

- i. In the United States both scholars and the general public have been conditioned to viewing human races as natural and separate divisions within the human species based on visible physical differences. With the vast expansion of scientific knowledge in this century, however, it has become clear that human populations are not unambiguous, clearly demarcated, biologically distinct groups. Evidence from the analysis of genetics (e.g., DNA) indicates that most physical variation, about 94%, lies within so-called racial groups. Conventional geographic "racial" groupings differ from one another only in about 6% of their genes. *This means that there is greater variation within "racial" groups than between them.*
- ii. Physical variations in any given trait tend to occur gradually rather than abruptly over geographic areas. And because physical traits are inherited independently of one another, *knowing the range of one trait does not predict the presence of others.* For example, skin color varies largely from light in the temperate areas in the north to dark in the tropical areas in the south; its intensity is not related to nose shape or hair texture. Dark skin may be associated with frizzy or kinky hair or curly or wavy or straight hair, all of which are found among different indigenous peoples in tropical regions. These facts render any attempt to establish lines of division among biological populations both arbitrary and subjective.
- iii. Historical research has shown that the idea of "race" has always carried more meanings than mere physical differences; *indeed, physical variations in the human species have no meaning except the social ones that humans put on them.* Today scholars in many fields argue that "race" as it is understood in the United States of America was a social mechanism invented during the 18th century to refer to those populations brought together in colonial America...
- iv. As US society [was being constructed], leaders among European-Americans fabricated the cultural/behavioral characteristics associated with each "race," linking superior traits with Europeans and negative and inferior ones to blacks and Indians. *Numerous arbitrary and fictitious beliefs about the different peoples were institutionalized and deeply embedded in American thought.*
- v. Early in the 19th century the growing fields of science began to reflect the public consciousness about human differences. Differences among the "racial" categories were projected to their greatest extreme when the argument was posed that Africans, Indians, and Europeans were separate species, with Africans the least human and closer taxonomically to apes.
- vi. Ultimately "race" as an ideology about human differences was subsequently spread to other areas of the world. It became a strategy for dividing, ranking, and controlling colonized people used by colonial

powers everywhere. But it was not limited to the colonial situation. In the latter part of the 19th century it was employed by Europeans to rank one another and to justify social, economic, and political inequalities among their peoples. During World War II, the Nazis under Adolf Hitler enjoined the expanded ideology of "race" and "racial" differences and took them to a logical end: the extermination of 11 million people of "inferior races" (e.g., Jews, Gypsies, Africans, homosexuals, and so forth) and other unspeakable brutalities of the Holocaust.

- vii. "Race" thus evolved as a worldview, a body of prejudgments that distorts our ideas about human differences and group behavior. Racial beliefs constitute myths about the diversity in the human species and about the abilities and behavior of people homogenized into "racial" categories. The myths fused behavior and physical features together in the public mind, impeding our comprehension of both biological variations and cultural behavior, implying that both are genetically determined. Racial myths bear no relationship to the reality of human capabilities or behavior. Scientists today find that reliance on such folk beliefs about human differences in research has led to countless errors.
- viii. At the end of the 20th century, we now understand that human cultural behavior is learned, conditioned into infants beginning at birth, and always subject to modification. No human is born with a built-in culture or language. Our temperaments, dispositions, and personalities, regardless of genetic propensities, are developed within sets of meanings and values that we call "culture." Studies of infant and early childhood learning and behavior attest to the reality of our cultures in forming who we are.

American Anthropological Association statement on race, adopted May 17<sup>th</sup>, 1998  
(<http://www.americananthro.org/ConnectWithAAA/Content.aspx?ItemNumber=2583>)

## One New Man

- I. Our modern conception of \_\_\_\_\_ is a \_\_\_\_\_.
  - a. All truth is God's \_\_\_\_\_.
  - b. We have been conditioned to think of \_\_\_\_\_ as a group of people who all share a genetically determined \_\_\_\_\_ traits.
  - c. American Anthropological Association paper
  - d. RACE – The Power of an illusion (PBS)
- II. The Bible contradicts the myth of \_\_\_\_\_.
  - a. A biblical worldview holds that we are all one \_\_\_\_\_.
  - b. Humanity was broken and divided by the \_\_\_\_\_.
  - c. But there is a real division, not based on race, but \_\_\_\_\_.
  - d. God separates a people from the rest of \_\_\_\_\_ FOR THE PURPOSE of redeeming people from all of \_\_\_\_\_.
  - e. The Old Covenant kept Israel \_\_\_\_\_ from the \_\_\_\_\_.
- III. The Gospel destroys the myth of \_\_\_\_\_.
  - a. Ephesians 2:11-22
  - b. Paul describes two groups of people: \_\_\_\_\_ and \_\_\_\_\_
  - c. Gentiles were separated from \_\_\_\_\_.
  - d. But now in \_\_\_\_\_
- IV. APPLICATION: