

STANFORD UNIVERSITY

CSRE 100/ENGLISH 172D/PSYCH 155/SOC 146/TAPS 165/EDUC 166C

INTRODUCTION TO COMPARATIVE STUDIES IN RACE AND ETHNICITY

WINTER 2024

Instructor: Dr. Jonathan Rosa ([jdrosa@stanford.edu](mailto:jdrosa@stanford.edu))

Office Hours: By appointment (<https://calendly.com/jdrosa1/30min>)

Lead Teaching Assistant: Hesu Yoon ([hyoon28@stanford.edu](mailto:hyoon28@stanford.edu))

Discussion Section Teaching Assistants:

Xavi Luis Burgos ([xburgos@stanford.edu](mailto:xburgos@stanford.edu))

Chance Carpenter ([chancec@stanford.edu](mailto:chancec@stanford.edu))

David Morales ([davidmorales@stanford.edu](mailto:davidmorales@stanford.edu))

Osceola ward ([osward@stanford.edu](mailto:osward@stanford.edu))

Community Engaged Learning Coordinator: Jayne Abraham ([jaynea@stanford.edu](mailto:jaynea@stanford.edu))

Class Meetings:

Lectures, Tuesday/Thursday, 3:00PM-4:20PM, Building 420, Room 041

Discussion sections:

Section 1: Tuesday, 4:30-5:20pm, Building 200, Room 202 (Osceola ward)

Section 2: Tuesday, 5:30-6:20pm, Building 200, Room 202 (Osceola ward)

Section 3: Wednesday, 12:30-1:20pm, Building 460, Room 334 (David Morales)

Section 4: Wednesday, 1:30-2:20pm, Building 460, Room 334 (David Morales)

Section 5: Thursday, 4:30-5:20pm, Building 200, Room 202 (Chance Carpenter)

Section 6: Thursday, 5:30-6:20pm, Building 120, Room 59 (Chance Carpenter)

Section 7: Friday, 1:30-2:20pm, Building 200, Room 202 (Xavi Burgos)

Section 8: Friday, 2:30-3:20pm, Building 200, Room 202 (Xavi Burgos)

Course Description

This course approaches critical comparative race and ethnic studies from the perspectives of transdisciplinary scholarly research on the one hand, and political struggles over the politics of knowledge within mainstream educational institutions on the other. Race and ethnicity are often taken for granted as naturally occurring, self-evident phenomena that must be navigated or overcome to understand and eradicate the (re)production of societal hierarchies across historical, geopolitical, institutional, and experiential contexts. In contrast, we will track and trouble distinctive conceptions and experiences of race and ethnicity, as well as distinctive modes of racialization and ethnicization. In efforts to move beyond framing race and ethnicity as straightforward demographic problems that can be reconciled or resolved through efforts toward the affirmation of diversity, equity, and inclusion, we will study the historical and contemporary creation, dissolution, and stakes of various

ethnoracial borders. The course engages with transdisciplinary insights across the humanities and sciences, as well as broader political, aesthetic, intellectual, and pedagogical projects that interrogate the role of race and ethnicity in constituting categories such as “humanity” and “science.” Keywords and themes include: empire, colonialism, capital/ism, im/migration, diaspora, ideology, identity, subjectivity, scientism, intersectionality, solidarity, resistance, reproduction, and transformation. We will have the opportunity to explore these keywords through course assignments and dialogues with several scholar artists and activists with whose we will be engaging. Throughout the course, we will also collaborate with educators and students at Sequoia High School in Redwood City to design race and ethnic studies curricula. In conjunction with this community collaboration, this course has been designated as a Cardinal Course by the Haas Center for Public Service. Cardinal Courses apply classroom knowledge to pressing social problems through reciprocal community partnerships. The units received through this course can be used towards the 12-unit requirement for the Cardinal Service transcript notation.

### Goals

Through lectures, reading assignments, collective dialogues, discussion facilitations, creative reflection exercises, community collaborations, and opportunities for campus and broader public engagement, we will seek to develop critical understandings of comparative race and ethnic studies. Our work will focus on analysis of contributions from race and ethnic studies scholarship, and the various forms of marginalization it has continually sought to address. In the spirit of engaged scholarship, we will refine our understandings through *praxis*, the joint consideration of theory and practice. With this approach in mind, we will continually examine the theoretical concepts that are central to this course in terms of the ways in which they can be recognized in everyday life and vice versa. This effort will require you to reexamine lived experiences through the lens of social and cultural analysis. Finally, we will seek to connect our work to histories of activism and struggle that led to the creation of comparative race and ethnic studies at Stanford and throughout the US, with a commitment to engaged scholarship as a space for the development of critical solidarities and the reimagination of possible worlds.

### Land Acknowledgment

Throughout the quarter, we will be participating in this course from unceded Muwekma, Ohlone, and Ramaytush territories. Land acknowledgments can disrupt the notion that colonialism was a distant historical event and draw attention to ongoing structures and processes of Indigenous dispossession and survivance. Importantly, land acknowledgments are not ends in themselves, but rather strategies for recognizing, honoring, and sustaining Indigenous peoples, ecologies, and lifeways. I encourage you to identify and continually engage with Indigenous lands, ecologies, and lifeways that structure your participation in this course and your broader lived experiences as we seek to develop solidarity with efforts toward decolonization as an ongoing commitment rather than a temporary gesture.

### Guidelines and Requirements

Due to the interactive nature of this course and the sensitive topics that it covers, it is imperative to maintain a commitment to mutual respect and care. Give one another the benefit of the doubt in class discussions and analyze one another’s ideas in ways that take positionality into account while also challenging essentializing assumptions. If there are any particular learning issues that might affect your performance in this course, please inform a member of the teaching team at the beginning of the academic term and/or as they arise.

## Evaluation and Assignments

### *Attendance and Participation*

Attendance, as well as participation in class by raising questions and issues, listening and responding respectfully to others, and engagement in group work, are central to this course. To be prepared for the class you should engage meaningfully with the assigned reading and assignments prior to the class, seek to understand the major themes in the reading and/or ask questions related to your lack of understanding, raise questions and issues for discussion, and share materials with others in the class.

### *Critical Reflection Exercises*

You will engage in critical reflection exercises throughout the quarter that facilitate your engagement with course readings and concepts through your own writing and creative expression. These assignments are explained in further detail following the list of weekly readings below.

### *Discussion Facilitation*

Each week a group of students will be designated as discussion facilitators for discussion sections; each student will facilitate discussion for two weeks during the quarter. For the weeks in which you sign up to facilitate discussion, you are expected to collaborate with your fellow discussion facilitators to develop a set of discussion questions and a creative way in which to guide the discussion. Your group will prepare a facilitation guide with your reflections on the reading(s) and your discussion questions that you submit to your respective Teaching Assistant by 9pm the night before your section meets. This guide should be approximately 1-2 single-spaced pages. Feel free to bring in any audiovisual media to supplement your handout. There is no possible way that you could get to all of the issues covered in the reading, so focus on whatever ideas interest you most.

### *Final Celebration of Knowledge*

The final celebration of knowledge synthesizes course readings and activities in an effort to connect our work to broader intellectual projects and political struggles toward decolonization.

### *Extra Credit*

You can obtain extra credit by attending any campus or broader public events related to race and ethnicity and submitting a 250-500 word reflection connecting them to our discussions in lecture and one or more course readings.

## Course Texts

All readings are available electronically through Stanford libraries or on the Canvas site for this course unless otherwise noted. Please contact me if you have any problem accessing these readings.

## Students with Disabilities:

Students who need academic accommodations based on the impact of a disability must initiate the request with the Student Disability Resource Center (SDRC) located within the Office of Accessible Education (OAE). SDRC staff will evaluate the request with required documentation, recommend reasonable accommodations, and prepare an Accommodation Letter for faculty dated in the current quarter in which the request is being made. Students should contact the SDRC as soon as possible since timely notice is needed to coordinate accommodations. The OAE is located at 563 Salvatierra Walk (phone: 723-1066, 723-1067 TTY). I am also committed to working with students to address accessibility concerns that do not fit into the category of “documented disabilities”; please contact a member of the teaching team as soon as possible to address any such concerns should they arise.

### Communication Policy

If students need to speak directly with the instructor, they should do so after class or during scheduled office hours appointments. Dr. Rosa looks forward to dialogues with students, but not via email. Before emailing your designated teaching assistant, be sure to review the syllabus to determine whether your question is already answered therein. If you have an overarching question about the course, please reach out to the Lead Teaching Assistant, Hesu Yoon ([hyoon28@stanford.edu](mailto:hyoon28@stanford.edu)).

### Course Schedule

#### Week 1 (January 9/11): Introductions

January 9

Guiding question: What are the pitfalls associated with “epistemic deference” and narrowly identitarian approaches to the study of race and ethnicity, and how are people grappling with these dynamics in contemporary racial justice struggles?

[Táíwò, Olúfemi O. 2020. Being-in-the-Room Privilege: Elite Capture and Epistemic Deference. \*The Philosopher\*.](#)

[In Conversation with Ruth Wilson Gilmore \(interview by Paul Gilroy\). 2020. \(Transcript: <https://www.ucl.ac.uk/racism-racialisation/transcript-conversation-ruth-wilson-gilmore>\)](https://www.ucl.ac.uk/racism-racialisation/transcript-conversation-ruth-wilson-gilmore)

January 11

Guiding question: How are common misconceptions about race and ethnicity connected to maintaining particular power structures, and how might we collectively realize otherwise possibilities for defining, recognizing, creating, and maintaining sustainable relations?

Graves Jr., Joseph L., and Goodman, Alan H. 2021. Introduction: What are Race, Racism, and Human Variation? In *Racism, Not Race: Answers to Frequently Asked Questions*. Columbia University Press. Pp. 1-20.

Gumbs, Alexis Pauline. 2020. a note. In *Dub: Finding Ceremony*. Duke University Press. Pp. ix-xiii.

#### Week 2 (January 16/18): Contextualizing Debates Surrounding Comparative Race and Ethnic Studies

January 16

Guiding question: How have efforts toward the creation of Race and Ethnic Studies initiatives sought to transform higher education, and with what kinds of entrenched institutional challenges have they been met?

Prashad, Vijay. 2006. Ethnic Studies Inside Out. *Journal of Asian American Studies*, 9(2), 157-176.

Grande, Sandy. 2018. Refusing the University. In *Toward What Justice? Describing Diverse Dreams of Justice in Education*, edited by Eve Tuck and K. Wayne Yang. New York: Routledge. Pp. 47-65.

Supplemental:

Vue, Rican. 2021. Ethnic studies as interest divergence? Countering racial neoliberal politics and envisioning a beloved community with racial literacy. *Race, Ethnicity, and Education*, 26(1), 54-72.

January 18

Guiding question: How is the contemporary project of departmentalizing African and African American Studies at Stanford part of longstanding political struggles connected to Black Studies and Comparative Race and Ethnic Studies across contexts?

Kelley, Robin D. G. 2018. Black Study, Black Struggle. *Ufahamu: A Journal of African Studies*, 40(2), 153-168.

Ambruster-Sandoval, Ralph. 2017. Stanford: Things Aren't Right Here. In *Starving for Justice: Hunger Strikes, Spectacular Speech, and the Struggle for Dignity*. University of Arizona Press. Pp. 157-206.

Supplemental:

Precious Knowledge (documentary available to stream through Stanford libraries)

Wanberg, Kyle. 2013. Pedagogy Against the State: The Ban on Ethnic Studies in Arizona. *Journal of Pedagogy*, 4(1), 15-35

Cammarota, Julio. 2017. Race War in Arizona: Reflections on the Ethnic Studies Ban and White Hegemony. *Latino Studies*, 15(4), 522-531.

### Week 3 (January 23/25): Troubling Theories of Racialization

January 23

Guiding question: How does Fields' and Fields' notion of "racecraft" challenge conventional accounts of racial inequity and discrimination, and how does Wolfe's framing of race and racism in relation to the globalization of modern European colonialism present an alternative approach?

Wolfe, Patrick. 2016. Introduction. In *Traces of History: Elementary Structures of Race*. London: Verso. Pp. 1-30.

Fields, Karen E., and Barbara J. Fields. 2012. *Racecraft: The Soul of Inequality in American Life*. London: Verso. Pp. 1-24.

Supplemental:

Ferreira da Silva, Denise. 2007. *Toward a Global Idea of Race*. University of Minnesota Press.

Holt, Thomas C. 1995. Marking: Race, Race-making, and the Writing of History. *American Historical Review*, 100(10), 1-20.

Rodríguez-Muñiz, Michael. 2019. Racial Arithmetic: Ethnoracial Politics in a Relational Key. In *Relational Formations of Race: Theory, Method, and Practice*, edited by Natalia Molina, Daniel Martinez HoSang, and Ramón A. Gutiérrez. University of California Press. Pp. 278-295.

January 25

Guiding question: What is a relational approach to race and ethnicity, and what possibilities and pitfalls do such approaches present from the perspectives of Martinez HoSang, Molina, and Salaita? For Morris, how can particular modes of narrative practice and witness facilitate attunement and accountability to ethnoracial relationality?

Martinez HoSang, Daniel, and Molina, Natalia. 2019. Introduction: Toward a Relational Consciousness of Race. In *Relational Formations of Race: Theory, Method, and Practice*, edited by Natalia Molina, Daniel Martinez HoSang, and Ramón A. Gutiérrez. University of California Press. Pp. 1-18.

Salaita, Steven. 2019. How Palestine Became Important to American Indian Studies. In *Relational Formations of Race: Theory, Method, and Practice*, edited by Natalia Molina, Daniel Martinez HoSang, and Ramón A. Gutiérrez. University of California Press. Pp. 97-120.

Morris, Courtney Desiree. 2021. Seeing Stories Beneath the Surface. *NACLA Report on the Americas*, 53(3), 281-287.

Supplemental:

Lipsitz, George, Sánchez, George J., and Hernández, Kelly Lytle, with HoSang, Daniel Martinez and Molina, Natalia. 2019. Race as a Relational Theory: A Roundtable Discussion. In *Relational Formations of Race: Theory, Method, and Practice*, edited by Natalia Molina, Daniel Martinez HoSang, and Ramón A. Gutiérrez. University of California Press. Pp. 22-42.

Omi, Michael, and Howard Winant. 2002. Racial Formation. In *Race Critical Theories: Text and Context*, edited by P. Essed and D. T. Goldberg. Blackwell. Pp. 123-145.

Hesse, Barnor. 2016. Counter-Racial Formation Theory. In *Conceptual Aphasia in Black: Displacing Racial Formation*, edited by P. Khalil Saucier and Tryon P. Woods. Lexington Books. Pp. vii-xi.

Hooker, Juliet. 2017. Introduction: Race Theory and Hemispheric Juxtaposition. In *Theorizing Race in the Americas: Douglass, Sarmiento, Du Bois, and Vasconcelos*. Oxford University Press. Pp. 1-22.

Week 4: (January 30/February 1): Interlocking Oppressions

**\*First reading response due by Friday, February 2 at 5pm PST\***

January 30

Guiding Question: How does Collins' attention to interlocking modes of oppression challenge conventional thinking about marginalization, and in what ways does Nash reconceptualize debates surrounding the appropriation of intersectionality and the undermining of the specific Black feminist insights and commitments that produced it as a framework?

Collins, Patricia Hill. 1993. Toward a New Vision: Race, Class, and Gender as Categories of Analysis and Connection. *Race, Sex, & Class*, 1(1), 25-45.

Nash, Jennifer. 2019. Introduction: Feeling Black Feminism. In *Black Feminism Reimagined: After Intersectionality*. Duke University Press. Pp. 1-32.

Supplemental:

Moraga, Cherrie. 2015. "Catching Fire," in *This Bridge Called My Back: Writings by Radical Women of Color* (Fourth Edition). State University of New York Press. Pp. xv-xxvi.

February 1 – NO IN PERSON MEETING – VIDEO LECTURE WILL BE UPLOADED TO CANVAS

Guiding Question: How do queer of color critique and Black trans studies as articulated by Muñoz and Snorton, respectively, present distinctive perspectives on race, gender, and sexuality as sites of political possibility and the foreclosure thereof? How does Leal conceptualize expressive practices connected to ethnoracial relationality and disidentification?

Muñoz, José Esteban. 1999. Introduction. In *Disidentifications: Queers of Color and the Performance of Politics*. Minneapolis, MN: University of Minnesota Press. Pp. 1-36.

Snorton, C. Riley. 2017. Preface and Introduction. In *Black on Both Sides: A Racial History of Trans Identity*. University of Minnesota Press. Pp. vii-xiv, 1-14.

[Interview with Jonathan Leal on New Books Network, \*Dreams in Double Time: On Race, Freedom, and Bebob\* \(2023, Duke University Press\).](#)

Supplemental:

Cacho, Lisa. 2012. Introduction: The Violence of Value. In *Social Death: Racialized Rightlessness and the Criminalization of the Unprotected*. New York University Press. Pp. 1-33.

Week 5 (February 6/February 8): Colonialisms, Imperialisms, and Their Afterlives

February 6

Guiding question: How can Said's conceptualization of the orientalist production of the intellectual and political "Other" and Lowe's attention to historical and contemporary imperial entanglements contribute to understandings of racialization and ethnicization locally and globally?

Said, Edward. 1979. Introduction. In *Orientalism*. Vintage Books. Pp. 1-28.

Lowe, Lisa. 2006. The Intimacies of Four Continents. In *Haunted by Empire: Geographies of Intimacy in North American History*, edited by Ann Laura Stoler. Duke University Press. Pp. 191-212.

Supplemental:

Trouillot, Michel Rolph. 1995. The Power in the Story. In *Silencing the Past: Power and the Production of History*. Beacon Press. Pp. 1-30.

Sharpe, Christina. 2015. The Wake. In *the Wake: On Blackness and Being*. Duke University Press. Pp. 1-22.

Rexhepi, Piro. 2022. Introduction. In *White Enclosures: Racial Capitalism and Modernity Along the Balkan Route*. Duke University Press. Pp. 1-41.

February 8

Guiding question: What patterns do Tuck and Yang identify in their analysis of the appropriation of discourses of decolonization in North America, and how does this connect to Tamale's examination of colonialism, imperialism, and patriarchy in contemporary African decolonial struggles?

Tuck, Eve, and Yang, K. Wayne. 2012. Decolonization is Not a Metaphor. *Decolonization: Indigeneity, Education, & Society*, 1(1), 1-40.

Tamale, Sylvia. 2020. Introduction. *Decolonization and Afro-Feminism*. Daraja Press. Pp. 1-16.

Week 6 (February 13/15): (Re)Producing Borders of (Im)Migration, Assimilation, and Ethnicization

February 13

For Walia, Ngai, and Ramírez, how have the constructed notions of a "border crisis," "illegality," and "assimilation" become linked to processes of racialization? How does Chávez's scholarship and artistic practice provide insights into aesthetic transgressions of geopolitical borders?

[Walia, Harsha. 2022. There Is No Migrant Crisis. \*Boston Review\*.](#)

Ngai, Mae M. 2014[2005] Foreword and Introduction, *Illegal Aliens: A Problem of Law and History*. In *Impossible Subjects: Illegal Aliens and the Making of Modern America*. Princeton University Press. Pp. xxi-xxx, 1-14.

[Interview with Alex E. Chávez, \*Dublab, Sound Study\*.](#)

Supplemental:

Maghbouleh, Neda. 2020. From White to What? MENA and Iranian American Non-White Reflected Race. *Ethnic and Racial Studies*. 43(4), 613-631.

[Khan, Kamran. 2022. Language, Race, and Islamophobia. \*Surviving Society Podcast\*.](#)

Chatterjee, Moyukh. 2023. Introduction: The Limits of Exposure. In *Composing Violence: The Limits of Exposure and the Making of Minorities*. Duke University Press. Pp. 1-33.

Ramírez, Catherine S. 2019. Indians and Negroes in Spite of Themselves: Puerto Rican Students at the Carlisle Indian Industrial School. In *Relational Formations of Race: Theory, Method, and Practice*, edited by Natalia Molina, Daniel Martinez HoSang, and Ramón A. Gutiérrez. University of California Press. Pp. 166-184.

February 15

How do Urciuoli and Chow conceptualize ethnicization domestically and globally, and how do they articulate the interplay between ethnicization and racialization?

Urciuoli, Bonnie. 1994. Acceptable Difference: The Cultural Evolution of the Model Ethnic American Citizen. *Political and Legal Anthropology Review*, 17(2), 19-36.

Chow, Rey. 2002. Chapter 1: The Protestant Ethnic and the Spirit of Capitalism. In *The Protestant Ethnic and the Spirit of Capitalism*. Columbia University Press. Pp. 19-49.

Supplemental:

Brodin, Karen. 1994. How Did Jews Become White Folks? In *Race*, edited by Steven Gregory and Roger Sanjek. Rutgers University Press. Pp. 78-102.

[Week 7 \(February 20/22\): Transnationalism, Diaspora, and Panethnicity](#)

**\*Second reading response due by Friday, February 23 at 5pm PST\***

February 20

What is at stake for Hall in a dynamic orientation to diasporic identity formation that challenges static conceptions of homeland and displacement, and how does Tinsley argue for a return to the materiality of water as a metaphor for dynamic diasporic entanglements of race, gender, and sexuality?

Hall, Stuart. 1990. Cultural Identity and Diaspora. In *Identity: Community, Cultural, Difference*, edited by Jonathan Rutherford. Lawrence and Wishart. Pp. 222-237.

Tinsley, Omise'eke Natasha. 2008. Black Atlantic, Queer Atlantic: Queer Imaginings of the Middle Passage. *GLQ: A Journal of Lesbian and Gay Studies*, 14(2-3), 191-215.

Supplemental:

Gilroy, Paul. 1994. Diaspora. *Paragraph*, 17(3), 207-212.

Brubaker, Rogers. 2005. The "Diaspora" Diaspora. *Ethnic and Racial Studies*, 28(1), 1-19.

February 22

How do Briggs, McCormick, and Way distinguish between different approaches to transnationalism to highlight the political potentials and pitfalls associated with this concept, and in what ways does Ocampo trouble narrow orientations to panethnicity as an articulation of transnationalism and diaspora? How does Chávez offer a perspective on transnationalism as an aesthetic practice?

Briggs, Laura, McCormick, Gladys, and Way, J. T. 2008. Transnationalism: A Category of Analysis. *American Quarterly*, 60(3), 625-648.

Ocampo, Anthony. 2017. Are Second-Generation Filipinos "Becoming" Asian American or Latino?: Historical Colonialism, Culture, and Panethnicity. *Ethnic and Racial Studies*, 37(3), 425-445.

Supplemental:

Rosa, Jonathan. 2014. Learning Ethnolinguistic Borders: Language and Diaspora in the Socialization of U.S. Latinas/os. In *Diaspora Studies in Education: Toward a Framework for Understanding the Experiences of Transnational Communities*, edited by Rosalie Rolón-Dow and Jason G. Irizarry. New York, NY: Peter Lang Publishing. Pp. 39-60.

Week 8 (February 27/February 29): Conceptualizing Racial Governance, Normativity, and Hegemony

February 28

For Mills and López, how does race/ism become fundamental to particular modes of governance, and how is the significance of racialization often systematically ignored or misunderstood?

Mills, Charles. 1997. Introduction and Overview. In *The Racial Contract*. Cornell University Press. Pp. 1-40.

López, Ian Haney. 2006[1996]. White Lines. In *White By Law: The Legal Construction of Race*. New York University Press. Pp. 1-26.

Supplemental:

Crenshaw, Kimberlé Williams. 2011. Twenty Years of Critical Race Theory: Looking Back to Move Forward. *Connecticut Law Review*. 43(5), 1253-1352.

Omi, Michael. 1997. Racial Identity and the State: Contesting the Federal Standards for Classification. *Minnesota Journal of Law & Inequality*, 15(1), 7-23.

Hartman, Saidiya V. 1997. Introduction and Chapter 4: The Burdened Individuality of Freedom. In *Scenes of Subjection: Terror, Slavery, and Self-Making in 19th Century America*. Pp. 3-14, 115-124.

Leonardo, Zeus. 2013. The Story of Schooling: Critical Race Theory and the Educational Racial Contract. *Discourse: Studies in the Cultural Politics of Education*, 34(4), 599-610.

February 29

How do Goldberg and Nishiyama challenge demographic assumptions about racialized identities and populations through their analyses of racial governance?

Goldberg, David Theo. 2008. Racial States. In *A Companion to Racial and Ethnic Studies*, edited by David Theo Goldberg and John Solomos. Wiley. Pp. 233-258.

Nishiyama, Hidefumi. 2015. Toward a Global Genealogy of Biopolitics: Race, Colonialism, and Biometrics Beyond Europe. *Environment and Planning D: Society and Space*, 33(2), 331-346.

Supplemental:

Melamed, Jodi. 2015. Racial Capitalism. *Critical Ethnic Studies*, 1(1), 76-85.

Hesse, Barnor. 2007. Racialized Modernity: An Analytics of White Mythologies. *Ethnic and Racial Studies*, 30(4), 643-663.

Pierre, Jemima. 2013. Race in Africa Today: A Commentary. *Cultural Anthropology*, 28(3), 547-551.

Babcock, Joshua. 2023. Seeing (or Perceiving) Difference in Multiracial Singapore: Habits of Looking in a Raciolinguistic Image Economy. *American Anthropologist*, 125(4), 783-796.

Pulido, Laura. 2017. Geographies of Race and Ethnicity II: Environmental Racism, Racial Capitalism, and State-Sanctioned Violence. *Progress in Human Geography*, 41(4), 524-533.

### Week 9 (March 5/7): Multiculturalisms and Their Discontents

March 5

For Melamed and Beaman, how can mainstream liberal ideas about racism and anti-racism become institutionalized in ways that contribute to the deceptive reproduction of racial vulnerability and disposability across contexts?

Melamed, Jodi. 2011. Preface and Introduction: Producing Discourses of Certainty with Official Antiracisms. In *Represent and Destroy: Rationalizing Violence in the New Racial Capitalism*. Pp. 1-50.

Beaman, Jean. 2022. Racial Gaslighting in a Non-Racial France. *Contemporary French and Francophone Studies*, 26(4-5), 406-417.

Supplemental:

Ahmed, Sarah. Introduction: On Arrival. In *On Being Included: Racism and Diversity in Institutional Life*. Durham, NC: Duke University Press. Pp. 1-17. (Available electronically through Stanford Libraries)

El-Tayeb, Fatima. 2011. Introduction: Theorizing Urban Minority Communities in Postnational Europe. In *European Others: Queering Ethnicity in Postnational Europe*. University of Minnesota Press. Pp. xi-xlvi.

March 7

While multiracialism is often popularly imagined as a sign of racial progress, how do Sexton and Osuji interrogate and caution against the depoliticizing, essentializing, and ahistorical tendencies that characterize such thinking? How does Shanahan offer alternative perspectives on the political possibilities of mixed-race discourses and experiences?

Sexton, Jared. 2008. Introduction: On the Verge of Race. In *Amalgamation Schemes: Antiblackness and the Critique of Multiracialism*. University of Minnesota Press. Pp. 1-41.

Osuji, Chinyere. 2019. Freedom and Frustration: Rachel Dolezal and the Meaning of Race. *Contexts*, 18(3), 36-41.

[Interview with Charif Shanahan: \*Trace Evidence\* \(2023, Tin House\), \*Between the Covers\*.](#)

Supplemental:

Hesse, Barnor. 2011. Self-Fulfilling Prophecy: The Post-Racial Horizon. *South Atlantic Quarterly*, 110(1), 155-178.

*Week 10 (March 12/14): Movements and Solidarities: Transnational Subjectivities and Translocal Struggles*

March 12

How do Johnson and Lubin as well as Robinson and Robinson contextualize contemporary struggles against anti-Black racism as part of transhistorical Black freedom struggles, and how do Liu and Shange conceptualize “thick solidarity” as integral to these political projects?

Robinson, Cedric P., and Elizabeth P. Robinson. 2017. Preface. In *Futures of Black Radicalism*. London: Verso. Pp. 1-8

Johnson, Gaye Theresa, and Lubin, Alex. 2017. Introduction. In *Futures of Black Radicalism*. London: Verso. Pp. 9-20.

Liu, Roseann, and Shange, Savannah. 2018. Toward Thick Solidarity: Theorizing Empathy in Social Justice Movements. *Radical History Review*, 131, 189-198.

March 14

For Alagraa and Wynter, what scope of transformation is required to produce more sustainable worlds and social relations? How is abolitionist feminist praxis as articulated by Davis, Dent, Meiners, and Richie connected to the enactment of such transformation? How does Patel's framework of pedagogies of marronage approach particular learning practices as strategies of resistance and survivance? And how does Crawley conceptualize otherwise possibility as an intellectual, political, and performance practice?

[Alagraa, Bedour, and Wynter, Sylvia. 2021. What Will Be the Cure? A Conversation with Sylvia Wynter. \*Offshoot\*. \[Optional: \[Listen to Millennials Are Killing Capitalism podcast episode based on this interview.\]\(#\)\]](#)

Davis, Angela Y., Dent, Gina, Meiners, Erica R., and Richie, Beth E. 2022. Introduction: Abolition. Feminism. Now. In *Abolition. Feminism. Now*. Haymarket. Pp. ix-xiv, 1-28.

Patel, Leigh. 2016. Pedagogies of Resistance and Survivance: Learning as Marronage. *Equity & Excellence in Education*. 49(4):397-401.

Watch: [“otherwise is not a place but a practice,” by Ashon Crawley.](#)

Supplemental:

Watch: [Palumbo Liu, David, and Kelley, Robin D. G., 2022. Speaking Out of Place: A Conversation on Reclaiming Our Political Voices.](#)

Final Exam/Celebration of Knowledge – Thursday, March 14, 3:00pm-5:00pm

## Critical Reflection Exercises

### 1. Reading Responses

Two times during the quarter you are required to put at least two readings from two different weeks into critical dialogue with one another and your lived experiences. What are the authors' key arguments and how do they dovetail with, extend, and/or challenge one another? How do their arguments resonate with, reframe, and/or contradict your lived experiences of race and ethnicity?

Your first response is due by the end of Week 4 (Friday, February 2 at 5pm PST) and your second response due by the end of Week 7 (Friday, February 23 at 5pm PST). Your first response should focus on readings from Weeks 1-4 and your second response should focus on readings from Weeks 5-7. Responses must be 800-1000 words and should include a title, bibliography, and word count. Responses will be submitted via Canvas as a Google Doc. Please also include a link to the Google Doc with your response in your discussion section's Miro during the week in which the response is due; be sure to grant your TA access to the Google Doc.

## 2. Rethinking Ethnoracial Categories and Borders

This course seeks to provide you with tools for critically reexamining how ethnoracial categories and borders are (re)produced, experienced, contested, and transformed.

Throughout the quarter, you will examine an ethnoracial category that is central to your lived experience, focusing on the following prompts:

Identify an ethnoracial category and analyze its stereotypical construction in relation to other categories. How do these stereotypes maintain particular narratives about individuals, families, communities, and societies? (Week 3)

How has the ethnoracial category you have selected, as well as its ascribed and experienced borders, taken shape, shifted, and transformed in relation to distinctive social, historical, political, economic, and geographic contexts? What power relations have informed these dynamics and whose interests do they serve? (Week 4)

What interactional, institutional, and (infra)structural vulnerabilities are associated with, experienced in relation to, and maintained by any ethnoracial category? How are these vulnerabilities obscured, distorted, or politicized? (Week 5)

How do the vulnerabilities associated with a particular ethnoracial category in a particular context link it to vulnerabilities associated with other categories and contexts? What are the possibilities for political struggles linking these categories and contexts, and what transformations would be necessary to create a world that sustained well-being across them? Imagine these worlds and speculate about the everyday practices through which people might already be enacting them. (Week 6)

Each section will use [Miro](#) to keep track of their engagement with these questions and topics across the quarter.

## 3. Curriculum Project

Transform your analysis of ethnoracial categories and borders into a curriculum project for an Ethnic Studies course at Sequoia High School in Redwood City, CA, consisting of a total of four 90-minute lessons (one lesson for each week of the Ethnoracial Categories and Borders project). You can access information about the project [here](#) and potential templates [here](#).

Your goal should be to connect your curriculum to students' lived experiences and community knowledges in Redwood City. This will also require a site visit focused on learning about Redwood City as a particular sociocultural and historical context, as well as visiting a Sequoia High School classroom in which your curriculum could be used. You can [sign up for site visits here](#); we will provide additional details about these visits early in the

quarter. By the end of Week 8 (Friday, March 1 at 5pm), submit a draft summary of your curriculum by creating a visual summary and video that can be shared with the Sequoia team. You can view examples of visual summaries created by last year's students [here](#); you can read [instructions for videos on page 2 here](#). Sequoia HS students and teachers will evaluate your proposed curricula and identify exemplars to be showcased during the final celebration of knowledge that will take place during the last day of class on Thursday, March 14. We will continue using Miro to keep track of weekly progress on curriculum projects. Curriculum projects must be submitted by Friday, March 15 at 5pm.