

BUSINESS MATTERS

Sign-up for Class Experts sent out tomorrow evening.

Make **four** choices: each student will serve as discussion leaders twice.
Facilitate Discussion (in consultation with Prof. Greene)
One week later: write a discussion blog of issues remaining.

Paper Questions? Diagnostic Essay **due** by **5 pm** on **Friday, September 20.**No Bibliography Necessary. Citations are necessary!!!
Yes, you can use first person narration in your analyses.

Reminder: OPEN HOUSE TOMORROW (9:30 am - 10:30 am)

PREVIOUSLY	
Five Myths about Racism Tokenistic Fallacy Ahistorical Fallacy	
Fixed Fallacy "The White Space"	
Discussion: How do racial prejudices reflect one's "definition of the situation"? How do we perpetuate "white spaces"?	
Is Bowdoin as "white space"?	
TODAY	
Identity and Race Theories about "identity"	
Intersectionality The Sociological Imagination	
Race as a Historical Construction	
Race as a Historical Construction Race as a Project of Modernity	
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"I definitely feel like, in America, even though race is a social construct
there is still a line draw in the sand; and there are sides. Politically,
there's a Black side and a white side, and I stand unapologetically on th
Black side "
-Rachel Dolez

"I just really prefer to be exactly who I am, and Black is really the closest race and cultural category that represents the essence of who I am."

-Rachel Dolezal

"Just as a transgender person might be born male but identify as female, I wasn't pretending to be something I wasn't but expressing something I already was. I wasn't passing as Black; I was Black, and there was no going back.

-Rachel Dolezal

IF RACE IS A SOCIAL CONSTRUCTION, IS IT POSSIBLE TO BE "RACIALLY FLUID"(OR TRANSRACIAL)?

*TRANSRACIAL: CHANGING ONE'S RACE

NOT

*TRANSRACIAL: A TERM TRADITIONALLY APPLIED TO CHILDREN OF ONE RACE RAISED BY PARENTS OF A DIFFERENT RACE/ETHNICITY (USUALLY THROUGH ADOPTION).



IDENTITY

- **identity:** the process of how groups identify themselves in contradistinction to others.
 - identities are often articulated at the site of difference.
 - identities are the negotiation of:
 - how we perceive ourselves
 - how others perceive us



CHARLES HORTON COOLEY (1864 - 1929)

- Looking-glass self: the notion that the self develops through our perceptions of others' evaluations and appraisals of us.
 - We imagine how we look to others.
 - We imagine other people's judgments of us.
 - We experience some kind of feeling about ourselves based on our perceptions of other people's judgments.



GEORGE HERBERT MEAD (1863 - 1931)

father of social psycholog

- proposed that human development and the meanings we assign to everyday objects and events are social processes, requiring the interaction of multiple individuals.
- the mind does not develop independently from its social environment.
- the individual personality was shaped by society, and vice versa.
 - The self is comprised of two parts:
 - self: the individual identity of a person as understood by that person.
 - I: one's sense of agency, action, and power
 - Me: the imagined self as others see that person

IDENTITY	
How does "The Iconic Ghetto" reflect that struggle of	
identity?	
What does Anderson mean by "the iconic ghetto"?Can we imagine "iconic ghettos" beyond blackness?	
What might those look like?	
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WE ARE COMPRISED OF MULTIPLE DIFFERENT IDENTITIES	
 Intersectionality: one aspect of our identity cannot be separated from other elements of identity. 	
 overlapping systems of advantage and disadvantage affect people differently within society. 	
Tatum: we occupy positions of privilege and disadvantage simultaneously.	
 "trading on": the strategic reliance to symbolically or performatively leverage a privileged identity to garner attention, status, or better treatment. 	
we should never understand our lives through a single identity category.	
interlocking systems of oppression	



- How do we use our own experiences to think more broadly about racism?
 - What do our experiences have to say?



C. WRIGHT MILLS (1916 - 1962) THE SOCIOLOGICAL IMAGINATION

- sociological imagination: a quality of the mind that allows us to understand the relationship between our individual circumstances and larger social forces.
 - biography ("individual") vs. history ("society")
 - "personal troubles" and "public issues"
 - agency (the ability of individuals to exercise free will) vs.
 structure (patterned social arrangements that affect agency).

How can we apply the sociological imagination to understand Omi and Winant's concept of racial formation?	
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RACIAL FORMATION	
 racial formation: race is a social convention that various political forces progressive and reactionary — try to interpret to their own advantage. 	
Race becomes a central feature of who we are. racial ideology — a system of racial meanings and stereotypes are a permanent feature of US culture.	
Race emerges as a form of inequality through past political struggles establishing and contesting white dominance.	
Race is treated as immutable — something rooted in "nature."	

RACIAL FORMATION	
"The effort must be made to understand race as an unstable and "decentered" complex of social meanings constantly	
being transformed by political struggle." (Omi and Winant, p. 68)	
In what way is "race" a modern project (i.e. arising out of the technologies of modernity)?	
How did modernity push a need to create a system based on racial hierarchy?	