INTRODUCTION TO COURSE

1 Housekeeping
   a. Send around piece of paper; each of you should include:
      i. Name
      ii. e-mail
      iii. year
      iv. major
      v. previous anthropology or sociology courses?
      vi. why taking the course?
   b. All readings (except for books) will be posted
      i. Supplemental readings (related resources) are usually from the mass media
      ii. If newspaper articles are posted for a particular class, they are *optional* reading—only the scholarly pieces are required
      iii. Keep the supplemental readings (related resources) in mind as a resource when you’re deciding on a paper topic

2 Nature of the course
   a. CI-H and HASS-D course
   b. HASS-Ds are being phased out
   c. CI-H: improve communication skills, especially writing
   d. The syllabus contains the specifics of the CI-H component of the course

3 Course requirements
   a. No prerequisites
   b. Strong discussion component
   c. Basic format is 1 hour lecture, ½ hour discussion
   d. Lectures themselves are very interactive
   e. Study questions for the readings, designed to help guide class discussions, are on the course webpage
   f. You’ll be asked to answer these in class at random
   g. You’ll be asked to bring discussion questions
   h. You’ll be asked to work in groups and present your findings
   i. Written assignments are fairly easy

4 Reading
   a. As it says on the syllabus, you *must* do the reading

5 Reader responses
   a. Consisting of a few sentences, a paragraph, nothing you can’t do in 5 minutes, after doing the readings
   b. I’ve found these to be quite useful: students come much more prepared to discuss the reading
   c. They must be reactions to the reading—not about the lectures, not your random thoughts about ethnicity not a synopsis of the reading
   d. Reader Responses can be about any of the reading for that week
   e. They’re not graded
   f. They *are* required
We will see five video/DVDs

Intellectual Thrust of Course

a. Ethnic identity: we’ll begin with a short overview (Eriksen) on ethnicity and begin Gladney—an easy book—as well as begin Nagel

b. Note that some reading of a more theoretical, introductory nature will come later

c. The syllabus may look like too much reading; it isn’t

d. Vast majority of readings are ethnography-based rather than theoretical

e. Introduce you to the wide range of societies out there

f. We then begin to explore the anthropological perspective on national identity

g. Have to first ask what nationalism is

i. For example, is nation the same as country?

h. What is national identity? How does it differ from ethnic identity?

i. Note: throughout the course, the purpose of questions like this is not to discover the BEST definition of ethnic identity or nationalism

ii. In this respect, this course is not like your chemistry class, or other science and engineering courses

iii. The purpose of these questions is to get you to think about these concepts systematically and comprehensively

iv. To explore the various meanings of the terms we use (all of them have several meanings)

v. To better understand the political, historical, social context of the meanings

vi. And become familiar with the idea that various meanings can co-exist, each one making a contribution to an analysis

vii. The several meanings of a term are useful for different kinds of scholarly and political goals

i. DISCUSS: how can you have a discussion in a course if all the words have several meanings and there’s no “best” meaning?

ii. By everyone agreeing that there are several meanings

iii. And understanding these several meanings to some extent

iv. And everyone agreeing on a particular meaning for purposes of discussion that day

v. We then move to some concepts related to ethnic and national identity

vi. Colonialism, empire, state, culture

vii. For example, is “state” the same as “nation”?

viii. And discuss how to define culture

j. DISCUSS: your definition of culture?

i. Then we’ll look at ethnic conflict

ii. There are two main kinds:

1. Conflict between ethnic groups

2. And conflict between a state and an ethnic group within its boarders

iii. Gladney and Nagel address ethnic/state conflict

iv. In some ways ethnic conflict permeates the course

v. Because it constantly calls attention to itself in our lives
vi. In the newspapers, TV and because a fundamental premise in the social sciences holds:
   1. That you learn more about a subject
   2. By examining examples of malfunction, breakdown, too-rapid change

vii. You’ll learn less when studying cases where things are going well
   1. For example: do you want to know about marriage in the 17th century New England?
   2. Then study divorce in 17th century New England

viii. We then look at the concept of race
   1. Which, like culture, informs ethnic and national identity

ix. We look at notions about biology
   1. Note that “biology” is a Western concept
   2. If we’re looking at societies cross-culturally
   3. Trying to understand their notions of “race”
   4. We have to first work to understand their notions about the materiality of the body
   5. What they understand to be inheritance from one person to another
   6. How they see physical relatedness between persons

k. DISCUSS: Think about “folk biology” concepts you know about
   i. For example, “blood.” “Race” is one of those concepts that has many meanings which have changed over time

8. We will work to understand their history

9. “Nation,” “race” had very different meanings earlier in the West

10. Gender

11. An important lesson in this course is that one identity component (class, gender, nationality, sexual orientation)

12. Is always linked to the others—it never stands in isolation in the real world

13. These identity components always co-occur in individuals’ identity

14. Some pairs are seen by members of a given culture to always or usually co-occur

15. Concepts about race are gendered, etc.
An example: Kath Weston found that for many people, in the U.S. Asian lesbians could not be butch.¹

**DISCUSS:** what does “butch” mean?

Weston says that the construction of Asian women at present is such that an Asian lesbian trying to act working class, for example, by becoming a mechanic, look as masculine as possible, will encounter more problems than will an African-American woman.

An Asian lesbian who wants to be “butch” will have to work harder to overcome the stereotype of “petite, docile, oriental blossom,” a femininity that’s seen to inhere in Asian females.

We will read about another example: de la Cadena’s essay titled “Women are more Indian,” about Andean Indians in Peru.

While it is useful to separate out these identity components during analysis.

After all, this is what analysis is.

Keep in mind that we can only isolate them during examination; no one is ever only a man, only an African-American, only an Italian.

G. Sexuality

Same thing: we will read about how sexuality is raced, ethnicized, classed.

H. Religion

We will pay particular attention to connections between religion and ethnic/national identity—actual connections, or connections made in people’s minds.


**DISCUSS:** Jewishness: religion, ethnicity, race—stereotypes about Jewish bodies?

“He doesn’t look Jewish”

Jokes were made about African-American movie actor Sammy Davis converting to Judaism not “looking Jewish”

32 Ethiopian Jews who moved to Israel: Falashi: “black Jews”

33 They experienced racism, people had difficulty accepting them as truly Jewish

34 Children of black/Jewish parents will say they felt they had to choose an identity—they weren’t allowed to be both

35 Like the Asian lesbian butch, these difficulties reveal stereotypes; what combinations of identity components are permitted and which ones are not

36 By the way, it’s OK to speculate in this class, you just have to make sure you tell us that you’re speculating

37 It’s OK to talk about stereotypes, if you make it clear that this is what you’re doing

38 Then we move to language, culture and ethnicity

39 We next look at current trends in scholarship on ethnic and national identity

40 Transnationalism, globalization are stressed more

41 Culture recovery movements—“heritage” initiatives

42 An example is the “Celtic revival” in England, Scotland, Ireland, even in Brittany

43 **DISCUSS:** other examples you can think of?

44 We consider culture as commodity: issues surrounding “appropriating” culture, fears about “losing” culture, “enriching” culture, “recovering” culture, “selling” culture

45 We move on to “rights” movements, which are concerned with ensuring rights of all kinds

46 Both the foundational assumptions of human rights, civil rights

47 Out of the liberal philosophical tradition

48 And the notion of collective and culture-specific rights

49 Then we move to identity politics, New Social Movements

50 Mobilizing around identity components
Examples: gender, indigeneity

Religious mobilizing has been going on for a long time

And transnationalism—diasporas, migration, refugees, globalization’s effects

Students will present their third papers at the end of the course
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