

**Archaeology and Racialization**  
**Anth. 562/AFRO 562**  
**Course Syllabus**

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**Location: TBD**  
**Meeting times: TBD**  
**1 grad. Unit**  
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**Course Description and Objectives**

In recent decades, an increasing emphasis on analyzing the social construction of racial and ethnic identities has encouraged studies of the ways in which material culture (such as pottery, foodways, clothing, ornament, landscapes, and architecture) were utilized to both create and obscure social differences. This seminar for anthropology graduate students will provide an in-depth study of theories and methods for archaeological analysis of processes of racialization in past societies. Subjects will include the interrelation of racializing ideologies with other cultural and social dimensions, such as class, ethnicity, gender, political and legal structures, and economic influences. We will also analyze the ways in which the disciplines of archaeology and anthropology, and their theories and methods, have been impacted over time by racializing ideologies operating within European, British, and American cultures.

This seminar will also address the related history of biological and genetic concepts of different races within the human species as part of the context of our study of racism operating within social processes. However, for an in-depth treatment of the history of physical anthropology's analysis of the race concept, students should enroll in one of the several courses offered by our department's faculty who specialize in biological anthropology.

By the conclusion of this course, each student should have acquired skills in the following areas: understanding the theoretical and methodological principles utilized in conducting archaeological studies of racializing processes operating in past societies and the interpretations of data produced in such projects; critical reading and assessment of particular archaeological studies of racism and the basic assumptions, theories, and methods utilized in those studies; an enhanced ability to communicate, in written and oral form, a research design and interpretive framework for an archaeological subject; enhanced skills in locating and utilizing sources for analyzing the processes of racialization, including those available through libraries, the internet, research groups, and professional organizations.

The course is organized around reading, class presentations, and critical discussions, and intended for graduate students with backgrounds in anthropology and archaeology. Responsibilities for class presentations and leading discussion of the readings will be rotated among pairs of class participants. There will be occasional

lectures to offer background on theoretical issues and particular methodological topics. The quality of your course experience will depend in large part on your willingness read thoughtfully and participate actively in class discussions. This course will provide you with the opportunity to hone your skills in articulating significant arguments presented within a particular range of archaeological studies. The course also provides a supportive environment in which to practice your skills at written exposition, classroom debate, and public presentations.

### **Course Assignments and Grading Policy**

Your grade in this course will be based on your performance in completing the following assignments:

1. *Class Presentations (10 percent of course grade)*. Each week, assigned pairs of seminar participants will be responsible for preparing a joint presentation on the week's reading and leading class discussion. Presentations should not simply summarize reading assignments one by one, but rather highlight significant theoretical and methodological themes that emerge in the articles, the manner in which they relate to one another and to previous topics discussed in the course, and their implications for archaeological practice. For example, one should address questions such as: Do the authors' positions agree? Do you find their arguments persuasive? How do they fit (or fail to fit) with other anthropological and archaeological ideas you find helpful or attractive? A key focus of your presentation should be the manner in which abstract theoretical models can actually be implemented in studying the archaeological record. If particular patterns in the archaeological record are discussed and explained in an assigned reading, can you think of other ways to account for them? Your presentations should also include a series of questions for discussion by other participants in the class.

2. *Class Discussion (10 percent of course grade)*. Non-presenting participants should come to class prepared to discuss critically the week's readings, along the same lines as if they were responsible for the week's presentation. I also further reserve the right to lower the course grade (by an additional letter grade) of any student who fails to regularly attend class during the semester.

3. *Short Essay (20 percent of course grade)*. In the sixth week of the course, participants will complete a 5-6 page introductory essay entitled "Archaeology and Racialization" and present a short oral synopsis (5-10 minutes) in class. In writing the essay, you should draw on the assigned reading, class presentations, discussion, and your own insights. This is a first opportunity for you to outline your vision of just how archaeological studies of racialization can provide a distinctive enterprise in the theoretical, methodological, and empirical realms. The short essay and the oral presentation based on it are due in class at the beginning of Week 6. After revision, this short paper will become the introductory section of a longer seminar paper (see below).

4. *Seminar Paper (50 percent of course grade)*. During the last three weeks of the course, participants will complete drafts of their seminar paper, which should be 20-

25 pages in length. In the seminar paper, you will explore a particular aspect of archaeology and racialization that interests you. Your paper can have a theoretical, methodological, or substantive focus. This is your opportunity to explore in greater detail a subset of the theoretical and methodological ideas encompassed by an archaeology of racialization. A revised version of your short essay should serve as the conceptual foundation for this effort and as the introductory section of your seminar paper. The focus of the rest of the paper is up to you, but it needs to be cleared in advance with the instructor. An abstract or preliminary statement, with key bibliographic references, is due in class at the beginning of Week 9. The final seminar paper is due by 5:00pm on the first day of the final exam period as scheduled by the University.

5. *Seminar Paper Presentation and Discussion (10 percent of course grade).* During the last two weeks of the course, each participant will present in class a 15-minute synopsis of the seminar paper. This will be followed by 10-minute evaluation and comment by a designated discussant. Following a response by the author, the floor will be opened to general discussion. Drafts of the seminar paper will be distributed one week before this presentation to all class members, including the designated discussant.

When preparing these assignments, be careful that you do not plagiarize the works of another; that is, do not present the work or words of another author in a verbatim manner as your own. Consult the UIUC regulations for more information on the hazards of plagiarism, at [http://www.uiuc.edu/admin\\_manual/code/](http://www.uiuc.edu/admin_manual/code/). Assignments handed in late will lose 10% of the possible credit after the class in which they are due, and 10% more for each subsequent day late. No make-ups are provided for missed assignments in the absence of documented and legitimate medical or family emergencies.

### **Required Readings**

#### Texts

“Contemporary Issues Forum: Race and Racism,” *American Anthropologist*, guest editor Faye V. Harrison. Vol. 100, No. 3, pp. 607-715, September 1998.

*Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity*, by David Hurst Thomas. New York: Basic Books, 2000.

*How the Irish Became White*, by Noel Ignatiev. New York: Routledge, 1995.

*Race and Practice in Archaeological Interpretation*, by Charles E. Orser, Jr. Philadelphia: University of Pennsylvania Press, 2004.

*Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr. Salt Lake City: University of Utah Press, 2001.

*Race and Affluence: An Archaeology of African America and Consumer Culture*, by Paul R. Mullins. New York: Plenum Press, 1999.

## Additional Resources

I have provided below, following the “Class Schedule” section of the syllabus, a bibliography of additional print sources and a list of internet resources related to subjects of race and racialization. These source lists should be helpful for class participants in choosing topics for their seminar papers and conducting research related to the course.

## Class Schedule

### **Week 1. Course Introduction // The Race Concept in Physical Anthropology**

Readings will include selections from the following:

- (a) Templeton, Alan R. (1998). Human Races: A Genetic and Evolutionary Perspective. *American Anthropologist* 100(3): 632-650.
- (b) Cartmill, Matt (1998). The Status of the Race Concept in Physical Anthropology. *American Anthropologist* 100(3): 651-660.
- (c) American Anthropological Association Statement on Race (1998). *American Anthropologist* 100(3): 712-713.
- (d) American Association of Physical Anthropologists Statement on Biological Aspects of Race (1996). *American Anthropologist* 100(3): 714-715.

### **Week 2. Conflicts in the Archaeology of Past Indigenous Populations**

Readings will include selections from the following:

- (a) *Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity*, by David Hurst Thomas. New York: Basic Books, 2000.

Chapters 1-17, on scientific racism in America, the great American skull wars, the perilous idea of race, Folsom, Clovis, and debates concerning first Americans.

### **Week 3. Conflicts in the Archaeology of Past Indigenous Populations (cont'd)**

Readings will include selections from the following:

- (a) *Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity*, by David Hurst Thomas. New York: Basic Books, 2000.

Chapters 18-24, on the non-vanishing Indian, political power gained by Native Americans, NAGPRA, tribal affiliations, and archaeology without alienation.

### **Week 4. Racism among Europeans: Empirical Examples and Potential Analogues**

Readings will include selections from the following:

- (a) *How the Irish Became White*, by Noel Ignatiev. New York: Routledge, 1995.

Chapters 1-6, on Irish and British politics, “white Negroes and smoked Irish,” expropriating Irish labor, political deals and racial realignments, and transformations from a protestant ascendancy to a white republic.

### **Week 5. Archaeology of Racism among European Ethnicities**

Readings will include selections from the following:

- (a) *Race and Practice in Archaeological Interpretation*, by Charles E. Orser, Jr. Philadelphia: University of Pennsylvania Press, 2004.

Chapters 1-4, on problematizing race, inventing race for archaeology, ethnicity over race, and the challenges of archaeological interpretation.

(b) Orser, Charles E., Jr. (1998). The Challenge of Race to American Historical Archaeology. *American Anthropologist* 100(3): 661-668.

### **Week 6. Archaeology and Racialization of the Irish**

Deadline: Introductory essay due.

Classroom presentations on subjects of introductory essay.

Readings will include selections from the following:

(a) *Race and Practice in Archaeological Interpretation*, by Charles E. Orser, Jr. Philadelphia: University of Pennsylvania Press, 2004.

Chapters 5-7, on materiality in the practice of racialization, a case study from 19th century Ireland, and the intersections of race, practice and archaeology.

### **Week 7. Considerations in Constructing Predictive Frameworks and Archaeological Practice: Samples of Cultural Anthropology Approaches**

Readings will include selections from the following:

(a) Harrison, Faye V. (1998). Introduction: Expanding the Discourse on “Race.” *American Anthropologist* 100(3): 609-631.

(b) Shanklin, Eugenia (1998). The Profession of the Color Blind: Sociocultural Anthropology and Racism in the 21st Century. *American Anthropologist* 100(3): 669-679.

(c) Hill, Jane N. (1998). Language, Race and White Public Space. *American Anthropologist* 100(3): 680-689.

(d) Smedley, Audrey (1998). “Race” and the Construction of Human Identity. *American Anthropologist* 100(3): 690-702.

(e) Early, Gerald (1998). Adventures in a Colored Museum: Afrocentrism, Memory, and the Construction of Race. *American Anthropologist* 100(3): 703-711.

### **Week 8. Archaeology of Constructed Identities**

Readings will include selections from the following:

(a) Orser, Charles E., Jr. (2001). Race and the Archaeology of Identity in the Modern World. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 1-13. Salt Lake City: University of Utah Press.

(b) Scott, Elizabeth M. (2001). “An Indolent Slothfull Set of Vagabonds”: Ethnicity and Race in a Colonial Fur-Trading Community. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 14-33. Salt Lake City: University of Utah Press.

(c) Edwards-Ingram, Ywone (2001). African American Medicine and the Social Relations of Slavery. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 34-53. Salt Lake City: University of Utah Press.

(d) Epperson, Terrence W. (2001). “A Separate House for the Christian Slaves, One for the Negro Slaves”: The Archaeology of Race and Identity in Late Seventeenth-Century Virginia. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 54-70. Salt Lake City: University of Utah Press.

(e) Franklin, Maria (2001). The Archaeological Dimensions of Soul Food: Integrating Race, Culture, and Afro-Virginian Identity. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 88-107. Salt Lake City: University of Utah Press.

### **Week 9. Archaeology of Constructed Identities (cont'd)**

Deadline: Seminar paper abstract with key bibliographic references due.

Readings will include selections from the following:

(a) Wilkie, Laurie A. (2001). Race, Identity, and Habermas's Lifeworld. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 108-124. Salt Lake City: University of Utah Press.

(b) Paynter, Robert (2001). The Cult of Whiteness in Western New England. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 125-142. Salt Lake City: University of Utah Press.

(c) Leone, Mark P., and Gladys-Marie Fry (2001). Spirit Management among Americans of African Descent. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 143-157. Salt Lake City: University of Utah Press.

(d) Mullins, Paul R. (2001). Racializing the Parlor: Race and Victorian Bric-a-Brac Consumption. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 158-176. Salt Lake City: University of Utah Press.

(e) Delle, James A. (2001). Race, Missionaries, and the Struggle to Free Jamaica. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 177-195. Salt Lake City: University of Utah Press.

(f) Singleton, Theresa A. (2001). Class, Race, and Identity among Free Blacks in the Antebellum South. In *Race and the Archaeology of Identity*, edited by Charles E. Orser, Jr., pp. 196-207. Salt Lake City: University of Utah Press.

**Week 10. Spring Break!** Classes do not meet.

### **Week 11. Archaeological Analysis of Racism, Class, and Consumption**

Readings will include selections from the following:

(a) *Race and Affluence: An Archaeology of African America and Consumer Culture*, by Paul R. Mullins. New York: Plenum Press, 1999.

Chapters 1-4, on racializing consumer culture, the politics of consumption, material and symbolic racism in consumer space.

### **Week 12. Archaeological Analysis of Racism, Class, and Consumption (cont'd)**

Deadline: Draft versions of seminar papers scheduled for discussion in Week 13 are due in class at the beginning of Week 12.

Readings will include selections from the following:

(a) *Race and Affluence: An Archaeology of African America and Consumer Culture*, by Paul R. Mullins. New York: Plenum Press, 1999.

Chapters 5-8, on strategies in labor and market interactions, social aspirations reflected in consumption patterns, double-consciousness and consumer culture.

### **Week 13. Considering Critical Race Theories // Beginning of Seminar Paper Presentations and Workshop**

Deadline: Draft versions of seminar papers scheduled for discussion in Week 14 are due in class at the beginning of Week 13.

Readings will include selections from the following:

- (a) Epperson, Terrence W. (2004). Critical Race Theory and the Archaeology of the African Diaspora. *Historical Archaeology* 38(1).
- (b) Epperson, Terrence W. (1999). Beyond Biological Reductionism, Ethnicity, and Vulgar Anti-Essentialism: Critical Perspectives on Race and the Practice of African-American Archaeology. *African-American Archaeology Newsletter* No. 24, Spring 1999.
- (c) Franklin, Maria (1997). Why are There so Few Black American Archaeologists? *Antiquity* 71:799-801.
- (d) Franklin, Maria (1997). "Power to the People": Sociopolitics and the Archaeology of Black Americans. *Historical Archaeology* 31(3): 36-50.
- (e) LaRoche, Cheryl, and Michael Blakey (1997). Seizing Intellectual Power. *Historical Archaeology* 31(3): 84-106.
- (f) Patten, M. Drake (1997). Cheers of Protest? The Public, the Post, and the Parable of Learning. *Historical Archaeology* 31(3): 132-139.

#### **Week 14. Seminar Paper Presentations and Workshop**

Deadline: Draft versions of seminar papers scheduled for discussion in Week 15 are due in class at the beginning of Week 14.

#### **Week 15. Seminar Paper Presentations and Workshop**

Deadline: Final seminar papers due by 5:00pm on the first day of the final exam period as scheduled by the University.

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### **Additional Sources Related to Archaeology and Racialization**

Set forth below are nonexhaustive lists of additional sources related to archaeological, anthropological, and historical studies of race, racism, and related concepts of ethnicity and social identities.

#### **Archaeological Studies of Race Concepts and Racism**

Arnold, B. (1990). The Past as Propaganda: Totalitarian Archaeology in Nazi Germany. *Antiquity* 64: 464-78.

Babson, David W. (1990). The Archaeology of Racism and Ethnicity on Southern Plantations. *Historical Archaeology* 24(4): 20-28.

Barile, Kerri S. (2004). Race, the National Register, and Cultural Resource Management: Creating an Historic Context for Postbellum Sites. *Historical Archaeology* 38(1): 90-100.

Blakey, Michael L. (1988). Racism Through the Looking-Glass: An Afro-American Perspective. *World Archaeological Bulletin* 2: 46-50.

Blakey, Michael L. (1990). American Nationality and Ethnicity in the Depicted Past. In *The Politics of the Past*, edited by Peter Gathercole and David Lowenthal, pp. 38-48. London: Unwin Hyman.

Blakey, Michael L. (1995). Race, Nationalism, and the Afrocentric Past. In *Making Alternative Histories: The Practice of Archaeology in Non-Western Settings*, edited by Peter R. Schmidt, pp. 213-228. Santa Fe: School of American Research Press.

Blakey, Michael L. (1998). The New York African Burial Ground Project: An Examination of Enslaved Lives, A Construction of Ancestral Ties. *Transforming Anthropology* 7(1): 53-58.

Blakely, Robert L., and Judith M. Harrinton, editors (1998). *Bones in the Basement: Postmortem Racism in Nineteenth-Century Medical Training*. Washington, D.C.: Smithsonian Institution Press.

Delle, James A., Stephen A. Mrozowski, and Robert Paynter, editors (2000). *Lines that Divide: Historical Archaeologies of Race, Class, and Gender*. Knoxville: University of Tennessee Press.

Downey, Roger (2000). *Riddle of the Bones: Politics, Science, Race, and the Story of Kennewick Man*. New York: Copernicus.

Epperson, Terrence W. (1990) "To Fix a Perpetual Brand": *The Social Construction of Race in Virginia, 1675-1750*. PhD dissertation, Temple University, Philadelphia.

Epperson, Terrence W. (1990). Race and the Disciplines of the Plantation. *Historical Archaeology* 24(4): 29-36.

Epperson, Terrence W. (1994). The Politics of Empiricism and the Construction of Race as an Analytic Category. *Transforming Anthropology* 5(1-2): 15-19.

Epperson, Terrence W. (1996). The Politics of "Race" and Cultural Identity at the African Burial Ground, New York City. *World Archaeological Bulletin* 7: 108-117.

Epperson, Terrence W. (1999). The Contested Commons: Archaeologies of Race, Repression and Resistance in New York City. In *Historical Archaeologies of Capitalism*, edited by Mark Leone and Parker Potter, pp. 81-110. New York: Kluwer Academic Press.

Epperson, Terrence W. (1999). Beyond Biological Reductionism, Ethnicity, and Vulgar Anti-Essentialism: Critical Perspectives on Race and the Practice of African-American Archaeology. *African-American Archaeology Newsletter* No. 24, Spring 1999.

Epperson, Terrence W. (2004). Critical Race Theory and the Archaeology of the African Diaspora. *Historical Archaeology* 38(1).

Feder, Kenneth L. (1994). *A Village of Outcasts: Historical Archaeology and Documentary Research at the Lighthouse Site*. Mountain View, CA: Mayfield Publishing.

Franklin, Maria (1997). Why are There so Few Black American Archaeologists? *Antiquity* 71:799-801.

Franklin, Maria (1997). "Power to the People": Sociopolitics and the Archaeology of Black Americans. *Historical Archaeology* 31(3): 36-50.

Franklin, Maria (2001). A Black Feminist-Inspired Archaeology? *Journal of Social Archaeology* 1: 108-125.

Garman, James C. (1994). Viewing the Color Line Through the Material Culture of Death. *Historical Archaeology* 28(3):74-93.

Joseph, J. W. (1993). White Columns and Black Hands: Class and Classification in the Plantation Ideology of the Georgia and South Carolina Lowcountry. *Historical Archaeology* 27(3):57-73.

LaRoche, Cheryl, and Michael Blakey (1997). Seizing Intellectual Power. *Historical Archaeology* 31(3): 84-106.

Leone, Mark P. and George C. Logan (1997). Tourism with Race in Mind: Annapolis, Maryland Examines African-American Past through Collaborative Research. In *Tourism and Culture: An Applied Perspective*, edited by Erve Chambers, pp. 129-146. New York: SUNY Press.

Leone, Mark P., et al. (1995). Can an African-American Historical Archaeology be an Alternative Voice? In *Interpreting Archaeology: Finding Meaning in the Past*, edited by Ian Hodder, et al., pp. 110-124. London: Routledge.

Loren, Diana D. (2001). Manipulating Bodies and Emerging Traditions at the Los Adaes Presidio. In *Archaeology of Traditions: Agency and History Before and After Columbus*, edited by Timothy R. Pauketat, pp. 58-76. Gainesville, FL: University Press of Florida.

McCann, W. J. (1994). "Volk und Germanentum": The Presentation of the Past in Nazi Germany. In *The Politics of the Past*, edited by Peter Gathercole and David Lowenthal, pp. 74-88. London: Unwin Hyman.

- McDavid, Carol, and David Babson, guest editors (1997). In the Realm of Politics: Prospects for Public Participation in African-American and Plantation Archaeology. *Historical Archaeology* 31(3): 1-152.
- Miller, Daniel, Michael Rowlands and Christopher Tilley, editors (1989). *Domination and Resistance*. London: Routledge.
- Mullins, Paul (1999). Race and the Genteel Consumer: African-American Consumption, 1850-1930. *Historical Archaeology* 33(1): 22-38.
- Pai, Hyung Il (2000). *Constructing "Korean" Origins: A Critical Review of Archaeology, Historiography, and Racial Myth in Korean State-formation Theories*. Cambridge: Harvard University Asia Center.
- Patten, M. Drake (1997). Cheers of Protest? The Public, the Post, and the Parable of Learning. *Historical Archaeology* 31(3): 132-139.
- Paynter, Robert, et al. (1994). The Landscapes of W.E.B. Du Bois Boyhood Homesite: An Agenda for an Archaeology of the Color Line. In *Race*, edited by S. Gregory and R. Sanjek, pp. 285-318. New Brunswick, N.J.: Rutgers University Press.
- Orser, Charles E., Jr. (1996). *A Historical Archaeology of the Modern World*. London: Plenum.
- Orser, Charles E., Jr. (1998). The Archaeology of the African Diaspora. *Annual Review of Anthropology* 27: 63-82.
- Orser, Charles E., Jr. (1999). The Challenge of Race to American Historical Archaeology. *American Anthropologist* 100: 661-668.
- Otto, John S. (1980). Race and Class on Antebellum Plantations. In *Archaeological Perspectives on Ethnicity in America: Afro-American and Asian American Culture History*, edited by Robert L. Schuyler, pp. 3-13. Farmingdale, N.Y.: Baywood Press.
- Rowlands, Michael (1989). The Archaeology of Colonialism and Constituting the African Peasantry. In *Domination and Resistance*, edited by Daniel Miller, Michael Rowlands, and Christopher Tilley, pp. 261-283. London: Routledge.
- St. George, Robert Blair (1999). Placing Race at Jefferson's Monticello. In *Cultural Memory and the Construction of Identity*, edited by D. Ben-Amos and L. Weissberg, pp. 231-63. Wayne State University Press.
- Schmidt, Peter R., and Thomas C. Patterson, editors (1995). *Making Alternative Histories: The Practice of Archaeology and History in Non-Western Settings*. Santa Fe, N.M.: School of American Research Press.

Scott, Elizabeth, editor (1994). *Those of Little Note: Gender, Race, and Class in Historical Archaeology*. Tucson: University of Arizona Press.

Shackel, Paul (2003). *Memory in Black and White: Race, Commemoration, and the Post-Bellum Landscape*. Walnut Creek: AltaMira.

Singleton, Theresa A. (1997). Commentary: Facing the Challenges of a Public African-American Archaeology. *Historical Archaeology* 31(3): 146-152.

Singleton, Theresa A., editor (1999). *"I Too Am America": Archaeological Studies of African-American Life*. Charlottesville: University Press of Virginia.

Stine, Linda F. (1990). Social Inequality and Turn-of-the-Century Farmsteads: Issues of Class, Status, Ethnicity, and Race. *Historical Archaeology* 24(4): 37-49.

Trigger, Bruce G. (1989). *A History of Archaeological Thought*. New York: Cambridge University Press.

Watkins, Joe (2004). Becoming American or Becoming Indian? NAGPRA, Kennewick and Cultural Affiliation. *Journal of Social Archaeology* 4(1): 60-80.

Wilkie, Laurie A. (2000). *Creating Freedom: Material Culture and African American Identity at Oakley Plantation, Louisiana, 1840-1950*. Baton Rouge: Louisiana State University Press.

### **Anthropological Studies of Race Concepts and Racism**

Armelagos, George J., and Alan H. Goodman (1998). Race, Racism, and Anthropology. In *Building a New Biocultural Synthesis: Political-Economic Perspectives in Human Biology*, edited by Alan H. Goodman and Thomas L. Leatherman, pp. 359-377. Ann Arbor: University of Michigan Press.

Baker, Lee D., and Thomas C. Patterson (1994). Race, Racism, and the History of U.S. Anthropology. *Transforming Anthropology* 5(1-2): 1-7.

Baker, Lee D. (1998). *From Savage to Negro: Anthropology and the Construction of Race, 1896-1954*. Los Angeles: University of California Press.

Bauer, J. (2000). Genealogies of Race and Culture in Anthropology: The Marginalized Ethnographers. In *Race and Racism in Theory and Practice*, edited by B. Lang, pp. 123-137. Lanham, MD: Rowman & Littlefield.

Baumann, Gerd (1996). *Contesting Cultures: Discourses of Identity in Multi-ethnic London*. New York: Cambridge University Press.

Benedict, Ruth (1940). *Race: Science and Politics*. New York: Viking Press.

- Benedict, Ruth (1942). *Race and Racism*. London: Routledge.
- Brace, C. Loring (1964). On the Race Concept. *Current Anthropology* 5(4): 313-320.
- Brace, C. Loring (1982). The Roots of the Race Concept in American Physical Anthropology. In *A History of American Physical Anthropology, 1930-1980*, edited by F. Spenser, pp. 11-29. New York: Academic Press.
- Brace, C. Loring (2005). *"Race" is a Four-Letter Word: The Genesis of the Concept*. New York: Oxford University Press.
- Brodkin, Karen (1998a). *How Jews Became White Folks: And What That Says about Race in America*. New Brunswick, N.J.: Rutgers University Press.
- Brodkin, Karen (1998b). Race, Class, and Gender: The Metaorganization of American Capitalism. *Transforming Anthropology* 7(2): 46-57.
- Brown, Jacqueline N. (1998). Black Liverpool, Black America, and the Gendering of Diasporic Space. *Cultural Anthropology* 13(3): 291-325.
- Chiarelli, Bruno (1996). Race: A Fallacious Concept. *International Journal of Anthropology* 10(2/3):97-105.
- Dickason, Olive P. (1976). *Louisbourg and the Indians: A Study in Imperial Race Relations, 1713-1760*. Montreal: Parks Canada Press.
- Eichstedt, Jennifer L., and Stephen Small (2002). *Representations of Slavery, Race and Ideology in Southern Plantation Museums*. Washington, D.C.: Smithsonian Institution Press.
- Eller, Jack David (1999). *From Culture to Ethnicity to Conflict*. Ann Arbor: University of Michigan Press.
- Gould, Stephen Jay (1996). *The Mismeasure of Man*. New York: W.W. Norton.
- Gran, P. (1994). Race and Racism in the Modern World: How it Works in Different Hegemonies. *Transforming Anthropology* 5(1-2) 8-14.
- Harrison, Faye V. (1995). The Persistent Power of 'Race' in the Cultural and Political Economy of Racism. *Annual Review of Anthropology* 24: 47-74.
- Hartigan, J., Jr. (1997a). Establishing the Fact of Whiteness. *American Anthropologist* 99: 495-505.

Hartigan, J., Jr. (1997b). When White Americans Are a Minority. In *Cultural Diversity in the United States*, edited by L. L. Naylor, pp. 103-115. Westport, CT: Bergin & Garvey.

Jablonski, Nina G. (2004). The Evolution of Human Skin and Skin Color. *Annual Review of Anthropology* 33: 585-623.

Keita, S. O. Y., and Rick A. Kittles (1997). The Persistence of Racial Thinking and the Myth of Racial Divergence. *American Anthropologist* 99(3): 534-544.

Livingstone, F. B. (1962). On the Non-Existence of Human Races. *Current Anthropology* 3(3): 279-281.

Marks, Jonathan (2003). "We're Going to Tell These People Who They Really Are": Science and Relatedness. In *Relative Values: Reconfiguring Kinship Studies*, edited by Sarah Franklin and Susan McKinnon, pp. 355-383. Durham, N.C.: Duke University Press.

Mukhopadhyay, C.C. and Moses, Y.T. (1997). Reestablishing "Race" in Anthropological Discourse. *American Anthropologist* 99: 517-533.

Muldoon, J. (2000). Race or Culture: Medieval Notions of Difference. In *Race and Racism in Theory and Practice*, edited by B. Lang, pp. 79-97. Lanham, MD: Rowman & Littlefield.

Patterson, Thomas C., and F. Spencer (1994). Racial Hierarchies and Buffer Races. *Transforming Anthropology* 5(1-2): 20-27.

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### **Internet Resources**

African American Cultures and History:

<http://www.anthro.uiuc.edu/faculty/cfennell/bookmark3.html>

American Anthropological Association's Statement on Race:

<http://www.aaanet.org/stmts/racepp.htm>

American Association of Physical Anthropologists' Statement on Biological Aspects of Race:

<http://www.physanth.org/positions/race.html>

Center on Democracy in a Multiracial Society:

<http://cdms.ds.uiuc.edu/>

Discrimination against Indigenous Peoples (N.C. Wesleyan College):

<http://faculty.ncwc.edu/toconnor/soc/355lect12.htm>

History of Race in Science:

<http://www.racesci.org/>

Line in the Sand (Indigenous Peoples' Rights):

<http://www.hanksville.org/sand/>

Links on Race and Racism in the Modern World (U. Alberta):

<http://www.arts.ualberta.ca/~pwilloug/anthro150.htm>

Literature on Race, Ethnicity and Multiculturalism (U. San Diego):

<http://ethics.sandiego.edu/Applied/race/>

Matters of Race (PBS):  
<http://www.pbs.org/mattersofrace/>

Race: The Power of an Illusion (PBS):  
<http://www.pbs.org/race>

Society for American Archaeology, Repatriation Issues:  
<http://www.saa.org/goverment/index.html>

Who Owns the Past? (PBS):  
<http://www.pbs.org/wotp/>

World Conference Against Racism:  
<http://www.un.org/WCAR/index.html>