ethnicity: Global Debates, Dilemmas, Directions* will be core reading for students at all levels across the social sciences and the humanities ranging from history and cultural studies through sociology to political and policy analysis. It will also be of significant interest to researchers and policy makers in a range of fields.

*Divine Variations* offers a new account of the development of scientific ideas about race. Focusing on the production of scientific knowledge over the last three centuries, Terence Keel uncovers the persistent links between pre-modern Christian thought and contemporary scientific perceptions of human difference. He argues that, instead of a rupture between religion and modern biology on the question of human origins, modern scientific theories of race are, in fact, an extension of Christian intellectual history. Keel's study draws on ancient and early modern theological texts and biblical commentaries, works in Christian natural philosophy, seminal studies in ethnology and early social science, debates within twentieth-century public health research, and recent genetic analysis of population differences and ancient human DNA. From these sources, Keel demonstrates that Christian ideas about creation, ancestry, and universalism helped form the basis of modern scientific accounts of human diversity—despite the ostensible shift in modern biology towards scientific naturalism, objectivity, and value neutrality. By showing the connections between Christian thought and scientific racial thinking, this book calls into question the notion that science and religion are mutually exclusive intellectual domains and proposes that the advance of modern science did not follow a linear process of secularization.

In 2000, with the success of the Human Genome Project, scientists declared the death of race in biology and medicine. But within five years, many of these same scientists had reversed course and embarked upon a new hunt for the biological meaning of race. Drawing on personal interviews and life stories, *Race Decoded* takes us into the world of elite genome scientists—including Francis Collins, director of the NIH; Craig Venter, the first person to create a synthetic genome; and Spencer Wells, National Geographic Society explorer-in-residence, among others—to show how and why they are formulating new ways of thinking about race. In this original exploration, Catherine Bliss reveals a paradigm shift, both at the level of science and society, from colorblindness to racial consciousness. Scientists have been fighting older understandings of race in biology while simultaneously promoting a new grand-scale program of minority inclusion. In selecting research topics or considering research design, scientists routinely draw upon personal experience of race to push the public to think about race as a biosocial entity, and even those of the most privileged racial and social backgrounds incorporate identity politics in the scientific process. Though individual scientists may view their positions differently—whether as a black civil rights activist or a white bench scientist—all stakeholders in the scientific debates are drawing on memories of racial discrimination to fashion a science-based activism to fight for social justice.

*White Logic, White Methods* shows the ways that a reigning white ideological methodology has poisoned almost all aspects of social science research. The only way to remedy these prevailing inequalities is for the complete overhaul of current methods, and a movement towards multicultural and pluralist approaches to what we know, think, and question. With an assemblage of leading scholars, this collection explores the possibilities and necessary dethroning of current social research practices.

*Race and the Making of American Political Science* shows that changing scientific ideas about racial difference were central to the academic study of politics as it emerged in the United States. From the late nineteenth century through the 1930s, scholars of politics defined and continually reoriented their field in response to the political imperatives of the racial order at home and abroad as well to as the vagaries of race science. The Gilded Age scholars who founded the first university departments and journals located sovereignty and legitimacy in a "Teutonic germ" of liberty planted in the new world by Anglo-Saxon settlers and almost extinguished in the conflict over slavery. Within a generation, "Teutonism" would come to seem like philosophical speculation, but well into the twentieth century, major political scientists understood racial difference to be a fundamental shaper of political life. They wove popular and scientific ideas about race into their accounts of political belonging, of progress and change, of proper hierarchy, and of democracy and its warrants. And they attended closely to new developments in race science, viewing them as central to their own core questions. In doing so, they constructed models of human difference and political life that still exert a powerful hold on our political imagination today, in and outside of the academy. By tracing this history, Jessica Blatt effects a bold reinterpretation of the origins of U.S. political science, one that embeds that history in larger processes of the coproduction of racial ideas, racial oppression, and political knowledge.

After *Race* pushes us beyond the old "race vs. class" debates to delve deeper into the structural conditions that spawn racism. Darder and Torres place the study of racism forthrightly within the context of contemporary capitalism. While agreeing with those who have argued that the concept of "race" does not have biological validity, they go further to insist that the concept also holds little political, symbolic, or descriptive value when employed in social science and policy research. Darder and Torres argue for the need to jettison the concept of "race," while calling adamantly for the critical study of racism. They maintain that an understanding of structural class inequality is fundamentally germane to comprehending the growing significance of racism in capitalist America.

Race is real because we perceive it. Racism is real because we enact it. But the appeal to science to strengthen racist ideologies is on the rise - and increasingly part of the

public discourse on politics, migration, education, sport and intelligence. Stereotypes and myths about race are expressed not just by overt racists, but also by well-intentioned people whose experience and cultural baggage steer them towards views that are not supported by the modern study of human genetics. Even some scientists are uncomfortable expressing opinions deriving from their research where it relates to race. Yet, if understood correctly, science and history can be powerful allies against racism, granting the clearest view of how people actually are, rather than how we judge them to be. HOW TO ARGUE WITH A RACIST is a vital manifesto for a twenty-first century understanding of human evolution and variation, and a timely weapon against the misuse of science to justify bigotry.

On June 17, 2015, a white supremacist entered Emanuel AME Church in Charleston, South Carolina, and sat with some of its parishioners during a Wednesday night Bible study session. An hour later, he began expressing his hatred for African Americans, and soon after, he shot nine church members dead, the church's pastor and South Carolina state senator, Rev. Clementa C. Pinckney, among them. The ensuing manhunt for the shooter and investigation of his motives revealed his beliefs in white supremacy and reopened debates about racial conflict, southern identity, systemic racism, civil rights, and the African American church as an institution. In the aftermath of the massacre, Professors Chad Williams, Kidada Williams, and Keisha N. Blain sought a way to put the murder—and the subsequent debates about it in the media—in the context of America's tumultuous history of race relations and racial violence on a global scale. They created the Charleston Syllabus on June 19, starting it as a hashtag on Twitter linking to scholarly works on the myriad of issues related to the murder. The syllabus's popularity exploded and is already being used as a key resource in discussions of the event. Charleston Syllabus is a reader—a collection of new essays and columns published in the wake of the massacre, along with selected excerpts from key existing scholarly books and general-interest articles. The collection draws from a variety of disciplines—history, sociology, urban studies, law, critical race theory—and includes a selected and annotated bibliography for further reading, drawing from such texts as the Confederate constitution, South Carolina's secession declaration, songs, poetry, slave narratives, and literacy texts. As timely as it is necessary, the book will be a valuable resource for understanding the roots of American systemic racism, white privilege, the uses and abuses of the Confederate flag and its ideals, the black church as a foundation for civil rights activity and state violence against such activity, and critical whiteness studies.

Although eugenics is now widely discredited, some groups and individuals claim a new scientific basis for old racist assumptions. Pondering the continuing influence of racist research and thought, despite all evidence to the contrary, Robert Sussman explains why—when it comes to race—too many people still mistake bigotry for science.

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The purpose of this paper is to explore the history of racial taxonomy and its enduring adverse effects on society. Within the context of the current race debate, the question of whether race is a legitimate term rests on how we define it, and in turn, how we deploy it. Recent developments in the biomedical and genetic fields have only worked to complicate these matters. Superficially, it may seem that there are very real reasons to embrace the gene as an explanatory precept of race- but within the realm of biology, this conjecture has produced a fierce debate about both its scientific accuracy and social utility. It is clear that genotypes and ancestry do not necessarily correlate with phenotypes and visual traits (skin color, facial features, etc.). And, it is also clear that no one gene can account for the things that we define as being properties of race. As such, it seems that racial concepts, forged not from the natural sciences and biology but rather from the social concepts of law, politics and history, should be abandoned as a biological category altogether.

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