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racial formation: sociohistorical process by which racial categories are created, inhabited, transformed, and destroyed.

     -Racial formation proceeds in two steps: 1) process of historically situated projects and 2) linked to evolution of hegemony

     →From a racial formation point of view, race a matter of both social structure and cultural representation

(From Michael Omi and Howard Winant, *Racial Formations in the United States: From the 1960s to the 1980s*, Second Edition, (New York: Routledge, 1994): 55.)

race: "The very use of the term 'race' raises the idea of difference, for 'race' is above all a marker of difference, an axis of differentiation."

(From Ruth Frankenberg, *White Women, Race Matters: The Social Construction of Whiteness* (Minneapolis: The University of Minnesota Press, 1993): 138.)

racialization: a process of assigning one's social and economic status according to one's race; it is a means to "express and form" a social and economic hierarchy that is based on race. For example, Tómas Almaguer argues that the white immigrant expansion into Western America forged new racialized relationships that did not exist before between conquerors and conquered, between white immigrants and people of color. The philosophy/dictate of "manifest destiny" separated people -- white and non-white, men and women -- according to a hierarchy in which white males were dominant and superior. Further, Almaguer discusses the significance of race as it emerged with the development of American capitalism. Thus, the term, racialized, implies the demarcation of race as a significant factor in one's economic as well as social status.

     -Racialization is a function of the construction of race and the construction of whiteness as a process within a capitalist system of hierarchy -- a hierarchy of wealth, production and social positioning.

     (From L.S.KIM, *Maid for Television: Race, Class, and Gender on the Small Screen* (4).)

whiteness: "Whiteness" has a set of linked dimensions:

1)   First, whiteness is a location of structural advantage, of race privilege.
2)   Second, it is a "standpoint," a place from which white people look at ourselves, others, and at society.
3)   Third, "whiteness" refers to a set of cultural practices that are usually unmarked and unnamed.

     -"Whiteness refers to a set of locations that are historically, socially, politically, and culturally produced and, moreover, are intrinsically linked to unfolding relations of domination."

     →To speak of whiteness is to acknowledge and assign everyone a place in race relations.

(From Ruth Frankenberg, *White Women, Race Matters: The Social Construction of Whiteness* (Minneapolis: The University of Minnesota Press, 1993): 6.)

As Lipsitz defines: "Whiteness is everywhere in American culture, but it is very hard to see. . . As the unmarked category against which difference is constructed, **whiteness never has to speak its name, never has to acknowledge its role as an organizing principle in social and cultural relations**."

(From George Lipsitz, "The Possessive Investment in Whiteness: Racialized Social Democracy and the 'White' Problem in American Studies." *American Quarterly*, Vol. 47, No. 3 (Sept. 1995) 369.)

white: Whiteness purports to be both nothing and everything. It is the race that need not speak its name. *Yet it defines itself as no less than whatever it chooses to exclude.* To grow up white is to be the ground zero from which everyone else differs, the thin line around which racial plots thicken, gaining density and intensity. "I didn't think of myself as white," a friend described herself as a child. "I didn't feel superior. I just felt *normal*."
(From Judith Levine, "White Like Me: When privilege is written on your skin" in *Ms.*
(March/April 1994): 22.)

white supremacy: "The attitudes, ideologies, and politics associated with forms of white or European dominance over 'non-white' populations."
(From George Fredrickson, *White Supremacy: A Comparative Study in American and South African History* (New York: Oxford University Press, 1981): xiv.)

controlling images: The objectification of subordinate groups is achieved through the application of "controlling images" that help justify economic exploitation and social oppression on the basis of an interlocking system comprising race, class, and gender.
→Controlling images involves a process of objectification, subordination, and justification.
(From Darrell Hamamoto, *Monitored Peril: Asian Americans and the Politics of TV Representation* (Minneapolis: University of Minnesota Press, 1994): 2.)

Other: That which one is not; historically, the Other has been not-white (not-male, not-wealthy). The Other as an outsider or stranger becomes the point from which white people secure a sense of identity.

". . . those individuals who stand at the margins of society clarify its boundaries."

> --Patricia Hill Collins
> *Black Feminist Thought: Knowledge,*
> *Consciousness, and the Politics of Empowerment*
> (New York: Routledge, 1991): 68.

". . . it nonetheless is incumbent on those of us who have argued that seeing race as socially constructed is a vital intellectual breakthrough to suggest where we think that breakthrough may lead politically."

> --David R. Roediger
> *Towards the Abolition of Whiteness: Essays on*
> *Race, Politics, and Working Class History* (London and New York: Verso, 1994): 3.