

## Race. Ethnicity. Identity. ANTH 4550

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Grader: Stephen Gonzalez  
Classroom: Gateway 137  
Class Hours: MWF 10-10.50

Description: "There is no such thing as race, except when you're a black man driving a BMW at 2 o'clock in the morning." (R.H.) In other words, as readily as the concept of race can be deconstructed, it can just as quickly be appropriated as fact, and often with loaded implications. Frequently taken at "face value", race, ethnicity, and identity are intertwined ideas that figure into our daily lives in ways that are anything but straight-forward. Through the prism of anthropological thought, this course explores how these concepts are conceived, contested, and ultimately, created.

Grade Breakdown:	Ethnographic Journal	10%
	Quick Responses	20%
	Midterm Essay	30%
	Final Exam Essay	40%

### Ethnographic Journal

The concepts of race, ethnicity, and identity are complicated and always in contention; however, they do not always seem that way. In fact, more often than not, they are treated as matter-of-fact, a given, and both figuratively and literally as "black and white". Therefore, students in this class will be challenged with keeping a journal of the times that these concepts creep into their lives and to wrestle with them using the analytical tools they will gain throughout this course. Journals will be collected periodically and without prior notification (so make sure you bring your journal to class every time). At each collection, journals will be assessed using a check system which will translate into points (1-3) at the end of the semester. On average, students should work on at least 2 comprehensive journal entries per week to earn a check grade. Students not submitting a journal at the time of collection will earn zero points (unless with an excused absence). All journal entries should be dated. Students will need to purchase a 1 subject, college-ruled, spiral notebook to serve as their journal.

### Quick Responses

Following particularly significant themes or topics, students will be given 15 minutes in class to formulate a quick response to either a question or quotation relevant to what is currently being discussed. These exercises will be unannounced and may be given either at the beginning or end of class. Students may use any notes or texts that they have at their disposal. However, these responses should focus more on the main concepts and ideas rather than the application of literature (as opposed to midterm and final exam essays which reflect both). The purpose of these exercises is to assess whether students are keeping up and understanding the main themes and concepts of the class as well as to provide us with an indication of where the class as a whole stands in terms of grasping anthropological thought. There are no make-ups, or late takers, once the responses have been distributed.

### Midterm Exam Essay

A take home essay question will be assigned to students half-way through the semester. The total number of words will be 1,000 with a 10% margin of difference accepted above or below the requested count. The paper should be written in 12 pt. font, Times New Roman, with 1 inch margins all around, and 1.5 line

spacing. No electronic copies will be accepted. Essays will be collected at the end of class on the designated day. Any discrepancies in formatting will result in a penalty of half a letter grade. Late papers will result in a whole letter grade penalty per day that the paper is late.

### Final Exam Essay

The final exam essay follows the same guidelines as the midterm essay with the exception that the word limit will be increased to 2,000. Hard-copies of essay exams are due by 5pm on December 12th at the Anthropology Department office in Chilton Hall. No late papers will be accepted. Failure to submit a final exam essay will result in a failing grade for the ENTIRE COURSE.

### Course Policies

1. Attendance is not supervised in a formal sense. However, keep in mind that journals and quick responses are administered on a random basis and an unexcused absence will result in a zero grade for these assignments. If a student is absent and it is excused then they will receive a no-grade for any missed assignments. There are no make-ups or late submissions for quick responses and journals respectively.
2. Absences will only be excused with a doctor's note, complete with the date of the missed class, and delivered to me on the first day that the student is able to return to class.
3. Absolutely no cell phone or computer use is permitted in class. Please keep them off (not on vibrate) and out of sight.
4. Please try to be on time to class. Once I begin lecturing, the door will be closed and will remain shut.
5. Please feel welcome to properly email me with any questions, concerns, comments, etc. I love hearing from my students (except when they send one-liners from smart-phones). However, please also understand that I generally answer emails during business hours. That is, do not expect an email response from me on weekends or after 5pm on weekdays.
6. If you have any questions about your grade, or any graded assignments, you must make an appointment to speak with me during office hours. Any requests for re-grading an assignment come with the understanding that the new grade may also be lower than the original grade.
7. Office hours are by appointment and must be scheduled at least 24hrs. in advance.
8. There will be no extensions for either the midterm or final exam essay. Late submissions for the midterm essay come with a full grade deduction per day late. There will be no late submissions accepted for the final essay. Additionally, no electronic submissions will be accepted whatsoever.
9. The Department of Anthropology does not tolerate plagiarism, cheating, or helping others to cheat. Students suspected of any of these will be provided the opportunity for a hearing; a guilty finding will merit an automatic "F" in the course. For information on the University's policies regarding academic integrity and dishonesty, see the UNT Center for Student Rights and Responsibilities, <http://www.unt.edu/csrr/>.
10. The Anthropology Department does not discriminate based on an individual's disability, as required by the Americans with Disabilities Act. Our program provides academic adjustments or help to individuals with disabilities, and attempts will be made to meet all certified requirements. Please see me if you have a documented disability so that appropriate arrangements can be made to help you get the most out of this class.

### Grading Scale

A= 90-100%  
B= 80-89%  
C= 70-79%  
D= 60-69%  
F= <59%

## Schedule of Topics and Readings.

8.25(M) Introduction to course. Review of Syllabus.  
<http://www.understandingrace.org/>

### Race

#### Spotting Race?

8.27(W) AAA Statement on Race:  
<http://www.aaanet.org/stmts/racepp.htm>

AAA World Census:  
[http://www.understandingrace.org/lived/global\\_census.html](http://www.understandingrace.org/lived/global_census.html)

Daniel Segal, "Can you tell a Jew When You See Him? or Thoughts on Meeting Barbra Barbie at the Museum." *Judaism* 48: 234-41 (1999).

8.29(F) Adrian Piper, "Passing for White, Passing for Black." *Transition* 58:4-32(1992).

9.1(M) No class. Labor Day.

#### It's Black and White...

9.3(W) Peter Wade, "Race, Nation, and Genomics: Biology and Society" (Youtube:  
<http://www.youtube.com/watch?v=gKhY-pVZqA>)

Peter Wade, "Race in Latin America." in *A Companion to Latin American Anthropology*. Deborah Poole, ed. 2008.

9.5(F) Peter Wade. 2002. "Race, Nature, and Culture." Ch. 5. pp. 97-111. and "Embodying Racialised Natures" Ch. 6. pp. 112-122. Pluto Press. In *Race, Nature, and Culture: An Anthropological Perspective*.

9.8(M) Abby Ferber. 2012. "Planting the Seed: The Invention of Race," pp. 27-2 in *White Man Falling*. pp. 27-45.

S.M. Caliendo and C.D. McIlwain. 2011. "Eugenics," pp. 138-141 in *The Routledge Companion to Race and Ethnicity*.

Jared Diamond. 1994. "Race Without Color." *Discover* (November 1); available at <http://discovermagazine.com/1994/nov/racewithoutcolor444#.UYMh3bVvPEI>

#### ABC's of Race

9.10(W) Debra Van Ausdale and Joe Feagin. 2001. "The First R": How Children Learn Race and Racism. Ch. 3. "Play-groups and Racial-Ethnic Matters. pp. 95-128. Rowman & Littlefield Publishers.

9.12(F) Debra Van Ausdale and Joe Feagin. 2001. "The First R": How Children Learn Race and Racism. Ch. 4. Using Racial-Ethnic Concepts to Define Other People. pp. 129-154. Rowman & Littlefield Publishers.

## Building Blocks: Structural Racism

- 9.15(M) NYT. "Racial Discrimination in Stop and Frisk," New York Times (August 12, 2013); available at [http://www.nytimes.com/2013/08/13/opinion/racial-discrimination-in-stop-and-frisk.html?\\_r=0](http://www.nytimes.com/2013/08/13/opinion/racial-discrimination-in-stop-and-frisk.html?_r=0)
- 9.17(W) Bertrand, Marianne and Sendhil Mullainathan. "Are Emily and Greg more Employable than Lakisha and Jamal? A Field Experiment on Labor Market Discrimination." *The American Economic Review*. 94: 991-1013.
- 9.19(F) J. E. Farley and G.D. Squires. 2012. "Fences and Neighbors: Segregation in 21st-Century America," pp. 315-323 in *Race & Ethnicity in Society*.
- H.B. Johnson and T.M. Shapiro. 2012. "Good Neighborhoods, Good Schools: Race and the 'Good Choices' of White Families," pp. 173-188 in *White Out: The Continuing Significance of Racism*. Doane and Bonilla-Silva eds.

## Racial Tensions

- 9.22(M) Jean Jackson, "Is there a way to talk about making culture without making enemies?" *Dialectical Anthropology* 14:127-44 (1989).
- Bonnie Urciuoli, "Talking/Not Talking about Race: The Enregistrments of Culture in Higher Education Discourses". *Journal of Linguistic Anthropology* 19[1]: 21-39.
- 9.24(W) Claudia Roth Pierpont, "The Measure of America: The Anthropologist Who Fought Racism." *New Yorker* 3/8/2004, 48-64.  
<http://www.newyorker.com/magazine/2004/03/08/the-measure-of-america>
- 9.26(F) Thomas Holt, *The Problem of Race in the 21st century* (2002). "Introduction: Race, Culture, and History" pg. 3-24, "Race and Culture in Consumer Society" pg. 59-85, "Epilogue: The Future of Race" pg. 119-123.

## Ethnicity

### The "Right" Kind of Race

- 9.29(M) Karen Brodtkin. 2012. "How Did Jews Become White Folks?," In *Off White: Readings on Power, Privilege, and Resistance*.
- Toni Morrison. *Time Magazine*. Special Issue: The New Face of America. "On the Backs of Blacks". Dec. 2, 1993.
- 10.1(W) Bonnie Urciuoli. 1996. "Racialization and Language". pp. 15-40. In *Exposing Prejudice*. Westview Press.
- 10.3(F) Carmen R. Lugo-Lugo and Mary K. Bloodsworth-Lugo. "Look Out New World, Here We Come"? Race, Racialization, and Sexuality in Four Children's Animated Films by Disney, Pixar, and DreamWorks. *Cultural Studies-Critical Methodologies*. April 2009: 166-178. November, 3, 2008.

**“We are the Borg...Your culture will adapt to service us. Resistance is futile.”**

- 10.6(M) S.M. Caliendo and C.D. McIlwain. 2011. “Assimilation,” pp.106-107 in The Routledge Companion to Race and Ethnicity.
- 10.8(W) Samuel Huntington. 2004. “The Hispanic Challenge,” Foreign Policy (March-April), p.30; available at [http://www.foreignpolicy.com/articles/2004/03/01/the\\_hispanic\\_challenge](http://www.foreignpolicy.com/articles/2004/03/01/the_hispanic_challenge)
- S.M. Caliendo and C.D. McIlwain. 2011. “Model Minority,” pp.173-176 in The Routledge Companion to Race and Ethnicity.
- Ortiz Cooper. 2011. “The Myth of the Latin Woman...,” pp. 62-66 in The Routledge Companion to Race and Ethnicity.

**Whitening**

- 10.10(F) Jamie Winders, John Paul Jones III, Michael James Higgins. 2005. “Making Gueras: Selling White Identities on Late-Night Mexican Television.” Gender, Place, and Culture: A Journal of Feminist Geography. Vol. 12, 1: pp. 71-93.
- 10.13(M) Kia Lilly Caldwell. “Look at Her Hair: The Body Politics of Black Womanhood in Brazil.” Transforming Anthropology. Vol. 11, 2: pp. 18-29. July 2003.
- Adele M. Morrison. “Straightening Up: Black Women Law Professors, Interracial Relationships, and Academic Fit(ting) In.” 2010. pp. 85-98.
- 10.15(W) “My Opinion of Oreos: Black People That ‘Act White’.” DaREVOLUTIONARYWitDaTattoos [https://www.youtube.com/watch?v=ZHT3Vc\\_x1A4](https://www.youtube.com/watch?v=ZHT3Vc_x1A4)
- 10.17(F) Reading Day: Midterm Exam Essay Question Distributed

**“Coloring”**

- 10.20(M) Bonnie Urciuoli. “Boundaries, Language, and the Self: Issues Faced by Puerto Ricans and Other Latina/o College Students”. Journal of Latin American Anthropology. Vol. 8, 2: pp. 152-172. June 2003.
- 10.22(W) Ana Celia Zentella. “‘Dime con quién hablas, y te diré quién eres’: Linguistic (In)security and Latina/o Unity. In A Companion to Latina/o Studies. Juan Flores and Renato Rosaldo, eds. pg. 25-38.
- 10.24(F) Jackquelyne Johnson Jackson. “On Oakland’s Ebonics: Some Say Gibberish, Some Say Slang, Some Say Dis Den Dat, Me Say Dem Dumb, It be Mother Tongue”. Spring 1997. The Black Scholar. Vol. 27, 1: 18-25.
- Geneva Smitherman and Sylvia Cunningham. “Moving Beyond Resistance: Ebonics and African American Youth.” Journal of Black Psychology. August 1997. 23: 227-232.
- Maggie Ronkin and Helen E. Kam. August 1999.

## Identity

### The Melting Pot, Tossed Salad, Mixed Bag of Chips?

- 10.27(M) MIDTERM EXAM ESSAY DUE IN CLASS  
Eduardo Bonilla-Silva. 2004. "From Bi-Racial to Tri-Racial: Towards A New System of Racial Stratification in the USA. *Ethnic and Racial Studies*, Vol.26, No.6: 931-50.
- 10.29(W) Tobias Hubinnette. 2004. Adopted Koreans and the Development of Identity in the 'Third Space'. *Adoption and Fostering* April 2004 28:16-24.
- 10.31(F) Movie: Bend It Like Beckham. Directed by Gurinder Chadha.  
  
Daniel Burdsey. "If I Ever Play Football, Dad, Can I Play for England or India?" *British Asians, Sport and Diasporic National Identities. Sociology*. February 2006 40: 11-28.

### Reality Check: Are you for real?

- 11.3(M) Melissa Nelson. 2010. "Greeks with Foreign Mentalities: When the Second Generation Returns Home". 7th Biennial MESEA Conference, "Travel, Trade and Ethnic Transformations".
- 11.5(W) Richard Handler, "Authenticity." *Anthropology Today* 2[1]:2-4 (1986).  
  
Movie: Brown Is the New Green: George Lopez and the American Dream
- 11.7(F) Bonnie Urciuoli, "Whose Spanish? The Tension Between Linguistic Correctness and Cultural Identity." in *Bilingualism and Identity: Spanish at the crossroads with other languages*. ed. Niño-Murcia and Rothman. 2008
- 11.10(M) Hugh Trevor-Roper. 1983. "Invention of Tradition: The Highland Tradition of Scotland." In *The Invention of Tradition*. (ed). Eric Hobsbawm and Terence Ranger.
- 11.12(W) Melissa Nelson. Ch. 3. "Worn Identities: Commodity vs. Authenticity" pp. 22-40. and Ch. 4 "In the Highlands: Inverness, Scotland" pp. 41-55. In *The Commodification of Authenticity: The Social Life of the Scottish Highland Tartan Kilt*. Master's Dissertation. University of Manchester. 2004.

### Keeping it "Real"

- 11.14(F) Deepak Chhabra, Robert Healy, Erin Sills. "Staged Authenticity and Heritage Tourism". *Annals of Tourism Research*. Volume 30:3. July 2003: 702-719.
- 11.17(M) Sandra R. Schecter and Robert Bayley. "Language Socialization Practices and Cultural Identity: Case Studies of Mexican-Descent Families in California and Texas." *TESOL Quarterly* Vol. 31:3. pp. 513-541. 1997.
- 11.19(W) Rhoda Scherman. "Interest in and identification with the birth culture: An examination of ethnic socialization in New Zealand intercountry adoptions". *International Social Work*. July 2010 53: 528-541.

**Let's Get (Virtually?) Real...**

- 11.21(F) TBD
- 11.24(M) TBD
- 11.26(W) Reading Day: Final Exam Essay Question Distributed.
- 11.28(F) No class. Thanksgiving Break.
- 12.1(M) TBD
- 12.3(W) LAST CLASS: Discussion and Review
- 12.5(F) Office Hours for Final Exam by Appt.
- 12.12(F) FINAL EXAM ESSAY DUE BY 5:00pm at Chilton Hall