

American Renaissance

There is not a truth existing which I fear or would wish unknown to the whole world.

— Thomas Jefferson

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Who is White?

The U.S. census and the changing definition of race.

by H.A. Scott Trask

Everyone has by now seen the pictures of the September 11 terrorists. They were all swarthy, black-haired Middle Eastern-looking men in



Famous white men ...

their 20s and 30s. Despite this, the FAA refuses to single out such people at airports for special scrutiny. In a letter published in the *Wall Street Journal* on October 31, 2001, an irate reader asked why airport security guards had hand-searched the purse and carry-on bag of his friend, a 45-year-old white woman. If the FAA would only study the FBI photos of the terrorists, he wrote, they would see "there are no Girl Scouts, no grandmothers, indeed no women. Nor are there any black American men, Hispanic American men, or white American men. They are all obviously Middle Eastern young men."

This writer makes the mistake of assuming that what is obvious to the aver-

age citizen is obvious to the U.S. government. Evidently, he is unaware that his government officially classifies all Middle Eastern people (Arabic, Turkic, Iranian, or Afghan) as white. In other words, according to our government, the terrorists were the same racial and ethnic stock as European Americans. This is part of a government policy of defining whiteness in a way that inflates the number of whites in America and obscures the extent of demographic change.

Many of the criteria by which the U.S. Bureau of the Census defined race for the 2000 census are confusing and suspect. Question 6 on the census form—directed to the census taker rather than the person being counted—asks: "What is this person's race? Mark one or more races to indicate what this person considers himself/herself to be." The census taker does not draw his own conclusions but instead records what he is told.

There is a box for White, one for Black, one for American Indian or Alaska Native, six boxes for various kinds of Asians (Asian Indian, Chinese, Filipino, Japanese, Korean, Vietnamese), plus a box for "Other Asian,"

one box for "Other Pacific Islander," which also requires a written entry. The bureau classifies all who checked one of the four Pacific Islander boxes as "Native Hawaiian and Other Pacific Islander," and all who checked any of the seven Asian boxes as "Asian." For the latest census, the bureau created a seventh category for people who chose more than one box: "Two or More



... according to the census bureau.

Races." The bureau then put every resident into one of the seven categories, as shown in the table on this page.

These categories raise many questions. For example, why do Pacific Islanders—just 0.1 percent of the population—get their own racial category rather than be grouped with other Asians? Why are Indians from India grouped with East Asians when they are obviously a different racial type from Chinese and Japanese? The most obvious question is: Where are the Hispanics?

Part of the answer to the last question is that 14.9 million of them are "Some Other Race" (fully 97 percent of that category). According to the *Continued on page 3*

United States Population, Year 2000

Race	Number	Percent
"White"	211.4 million	75.1
Black	34.6 million	12.3
Indian and Alaskan	2.4 million	0.9
Asian	10.2 million	3.6
Hawaiian and Pacific Islander	0.4 million	0.1
Some Other Race	15.3 million	5.5
Two or More Races	6.8 million	2.4
Total Population	281.4 million	100

which requires a written entry. There are three boxes for Native Hawaiians and Pacific Islanders (Native Hawaiian, Guamanian or Chamorro, Samoan) and



Letters from Readers

Sir — I was fascinated by Gilbert Caldwell's December cover story about the 1956 Sugar Bowl. Sometimes the milestones on the path to destruction come into focus only in retrospect. At the time, most Southerners no doubt thought nothing of what they were giving up in return for the thrill of big-time football. Still, I was staggered to learn Georgia Tech students rioted for the right to take the field against black athletes. Rioted! I would have thought Southerners in the 1950s at least had a certain self-restraint even if they did not realize where integration would eventually lead. I find myself wondering what outrage could possibly set white students rioting today for a cause that was actually in their racial interests—or are whites so defeated and denatured they will submit cheerfully to any insult or injury?

Fred Hooper, Mussel Shoals, Ala.

Sir — I was thrilled to read the October cover story, "Rearing Honorable White Children," because it reflects so many of my concerns about rearing my own daughter. While home-schooling may be the best way to ensure that children are educated as their parents wish, this is not an option for all families—especially single parents, and those who cannot afford to have one parent stay at home.

There are alternatives Prof. Griffin failed to mention, and I have found one in the Waldorf schools (a chain of private schools found both here and in the United States). These schools try to shut out the culture of today. They do not allow children to wear clothing depicting

pop culture or superheroes, they have no televisions, no plastic or popular toys, and no toys that promote aggressive play. Instead, their toys, furniture, and decorations are made of natural materials that stimulate a child's imagination, and the staff foster care, concern, growth and intellect. Waldorf teachers are keenly aware of the impact of the marketplace on children, and greatly encourage parental involvement. A parent can be confident his ideals are being represented at these schools.

Though they are not racially selective, I am more comfortable sending my child to a Waldorf school than to a public school. At least non-white children are learning the same things as my child, and not learning how to become the next Britney Spears or Michael Jordan, or a video game addict or Pokemon junkie. Another alternative to home-schooling may be a Montessori school or some other type of private school where at least some displays of pop culture are eliminated.

How then should parents address the racial issues? The same way they would address other issues with their children—educate them at home, and impose controls on whom they associate with and what they do in their spare time. You can count only on yourself to bring up your children responsibly, and to point out things schools do not. Like the parents in Prof. Griffin's article, I feel that I, too, have "successfully embargoed the mass media" by forbidding activities, toys, and clothing that promote it, by remaining actively involved in my child's school, by instilling in her a sense of her own heritage, and by being firm but ever so loving.

A Concerned Mother, Ontario, Canada

Sir — With regard to the Rebecca Porcaro story in the December issue, in which a pretty, blond, white girl was enrolled in an overwhelmingly black school and subjected to constant demeaning racial taunts and threats from black students, I think she sued the wrong people. Instead of suing the school, she should have sued her *parents* for sending her to that school and leaving her there, even though they must have known what was going on. I call this child abuse. They should have moved to another school district or enrolled their daughter in a private school.

Bruce Brown, Las Vegas, Nevada

Sir — The answer to the rhetorical question in the title of Jared Taylor's November cover story, "Will America Learn its Lessons?" is "No." To date there has been no serious national discussion of the link between immigration and terrorism. Terrorism experts tell us there could be hundreds, if not thousands, of al Qaeda sleeper agents in this country, and it turns out that all 19 of the Sept. 11 terrorists came here legally on various kinds of visas. Common sense would suggest that unused visas for people in Muslim countries be canceled, and that Middle Easterners in the country now be ordered to leave—as has always been done with enemy aliens in wartime. It is well known that many Middle Eastern illegal immigrants are smuggled across the Mexican border, but the National Guard is being sent to patrol the *Canadian* border.

Although it is off the front pages, Mexican president Vincente Fox's Trojan-Horse amnesty plan for millions of illegal aliens is still making progress. Recently, Democratic leaders Daschle and Gephardt were in Mexico City saying amnesty for illegal Mexicans was in our national security interest. And what about those Muslims offered citizenship by Attorney General Ashcroft in exchange for providing information on terrorists? Who is to say these newly-minted citizens won't turn traitor the first chance they get?

Our government seems far more eager to curtail the rights of citizens than to inconvenience foreigners. What lessons should we learn from that?

Scott Sandridge, Atlanta, Ga.





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government, "Hispanics may be of any race," and "race and Hispanic origin [are] two separate and distinct concepts." Therefore, question 5 on the census form asks, "Is this person Spanish/Hispanic/Latino?" The answer can be either yes or no. Anyone who says yes is asked whether he is Mexican, Puerto Rican, Cuban, or "Other Hispanic." Hispanics can then choose their own race, with the results in the table on this page. The ones who end up in the "Some Other Race" category are those who do not consider themselves white, black, Indian or Asian. They might have written in "Cuban" or "Mexican," but the census bureau cannot, on that basis, call them white, brown or black, so they are "other."

Note that almost half of all American Hispanics say they are white. While some—those of pure Spanish descent or South Americans of German or Italian stock—are undoubtedly white, are we to believe that half of all Hispanics living here are white? No one who has lived in or visited an area in which there are many Hispanics can believe that.

Why did so many make this choice? Partly, it is because the Census Bureau doesn't offer realistic choices. A Mexican peasant is not likely to think of himself as black, Asian or American Indian (although many really are more Amerindian than anything else). At the same time, centuries of interracial mixing in Latin America plus the continuing prestige of whiteness (despite much anti-white propaganda) has led to a very

broad definition of whiteness in Hispanic culture. These 2000 census results are remarkably similar to those of the 1996 Brazilian census, which reported that 52 percent of Brazilians think they are white.¹

Although many Hispanics are Mestizo mixtures, only six percent say they are "two or more races." Only two percent say they are black. Clearly, just as in Brazil, many Hispanics put themselves in the desirable "white" category, but since the bureau says "Hispanic" is

Race of Hispanics

	Numbers	Percent of Hispanics	Percent of U.S.
All Hispanics	35.3 million	100	12.5
White Hispanics	16.9 million	47.9	6.0
Black Hispanic	0.7 million	2.0	0.3
American Indian	0.4 million	1.2	0.1
Asian Hispanic	0.1 million	0.3	-
Pacific Island	0.04 million	0.1	-
Some Other Race	14.9 million	42.2	5.3
Two or More Races	2.2 million	6.3	0.8

not a racial category, they can do this without compromising their legally privileged standing in American law.

The census bureau takes the equally implausible view that the brown peoples of North Africa, the Middle East, and Southwest Asia are all white, too. It says the white category is for "people having origins in any of the original peoples of Europe, the Middle East, or North Africa. It includes people who indicated their race or races as 'White' or wrote in entries such as Irish, German, Italian, Lebanese, *Near Easterner*, *Arab*, or Polish" (italics mine). The government also considers people of Turkic, Iranian, and Afghan origin to be white. Pakistanis, on the other hand, are Asian.

Thus, according to the U.S. government the frontiers of the white world extend up to Pakistan and black Africa.

As it does with Hispanics, the census bureau lets Middle Easterners choose their own race from among the four options of White, Black, "Some Other Race," or a combination of these three. If they choose the white box, the bureau calls them white, no questions asked. If they choose the black box, the bureau calls them black. On the other hand, if a Middle Easterner chooses "Some Other Race" (which requires a written entry to explain what the race is) either by itself or in combination with White or Black, the bureau calls that person white. In other words, if an Egyptian checks Black and "Some Other Race" (writing in Egyptian), he is white. If an Iranian checks White and "some other race" (writing in Iranian or Persian), he is also white. If any Middle Easterner, North African, or Southwest Asian checks only "Some Other Race" (writing in his nationality) he is called white. A Middle-Easterner, say an Iranian, could call himself "Other Asian" and write in "Iranian;" the census bureau would still say he was white.

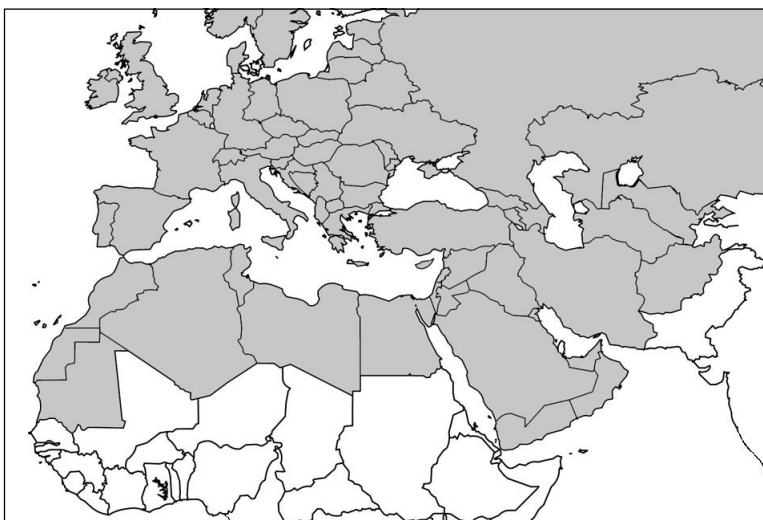
Thus, despite the census bureau's claim that race is a matter of "self-identification," it calls a lot of brown people white, even though they clearly think they are not. And given that the census bureau took the trouble to distinguish between Guamanians and Samoans, and break down the Asian category into various groups, why didn't it establish a category for Middle Eastern peoples?

Calling brown people white is so absurd that even journalists, not known for questioning government statistics, have wondered about it. The census bureau has so far offered no plausible explanation. In the early 1990s, at least one Arab organization formally proposed that the government establish a separate racial category for Middle Easterners and North Africans, but nothing happened.² Jorge Del Pinal of the census bureau recently explained that the bureau "couldn't get a handle on it." He said the racial, religious, and language diversity of the area is so great the bureau gave up and decided to call everyone white.³

This is not believable. Perhaps the government is deliberately inflating the number of whites in the hope of calming fears of white dispossession. Another possibility is hesitation to establish a non-white, "Middle Eastern" category that would logically have included at least some Jews, and would raise the question of whether Jews are white. Or perhaps our rulers think that by diluting the definition of whiteness they can prevent the rise of white racial consciousness and solidarity.

Another fishy census category is "white alone or in combination," which includes whites plus people who are part-white (those who chose one or more other racial boxes as well as white). Reportedly 6.8 million Americans said they belonged to two or more races. Of these, 74.1 percent said they were white and just one other race, and another six percent said they were white and more than one other race. Some people add these hybrids to the "white" population, thereby inflating the number of "whites" to 217 million.

Government officials, politicians, journalists, and ethnic lobbyists can use these various definitions of whiteness not only to misrepresent the actual number of whites in the United States but to cite different figures to suit particular purposes. For example, a recent article in the *Christian Science Monitor* minimized white dispossession by assuring readers that "if large numbers of them [Hispanics] identify themselves as white, then white society will predominate in the US (albeit with a Latino flavor) for decades to come," and "throw in the 5.5 million people who describe themselves as white as well as one or more other races, and the [white] share climbs to 77.1 of the US population—a higher proportion than existed in 1830." This reporter also noted (without indicating which definition of white he was using) that whites, at 63 percent, were still a majority in California.⁴ That figure includes both "white" Hispanics and mixed race "whites." A more correct figure for whites in California in 2001 was



Don't worry . . . they're all white.

48 percent, as was noted by more honest reporters.⁵

Census statistics and permeable definitions of whiteness make it easy to minimize or maximize the demographic transformation to suit any purpose. By including Middle Easterners, "white" Hispanics, and "whites alone or in combination," immigration enthusiasts can claim that nearly 80 percent of the country is still white! At the same time, when Hispanic lobbyists want to exercise power they can point to their growing numbers: 35 million people who are 12.5 percent of the population. Finally,

American Arab Anti-Discrimination Committee estimates there are three to four million Arab-Americans. My own conservative estimate of the number of people of Turkic, Armenian, Afghan, and Iranian ancestry (based on 2000 census ancestry reporting as well as immigration figures for these groups since 1965) is three million. Adding the low-end estimate of the Arab population (three million) to this Southwest Asian estimate results in six million. Subtracting

that number from the non-Hispanic white base of 194.5 leaves 188.5 million European-Americans, or 67 percent of the US population. This figure still includes the doubtful 17 million or so Hispanics who claim to be white. Ten more years of massive non-white immigration will surely drop even this exaggerated white percentage below 60 percent by 2010 and, if immigration continues, to below 50 percent by 2025, a full 25 years before the census bureau predicts whites will become a minority.

The accompanying table shows year 2000 figures for whites, depending on the definition used.

Different Definitions of White

Total Population (millions)	281.5	100 %
White + Hispanic "Whites" + Mixed-Race "Whites"	217.0	77.1%
White + Hispanic "Whites"	211.5	75.1%
White – Hispanic "Whites"	194.5	69.1%
White – Middle Eastern	188.5	67.0%
White – Jewish	182.0	64.6%
Nordic White (estimate)	148.5	52.7%

by inflating the number of whites, the government can maintain the fiction of a white majority long after it has ceased to exist, and thus continue to use the majority/minority terminology that undergirds the racial spoils system that benefits non-whites.

How many whites are there in the country? It takes considerable hunting through census publications to find figures for what the bureau calls "non-Hispanic Whites:" 194.5 million, or 69 percent of the total. How many of these are Middle Eastern? There are no official census bureau figures for them, but the

What is to be done about these shifting definitions? The first order of business is to educate the shrinking white majority about the census bureau's confusing racial categories. We should pressure Congress to change its classifications. In particular, we need a category for North African, Middle Eastern, and Southwest Asian peoples. Even Arab-Americans want their own racial category (though this is partly because they want to benefit from racial preferences, from which they are now, at least officially, excluded). The events of Septem-

ber 11th make this an especially good time to push for such a change.

I would also suggest revamping the racial categories to make them far more

complete and accurate. My proposal, outlined in the accompanying table, makes an important distinction between primary and secondary racial identities. Everyone would choose one primary and one secondary category, and no more. This system would also distinguish between people who are Spanish (and hence European) and those who are Hispanic (all or partly non-white). If the government is going to collect information on race, it should illuminate what is happening in our country rather than obscure it. **Ω**

¹Gladye Whitney, "The Galton Report," *American Renaissance*, December 2000.

²Nicholas Kulish, "Why the Census of 2000 Failed to Count Arabs," *Wall Street Journal*, September 26, 2001.

³Eduardo Porter, "Even 126 Sizes Don't Fit All," *Wall Street Journal*, March 2, 2001.

⁴Laurent Belsie, "Scholars Unearth New Field: White Studies," *Christian Science Monitor*, August 9, 2001.

⁵Todd S. Purdum, "California Census Confirms Whites Are in Minority," *New York Times*, March 30, 2001.

Dr. Trask is a historian who lives in St. Louis, Missouri.

Trask Classification System

Primary (6)

Secondary (17)

White

- 1) Nordic (English, Celtic, German, Scandinavian)
- 2) Slavic (Russian, Baltic, Polish, Czech, Serbian, Croatian)
- 3) Mediterranean (Spanish, Italian, Greek, Hungarian, Jewish)

Middle Eastern

- 1) Arabic
- 2) Turkic
- 3) Iranian
- 4) Afghan
- 5) Pakistani
- 6) Indian, Bangladeshi

Hispanic

- 1) Amerindian
- 2) African
- 3) Mixed

Asian

- 1) East Asian (Japanese, Korean, Chinese)
- 2) Southeast Asian (Vietnamese, Cambodian, Thai, Burmese, Indonesian, Filipino)
- 3) Pacific Islander
- 4) Amerindian or Native American

Black

- 1) African
- 2) Melanesian
- 3) Aborigine

Mixed

Pick the two or three races from which you are descended.

Multicultural Hell Comes to America

Welcome to the global village.

by Charles A. Roberts

On September 11, 2001, multiculturalism came to America in a firestorm of glass and steel. Air travel shut down, tall buildings were evacuated, the stock market collapsed, and our government briefly went into hiding. Now America is at war. The authorities tell us our enemy Osama bin Laden has terrorist cells in dozens of countries, including the United States. Muslim fanatics plotting the next attack may even be living in your neighborhood right now.

How did this come to pass? When did Americans decide to live in a racial Tower of Babel instead of the House of their Fathers? The beginnings of what we now call multiculturalism go back

even before *Brown v. Board of Education*, but this poisonous thinking took on a particular flavor in the 1990s when the allegedly African proverb "It takes a village to raise a child," became popular. This was soon shortened to "It takes a village," not just to raise a child, but presumably to bring about all the other liberal happy endings towards which we are supposed to be working. Most intelligent people thought it a trendy, vacuous expression, and ignored it. But no one understood better than Hillary Clinton that with enough repetition people can be made to take an imbecile idea very seriously indeed.

Mrs. Clinton even wrote a book about the village. Her "village" is the "global village" of the 21st century. It is a happy place, full of mixed religions, mixed races, and mixed cultures. It is a place where everyone belongs to everyone else, and everyone is the same. It is a place where "incorrect thinking" is a

psychological disorder or a hate crime, and every Crayola box has only one color: brown. It is a feed-lot vision of humanity, in which the entire human race can be bred, fed, and processed.

The multiculturalist does not see the world as a host of nations, each with its own culture and racial order. He sees it as a sociological problem. Indeed, human reality with all its foibles is abhorrent to the multiculturalist. For the multiculturalist, people are not really equal; they are merely the same. And it is sameness that he seeks to stamp upon the soul of every man. This is why the multiculturalist celebrates the "village" as the highest stage of mankind. Of course, in the real world, the village is filthy, poor and ignorant. It took mankind 10,000 years of tears and sorrow to escape from the village, but Mrs. Clinton wants to send everyone back.

Her approach leads to the disappearance of the white race through amalgam-