Conference Proceedings

May 11-12, 2022

Clute International Academic Virtual Conferences Spring 2022

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Clute Institute

EST. 1985 • ISSN 1539-8757 (Print) • ISSN 2157-9660 (Online)
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EUREKA! Interdisciplinary Design Workshop With Community Partners To Initiate Social Change

Lorrie Frear, Rochester Institute of Technology, USA

ABSTRACT

EUREKA! is an annual event open to all Rochester Institute of Technology students who are interested in using their skills to initiate social change. Each year, a different community organization in the Rochester, New York area is selected to serve as the client/partner. This organization presents EUREKA! staff with a list of challenges or opportunities that could benefit from a new perspective or approach. In a 48 hour timeframe, teams of RIT students (from all departments and colleges in the institute and ranging from first year undergraduates through graduate students) collaborate with stakeholders of the community organization to propose solutions to the prompt. The event concludes with team presentations to a panel of experts who select one or more proposals for implementation. Student teams may then continue working with the community organization to see their concepts through to execution.

EUREKA! provides RIT students with the opportunity to learn more about the challenges, vocabularies, and skills of other disciplines using experiential education. In addition, EUREKA! builds a sense of community on campus, provides the opportunity for networking and socialization, and changes perspectives of what the City of Rochester is really like.
The New Ecological Paradigm: Measuring Environmental Worldviews
Theresa Tiggeman, University of the Incarnate Word, USA

ABSTRACT

In Western cultures, the prevailing view of the environment is the dominant social paradigm (DSP). The DSP worldview posits that nature is here to serve humanity. A new worldview, the new environmental paradigm, emerged in the 1970s. Then, with a shift in focus from narrow local environmental issues to a broader, more global, focus, the new environmental paradigm was later revised and became the new ecological paradigm (NEP). The NEP is a conceptual framework dividing worldviews between the DSP and pro-environmental determinants. The NEP emphasizes environmental concerns and responds to the condition of the environment. The NEP worldview promotes the concept humanity and nature are interdependent. The NEP is an instrument using a scale that is validated and reliable with internal consistency. The survey contains 35 Likert-type items using a 4-point scale of strongly agree, mildly agree, mildly disagree, and strongly disagree. The scale measures the degree of NEP or DSP worldviews for individuals. Often, the survey includes demographic questions as well. This instrument has been widely used in the research literature of all types. The New Ecological Paradigm scale is freely available to researchers through permission granted in a blanket letter in 2016. The purpose of this paper is to introduce the NEP to other researchers interested in sustainability and environmental worldviews and to review examples found in the literature.

Keywords: New Ecological Paradigm, NEP, Sustainability, Environment

AUTHOR BIOGRAPHY

Theresa Tiggeman is a Professor of Accounting, H-E-B School of Business, University of the Incarnate Word. Her research interests include taxation, sustainability accounting, and student learning. Her scholarship is comprised of referred journal articles, continuing education courses for Certified Public Accountants, including three books for McGraw-Hill, and academic conference presentations. She is a CPA, and MBA, and has a master’s degree in Urban Planning from Texas A&M University. Her doctorate is from Northcentral University. Additionally, she serves as the Volunteers in Income Tax Program co-coordinator. In addition to her interest in student learning, she works with first- and second-year students.
Sociologists And The Study Of Race And Ethnicity: The Case Of Seven Fountainheads And Others

J. Vern Cromartie, Contra Costa College, USA

ABSTRACT

This paper focuses on sociologists and the study of race and ethnicity. Specifically, it examines the positions on race and ethnicity by these three major fountainheads of sociology: Karl Marx, Max Weber, and Emile Durkheim. This paper also examines the positions on race and ethnicity by these four peripheral fountainheads of sociology: W.E.B. Du Bois, Ida B. Wells-Barnett, Jane Addams, and Harriet Martineau. In addition, this paper examines the positions on race and ethnicity by other sociologists, including Anna Julia Cooper, Richard Robert Wright, Jr., Robert E. Park, E. Franklin Frazier, Charles S. Johnson, Jitsuichi Masuoka, Oliver Cromwell Cox, Milton M. Gordon, Julian Samora, William Julius Wilson, Patricia Hill Collins, and Lehman Brightman. Furthermore, this paper covers some key implications of this research on sociologists and the study of race and ethnicity.

INTRODUCTION

Race and ethnicity have long been studied in sociology as important social phenomena both inside and outside of the United States of America (USA). Karl Marx, Max Weber, and Emile Durkheim were three main fountainheads of sociology who felt compelled to examine race and ethnicity in their own lives and the lives of others. Likewise, W.E.B. Du Bois, Ida B. Wells-Barnett, Jane Addams, and Harriet Martineau were four peripheral fountainheads of sociology who felt compelled to examine race and ethnicity in their own lives and the lives of others. As sociologists, they examined race and ethnicity as social conditions that needed to be addressed in their life and times. Karl Marx, Max Weber, Emile Durkheim, W.E.B. Du Bois, Ida B. Wells-Barnett, Jane Addams, and Harriet Martineau were later joined by other sociologists who took the same action. Those sociologists include Anna Julia Cooper, Richard Robert Wright, Jr., Robert E. Park, E. Franklin Frazier, Charles S. Johnson, Jitsuichi Masuoka, Oliver Cromwell Cox, Milton M. Gordon, Julian Samora, William Julius Wilson, Patricia Hill Collins, and Lehman Brightman.

As used in this paper, the term race refers to a social construction based on biology and physical characteristics. Cox (1948/1970; Theodorson & Theodorson, 1969; Harrison, 2002). Cox (1948/1970) described a race as a group of people with “significant physical characteristics” that are accepted as marks of distinction (p. 317). Theodorson and Theodorson (1969) related that Homo sapiens belong to the same species and can be divided into several classifications or divisions based on “hereditary characteristics” (p. 328). Harrison (2000) reported that race is a social construction because the definition can vary from one society or country to another. Racial group is a term synonymous with the race concept and is a social construction that refers to a group of people based on biology and physical characteristics. Racial relations refer to the social interaction between racial groups in the USA and elsewhere. Races and racial groups in the USA include White people; Black people; Asian people; Native Hawaiian and Alaska Native people; and American Indian and Alaska Native people. It also includes the Some Other Race category people (Humes, Jones, & Ramirez, 2011; Hixson, Hepler, & Kim, 2011, 2012; Rastogi, Johnson, Hoeffel, & Drewery, 2011; Hoeffel, Rastogi, Kim, & Shahid, 2012; Norris, Vines, & Hoeffel, 2012).

In contrast to the term race, the term ethnicity is a social construction based on culture and shared ancestry. Jary and Jary (2000; Humes et al., 2011). Jary and Jary (2000) state that ethnicity is a “a shared racial, linguistic or national identity of a social group” (p. 193). Humes et. al. (2011) said that ethnicity “can be viewed as the heritage, nationality group, lineage, or country of birth of the person or the person’s parents or ancestors before their arrival in the United States” (p. 2). Although it is sometimes used as being synonymous with race, they are two separate concepts. In the
case of ethnicity, it can be based on both material culture and nonmaterial culture. Ethnicity is synonymous with the term ethnic group. Cox (1948/1970) has related that, “The term ‘ethnic’ may be employed generically to refer to social relations among distinct peoples” He added: “Accordingly, an ethnic may be defined as a people living competitively in relationship of superordination or subordination with respect to some other people or peoples within one state, country, or economic area” (p. 317). Each race or racial group can be broken down into ethnic groups based on language, nationality, religion, etc. For example, the White race consists of ethnic groups such as Italian people, Polish people, German people, Jewish people, Lebanese people, Spanish people, and Latino people. The Black race consists of ethnic groups such as African American people, Nigerian people, Ghanaian people, Jamaican people, Haitian people, Puerto Rican people, Cuban people, Brazilian people, Ethiopian people, Jewish people, and Latino people. Ethnic relations refer to the social interaction between ethnic groups in the USA and elsewhere (Cox, 1948/1970; Ennis, Rios-Vargas, & Albert, 2011; Humes et al., 2011).

This paper will focus on sociologists and the study of race and ethnicity. Specifically, it will examine the positions on race and ethnicity by these three major fountainheads of sociology: Karl Marx, Max Weber, and Emile Durkheim. This paper will also examine the positions on race and ethnicity by these four peripheral fountainheads of sociology: W.E.B. Du Bois, Ida B. Wells-Barnett, Jane Addams, and Harriet Martineau. In addition, this paper will examine the positions on race and ethnicity by other sociologists, including Anna Julia Cooper, Richard Robert Wright, Jr., Robert E. Park, E. Franklin Frazier, Charles S. Johnson, Jitsuichi Masuoka, Oliver Cromwell Cox, Milton M. Gordon, Julian Samora, William Julius Wilson, Patricia Hill Collins, and Lehman Brightman. The research methodology consisted of the case study approach. The research technique involved content analysis of primary and secondary source documents.

THREE MAJOR FOUNTAINHEADS OF SOCIOLOGY ON RACE AND SOCIOLOGISTS

Karl Marx and His Position on White Slaveholders in the Bourgeoisie and Enslaved Black People in the Proletariat

Karl Marx and His Social Background

Marx, a White man, was born May 5, 1818 in Trier, Prussia to middle-class parents. He died on March 14, 1883 at age 64 in London, England. Marx was educated at the University of Jenna where he earned a Ph.D. in political economy. He made his mark as a sociologist, political activist, social movement leader, and author. In 1867, Marx published a book titled Capital, which was the first of three volumes. In that first volume, he looked at race as well as class (Marx, 1867/1976; Liebknecht, 1908; Ritzer, 1983).

Karl Marx, a Key Sociological Work, and the Racial Groups He Studied in It

In his key work Capital, Marx (1867/1976) focused on White slaveholders in the bourgeoisie and enslaved Black people in the proletariat. Marx, in his analysis, made a major distinction between free workers and slaves. On the one hand, Marx referred to an enslaved person as a “slave” and “slave labor” (p. 377). On the other hand, Marx referred to a free person as a “free worker” and “free labor” (pp. 377, 1031). He said “the slave works only under the spur of external fear” In contrast, Marx said that, “The free worker . . . is impelled by his wants” (p. 1031). Reflecting on the patterns of repeated social interactions between capitalists and both groups, Marx related:

The continuity in the relations of slave and slave-owner is based on the fact that slave is kept in his situation by direct compulsion. The free worker, however, must maintain his own position, since his existence and that of his family depends on his ability continuously to renew the sale of his labour-power to the capitalist. (p. 1031)

Thus, Marx expressed awareness of the fact that capitalists had used direct compulsion, instead of wages, to get labor-power from enslaved workers. Marx also expressed awareness of the fact that capitalists had used wages to get labor-power from enslaved workers.
Reflecting further on the relations between White slaveholders and enslaved Black people, Marx (1867/1976) informed us that, “The slave-owner buys his worker in the same way as he buys his horse” (p. 377). He added:

*If he loses his slave, he loses a piece of capital, which he must replace by fresh expenditure on the slave-market. But take note this: ‘The rice-grounds of Georgia, or the swamps of the Mississippi, may be fatally injurious to the human constitution; but the waste of human life which the cultivation of these districts necessitates, is not so great that it cannot be repaired from the teeming preserves of Virginia and Kentucky.* (p. 377)

Marx made it very clear that he was aware of the operation of slavery as an economic institution operated by capitalists. In fact, Marx followed Edward Gibbon Wakefield and declared that “slavery…is the sole natural basis of colonial wealth” (p. 934). Hence, Marx took the position that the wealth which fueled the Industrial Revolution in Europe came from the institution of slavery and the uncompensated labor of enslaved Black people. Marx also took the position that “the expropriation of the mass of the people from the soil forms the basis of the capitalist mode of production” (p. 934).

Regarding White people in the proletariat, Marx (1867/1976) argued that they should join in solidarity with enslaved Black people. His position was that White labor cannot truly be free until Black labor is free. For White people in the proletariat, Marx believed that they were suffering from false consciousness when they identified with the White slaveholders in the bourgeoisie instead of enslaved Black people. In his view, laborers should unite as a working class around their common interests against the capitalists who seek profits by any means necessary, including playing one group of workers against another group of workers.

In the view of Marx (1867/1976), capitalism evolved as an economic system based on slavery as well as imperialism, colonization, and other forms of exploitation and oppression. He wrote:

*The discovery of gold and silver in America, the extirpation, enslavement and entombment in mines of the indigenous population of that continent, the beginnings of the conquest and plunder of India, and conversion of Africa into a preserve for the commercial hunting of blackskins, are all things which characterize the dawn of the era of capitalist production. These idyllic proceedings are the chief moments of primitive accumulation. Hard on their heels follows the commercial war of the European nations, which has globe as its battlefield.* (p. 915)

Marx explained that White industrial capitalists from Europe developed a mechanism of “primitive accumulation” by oppressing and exploiting non-White people around the world, including the original people of the Americas (i.e., American Indians); the original people of Africa (i.e., Black Africans); and the original people of India (i.e., East Indians). He also noted that Chinese people in Asia faced imperialism, colonization, exploitation, and oppression via the Opium Wars.

**Max Weber and His Position on White Protestant Capitalists and White Catholic Capitalists**

*Max Weber and His Social Background*

Max Weber, a Key Sociological Work, and the Ethnic Groups He Studied in It

Max Weber (1920/1958), in his key work *The Protestant Ethic and the Spirit of Capitalism*, looked at White Protestant capitalists and White Catholic capitalists. According to Weber, White Protestant capitalists believed in frugality, abstinence, and salvation. White Protestant capitalists also believed that salvation could be achieved by reinvesting profits back into the business. In contrast, according to Weber, White Catholic capitalists also believed in frugality, abstinence, and salvation. However, Catholic capitalists believed that salvation could be achieved through good deeds such as helping the poor.

In an introduction that appeared in *The Protestant Ethic and the Spirit of Capitalism*, Max Weber (1920/1958) informed us that his work attempted to explain “the influence of certain religious ideas on the development of an economic spirit, or the ethos of an economic system” (p. 27). Max Weber also related that he was “dealing with the connection of the spirit of modern economic life with the rational ethics of ascetic Protestantism” (p. 27). He posed that his book treated “only one side of the causal chain” (p. 27). Max Weber related that:

…we have no intention whatever of maintaining such a foolish and doctrinaire thesis as that the spirit of capitalism (in the provisional sense of the term explained above) could only have arisen as the result of certain effects of the Reformation, or even that capitalism as an economic system is a creation of the Reformation. In itself, the fact that certain important forms of capitalistic business organization are known to be considerably older than the Reformation is a sufficient refutation of such a claim. On the contrary, we only wish to ascertain whether and to what extent religious forces have taken part in the qualitative formation and the quantitative expansion of that spirit over the world. (p. 91)

In his discussion, Weber covered some important values and norms that played a role in the development of capitalism. Weber exclaimed that there were more Protestant capitalists than Catholic capitalists. Likewise, Max Weber posed that Protestant capitalists took the following position: “We ought not to prevent people from being diligent and frugal; we must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich” (p. 175). Max Weber posed that two other important ideas connected to the Protestant Ethic were “attaining the grace of God,” “salvation,” and “call or calling” (pp. 79, 81, 84-86, 100, 104-106,111, 117-119, 143, 145, 162). For Max Weber, Protestant capitalists embraced the notion that “God helps those who help themselves” (p. 115).

Emile Durkheim and His Position on White Suicides in the Cities and White Suicides in the Countryside

Emile Durkheim and His Social Background

Durkheim, a White man, was born on April 15, 1858 in Espinal, France to middle-class parents. He died on November 15, 1917 at age 59 in Paris, France. Durkheim was educated at the University of Leipzig where he earned a Ph.D. in philosophy. He made his mark as a sociologist, political activist, social movement leader, and author. In 1897, Durkheim published a book titled *Suicide*. He looked at ethnicity in the form of religion (Durkheim, 1897; Ritzer, 1983).

Emile Durkheim, a Key Sociological Work, and the Ethnic Groups He Studied in It

Durkheim (1897/1952), in his key work *Suicide*, focused on White people committing suicide in the cities and White people committing suicide in the countryside. As used here, the term cities include the urban areas where people committed suicide. On contrast, the term countryside includes the rural areas where people committed suicide. Durkheim also conducted a comparative analysis of White Protestants who had committed suicide and White Catholics who had committed suicide. Thus, Durkheim focused on ethnicity since religion is an aspect of it.

In the research findings he presented in *Suicide*, Durkheim (1897/1952) reported that the urban areas had less social solidarity and social integration than rural areas. Durkheim also found that rural areas had more social solidarity and social integration than urban areas. In *Suicide*, Durkheim stated that “the suicide is applied to all cases of death resulting directly or indirectly from a positive or negative act of the victim himself, which he knows will produce this result. An attempt is an act thus defined but falling short of actual death” (p. 44).
On the one hand, Durkheim (1897/1952) discussed suicide, psychopathic states, and identified four types of suicide among “insane persons” (pp. 62, 67). They were maniacal suicide, melancholy suicide, obsessive suicide, and impulsive or automatic suicide. He defined maniacal suicide as a social phenomenon wherein a person suffers from “hallucinations or delirious conceptions” and kills himself or herself “to escape from an imaginary danger or disgrace, or to obey a mysterious order from on high, etc.” (p. 63). Durkheim defined melancholy suicide as a social phenomenon wherein a person suffers from “a general state of extreme depression and exaggerated sadness, causing the patient no longer to realize sanely the bonds which him with people and things about him” (p. 63). He defined obsessive suicide as a social phenomenon wherein a person suffers from “a fixed idea of death which, without clear reason, has taken complete possession of the patient’s mind” (p. 64). Durkheim defined impulsive or automatic suicide as a social phenomenon wherein a person suffers from a condition that “results from an abrupt and immediately irresistible impulse” (p. 65).

On the other hand, Durkheim (1897/1952) discussed suicide, non-psychopathic states, and identified four types of suicide among people who may or may not be insane. The four types included egoistic suicide, altruistic suicide, anomic suicide, and stoic suicide. Durkheim explained that egoistic suicide “results from man’s no longer finding a basis for existence in life” (p. 258). He posed that altruistic suicide results from a situation wherein the “basis for existence appears to man situated beyond life itself” (p. 258). Durkheim related that anomic suicide “results from man’s activity’s lacking regulation and his consequent sufferings” (p. 258). He said that stoic suicide results when “egoism and altruism themselves, contraries as they are, may combine their influence” (p. 289).

Based on his research, Durkheim (1897/1952) stated that, “Suicide is much more urban than rural” (p. 353). Durkheim also stated that, “Industrial and commercial functions are really among the occupations which furnish the greatest number of suicides” (p. 257). It was further noted by Durkheim that his research found a relationship between suicide and “economic disasters” in the social environment (p. 252). Likewise, Durkheim found a relationship between suicide and religion. He stated that, “More generally, whatever the proportional share of these two confessions in the total population, wherever their comparison has been possible from the point of view of suicide, Protestants are found to kill themselves much more often than Catholics” (p. 157). Durkheim explained that, “So if Protestantism concedes a greater freedom to individual thought than Catholicism, it is because it has fewer common beliefs and practices” (p. 159). He argued that the higher suicide rate found in the Protestant church results from it being “a less strongly integrated church than the Catholic church” (p. 159). In terms of religion, Durkheim associated social integration with “a hierarchical system of authority” and a “credo” (pp. 158, 159).

FOUR PERIPHERAL FOUNTAINHEADS OF SOCIOLOGY ON RACE AND SOCIOLOGISTS

W.E.B. Du Bois and His Position on Philadelphia Black People and Philadelphia White People

W.E.B. Du Bois and His Social Background

Du Bois, a Black man, was born on February 28, 1868 in Great Barrington, Massachusetts to middle-class parents. He died on August 27, 1963 at age 95 in Accra, Ghana. Du Bois was educated at Fisk University where he earned a B.A. in history; and Harvard University where he earned a B.A. in history, M.A. in political science, and Ph.D. in history. He made his mark as a sociologist, historian, political activist, social movement leader, and author. During 1899, Du Bois published a book titled The Philadelphia Negro. In his book, he looked at race and class as well as gender (Du Bois, 1899, 1968; Holt, 2008).

W.E.B. Du Bois, a Key Sociological Work, and the Racial Groups He Studied in It

Du Bois (1899), in his key work The Philadelphia Negro, looked at Philadelphia Black people and Philadelphia White people. In the case of Philadelphia Black people, Du Bois identified four classes among the Black population of the Seventh Ward, including the well-to-do; the working class; the poor; and the Submerged Tenth. He stated that the well-to-do included:
Families of undoubted respectability earning sufficient income to live well; not engaged in mental service of any kind; the wife engaged in no occupation save that of house-wife, except in a few cases where she had special employment at home. The children not compelled to be breadwinners, but found in school; the family living in a well-kept home. (pp. 310-311)

Du Bois said that the working class was composed of people who were “in comfortable circumstances, with a good home, and having steady remunerative work. The younger children in school” (p. 311). He stated that the poor was composed of “persons not earning enough to keep them at all times above want; honest, although not always energetic or thrifty, and with no touch of gross immorality or crime. Including the very poor, and the poor” (p. 311). He asserted that the Submerged Tenth was composed of the “lowest class of criminals, prostitutes and loafers” (p. 311). Du Bois posed that, “The criminals and gamblers are to be found at such centres as Seventh and Lombard streets, Seventeenth and Lombard, Twelfth and Kater, Eighteenth and Naudin” (p. 311).5

Looking at social conditions in Philadelphia, Du Bois (1899) proceeded to make recommendations for actions that Black people could take to help themselves and actions that White people could take to help Black people. Regarding that which Black people could do to help themselves, Du Bois said Black people needed to engage in take any legitimate job they could find while pursuing better jobs; engage in preventive and rescue work; engage in spending money wisely; engage in sending children to school, and engage in the well-to-do helping the Black masses. Du Bois stated that Black people should take a job that was “menial and poorly rewarded” because it was a “greater disgrace to be idle than to do humblest labor” (p. 390). However, Du Bois also related that, “Against prejudice, injustice, and wrong the Negro ought to protest energetically and continuously” (p. 390). Thus, Du Bois advised Black people to accept any work they could find while trying to find and fighting for better work, including self-employment. In addition, Du Bois advised Black people to engage in racial solidarity and collective action around economic, political, and cultural matters.

As for the actions White people could take to help Black people, Du Bois (1899) said that they could join in the fight to defeat racial discrimination and the system of White supremacy. He stated:

> There is no doubt that in Philadelphia the centre and kernel of the Negro problem so far as the white people are concerned is the narrow opportunities afforded Negroes for earning a decent living. Such discrimination is morally wrong, politically dangerous, industrially wasteful, and socially silly. It is the duty of the whites to stop it, and to do so primarily for their own sakes. Industrial freedom of opportunity has by long experience been proven to be generally best for all. Moreover, the cost of crime and pauperism, the growth of slums, and the pernicious influences of idleness and lewdness, cost the public far more than would the hurt to the feelings of a carpenter to work beside a black man or a shop girl to stand beside a darker mate. (pp. 394-395)

Du Bois put forth the argument that White people had a duty to stop White racial discrimination against Black people because that was needed to stop the cost of crime, pauperism, the growth of slums, idle behavior, and lewd behavior.

**Ida B. Wells-Barnett and Her Position on Black People who Got Lynched and White People who Lynched Black People**

*Ida B. Wells-Barnett and Her Social Background*

Wells-Barnett, a Black woman, was born on July 16, 1862 in Holly Springs, Mississippi on July 16, 1862 to working-class parents who were enslaved. She was educated at Rust University when it was still a grade school. Later, Wells-Barnett attended and took courses at Fisk University and LeMoyne Institute to enhance her knowledge base. She made her mark as a sociologist, political activist, social movement leader, and author. In 1895, Wells-Barnett published a book titled *A Red Record*. She looked at race as well as class and gender (Wells-Barnett, 1970; Lengermann & Niebrugge, 1998).
Ida B. Wells-Barnett, a Key Sociological Work, and the Racial Groups She Studied in It

Wells-Barnett (1895), in her key work *A Red Record*, focused on Black people who got lynched and White people who lynched Black people. She took the position that most Black people got lynched for being prosperous, trying to vote, or being seen as uppity by racist or jealous White people. Wells-Barnett also took the position that many of the White people lynching Black people came from the upper rungs of society and not just poor White people. She suspected that a judge took part in the lynching of Thomas Moss, Calvin McDowell, and Will Steward.

In the beginning of *A Red Record*, Wells-Barnett (1895) related that, “The student of American sociology will find the year 1894 marked by a pronounced awakening of the public conscience to a system of anarchy and outlawry which had grown during a series of ten years to be so common” (p. 7). Wells-Barnett continued: “…scenes of unusual brutality failed to have any visible effect upon the human sentiments of the people of our land” (p. 7). To document that brutality and provide a context to many cases of lynching between 1882 and 1895, Wells-Barnett engaged in one of the first empirical studies by a sociologist. Wells-Barnett noted that she used “…the statistics as gathered and preserved by white men, and which have not been questioned by white men, and which have not been questioned, show that during all these years, and for all these murders only three white men have been tried, convicted, and executed” (p. 7). She added: “As no white man has been lynched for the murder of colored people, these three executions are the only instances of the death penalty being visited upon white men for murdering Negroes” (p. 7). As for her research methodology, Wells-Barnett utilized the secondary data analysis method to develop her own theory of lynching. In terms of her research techniques, Wells-Barnett engaged in content analysis of reports published in newspapers such as the *Chicago Tribune*.

Following Frederick Douglass, Wells-Barnett (1895) addressed three excuses that White people used to Lynch Black people. One lynching excuse held by White people and “given to the civilized world” was that “the murder of unoffending Negroes was the necessity of the white man to repress and stamp out alleged ‘race riots’”(p. 8). She said that, “Between 1865 and 1972, hundreds of colored men and women were mercilessly murdered and the almost invariable reason assigned was that they met their death by being alleged participants in an insurrection or riot” (p. 9). Wells-Barnett related that, “No insurrection ever materialized; no Negro rioter was ever apprehended and proven guilty, and no dynamite ever recorded the black man’s protest against oppression and wrong” (p. 9). In contrast, she found documentation that White mobs engaged in rioting and lynching to terrorize Black people. A second lynching excuse held by White people was based on the notion that, “The southern white man would not consider that the Negro has any rights which a white man is bound to respect, and the idea of a republican form of government in the southern states grew into contempt” (p. 9).

To institute hegemony and the system of White supremacy, Wells-Barnett (1895) said White people sought domination by using “fraud, violence, intimidation and murder” (p. 10). She further related that: “It was maintained that ‘This is a white man’s government,’ and regardless of numbers the white man should rule’” (p. 9). A third lynching excuse held by White people was that, “Negroes had to be killed to avenge their assaults upon women” (p. 10). Wells-Barnett reported that the data revealed that there were numerous instances were Black men were lynched although “the relationship sustained between the man and woman was voluntary and clandestine” (p. 11). Because of the truth she told about lynching in defense of the Black race, Wells-Barnett explained that she was forced to become “an exile; her property destroyed and her return to her home forbidden under the penalty of death” (p. 11).

Jane Addams and Her Social Background

Addams, a White woman, was born on September 6, 1860 in Cedarville, Illinois to middle-class parents. She died on May 21, 1935 at age 74 in Chicago, Illinois. Addams was educated at Rockford Female Seminary (later Rockford University); afterwards she attended medical school at the University of Pennsylvania for one year before she dropped out. She made her mark as a sociologist, political activist, social movement leader, and author. During 1895, she published a book titled *Hull-House Maps and Papers*, under aegis of her Hull-House. Addams looked at race as well
as gender and ethnicity in the form of nationality (Addams, 1895a, 1895b, 1910, 1930; Lengermann & Niebrugge, 1998).

*Jane Addams, a Key Sociological Work, and the Ethnic Groups She Studied in It*

Addams (1895a, 1895b), in her key work *Hull-House Maps and Papers*, looked at prosperous White people and poor White people. Addams took the position that prosperous White people had a special obligation and responsibility to help poor White people adjust to living in Chicago and other urban areas by helping them to raise their levels of education, income, wealth, and occupational prestige. She also took the position that poor White people should strive to adjust to living in Chicago and other urban areas by raising their levels of education and occupational prestige.

Reflecting on the mission of Toynbee House, Addams (1895a) pointed out that it was one of the first settlement houses and organized around the “the primal ideal that a group of University men should reside in the poorer quarter of London for the sake of influencing the people there toward better local government and a wider social and intellectual life” (p. vii). Addams noted that Hull-House was founded on that same ideal when it was first established in 1889. An importance difference is that Addams saw the need to include both women and men in the efforts of Hull House to help poor, immigrant White people in Chicago. She said that *Hull-House Maps and Papers* contained the observations of Hull-House residents regarding social conditions in Chicago. In an essay she wrote for *Hull-House Maps and Papers*, Addams (1895b) argued that the “social conscience” should be concerned about the plight of the working class and working poor struggling to have a “living wage” in the sewing-trades as shirtemakers and cloakmakers. She also put forth the argument that to create a social condition marked by people with a living wage “the most obvious line of action will be organization through the tradesunion, a movement already established” (p. 187-188). In her view, a settlement house could be a factor in the labor movement by prosperous people helping poor people to improve their social life through the promotion of trade unionism. Addams stated that, at Hull-House, “The shirtemakers were organized in the spring of 1891” (p. 188). She also said that, “The cloakmakers were organized at Hull-House in the spring of 1892” (p. 189). Eventually, it became known as the Woman’s Cloakmakers’ Union. Addams took the position that the promotion of trade unionism was an appropriate endeavor for Hull-House to help poor people attain a living-wage and said so. According to Addams, her and other residents saw the need for trade unionism because, “Hull-House is situated in the midst of the sweaters’ district of Chicago” (p. 184).

*Harriet Martineau and Her Position on Enslaved Black People and Oppressed White Women*

*Harriet Martineau and Her Social Background*

Martineau, a White woman, was born on June 12, 1802 in Norwich, England to a middle-class family. She died on June 27, 1876 at age 74 in Ableside, England. Martineau was educated via a Unitarian academy as an adolescent and was also exposed to a “Great Books Education” through one-on-one sessions with a tutor. She made her mark as a sociologist, political activist, social movement leader, and author. In 1837, Martineau published her multi-volume book titled *Society in America*. She looked at race as well as gender (Martineau (1837a, 1877a, 1877b, 1877c; Lengermann & Niebrugge, 1998).

*Harriet Martineau, a Key Sociological Work, and the Racial Groups He Studied in It*

Martineau (1837a, 1837b, 1839), in her key work *Society in America*, focused on oppressed enslaved Africans and oppressed White women. She took the position that slavery should be abolished and that the founders of this country were hypocrites for holding enslaved Africans in bondage. Martineau also took the position that women should have equality the opportunity to be educated and have professional careers and not just be raised to be breeders of children. In her book, Martineau noted that she visited the USA from September 19, 1834 to August 1, 1836. After she returned to England, Martineau published her observations in *Society in America*. While in the USA, Martineau travelled to places in the North and South and observed the social conditions. Martineau made observations of the plight of the enslaved Black people and concluded they were faced with oppression from the White men and White women. She also said that White women were faced with oppressed from White men because they were treated as the property of
their husbands and that sexism often denied them careers for which they had the aptitude.

In a chapter subtitled “Morals of Slavery,” Martineau (1837b) examined the oppression suffered by Black people under enslavement. She wrote:

This title is not written down in a spirit of mockery; though there appears to be a mockery somewhere, when we contrast slavery with the principles and the rule which are the test of all American institutions: - the principles that all men are born free and equal; that rulers derive their just powers from the consent of the governed; and the rule of reciprocal justice. This discrepancy between principles and practice needs no more words. But the institution of slavery exists; and what we have to see is what the morals are of the society which is subject to it. (pp. 312-313)

Martineau also wrote that, “The personal oppression of the negroes is the grossest vice which strikes a stranger in the country. It can never be otherwise when human beings are wholly subjected to the will of other human beings” (p. 320-321). According to Martineau, she found a gap between that which White people said and that which they did. Martineau raised the following two questions: What social virtues are possible in a society of which injustice is the primary characteristic? What social virtues are possible in a society which is divided into two classes, the servile and the imperious? Based on her observations, Martineau concluded that the White people were hypocrites.

As an abolitionist, Martineau (1837b) praised the actions of the American Indians in the Seminole Nation when they refused to turn their backs on their Black Maroons comrades. Martineau wrote:

In the eyes of the people who do not yet see the whole case, the only evil which has arisen out of the possession of Florida, is the Seminole War. They breathe an intense hatred against the Seminole Indians; and many fine young men have gone down into Florida, and lost their lives in battle, without being aware that they were fighting for oppressors against the oppressed. Probably few of the United States troops who fell in the late Seminole war knew how the strife arose. According to the laws of the slave States, the children of the slaves follow the fortunes of the mother. It will be seen, at a glance, what consequences follow from this; how it operates as a premium upon the licentiousness among white men; how it prevents any but mock marriages among slaves; and also what effect it must have upon any Indians with whom slave women have taken refuge. The late Seminole war arose out of this law. The escaped slaves had intermarried with the Indians. The masters claimed the children. The Seminole fathers would not deliver them up. Force was used to tear the children from their parents’ arms, and the Indians began their desperate, but very natural work of extermination. They have carried on the war with eminent success, St. Augustine, the capital, being now the only place in Florida where the whites can set foot. (pp. 70-71)

In her view, Martineau was hopeful that “the American people may possibly have learned enough of the facts of the case to silence those who boast of the acquisition of Florida, as an increase of the national glory” (p. 71).

Martineau (1837b) did not visit Florida, but she made it to Louisiana. While in New Orleans, Martineau (1837b) observed the system of placage wherein White men would take become involved with Black Creole as concubines. She wrote:

The Quadroon girls of New Orleans are brought up by their mothers to be what they have been; the mistresses of white gentlemen. The boys are some of them sent to France; some placed on land in the back of the State; and some are sold in the slave-market. They marry women of a somewhat darker colour than their own; the women of their own colour objecting to them, “ils sont si degoutants!” The girls are highly educated, externally, and are, probably, as beautiful and accomplished a set of women as can be found. Every young man early selects one, and establishes her in one of those pretty and peculiar houses, whole rows of which may be seen in the Remparts. The connexion now and then lasts for life: usually for several years. In the latter case, when the time comes for the gentle man to take a white wife, the dreadful news reaches his Quadroon partner; either by a letter entitling her to call the house and furniture her own, or by the newspaper which announces his marriage. The Quadroon ladies are rarely or never known to form a second connexion. Many commit suicide: more die brokenhearted. Some men continue the connexion after
Every Quadroon woman believes that her partner will prove an exception to the rule of desertion. Every white lady believes that her husband has been an exception to the rule of seduction. (pp. 326-327)

In Louisiana, it defined a Quadroon as a Black person who was one-fourth Black and three-fourths White; an Octoroon as a Black person who was a one-eighth Black and seven-eighths White; and a Mulatto as a person who one-half Black and one-half White. Martineau also informed us that, “The law declares that the children of slaves are to follow the fortunes of the mother. Hence the practice of planters selling and bequeathing their own children” (p. 320).

In addition to being an abolitionist, Martineau (1837a) was a feminist who believed that White women should be treated equally to White men and that White girls should be treated equally to White boys. Regarding White women, Martineau made the case that they faced sexism and oppression from White men despite their White skin privilege. She complained that White women basically had a “political non-existence” (p. 199). Martineau remarked: “One of the fundamental principles announced in the Declaration of Independence is, that governments derive their just powers from the consent of the governed. How can the political condition of women be reconciled with this? (p. 199). As a response to that situation, Martineau added:

The principle of the equal rights of both halves of the human race is all we have to do with here. It is the true democratic principle which can never be seriously controverted, and only for a short time evaded. Governments can derive their just powers only from the consent of the governed. (p. 154)

For Martineau, the social conditions she found in the USA were unacceptable. Martineau also called Thomas Jefferson and White men like him an “advocate of despotism” because of their actions created “unjust” social conditions (pp. 148-149).

Regarding the oppression suffered by White women at the hands of White men, Martineau (1839) complained in a chapter subtitled “Marriage” that:

The intellect of women is confined by an unjustifiable restriction of both methods of education, by express teaching, and by the discipline of circumstance. The former, through prior in the discipline of each individual, is a direct consequence of the latter, as regards the whole of the sex. As women have none of the objects in life for which an enlarged education is considered requisite, the education is not given. Female education in America is much what it is in England. (p. 107)

Martineau also said that, “Women continue to be ill-educated, passive, and subservient: or well-educated, vigorous, and free only upon sufferance” (p. 120). She further related that, “I have spoken of the early marriages of silly children in the south and west, where owing to the disproportion of numbers, every woman is married before she well knows how serious a matter human life is” (p. 120).

OTHER SOCIOGISTS ON RACE AND ETHNICITY

Anna Julia Cooper and Her Position on Race, Class, and Gender Among Black People in the USA

Anna Julia Cooper and Her Social Background

Cooper, a Black woman, was born August 10, 1848 in Raleigh, North Carolina to a working-class mother who was enslaved. She died February 27, 1964 in Washington, DC at age 105 Cooper was educated at Oberlin College where she earned a B.A. She later earned a M.S. in mathematics at Oberlin College and a Ph.D. in French at the University of Paris-Sorbonne. Cooper made her nark as a sociologist, political activist, social movement leader, and author. During 1892, Cooper published a book titled A Voice from the South. She looked at race as well as class and gender (Cooper, 1892; Springer, 2008).
Anna Julia Cooper, a Key Sociological Work, and the Racial Groups She Studied in It

Cooper (1892), in her key work *A Voice from the South*, looked at Black people and White people. She used the intersection of race, class, and gender to take the position that Black people in the USA are not the dominant group and have been subjected to racial oppression by White people. She also used the intersection of race, class, and gender to take the position that White people in the USA are the dominant group and have subjected Black people to racial oppression. Cooper said Black women were a “vital element in the regeneration and progress” of the Black race in the USA. She further argued that “the fundamental agency under God in the regeneration, the re-training of the race, as well as the groundwork and starting point of its progress upward, must be the black woman” (p. 28).

In her analysis, Cooper (1892) expressed a concern for the Black family as an institution and primary group. Cooper believed that there was a place for men and women in the structure of the Black family. She stated:

> We need men who can let their interest and gallantry extend outside the circle of their aesthetic appreciation; men who can be a father, a brother, a friend to every weak, struggling unshielded girl. We need women who are so sure of their social footing that they need not fear leaning to lend a hand to a fallen or falling sister. We need men and women who do not exhaust their genius splitting hairs on aristocratic distinctions and thanking God they are not others; but earnest, unselfish souls, who can go into the highways and byways, lifting up and leading, advising and encouraging with the truly catholic benevolence of the Gospel of Christ.  (p. 33)

For Cooper, it was imperative for Black men and Black women to strive to serve a “noble and sacred purpose” rather than “narrow, selfish and petty personal aims of life” (p. 32). She also said it was imperative for every Black man and Black woman to believe in the following axiom: “I am my Sister’s keeper” (p. 32).

Although she was a strong advocate of the Black family, Cooper (1892) thought it was important for Black women to speak for themselves regarding social conditions facing the race. Cooper related: “Only the Black Woman can say ‘when and where I enter, in the quiet, undisputed dignity of my womanhood, without violence and without suing or special patronage, then and there the whole Negro race enters with me’” (p. 31). In terms of the status and role of women in the Black family, Cooper remarked:

> A stream cannot rise higher than its source. The atmosphere of homes is no rarer and purer and sweeter than are the mothers in those homes. A race is but a total of families. The nation is the aggregate of its homes. As the whole is sum of all its parts, so the character of the parts will determine the characteristics of the whole. These are all axioms…(p.29)

Cooper made it clear that she thought the Black family was tied to the destiny of women. She also made it clear that there were certain actions that could be taken to strengthen the Black family.

To strengthen Black families, Cooper (1892) called for the effective education of females at every level—ranging from grade school to higher education. Cooper wrote:

> …I ask the men and women who are teachers and co-workers for the higher interests of the race, that they give the girls a chance! We might as well expect to grow trees from leaves as hope to build up a civilization or a manhood without taking into consideration our women and the home life made by them, which must be the root and ground of the whole matter. Let us insist then on special encouragement for the education of our women and special care in their training. Let our girls feel that we expect something more of them than that they merely look pretty and appear well in society. Teach then that there is a race with special needs which they and only they can help; that the world needs and is already asking for their trained, efficient forces. Finally, if there is an ambitious girl with pluck and brain to take the higher education, encourage her to make the most of it.  (pp. 78-79)

She urged that “money be raised and scholarships be founded in our colleges and universities for self-supporting, worthy young women, to offset and balance the aid that can always be found for boys who will take theology” (p. 79).
Looking at the higher education of women, Cooper (1892) pointed out that during 1833 there was only one college in the USA which allowed women of any race to attend. Cooper noted that the curriculum was divided into a “Ladies’ Course” and a “regular B.A. or Gentlemen’s course” (p. 49). By 1892, there were “one hundred and ninety-eight colleges and universities in the United States alone offering the degree of B.A. to women” (p. 50). In or around 1892, Cooper sent a letter to various colleges that admit women and asked them how many Black women had ever completed a B.A. at their institutions. Cooper reported that the results were as follows: “Fisk leads the way with twelve; Oberlin next with five; Wilberforce, four; Ann Arbor and Wellesley three each, Livingstone two, Atlanta one, Howard, as yet, none” (p. 74). As an educator, Cooper possessed a profound interest in educational achievement and educational attainment involving females. That interest remained in her throughout her long life which lasted more than 100 years.

Richard Robert Wright, Jr. and His Position on Pennsylvania Black People

Richard Robert Wright, Jr. and His Social Background

Wright, Jr., a Black man, was born on April 16, 1878 in Cuthbert, Georgia to middle-class parents. He died on December 12, 1967 at age 89 in Philadelphia, Pennsylvania. Wright was educated at Georgia State Industrial College (Savannah State University). He later earned a B.D. and a M.A. in Biblical Languages at the University of Chicago and a Ph.D. in sociology at the University of Pennsylvania. Wright made his mark as a sociologist, political activist, social movement leader, religious leader, and author. In 1912, he published a book titled *The Negro in Pennsylvania: A Study in Economic History*. He looked at race as well as class and gender (Wright, 1912, 1965; Hayre & Moore, 1999).

Richard Robert Wright, Jr. a Key Sociological Work, and the Racial Groups He Studied in It

Wright, Jr. (1912), in his key work *The Negro in Pennsylvania: A Study in Economic History*, focused on Black people in Pennsylvania and White people in Pennsylvania. He used the social construction of race to take the position that Black people in Pennsylvania are not the dominant group and have been subjected to racial oppression by White people. Wright used the social construction of race to take the position that White people in Pennsylvania are the dominant group and have subjected Black people to racial oppression. Although his subtitle addressed economic history, Wright, to provide the social context, also covered the slavery era, the Black population between 1865 and 1900, church and secret societies, crime, and race contact. As for the economic history, Wright dealt with Black occupations, Black business enterprises, Black property ownership, and Black poverty.

During the slavery era, Wright (1912) said the system emerged when the Pennsylvania colony first started. Wright stated that, “When the Colony of Pennsylvania was founded by William Penn, Negro slavery was a recognized institution in the New World” (p. 5). Slavery continued in Pennsylvania until 1847. Wright said the Black population of Pennsylvania was 65,294 in 1870 and 156,845 in 1900. Of course, the White population of Pennsylvania was much higher in both years. Regarding church and secret societies, Wright reported that the Baptist Church had the largest number of members and was first established in 1809 during Philadelphia.

Wright (1912) stated that his analysis of state statistics revealed that, “The Negroes of the higher economic group very rarely are among the criminals or have to appear in court because of criminal prosecution directed against them” (p. 158). He added: “They are not the college and high school graduates, the professional and business men who are among the Negroes arrested” (p. 158). Wright further related that, “The criminal Negroes come from a very different group altogether” (p. 158). Regarding the Black criminals, Wright wrote:

*The most numerous and serious crimes committed by Negroes are stealing, fighting and disorderly conduct, which are characteristic of those of low intelligence and of low economic status. Those who steal, do so largely because they want things and have not the ability or the opportunity to satisfy these wants by honest labor. Many are honest, but being shut out by the lack of opportunity or efficiency, they acquire habits of dishonesty and disinclination to work. Those who keep “speak easies” do so for the money they get, which in many cases they are unable to earn. They frequently have the protection and active aid of the political boss, who is generally a white man. Fighting is everywhere the unintelligent man’s way of settling*
As for the race contacts, Wright found that the Black people and White people belong to different churches and secret societies. However, the same was not true of the schools. Wright noted that, “The contact of the races is closer in the schools than in the churches” (p. 169). He informed us that, “While a large percentage of the colored children are segregated in the public schools, they are largely taught by the white teachers and go to schools attended by Negroes and whites alike” (p. 169).

In terms of Black occupations in Pennsylvania, Wright (1912) stated that, “The Negroes are truly a working people” (p. 71). When he looked at gainful occupations, Wright saw that 93.1 of the Black women were employed as domestic workers and personal service. In contrast, 59 percent of Black men were employed as domestic workers and personal service. Wright emphasized the need for Black people to have a wider range of employment opportunities. In the business enterprises area, Black people were involved with vending, dressmaking, boot and shoe repairing, hairdressing, barbering, restaurants, catering, and various building trades. Wright reported that, “The largest number of persons is in the barbering business” (p. 83). As for property ownership, Wright followed the study of W.E.B. Du Bois on the Black people in Philadelphia and reported that the race in that city had amassed over $5,000,000 in real estate and personal property by 1898. In 1912, Wright surmised that the “assessed value of the property pf Negroes in the State is between $20,000,000 and $25,000,000” (p. 106). Regarding Black poverty in Pennsylvania, Wright said that “forty per cent. of the Negroes would be classed as poor” (p. 159).

Robert E. Park and His Position on Intergroup Relations in the USA

**Robert E. Park and His Social Background**

Park, a White man, was born on February 14, 1864 in Harveyville, Illinois to working-class parents. He died February 7, 1944 in Nashville, Tennessee at age 79. Park was educated at the University of Michigan where he earned a B.A. in philosophy; Harvard University where he earned a M.A. in philosophy; and the University of Heidelberg where he earned a Ph.D. in sociology. Park made his mark as a sociologist, journalist, social movement leader, and author. During 1950, Park published a book titled *Race and Culture*. He looked at race and class (Park, 1950; “Dr. Robert E. Park,” 1944).

**Robert E. Park, a Key Sociological Work, and the Ethnic Groups He Studied in It**

Park (1950), in his key work *Race and Culture*, looked at Black people and White people. He developed a model of intergroup relations to advocate the position that Black people in the USA as a racial minority, as well as other racial and ethnic minority groups, will go through a process involving competition, conflict, accommodation, and assimilation. With his model of intergroup relations, Park also used it to advocate the position that White people in the USA compose the dominant group and will force racial and ethnic minority groups to go through a process involving competition, conflict, accommodation, and assimilation. The model can be found in an essay Park included in *Race and Culture*. That essay by Park (1914) was titled “Racial Assimilation in Secondary Groups” and first appeared in the *Publications of the American Sociological Society*.

In his model of intergroup relations, Park (1950) identified a typology with several stages. Among those were competition, conflict, accommodation, and assimilation.7 As for the last stage, Park spoke of what he termed the “process of assimilation” (p. 70). He stated that “the chief obstacle of the assimilation of the Negro and Oriental are not mental but physical traits” (p. 208). Park added:

> It is not because the Negro and the Japanese are so differently constituted that they do not assimilate. If they were given an opportunity the Japanese are quite as capable as the Italians, the Armenians, or the Slavs of acquiring our culture and sharing our national ideas. The trouble is not with the Japanese mind but with the Japanese skin. The Jap is not the right color. (p. 208)
For Park, the skin color of Black people and Asian people of Japanese descent kept them from being accepted by and assimilated into the dominant White group as was the case of Irish immigrants and Italian immigrants. Because of their skin color, White immigrants were able to drop certain values, norms, and material culture and assimilate into the dominant White group. According to Park, “In America it has become proverbial that a Pole, Lithuanian, or Norwegian cannot be distinguished, in the second generation, from an American born of native parents” (p. 205).

E. Franklin Frazier and His Position on Black People in the USA

E. Franklin Frazier and His Social Background

Frazier, a Black man, was born on September 24, 1894 in Baltimore, Maryland to Black working-class parents. He May 17, 1962 in Washington, DC at age 67. Frazier was at Howard University where he earned a B.A.; Clark University where he earned a M.A. in sociology; and the University of Chicago where he earned a M.A. and Ph.D. in sociology. He made his mark as a sociologist, political activist, social movement leader, and author. In 1949, Frazier published a book titled The Negro in the United States. He looked at race as well as class and gender (Frazier, 1949/1957b; Jackson, 2008).

E. Franklin Frazier, a Key Sociological Work, and the Ethnic Groups He Studied in It

Frazier (1949/1957b), in his key work The Negro in the United States, focused on Black people and White people. Frazier used the social construction of race to take position that Black people have been exploited and oppressed in the USA by White people. He also used the social construction of race to take position that White people have exploited and oppressed Black people in the USA. Frazier, in the 1949 preface to the original edition, explained that his book was “concerned with a phase of race and culture contact in the modern world or, more specifically, with the emergence of the Negro as a minority group and his gradual integration into American life” (p. xiii). In the preface to the 1957 revised edition, Frazier stated “momentous changes” had occurred in the USA and he wanted to shed some light on them from a sociological point of view. Thus, Frazier added a new chapter titled “Prospects for the Integration of the Negro into American Society” (p. xi). Frazier sought to shed direct light on “the trends toward the integration of the Negro into American society as well as the nature of the forces which are opposed to his integration” (p. xi). He pointed out that, “As a racial minority, the Negro has been excluded from the “melting pot” philosophy which included the various ethnic groups in the country” (p. 687).

Towards the ends of presenting the Black experience through the lens of sociology, Frazier (1949/1957b) discussed the role and status of various social movements among Black people both before and during the Civil War, before and during World War I, before and during World II, and afterwards. The antebellum social movements he pointed to include the Independent African Church Movements, Convention Movement, and Insurrection Movements. Postbellum social movements included the Papi Singleton Movement and the continuation of the Independent African Church Movements and its development of diploma and degree granting educational institutions. Among the social movements that emerged before World War I were the Niagara Movement, NAACP, National Urban League, and the UNIA. Between World War I and World War II, there was the emergence of the Pan-African Congress and the National Negro Congress. During World II, the March-on-Washington Movement developed. Among the significant social movements to emerge after World War II were the Congress of Industrial Organizations and the Southern Conference for Human Welfare. Frazier related that a key variable that could be found in those social movements was “race consciousness” (p. 520). He also pointed out that, “The Negro’s attempt to find a desirable status in American society has been characterized by a number of social movements” (p. 520). Frazier acknowledged that those social movements managed to get coverage at times in Black media outlets as well as White media outlets.

Charles S. Johnson and His Position on Life Histories Among Black People in the USA

Charles S. Johnson and His Social Background

Charles S. Johnson, a Black man, July 24, 1893 in Bristol, Virginia to Black middle-class parents. He died October 27, 1956 in Louisville, Kentucky at age 63. Johnson was educated at Virginia Union University where he earned a B.A. in sociology; and the University of Chicago where he earned a M.A. and Ph.D. in sociology. He made his mark
Charles S. Johnson, a Key Sociological Work, and the Ethnic Groups He Studied in It

Johnson (1934/1966), in his key work *Shadow of the Plantation*, looked at Black people and White people. He used the social construction of race to take the position that Black people in the USA were deeply impacted by the exploitation and oppression they endured on plantations during slavery under the domination of White people. Johnson also used the social construction of race to take the position that White people in the USA, as a dominant group, deeply impacted Black people through the exploitation and oppression on plantations during slavery. Looking at his research, Johnson explained that, “The method and objective of this study demanded long hours with each of the six hundred families who form the basis for these observations” (p. xii).

In his study of people who were formerly enslaved and others, Johnson (1934/1966) used a mixed-methods approach consisting of observation, secondary data analysis, and a qualitative survey to examine their experiences. Towards that end, Johnson looked at their backgrounds, families, economic lives, schools, churches, recreation life, and strategies for survival. Following Robert E. Park, Johnson reported that:

*The Negro of the plantation came into the picture with a completely broken cultural heritage. He came directly from Africa or indirectly from Africa through the West Indies. There had been for him no preparation for, and no organized exposure to, the dominant and approved patterns of American culture. What he knew of life was what he could learn from other slaves or from the examples set by the white planters themselves.* (p. 3)

However, Johnson learned from his observations and interviews with his interviewees that a complete loss of Africanisms was not the case. In his Macon, Alabama research setting, Johnson observed “an unexpected link with Africa which might indeed yield traces of other transplanted culture traits” (p. 23). Johnson talked with interviewees who remembered “freshly imported Negroes from Africa” and their descendants (p. 22). He wrote: “One old resident, in quoting remembered expressions of these Africans, used terms strikingly similar to the African West Coast pidgin English, which was all the more unusual because West Coast pidgin is not common in the dialect of the Negroes in this part of the South” (p. 23). Regarding those White slaveholders, Johnson related that, “Many of the best known of the early founders of the county were from Georgia: Dougherty, Logan, Battle, Perry, Mason, and Echols.” He added that, “They came at the beginning of the nineteenth century just as the state emerged as a new territory” (p. 9).

When Johnson (1934/1966) conducted his study in Macon County, Black people were the majority. The county consisted of a total population of 3,714 people. Of that total, 3,114 were Black and 600 were White. In terms of the land in the county, Johnson said that Black people working as tenant farmers were in control of less acres than White people. Many Black people found themselves working on land owned by White people as tenant farmers. Like other parts of the Black Belt, Black people in Macon County had to deal with the racial terror of being perceived as uppity by racist White people and had to deal with the repercussions.

Jitsuichi Masuoka and His Position on the Japanese Family in Hawaii

Jitsuichi Masuoka and His Social Background

Masuoka, an Asian man of Japanese descent, was born on December 17, 1903 in Yamamoto Mura, Japan to working-class parents. He died August 31, 2004 in Birmingham, Alabama at age 100. Masuoka was educated at College of Emporia where he earned a B.A. in sociology and economics; the University of Hawaii where he earned a M.A. in sociology; and the University of Iowa where he received a Ph.D. in sociology. He made his mark as a sociologist, political activist, social movement leader, and author. In 1940, Masuoka published an article titled “The Structure of the Japanese Family in Hawaii.” He looked at race as well as ethnicity, class, and gender (Masuoka, 1940; “Jitsuichi Masuoka,” 2020).
Jitsuichi Masuoka, a Key Sociological Work, and the Ethnic Groups He Studied in It

Masuoka (1940), in a key work “The Structure of the Japanese Family in Hawaii,” focused on first-generation Japanese people in Hawaii and second-generation Japanese people in Hawaii. Masuoka used the social construction of ethnicity to take the position that first-generation Japanese people in Hawaii had larger families than second-generation Japanese people in Hawaii. He also used the social construction of ethnicity to take the position that second-generation Japanese people in Hawaii had smaller families than first-generation because of several factors. Those factors included time of marriage, contraceptive usage, changing attitudes toward the traditional family organization, strong aspiration for a higher standard of living.

In his study of the structure of Japanese families, Masuoka (1940) presented an empirical analysis of the factors. Masuoka reported that, “Second-generation Japanese have smaller families because, on the whole, they have married relatively recently, and also, perhaps, because of the increased use of contraceptives” (p. 171). However, Masuoka asserted that, “This figure, therefore, cannot be taken as an indication of the future size of second-generation families” (p. 171). Two other factors identified by Masuoka that could influence that future were changing attitudes toward the traditional family organization and their strong aspiration for a higher standard of living. Masuoka concluded that those four factors would probably result in the size of second-generation families not reaching that of their parents. He also pointed out that, “The size of the family in the city of Honolulu is smaller than that of the plantations” (p. 171).

Oliver Cromwell Cox and His Position on Caste, Class, Race in the USA

Oliver Cromwell Cox and His Social Background

Cox, a Black man, was born on August 24, 1901 in Trinidad and Tobago to middle-class parents. He died September 4, 1974 in Detroit, Michigan at age 73. Cox was educated at Northwestern University where he earned a B.S. in law; and the University of Chicago where he earned a M.A. in economics and a M.A. and Ph.D. in sociology. He made his mark as a sociologist, political activist, social movement leader, and author. During 1948, Cox published a book titled Caste, Class, and Race: A Study in Social Dynamics. He looked at race as well as class and caste (Cox, 1948/1970; Levy, 2008).

Oliver Cromwell Cox, a Key Sociological Work, and the Ethnic Groups He Studied in It

Cox (1948/1970), in his key work Caste, Class, and Race: A Study in Social Dynamics, looked at Black people and White people. Cox used the intersection of race, class, and caste to take the position that Black people in the USA are not the dominant group and have been subjected to racial oppression by White people. He used the intersection of race, class, and caste to take the position that White people in the USA are the dominant group and have subjected Black people to racial oppression. In his preface to his book, Cox argued that the terms caste, class, and caste were social concepts that had not been satisfactorily examined by others. He also argued that there were no satisfactory theoretical meanings nor practical implications as they apply to concrete situations.

The book began with Cox (1948/1970) providing a detailed definition and characteristics of caste. Cox posed that “an understanding of the characteristics of the caste system is so important as a basis for an understanding of other social systems” (p. ix). Those other social systems include the feudal system, capitalist system, and socialist systems. He explained that his data on caste cane primarily from published sources on Hindus in India. However, Cox reported that he also “spent some months observing the partial operation of caste among the thousands of East Indians in Trinidad, British West Indies” (p. ix).

Cox (1948/1970) described caste as a cultural phenomenon and “a hierarchy of social-status ranks” (p. 11). He explained that “the status of all members of a given caste or subcaste approaches equality; but within castes of any appreciable size, the statuses of different individuals are never all equal to one another” (p. 10). Cox stated that, “Since the caste system rests upon cultural and not physical variates, two or more castes may fuse, or one caste may divide without threatening the stability of the system” (p. 9). He said that, “Each caste has a presumptive, inherited dharna in which vocation plays a major role” (p. 13). The hierarchy of the caste system places the Brahmans at the top and
all others below them. Cox pointed out that one theory holds that “there were at first two castes, the Aryans and the Dravidians, conquerors and conquered, white and black” (p. 84).

According to Cox (1948/1970), social class refers to a “variant of that social-status order which followed the breakdown and atomization of the European estate system” (p. 143). Cox exclaimed that social-class systems “are phenomena peculiar to capitalism” and that they reflect “well-known factors in the change from medieval autarchy to modern capitalism” (p. 143). He asserted that, “Capitalism developed in the urban communities of Europe, and it may be called the way of life of the burgesses” (p. 143). Looking at definitions offered by other theorists, Cox noted that Louis M. Hacker said that, “Capitalism is an economic order based on the profit motive” (p. 143). Furthermore, Cox related that, “‘Social class’ should not be confused with ‘political class,’ an entirely different concept” (p. 143).

Cox (1948/1970) defined race as a group pf people with “significant physical characteristics” that are accepted as marks of distinction. For Cox, the term ethnic refers to social relations among a distinct group people and is based on an attribute such as culture. Cox stated that, “When, on the other hand, the ethnics recognize each other physically and use their physical distinction as a basis for the rationale of their interrelationships, their process of adjustment is usually termed race relations or race problems” (p. 317). He posed that racial groups include people who are “black, brown, red, white, etc.” (p. 317). In contrast, Cox identified the following as ethnic groups: British, Afrikander, Jews of South Africa, East Indians, Bantu, and Cape Colored. He observed that the “difference among ethnics may center about variations in culture” or “rest upon distinguishability” (p. 317). That distinguishability can include religion, language, and nationality, as Cox noted.

Milton M. Gordon and His Position on Intergroup Relations in the USA

*Milton M. Gordon and His Social Background*

Gordon, a White man, was born on October 3, 1918 in Gardiner, Maine to middle-class parents. He was educated at Bowdoin College where he earned a B.A. in economics and sociology; and Columbia University where he earned a M.A. and a Ph.D. in sociology. Gordon made his mark as a sociologist and author. In 1964, Gordon published a book in 1964 titled *Assimilation in American Life*. He looked at race as well as ethnicity (Gordon, 1964; “Milton M. Gordon,” 2022).

*Milton M. Gordon, a Key Sociological Work, and the Ethnic Groups He Studied in It*

Gordon (1964), in his key work *Assimilation in American Life*, focused on Black people and White people. He used his book to cover his model of intergroup relations. Gordon’s model of intergroup relations has a typology with three dimensions. Those three dimensions include (1) Anglo-conformity; 2) the melting pot; and (3) cultural pluralism. Regarding those dimensions, Gordon wrote:

> Over the course of the American experience, “philosophies,” or goal-systems of assimilation have grouped themselves around three main axes. These three central ideological tendencies maybe referred to as “Anglo-conformity” (the phrase is the Coles’s),9 “the melting pot,” and cultural pluralism. (p. 85)

Gordon added:

...we may say that the “Anglo-conformity” theory demanded the complete renunciation of the immigrant’s ancestral culture in favor of the behavior and values of the Anglo-Saxon core group; the “melting pot” idea envisaged a biological merger of the Anglo-Saxon peoples with other immigrant groups and a blending of their respective cultures into a new indigenous American type; and “cultural pluralism” postulated the preservation of the communal life and significant portions of the culture of the later immigrant groups within the context of American citizenship and political and economic integration into American society. (p. 85)

Of the three ideological tendencies, Gordon considered cultural pluralism to be the most ideal. He also acknowledged the contributions of Horace Kallen as one of exponents of the “cultural pluralism idea” (p. 144).
Julian Samora and His Position on Latinos in the USA

Julian Samora and His Social Background

Samora, a White man of Latino descent, was born on March 1, 1920 in Pagosa Springs, Colorado to working-class parents. He died February 2, 1996 in Albuquerque, New Mexico at age 75. Samora was educated at Adams State College where he earned a B.A. in sociology; Colorado State University where he earned a M.S. in education; and Washington University where he earned a Ph.D. in sociology. He made his mark as a sociologist, political activist, social movement leader, and author. During 1966, Samora edited a book titled *La Raza: Forgotten Americans*. He looked at race as well as ethnicity, class, and gender (Samora, 1966; Thomas, 1996).

Julian Samora, a Key Sociological Work, and the Ethnic Groups He Studied in It

Samora (1966), in his key work *La Raza: Forgotten Americans*, looked at Latino people and non-Latino people. He used the social construction of ethnicity to take the position that Latino people in the USA are not the dominant group and have been subjected by non-Latino White people to oppression based on ethnicity. Samora also used the social construction of ethnicity to take the position that non-Latino White people in the USA are the dominant group and have subjected Latino people to oppression based on ethnicity. He related that, “This collection of papers attempts an assessment of the status of a minority population of the southwestern United States concentrated in California, Texas, New Mexico, Arizona, and Colorado” (p. xi). Thus, Samora made it clear that his edited book was used to assess the status of the Latino population in the Southwest.

The edited book by Samora (1966) contained his introduction divided into four parts. The first part of the introduction was titled “The Setting.” Samora made it clear the setting was the Southwest part of the USA. According to Samora, in 1966, Latinos were “the largest ethnic group in the Southwest and among the largest minorities in the United States” (p. xi). Samora stated that Latinos represented a “sleeping giant” in terms of their political potential. He said that colonizing efforts of Spain into the Southwest started with Coronado in 1540 and Juan de Onate in 1598. The second part of the introduction was titled “A Word About Numbers.” In that part, Samora dealt with issues related to censuses between 1930 and 1960. He described the way Latinos were labeled by the U.S. Census Bureau in their documents during 1930, 1940, 1950, and 1960. Samora said that different labels may have resulted in an undercount of Latinos. The third part of the introduction was titled “A Word About Labels.” It was in this section where he explained his use of the term Spanish-speaking. Samora made a conscious decision for him and the other contributors to use the label “Spanish-speaking” because it was “the most descriptive, inclusive, and least offensive term” (p. xi). He compared it to the following “labels”: Spanish-American, Hispano, Mexican-American, Mexican, Latin American, Puerto Rican, Cuban, and others. Although some of those labels appeared to be interchangeable, Samora decided to use “Spanish-speaking” and “Spanish-speaking American” in his book. Surprisingly, the introduction by Samora did not mention La Raza nor Latino and Hispanic.

The fourth part of the introduction was titled “The Presentation.” Samora (1966) used it to summarize the papers contributed by George I. Sanchez, John A. Wagner, John R. Martinez, William E. Scholes, Lawrence B. Glick, Paul M. Sheldon, and Donald M. Barrett. He also mentioned the conclusion of book and noted that it was written by him, Herman Gallegos, and Lyle Saunders. In that conclusion, Samora, Gallegos, and Saunders examined questions and issues related to action programs, policy decisions, and research. The conclusion addressed matters that were covered by the other contributors in their papers. It also addressed matters that came up at an editorial conference after the papers were submitted to Samora. The editorial conference was held in San Francisco and the conference included all contributors as well as several other people. As a outcome of the papers and the editorial conference, an extensive research program was proposed and the following 10 topics were suggested: (1) History—1850 to the Present; (2) Census Data; (3) Immigration and Migration; (4) Organizations—Leadership; (5) Minority Status—Self-Identification; (6) Education; (7) Migrant Agricultural Labor; (8) Family; (9) Political Participation; (10) Spanish-Language Radio and Newspapers; and (11) Public Agencies.

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William Julius Wilson and His Position on Black People in the USA

William Julius Wilson and His Social Background

Wilson, a Black man, was born December 20, 1935 in Derry Township, Pennsylvania to working-class parents. He earned a B.A. at Wilberforce University; a M.A. at Bowling Green State University; and a Ph.D. in sociology at Washington State University. Wilson made his mark as a sociologist and author. In 1978, Wilson published a book titled The Declining Significance of Race and revised it in 1980. He looked at race, class, and gender (Wilson, 1978/1980; Venkatesh, 2008).

William Julius Wilson, a Key Sociological Work, and the Ethnic Groups He Studied in It

Wilson (1978/1980), in his key work The Declining Significance of Race, focused on Black people and White people. Wilson used the social construction of race to advocate the position that Black people were in a position wherein the system controlled by the White dominant group was being impacted more by class than by race. He also used the social construction of race to advocate the position that White people were the dominant group in a system where Black people were being impacted more by class than by race. Additionally, Wilson used his book to argue the position that race was declining in its significance and class was increasing in relation to Black people. Wilson wrote: “Race relations in America have undergone fundamental changes on recent years, so much so that now the life chances of individual blacks have more to do with their economic class position than with their day-to-day encounters with whites” (p. 1).

To provide a social context to his argument, Wilson (1978/1980) made it clear that he was concerned with “the intersection of class with race” (p. ix). Although he did not provide a definition of race, Wilson provided a definition of class. Wilson defined class as “any group of people who have more or less similar goods, services, or skills to offer for income in a given economic order and who therefore receive similar financial renumeration in the marketplace” (p. ix). He also posed that, “One’s economic class position determines in major measure one’s life chances, including the chances for external living conditions and personal life experiences” (p. ix).

Wilson (1978/1980) made it clear that, “…when I speak of the declining significance of race, I am neither ignoring the legacy of previous discrimination nor am I arguing that racial discrimination no longer exists” (p. 167). Instead, Wilson argued that class was increasing in its significance. Perhaps, Wilson would have been better off if he had given his book the title The Increasing Significance of Class. Many of his critics were able to marshal income statistics that revealed “race was not declining in significance” (p. 167). Nevertheless, Wilson made a key contribution to sociology when he brought attention to the plight of the underclass. Wilson defined the underclass as a “massive population at the very bottom of the social class ladder plagued by poor education and low-paying, unstable jobs” (p. 1). Many of the people in the underclass had been poor for more than three generations.

Patricia Hill Collins and Her Position on the Intersection of Race, Class, and Gender in the USA

Social Background of Patricia Hill Collins

Collins was born on May 1, 1948 in Philadelphia, Pennsylvania to Black working-class parents. She was educated at Brandeis University from which a B.A. and Ph.D. in sociology was received; and Harvard University from which a M.A.T. in social science education was received. With her education, Collins became a well-known sociologist, social movement leader, and author. In 1990, Collins published a book titled Black Feminist Thought. She looked at race as well as gender and class (Collins, 1990; Higginbotham, 2008).

Patricia Hill Collins, a Key Sociological Work, and the Racial Groups She Studied

In her key work Black Feminist Thought, Collins (1990) looked at women in the Black race of the USA and women in the White race of the USA. Collins used the intersection of race, class, and gender to take the position that Black people in the USA are not the dominant group and have been subjected to racial oppression by White people. In contrast, Collins used the intersection of race, class, and gender to take the position that White people in the USA are
the dominant group and have subjected Black people to racial oppression. Collins explained that, “So the voice I now seek is both individual and collective, personal and political, one reflecting the intersection of my unique biography with the larger meaning of my historical times” (p. xii). She added: “I place Black women’s experiences and ideas at the center of analysis” (p. xii).

For Collins (1990), it is important to approach theory in a way that “challenges both the ideas of educated elites and the role of theory in sustaining hierarchies of privilege” (p. xii). Collins noted that her book “is theoretical in that it reflects diverse theoretical traditions such as Afrocentric philosophy, feminist theory, Marxist social thought, the sociology of knowledge, critical theory, and postmodernism” (p. xii). She proceeded to relate that the oppression of Black women “has been structured by three interdependent dimensions” (p. 6). One of those three dimensions involves the exploitation of the labor of Black women which has been symbolized “iron pots and kettles” (p. 6). The second dimension deals with political oppression of Black women in the form hindering voting rights, hindering the of holding public office, hindering equal treatment in the criminal justice system, and hindering public education. The third dimension concerns “controlling images” of Black women that emerged during the slavery era as a result of racist ideology (p. 7). Such images include mammys, Jezebels, breeder women, Aunt Jemimas, Black prostitutes, and welfare mothers.

Collins (1990) stated that “feminist theory has also suppressed Black women’s ideas” (p. 7). However, Collins noted that Black women have criticized “the feminist movement and its scholarship for being racist and overly concerned with white, middle-class women’s issues” (p. 7). Nevertheless, Collins said that Black women have criticized “the feminist movement and its scholarship for being racist and overly concerned with white, middle-class women’s issues” (p. 7). Furthermore, Collins informed us that, “Black women intellectuals have long expressed a unique feminist consciousness about the intersection of race and class in structuring gender” (p. 7). Collins said that non-White Latino women, American Indian women, and Asian-American women have also critiqued the White racism found in the Feminist Movement and its scholarship.

Lehman Brightman and His Position on Education
Among American Indian People in the USA

Social Background of Lehman Brightman

Brightman was born on April 28, 1930 in Eufaula, Oklahoma to American Indian parents. He died on June 18, 2017 in Walnut Creek, California at age 87. Brightman was educated at Oklahoma State University where he earned a B.A. in sociology and the University of California, Berkeley where he earned a M.A. in history. In addition to being a well-known sociologist, Brightman was a historian and a pioneer in the American Indian Studies Movement. Brightman also made his mark as a political activist, social movement leader, and author. During 1974, Brightman published a report titled “An Historical Overview of Indian Education with Evaluations and Recommendations.” In that report, he looked at race as well as gender and ethnicity (Brightman, 1974; DeBolt, 2017).

Lehman Brightman, a Key Sociological Work, and the Racial Groups He Studied

Brightman (1974), in his key sociological work titled An Historical Overview of Indian Education with Evaluations and Recommendations, focused on American Indian people seeking educational opportunities and White people controlling educational opportunities. On the one hand, Brightman used the social construction of race to take the position that American Indian people in the USA are not the dominant group and have been subjected to racial oppression by White people in educational institutions. On the other hand, Brightman used the social construction of race to take the position that White people in the USA are the dominant group and have subjected American education people to racial oppression in educational institutions.

In the view of Brightman (1974), all societies have sought to preserve their cultural heritage via a process referred to as education. Preliterate societies among American Indian people transmitted values and norms on a relatively simple basis. Brightman stated that formal education among American Indians started in the year 1568 with the efforts of Spanish missionaries. He explained that Christian missionary efforts in the Americas were part of the larger colonization scheme and involved two types. One of the types was an order of missionaries known as Franciscans.
They were primarily Spanish. The other type was an order of missionaries known as Jesuits and were primarily French. Brightman asserted that “the early schools were established as agents for spreading Christianity as well as for the transmission of the European culture and civilization” (p. 20).

Brightman (1974) provided an overview of American Indian education from the colonial period to the 1970s. He said that Christian missionaries accompanied the conquistadors and other European colonizers and engaged in cultural imperialism. They used forced assimilation and voluntary assimilation as part of their strategy to destroy the cultures of American Indians and replace them the values, norms, and material culture of White people from Europe. In the case of the USA, Brightman relates that a system of boarding schools was established for American Indian children and operated by White people who were often Christian missionaries, including Catholic priests and nuns. The boarding schools were often supported with government funds. In those boarding schools, the facilities were inadequate at times. Likewise, the American Indian children and young adults in those boarding schools were the victims of brutal treatment that led to deaths and rapes by the hands of Catholic priests and nuns.

To shed light on some boarding schools in the 1960s and 1970s, Brightman (1974) reported some of the findings of Senate subcommittee in 1968 which investigated the condition of American Indian serving institutions and held hearings. Brightman informed us that many of those institutions were dominated by White administrators and White teachers. Of the 19 off-reservation boarding schools, 13 were investigated by the Senate subcommittee. Among the 13 institutions they looked at were Albuquerque Indian School, Intermountain Indian School, Flandreau Indian School, Phoenix Indian School, and Busby Indian School. He also reported that the Senate subcommittee found those institutions to have inadequate facilities and dismal outcomes. Brightman drew special attention to a report in American Indian serving institutions by ABT Associates, Inc. Also, under aegis of his organization UNA, Brightman conducted site evaluations of seven off-reservation institutions and surmised that the facilities were inadequate, and they were having dismal outcomes.

Based on his evaluation and assessment of the findings of the Senate subcommittee and his own observations of American Indian serving institutions, Brightman (1974) concluded that these five areas plagued them: (1) Teacher and administrator incompetence; (2) the culture conflict; (3) the language conflict; (4) the boarding schools; and (5) lack of parental involvement. To address those realities of life, Brightman made the following seven recommendations: (1) Transfer responsibility for American Indian education to the Federal Department of Health, Education, and Welfare (HEW); (2) the American Indian educational budget must be increased; (3) American Indian history and culture must be taught; (4) elementary boarding schools should be abolished; (5) guidance and counseling programs must be improved; (6) pre-service training programs must be improved; and (7) American Indian schools should be named after American Indians. Another recommendation by Brightman included the position that American Indian education should be controlled by American Indian people, including both reservation and off-reservation institutions. In his view, those recommendations need to be implemented to improve American Indian education in general and American Indian serving institutions in particular.

IMPLICATIONS OF THIS RESEARCH

As for the implications, this paper has at least three significant consequences pertaining to sociologists and the study of race and ethnicity. One significant consequence is that it examines the positions on race and ethnicity by these three major fountainheads of sociology: Karl Marx, Max Weber, and Emile Durkheim. A second significant consequence is that it examines the positions on race and ethnicity by these four peripheral fountainheads of sociology: W.E.B. Du Bois, Ida B. Wells-Barnett, Jane Addams, and Harriet Martineau. A third significant consequence is that it examines the positions on race and ethnicity by other sociologists, including Anna Julia Cooper, Richard Robert Wright, Jr., Robert E. Park, E. Franklin Frazier, Charles S. Johnson, Jitsuichi Masuoka, Oliver Cromwell Cox, Milton M. Gordon, Julian Samora, William Julius Wilson, Patricia Hill Collins, and Lehman Brightman.

SUMMARY AND CONCLUSION

This paper has focused on sociologists and the study of race and ethnicity. It examined the positions on race and ethnicity by these three major fountainheads of sociology: Karl Marx, Max Weber, and Emile Durkheim. This paper also examined the positions on race and ethnicity by these four peripheral fountainheads of sociology: W.E.B. Du
Bois, Ida B. Wells-Barnett, Jane Addams, and Harriet Martineau. In addition, this paper examined the positions on race and ethnicity by other sociologists, including Anna Julia Cooper, Richard Robert Wright, Jr., Robert E. Park, E. Franklin Frazier, Charles S. Johnson, Jitsuichi Masuoka, Oliver Cromwell Cox, Milton M. Gordon, Julian Samora, William Julius Wilson, Patricia Hill Collins, and Lehman Brightman.

Since sociology first emerged as a discipline in academia within the USA during the 1890s, the subfield known as race and ethnicity, as well as race and ethnic relations, has been vital for instruction as well as research. Sociology and its subfield provide students with the opportunity to study race and ethnicity on a systematic basis and learn about social constructions. Ideally, sociology students will be introduced to works on race and ethnicity written by the main fountainheads of sociology, four peripheral fountainheads of sociology, and others. Through a systematic approach to the study of race and ethnicity, students will become more aware of social conditions in their social environment. They will also become aware of how things can be dynamic at times and static at others. In addition, students will become more aware of how sociologists have been involved with social movements to create social change in their societies. As a matter of fact, the three main fountainheads of sociology and the four peripheral fountainheads of sociology were all involved with social movements and engaged in social change efforts (Cromartie, 1993; Cromartie, 2011a, 2011b, 2012a, 2012b, 2021a, 2021b, 2012c, 2021d).

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ENDNOTES

1. According to Humes et al. (2011), “People who identify their origin as Hispanic, Latino, or Spanish may be any race” (p. 1). Looking at the definition used in the 2010 census, Humes et al. also said that, “‘Hispanic or Latino’ refers to a person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin regardless of race” (p. 1). Thus, Latinos were defined as an ethnic group and not a racial group. In other words, one could be White and Latino; Black and Latino; Asian and Latino; Native Hawaiian/Pacific Islander and Latino; American Indian/Alaska Native and Latino; etc. During the 2010 census in the USA, there were 50,477,594 Latino people in the USA. Of that total, 26,735,713 (53 percent) of Latino people reported that they were of one race and it was White; 1,243,471 (2.5 percent) of Latino people reported that they were of one race and it was Black; 685,150 (1.4 percent) of Latino people reported that they were of one race and it was American Indian or Alaska Native; 209,128 (0.4 percent) of Latino people reported that they were of one race and it was Asian; 58,437 (0.1 percent) of Latino people reported that they were of one race and it was Native Hawaiian or Other Pacific Islander; 18,503,103 (36.7 percent) of Latino people reported that they were of one race and it was not one of the others; and 3,042,592 (6 percent) of Latino people reported that they were of two or more races (Humes et al., 2011).

2. Alexander Stephens (1866), the White vice president of the Confederacy and a contemporary of Karl Marx, referred to the enslavement of Black people as “the cornerstone” of the Confederacy and slavery as a “peculiar institution” (p. 721). Regarding the Confederacy, Stephens stated that “its foundations are laid, its corner-stone rests, upon the great truth that the negro is not equal to the white man; that slavery subordination to the superior race is his natural and normal condition” (p. 721). Stephens added:

   With us, all of the white race, however high or low, rich or poor, are equal in the eye of the law. Not so with the negro. Subordination is his place. He, by nature, or by the curse against Canaan, is fitted for that condition which he occupies in our system. (pp. 722- 723)

He noted that the enslavement brought enormous wealth to White slaveholders. In his case, Stephens took upon himself out of greed to develop a racist ideology to justify the enslavement of Black people. Stephens declared that “our peculiar institution - African slavery as it exists among us - the proper status of the negro in our form of civilization. This was the immediate cause of the late rupture and present revolution” (p. 721). Towards the end of his speech, Stephens referred to the valuable “labor of the slave” (p. 727). In contrast to Stephens, Omari Obadele (1983) has pointed out that the enslavement of Black people represented “stolen labor” (p. 1).

3. Huey P. Newton (1973) disclosed that, while incarcerated in a prison named the California Men’s Colony at San Luis Obispo, he read an article by Lacy Banko on the research of Dr. Herbert Hendin “who had done a comparative study on suicide among Black people in the major American cities” (p. 3). According to Newton, the article appeared in the May 1970 issue of *Ebony*. Newton reported that, “The *Ebony* article brought to mind Durkheim’s classic study *Suicide*, a book I had read earlier while studying sociology at Oakland City College” (pp. 3-4). He continued:

   To Durkheim all types of suicide are related to social conditions. He maintains that the primary cause of is not individual temperament but forces in the social environment. In other words, suicide is caused primarily by external factors, not internal ones. As I thought about the conditions of Black people and about Dr. Hendin’s study, I began to develop Durkheim’s analysis and apply it to the Black experience in the United States. This eventually led to the concept of “revolutionary suicide.” (p. 4)

Hence, Newton made it clear that Emile Durkheim and Hendin influenced his development of revolutionary suicide and reactionary suicide as concepts. Whereas revolutionary suicide was influenced was by Durkheim, reactionary suicide was influenced by Hendin. In Newton’s view, a political activist in a social movement, like the Black Panther Party, could choose to commit revolutionary suicide for the cause or reactionary suicide against the cause.

4. Perhaps, no sociologist has written more about race than W.E.B. Du Bois. Likewise, perhaps no sociologist has included the term race in the title of a published book or article more than Du Bois. For example, one of his many works was an essay Du Bois (1897) published titled “The Conservation of Races” in the occasional paper series of the American Negro Academy. Another work by Du Bois (1940) pertaining to race was his second autobiography titled
Dusk of Dawn: An Essay Toward an Autobiography of a Race Concept. On the one hand, the essay indicated his belief that cultural pluralism and Pan-Africanism were ideal paths for the Black race. On the other hand, the autobiography indicated his belief in racial solidarity and collective behavior around economic nationalism, political national, and cultural nationalism on a national and international level. Thus, W.E.B. Du Bois was an advocate of Black nationalism and Pan-Africanism as I have indicated in other papers. See Cromartie (2011a, 2011b, 2012a, 2012b, 2021c, 2021d).

5. The concept of the Submerged Tenth by W.E.B. Du Bois (1899) is very similar to Karl Marx’s lumpenproletariat and what contemporary sociologists often call the underclass. For discussions of the underclass, see William Julius Wilson (1978/1980, 1987).

6. Dorothy Sterling (1988) reported that Ida B. Wells-Barnett, during summer vacations, “took teachers’ training courses at Fisk University and at Lemoyne Institute in Memphis” (pp. 67-68). Sterling added:

   By the fall of 1884, she had qualified to teach in the city schools and was assigned a first-grade class. Soon after Ida’s appointment, Aunt Fannie move to California, taking Annie and Lily with her. Although Ida contributed to their support and doled out sisterly advice and sometimes cash to Jim and George, her heavy burdens had eased. (p. 68)

According to Dorothy Sterling, Wells-Barnett’s aunt Fannie Butler moved to Visalia, California, a Black township located around 200 miles south of the San Francisco-Oakland Bay Area. In 1886, Wells-Barnett visited her family in Visalia and spent a very short stint teaching in a one-room school that served 18 Black children. For some diary entries about her experience in Visalia, see Wells-Barnett (1995).

7. In his preface to Race and Culture, Everett Cherrington Hughes (1950) informed us that Robert E. Park has been credited for “development of a scheme of four processes of social interaction: competition, conflict, accommodation and assimilation” (p. xi). Hughes also noted that, “These concepts have been widely applied in the study of the contacts of peoples: perhaps more so by others than by Park himself” (p. xi).


The Extinction Of The “Snow Day”
And Other Natural Disasters:
The Advantages Of The Hyflex Model

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Lisa Plichta, Cardinal Stritch University, USA

ABSTRACT

There is a demand in the higher education marketplace to add more flexible options for students wishing to attend post-secondary institutions. We know that allowing for flexibility as to how students access and participate in coursework contributes to the overall enrollment health of many post-secondary institutions.

In this paper presentation, we will share how the HyFlex instructional model is being applied at Cardinal Stritch University for the past two years in the Masters of Science in Teaching Program. A HyFlex course is a regularly scheduled course in which all the content is provided online so that students can choose to participate in-person, via video conference, or asynchronously online.

The HyFlex model helps instructors meet the ever-evolving needs of our students. It is also an asset for instructors as it eliminates the need for snow days and other “natural” disasters such as “My car won’t start,” “I cannot get a ride to campus,” or “I don’t feel well.” The HyFlex delivery model provides us with another opportunity to rethink our perspectives on active class participation, attendance, and student accountability.

We explore some of the benefits and challenges of the HyFlex model that we have encountered during these past couple of years, and finally, we offer several technology and planning tips for those preparing to teach in the HyFlex model.
Will Your Size Fit This Time?  
Finding Root Causes Of Fit Variation In Manufacturing Denim Jeans  
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Anuja Anil Khairnar, North Carolina State University, USA  
Lori F. Rothenberg, North Carolina State University, USA

ABSTRACT

Fit is a major concern for consumers. It drives consumer perception of quality, reliability, and therefore repeat purchases for an apparel product. With increasing online sales, fit consistency has become even more important as customers rely on previous size and fit experiences rather than physically trying on a specific garment.

This paper describes how Lean Six Sigma tools help in identifying causes of fit variation in a denim jeans manufacturing process, and how this variation can be reduced. It shows how fit variations are verified through measurements, and how a detailed process flow chart is created to describe processing steps. This flow chart helps in identifying potential sources of fit inconsistencies. Experiments determine which process steps have the most impact on fit inconsistencies.

The results of the analysis are used to recommend and implement process improvements. A significant reduction in fit variation could be achieved.

Keywords: Lean Six Sigma, Manufacturing Process Improvement

INTRODUCTION

Denim Jeans are a product found around the world, and practically in every wardrobe. While a wide range of measurements and technical specifications are relevant to the actual fit and comfort of this product, the key measures consumers rely on are the waist and leg length, typically given in inches (even in metric countries). As consumers we then rely on all the other measures falling proportionally into place, at least within the same brand and cut. If the sizing labels and the actual measurement vary greatly, we refer to this as fit inconsistency, and it typically results in unhappy customers, increased returns especially online, and ultimately a drop in sales.

Six Sigma and Lean Six Sigma concepts have long been used to determine causes for quality variations and to optimize manufacturing processes. This project applied the Lean Six Sigma methodology to identify sources of fit or size variations during the manufacturing process.

METHODOLOGY

The five-step DMAIC process (Define, Measure, Analyze, Improve, and Control) tools were applied to a denim manufacturing setting in the following manner (ASQ, n.d., Khairnar, 2019):

Define: The problem was defined in terms of business implications (i.e., loss of sales and customer loyalty) as well as in technical terms (i.e., waist and inseam fit variation). Fit variation was defined as large deviations from the specified limits for waist and inseam measurements. Discussions with a company team consisting of the VP of Operations Excellence, the Senior Director of Quality Assurance, and the Quality Assurance Manager, showed that they believed that these deviations were a cause of potential and actual loss in sales and customer loyalty.
Measure: Based on data on fit variation (defined as variation of actual size from the planned size in waist and inseam) from an internal company audit over a period of seven months it was determined that the degree of fit variation occurred in the current manufacturing process. The primary issue of concern was the wide range of the variation, which in some cases exceeded one full size in either direction.

The fit variations measurements were summarized using descriptive statistics for 27 steps in the manufacturing process. This was done by measuring planned vs. actual dimension for these process steps (waist and inseam after garment construction, fabric dimensions prior to garment construction). In consultation with a team of experts close to the manufacturing process, laundry and pressing were identified as areas with the largest shrinkage of fabric (resulting in fit variation). Experiments were designed to reduce the shrinkage. However, before the experiments began, a gauge repeatability and reproducibility (Gauge R&R) study was conducted on 12 fabric swatches (18X18 inches each): 2 rigid cotton, 2 washed cotton, 2 rigid bi-blend, 2 washed bi-blend, 2 rigid tri-blend, and 2 washed tri-blend. Additionally, 3 operators who currently measure the shrinkage in the facility were included. Each fabric swatch was measured three times, both in warp and in filling direction. The swatches were measured in random order.

The data were analyzed using a random effects N-way ANOVA. Once the measurement system was acceptable, experiments were conducted to reduce the shrinkage. Screening designs were used, and the results analyzed using N-way ANOVA and Tukey’s HSD. Waist and inseam variation data from several plant locations across the globe were compared, which showed similar results. This meant that regional differences in training or experience could be excluded as a cause of fit variations. A high-level process map with 52 manufacturing steps was created (Fig. 1).

Analyze: The purpose of this step is to find the root causes of the variations (ASQ, n.d.). With the help of the process map, members of the company team and the research team conducted brainstorming exercises and created cause and effect diagrams (Fig. 2) to determine possible areas where the variation in waist and inseam might occur.

Improve: Based on the analysis, changes to the manufacturing process were recommended and implemented.

Control: After implementing changes to the manufacturing process, trend charts were used to monitor monthly changes in the range of fit.

RESULTS AND DISCUSSION

The Gauge R&R study showed that only an extremely small amount of variability was due to the measurement system (0.27% for the warp direction, and 0.01% for the filling direction). This indicates the accuracy (over 99%) of the measurement system employed in this study.

Initially, there were a few brainstorming sessions with the company team, including the VP of Operations Excellence, the Senior Director of Quality Assurance, and the Quality Assurance Manager, and the primary researchers as well as some plant visits. This led to developing a process flow chart (see Fig. 1) and a cause-and-effect diagram (see Fig. 2). During these sessions several potential areas were identified where variation was likely to occur. Causes for sizing and fit variations are frequently attributed to different sizing standards between brands (Dooley, 2013), or cutting and sewing inconsistencies within one company. The latter was excluded by comparing sizing data from different operators and different facilities. Laundry, drying, and pressing were considered very promising areas because heat and moisture typically impact shrinkage, so these areas were studied in more detail; other areas were set aside for future study. Additional experiments were conducted to determine the influence of different purchase orders (POs) within the same fabric code of incoming materials for the two blended fabrics, as well as for three different standard drying temperatures. Statistical results showed that variation was more significant for blended (bi-blend and tri-blend) fabrics than 100% cotton fabrics. Therefore, the study focused more on blended fabrics. Dryer temperatures had been expected to play a major role in shrinkage variation; however, since lower temperatures required longer drying times, shrinkage turned out to be higher at lower temperatures. Shrinkage variation, however, could statistically not be attributed to the dryer temperatures. Different PO numbers within the same fabric code showed a high statistical significance (r² of 0.988902).
Based on the results from the study, the company started to perform shrinkage tests on 100% of the incoming blended fabrics as opposed to previously spot checking fewer than 40%. This new incoming fabric testing protocol allowed the company to correctly predict shrinkage behavior of every single fabric bale and to adjust for the specific shrinkage in cutting and sewing. This recommendation is considered the improvement step in the DMAIC process. During the control step in the DMAIC process, the waist and inseam fit consistencies were tracked over time after introducing the new testing protocol. In the following months, this showed a decrease in the fit variation for men’s waist of 23.1%, and a decrease in the fit variation for women’s waist was 12.5% (see Fig. 3). The company representatives considered this decreased range in fit sufficient to improve perception in the market.

Fig. 1: Process Flow Chart of Denim Manufacturing
(S7 is a spreading machine, J-Stitch is a sewing machine creating the J-shaped seam around the zipper, and J63 is a laser guided quality control machine)
CONCLUSIONS

Size variations between brands have become widely accepted, but within a single brand they are becoming unacceptable, especially as online shopping reduces the opportunity to try on clothing pre-purchase. The DMAIC process proved very valuable in systematically defining, measuring, analyzing, and improving the described problem in this textile manufacturing setting and shows how the improvement could be controlled and verified. Using the statistical tools in the DMAIC process was especially useful due to the wide range of products and process steps in the analyzed process. It should be expected that further improvement may be achieved when using the methodology on other identified process steps that were not analyzed in the course of the study. This makes the DMAIC process a valuable part of ongoing quality improvement efforts.

ACKNOWLEDGEMENTS

The content of this paper with a focus on the textile technology portion has been published as: Anuja Anil Khairnar, Lori F. Rothenberg, and Helmut H. Hergeth, Using the Lean Six Sigma to Reduce Fit Variation in Denim Jeans Manufacturing, i-Letters Journal of Innovation, published online 20. December 2021, 4 pages, https://www.ilettersicongress.co.uk/_files/ugd/030383_2f73086a174c4230839a6d00b5f879ee.pdf

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REFERENCES


Accessibility Of Assistive Technology For Seniors And Disabled: Educational Hindrances To Adaptive Use
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ABSTRACT

In recent years, an increasing number of devices have come into common, daily use. From smart phones to voice activated assistants, to home security systems, households are taking advantages of these increasingly evolving devices. Ultimately, some industry planners are looking at home based, assistive robots to do household tasks, particularly to help the elderly and disabled. The questions posed by this study are: 1) how approachable are these devices for the elderly and disabled, who may not be familiar or comfortable with programming and using such devices; and 2) what are the educational and training hindrances preventing seniors and disabled from using such technology?

Among the elderly and disabled, there seems to be a wide array of skills and understanding of digital devices. While some individuals use them effortlessly, but others lack understanding and harbor anxiety about using sophisticated, technological devices. The authors ask what existing paths to education, training, or familiarization to the technology exist. The hypothesis of this study is that because seniors and disabled find such innovative and potentially helpful devices too complicated to use and can access no education or training to use them, they do not take advantage of such devices. As a result, they are missing an opportunity of aid offered by the technology to remain self-sufficient and independent in their daily lives.

This study also explores the question of to what degree researchers and developers of assistive devices, consider the needs of elders and disabled for devices that are easy to set-up and use. Making devices simpler and more easily programmable, may be a difficult prospect. Technology may not yet have evolved to accommodate such simplification and accessibility to these devices. Other roadblocks may also exist to making assistive devices easy to use, such as cost or market forces. This study explores such hindrances.

Educational opportunities exist in teaching elders and the disabled how to use assistive technology, either in the industry or in communities. The authors of this study explore the most salient issues that may be preventing both elders and disabled persons from using assistive technology that could enhance their lives and forestall institutionalization and what mitigations exist or may be possible.
What Does Resilience Have to Do With It?
Dr. Vannessa Smith-Washington & Maia Vitoratos

ABSTRACT

Pre-service teachers who acquire resiliency, or the ability to overcome challenges, during their training enter the field well-equipped to persist in the classroom. During the COVID-19 pandemic, the challenges for pre-service teachers have been extraordinarily high and the need for resiliency at its peak. This qualitative research study focuses on five pre-service teachers at a small liberal arts college who completed their student teaching virtually during the COVID-19 pandemic. Centering the concept of resiliency, the following research questions guided this study:

(RQ1) What resiliency qualities do elementary pre-service teachers see themselves as possessing during virtual student teaching?

(RQ2) What supports did pre-service teachers receive from college supervisors, cooperating teachers, etc. during the virtual student teaching field experience? How did these support systems boost resiliency during virtual teaching?

(RQ3) How do pre-service teachers describe their overall experience with virtual student teaching?

Data was collected through virtual, semi-structured interviews, both with individuals and the focus group. Data analysis was conducted using manual coding to identify recurring themes.

Common threads in the student teacher’s interviews indicate meaningful support from administration, cooperating teachers, college supervisors, friends, and family. These support systems were the main source of resilience for pre-service teachers and made the virtual student teaching experience successful.

Keywords: resilience, pre-service student teacher, Covid-19 pandemic, self-efficacy, and online student teaching field experience
High Schools Students’ Attitude Towards Geometry
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ABSTRACT
The main purpose of this study is aimed at investigating high school students’ attitudes toward their learning of geometry and the difference in attitude of students towards learning geometry by gender. In this current study, the researchers adopted quantitative and descriptive survey methods. A total of One hundred thirty-eight high school freshmen from Xinchuang School District in New Taipei City voluntarily participated in the study. The research was done qualitatively by using a questionnaire that comprised of 32 Likert-type questions which were adopted from Utley Geometry Attitude Scales (Utley, 2004). One hundred thirty-eight secondary students were administered with a questionnaire to find out their attitudes towards geometry. The students answered questions regarding their personal confidence in learning geometry, enjoyment in studying geometry and perceived usefulness of learning geometry.

The mean of UGAS sub-category attitude score for the confidence of learning geometry scale, the enjoyment of studying geometry scale, and usefulness of studying geometry scale is found to be 2.78, 2.80 and 3.04 respectively. The high school students’ responses to UGAS revealed that they held a slightly negative attitude towards geometry (Mean=2.87) on the five-point Likert scale. Overall, the results show that the high school students’ attitude towards geometry is slightly negative below medium. Unfortunately, results of the present study demonstrate that many high school students did not display positive attitudes toward learning geometry in the current study. However, high school students seem to value geometry and view geometry as a valued and important topic that could benefit them for their future education and careers, but they did not enjoy geometry or feel self-confident about geometry. This should be a concern for teachers and mathematics educators because geometry is one of the most important branches of mathematics. Through hands-on-approach to promote studying and doing mathematics is important for students to appreciate the usefulness of the geometry and gain confidence for their learning (Tsao, 2018).

Results of the study revealed that there were no significant differences between female and male high school students’ attitude regarding enjoyment of learning geometry ($t=1.67, p>.05$) and usefulness of studying geometry ($t=1.66, p>.05$). The mean score of the confidence of learning geometry attitude for female and male students of secondary school is found to be 35.85 (SD=11.21) and 30.41(SD=8.96) respectively. However, the T-test revealed that there was a significant ($p<.05$) difference between female and male high school students’ attitude regarding confidence of learning geometry ($t=3.31, p<.05$). For confidence of learning geometry, male students had stronger confidence of learning geometry in comparison to female students. It seems female high school students lack confidence in their abilities to learn geometry. The reported differences in attitudes in learning geometry between female students and male students is a contentious issue. Teachers should foster girls’ self-confidence to learn mathematics, maintain high expectations for girls and encourage them to solve problems on their own. It could promote for girls in mathematics participation and achievement.

Keywords: attitudes, geometry, high school students, learning
Foreign Direct Investment: The Swedish Approach
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ABSTRACT

Using cointegrating regressions with Fully Modified OLS (FMOLS) and the vector autoregressive and error correction model (VAR/VECM) on quarterly data, this study is examining the impact of micro-level (firm-specific) factors and macro-level (country-specific) factors on inward FDI in Sweden under the location specific advantage from 1985-2019. Sweden provides a good case to examine given the changing FDI trends in the country over the last three decades. The time period under investigation comprises Sweden’s entry into the European Union in 1995, the subprime global crises in 2007 and the start of the COVID-19 pandemic in early 2020, where Sweden responded with an unconventional approach.

Keywords: Foreign direct investment, MNE, Sweden, COVID-19, European Union
Product Life Cycle Of Narrow And Wide Body Aircraft

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ABSTRACT

As the global economy has ebbs and flows, an important factor that both manufacturers and leasing companies need to know are how new orders of aircraft and the retirement of old ones will be affected by economic factors which can have a great impact on either their production line or retention of older aircraft. In consequence, the purpose of this paper is to look at what are some of the main factors that will affect the order of new aircraft and the retirement of in-service aircraft. Moreover, some of these factors could be the Global Domestic Product (GDP), fuel prices, aircraft price, etc. Furthermore, at the end of this paper the effect of each of these parameters on the orders and retirements will be analyzed.
Antecedents And Consequences Of Customer Orientation Of The Faculty / Staff Members In The COVID Era

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ABSTRACT

After the World Health Organization's warning about COVID-19, the virus spread all over the world significantly and its variants become more infectious. The service industry and service-related jobs are affected deeply by this new era. The concept of customer orientation is also affected by the changes and challenges in the service industry due to the new rules, regulations, and government mandates. In this study, the authors focus on the customer orientation of faculty and staff in the Covid-19 era. Overall, the objective of this study is to investigate the potential antecedents and consequences of customer orientation in college education in the Covid-19 context. The suggested model tries to find out answers to the following research questions: (1) What type of job-related factors affect the customer orientation for a faculty or staff in the Covid era, (2) customer orientation for a faculty or staff in the Covid era, (3) personality antecedents of customer orientation for a faculty or staff in the Covid era, and (4) individual performance outcomes as consequences for a faculty or staff in the Covid era.
Utilizing The Engagement Principle Of Universal Design For Learning: Effective Practices For Supporting Adult Learners In Online Courses

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ABSTRACT

One of the key principles in the Universal Design for Learning (UDL) paradigm is Engagement (CAST, 2018). Literature states that the process of learning requires connecting with students through the affective network of the brain. Effective practice in online teaching includes engagement strategies incorporating elements of recruiting interest, providing pathways for sustaining effort and persistence, and promoting self-regulation. In the online environment, the creation of social presence to connect with the learners is essential and the consideration of the design and development of the instructional components is important to best support the learners. Self-Determination Theory, social intelligence, and the elements of motivation and engagement are key components in the research we will be conducting.

Keywords: Universal Design for Learning, social intelligence, online courses, social presence, Self-Determination Theory, adult learners, effective practices, recruiting interest
Stock Return Predictability
With Selected Financial Ratios
And Selected Corporate Data

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Apicha Insuwan, Payap University, Thailand
Pantabordee Yongmatawut, Payap University, Thailand
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ABSTRACT

This academic paper aims to synthesize the academic research to date on the stock return predictability with selected financial ratios and selected corporate data. This primary intent is to make the material efficiently accessible to students, researchers, market analysts, and others who are interested in the findings and implication of this line of research. The paper starts with the overview of saving and investing concepts. Selected financial ratios and selected corporate data are reviewed in the second part. The overall results indicate that the selected financial ratios that can be used as one of predictability tools are the book to market ratio, earning yield, debt to equity ratio, and dividend yield. For selected corporate data, although firm size data can be used as a predict tool in the developed stock markets, it still unclear to be used in emerging markets. In addition, there are inconsistent relationship results found between cash flow from operating activities and stock return. This implied that the cash flow from operating activity needs more further studies. The suggestions on applying financial ratio and corporate data are summarized at the end of this paper.

Keywords: Stock Return, Financial Ratio, Firm Size, Cash Flow

1. Introduction

In general, people who have excess money have options to save their money through financial institutions or invest their money in capital markets. If they save money in financial institutions, they can choose to save their money in commercial banks, life insurance companies, financial companies, savings cooperatives, etc., which generally receive small interest rate of return. For example, in Thailand, the average of commercial bank deposit interest rate is 0.25 % per annum, and 24-month deposit rate is 0.50 – 1.30 % per annum (Bank of Thailand, 2021), compared to the deposit rate in developed counties, such as 0.12 % in Singapore, 1.80 % in South Korea, -0.08 % in Japan, and 0 % in The United Kingdom (Trading Economics, 2022), indicating that saving money in commercial bank gets a very low rate of return.

Investing in stock markets is therefore an alternative way for savers to gain more money by trading stocks with the expectation of gaining higher return than deposit savings. However, stocks are risky assets. All investors should have knowledge and should be able to analyze or calculate stock value before making decision before trading stocks. Fundamental analysis and technical analysis are the basis of securities investment analysis. Fundamental analysis involves with economic analysis, industry analysis and company analysis, while technical analysis involves with historical data on the stock price and trading volume. Investors can use various technical graphs and methods to analyze buying and selling signals from technical analysis.

There are alternative ways that investors can be used before making decision to invest in stocks, which are considering in selected financial ratios and selected corporate data. Therefore, this academic article aims to synthesize the academic research to date on the stock return predictability with selected financial ratios and selected corporate data. Research articles in both developed capital markets and in emerging markets are reviewed in this paper. Finding the
evidence on relationship between financial ratios or corporate data and stock return can be implied that those selected financial data can be used to help investors to forecast the return on stock investment. This article is divided into three parts, including (1) introduction, (2) selected financial ratios and selected corporate data, and the last part will be (3) conclusion.

2. Selected Financial Ratios and Selected Corporate Data

2.1 Overview of the Findings

Financial ratios in term of theory refer to accounting information calculated from financial reports that can be used to identify and quantify a company’s strengths and weaknesses, evaluate its financial position, and found out the risks involved in the company. Financial ratio analysis can help in implementing plans that leads to improve a company’s profitability, liquidity, and financial structure (Brigham and Houston, 2021).

Since data from financial statements can explain the condition of a company, several researchers have studied the impact of this financial data on the rate of return on common stocks (Martani, Mulyono, and Khairurizka, 2009). Fama and French (1992, 1995) found the evidence that book to market ratio had relationship with stock return of the listed companies. Lewellen (2004) found relationship on earning yield with stock return, while Vedd and Yassinski (2015) show that total asset turnover ratio had relationship with stock return. Barbee, Jr., Mukherji and Raines (1996) evidenced that debt to equity ratio had relationship with stock return, while Kothari and Shanken (1997) found the relationship of dividend yield and rate of return. Moreover, Lewellen (2004), Menaje, Jr. (2012), Kheradyar, Ibrahim, and Mat Nor (2011), Lai and Cho (2016), Satjawathee and Insaeng (2021) focused their studies on predicting returns using financial ratios and corporate financial data in The USA., The Philippines, Malaysia, Hongkong, and Thailand, respectively.

In addition, several researchers have since revealed that firm size or market capitalizations of listed companies are indeed effective in predicting stock returns, including the studies of Basu (1983), Keim (1990), Fama and French (1992, 1995) and Kim (1997). Satjawathee and Insaeng (2021) also found that cash flow from operating activity had relationship with stock price in Thailand.

Furthermore, Keim (1990) reveals that results of the relationship between financial ratios, firm size, and stock returns in January differ from other months of the year. This issue could bring up to January effect. In theoretical term, January effect refers to “a frequent empirical anomaly where risk-adjusted stock returns in the month of January are significantly larger than those occurring in any other month of the year” (Reilly and Brown, 2012, p. 1064). Bhandari (1988) also excludes January data from his sample set avoiding the January effect. The studies on predicting stock returns, selected financial ratios, selected corporate data, and previous research in Thailand are revised in section 2.2, 2.3.2.4, and 2.5, as follows.

2.2 Predicting Stock Returns

Sharpe (1964), Lintner (1965), and Mossin (1966) publish remarkable studies that later become a theory concern with deriving the expected return on risky asset based on market risk premium, which everyone known as the capital asset pricing model (CAPM). This model mentions that market risk premium can be used to explain stock return. However, some researchers criticize on the CAPM concept, including the famous critique from Roll and Ross (1980). A few decades later, Fama and French (1992, 1995) extend the concept of the CAPM and develop a new model called the three-factor model. Fama and French revealed that not only market risk premium but also firm size (which was premium on return of small size firm minus big size firm) and book to market ratio (which was premium on return of high book to market ratio minus return of low book to market ratios) can be used to explain stock returns. A few years later, Carhart (1997) extended Fama and French concept by combining the three-factor model and momentum (which was premium on winner minus losers) from the study of Jegadeesh and Titman (1993) and develops these four variables to be the four-factor model, which became another famous model in financial literature. These implied that market risk premium, firm size, book to market ratio, and momentum can be used as a tool to explain stock prices.
Beside the variables mentioned above, over the past few decades, there have been several researchers who focused their studies on the effect of financial ratio on predicting stock returns. Financial ratios are widely acknowledged as a tool used to identify and quantify a company’s strengths and weaknesses, evaluate its financial position, and found out the risks involved in the company (Brigham and Houston, 2021). Financial ratios are used to accurate in determining the investment potential of a company. They allow for insight into the liquidity, liabilities as well as the extent to which a company uses its assets to generate returns (Lai and Cho 2016). Financial ratios also have ability to meet any debt obligations and consider the profitability of a company. In addition to this, investors should consider financial ratios as a tool for predicting returns and the predictability was still strong despite the unusual price range run-up (Lewellen, 2004). Several researchers, such as Barbee, Jr., Mukherji and Raines (1996), Kothari and Shanken, (1997), Lewellen (2004), Deaves, Miu, and White (2008), Chen and Shen (2009), Vedd and Yassin (2015), Satjawathee and Insaeng (2021) indicated that not only the book to market ratio but also dividend yield, earning yield, debt to equity and total asset turnover, had a predictability on stock returns. Kheradyar and Ibrahim (2011) who studied a predictability in Malaysia stock exchange also found that the power on forecasting stock return by using book to market ratio was higher than other financial ratios.

2.3 Selected Financial Ratios

This section provides the review of five financial ratios that previous researchers have found the relationship with stock returns, including book to market ratio, earning yield, total asset turnover ratio, debt to equity ratio, and dividend yield. The concepts and theories are come from Brighan and Houston (2021); Reilly and Brown (2012); Van Horne and Wachowicz (2008). The five ratios are shown as follows.

(1) **Book to market ratio**

Book to market ratio can indicate the value of a company by comparing the book value of its company to its market value. Book value comes from the company's historical cost or accounting value. Market value comes from stock price in capital market. The formula is as follows.

\[
\text{Book to market ratio} = \frac{\text{Book value of company}}{\text{Market value of company}}
\]

The famous study on the cross sectional relationship between return and risk and introduce the three-factor model which consists of beta, size effects, and the book to market ratio was conducted by Fama and French (1992). They interpreted that the book to market ratio was a risk factor and had positive relationship to stock return. Statman (1980), Rosenberg, Reid, and Lansteirn (1985), Kothari and Shanken (1997) also found positive relationship between book to market ratio and stock return. Pontiff and Schall (1998) reported a predictability of book to market value on future earning from the Dow Jones Industrial Average Index. Kim (1997) found the evidence to support for the book to market ratio, after correcting for the errors in variables bias. Chan, Hamao, and Lakonishok (1991) found the relationships between this ratio and stock return in Japan stock market, and Mukherji, Dhatt and Kim (1997) also found this relationship in South Korea stock exchange.

(2) **Earning Yield**

Earning yield (E/P ratio) is calculated by combining the earning per share for the most recent 12-month period divided by the current market price per share. As known, the earnings yield is the inverse version of the price to equity (P/E) ratio. It shows the percentage of current market price per share, earning by the company. Investors or portfolio managers use the earnings yield to determine optimal asset allocations. The earning yield is expressed as follows.

\[
\text{Earning Yield} = \frac{\text{An average of earning per share for the most recent 12-month period} \times 100}{\text{Current market price per share}}
\]

The study by Basu (1983) found that during December 1962 -1978, the common stock in the NYSE with high earning yield earned higher returns than common stock with the low earning yield. When this empirical research had controlled the test over different firm size, the finding still showed the clearly significant results. However, the earning yield was
sufficiently weak for the listed companies that had larger return than the average market return. Keim (1990) examined the earning yield with the longer period, 36 years (1951 – 1986). The results showed that when using monthly data, both earning yield and firm size had positive relationship with stock returns. There is the interested point of view from the study of Lewellen (2004) who found that earning yield had weaker forecasting power than dividend yield. This result was confirmed by Kheradyar, Ibrahim and Mat Nor (2011) who found a positive relationship between financial ratios and future stock returns study and revealed that the predictive power of earning yield was lower than dividend yield and book to market ratio.

(3) **Total Asset Turnover Ratio**

Total asset turnover ratio is used to test the value of sales or revenues of each company generated relative to the value of its total assets. This ratio is used as an indicator of the efficiency which a company is deploying its assets in generating sales or revenues. The higher the total asset turnover ratio, the better the company performances. Higher total asset turnover ratio implies that the company is generating more revenue per dollar of assets.

\[
\text{Total Asset Turnover} = \frac{\text{Sales or Revenues}}{\text{Total Assets}}
\]

Vedd and Yassinski (2015) found the significant relationship on asset turnover ratio and stock prices in companies from Brazil, Chile and Mexico. Satjawathee and Insaeng (2021) also examined the effect of selected financial ratio and operating cash flow on stock price in Thailand. They found the negative relationship between total asset turnover and stock price in the next period. Please noted that there are a few researchers focused their study on this ratio. Since the finding in this issue are still unclear, this implies that using total asset turnover ratio as a predictor on stock return should be further reexamined to receive more clarify result both in developed stock markets and emerging markets.

(4) **Debt to Equity Ratio**

Debt to equity ratio is used to measure a company's financial leverage by comparing a company's total liabilities to its total shareholders’ equity. The debt to equity ratio indicates how much the debt of a company has proportion to its assets. A lower the percentage of debt to equity ratio means that a company has less leverage and has a stronger equity position. The formula for calculating debt to equity ratio is expressed as a percentage as follows.

\[
\text{Debt to Equity Ratio} = \frac{\text{Total Liabilities}}{\text{Shareholders' Equity}} \times 100
\]

Bhandari (1988) found positive relationships between the debt to equity ratio and stock return as far as predicting stock reruns were concerned. Barbee, Jr., Mukherji and Raines (1996) tested whether debt to equity ratio, sale-to-price had more explanatory power than book to market ratio and firm size during 13-year period of study (1979-1991). Results revealed that the book to market ratio, sales to price ratio, and debt to equity ratio were significant positively related with each other, but they had negative relationship with stock price. Mukherji, Dhatt and Kim (1997) also found positive relationship between debt to equity ratio and stock return in Korea stock exchanges. Vedd and Yassinski (2015) found the significant effect on debt to equity ratio to stock prices in Colombian companies in industrial sector. However, when all companies in Latin America were examined, they found negative relationship between debt to equity ratio and stock price. Satjawathee and Insaeng (2021) also examined the effect of debt to equity ratio on stock price in Thailand. Results revealed significant positive relationship between this ratio and stock price in the next period, indicated that debt to equity ratio had predictability power in the Thai stock market, especially in the THSI companies (Thailand Sustainability Investment Companies).

(5) **Dividend Yield**

Dividend yield is used to identify how much a company pay dividends in each year relative to its stock price per share. Dividend yield is computed by dividing the annual ordinary dividends per share which paid each year and its’ market price and this ratio is represented as a percentage. Normally, yields for a current year are calculated using the previous year’s dividend yield or by taking the latest quarterly dividend yield, multiplying by 4 (adjusting for seasonality) and
dividing by the current market price. The formula of dividend yield is as follows.

\[
\text{Dividend Yield} = \frac{\text{Annual ordinary dividends per share}}{\text{Market price per ordinary share}} \times 100
\]

Fama and French (1988) found the positive relationship between dividend yield and stock return. However, Kothari and Shanken (1997) stated that dividend yield leaded to variation on return. Lewellen (2004) tests whether dividend yield has a predictability in stock return. He introduced an explosive new test to improve the predictive ability of financial ratio and found that dividend yield could predict market returns during 55-year period of his study (1946-2000). Deaves, Miu, and White (2008) confirmed the finding that dividend yield can represent as a good predictor of stock returns in Canada. In addition, for the stock markets in Asia, Kheradyar, Ibrahim, and Mat Nor (2011) found this relationship in Malaysia. Lai and Cho (2016) also confirmed this finding in Hong Kong Stock Market.

2.4 Selected Corporate Data

This section shows the review of three selected corporate data that previous researchers have found the relationship with stock returns, including firm size, cash flow from operating activities, and January effect, as follows.

(1) Firm Size

Firm size refers to market capitalization of each firm. There are several researchers interested in examining relationship between firm size and stock return. The famous study in this area was conducted by Fama and French (1992) who examined the cross-sectional relationship of firm size and book to market ratio on expected stock returns. They revealed that when portfolios were arranged by size there was clearly evidence on relationship between monthly return and both firm size and beta, but when the portfolios are arranged by beta, the relationship becomes questionable. 

The results from Fama and French (1992) were soon followed by several researchers, for example Roll and Ross (1994) who focused on beta and stock return, and Kothari, Shanken, and Slone (1995) who focused on relationship between beta, size, and the book to market ratio. Kothari, Shanken, and Slone found a significant relationship between beta and return during 1941-1990. They stated that firm size was related to returns but the incremental economic contribution was small, and book to market results were suffered for survivorship bias in the Compustat database and were not economically significant. They revealed that the returns for the set of companies that were included on the CRSP database but not in Compustat database were in fact lower than average.

In addition, there have been several studies in both developed market and developing market examined the effect of firm size on stock return. Keim (1990), Fama and French (1992, 1995), and Kim (1997) found the relationship between firm size and stock returns in the US. While, Vedd and Yassinski (2015) found the relationship in Brazil, Chile, and Mexico, and Lai and Cho (2016) found the size predictability in the Hong Kong stock market. Moreover, Banz (1981), Basu (1983) and Mukherji, Dhatt and Kim (1997) also found that small firm size received higher return than large firm size. However, Martani, Mulyono, and Khairurizka (2009) did not find any significant relationship between firm size and stock return in the Indonesia. Satjawathe and Insaeng (2021) also could not find the firm size predictability power to the stock price in the next period. This means that this issue should be further reexamined to receive more clarify result because the results in developed stock markets were inconsistent with results from emerging markets.

(2) Cash Flow from Operating Activities

Cash flow from operating activities is an accounting item. It is used to indicate how much money that a company gets from operating regular business activities. Cash flow from operating activities is calculated by including earnings before interest and taxes (EBIT) plus depreciation minus taxes. It does not include long-term capital or investment costs. It is also known as net cash from operating activities or operating cash flow. The formula is as follows:

\[
\text{Cash Flow from Operating Activities} = \text{EBIT} + \text{Depreciation} – \text{Taxes}
\]
Recently, Satjawathee and Insaeng (2021) examined the effect of cash flow from operating activities on stock price in Thailand. The significant positive relationship between this accounting item and stock price in the next period was found, indicated that cash flow from operating activities had predictability power in the THSI companies (Thailand Sustainability Investment Companies). This confirmed the finding of Arif and Akbar (2016) who found significant positive relationship in the Karachi Stock Exchange in Pakistan. However, Vedd and Yassinski (2015) found negative relationship on cash flow and stock return in the Latin America, while Martani, Mulyono, and Khairurizika (2009) could not found any evidence in the relationship between cash flow from operating activities and stock return in Indonesia. This implies that this issue is far from resolve and using cash flow from operating activities as predictor tool should be further reexamined to receive more clarify result.

(3) January Effect

January effect refers to a frequent empirical anomaly where risk-adjusted stock returns in the January are significantly larger than those appearing in the rest of the year (Reilly and Brown, 2012). Branch and Chang (1985) and Branch (1977) stated that January effect occurred due to taking advantage of tax selling. Both retail investors and institutional investors tried to engage in tax selling toward the end of the year to get rid of losses on stocks that had declined. After new year, they trended to buy similar stocks that look interesting and attractive. This brought to downward pressure on stock price in December and positive pressure in early January. For the result, stocks that had declined during the previous year led to abnormal high trading in December and that significant abnormal return appeared during January for stocks that had experienced losses during the prior year (Reilly and Brown, 2012). The other January effect was revealed by Cooper, McConnel, and Outchinnikou (2006). They stated that stock market returns in January were a predictor to the return over the any other months of the year. They found strong evidence support for this contention.

According to the study on financial ratios and expected stock returns, there are two studies, Bhandari (1988) and Keim (1990), focused their studies on January effect in their data sets. Bhandari (1988) excluded January data from his data set because he confirmed that the relation is much larger in January. Keim (1990) revealed that January result differed from the other months of the year. He conducted an analysis of portfolio returns that emphasized the important differences between January and the rest of the year. He founds that the size effect was observed only in January. When January data was excluded from the data set, only earning price ratio evidenced significant positive relationships during the rest of the year.

2.5 Previous Studies in Thailand

The study on financial ratios and stock return has received academic interest in Thailand. Most of them remained unpublished working papers. Vatetayaprasit (2007), Ramvirote (2007), and Srisuk (2013) tested the relationship of return on asset (ROA), return on equity (ROE), debt to equity ratios, dividend yield with stock return. However, inconsistent results were found. PhangNga (2009) examined the market to book value, price to earning ratio and dividend yield of 50 listed companies in the SET50 Index during 2004-2007 and found very low relationship between these ratios and stock returns. While Sirijinda (2010) examined the net profit margin, current ratio, market to book value and asset return during 2006-2009 and found that only market to book value had relationship with stock returns. Moreover, Aiernoppakhun (2001) found none of relationship between financial ratios and stock return the energy sector. However, some studies focused their tested in a few number of listed companies, such as Tanadpodjanamart (2005), who examined only five listed companies and found none relationship between financial ratio and stock return, and Srisuriyaporn (2014) examined only nine listed companies in the bank sector. All studies in Thailand are of limited in short time frame of study, only 3-4 years which may not cover a variety of market fluctuations.

There are two research articles official published using data from the Stock Exchange of Thailand. The first article were conducted by Utirum and Sukkawattanasinisit (2014). They examined relationship between 20 financial ratios and expected returns of 100 listed companies in the SET100 index in Thailand during 2010-2012. Only market to book ratio and dividend yield had found small relationship with expected returns. The second published article was conducted by Satjawathee and Insaeng (2021). This research examined the relationships of selected financial ratios and cash flows on stock prices in next period. Thailand Sustainability Investment (THSI) listed companies were tested using data during 2016-2020. Multiple regression was used to examine the relationship. Results found that debt to equity ratio and cash flow from operating activities had the positive relationships with stock prices in next period.
However, book to market ratio and total asset turnover ratio revealed the negative relationship with the stock price in the next period. These resulted implied that investors can use debt to equity ratio, cash flow from operating activities, book to market ratio, and total asset turnover ratio as information to determine their decision making in investing, namely it can be use as one of the predictability tools for investor to forecast the next period stock price/or stock return.

4. Conclusion

The study on relationship between financial ratios and stock returns has received an academic interested in examining this issue both in developed capital markets and emerging markets. There are four financial ratios that showed strong relationship with stock return, which are book to market ratio, earning yield, debt to equity ratio, and dividend yield. This implies that the four financial ratios can be used as one of the predictability tools to investor for making their decision before making their asset allocation. However, the total asset turnover ratio still needs more further examination due to unclear result from both developed stock markets and in emerging markets.

For the corporate data, cash flow from operating activities showed uncleared relationship with stock return and need more further study to get clearly results. Although firm size data can be used as a predict tool in the developed stock markets, it seems to have a different result from the studies in emerging markets. This implied that this issue still far from resolve and needs more further study.

This academic paper is expected to clearly provide information on relationship between selected financial ratios, corporate data, and rate of return to investors, market analysts, and researchers. This study is not only significant to all the market participants in Thailand, but also to all market participants in financial markets of other emerging markets.

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Teaching About Race And Ethnicity: Key Concepts
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Abstract
This paper examines some of the key concepts that can be used to teach race and ethnicity. Among the concepts are race, ethnicity, racial group, ethnic group, and minority group. On the one hand, race is operationally defined as a social construction based on biology and physical characteristics. On the other hand, ethnicity is operationally defined as a social construction based on culture both the material type and the nonmaterial type. This paper also examines many other concepts, including the system of White supremacy, racism, ethnocentrism, class, caste, social stratification, ethnic stratification, gender, genocide, expulsion, slavery, segregation, self-segregation, assimilation, forced assimilation, voluntary assimilation, acculturation, accommodation, culture, cultural pluralism, mass incarceration, social movement, and more.

Introduction
During the first decade of the 21st century, the U.S. Census Bureau published a very important report related to race and ethnicity. The report indicated that the U.S. Congress delegated the Office of Management and Budget (OMB) in 1997 to define and identify the races and racial groups in the United States of America (USA). Likewise, the OMB was delegated with defining and identifying ethnicity and ethnic groups in the USA. Subsequently, the OMB indicated that the races and racial groups in the USA include White people; Black people; Asian people; Native Hawaiian and Alaska Native people; American Indian and Alaska Native people; and the Some Other Race category people. The OMB also identified Hispanic/Latino people as an ethnic group instead of a racial group (Humes, Jones, & Ramirez, 2011).

This paper will examine some of the key concepts that can be used to teach race and ethnicity. Among the concepts are race, ethnicity, racial group, ethnic group, and minority group. On the one hand, race is operationally defined as a social construction based on biology and physical characteristics. On the other hand, ethnicity is operationally defined as a social construction based on culture both material and non-material. This paper will also examine many other concepts including, the system of White supremacy, racism, ethnocentrism, discrimination, institutional discrimination, class, caste, social stratification, ethnic stratification, gender, genocide, expulsion, slavery, segregation, self-segregation, assimilation, forced assimilation, voluntary assimilation, acculturation, accommodation, culture, cultural pluralism, mass incarceration, social movement, and more.

Examination of the Concepts
The term concept refers to a “word or set of words that expresses a general idea concerning the nature of something or the relations between things, often providing a category for the classification of phenomena” (Theodorson & Theodorson, 1969, p. 68). Theodorson and Theodorson stated, “Concepts provide a mean of ordering the vast diversity of empirical phenomena, are essential in the process of generalizing, and form the basis of language” (p. 78). They are also constructs and the building blocks of theory. Examples of concepts include race, ethnicity, racial groups, ethnic groups, minority groups, etc.

In this paper, theory refers to an interconnected set of ideas, concepts, principles, hypotheses, and/or propositions utilized to explain social conditions and social behavior (Jary & Jary, 1969; Theodorson & Theodorson, 1969; Merton, 1949/1968). Jary and Jary referred to theory as a “set of hypotheses or propositions” (p. 638). Theodorson and Theodorson stated that is “a set of interrelated principles and definitions that serves conceptually to organize aspects of the empirical world in a systematic way” (p. 436). Merton (1949/1968) said that “the term sociological theory refers
to logically interconnected sets of propositions from which empirical uniformities can be derived” (p. 39). Merton also informed us that there are theories of the middle range and general theories. Theories of the middle range include “theories that lie between the minor but necessary working hypotheses that evolve in abundance during day-by-day research” (p. 39). They also involve “the all-inclusive systematic efforts to develop a unified theory that will explain all observed uniformities of social behavior, social organization and social change” (p. 39). In the case of the middle-range theories, they seek to “deal with delimited aspects of social phenomena” (pp. 39-40). According to Merton, middle-range theories can include “a theory of reference groups, of social mobility, or role-conflict and of the formation of social norms” (p. 40). Merton noted his own development of the “theory of role-sets” (p. 41).

As used here, the term theoretical perspective refers to a set of ideas and theories that are used to explore patterns of social behavior. Sociology has three major sociological perspectives, and all can be used to focus on specific question and observations. The conflict perspective, whose fountainhead is Karl Marx, can be used to examine issues of power and control. For example, the conflict perspective can examine the way power affects the distribution of resources and the way conflict changes society at the macro level of analysis. In the case of race and ethnicity, the conflict perspective can be used to analyze a whole society and conduct research on the groups in conflict over scarce resources, including jobs, contracts, and education slots. The functionalist perspective, whose fountainhead is Emile Durkheim, can be used to examine the way society is structured. For instance, the functionalist perspective can examine the parts of a society, including its government structures, at the middle level of analysis. As for race and ethnicity, the functionalist perspective can be used to analyze government and conduct research on how a state, county, or city treats different racial groups and ethnic groups. The interactionist perspective, whose fountainhead is Emile Durkheim, can be used to examine how the way people relate to one another. For example, the interactionist perspective can examine social interaction, social relationships, and social structures at the micro level. In the case of race and ethnicity, the interactionist perspective can examine how a family or peer groups sees itself as part of racial group and/or ethnic group (Harrison, 2020a; Cromartie, 2021a, 2021b).

Race is a social construction based on biology and physical characteristics (Cox, 1948/1970; Theodorson & Theodorson, 1969; Harrison, 2002e). Cox (1948/1970) described a race as a group of people with “significant physical characteristics” that are accepted as marks of distinction (p. 317). Theodorson and Theodorson (1969) related that Homo Sapiens belong to the same species, but can be divided into several classifications or divisions based on “hereditary characteristics” (p. 328). Harrison (2002e) reported that race is a social construction because the definition can vary from one society or country to another. Racial group is a term synonymous with the race concept and is a social construction that refers to a group of people based on biology and physical characteristics. Racial relations refer to the social interaction between racial groups in the USA and elsewhere. Races and racial groups in the USA include White people; Black people; Asian people; Native Hawaiian and Alaska Native people; and American Indian and Alaska Native people. It also includes the Some Other Race category people (Humes et al., 2011; Hixson, Hepler, & Kim, 2011, 2012; Rastogi, Johnson, Hoeffel, & Drewery, 2011; Hoeffel, Rastogi, Kim, & Shahid, 2012; Norris, Vines, & Hoeffel, 2012).

The term ethnicity refers to a social construction based on culture and shared ancestry (Jary & Jary, 2000; Humes et al., 2011). Jary and Jary (2000) state that ethnicity is a “a shared racial, linguistic or national identity of a social group” (p. 193). Humes et. al. (2011) said that ethnicity “can be viewed as the heritage, nationality group, lineage, or country of birth of the person or the person’s parents or ancestors before their arrival in the United States” (p. 2). Although it is sometimes used as being synonymous with race, they are two separate concepts. In the case of ethnicity, it can be based on both material culture and nonmaterial culture. Ethnicity is synonymous with the term ethnic group. Cox (1948/1970) has related that, “The term ‘ethnic’ may be employed generically to refer to social relations among distinct peoples” He added: “Accordingly, an ethnic may be defined as a people living competitively in relationship of superordination or subordination with respect to some other people or peoples within one state, country, or economic area” (p. 317). Each race or racial group can be broken down into ethnic groups based on language, nationality, religion, etc. For example, the White race consists of ethnic groups such as Italian people, Polish people, German people, Jewish people, Lebanese people, Spanish people, and Latino people. The Black race consists of ethnic groups such as African American people, Nigerian people, Ghanaian people, Jamaican people, Haitian people, Puerto Rican people, Cuban people, Brazilian people, Jewish people, and Latino people. Ethnic relations refer to the social interaction between ethnic groups in the USA and elsewhere (Cox, 1948/1970; Ennis, Rios-Vargas, & Albert, 2011; Humes et al., 2011).
In this paper, a minority group is a social construction that refers to a group of people who often have a history of being “singled out and discriminated against, often because of racial or ethnic differences” (Harrison, 2002e). Minority groups often find themselves “excluded from full participation in society,” as Harrison noted. The concept of a minority group is based on politics as well as power. Minority groups involve those who have been singled out for differential and unequal treatment or it can reflect their population in a society relative to the dominant group. On the one hand, some minority groups are racial groups who have been singled out for differential and unequal treatment. Racial minorities include Black people; Asian people; Native Hawaiian and Alaska Native people; and American Indian and Alaska Native people. On the other hand, some minority groups are ethnic groups who have been singled out for differential and unequal treatment. Latinos fall into that category (Humes et al., 2011; Ennis, Ríos-Vargas, & Albert, 2011). Webster (1972) has pointed out that there are some White ethnic groups who are ethnic minorities and have been socially disadvantaged like racial minorities at times. He defined socially disadvantaged as “persons or groups whose chances for the complete maximization of their talents or potentials are limited by societal factors related to poverty and, or, racial, caste, or class attitudes and practices” (p. vii). Webster also noted that White ethnic groups sometimes have the “absence of group cohesiveness” and the absence of “a cadre of militant leaders” (p. vii). For the purposes of politics and affirmative action, White women were declared a minority group because of a history of being singled out for differential and unequal treatment. White women also benefited more from affirmative action than non-White women and non-White men (Kohn, 2013).

As used here, the term gender refers to a social construction based on culture to distinguish the traditional masculine qualities associated with males and the traditional feminine qualities associated with females (Jary & Jary, 2000). Jary and Jary noted that gender is often used synonymously with the term sex. However, sex is based on biology in contrast to gender. Nevertheless, Jary and Jary pointed out that in “common usage” gender also includes “the distinction between males and females according to anatomical sex” (p. 243). Related concepts in sociology includes gender identity, gender roles, and gender stratification.

Racism is an “ideology based on the belief that an observable, supposedly inherited trait is a mark of inferiority that justifies discrimination against people with that trait” (Harrison, 2002e). Racism is also an ideology based on power which holds that one race is superior to another race. As an ideology, racism has been used to deny equality to racial minorities by the dominant White race in the USA. The dominant White race has used institutions to deny equal opportunities in the areas of jobs, contracts, and educational slots. Racial minorities have sought to resist White racism by using racial nationalism around economic, political, and cultural matters (Pinkney, 1976; Harrison, 2002e; Atuahene, 2018; Cromartie, 2021c, 2021d). In the case of Atuahene, she made a distinction between institutional racism and individual racism.

Institutional racism, also known as institutional discrimination, refers to a situation “where the laws, policies, or practices of any institution or group of institutions intentionally or unintentionally results in race-based inequities or discrimination” (Atuahene, 2018, p. 1506). Atuahene further related that “the perpetrators of the harm are not readily identifiable individuals who a society can resolutely condemn. The perpetrators instead are an institution or an assortment of institutions” (p. 1506). In contrast, Atuahene posed that individual racism is “when people discriminate based on the conscious or unconscious belief that one race is superior to another. Atuahene suggested that the perpetrators of individual racism may or may be readily identifiable individuals who can be condemned. An example of institutional racism or institutional discrimination is when a person is not able to get a job, contract, or educational slot because of his or her racial or ethnic group (Harrison, 2002e). Carmichael and Hamilton (1967) have also discussed the difference between institutional racism and individual racism. In the case of Carmichael and Hamilton, they said that, “Institutional racism relies on the active and pervasive operation of anti-black attitudes and practices” (p. 5). In contrast, individual racism “consists of overt acts by individuals, which cause death, injury or the violent destruction of property” (p. 4). Carmichael and Hamilton asserted that between institutional racism tends to be relatively covert and individual racism tends to be relatively overt. Knowles and Prewitt (1969) have said the term institutional racism was “possibly first used by Stokely Carmichael and Charles V. Hamilton in their widely read book, Black Power” (p. 40). According to Knowles and Prewitt, “Institutional racism is a term which describes practices in the United States nearly as old as the nation itself” (p. 4).
system at the macro level. It includes White institutional racism, White individual racism, and White ethnocentrism. The system of White supremacy has been manifested around the world through colonization, genocide, expulsion, slavery, mass incarceration, segregation, forced assimilation, accommodation, cultural imperialism, economic imperialism, and other forms of domination. Advocates of the system of White supremacy have included White terrorists in the Ku Klux Klan and non-White accommodationists (Fuller, 1964; Cress-Welsing, 1991; A.N. Wilson, 1993; Bush, 2009; Saad, 2020).

As used in this paper, discrimination is behavior that treats people unfairly because of “some, usually categorical, attribute, such as racial, ethnic, religious, or social-class membership” (Theodorson & Theodorson, 1969, p. 115). Theodorson and Theodorson also said that, “The term is usually used to describe the action of a dominant majority in relation to a weak minority, therefore implying immoral and undemocratic behavior” (p. 115). One example of discrimination is a person who treats a person in a negative way because the other person belongs to a certain racial group. A second example of discrimination is a person who treats a person in a negative way because the other person belongs to a certain ethnic group. The term discrimination can be contrasted with the term prejudice (Harrison, 2002e).

Prejudice involves a person being prejudged and refers to “any opinion or attitude which is unjustified by the facts” (Jary & Jary, 2000, p. 485). Jary and Jary stated that, “The term tends to have a negative connotation both because a prejudiced person’s opinions are unfounded and often not formed through first-hand experience, and also because the attitudes described are usually negative in relation to the object they are held about” (pp. 485-486). They asserted that “one can hold a positive but prejudiced attitude” (p. 486). An example of prejudice is a person who has a negative attitude towards another person because the other person belongs to a certain racial group. A second example of prejudice is a person who has a negative attitude towards another person because the other person belongs to a certain ethnic group. The term prejudice can be contrasted with the term discrimination (Harrison, 2002e).

A stereotype is “an exaggerated image of a group that still remains after contrary evidence has been given” (Harrison, 2002e, p. 3). Harrison noted that, “The use of stereotypes may lead to prejudice” (p. 3). One example of a stereotype is the notion that all green people are smart. A second example is the notion that all purple people are lazy. A third example is the notion that all turquoise people like drugs (Harrison, 2002e; Kao & Thompson, 2003). A related concept has been developed by Steele (1997). He has reported that stereotypes can have a negative impact on the intellectual identity and academic performance of Black people. Another related concept is the self-fulfilling prophecy concept developed by Merton (1949/1957). He used it to show how the expectations and predictions of teachers and professors about students can influence their own actions. Merton based his concept on the notion of W.I. Thomas that if people define situations as real, they are real in their consequences.

The term scapegoat refers to “a person or group made, unjustifiably, to bear the blame for the problems and misfortunes of others” (Jary & Jary, 2000, p. 538). An example of a scapegoat is when a person or group serves as a convenient target for aggression that might be misplaced. A second example is when a person or group serves as a convenient target for built up frustration. A third example of a scapegoat is when working-class KKK members blame racial minorities or ethnic minorities for their loss of manufacturing jobs as opposed to the capitalists seeking cheap labor (Theodorson & Theodorson, 1969; Jary & Jary, 2000; Harrison, 2002e).

In this paper, projection is a process whereby people attribute their own “unacceptable thoughts, shortcomings, fears, desires, attributes, etc., to other persons or objects” as a defense mechanism to protect themselves “from guilt and self-blame” as a way of justifying their behavior (Theodorson & Theodorson, 1969, p. 317). An example of projection is when a prejudiced person accuses other people of prejudice. A second example is when a prejudiced group of higher education administrators accuse another higher education institution of prejudice. A third example is when a prejudiced group of higher education professors accuse another group of higher education institution of prejudice (Theodorson & Theodorson, 1969).

As used here, the term affirmative action refers to policies designed to correct persistent racial and ethnic inequalities in promotion, hiring, and access to opportunities. For example, affirmative action in the USA is a federal, state, county, or city program developed to give preference to people in the areas of jobs, contracts, and/or educational slots. Federal, state, county, and city programs were developed to give preference to racial minorities and ethnic minorities because of their history of being singled out for differential and unequal treatment. Those programs were also developed to
Culture is all things that people create and pass down from one generation to the next, including material culture and nonmaterial culture (Theodorson & Theodorson, 1969; Harrison, 2002b). Theodorson and Theodorson have informed us that culture can be divided into material culture and nonmaterial culture. Material culture consists of “All man-made physical objects” (Theodorson & Theodorson, 1969, p. 96). That includes material products in the form of baskets, pots, pens, pencils, shoes, shirts, pants, houses, paintings, sculpture, etc. Nonmaterial culture is composed of ideas and norms. As Harrison (2002b) has noted, the ideas include values, scientific knowledge, and folklore. In contrast, the norms include specific guidelines for behavior. Whereas material culture includes things that one can see and touch, nonmaterial culture does not. Bierstedt (1963) has developed a typology wherein he divided culture into the following three dimensions: ideas, norms, and material culture. In the case of Bierstedt, he divided nonmaterial into ideas and norms.

It should be noted that a value is an idea about what is right or wrong and a norm is a specific guideline for behavior. It should also be noted that there is a relationship between a value and norm. For example, there is a value that says one should get as much education as possible. The norm is a guideline for behavior that says one should attend school and do the work to the best of one’s ability. Another example is of a value is that one should respect his or her parents. The norm is a guideline for behavior that says one should never hit or use profanity towards one’s parents.

The term ethnocentrism refers to the tendency to judge other cultures as inferior to one’s own. Sumner (1906) coined the term ethnocentrism and described it as “the technical name for the view of things in which one’s own group is the center of everything, and all others are scaled and rated with reference to it” (p. 13). He added: “Folkways correspond to it to cover both the inner and outer relation” (p. 13). Sumner explained that a group can nourish “its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders” (p. 13). Likewise, Sumner asserted that a group can think “its own folkways the only right ones, and if it observes that other groups have other folkways, these excite its scorn. Opprobrious epithets are derived from these differences. ‘Pig-eater,’ ‘cow-eater,’ ‘uncircumcised,’ ‘jabberers,’ are epithets of contempt and abomination” (p. 13). Sumner made a distinction between the in-group, also known as the we-group, and the out-group, also known as the others-group. He related that the in-group “are in a relation of peace, order, law, government, and industry, to each other” and the relation to the out-group “is one of war and plunder” (p. 12). For Sumner, ethnocentric people have problems respecting other cultures. For example, people, who take the position that their culture is superior and treat other cultures as inferior, are ethnocentric. In contrast, people who take the position that their race is superior and treat other races as inferior, are racist. Whereas ethnocentrism is based on culture, racism is based on race (Sumner, 1906; Harrison, 2002b).

In this paper, ethnic stratification is the ranking of ethnic groups in a social hierarchy based on each group’s similarity to the dominant group. Different groups are valued differently depending on how closely they conform to Anglo-Saxon standards of appearance, behavior, and values. For example, White people of Scandinavian or northern European descent are more readily accepted than White people of Mediterranean descent. In contrast, Black people of African descent are less readily accepted than White people of Mediterranean descent (Harrison, 2002d, 2002e; Kao, & Thompson, 2003; Kim, 2003; McDonald, 2005; Schoen, 1978; Valenzuela, Toro, & Rojo-Mendoza, 2017).

As used here, the term social stratification refers to the “hierarchically organized structures of social inequality (ranks, status groups, etc.) which exists in any society” (Jary & Jary, 1969, p. 580). According to Jary and Jary, social stratification includes “a layered structuring or strata” and “the layers consists of social groups, and the emphasis is on the ways in which inequalities between groups are structured and persist over time” (p. 580). One example of social stratification is class. A second example of social stratification is caste (Cox, 1948/1970; Harrison, 2002c, 2002d).

Class, also known as social class, refers to a concept or social rank based on a combination of occupational prestige, income, level of education, and wealth (Harrison, 2002c). Over the years sociologists have defined class in different ways. Marx (1867/1976) believed that class ranking is based on whether people can be placed in the bourgeoisie, petit bourgeoisie, proletariat, or lumpenproletariat. Weber (1920/1958) believed that class ranking is based on wealth, power, and prestige and in turn that determines whether one is upper, middle, or lower class. Cox (1948/1970) believed that the class system involved a “variant of that social-status order which followed the breakdown and atomization of
the European estate system” (p. 143). Cox exclaimed that social-class systems “are phenomena peculiar to capitalism” (p. 143). Examples of class include upper class, middle class, working class, and lower class (Harrison, 2002c).

The term caste is a concept or social rank based on a combination of birth status and ethnic status or racial status (Cox, 1948/1970). In other words, the family one is born into or the ethnic group or racial group one is born into can determine one’s life chances in terms of jobs, contracts, and educational slots. Cox (1948/1970) described caste as a cultural phenomenon and “a hierarchy of social-status ranks” (p. 11). After they analyzed social conditions in Chicago, Drake and Cayton (1945/1970) reported that their research indicated that a racial caste system prevented Black people from obtaining better-paying jobs. Drake and Cayton said that the racial caste system led to Black people having a job ceiling.

In this paper, hegemony refers to “the power exercised by one social group over another” (Jary & Jary, 2000). Jary and Jary said that hegemony can also involve “the ideological/cultural domination of one class by another, achieved by ‘engineering consensus’ through controlling the content of cultural forms and major institutions” (p. 264). The hegemony can take the form of cultural hegemony and economic hegemony. Cultural hegemony involves one group exercising power and domination over another group in the culture area. In contrast, economic hegemony involves one group exercising power and domination over another group in the economic area (Gramsci, 1971; Artz & Murphy, 2000).

As used here, imperialism is “the political and economic domination of one country, or countries, by another, which leads to alien rule imposed by force, or to economic domination and exploitation” (Jary & Jary, 2000, p. 292). Imperialism can take the form of economic imperialism as well as cultural imperialism. Economic imperialism consists of the imposition of an economic system by one country over another country. Cultural imperialism, in contrast, consists of one country imposing an economic system on another country (Hamm & Smandyech, 2004; Priebe, 2016).

The underclass refers to “a massive population at the very bottom of the social class ladder plagued by poor education and low-paying, unstable jobs” (W.J. Wilson, 1978/1980, p. 1). William Julius Wilson also referred to what he called “a vast underclass of black proletarian” (p. 1). It has not been uncommon for the underclass to be poor for three generations or more. William Julius Wilson used the term underclass to refer to the same group of Black people Du Bois (1899) called the Submerged Tenth over 70 years earlier.

The term Talented Tenth is a concept used by Du Bois (1903a, 1903b) to identify Black men, women, and children who managed to reach relatively high levels of income, wealth, and education despite the color and the effects of the veil. Du Bois said (1903a) that the Talented Tenth were “exceptional” Black people, who possessed “marked ability,” and stood “conspicuously among the best of their time” (pp. 43, 47). He also said that a key task of Black people and their allies was to develop “the Best of this race that they may guide the Mass away from the contamination and death of the Worst, in their own and other races” (p. 43). In addition, Du Bois stated that, “Education must not simply teach work—it must teach Life. The Talented Tenth of the Negro race must be made leaders of thought and missionaries of culture among their people” (p. 75).

In this paper, genocide refers to a pattern of intergroup relations involving “the intentional extermination of a group by a dominant group” (Harrison, 2002e, p. 7). Genocide also can involve government-sponsored mass killing aimed at exterminating a population that is racially or ethnically different and deemed to be a threat by another group. One example of genocide is what happened to the population of American Indians in the USA who got reduced from more than 4 million in the 1700s to less than 600,000 in the early 1900s. A second example is what the Germans did to Africans in Namibia. A third example is what the Germans did to Jewish people in Germany (Thornton, 1987; Fackenheim, 1999; Weisbord, 2003; Kossler, 2012).

As used here, expulsion refers to a pattern of intergroup relations involving “the forcible removal of a population from a territory claimed by another” (Harrison, 2002e, p. 8). An example of expulsion includes American Indians known as the Cherokee who were banished and forced on a death march from Georgia and elsewhere to Oklahoma in 1838; an estimated 4,000 of the 15,000 Cherokees died on the infamous trip known as the Trail of Tears. Another example includes Black people who were banished from Comanche County, Texas in 1886; Pierce City, Missouri in 1901;
Slavery is a pattern of intergroup relations based on “the ownership of one group by another” (Harrison, 2002e, p. 9). Slavery also involves the “institutionalized domination over persons who have no property or birth rights, who are treated as the property of another, and who are subject to control in all aspects of their lives, with no enforceable limits” (Jary & Jary, 2000, p. 558). An example of slavery is the millions of Africans brought to the Americas from Africa. Some 450,000 were brought in chains to the present limits of the USA between 1526 and 1865 from Africa or the Caribbean. Of the 24 million African people who were captured and enslaved, some 11 million African people managed to survive the Middle Passage. By 1865 the 388,000 enslaved African people brought to the USA from Africa and the 70,000 from the Caribbean had increased to 4.4 million enslaved African people (Gates, 2014; Greaves, 1989).

The term segregation refers to a pattern of intergroup relations involving the “physical and institutional separation of ethnic groups or racial groups” (Harrison, 2002e, p. 10). In the USA, segregation became legal at the macro level in 1896 and remained legal until 1964. The two types of segregation include de jure segregation and de facto segregation. De jure segregation refers to segregation created by formal legal sanctions that prohibit certain groups from interacting with others or place limits on such interactions. For example, the Plessy v. Ferguson decision established de jure segregation at the macro level in 1896; and the Civil Rights Act of 1964 eliminated de jure segregation at the macro level. De facto segregation refers to segregation created and maintained by unwritten norms. For example, de facto segregation was the custom which kept Black people from using public swimming pools in places like Waycross, Georgia between 1964 and 1970. Ida B. Wells-Barnett was a victim of de jure segregation during 1892. After winning the case in a lower court, Wells-Barnett ended up losing her case on appeal following a decision by the Tennessee Supreme Court. It should be noted that the term self-segregation is also known as voluntary segregation (Wells-Barnett, 1970; Greaves, 1989; Harrison, 2002e).

In this paper, assimilation refers to a pattern of intergroup relations that “occurs when the members of a minority group blend into the dominant population. Assimilation can be either forced or voluntary” (Harrison, 2002e, p. 11). It is also a process by which a culturally distinct group in a society is forced or volunteers to give up its unique culture to get educational slots, jobs, or contracts. Thus, there are two types of assimilation. Regarding voluntary assimilation, Harrison stated that this “is when a minority group is encouraged or voluntarily seeks to blend into the majority population” (p. 12). For example, some Asian people will voluntarily adopt and give their children European first names in the USA instead of their traditional names. In contrast, forced assimilation involves a minority person or a minority group being forced to adopt the nonmaterial culture and material culture of the dominant group. Black people faced forced assimilation through slavery and American Indians faced forced assimilation in Indian boarding schools like Haskell Institute and Carlisle Indian Industrial School (Harrison, 2002e). Park (1914, 1950) developed a model of intergroup relations which consisted of several stages, including competition, conflict, accommodation, and assimilation. In partial response to Park, Gordon (1964) developed a model of intergroup relations which consisted of several ideological tendencies, including Anglo-conformity, the melting pot, and cultural pluralism. The model of Gordon equated assimilation with Anglo-conformity. Whereas Park saw assimilation as ideal, Gordon saw cultural pluralism as ideal.

As used here, acculturation is “the process by which one group or people learns from another” (Park & Burgess, 1921, p. 135). This process can involve “culture or civilization be gotten by imitation or by inculcation” (Park & Burgess, 1921, p. 135). Park and Burgess pointed out that “acculturation is sometimes ascribed to as ‘contagion’” (p. 135). A key characteristic of acculturation is that the cultural traits can flow in both directions between groups. An example of acculturation is a situation wherein American Indians eat Gumbo and Black people eat grits. In this case, American Indians learned to eat Gumbo from Black people and Black people learned to eat grits from American Indians.

Accommodation is a process in which racial or ethnic groups “adjust to each other’s existence and coexist without necessarily resolving underlying differences and conflicts” (Jary & Jary, 2000, p. 3). Accommodation can also involve the process by which a conquered racial group adapts to the hegemony of another group. At times, accommodation involves the leaders of a racial minority group or ethnic minority group adapting to the hegemony of the dominant group.
group by seeking a compromise wherein the racial minority group or ethnic minority group will give up some of its rights. An example of this phenomenon is Booker T. Washington (1895a, 1895b) and his Atlanta Compromise Speech giving up the right to vote. Du Bois (1903b) later expressed deep concern about Washington’s position because he believed that the Black racial minority group needs political rights to protect their economic rights and gains. At other times, accommodation involves the leaders of a racial minority or ethnic minority group adapting to the hegemony of the dominant group by seeking a compromise wherein the racial minority group or ethnic minority group will master English as a second language and the language of commerce and the language. An example of this phenomenon is the American Indian sociologist Russell Thornton (1987) recommending that American Indians adapt to the power of WASPs and seek to survive by becoming “bicultural” and mastering English as the language of commerce and instruction in the educational institutions (p. 239). At the same time, Russell Thornton also recommended that American Indians maintain their traditional American Indian languages and speak it in their homes, on the reservations, and in urban American Indian Centers. He posed that American Indians, who become bicultural, can “live successfully in Indian and non-Indian worlds” (p. 239). Forbes and Adams (1976) were two scholars who encouraged American Indians to hold on to their American Indian languages as well as master English as the language of instruction.

The term cultural pluralism is a social condition wherein “different ethnic and racial groups are able to maintain their own unique cultures, lifestyles, and traditions, while participating fully in the larger society” (Harrison, 2002e, p. 12). In the case of cultural pluralism, people can hold on to their unique culture and get jobs, contracts, and educational slots they are qualified for and interested in. One example of cultural pluralism is that different racial groups in a society can maintain their own cultures and lifestyles while gaining equality in the institutions of the larger society. A second example is that different ethnic groups in a society can maintain their own cultures and lifestyles while gaining equality in the institutions of the larger society. Advocates of cultural pluralism take position that racial minorities and ethnic minorities have a right to hold on to their unique cultures (Du Bois, 1897, 1903b; Kallen, 1915a, 1915b).

In this paper, the term pluralistic society, which is also known the plural society, refers to a society which has different racial groups who may or may not be able to maintain their own cultures and lifestyles while gaining equality in the institutions of the larger society. It also refers to a society which has different ethnic groups who may or may not be able to maintain their own cultures and lifestyles while gaining equality in the institutions of the larger society. The opposite of a pluralistic society is a monolithic society where all people are the same. The USA is a pluralistic society with different racial groups and different ethnic groups (Jary & Jary, 2000).

The term cultural relativism, also known as cultural relativism, refers to the view that all cultures are valuable and that no culture is superior or inferior to another (Theodorson & Theodorson, 1969). Theodorson and Theodorson have defined what they termed cultural relativism as “The principle that one cannot understand, interpret, or evaluate social and social psychological phenomena meaningfully unless the phenomena under study are seen with special reference to the role they play in the larger social and cultural system” (p. 94). They also noted that, “cultural relativism holds that the customs of one culture cannot objectively or validly be judged superior to those of another” (p. 94). An example of cultural relativism is the view that the culture or cultures of White people from England or France is not superior to the culture or cultures of Black people from Ghana or Nigeria.

As used here, the dominant group refers to a population in a society or country wherein one group establishes hegemony over another group or many groups. The dominant group may or may not be the numerical majority. However, the dominant group has placed itself in a position to control the economic system and/or the political system. In the USA, the dominant group is the White race. They have hegemony over the economic system and the political system (Harrison, 2002e; Kao & Thompson, 2003).

The colonizers refer to a group of people who will invade a territory of another group and set up a colony (Nkrumah, 1965/1984, Memmi, 1965/1967; Fanon, 1961/2004, 1965/1993). Memmi (1965/1967) defined a colony as “a place where one earns more and spends less” (p. 4). He also said that the capitalist gatekeepers among the colonizers will bring cannon fodder from the mother country who will “go to a colony because jobs are guaranteed, wages high, careers more rapid and business more profitable” (p. 4). In addition, Memmi remarked exclaimed that, “The young graduate is offered a position, the public servant a higher rank, the businessman substantially lower taxes, the industrialist raw materials and labor at attractive prices” (p. 4). Furthermore, Memmi noted that the cannon fodder
seeks to become a nouveau riche through the establishment of an “alliance which enables him to lead the life which he decided to look for in the colonies; it is this relationship which is lucrative, which creates privilege” (p. 8).

Typically, the goal of the colonizers in a colony is to establish hegemony over the economic system and political system of the invaded people. After a successful conquest by colonizers, they will take natural resources from the conquered territory and send them back to the mother country as raw materials or finished products. To carry out their plan, colonizers often coopt members of the colonized with special privileges. The aim of the colonizers is to get some of the colonized to turn against their own people (Nkrumah, 1965/1984, Memmi, 1965/1967).

The colonized is a group of people whose territory has been invaded by another group to set up a colony (Nkrumah, 1965/1984, Memmi, 1965/1967; Fanon, 1961/2004, 1965/1993). Memmi (1965/1967) stated that members of the colonized will face social conditions wherein they will have low living standards when compared to the colonizers; they exploited at will receive no protection from the laws of the colony; and they are excluded from administrative positions as a norm. Typically, the colonizers use their colony to establish hegemony over the economic system and political system of the invaded people. The colonized will observe successful colonizers taking their natural resources and sending them to another country as raw materials or finished products. Members of the colonized sometimes get coopted with special privileges. In turn, the coopted members of the colonized will go against the best interests of their own people. The aim of the colonizers is to get some of the colonized to turn against their own people. However, sometimes a critical mass of the colonized will seek social change through a reformist social movement or a revolutionary social movement (Nkrumah, 1965/1984, Memmi, 1965/1967; Fanon, 1961/2004, 1965/1993).

The term colonialism, which is also known as colonization, refers to a social condition wherein people from one country will invade the territory or country of other people and seek to set up a colony or colonial state (Nkrumah, 1965/1984; Memmi, 1965/1967; Fanon, 1961/2004, 1965/1993). Looking at the colonizers and colonized colonialism, Fanon (1965/1993) said that, “Their first encounter was marked by violence and their existence together—that is to say the exploitation of the native by the settler—was carried in by dint of a great array of bayonets and cannons” (p. 36). Typically, the colonizers will seek to reign as the dominant group over the colonized who may or may not have a larger number. To subjugate the colonized, colonizers will often a carrot and stick approach wherein they will unleash armed weapons to overwhelm the colonized if they deem necessary. In some cases, the colonizers have committed genocide against the colonized. Colonialism usually results in natural resources being taken from the colony or colonial state (Nkrumah, 1965/1984, Memmi, 1965/1967; Fanon, 1961/2004, 1965/1993; Thornton, 1987; Weisbord, 2003; Kossler, 2012).

In this paper, neocolonialism is a social condition wherein people from one country will allow a former colony or colonial state to have limited amount of political independence. A key feature is that colonizers will seek to retain control over the former colony or colonial state by influencing the political system and controlling the economic system. Sometimes the colonizers will exercise draconian measures to control their former colonies or colonial states. An example of this phenomenon is France’s Pact for the Continuation of Colonialism. It requires that former colonial states keep 80 percent of their annual budgets in the French National Bank and take out interest-bearing loans on their own money when making withdrawals. Those former colonial states that refuse to comply with the pact will often face their presidents being overthrown by France-backed forces. At times, the presidents of former colonial states have been assassinated via France-backed plots (Nkrumah, 1965/1984, Memmi, 1965/1967; Fanon, 1961/2004, 1965/1993; Chihomboli Quao, 2019).

As used here, internal colonialism refers to a social condition wherein racial minorities or ethnic minorities are treated by the dominant group as colonial people within its larger society. The racial minorities or ethnic minorities are subjected to oppression and exploitation by the dominant group inside of the “mother country. In traditional colonialism, colonialism is outside of the “mother country.” An example of internal colonialism is when the dominant group exploits the labor of racial minorities or ethnic minorities in a situation wherein the workers sometimes cannot afford to buy the products they produce inside of the mother country (Blauner, 1969, 1972; Allen, 1969, 1972). Both Blauner and Allen have pointed out in their books and articles that other scholars and writers have used the term internal colonialism, or a similar, term to refer to a unique social condition faced by Black people in the USA. For example, Cruse (1962) used the term “domestic colonialism” and wrote:
From the beginning, the American Negro has existed as a colonial being. His enslavement coincided with the colonial expansion of European powers and was nothing more or less than a condition of domestic colonialism. Instead of the United States establishing a colonial empire in Africa, it brought the colonial system home and installed it in the Southern states. When the Civil War broke up the slave system and the Negro was emancipated, he gained only partial freedom. Emancipation elevated him only to the position of a semi-dependent man, not to that of an equal or independent being. (p. 76)

Although they did not use the term “internal colonialism” or “domestic colonialism,” Carmichael and Hamilton (1967) said that “black people in this country form a colony” (p. 5). Carmichael and Hamilton added: “…they stand as colonial subjects in relation to the white society” (p. 5). In the case of Allen (1969, 2005), he used the term domestic colonialism in his book and internal colonialism in an article. Allen, in his book, stated that he looked at “black America as a semicolon” facing “domestic colonialism” (p. 2). Allen also posed that, “In the United States today a program of domestic colonialism is rapidly advancing” (p. 17). Some 36 years later, Allen wrote in an article that, “The internal colonialism theory explained the realities of life for African-Americans in the South and in urban ghettos” (p. 4). Allen noted in his article that others who have discussed the internal colonialism include Carmichael and Hamilton as well as Robert Blauner, Mario Barrera, Huey Newton, Joan Moore, Robert Chrisman, Rudolfo Acuna, James Boggs, Grace Boggs, Manning Marable, and Carlos Munoz. Likewise, Allen acknowledged in his article that Martin Delaney said in 1852 that Black people in the USA were a “nation within a nation;” W.E.B. Du Bois said in 1945 that Black people in the USA had a “colonial status;” Kenneth Clarke wrote in 1965 that Black people in the USA ghettoes were living in “economic colonies;” and that Malcolm X in 1965 was “advocating self-determination for what could be described as the black internal colony” (p. 2). Two other scholars who have discussed internal colonialism are Haro (2002) and Pinderhughes (2011). Whereas Haro used the term internal colonialism to refer to social conditions faced by Latino people as an ethnic group in the USA, Pinderhughes used the term internal colonialism to refer to social conditions faced by Black people as a racial group in the USA.4

The wretched of the earth is a concept that refers to the oppressed and exploited Black people who have faced slavery and/or colonization (Fanon, 1961/1968). Fanon coined the concept and equated it with the lumpenproletariat.5 For Fanon, decolonization was important step for the wretched of the earth to take. He described decolonization as a process that “influences individuals and modifies them fundamentally” (p. 36). Fanon explained that, “In decolonization, there is therefore the need if a complete calling in question of the colonial situation” (p. 37). He urged the wretched of the earth to wage national liberation struggles and to consider the cleansing aspects of violence against oppressors and the exploiters instead of the destructive aspects of violence against other oppressed and oppressed people. Fanon wrote: “At the level of individuals, violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect” (p. 94).

The term capitalism refers to an economic system based on the profit motive and a market economy. Cox pointed out that Louis M. Hacker, an economist, said that, “Capitalism is an economic order based on the profit motive” (Quoted in Cox, 1948/1970, p. 143). As Cox noted, Hacker also said capitalism’s “leading characteristics are the private ownership of the means of production, their operation for pecuniary gain, their control by private enterprises, and the use of credit and the wage system” (Quoted in Cox, 1948/1970, p. 143). Under capitalism, there are social classes, private property, and a market economy wherein money is exchanged for goods and services. According to Cox, “Capitalism developed in the urban communities of Europe, and it may be called the way of life of the burgesses” (p. 143). On the one hand, Williams (1945) asserted that the profits earned by European capitalists from the enslavement of Africans helped to bankroll the Industrial Revolution. On the other hand, Rodney (1973/2018) posed that capitalists played a major role in how Europe underdeveloped Africa. Examples of capitalist countries are the USA, Germany, France, Nigeria, India, and the Philippines.

In this paper, socialism is an economic system based on human need and a market economy. In socialism, the leading characteristics are “state ownership and operation of the means of production and distribution” (Theodorson & Theodorson, 1969, p. 396). According to Theodorson and Theodorson, another key characteristic of socialism “includes rational planning to achieve desired goals” (p. 396). Under socialism, there are social classes, private property, and a market economy wherein money is exchanged for goods and services. Examples of countries with socialist economic systems include China, Russia, Mozambique, and Angola.
As used here, communism refers to an economic system based on human need and is not a market economy. The leading characteristics of a communist economic system include state ownership and operation of the means of production and distribution. Under communism, there are no social classes, no private property, and no market economy wherein money is exchanged for goods and services. At this point, communism is a utopian idea because no country has ever developed a communist economic system. People often confuse socialism with communism—although one has a market economy and one does not (Theodorson & Theodorson, 1969; Jary & Jary, 2000).

The mixed economy is “an economic system which combines two or more contrasting forms of economic decision-making, especially the combination of market principles and state intervention” (Jary & Jary, 2000, p. 395). It is an economic system based on the profit motive and both human needs. As is the case with capitalism and socialism, the mixed economy is a market economy given that money is exchanged for goods and services. The characteristics of a mixed economy includes private property and some ownership of the means of production as well as state ownership and operation of some means of production. An example of a mixed economy is Canada.

The term split labor market is a social condition wherein there is “a large differential in price of labor for the same occupation” (Bonacich, 1972, p. 547). As Bonacich pointed out, “A split labor market produces a three-way conflict between business and the other two labor groups, with business seeking to displace higher paid by cheap labor” (p. 547). She added: “To be split, a labor market must contain at least two groups of workers whose price of higher labor differs for the same work, or would differ if they did the same work” (p. 549). An example of a split labor market involves the situation wherein foreign workers were brought into the New Orleans, Louisiana to engage in the repair and construction of buildings after Hurricane Katrina. Instead of hiring local workers at union scale wages to do the repairs and construction, capitalist corporations hired the foreign workers to do the same work at wages that were far below union scale wages.

In this paper, racial nationalism refers to a social condition wherein a racial group engages in racial solidarity and collective action around economic, political, and/or cultural matters. For example, one can be a proponent or advocate of racial solidarity and collective action around economic matters, but not political and/or cultural matters as was Booker T. Washington. In contrast, one can be an advocate of racial solidarity and collective action around economic, political, and cultural matters as was W.E.B. Du Bois. Thus, one be advocate of one of the three, two of the three, or three of the three (Cromartie, 2005a, 2005b, 2010a, 2010b, 2021c, 2021d).³

As used here, ethnic nationalism is a social condition wherein an ethnic group engages in ethnic solidarity and collective action around economic, political, and/or cultural matters. For instance, one can be a proponent or advocate of ethnic solidarity and collective action around economic matters, but not political and/or cultural matters. In contrast, one can be an advocate of ethnic solidarity and collective action around economic, political, and cultural matters. Hence, one can be an advocate of one of the three, two of the three, or three of the three (Cromartie, 2005a, 2005b, 2010a, 2010b, 2021c, 2021d).

Racial nationalism and ethnic nationalism are social conditions that both have three dimensions or types of nationalism. One is dimension or type of nationalism is economic nationalism. A second dimension or type of nationalism is political nationalism. A third dimension or type of nationalism is cultural nationalism (Cromartie, 2005a, 2005b, 2010a, 2010b, 2021c, 2021d).

The term economic nationalism is a social condition of racial or ethnic solidarity and collective action around economic matters. One example of economic nationalism is the Asian Business League of San Francisco. A second example includes the Hebrew Free Loan Association of San Francisco. A third example is the Black Chamber of Commerce in Oakland (Cromartie, 2005a, 2005b, 2010a, 2010b, 2021c, 2021d).

As used here, the term political nationalism is a social condition of racial or ethnic solidarity and collective action around political matters. An example of political nationalism includes the Armenian American Political Action Committee. A second example is the Cuban American National Foundation; American Israel Public Affairs Committee. A third example includes the Mexican American Political Association. A fourth example is the Black American Political Association of California (Cromartie, 2005a, 2005b, 2010a, 2010b, 2021c, 2021d).
A cultural nationalism is a social condition of racial or ethnic solidarity and collective action around political matters. An example of cultural nationalism is the Columbus Day Celebration, Inc. based in San Francisco. A second example includes the Pacific Islanders’ Cultural Association based in San Francisco. A third example is the National Japanese American Historical Society based in San Francisco. A fourth example includes the San Francisco African American Historical and Cultural Society (Cromartie, 2005a, 2005b, 2010a, 2010b, 2021c, 2021d).

The term social movement refers to an organized collective behavior aimed at changing or reforming institutions or the social order itself (Theodorson & Theodorson, 1969; Jary & Jary, 2000). In the case of Black people, Frazier (1957) said that the “social movements have consisted of deliberately organized efforts to achieve common goals” (p. 520). Frazier further related that social movements seek to enlist the “participation and support” of the Black masses. According to Frazier, “The first social movements among Negroes appeared in the movement among the free Negroes in the North for separate church organizations during the last decade of the eighteenth century” (p. 521). Frazier pointed to the emergence of the African Methodist Episcopal Church (aka AME Church) in 1787 led by Richard Allen and Absalom Jones. Other pre-Civil War social movements identified by Frazier include the Gabriel Insurrection; Denmark Vesey Insurrection; Nat Turner Insurrection; Convention Movement; and the Underground Railroad Movement. Frazier also acknowledged the Black Abolitionist Movement led by Robert Purvis and others. Among the post-Civil War social movements Frazier identified as having developed before 1948 the “Pap” Singleton Movement; Niagara Movement; National Association for the Advancement of Colored People (NAACP); National Urban League; Great Migration Movement (aka mass migration to northern cities); Garvey Movement; Harlem Renaissance Movement (aka Negro Renaissance Movement); National Negro Congress; and the March-on-Washington Movement. Of course, there were some social movements that Frazier did not include before the pre-Civil War period and after the post-Civil War period. Cases in point are the National Ex-Slave Mutual Relief, Bounty and Pension Association led by Callie House and others; the Club Movement of Black women led by Ida B. Wells-Barnett and others; and the Anti-Lynching Movement led by Ida B. Wells-Barnett and others (Wells-Barnett, 1970; Berry, 2005).

In this paper, the term Black Power Movement refers to social movement which uses a form of racial nationalism found among Black people involving racial solidarity and collective action around economic, political, and/or cultural matters. For example, Alprentice “Bunchy” Carter, a member of the Black Panther Party, was involved with the Black Power Movement. Carter was a proponent and an advocate of racial nationalism in that he encouraged Black people to engage in racial solidarity and collective action around economic, political, and/or cultural matters. Unfortunately, Carter was killed at UCLA in a conflict with US Organization during 1969 (Cromartie, 2005a, 2005b, 2010a, 2010b, 2013, 2021c, 2021d).

As used here, the term Pan-Asian Movement is a social movement which uses a form of racial nationalism found among Asian people involving racial solidarity and collective action around economic, political, and/or cultural matters. For example, Richard Aoki, a member of the Red Guard, was involved with the Pan-Asian Movement. Aoki was also a proponent and an advocate of racial nationalism in that he encouraged Asian people to engage in racial solidarity and collective action around economic, political, and/or cultural matters. It should be noted that Aoki was once a member of the Black Panther Party and may or may not have spied on the organization for COINTELPRO (Fujino, 2012; Cromartie, 2005a, 2005b, 2010a, 2010b, 2013, 2021c, 2021d).

The La Raza Movement refers to a social movement which uses a form of ethnic nationalism found among Latino people involving ethnic solidarity and collective action around economic, political, and/or cultural matters. For example, Felipe Luciano, a member of the Young Lords Party, was involved with the La Raza Movement. Luciano was also a proponent and an advocate of ethnic nationalism. He encouraged Latino people to engage in ethnic solidarity and collective action around economic, political, and/or cultural matters (Cromartie, 2005a, 2005b, 2010a, 2010b, 2021c, 2021d).

The term Zionist Movement is a social movement which uses a form of ethnic nationalism found among White Jewish people involving ethnic solidarity and collective action around economic, political, and/or cultural matters. For example, Louis Brandeis, a member of the Zionist Organization of America, was involved with the Zionist Movement. Brandeis was also a proponent and an advocate of ethnic nationalism. He encouraged White Jewish people to engage in ethnic solidarity and collective action around economic, political, and/or cultural matters (Cromartie, 2005a, 2005b, 2010a, 2010b, 2021c, 2021d).
In this paper, the term mass incarceration refers to the incarceration of a massive number of people for crimes they may or may not have committed. The USA is the leading country in the world regarding the number of people incarcerated. During July 2021, there were 2,094,000 people incarcerated in the USA; 1,710,000 people incarcerated in China; 759,518 people incarcerated in Brazil; 478,600 people incarcerated in India; and 475,009 people incarcerated in the Russian Federation. Sadly, some people in the USA were sentenced to death row and executed although they were innocent (Scheck, Neufeld, & Dwyer, 2000; Stevenson, 2014; Szmigiera, 2022).

Summary and Conclusion

This paper has examined some of the key concepts that can be used to teach race and ethnicity. Among the concepts were race, ethnicity, racial group, ethnic group, and minority group. On the one hand, race was operationally defined as a social construction based on biology and physical characteristics. On the other hand, ethnicity was operationally defined as a social construction based on culture both material and non-material. This paper also examined many other concepts, including the system of White supremacy, racism, ethnocentrism, class, caste, social stratification, ethnic stratification, gender, genocide, expulsion, slavery, segregation, self-segregation, assimilation, forced assimilation, voluntary assimilation, acculturation, accommodation, culture, cultural pluralism, mass incarceration, and more.

One of the largest organizations concerned with sociology in the USA is the American Sociological Association (ASA). Shortly after the organization was started, the ASA began to have Black sociologists participate in its conferences and publications. Among those Black sociologists were W.E.B. Du Bois, Monroe N. Work, E. Franklin Frazier, and others. They brought a concern for race and ethnicity to the organization. Eventually, the ASA responded by the creation of sections pertaining to race and ethnicity.

As of 2022, the ASA was operating two sections pertaining to race and ethnicity. One is named the Section on Racial and Ethnic Minorities (SREM). The bylaws of this section lists the following mission statement:

"The purpose of this section is to promote the study of racial and ethnic minorities. We encourage research, theory and teaching concerning the relation between socially defined racial and ethnic groups as they change through time and across cultures. Therefore, any member of the American Sociological Association who shares these research and teaching interests is encouraged to become a member of this section. The fostering of scholarship which will contribute to the welfare of all rather than the promotion of the social or political interests of any particular group is a paramount goal of the section. (Section on Racial and Ethnic Minorities, 2021a, p. 1)"

The section sponsors paper sessions at the annual conference of the ASA. It also publishes a journal, a newsletter, and hosts a website. In addition, this section issues on an annual basis the Oliver Cromwell Cox Book Award, Oliver Cromwell Cox Article Award, and the James E. Blackwell Student Paper Award (Section on Racial and Ethnic Minorities, 2021b).

The second one is named the Section on Race, Gender, and Class. The mission statement of the section is as follows:

"The purpose of the Section on Race, Gender, and Class is twofold: first, to promote research that examines the gender and class to social inequality. By comparing the similarities and differences in how inequalities of race and ethnicity, gender, class and stratification are created and maintained, sociologists can develop a more powerful explanation of the nature of social inequality in general. (Section on Race, Gender, and Class, 2017, p. 1)"

As is the case with the other section, the section sponsors paper sessions at the annual conference of the ASA. Additionally, it publishes a journal, a newsletter, and hosts a website. Furthermore, this section issues on an annual basis a Graduate Student Paper Award, a Distinguished Career Award, a Best Article Prize, and a Best Book Award (Section on Race, Gender, and Class, 2021, p. 1).

Thus, the record shows that the systematic study of race and ethnicity has a long track record when it comes to being part of sociology. On the one hand, the systematic study of sociology provides the lens for people to view postindustrial
society with their sociological imagination from a general standpoint on the whole discipline. On the other hand, the systematic study of race and ethnicity provides the lens for people to view postindustrial society with their sociological imagination from a segmented standpoint of a subdiscipline. Doubtless, the discipline of sociology and its race and ethnicity subdiscipline will continue to exist in the curriculum and instruction of higher education institutions in the postindustrial society of the USA and elsewhere.

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ENDNOTES

1. For key works by the three major fountainheads, see Marx (1867/1976, 1885/1978, 1894/1981); Weber (1920/1958); and Durkheim (1897/1952).

2. Both Frazier (1949/1957) and Nkrumah (1965/1984) expressed concern about a social condition they referred to as imperialism.

3. During the 1970s, White reactionaries and their non-White allies launched an attack on affirmative action programs with the intent to destroy them. The onslaught started with the Bakke Case in California. See Ball (2000) and Friedersdorf (2020).


5. Philcox (Fanon, 1961/2004), who has done a translation of *The Wretched of the Earth*, followed Fanon Fanon and wrote: “We cannot forget the lumpenproletariat, the wretched of the earth, who still stream to Europe from Africa, Iraq, Afghanistan, and the countries of the former Eastern Bloc, living on the periphery in their shantytowns and refugee centers…” (p. 249). Grove Press has published two translations of *The Wretched of the Earth*. One in 1968 by Farrington (Fanon, 1961/1968) and the other in 2004 by Philcox.

6. My definitions and discussions of the different types of nationalism, typology of Black nationalism, and Black Power draws heavily on Carmichael and Hamilton (1967); Blake and Cleaver (1969); Meier, Rudwick, and Broderick (1971); and Pinkney (1976). In other writings of mine when I defined and discussed those concepts, I have also relied heavily on Carmichael and Hamilton (1967); Blake and Cleaver (1969); Meier et al. (1971); and Pinkney (1976). See Cromartie (2005a, 2005b; 2010a, 2010b; 2013; 2021c, 2021d).

7. Other organizations with a sole focus on sociology are on a regional and state level. They include the Pacific Sociological Association (PSA), California Sociological Association (CSA), and the Georgia Sociological Association (GSA). Organizations with an interdisciplinary and a multidisciplinary focus at the national and international level, including sociology, are the National Council of Black Studies (NCBS), Association for the Study of African American Life and Culture (ASALH), National Association of African American Studies (NAAAS), National Association of Hispanic and Latino Studies (NAHLS), National Association of Native American Studies (NANAS), International Association of Asian Studies (IAAS), National Social Science Association (NSSA), International Society for the Social Studies (ISSS), and the Clute Institute for Academic Research (CIAR).
Increasing The Efficiency Of Last-Mile Delivery Services
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ABSTRACT

The rapid growth of e-commerce has led to a sharp increase in demand for last-mile delivery services. This has also increased the costs associated with last mile delivery and created a need for efficiencies. Our work aims to propose a model that increases the efficiency and reduces the operational cost by deploying unmanned robots and drones in the last mile delivery. We propose mixed integer programming models that determines how many unmanned robots and drones should be deployed with the objective of minimizing operational costs. Our results show that robot- and drone-assisted last-mile delivery could be quite efficient in urban congested areas.