

Sociology 922: Fall 2011
Tuesdays 4-6 p.m.
Classroom: 7130 Sewell Social Science
Office Hours: Thursdays 11 a.m.

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RACE THEORY

Reading Load: The reading load in this course is consists mostly (but not exclusively) in original texts. Please note: I have carefully selected the readings so that your assignments are never more than 175 pp. of text per week.

Readings: Books are on sale at Rainbow Bookstore (426 W. Gilman St.) and on reserve at College Library. See the complete list of books for purchase on p. 3 of this syllabus. There also are some readings electronically available through Learn@UW—but not on sale or on reserve in hard-copy form, so students will have only this Learn@UW option.

Note about Printing Materials Available Through Learn@UW: Please conserve paper in whatever ways possible! Please use double-sided printing and perhaps even try to fit multiple pages on each side. I have prepared a great many e-reserves. It adds up.

Selection of Readings: I have tried to achieve several objectives simultaneously in my choice of readings for this course. I have tried to select readings that will likely be useful and important for all graduate students in in the human sciences as they move into the study of race and ethnicity. I have chosen works that speak to students of different professional orientations (the students enrolled in this seminar being, of course, inevitably a diverse group). I have tried to find selections that will be stimulating both to students experienced in race theory and to students who have encountered little or no race theory before. I also have tried to achieve a balance between breadth and depth, which I acknowledge has entailed a few difficult judgment calls. Finally, I have selected readings that reflect some of my own intellectual concerns. Needless to say, one cannot make everyone happy in a broad survey course of this nature. Nor can one select everything that's important and useful to read. There is enough seminal material, in fact, from the century-long history of race scholarship easily to fill out several semester courses. I am keenly aware of the many gaps and shortcomings in this reading list. I have wrestled with the fact, for instance, that, at least in the first half of the twentieth century, the theme of black/white relations predominated, as did black and white authors (male ones at that), at the expense of topics and authors of a broader diversity. Hence the corresponding slant to the first segments of my reading list. I also have wrestled with the problem that assigning classic texts means not assigning recent ones, and vice-versa. In many (but not all) cases, I have favored the classics, on the principle that this course is meant to provide a knowledge of the foundations upon which more up-to-date work is built. Finally, I have wrestled with the question of a global versus a U.S.-centered approach. Reluctantly, I have gone (mostly) with the latter, while also resolving to highlight generalizable concepts and mechanisms that would serve one well in the former. There is only so much one can reasonably hope to accomplish in one semester, only so much one can reasonably hope to assign.

A Final Note about the Syllabus: This syllabus is a work of art. Please do the readings in the exact order given!

Grading Format: Students' grades for this course will be based on two different requirements, each of which will contribute 50% to the final grade. First, students will be evaluated on a final paper. Second, they will be graded on their class attendance and participation. More on each of these below.

Final Paper: One week after the final class meeting of the semester (at 5 p.m. that day), a final paper will be due. This paper can be either (1) a work of original empirical research; (2) a theoretical essay; or (3) an empirical research proposal. Students must clear their topic with me in person by the end of Week 10. An unusual requirement: I ask that each student submit his or her paper to me in two formats simultaneously: electronic and hardcopy, the same paper in both formats. Upon receiving the paper, I shall go to MS Word and check that it is within the specified word count range. Papers must be between 5,750 and 6,250 words in length, according to MS Word's word count function. Even one word less or more, and the paper will be returned to the student—with an Incomplete for the course. Please note that 5,750-6,250 words is around 10 single-spaced pages. Caring so much about the word count may be idiosyncratic, but working under such constraints will help to make students' work more tightly focused and better edited. If there are going to be constraints, they might as well be clear and unequivocal. Here is yet another set of requirements for the paper: I ask that its format be the one I happen to prefer for reading papers (since I will be the one reading them): single spacing, normal margins, 12-point font, skipped lines between paragraphs. Students should be sure to follow these formatting requirements. I have been known to return improperly formatted proposals to students and to give them an Incomplete for the course. Extensive reviews of the secondary literature are discouraged for this assignment, since I am looking for ideas and research, not for a demonstration of library skills. This is the case even for empirical research proposals, for which I want a "think piece" that specifies the empirical object of study and that indicates, with as much specificity as possible, how the student would go about studying it, the kinds of sources s/he would use, the kinds of cases s/he would select, and, in general, how s/he would deploy ideas or methods covered in this course when addressing that empirical problem.

Class Attendance and Participation: The other 50% of the final grade for this seminar will be determined—subjectively, by me—on the basis of overall contributions to weekly class meetings. Regarding attendance: Attendance all the way through each class meeting is required. I do not like it when students get up and leave early. Missing more than two or three class meetings during the semester is okay exclusively in cases of extended, sustained, several-weeks-long illness or family emergency. No need to contact me about the occasional missed class. Regarding participation: I expect that each student will do extensive reading each and every week of the course (including for the first class meeting of the semester). Students will not be tested on that reading, but I do want to see evidence that they have read carefully, thoughtfully, and thoroughly—and on a consistent basis—throughout the semester. This does not mean they must know and understand everything when they walk in the door to start the class meeting. It does not mean their judgments as to what is most important in the readings must always be the same as my judgments. What it does mean is that, if

a student gives me a sense that s/he is not doing extensive and consistent reading for this course, that s/he is not putting in a serious effort, it will bode poorly for (this portion of) their final grade. I expect students to take part actively in class discussions. If I ask a student a question at a moment when he or she seems not to be paying attention, and the student answers, “Can you please repeat the question?”, this will be taken into account. If a student’s comments do not reflect serious preparation for class discussion, this too will be noticed. And if a student takes the class discussion onto irrelevant tangents, raises issues of interest only to him or herself, deflects attention from the important issues raised by me in class or by the readings, this also will be taken into consideration. I do not ask for really frequent interventions. Some students are talkative; others are quiet. All I ask for are a few—just a few—substantive, thoughtful, and well-informed contributions per class meeting. There is no court of higher appeal for this portion of the final grade. It is based entirely on my subjective evaluation of a student’s class performance (combined with class attendance).

Why Do I Insist on Attendance All the Way Through Class Meetings? I insist on this policy because I have found that, whenever I do not require it, students trickle out of the classroom one by one during the final several minutes, and they do so in a way that destroys our collective focus. I wish to discourage that as much as possible.

On the Use of Laptops in Class: Unless approved by me beforehand, laptops and other electronic devices may not be used during class discussions, no matter how much more convenient it may be for students to type notes directly into their computers. I am implementing this policy because, in the past, abuse of laptops by some students has proven extremely distracting to others in the classroom. It also has detracted from the overall quality of our class discussions. Notes can always be typed into one’s computer later.

Academic Misconduct (Cheating): Students who cheat or attempt to cheat in their final term paper will automatically receive an F for the course. In addition, the incident will be reported in writing to the Dean of Students so that the latter may decide whether further disciplinary action is needed. A clear definition of plagiarism as well as information about disciplinary sanctions for academic misconduct may be found at the Dean of Students website. Knowledge of these rules is each student’s responsibility, and lack of familiarity with the rules does not excuse misconduct.

Books on sale at Rainbow Bookstore:

W.I. Thomas and Florian Znaniecki, *The Polish Peasant in Europe and America*, ed. Eli Zaretsky.
W.E.B. Du Bois, *The W.E.B. Du Bois Reader*, ed. David Levering Lewis.
St. Clair Drake and Horace Cayton, *Black Metropolis*.

The Emirbayer Rules

(1) When you speak in class, please refer exclusively to authors and texts we happen to be reading

that day (or read earlier in the semester). Do not attempt to show off your intellectuality by dropping names such as Wittgenstein, Althusser, or Hegel's *Phenomenology*. Let's stay focused.

(2) Please try whenever possible to respond to the person who spoke right before you, rather than offering something entirely disconnected. Let's have a genuine conversation. If you aren't able to maintain this continuity, then temporarily cede your place in line; we'll return to you a bit later.

(3) Please be relatively succinct and to-the-point in your remarks. Let's be dialogic. It's okay to be confused when confronting such challenging material, but I've found that confusion can most effectively be addressed when your comments are kept fairly brief, so that others can respond.

(4) Please do all the reading by yourself and don't share the reading assignment in a group division of labor. I'm letting you take your weekly examinations in an open-book/open-notebook format. This doesn't mean it's okay for you to be consulting notes you've distributed among yourselves.

One further comment: Sometimes a student has a point to make that's so urgent, so necessary, so compelling, that he or she can't bear to wait in line. If and when this happens, raise *both* your hands at once, and I'll (probably) call on you. Don't overuse this privilege. Let's limit it to (at most) one time per student per class meeting. (By the way, I say I'll "probably" call on you because sometimes, in the interest solely of moving the discussion along, or else of bringing into the discussion someone who hasn't spoken yet, I'll ignore upraised hands—it's nothing personal!)

Tips on Reading and Underlining

It has been my experience (as a person who reads lots of sociology every day) that taking notes in a separate notebook is a waste of time. If you do it, it will double the amount of time you spend studying for this course. Why not try something different and just read slowly—and carefully—and underline the text rather than take notes? Here are some tips on good underlining: (1) Mark in the margins the spots in the text where the author switches from one topic to another, or turns from making one point to making another. If you simply put little markings at those spots, it will help you to break down the text from one long continuous flow into a number of different segments, typically one, two, or three pages in length. Perhaps write in the margin a few words identifying what each segment is about. (2) Within each segment, make sure your underlinings capture the basic logic of the argument, so that, if you forget completely what you have read and encounter it in the future as if for the first time, you can follow the author's arguments simply by reading the underlined sentences. (I think of this as analogous to stepping from stone to stone as you walk down the middle of a stream or creek.) People often make the mistake of underlining, not for the sake of capturing the overall logic of the argument, but for highlighting (in episodic and disconnected fashion) particular passages, statements, or formulations that simply happen to leap out at them. Perhaps it is useful to place little markings next to those bits of text that strike you, but do not underline them if they will not be helpful later for recalling the logic of the argument. Underline always for the sake

of your future reading. (3) Underline with a pencil. You often will find yourself erasing and then underlining other parts of the text as you read along and as the overall logic of the argument becomes clearer to you. Even now, after years of practice, I often redo my underlinings as I go along. I still read very slowly. Where I make up for the slowness is in never having to take notes in a separate notebook—an extremely cumbersome and time-consuming exercise. (4) After having read through the entire text, go back and reread only the pieces of text you have underlined, glancing quickly as well at the surrounding text to make sure you recall the gist of the argument. Keep thinking about the overall structure and flow of the argument as you reread your underlinings. (5) Go back over the text a third time, much more quickly than the other two, this time focusing on mapping carefully in your mind the overall logic of the argument, step by step. This final rereading might take you only a few minutes. Perhaps do this yet another time, too—a fourth time—right before you come to class.

Course Syllabus

Part One: Introduction to Race Theory

1 – The Sociology of Racial Domination

Learn@UW: Max Weber, “Ethnic Groups.” [This selection from Max Weber’s *Economy and Society* is a classic statement on the sociological meaning of race and ethnicity. Indeed, in close to a hundred years of sociological race theory, its influence has never been surpassed, providing for all future race scholarship the definitive assertion of the social constructionist perspective.]

Online: Matthew Desmond and Mustafa Emirbayer, “What is Racial Domination?” [This essay is meant to provide a brief and easily accessible introduction to key themes in the critical sociology of race.]

Learn@UW: Mustafa Emirbayer and Matthew Desmond, “Race and Reflexivity.” [This essay explores the impact upon race scholarship of influences emanating from researchers’ social, disciplinary, and scholastic unconscious.]

Online: Eduardo Bonilla-Silva, “From Bi-Racial to Tri-Racial: Towards a New System of Racial Stratification in the USA,” *Ethnic and Racial Studies*, November 2004. [A nice summary of Bonilla-Silva’s Latin Americanization thesis.]

2 – Some of my Favorite Race Theory—Plus an Overview

Learn@UW: Charles Mills, *The Racial Contract*, introduction, ch. 1. [This luminous work of philosophy and political theory, from which we read the first two chapters, sets the stage for the theoretical and empirical social science to which we shall be devoting most of our attention. The book has inspired controversy and new thinking across the world of race studies since its publication several

years ago.]

Learn@UW: Gordon Allport, *The Nature of Prejudice*, ch. 1. [Allport's magisterial work of 1954—the year of *Brown v. Board of Education*—remains the single most important study of the social psychology of prejudice. Here we read the introductory chapter, which defines prejudice and relates it to normal—not abnormal or pathological—processes of symbolic categorization.]

Online: Herbert Blumer, "Race Prejudice as a Sense of Group Position." [This essay—*Pacific Sociological Review* 1:1 (Spring 1958): 3-7—is available online through JSTOR. With it we turn from philosophy and social psychology to sociology. The essay constitutes one of the major statements on race to come out of the symbolic interactionist tradition. Notice its (indirect) engagement with Allport's theory of individual prejudice.]

Learn@UW: Pierre Bourdieu, "Identity and Representation: Elements for a Critical Reflection on the Idea of Region." [Although it says nothing at all about race but instead is about regionalism, this essay contains many of the key components of a Bourdieuan sociology of racial domination.]

Online: Loic Wacquant, "For an Analytic of Racial Domination." [This essay—*Political Power and Social Theory* 11 (1997): 221-34—is available online at Loic Wacquant's website: http://sociology.berkeley.edu/faculty/wacquant/wacquant_pdf/ANALYTICRACIALDOMINATION.pdf. Wacquant's approach is closely aligned with that of his teacher, the great sociologist Pierre Bourdieu.]

Learn@UW: Rogers Brubaker, *Ethnicity Without Groups*, ch. 1. [Rogers Brubaker's work ranks among the most important contributions to race theory in recent years. I have included in this photocopy the work's Introduction and Chs. 1-2, although please note that only Ch. 1 is required, while the Introduction and Ch. 2 are recommended only—not required.]

Learn@UW: Howard Winant, "The Dark Side of the Force: One Hundred Years of the Sociology of Race." [This comprehensive overview of race scholarship in America was penned by Howard Winant, one of the finest practitioners of racial analysis and co-author (along with Michael Omi) of the celebrated *Racial Formation in the United States*. It provides a wonderful point of entry into the chronological survey that is to follow in this course, even though the two (i.e., the course and this article) do not always agree.]

Part Two: Early-Twentieth Century Race Theory

3 – Ethnicity and Immigration Theory of the Nineteenth and Early Twentieth Centuries

Learn@UW: William James, "On a Certain Blindness in Human Beings." [This essay, which is recommended only—not required—is not specifically concerned with race. But, like other works by William James, it was of great significance in the

intellectual development of several of our early race theorists, including Horace Kallen, W.E.B. Du Bois, Alain Locke, and Robert E. Park. You might consider it a preamble to the present section—i.e., Part Two—of the course.]

Online: E. Franklin Frazier, “Sociological Theory and Race Relations.” [This essay—*American Sociological Review* 12 (1947): 265-71—is available online through JSTOR. It summarizes the history of race theory in American sociology from the mid-nineteenth century through the time of Robert E. Park. As such, it serves as a useful introduction to Part Two of this course.]

Learn@UW: Israel Zangwill, *The Melting-Pot*, selections. [We read here the dedication page and the final two pages of this famous play of 1908, from which the term “melting pot” derives.]

Learn@UW: Julius Weinberg, *Edward Alsworth Ross and the Sociology of Progressivism*, ch. 7. [Entitled “The Sociologist as Nativist,” this chapter is about Edward A. Ross, one of the first major American sociologists and the founding father of the Wisconsin Sociology Department. Don’t drop out of the program after learning what he believed in and stood for!]

Online: Horace Kallen, “Democracy versus the Melting-Pot.” [This is a critical review of one of Edward A. Ross’s most controversial nativist tracts. Originally published in *The Nation* in 1915, it is available online at <http://www.expo98.msu.edu/people/Kallen.htm>. The essay was one of the original sources of the idea of cultural pluralism, and it has been hugely significant throughout the twentieth-century history of American race theory.]

Learn@UW: Martin Bulmer, *The Chicago School of Sociology: Institutionalization, Diversity, and the Rise of Sociological Research*, ch. 4. [This chapter, entitled “*The Polish Peasant in Europe and America: A Landmark of Empirical Sociology*,” provides some indispensable background information regarding that enormous—5 vol., 2,232 pp.—masterpiece of American sociology.]

Bookstore: W.I. Thomas and Florian Znaniecki, *The Polish Peasant in Europe and America: A Classic Work in Immigration History*, pp. ix-xvii; 1, 23-26; 51-66; 85-121. [These selections represent a brief sampling from *The Polish Peasant*. They include documentary materials on the Polish homeland, letters between Polish immigrants and their family members back home, and an overview of Polish immigrant life in America.]

Learn@UW: W.I. Thomas and Florian Znaniecki, “Social Disorganization and Social Reorganization.” [This selection is an extract from *The Polish Peasant in Europe and America*. It situates W.I. Thomas and Florian Znaniecki’s substantive analyses within a broad philosophical and theoretical context.]

Learn@UW: Herbert Blumer, “An Appraisal of Thomas and Znaniecki’s *The Polish Peasant in Europe and America*.” [This selection, which is recommended only—not required—constitutes an important early theoretical assessment of *The Polish Peasant*.]

Online: W.I. Thomas, “The Psychology of Race Prejudice.” [In this theoretical essay by W.I. Thomas are contained some of the most influential insights on race to have

been formulated in the twentieth century, insights that directly shaped the work of Robert Ezra Park and W. Lloyd Warner, among others. The paper—*American Journal of Sociology* 11 (1904): 593-611—is available online through JSTOR.]

4 – Race Theory of the Nineteenth and Early Twentieth Centuries

- Online: Sojourner Truth, “Ain’t I a Woman?” [This 1851 speech by Sojourner Truth is available online at <http://www.feminist.com/resources/artsspeech/genwom/sojour.htm>. It serves to highlight a theme otherwise largely downplayed in early- to mid-twentieth century race theory (with a few significant exceptions, which we shall cover), namely, the intersection of race- and gender-based domination.]
- Online: Booker T. Washington, “The 1895 Atlanta Compromise Speech.” [This speech contains one of the most succinct formulations of Booker T. Washington’s agenda—and represents a fateful turning-point in the history of American racial life. The term “compromise” was given it not by Washington himself but by his chief critic, W.E.B. Du Bois. The speech can be found online at <http://historymatters.gmu.edu/d/39/>.]
- Online: Franz Boas, “Race and Progress.” [Franz Boas was the most important American anthropologist of the first half of the twentieth century. Arguably, he was also (along with Max Weber) the social scientist most responsible for discrediting biologicistic theories of race. This selection sets forth his critique of such theories and summarizes his alternative culturalist point of view. The article—*Science* 74, no. 1905 (July 3, 1931): 1-8—can be found online through JSTOR.]
- Learn@UW: Aldon Morris, “Sociology of Race and W.E.B. Du Bois: The Path Not Taken.” [This essay, which is recommended only—not required—is useful as a point of entry into the life’s work of W.E.B. Du Bois. It sets that body of work within a broad intellectual and historical context, surveys the work itself—showing how it evolved across many decades—and concludes with an assessment of Du Bois’s permanent significance as a sociologist and public intellectual.]
- Learn@UW: Ross Posnock, “Going Astray, Going Forward: Du Boisian Pragmatism and its Lineage.” [This selection, which is recommended only—not required—provides additional background information on W.E.B. Du Bois and his ideas. In particular, it focuses on Du Bois’s links to American pragmatism, including the work of William James. As such, it can profitably be read in conjunction with the essay by James included in last week’s recommended readings.]
- Bookstore: W.E.B. Du Bois, *The W.E.B. Du Bois Reader*, selections. [Please read—in this order—pp. 20-27; 159-61; 162-64; 165-68; 105-06; 28-33; 319-28; 453-65; 299-312; 538-44; 201-14; 563-70; 610-18; 347-53; 144-47. These extensive selections cover the entire range of Du Bois’s intellectual production, from *The Philadelphia Negro* (his monumental community study) to *The Souls of Black Folk* and *Darkwater* (his two most influential and brilliant collections of essays) to *Black Reconstruction in America* (his pioneering work of historical sociology). Several other classic essays by Du Bois are also included in this assignment.]

- Learn@UW: Nancy Fraser, “Another Pragmatism: Alain Locke, Critical ‘Race’ Theory, and the Politics of Culture.” [This essay, which more than any other helped to revive interest in Alain Locke’s *Race Contacts and Interracial Relations*, provides important contextual information on Locke’s intellectual development, summarizes his theoretical perspective, and discusses chapter by chapter the key ideas in *Race Contacts*.]
- Learn@UW: Alain Locke, *Race Contacts and Interracial Relations: Lectures on the Theory and Practice of Race*, ch. 5. [Here we read the important concluding lecture of Alain’s Locke’s classic work on race theory, a lecture that makes for interesting juxtapositions with the ideas of W.E.B. Du Bois and Horace Kallen, both of whom Locke knew personally and considered to be close associates.]
- Online: Alain Locke, “The New Negro.” [This selection, Alain Locke’s single most influential and famous work, is online at http://us.history.wisc.edu/hist102/pdocs/locke_new.pdf. It is a classic contribution to the history of American letters and the emblematic essay of the Harlem Renaissance of the 1920s.]
- Learn@UW: Zora Neale Hurston, “Characteristics of Negro Expression.” [Zora Neale Hurston, whose fame rests primarily on her achievements as a novelist, was also a student of both Franz Boas and Alain Locke and a leading anthropologist of black folklore. Here we read one of her most controversial essays, an inventory of the key features, as she understood them, of African-American self-expression.]
- Learn@UW: Zora Neale Hurston, *I Love Myself...When I am Laughing...and Then Again When I am Looking Mean and Impressive*, selections. [Here we read four more brief non-fiction essays by Zora Neale Hurston: “How it Feels to be Colored Me,” “The ‘Pet’ Negro System,” “My Most Humiliating Jim Crow Experience,” and “Crazy for this Democracy.” All four are recommended—not required.]

5 – Race Theory of the Chicago School

- Online: Stanford Lyman, “The Race-Relations Cycle of Robert E. Park.” [This essay—*Pacific Sociological Review* 11 (1968): 16-22—is available online through JSTOR. It summarizes in succinct fashion Robert E. Park’s signature contributions to race theory, surveys their impact on race scholarship, and offers an assessment and critique. An extended version of the essay appears in Lyman’s collection of essays, *The Black American in Sociological Thought: A Failure of Perspective*.]
- Learn@UW: Robert E. Park, *Race and Culture*, selections. [These several papers provide a comprehensive introduction to Robert E. Park’s work on race, including his idea of the race relations cycle, which served as an orienting framework for an entire generation of Chicago School urban ethnographers and was perhaps the most influential theoretical contribution to the sociology of race during the middle decades of the twentieth century. Begin by reading “An Autobiographical Note.” Then skim the first ten or eleven pages of “Our Racial Frontier on the Pacific,” but read the final section of that paper (pp. 149-51) carefully. Then read “The

Race Relations Cycle in Hawaii,” “Racial Assimilation in Secondary Groups,” “The Basis of Race Prejudice,” and “Education in its Relation to the Conflict and Fusion of Cultures.” Two other essays, “The Negro and his Plantation Heritage” and “The Concept of Social Distance,” have been included in the photocopy but are recommended only—not required.)]

Learn@UW: Stephen Steinberg, *Race Relations: A Critique*, selections. [These selections, which are recommended only—not required—offer a devastating critique of Robert E. Park’s sociology of race relations. Particularly interesting are some biographical passages on the relation of Park to Booker T. Washington.]

Learn@UW: Charles S. Johnson, *The Negro in Chicago*, selections. [These selections are from one of the most comprehensive empirical studies ever undertaken by the Chicago School, a 700 pp. report to the Chicago Commission on Race Relations (authored in large part by Charles S. Johnson). It summarizes the state of racial life in that city leading up to the 1919 Chicago race riots. Begin by examining the Table of Contents. Then read “The Problem” and skim most of the Introduction—although paying close attention to the opening two paragraphs on p. xv, the first three paragraphs on p. xvi, and the outline of the work on p. xx. Then read Chapter XI, entitled “Summary of the Report and Recommendations of the Commission.” The book is full of amazing photographs, and I have photocopied a few of those for you as well.]

Online: E. Franklin Frazier, “Race Contacts and the Social Structure.” [This article—*American Sociological Review* 14 (1949): 1-11—is available online through JSTOR. It is recommended only—not required. The essay is based on E. Franklin Frazier’s Presidential Address to the American Sociological Society and offers a general overview of his theoretical perspective.]

Learn@UW: E. Franklin Frazier, *On Race Relations: Selected Writings*, chs. 8, 10, 14, 16. [These selections provide a comprehensive survey of E. Franklin Frazier’s sociology, both theoretical and substantive. We read “The Negro Family in Chicago,” “The Impact of Urban Civilization upon Negro Family Life,” “Problems and Needs of Negro Children and Youth Resulting from Family Disorganization,” and “The New Negro Middle Class.”]

Part Three: Mid-Twentieth Century Race Theory

6 – Race Theory of the 1940s

Online: W. Lloyd Warner, “American Caste and Class.” [This seminal article—*American Journal of Sociology* 42 (1936): 234-37—is available online through JSTOR. It sets forth the core ideas of what is commonly known as the “caste and class school” in American race theory. W. Lloyd Warner was a leading social anthropologist at the University of Chicago, and his ideas deeply influenced the

two classic works, *Black Metropolis* and *An American Dilemma*, we shall be reading this week—and became as well a target of critique by Oliver Cromwell Cox, as we shall also see.]

Bookstore: St. Clair Drake and Horace Cayton, *Black Metropolis: A Study of Negro Life in a Northern City*, selections. [These readings provide a brief sampling of the many riches contained in this landmark work, one of the great monuments of the American sociological tradition. Begin by reading the dedication page and examining the Table of Contents of the work. Then read the famous Introduction by novelist Richard Wright. From “Introduction: Midwest Metropolis,” skim most of the chapter—which is recommended but not required—then pay close attention to Figures 3-5 on pp.14-16 and the final paragraphs on p. 29. Then read chs. 10, 14, and 18.]

Learn@UW: Gunnar Myrdal, *An American Dilemma: The Negro Problem and Modern Democracy*, selections. [Another enduring classic, this colossal—2 vols., 45 chs., 1,439 pp.—work is easily the most ambitious study ever undertaken of race in America. Read through the Table of Contents and the Lists of Tables and Figures, all included at the beginning of this photocopy, to get a sense of the majestic sweep of the work. Then glance quickly at the Foreword, which talks about the commissioning of the study by the Carnegie Corporation. Skim pp. li-lx of the Author’s Preface to the First Edition, but read more carefully pp. lx-lxii. Then read the Introduction: pp. lxix-lxxxiii. In ch. 1, read carefully pp. 3-5, skim the remainder of the chapter, but read carefully again pp. 23-25 at the end of the chapter. Then read pp. 78-80, the concluding pages of Part I. Read ch. 27, the one substantive chapter I have chosen out of many to represent the work as a whole. Then, from ch. 45—the concluding chapter of the work—read pp. 997-98 and 1021-24.]

Learn@UW: Stephen Steinberg, *Turning Back: The Retreat from Racial Justice in American Thought and Policy*, ch. 1. [This chapter, entitled “*An American Dilemma: A New Liberal Orthodoxy on Race*,” is recommended only—not required. It contains another of the devastating critiques for which Stephen Steinberg is so well known. There is interesting historical material as well on the commissioning of Gunnar Myrdal’s study by the Carnegie Corporation.]

Learn@UW: Ralph Ellison, “*An American Dilemma: A Review*.” [This eloquent essay by novelist Ralph Ellison is recommended only—not required. It offers an unsettling assessment of Gunnar Myrdal’s *An American Dilemma*, culminating in the remark that it is to be hoped that America’s acceptance of Myrdal’s ideas will not lead to “an American tragedy.”]

Learn@UW: Oliver Cromwell Cox, *Caste, Class, and Race*, ch. 23. [From yet another landmark work, this chapter, entitled “*An American Dilemma: A Mystical Approach to the Study of Race Relations*,” powerfully criticizes the work of Gunnar Myrdal and, by extension, the caste and class school of American race theory. In so doing, it also presents in outline form Oliver Cromwell Cox’s own alternative theoretical perspective.]

Learn@UW: Adolph Reed, “Introduction to Oliver C. Cox.” [This short essay, an introduction to an (abridged) edition of *Caste, Class, and Race*, situates it within a broad theoretical and historical perspective and discusses the implications of Oliver Cromwell Cox’s views for the contemporary politics of race. The author of the essay, Adolph Reed, is one of the most prominent commentators on race today and also the chief theoretician (and co-founder) of the U.S. Labor Party.]

7 – Race Theory of the 1950s and 1960s

Learn@UW: James Baldwin, *Nobody Knows my Name*, ch. 3. [Entitled “Fifth Avenue Uptown: A Letter from Harlem,” this searing essay by novelist James Baldwin presents a very different take on ghetto life than that found in the writings of academic social thinkers of the time, including Oscar Lewis, Nathan Glazer, and Daniel Patrick Moynihan. It is highly representative of the unique style and power of Baldwin’s non-fiction writing on race in America.]

Learn@UW: Oscar Lewis, “The Culture of Poverty.” [Oscar Lewis was the inventor of the concept of “the culture of poverty.” In this brief selection, he explains what he means by that term.]

Learn@UW: Nathan Glazer and Daniel Patrick Moynihan, *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City*, selections. [This book by Nathan Glazer—incidentally, your instructor’s dissertation supervisor at Harvard—and Daniel Patrick Moynihan is one of the postwar era’s most influential contributions to the study of race and, especially, ethnicity. Begin by reading its Preface and examining its Table of Contents. Then read the Introduction and the final chapter, which is entitled “Beyond the Melting Pot.” I have also included as recommended reading—not required—the book’s (infamous) chapter about the American “Negro.” Skim the chapter if you’d like—but be sure at least to read the long paragraph in the middle of p. 53.]

Learn@UW: Daniel Patrick Moynihan, “The Negro Family: The Case for National Action.” [This document, universally known as “The Moynihan Report,” is one of the most controversial works in the entire history of race scholarship, and it set the tone for public discourse on the “tangle of pathology” of the black family and black community for over a generation. I have included the work’s many tables and figures at the end as well, for completeness’ sake.]

Learn@UW: Elliot Liebow, *Tally’s Corner: A Study of Negro Streetcorner Men*, ch. 6. [This brief Conclusion to *Tally’s Corner*, perhaps the most widely read of all urban ethnographies, provides for a provocative juxtaposition with then-current depictions of black ghetto life. I also have included a chapter entitled “Fathers Without Children,” in case you might be interested in getting a sense of the ethnographic substance of the work. “Fathers Without Children” is recommended only—not required—while the Conclusion *is* required.]

Learn@UW: Milton Gordon, *Assimilation in American Life: The Role of Race, Religion, and National Origins*, ch. 3. [This selection, entitled “The Nature of

Assimilation,” is recommended only—not required. It summarizes the theoretical contributions of a major student of American ethnicity, Milton Gordon, and is emblematic of the dominant paradigm of his era, cultural pluralism.]

Learn@UW: Talcott Parsons, “Full Citizenship for the Negro American?” [This article is recommended only—not required. It represents an attempt by Talcott Parsons, the leading sociological theorist of the mid-twentieth century, to make sense from within the terms of his own structural-functionalist paradigm of the struggle for integration and the Civil Rights Movement.]

Online: Martin Luther King, Jr., “Letter from Birmingham City Jail.” [This famous letter is perhaps the most widely anthologized of all works by Martin Luther King, Jr. An emblematic text of the Civil Rights Movement, it succinctly sets forth the aims of that movement and explains its methodology of nonviolent protest. The letter is widely available online.]

Online: Malcolm X, “Ballot or the Bullet.” [This is one of Malcolm X’s most famous and brilliant speeches. It provides a striking contrast to the reading selections we encountered earlier by Oscar Lewis, Nathan Glazer, and Daniel Patrick Moynihan and represents a powerful critique of the philosophy and practice associated with Martin Luther King, Jr. The speech can be found online at <http://www.americanrhetoric.com/speeches/malcolmxballotorbullet.htm>. It also is available on You Tube, where you might enjoy listening to it, if you have the time.]

Learn@UW: Bob Blauner, *Racial Oppression in America*, ch. 2. [Bob Blauner was a leading critical voice in race scholarship during the 1960s-70s and among the foremost exponents of the internal colonialism perspective in race studies. Here we read one of his signature essays, “Colonized and Immigrant Minorities.”]

Part Five: Late-Twentieth and Early-Twenty First Century Race Theory (1)

8 – Structuralist Race Theory since the 1970s—and its Critics

Learn@UW: William Julius Wilson, *The Declining Significance of Race: Blacks and Changing American Institutions*, preface; ch. 7. [This work was one of the major blockbusters of race scholarship during the final quarter of the twentieth century and, together with its author’s follow-up study, *The Truly Disadvantaged*, has sparked more research and debate than any other recent text in the field. We read the Preface and chapter 7, “The Declining Significance of Race.” Previously, I had also assigned ch. 1 (entitled “From Racial Oppression to Economic Class Subordination”); it’s still included in the photocopy, but now I’ve downgraded that chapter to the status of recommended only—not required. Bottom line: Only the preface and ch. 7 are assigned!]

Learn@UW: William Julius Wilson, *The Truly Disadvantaged: The Inner City, the Underclass, and Public Policy*, preface; chs. 1-2. [This book is the important

sequel to William Julius Wilson's *The Declining Significance of Race* and was very nearly as influential as its predecessor. We read the Preface and two chapters, entitled "Cycles of Deprivation and the Ghetto Underclass Debate" and "Social Change and Social Dislocations in the Inner City."]

Learn@UW: Signithia Fordham and John Ogbu, "Black Students' School Success: Coping with the 'Burden of Acting White.'" [This article has had a tremendous impact not only in education but also in the broader public discourse on race, its views being championed by political leaders and top entertainers alike, including Bill Cosby.]

Learn@UW: Douglas Massey and Nancy Denton, *American Apartheid: Segregation and the Making of the Underclass*, ch. 5. [This landmark work of theoretical and empirical inquiry, one of the signal achievements in recent American social science, reaffirms, in critical response to William Julius Wilson, the importance of segregation in the lived experience of the black underclass. We read the chapter entitled "The Creation of Underclass Communities."]

Online: Mark Gould, "Race and Theory: Culture, Poverty, and Adaptation to Discrimination in Wilson and Ogbu." [This article—*Sociological Theory* 17 (1999): 171-200—is available online through JSTOR. It is recommended only—not required. The article attempts to resolve theoretical "conundrums" in the work of William Julius Wilson and John Ogbu.]

Learn@UW: Mitchell Duneier, *Slim's Table: Race, Respectability, and Masculinity*, chs. 1, 3-4, 8. [The rich descriptive accounts of poor working-class black men in this classic ethnography are profitably read in juxtaposition with Wilson's structuralist analyses. Here we cover four chapters from *Slim's Table*, entitled "Slim and Bart," "Valois as a Black Metropolis," "The Standard of Respectability," and "The Underclass and the Middle Class." The first of these, "Slim and Bart," is your instructor's favorite piece of sociological ethnography—ever.]

Online: Orlando Patterson, "A Poverty of the Mind." [This selection—a much-discussed op-ed piece published in *The New York Times* on March 26, 2006—seeks to regenerate interest in the cultural dimensions of poverty, albeit without a return to the culture of poverty paradigm of the 1960s. It can be found online at <http://www.nytimes.com/2006/03/26/opinion/26patterson.html>. The piece can be read as an implicit critique of arguments by William Julius Wilson, among others. Revealingly, Orlando Patterson wrote the following highly sympathetic blurb on the back cover of Mitchell Duneier's *Slim's Table*: "A quietly devastating attack on misguided social analysts...who replace traditional racist stereotypes of the black man with patronizing caricatures of a demoralized and utterly marginalized race of men hopelessly wrecked by white racism."]

Learn@UW: Orlando Patterson, *The Ordeal of Integration: Progress and Resentment in America's 'Racial' Crisis*, introduction; chs. 2-3. [These three chapters—the Introduction; "The Moral and Intellectual Crisis of Liberal Afro-American Advocacy," and "The Moral Crisis of Conservative 'Racial' Advocacy"—provide a fuller picture of Orlando Patterson's complex theoretical views. They are

recommended only—not required.]

9 – Social Constructionist and Interactionist Race Theory since the 1970s

- Learn@UW: Fredrik Barth, “Introduction.” [This highly influential essay by anthropologist Fredrik Barth sets forth some of the key principles of a social constructionist understanding of race and ethnicity. A seminal contribution.]
- Learn@UW: Michael Omi and Howard Winant, *Racial Formation in the United States*, Part I (pp. 48-50); Part II. [For many years now, *Racial Formation in the United States* has been the principal “go to” work of race scholarship and the book most often assigned to undergraduates and graduate students in the field. Whenever one thinks of the finest and most searching race theory of our time, one thinks immediately of this study. We read here its core theoretical sections.]
- Online: Eduardo Bonilla-Silva, “Rethinking Racism: Toward a Structural Interpretation.” [This article—*American Sociological Review* 62 (1997): 465-80—can be found online through JSTOR. It is Eduardo Bonilla-Silva’s breakthrough work, developing critiques of prevailing ways of thinking about race and presenting an alternative theoretical approach.]
- Online: Mara Loveman, “Is ‘Race’ Essential?” and Eduardo Bonilla-Silva, “The Essential Social Fact of Race.” [Read Mara Loveman’s critique of Eduardo Bonilla-Silva’s *American Sociological Review* article of 1997 and skim Bonilla-Silva’s rejoinder. The latter is recommended only—not required. Both essays—*ASR* 64 (2000): 891-98 and *ASR* 64 (2000): 899-906—are available online through JSTOR.]
- Online: Candace West and Sarah Fenstermaker, “Doing Difference.” [This article—*Gender and Society* 9 (1995): 8-37—can be found online through JSTOR. A follow-up to Candace West and Don Zimmerman’s famous essay on “Doing Gender,” it presents the ethnomethodological insight that race, like class, gender, or sexuality, is “an ongoing interactional accomplishment.” A useful foreshadowing of our upcoming week on intersectional analysis.]
- Online: Patricia Hill Collins, et al., “Symposium on West and Fenstermaker’s ‘Doing Difference’” and Candace West and Sarah Fenstermaker, “Reply.” [This exchange—*Gender and Society* 9 (1995): 491-506 and *Gender and Society* 9 (1995): 506-13—can be found online through JSTOR. It is recommended only—not required. Especially interesting are the essays by Patricia Hill Collins and Howard Winant, as well as the “Reply” by Candace West and Sarah Fenstermaker.]
- Online: Anne Warfield Rawls, “Race as an Interaction Order Phenomenon: W.E.B. Du Bois’s ‘Double Consciousness’ Thesis Revisited.” [This article—*Sociological Theory* 18 (2000): 241-74—can be found online through JSTOR. It continues the attempt by Candace West and Sarah Fenstermaker to shift the focus of racial analysis from structure to interaction.]
- Online: Lawrence Bobo and Vincent Hutchings, “Perceptions of Racial Competition in a Multiracial Setting: Extending Blumer’s Theory of Group Position to a Multiracial Social Context.” [This widely cited signature essay by Lawrence Bobo

—*American Sociological Review* 61 (1996): 951-72—can be found online through JSTOR. It applies ideas from Herbert Blumer’s 1958 classic, “Race Prejudice as a Sense of Group Position,” to racial and ethnic relations in present-day America.]

10 – Ethnicity and Immigration Theory since the 1970s

Online: Edna Bonacich, “A Theory of Ethnic Antagonism.” [This highly influential article—*American Sociological Review* 37 (1972): 547-59—can be found online through JSTOR. It introduced the idea of split labor markets as an important source of antagonism between ethnic groups—a benchmark in race and ethnic studies.]

Learn@UW: Stanley Lieberson, *A Piece of the Pie: Black and White Immigrants Since 1880*, ch. 12. [We read here the final chapter of Stanley Lieberson’s monumental comparative study of how European immigrants and African-Americans have fared since the late nineteenth century. A landmark work in the comparative historical sociology of race and ethnicity in the United States.]

Learn@UW: Mary Waters, *Ethnic Options*, preface; chs. 1, 7. [We read the Preface plus two chapters from this important book about the continuing significance of ethnic identification in America: the Introduction, which includes a survey of theoretical debates since the publication of *Beyond the Melting Pot*, and “The Costs of a Costless Community,” which develops a theory of “symbolic ethnicity.”]

Online: Alejandro Portes and Min Zhou, “The New Second Generation: Segmented Assimilation and its Variants.” [This paper introduced the idea of “segmented assimilation” and is one of the most influential texts to have been published in recent years in ethnicity and immigration studies. The article—*Annals of the American Academy of Political and Social Science* 530 (1993): 74-96—is available online through JSTOR.]

Online: Alejandro Portes, “Immigration Theory for a New Century: Some Problems and Opportunities.” [This paper—*International Migration Review* 1997 (31): 799-825—is available online through JSTOR. It summarizes some of the key insights by one of the foremost scholars of American ethnicity and immigration today. It also serves as a point of reference for the selection listed immediately below, which appeared alongside it in a symposium. The paper is recommended only—not required.]

Online: Richard Alba and Victor Nee, “Rethinking Assimilation Theory in a New Era of Immigration.” [This contribution to assimilation theory provides a unique vantage-point from which to survey major fault lines in ethnicity and immigration studies today. Along with work by Alejandro Portes and Min Zhou, it serves to establish the key issues at stake in contemporary debates in the field. The paper—*International Migration Review* 1997 (31): 826-74—is available online through JSTOR.]

Online: Min Zhou, “Segmented Assimilation: Issues, Controversies, and Recent Research

on the New Second Generation.” [This essay, which is recommended only—not required—presents a progress report on segmented assimilation theory and the issues and controversies surrounding it; it also reviews relevant empirical research. The paper—*International Migration Review* 1997 (31): 975-1008—is available online through JSTOR.]

Learn@UW: Min Zhou and Carl Bankston III, *Growing Up American: How Vietnamese Children Adapt to Life in the United States*, ch. 9. [This selection, entitled “Conclusion: Contexts of Reception, Selective Americanization, and the Implications for the New Second Generation,” summarizes Min Zhou and Carl Bankston III’s findings on Vietnamese immigrant adaptation to life in the United States. The selection is recommended only—not required.]

Learn@UW: Robert Courtney Smith, *Mexican New York: Transnational Lives of New Immigrants*, ch. 9. [Entitled “Defending Your Name: The Roots and Transnationalization of Mexican Gangs,” this chapter from *Mexican New York*—winner of 2008's Distinguished Contribution to Scholarship Award from the American Sociological Association—seeks to explain how and why Mexican immigrants in New York City form gangs and what effects their gang involvement has back in their home village in Mexico.]

Part Six: Late-Twentieth and Early-Twenty First Century Race Theory (2)

11 – Intersectional Analysis

Learn@UW: Audre Lorde, *Sister/Outsider*, selections. [These two short essays are recommended only—not required. Entitled “Uses of the Erotic” and “The Master’s Tools Will Never Dismantle the Master’s House,” they rank among the most influential texts in the history of U.S./Third World women-of-color feminism. Audre Lorde was, in addition to being an essayist of the first rank, also Poet Laureate of the State of New York.]

Learn@UW: Gloria Anzaldúa, *Borderlands/La Frontera*, ch. 7. [This essay, entitled “La Conciencia de la Mestiza / Towards a New Consciousness,” summarizes key arguments from Gloria Anzaldúa’s masterpiece, *Borderlands*, the foundational text of the New Mestiza Consciousness and a landmark of intersectional analysis. Gloria Anzaldúa was also the co-editor, along with Cherrie Moraga, of the famed anthology of 1981, *This Bridge Called My Back*.]

Learn@UW: bell hooks, *Feminist Theory from Margin to Center*, ch. 4. [This book chapter by bell hooks, one of the foremost cultural analysts of race and racism today, features a powerful critique of white feminist theory and practice and spells out themes of an intersectional approach to race and gender. Entitled “Sisterhood,” it questions some of the internal dynamics of the 1970s-80s feminist movement. The chapter is recommended only—not required.]

- Online: Kimberle Crenshaw, "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color." [This foundational work of intersectional analysis—*Stanford Law Review* 43 (1991): 1241-99—is available through JSTOR. It surveys in turn the structural, political, and representational aspects of intersectionality. The very term "intersectionality" was coined in this work.]
- Learn@UW: Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, Revised 10th Anniversary 2nd ed., ch. 12. [This selection, entitled "Toward a Politics of Empowerment," is the concluding chapter of one of the seminal works of race scholarship of our time. It develops the idea of a "matrix of domination," one encompassing race and gender as well as class. Along with writings by Kimberle Crenshaw, bell hooks, and Gloria Anzaldua, this text brought about a revolution in race studies and inaugurated the contemporary era of intersectional analysis.]
- Learn@UW: Chela Sandoval, "U.S. Third World Feminism: Differential Social Movement I." [This celebrated essay, which is recommended only—not required—unpacks the meaning of "differential consciousness," the form of theory and practice most appropriate and useful to U.S./Third World women of color.]
- Learn@UW: Evelyn Nakano Glenn, *Unequal Freedom: How Race and Gender Shaped American Citizenship and Labor*, introduction; ch. 7. [We read the Introduction and concluding chapter—entitled "Understanding American Inequality"—from this award-winning book on the history of American citizenship and labor from the late-nineteenth through the mid-twentieth centuries, a work that brings together race, class, and gender in exemplary fashion.]
- Online: Joane Nagel, "Ethnicity and Sexuality." [This article—*Annual Review of Sociology* 26 (2000): 107-33—is available online through JSTOR. It is a highly regarded and comprehensive overview of work in intersectional analysis, focusing on the "ethnicity/sexuality nexus" and on such topics as the sexual policing of nationalism, sexual aspects of U.S.-American Indian relations, and the sexualization of the black-white color line.]
- Online: Leslie McCall, "The Complexity of Intersectionality." [This highly rewarding essay ponders difficulties in the program of intersectional analysis and assesses where to go from here. Next-generation intersectional scholarship. The paper—*Signs* 30 (2005): 1771-1800—can be found online at http://www.rochester.edu/college/psc/news/intersectionality_readings/mccall.pdf.]

12 – Whiteness Theory

- Learn@UW: Winthrop Jordan, *White Over Black: American Attitudes toward the Negro, 1550-1812*, ch. 1. [This chapter from historian Winthrop Jordan's classic work of American historiography is recommended only—not required. Entitled "First Impressions," it documents in remarkable detail the early attitudes of white European-Americans toward men and women of African origin. A tour de force.]
- Learn@UW: E. Franklin Frazier, "The Pathology of Race Prejudice." [This satirical essay

of 1924, for which the author, the young E. Franklin Frazier, got into a whole lot of trouble—he was forced to flee Atlanta “with a .45 in his belt”—marks, along with W.E.B. Du Bois’s “The Souls of White Folk,” the beginning of whiteness studies in America. (Incidentally, these two pieces were written only a few years apart.)]

Learn@UW: Vine Deloria, *Custer Died for your Sins: An Indian Manifesto*, ch. 1. [This selection from the classic bestseller by Vine Deloria, *Custer Died for your Sins*, is entitled “Indians Today, the Real and the Unreal.” First published in the 1970s, it applies ideas that have since come to be known as whiteness theory to the topic of whites’ bizarre and fantastical misrepresentations of American Indians.]

Online: James Baldwin, “On Being White . . . And Other Lies.” [This once-obscure essay has come to be known in recent years as one of the most significant and seminal texts in whiteness theory. Only three short pages in length, it contains riches. The essay can be found online—in a strange typescript format—at http://www.cwsworkshop.org/pdfs/CARC/Family_Herstories/2_On_Being_White.PDF.]

Learn@UW: Ralph Ellison, “What America Would Be Like Without Blacks.” [This famous short essay by the novelist Ralph Ellison surveys African-Americans’ historic contributions to American culture. In so doing, it develops a radical critique of whiteness, a core function of which is precisely to render people of color invisible. The essay is recommended only—not required.]

Learn@UW: Chandra Mohanty, “Under Western Eyes.” [This often-cited and widely reprinted essay is a landmark not only of whiteness theory but also of U.S./Third World women-of-color feminism and postcolonial analysis. It examines how liberal white feminists think and write about “the plight of Third World Women.”]

Learn@UW: bell hooks, “Representing Whiteness in the Black Imagination.” [This essay by bell hooks examines the complex dynamics of blacks gazing at whites—and whites gazing at blacks gazing at whites. Much anthologized, it highlights an important aspect of how whiteness works as a mode of misperception and misrecognition.]

Learn@UW: Ruth Frankenberg, “The Mirage of an Unmarked Whiteness.” [This essay by one of the pioneers of whiteness studies in American sociology, the late Ruth Frankenberg, summarizes and reflects critically upon the current state of research in the field. It includes a provocative assessment of papers on whiteness given at a recent annual meeting of the American Sociological Association.]

Learn@UW: Toni Morrison, *Playing in the Dark: Whiteness and the Literary Imagination*, ch. 2. [Toni Morrison, the Nobel Prize winning novelist, made a stunning foray into whiteness studies with this illuminating and insightful book about whiteness in American literature. We read one of its core chapters, entitled “Romancing the Shadow.”]

Online: Min Zhou, “Are Asian Americans Becoming White?” [This brief but highly stimulating essay—*Contexts* (Winter 2004): 29-37—critically examines the “model minority” thesis and offers some interesting conclusions regarding whiteness and Asian Americans today. It can be found online at <http://caliber.ucpress.net/doi/pdf/10.1525/ctx.2004.3.1.29?cookieSet=1>.]

- Learn@UW: Margaret Andersen, “Whitewashing Race: A Critical Perspective on Whiteness.” [This article surveys whiteness theory and offers a fourfold critique around themes of conceptual and analytic clarity; empirical verification; pedagogical value; and implications for social policy and social change. A useful counterpoint to the largely adulatory response to whiteness studies one finds across the humanities and social sciences.]
- Online: Eric Arnesen, “Whiteness and the Historian's Imagination.” [This article—*International Labor and Working-Class History* 20 (2001): 3-32—is available online through Madcat (using the Find It feature). It presents another critical summary of whiteness studies, this time focusing on historiographical research and the seminal work of David Roediger.]

13 – Postcolonial Theory and Multicultural Theory

- Online: Frantz Fanon, *White Skin, Black Masks*, ch. 5. [Frantz Fanon was a psychiatrist as well as one of the founders of post-colonial studies. This chapter, entitled “The Fact of Blackness,” is a crucial text in the critical psychoanalysis of racism. It explores the impact of colonialism and racial domination on the psyches of the dominated. The chapter can be found online at <http://www.nathanielturner.com/factofblackness.htm>.]
- Online: Jean-Paul Sartre, “Preface” to *The Wretched of the Earth*. [This eloquent statement by philosopher Jean-Paul Sartre is very nearly as controversial as the work it served to introduce, *The Wretched of the Earth*, Frantz Fanon’s masterpiece of post-colonial theorizing. It can be found online at <http://www.marxists.org/reference/archive/sartre/1961/preface.htm>. The selection is recommended only.]
- Learn@UW: Edward Said, *Orientalism*, selections. [We read here excerpts from the founding text, alongside writings by Frantz Fanon, of postcolonial theory. In the American academy, this is the work that launched a thousand books and articles on the discourse of “West and East” and the distorted construction or representation of the “Oriental essence.”]
- Learn@UW: Stuart Hall, “The West and the Rest.” [In this essay, Stuart Hall discusses the centrality of racism and colonialism to the making of Western modernity. It is a useful introduction to the thought of one of the leading race theorists of the final decades of the twentieth century. If you are especially interested in Stuart Hall, you might also check out his lecture on You Tube, entitled “Race, the Floating Signifier.”]
- Learn@UW: Anibal Quijano, “Coloniality of Power, Eurocentrism, and Latin America.” [This essay by a leading world-systems theorist, Anibal Quijano, surveys in grand fashion the linkages, both theoretical and historical, between modernity, globalism, capitalism, colonialism, and racism, with a special focus on Latin America. A bold synthesis. The essay is recommended only—not required.]
- Learn@UW: Paul Gilroy, *The Black Atlantic: Modernity and Double-Consciousness*, ch. 1. [This chapter, entitled “The Black Atlantic as a Counterculture of Modernity,”

sets forth some core themes from Paul Gilroy's celebrated collection of essays on the transnational, global culture of the Black Atlantic.]

Learn@UW: K. Anthony Appiah, "Race, Culture, Identity: Misunderstood Connections."
[We read here some extensive excerpts from a lengthy essay by philosopher K. Anthony Appiah, who questions the very idea of "race" itself—and concludes that "We shall have, in the end, to move beyond racial identities." Appiah's ideas are central to debates today on race and multiculturalism.]

Part Seven: Conclusion

14 – Some Work-in-Progress

Learn@UW: Mustafa Emirbayer and Matthew Desmond, *The Racial Order*, chs. 1-6. [I'll post these chapters, which are still being revised, just before we reach this point in the semester. The table of contents and a brief description of the work as a whole can be found on my website.]

15 – Wrap-Up

No readings for this week. We shall discuss students' term paper projects.