

Identities

Code: SSC3040



2017/2018

Développez votre étrangeté légitime.

Renè Char

(cited in *Michel Foucault: Biographie* by Didier Eribon, p.13)

Course Description

Identity is about one's sense of self, it is about personhood, and it is about what kind of person one is. Identities always involve both sameness and difference. Thus, if you are Dutch, you are like other Dutch people and different from the non-Dutch. There is a tendency to see identities as being fixed or given. Sociologists, however, argue that identities are fluid and changeable and that we can acquire new ones. In this course, we will explore theoretical texts on the historical, cultural and political construction of social

identities. I have adopted the theoretical framework of intersectionality, which stands for a particular way of understanding systems of oppression. It is based on the thesis that systems of race, social class, gender, sexuality, ethnicity, nation, and age are mutually constructed features of social organization, which shape the experiences of social agents (read: people) and, in turn, are shaped by them. We will focus on class, gender, race, ethnicity and nation as historically specific, structured relations of oppression and exploitation examining their existence and interaction. Discussions and analyses will be based on how social identities work as overlapping categories of both inclusion and exclusion and how they are used to divide, rank, and discriminate.

Some of the questions to be addressed are: What are the main levels of analysis within which we can explore the interplay between these exploitative and oppressive relations? What are their theoretical, cultural, ideological and political implications?

The course is designed for students who have a serious interest in the topic and who are open to critically evaluate their own participation within structures of domination and oppression. We will examine and interrogate how heterosexuality, whiteness and class privilege, for instance, function in such a way as to keep systems of oppression intact.

The general design of the course is based on a historical or rather chronological approach to each topic. When possible, I selected articles from slightly different timeframes. For instance, with regards to gender, I selected earlier articles of the second wave of feminism starting out with Simone de Beauvoir and then culminating with Judith Butler. The earlier articles always involve a more uni-dimensional and less complex analysis. A chronological approach deepens the students' understanding of the issues involved and makes it easier to comprehend difficult theoretical material. This design also supports students' emotional development throughout the course, the articles slowly prepare course participants to the ever more differentiated analyses of the multiple identities involved.

Objectives

In this course you will learn how different categories of social identities operate as categories of socio-structural inequality. We will discuss perspectives on race, ethnicity, class, gender and national identities in order to get a better understanding of what they are and how they are conceptualized theoretically. You will also learn about and reflect on how you yourself, your thinking and your way of being is affected by these relations of oppression and domination in everyday life.

The course is based on the assumption that:

“All students of society and all who want to become effective citizens must become educated about the multiple identities that structure our social worlds in order to be able to understand, evaluate, and, if they choose, meaningfully participate in the struggles against identity-based forms of oppression.” (Alcoff, Linda. *Identities: Race, Class, Gender and Nationality*. Massachusetts: Blackwell Publishing, 2003)

Instructional Format of the Course:

Although there will be great emphasis on student centered learning including group discussions that are based on a student to student transfer of knowledge, we will not follow the traditional PBL method in this course. The organization of the discussion is in the hands of the discussion leader, the course coordinator has provided suggestions or rather tools for running the discussion in the section of the course manual entitled “toolkit for the post-discussion.”

Assignments

70% Final Take Home Exam, 3000 words, **due Friday June 1 at 17:00 hrs.** The exam questions will be handed out approximately 5 days before it is due. Late exams will not be accepted.

10% Self-reflective essay, 500 – 1200 words, **due Tuesday May 22 at 17:00 hrs.** This essay is a way for you to process and assess your own development throughout the course. You may (**but you do not have to**) do this on the basis of an article called “Talking about Race Learning about Racism: The Application of Racial Identity Development Theory in the Classroom” by Beverly Tatum (to be found in e-reader). The article can serve as an aid in analyzing your own process. Although Tatum only talks about racism, her analysis can easily be applied to other “isms” we have discussed in the course. In fact, I want you to assess your own process not only in terms of racism, but also with regards to other “isms” we have been talking about in this class. Your essay will be graded on depth, i.e. the degree by which you engage in the process of self-reflection. Another possible framework for this essay could also be Alcoff’s concept of “interpretive horizon” (Task 2). Have you ever been in a situation where interpretive horizon’s clashed? Think about it in terms of social categories, so situations where race, class, gender, sexuality or able bodiedness created a dissonance or a difficult situation.

15% Discussion leader. Every student will be discussion leader at least once during the term. You will have to prepare an outline of the reading and hand it in before the session starts. Please bring copies of your outline for all the group members including the tutor. As the discussion leader you will be the “expert” for the day, i.e. you will have to prepare the reading material in such a way as if you were the tutor of the group. As the discussion leader **you** are responsible for the session and have to make sure that all the main points of the readings are covered.

The discussion leader generates the questions on the basis of his/her understanding of the reading assignments. You are advised to think of questions that would lead the group towards a better comprehension of the text, as well as questions that came up, were inspired by/in/during the reading, or questions that you feel were not addressed in the text, but are nevertheless important to discuss.

You will be graded on your outline as well as your performance as a discussion leader. Since there is a lot of credit given to discussion leaders in this class, you are advised to treat “being the chair” like a project or rather like an assignment.

Depending on the amount of students in the tutorial groups, you might have to chair a session more than once. If that will be the case, the second round of discussion leading will be done in pairs. So, you will be discussion leader once by yourself and the second time you will run the discussion together with one other person.

Below are further suggestions for running a good discussion.

5% Participation is expected from every student. Good participation, the kind that enhances the quality of the learning experience for everyone, requires adequate preparation: the thoughtful and critical reading of the assigned texts at the assigned time. Everyone is expected to come to class having read all of the scheduled readings and to **participate to their ability** in class discussions.

On being a discussion leader:

A good discussion leader orchestrates and directs a discussion without dominating it. As a discussion leader you are responsible for the direction the discussion takes. You are expected to run a quality discussion in which students engage deeply and analytically with what they have read for the day.

Suggestions, guidelines, questions for discussion leaders:

- Include discussion questions in the back of each section in the book if they were assigned for the day
- Find interesting, important and specific passages from the text for further discussion in class
- What ideas seem significant or puzzling to you? Prepare questions about these to ask during discussion.
- What is the overarching theoretical question of the text? Review the organizing questions. Which one (two or three) is the most fitting? What is the broad theoretical theme we are dealing with here?
- How does the reading relate to other materials you've read in this class and/or other classes?
- What did you learn from the reading? Please be specific.
- How does the reading relate to contemporary social issues, historical processes or experiences you have had?
- What is your opinion of the reading? Provide a reason for your opinion.

Attendance According to UCM rules and regulations you are allowed to miss two meeting for this course. If you miss three meetings, you may apply for an additional assignment. Depending on the reasons why you missed additional tutorials, it is then up to the course coordinator to decide whether or not you qualify for an additional assignment.

Resit In case a student fails the course, he or she is allowed to do a resit if, and only if, the first attempt, can be considered a serious try. If the work you hand in is not considered a *serious attempt* by your tutor you will not qualify for the resit.

Constructive Rules for Class Discussion

1. **We will create a safe atmosphere for open discussion and for ALL members of the group.**
2. **Racism, xenophobia, sexism, homophobia and classism exist.**
3. **We are all affected by it – in one way or another.**
4. **We are all guilty of some degree of cultural ignorance concerning another group or class of people. No one in the class knows everything there is on issues related to cultural diversity, so it is expected that we come to class with an open mind.**
5. **We all have some type of prejudice against some thing, group, class, or individual**

Suggested Reading

Martin Alcoff, Linda and Eduardo Mendieta, eds.

Identities: Race, Class, Gender, and Nationality. Malden: Blackwell Publishing, 2003.

Also available at the university bookstore:

Davis, Lennard J. 2006. *The Disability Studies Reader* (second edition). New York: Routledge.

(You may purchase this book, but are not required to do so. I made it available for those of you who are interested in the topic. We will be reading approximately five chapters out of it. It is also available at the UCM reading room.)

E-Reader, (see table of content in Appendix).

A small portion of the reading (books) is available at the UCM reading room, in that case, you have to make the copies yourself.

Course Coordinator

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Thematic Course Outline and Important Deadlines

Week1	9/4-13/4	Lecture	Introduction to the Course: The Question of Cultural Identity (Uli Mueller)
	Task1	Tutorial	Introduction by the tutor and small assignment
	Task2	Tutorial	Identities Real and Imagined
Week2	16/4-20/4	Lecture	Hegel's Lordship – Bondage Dialectic & Marx's Concept of Human Emancipation Explained and Applied (Uli Mueller)
	Task 3	Tutorial	Foundations of Identity
	Task 4	Tutorial	Racial and Ethnic Identities
Week3	23/4-27/4	Lecture	
	Task 5	Tutorial	Gender: "woman" an essential category?
	Task 6	Tutorial	Men and Masculinities
Week4	30/4-4/5	Lecture	Judith Butler (Guest Lecture)
	Task 7	Tutorial	The Politics of Sexualities
	Task 8		Negotiating Class Relations
Week5	7/5-11/5	Lecture	Far Away So Close: Race and Whiteness in Europe (Uli Mueller)
	Task 9	Tutorial	Race in Europe
Week6	14/5-18/5	Lecture	An Insight into the Disability Rights Movement
	Task 10	Tutorial	White Racial Literacy
	Task 11	Tutorial	Dis-ability: The Rejected Body
Week7	21/5-25/5		No Lecture and No Tutorial on Tuesday Reflective Essay due May 22, 2018 (17:00 hrs)
	Task 12	Tutorial	Reconfiguring Identities
Week8	28/5-1/6	Exam week	Take Home Exam due Friday June 1, 2018 (17:00 hrs)

Tasks and Scheduled Readings

Task 1

(Beginning to be) Thinking about Identities

Think about some of the settings/environments in which you find yourself.

- a) How many different identities do you have?
Focus on some examples of your personal relationships with people in the workplace and in the home – as parent, relative, friend, worker, employer.

You could consider other areas of your life and other positions you may occupy, perhaps related to leisure activities or involvement your community or politics.

- b) In what sense are you the ‘same’ person in all of them?
c) How far are these identities defined for you and how do you represent yourself to others in occupying these positions?
d) Have any of these identities changed in recent years? Are any of them what you would call ‘new identities’?



Please write down your answers to the questions, so that we can go back to this in the last tutorial. This way you can see how your perspective has changed.

Task 2

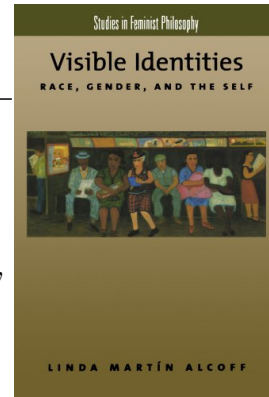
Identities: Real and Imagined

Required Reading:

Alcoff, Linda. 2006. *Visible Identities: Race, Gender, And the Self*. Oxford: Oxford University Press. Pages 11 – 16 and Chapter 4 (84 – 129). (book online)

Recommended Reading:

Hall, Stuart. (1992) “The Question of Cultural Identity”. *Modernity and its Futures*. Ed. Stuart Hall, David Held, Tony McGrew. Cambridge: Polity Press. pp. 273 – 325. **(book available at UCM reading room)**



The second half of the twentieth century saw the emergence of large-scale political movements—second wave feminism, Black Civil Rights in the U.S., gay and lesbian liberation, and the American Indian movements, for example—based in claims about the injustices done to particular social groups. These social movements are based on a philosophical body of literature that takes up questions about the nature, origin and futures of the identities being defended. Identity politics as a mode of organizing is intimately connected to the idea that some social groups are oppressed; that is, that one's identity as a woman or as a Native American, for example, makes one peculiarly vulnerable to cultural imperialism (including stereotyping, erasure, or appropriation of one's group identity), violence, exploitation, marginalization, or powerlessness.

The laden phrase “identity politics” has come to signify a wide range of political activity and theorizing founded in the shared experiences of injustice of members of certain social groups. Members of these social groups assert or reclaim ways of understanding their distinctiveness that challenge dominant oppressive characterizations, with the goal of greater self-determination. The Stanford Encyclopedia of Philosophy defines identity politics as starting “from an analysis of oppression to recommend the reclaiming, redescription or transformation of previously stigmatized accounts of group membership.” (source: Stanford Encyclopedia of Philosophy; Identity Politics)

For this task we will read Linda Alcoff’s synopsis of what she calls a political and philosophical critique of “identity politics.” She offers an overview of the current critique of identity, showing its emergence from a broad variety of sources and summarizing its key claims. Alcoff uncovers the implicit presuppositions inherent in these perspectives and then develops an alternative or counter to this critique. In doing this she draws on the work of interdisciplinary scholars.

Task 3

Foundations of Identity II

Required Reading:

Alcoff, Linda. 2003. *Identities: Race, Class, Gender, and Nationality*. Eds. Alcoff and Mendieta. Malden, MA: Blackwell Publishing (course book).
Chapter 1 and 4 and pp. 4 – 5, “In this volume....”

Fanon, Frantz. (1967) *Black Skin, White Masks*. New York: Grove Press, pp. 17 – 19, 216 – 222. (E-reader)

Possible discussion questions:



Hegel:

Hegel distinguishes between self-consciousness *in itself* and *for itself*.

Please explain each concept.

What is the conflict of the opposed self-consciousness?

Master and servant are two opposed forms of consciousness. Explain each. Evaluate each position in terms of advantages and disadvantages.

What is the role of the life and death struggle in the master-slave dialectic?

Is Hegel's master-slave dialectic relevant to this class? If yes, in what way?

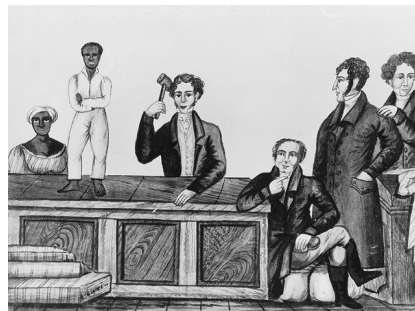
Franz Fanon offers a possible critique of Hegel's model, please take his perspective into consideration when thinking about Hegel's argument. This will be further discussed in the lecture.

Task 4

Racial and Ethnic Identities

Required Reading:

Alcoff, Linda. 2003. *Identities: Race, Class, Gender, and Nationality*. Eds. Alcoff and Mendieta. Malden, MA: Blackwell Publishing (course book).
Chapters 5, 8, 10.



Recommended Reading :

Chapter 9 in *Identities*.

Possible Discussion Questions:

What is W.E.B. Du Bois' main concern?

What is the purpose of a Negro Academy? Why is it necessary according to Du Bois?

Does Du Bois make an essentialist or a social constructionist argument with regards to race?

Franz Fanon states in “The Fact of Blackness”: “For not only must the black man be black; he must be black in relation to the white man.” Can you explain this quote? Can you describe how Fanon experiences being black?

The selected readings are three foundational texts that fit very nicely together. W.E.B Du Bois talks about race as a social construction which, seen within the context of the time he was writing in, was quite a radical thought. Moreover, he also emphasizes the importance of embracing difference and the need of Black people to build their own separate communities in which Blackness can be seen as something positive and where Black culture can be developed. Having a separate community at this period of time is essential for the emancipation of Black US-Americans. In the *Fact of Blackness*, Fanon struggles with the construction of Black identity. He discusses three possible responses to Black identity: 1) he says that he is making himself an object, this self-objectification is a source critical of the alleged Black “inferiority complex,” a complex that is related to skin color (he calls it epidermalization) 2) another attempt to deal with Black identity is to escape into universal humanity via an appeal to reason 3) and his last strategy is about the affirmation of Blackness (negritude), but about this, too, he feels deeply ambivalent, since “he sees this as a reactive politics” (Sonia Kruks, *Fanon: A Critical Reader*, p. 129) In “New Ethnicities,” Stuart Hall speaks about a shift that has been going on in black cultural politics. He identifies two phases. The first phase was about creating Black identity as a political category and giving Black identity more visibility. This phase was about putting Blackness more into the center of representation. The second phase was about diversifying Blackness and moving away from monolithic notions of Blackness. This involved what he calls a loss of innocence. Moreover, it included what we now call an intersectional analysis. His argument is that the term ethnicity should be applied to all groups white and Black.

Task 5

Gender: “woman” an essential category?_

Required Reading:

Alcoff, Linda. 2003. *Identities Race, Class, Gender, and Nationality*. Eds. Alcoff and Mendieta. Malden, MA: Blackwell Publishing (course book). Chapters 16, 17, 19.

Recommended Reading:

Chapter 18 in *Identities*.

Suggested background reading:

Jones, Pip. (2003) “Feminist Theories”, *Introducing Social Theory*, Cambridge: Blackwell Publishing, pp. 91 – 101. **(E-reader)**



In this task we are dealing with major writings from the second wave of feminism. Simone de Beauvoir, primarily known for her *Second Sex* (1952), made the famous assertion, “One is not born, but rather becomes a woman.” She further claims that there is no solidarity between women, because they are dispersed among men. Monique Wittig takes Beauvoir’s argument one step further and writes, “woman does not exist”, she is a

myth, an imaginary formation. Whereas “women,” she claims, is a product of a social relationship (p.160). Essentially Wittig would like to abolish all gender and sex categories. Wittig questions the category sex. Wittig appeals to women to become lesbians, because it is the only category that is free of gender norms, since a lesbian is neither a man nor a woman.

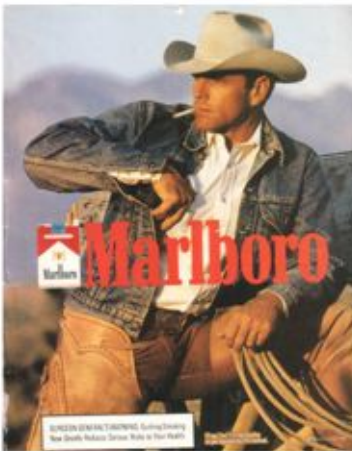
The critical legal theorist, Kimberlé Crenshaw, makes an important argument in her groundbreaking article on intersectionality (chapter 19). Intersectionality stresses the interlocking nature of oppressions and it acknowledges that there are multiple systems of oppressions that intersect and overlap. It stands for an inclusive conceptual model that allows people to see that they are both a member of multiple dominant groups and a member of multiple subordinate groups (see also Patricia Hill Collins, *Black Feminist Thought*, 1990). The theoretical framework of intersectionality has had a tremendous impact on gender studies worldwide.

Traditional second wave feminists predominantly argued that sex is seen to cause gender which is seen to cause desire. As Butler puts it, the argument goes as follows: “In the beginning’ is sexuality without power, then power arrives to create both culturally relevant sexual distinction (gender) and, along with that, gender hierarchy and dominance” (p. 204). In other words, second wave feminists did not question a binary construction of sexuality. Butler, however, does not agree with this. She argues against a binary view of gender relations in which people are divided into two categories only, i.e. men and women. In fact, she breaks with these artificial links. She argues that gender precedes sex. Thus, we look at sex through the lenses of gender and this is, precisely, why we only see two sexes, i.e. male and female.

Task 6

Men and Masculinities

Required Reading:



Connell, R.W. (1987) *Gender and Power: Society, the Person and Sexual Politics*, Cambridge: Polity, pp. 183 – 188. **(E-Reader)**

Flood, Michael. (2008) Men, Sex and Homosociality: how bonds between men shape their sexual relations with women. *Men and Masculinities*. Vol 10(3), 339-359. **(E-Reader)**

Kimmel, Michael and Bethany Coston. (2012) “Seeing Privilege Where it isn’t: Marginalized Masculinities and the Intersectionality of Privilege,” *Journal of Social Issues*, 68(1), 97-111. **(E-Reader)**

Plus one of the two articles below:

Connell, R.W. (1990) “An Iron Man: The Body and Some Contradictions of Hegemonic Masculinity,” in Michael A. Messner and Don Sabo (eds.), *Sport, Men, and the Gender Order: Critical Feminist Perspectives*. Champaign: Human Kinetics Press. **(E-Reader)**

Grazian, David. 2007. The Girl Hunt: Urban Nightlife and the Performance of Masculinity as Collective Identity. *Symbolic Interaction*. Vol. 30(2) 221-243. **(E-Reader)**

Additional (non-obligatory) reading, in case you are yearning for something on the positive side :-):

Kimmel, Michael (2012) "Men who *Love* Women: Profeminist Masculinities in the *Millennium* Trilogy" in *Men Who Hate Women and the Women Who Kick Their Ass* (edited by Donna King and Carrie Lee Smith). Nashville: Vanderbilt University Press, pp.

Further Reading:

Connell, R.W. (1987) *Gender and Power: Society, the Person and Sexual Politics*, Cambridge: Polity. (book at UM library)

Connell, R.W. (2002) "The History of Masculinity." In *the masculinity studies reader*. Eds. Rachel Adams and David Savran. pp. 245 – 261. **(E-reader)**

Miller, Toby. (2005) "Masculinity" *A Companion to Gender Studies*. Ed. Philomena Essed, David Theo Goldberg and Audrey Kobayashi. MA: Blackwell Publishing, pp. 114 – 131. (16) **(E-reader)**

Gerami, Shahin. (2005) "Islamist Masculinity and Muslim Masculinities". In *Handbook of Studies on Men and Masculinities*. Ed. Michael S. Kimmel, Jeff Hearn, R.W. Connell. London: Sage Publications. pp. 448 – 57. **(E-reader)**

Hooks, bell. (2000) "Men Comrades in Struggle." *Feminist theory: from margin to center*. Second Edition. Cambridge, MA: South End Press Classics. (Chapter 5). **(E-reader)**

Adams, Michael and Scott Coltrane. (2005) "Boys and Men in Families: The Domestic Production of Gender, Power, and Privilege". In *Handbook of Studies on Men and Masculinities*. Ed. Michael S. Kimmel, Jeff Hearn, R.W. Connell. London: Sage Publications. pp. 230 – 248. **(E-reader)**

Frost, Heather. (2010) 'Being "Brown" in a Canadian Suburb.' *Journal of Immigrant & Refugee Studies*, 8:2, 212 – 232. **(E-reader)**

Epstein, Debbie et al. (2001) Boys and Girls Come Out to Play: Making Masculinities and Femininities in School Playgrounds. *Men and Masculinities*. Vol.4 (2), 158 – 172. **(E-reader)**

Connell, R.W. and James W. Messerschmidt (2005). "Hegemonic Masculinity: Rethinking the Concept. In *Gender & Society*, Vol. 19 No. 6, pp. 829 – 859. Available at <http://gas.sagepub.com/cgi/content/abstract/19/6/829> **(e-Journals UM library!!! You need to get this yourself!)**

Ward, Jane. 2008. Dude-Sex: White Masculinities and Authentic Heterosexuality among Dudes who have Sex with Dudes. *Sexualities*. Vol. 11(4) 414-434. **(E-reader)**

In the *Second Sex* Simone de Beauvoir wrote "A man never begins by presenting himself as an individual of a certain sex; it goes without saying that he is a man." Whereas de Beauvoir's solution to the problem of man as the implicit subject of the western intellectual tradition was to concentrate on woman, masculinity studies identifies a theoretically and methodologically diverse body of scholarship devoted to addressing this historical imbalance by locating men and masculinity as the explicit subjects of analysis.

Taking its lead from feminism, this body of scholarship is dedicated to analyzing what has often seemed to be an implicit fact, namely that the vast majority of societies are patriarchal and that men have historically enjoyed more than their share of power, resources, and cultural authority. Where men's outlooks and culturally defined characteristics were formerly the unexamined norm for science, citizenship, and religion, the specificity of different masculinities is now recognized, and their origins, structures, and dynamics are investigated. Focusing critical interrogation on men, patriarchy, and formations of masculinity, scholars in many disciplines have sought to denaturalize de Beauvoir's observation that "it goes without saying that he is a man," by demonstrating that masculinities are historically constructed, mutable, and contingent, and analyzing their many and widespread effects. This investigation has now been active for more than 25 years and has produced a large and interesting body of research.

For this task I have selected readings that deal with privileged, dominant or else hegemonic masculinities. As Messerschmidt and Connell (2005) argue in a later article on hegemonic masculinity, the concept is not as fixed and monolithic as they originally outlined it in their first article. I would like to show in this task that the line between dominant and non-dominant masculinities is thin and fragile, the two seemingly opposed identities easily blur as is drawn out in Jane Ward's article entitled "Dude Sex." Michael Flood also draws attention to the fact that even in a hyper masculine environment, such as military academies, we find homophobic attitudes as well as homoeroticism in the narratives of hegemonic masculinities. These ostensibly contradictory facets of masculine identity co-exist simultaneously and next to each other. Both studies show how a deconstruction of the concept of hegemonic masculinity via ethnographic and qualitative analysis takes away its seemingly solid and non-negotiable nature.

Task 7

The Politics of Sexualities

Required Reading:

Osborne, Peter and Lynn Segal. (1997). 'Gender as performance: an interview with Judith Butler'. In *Identity and Difference*. Ed. K. Woodward. Milton Keynes: Open University, pp. 235 – 238. (E-reader)

Also available at:

<http://www.theory.org.uk/but-int1.htm>



Fausto-Sterling, Anne. 2002. The Five Sexes: Why Male and Female Are not Enough. In *Sexuality and Gender*. Eds. Christine L. Williams and Arlene Stein. Malden, MA: Blackwell Publishing, pp. 468 - 473. (E-reader)

Seidman, Steven. (2001) "From Identity to Queer Politics: Shifts in Normative Heterosexuality." *the new social theory reader*. London: Routledge, pp. 353 – 360. (book available at UCM reading room)

Blackwood, Evelyn. 2011. (Trans)Gender: Tomboy Embodiment. In *A Companion to the Anthropology of the Body and Embodiment*. Ed: Frances E. Mascia-Lees. Malden, MA: Wiley-Blackwell, pp. 207 – 222.

Optional:

Becklin, M. (2002). "the heterosexual questionnaire." In *Privilege: A Reader*. Cambridge:

Kochun, M. (2005). the heterosexual questionnaire. in *Privilege: A Reader*. Cambridge: Westview Press, pp. 75 – 76. (E-Reader)

Introduction to Judith Butler, **very much recommended!!!**

<http://www.theory.org.uk/ctr-butl.htm>

Recommended:

Rich, Adrienne. (1983) “Compulsory Heterosexuality and Lesbian Existence”. Ed. Ann Snitow et al. *Powers of Desire: The politics of Sexuality*. New York: Monthly Review Press, pp. 177 – 205. (E-reader)

Butler, Judith. “Imitation and Gender Insubordination”. *The new social theory reader*. London: Routledge, pp. 333 – 345. (book at UCM reading room)

Clough, Patricia T. 2003. Judith Butler In *The Blackwell Companion To Major Contemporary Social Theorists*. Ed. George Ritzer. Malden, MA: Blackwell Publishing, pp. 331 – 353. (e-reader)

Fuss, Diana. (2001). “Theorizing Hetero – and Homosexuality”. *the new social theory reader*. London: Routledge, pp. 347 – 352. (book available at UCM reading room)

Jivraj, Suhraiya and Anisa de Jong. 2011. The Dutch Homo-Emancipation Policy and its Silencing Effects on Queer Muslims. *Feminist Legal Studies*. 19: 143 – 158. (e-reader)

Suggested background reading:

Jones, Pip. (2003) “Michel Foucault: Discourse Theory and the Body-centredness of Modernity”, *Introducing Social Theory*, Cambridge: Blackwell Publishing, pp. 123 – 140. (E-reader)

Additional material to organize a fruitful discussion: “gender game” by Alix Olson, see *Appendix 2*. The coordinator has the poem on audio CD. **To discussion leader(s):** Please ask for a copy of the poem in advance to prepare the discussion. Link to Olson’s website: <http://www.alixolson.com/>

Task 8

Negotiating Class Relations

Required Reading:

Wellgraf, Stefan. 2014. Facing Contempt: Dealing with exclusion among Berlin Hauptschüler. *Ethnography*. Vol. 15(2) 160 – 183. (E-Reader)

Reay, Diana et al. 2000. ‘Strangers in



Keay, Diane et al. 2009. Strangers in Paradise? Working-class Students in Elite Universities. *Sociology*. Vol. 43(6): 1103 – 1121. **(E-Reader)**



Stoudt, Brett G. 2013. Masculine Privilege: The Culture of Bullying at an Elite Private School. In *Geographies of Privilege*. Eds. France Winddance Twine and Bradley Gardener. New York: Routledge, pp. 301 – 322. **(E-Reader)**

Recommended Reading:

Heiman, Rachel. (2012) *The Global Middle Classes: Theorizing through Ethnography*. Santa Fe, New Mexico: School for Advanced research Press. **(TBA)**.

Suggested background reading:

Willis, Paul. 1977. *Learning to Labor*. New York: Columbia University Press.

Sennett R. and Cobb J. 1972. *The Hidden Injuries of Class*. New York: Norton.

Task 9

Race in Europe

Required Reading:

Lentin, Alana. 2008. Europe and the Silence about Race. *European Journal of Social Theory*. 11 (4): 487 – 503. (e-reader)

Hondius, Dienke. 2014. Black Dutch Voices: Reports from a Country that leaves Racism Unchallenged. In *Dutch Racism*. Eds. Philomena Essed and Isabel Hoving. Amsterdam: Rodopi, pp. 273 – 294. (e-reader)

Kilomba, Grada. 2010. *Plantation Memories. Episodes of Everyday Racism*. Münster: Unrast Verlag, pp. 64 – 68, 94 – 100. (e-reader)

Leeuw de, Marc and Sonja van Wichelen. 2008. Transformations of ‘Dutchness’: From Happy Multiculturalism to the Crisis of Dutch Liberalism. In *Identity, Belonging and Migration*. Eds: Gerard Delanty, Ruth Wodak & Paul Jones. Liverpool: Liverpool University Press, pp. 261 – 276. (e-reader)

Additional, non-obligatory reading:

Nowicka, Magdalena (2018). “I don’t mean to sound racist but ...” Transforming racism in transnational Europe. *Ethnic and Racial Studies*. 41:5. 824-841. (e-reader)



Further Reading:

Mueller, Ulrike. 2011. Far Away So Close: Race, Whiteness and German Identity. *Identities: Global Studies in Culture and Power*, 18:6, 620-645. (e-reader)

Alcoff, Linda. 2006. The Phenomenology of Racial Embodiment. In *Visible Identities: Race, Gender, And the Self*. Oxford: Oxford University Press, pp. 179 – 195.

Lentin, Alana and Gavan Titley. 2011. Let's talk about your culture: post-race, post-racism. In *The Crisis of Multiculturalism: Racism in a Neoliberal Age*. London: Zed Books, pp. 49 – 84.

Lentin, Alana. 2011. What happens to Anti-Racism When We Are Post Race? *Feminist Legal Studies*. 19:159 – 168. (e-reader)

Yue, Ming-Bao. 2000. On not looking German: Ethnicity, diaspora and the politics of vision. *European Journal of Cultural Studies*. Vol 3(2), 175 – 194.

Goldberg, David Theo. (2006) “Racial Europeanization.” *Ethnic and Racial Studies*, Volume 29, Issue 2, pp. 331 – 364. **(available at UM library, e-journals)**

Essed, Philomena. (1990) “Surinamese Women Tell of their Daily Experiences with Whites”. *Everyday Racism: Reports from Women of Two Cultures*. Claremont: Hunter House Publishers, pp. 38 – 43, 62 – 66, 77 – 94, 95 – 118, 118 – 128. **(book available at UCM reading room)**

Essed, Philomena and Trienekens, Sandra. (2007) “‘Who wants to feel white?’ Race, Dutch culture and contested identities”, *Ethnic and Racial Studies*, 31:1, pp. 52 – 72. **(available at UM library, e-journals)**

Verkuyten, Maykel and Jochem Thijs. 2002. Racist victimization among children in the Netherlands: the effect of ethnic group and school. *Ethnic and Racial Studies*, Vol. 25 No. 2, pp. 310–331.

El-Tayeb, Fatima. 2011 “The Forces of Creolization”: Colorblindness and Visible Minorities in the New Europe. In *The Creolization of Theory*. Eds. Francoise Lionnet and Shu-mei Shih. Durham: Duke University Press, pp. 226 – 252. (E-reader)

El-Tayeb, Fatima. 2011. *European Others: Queering Ethnicity in Postnational Europe*. Minneapolis, MN: University of Minnesota Press. **(copies available at UCM reading room)**

Winant, Howard. (2006) Race and racism: Towards a global future, *Ethnic and Racial Studies*, 29:5, 986-1003. (e-Journals, UM library)

For racism reports on different European countries see *Shadow Reports* of the **European Network Against Racism** (ENAR) at <http://www.enareu.org>

To discussion leaders: In Appendix 3, 4, 5 and 6 you find poems by Shaun Matsheza, May Ayim and Pat Parker that can be used for discussion. The first one is written by Shaun Matsheza a former UCM student. This poem provides interesting material for

discussion, especially since he describes part of an everyday situation here in Maastricht.

Interesting ad about the European Union; a possible tool for discussion:

Here is the link

<http://www.youtube.com/watch?v=5SYwV9034kM>

Task 10

What does it mean to be white? Developing white racial literacy

Required Reading:

DiAngelo, Robin. (2012). *What does it mean to be white? Developing White Racial Literacy*. New York: Peter Lang Publishing. pp. 7-13, 167-190, 199 – 256. (UCM Reading Room)

Chapter 2: Unique challenges of race education

Chapter 10: What makes racism so hard for whites to see?

Chapter 12: Common patterns of well-intentioned white people

Chapter 13: Popular white narratives that deny racism

Chapter 14: A note on white silence



Recommended Reading:

Chapter 9: How race shapes the lives of white people in *What does it mean to be White?*

Hurtado, Aida. (1999). "The Trickster's Play: Whiteness in the Subordination and Liberation Process." *Race, Identity, and Citizenship*. Ed. Rodolfo D. Torres et al. Malden: Blackwell Publishing, pp. 225 – 243. (e-reader)

Winant, Howard. (2006) Race and racism: Towards a global future, *Ethnic and Racial Studies*, 29:5, 986-1003. (e-Journals, UM library)

Fechter, Anne-Meike. 2005. The 'Other' stares back: Experiencing whiteness in Jakarta. *Ethnography*. Vol 6(1): 87–103. (e-reader)

Bonnett, Alastair. 2002. A White World? Whiteness and the Meaning of Modernity in Latin America and Japan. In *Working through Whiteness: International Perspectives*. Ed. Cynthia Levine-Rasky. Albany: State University of New York Press, pp. 69 – 105. (T.b.a.)

bell hooks. (1997) "Representing Whiteness in the Black Imagination." *Displacing Whiteness: Essays in Social and Cultural Criticism*. Ed. Ruth Frankenberg. Durham: Duke University Press, pp. 165 – 179.

Stam, Melissa. 2012. The ignorance contrast: recollections of apartheid childhoods and

Steyn, Melissa. 2012. The ignorance contract: recollections of apartheid childhoods and the construction of epistemologies of ignorance. *Identities: Global Studies in Culture and Power* 19:1, 8-25.

Barley, Amy. (1999) Despising an Identity they taught me to claim. In: Cuomo CJ and Hall KQ (eds) *Whiteness: Feminist philosophical reflections*. Lanham: Rowman and Littlefield Publishers, pp. 85 – 107.

Alcoff, Linda. (1998) What Should White People do? *Hypatia*. Vol 13. No. 3. Pp 6-26.

Task 11

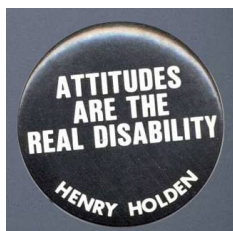
Dis-ability: The Rejected Body

In common with feminist and anti-racist projects, disabled people have produced an emancipatory paradigm for social research using notions of social identity. The basis for this starts with the social model of disability that identifies the disabling barriers inherent in societies as the major issue for disabled people rather than medically defined body differences. A statement that summarizes the social model succinctly, if crudely, is to say that *disability is caused not by an inability to climb stairs, but by the fact that buildings have stairs at all*. The roots of this emancipatory approach to research go back to a celebrated case in the history of the disabled rights movement. The residents of the Le Court Cheshire Home in England invited researchers in group dynamics to help them in a struggle to gain greater control over their lives from restrictions imposed by the system operated by local managers and professionals in the social care field. The residents became disillusioned especially after the results were published. The researchers had categorized the residents' experience within the institution as a living 'death.' Nonetheless, they recommended ways to try to make the 'death' a little more pleasant rather than any wholesale changes in the system. The residents felt not listened to any of their views by the researchers and some of them went on to form the Union of the Physically Impaired Against Segregation. Here is an excerpt from their declaration:



“We ... are not interested in descriptions of how awful it is to be disabled. What we are interested in is the ways of changing our conditions of life, and thus overcoming the disabilities imposed on top of our physical impairment by the way this society is organized to exclude us.”

(source: Ali, Suki et al. 2004. Politics, Identities and Research. In *Researching Society and Culture*. Ed. Clive Seale. Los Angeles: Sage Publications, pp. 21 – 32.)



Required Reading:

Davis, Lennard J. 1995. Constructing Normalcy. In *Enforcing Normalcy: Disability, Deafness, and the Body*. London: Verso. Pp. 23 – 49. **(E-reader)**

Shakespeare, Tom. 2006. The Social Model of Disability. In *The Disability Studies*

Shakespeare, Tom. 2000. The Social Model of Disability. In *The Disability Studies Reader* (second edition). Ed. Lennard J. Davis. New York: Routledge, pp. 197 – 204. (book in UCM reading room)

Wendell, Susan. 2006. Toward a Feminist Theory of Disability. In *The Disability Studies Reader* (second edition). Ed. Lennard J. Davis. New York: Routledge, pp. 243 – 256. (book in UCM reading room)

Lane, Harlan. 2006. Construction of Deafness. In *The Disability Studies Reader* (second edition). Ed. Lennard J. Davis. New York: Routledge, pp. 79 - 92. (book in UCM reading room)

Further Reading:

Hughes, B. and Paterson, K.. (1997). The Social Model of Disability and the Disappearing Body; towards a sociology of impairment. *Disability & Society*, 12(3), 325-340. (E-reader)

Gill, Carol J. 2003. Divided Understandings: The Social Experience of Disability. In *Handbook of Disability Studies*. Ed. Gary L. Albrecht et al. Thousand Oaks, CA: Sage Publications, pp. 351-372. (E-reader)

McRuer, Robert. 2006. Compulsory ABLE-Bodiedness and Queer/Disabled Existence. In *The Disability Studies Reader* (second edition). Ed. Lennard J. Davis. New York: Routledge, pp. 301 – 308. (book in UCM reading room)

Linton, Simi. 2006. Reassigning Meaning. In *The Disability Studies Reader* (second edition). Ed. Lennard J. Davis. New York: Routledge, pp. 161 – 172. (book in UCM reading room)

Charlton, James I. 2006. The Dimensions of Disability Oppression: An Overview. In *The Disability Studies Reader* (second edition). Ed. Lennard J. Davis. New York: Routledge, pp. 217 – 227. (book in UCM reading room)

Websites and Links

<http://bancroft.berkeley.edu/collections/drilm/>

This is a link to *The Disability Studies Reader*:
<http://en.bookfi.org/book/1200591>

Task 12

Reconfiguring Identities

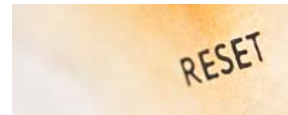
Required Reading:

Alcoff, *Identities*, Chapter 29, 30, 33.

Helpful text for a better understanding of Donna Haraway's "Cyborg Manifesto":



Senft, Theresa (2008). "Theresa M. Senft's reading notes for Donna Haraway's 'A Cyborg Manifesto'" retrieved at <http://www.terrisenft.net/students/readings/manifesto.html> on 5/26/2008.



Available at: <http://www.terrisenft.net/students/readings/manifesto.html>

@ Toolkit for Post-discussion:

Possible discussion questions:

What is cultural citizenship?

What does Rosaldo mean by vernacular notions of citizenship?

How is the article by Rosaldo linked to a notion of reconfiguration?

How does he reconfigure identities?

What are the similarities between Said's and Rosaldo's arguments?

In what way is Donna Haraway's "Manifesto for Cyborgs" linked to the notion of reconfiguration?

Explain Haraway's notion of a cyborg. What does it stand for?

Haraway's article is about political responsibility. Explain.

What is Haraway's vision?

Haraway deconstructs the nature-culture dichotomy. Why? What is her goal?

What are the effects for feminist identities of advocating a cyborg politics?

Note to the discussion leader: You can wrap up the tutorial by linking back to the very first task and you can ask students how they thought about Identities in the first tutorial and how this has changed.

Appendix 1

E-reader: Table of Content

Adams, Michael and Scott Coltrane. (2005) "Boys and Men in Families: The Domestic Production of Gender, Power, and Privilege". In *Handbook of Studies on Men and Masculinities*. Ed. Michael S. Kimmel, Jeff Hearn, R.W. Connell. London: Sage Publications, pp. 230 – 248.

Ayim, May. Ayim, May. (1998) "The Year 1990. Homeland and Unity from an Afro-German Perspective." *Fringe Voices: An anthology of minority writing in the Federal Republic of Germany*. New York: Berg, pp. 105 – 119.

bell hooks. (1997) "Representing Whiteness in the Black Imagination." *Displacing Whiteness: Essays in Social and Cultural Criticism*. Ed. Ruth Frankenberg. Durham: Duke University Press, pp. 165 – 179.

Bonnett, Alastair. (1997) "Constructions of Whiteness in European and American Anti-Racism," *Debating Cultural Hybridity: Multi-Cultural Identities and the Politics of Anti-Racism*. Ed. Pnina Werbner and Tariq Modood. London: Zed Books, pp. 173 – 192.

Connell, R.W. (1990) "An Iron Man: The Body and Some Contradictions of Hegemonic Masculinity," in Michael A. Messner and Don Sabo (eds.), *Sport, Men, and the Gender Order: Critical Feminist Perspectives*. Champaign: Human Kinetics Press.

Davis, Lennard J. 1995. Constructing Normalcy. In *Enforcing Normalcy: Disability, Deafness, and the Body*. London: Verso. Pp. 23 – 49.

Duggan, Lisa. "Queering the state" in *Social Text* 39, Summer 1994, p. 1-14.

El-Tayeb, Fatima. 2011 "The Forces of Creolization": Colorblindness and Visible Minorities in the New Europe. In *The Creolization of Theory*. Eds. Françoise Lionnet and Shu-mei Shih. Durham: Duke University Press, pp. 226 – 252. (E-reader)

Emde, Helga. (1998) "An Occupation Baby" in Postwar Germany" *Fringe Voices: An anthology of minority writing in the Federal Republic of Germany*. New York: Berg, pp. 80 – 88.

Fanon, Frantz. (1967) *Black Skin, White Masks*. New York: Grove Press, pp. 17 – 19, 216 – 222.

Frankenberg, Ruth. (1996) "When We Are Capable of Stopping We Begin to See." *Names we call Home: Autobiography on Racial Identity*. Ed. Becky Thompson and Sangeeta Tyagi. New York: Routledge, pp. 3 – 17.

Frost, Heather. (2010) 'Being "Brown" in a Canadian Suburb.' *Journal of Immigrant & Refugee Studies*, 8:2, 212 – 232.

Gerami, Shahin. (2005) "Islamist Masculinity and Muslim Masculinities". In *Handbook of Studies on Men and Masculinities*. Ed. Michael S. Kimmel, Jeff Hearn, R.W. Connell. London: Sage Publications, pp. 448 – 57.

Gill, Carol J. 2003. Divided Understandings: The Social Experience of Disability. In *Handbook of Disability Studies*. Ed. Gary L. Albrecht et al. Thousand Oaks, CA: Sage Publications, pp. 351-372.

Gilroy, Paul. (1992) "The end of antiracism." *'Race', Culture and Difference*. Ed. James Donald and Ali Rattansi. London: Sage Publications, pp. 49 - 61.

Guillaumin, Collette. (1999) "I know it's not nice, But.... ': The Changing Face of 'Race'". *Race, Identity, and Citizenship*. Ed. Rodolfo D. Torres et al. Malden: Blackwell Publishing, pp. 39 – 46.

[Haritaworn, Jin, Tamsila Tauqir and Esra Erdem. 2008. Gay Imperialism: Gender and Sexuality Discourse in the 'War on Terror'. In *Out of Place: Interrogating Silences in Queerness/Racality*, eds. \[Adi Kuntsman\]\(#\) and \[Esperanza Miyake\]\(#\). York: Raw Nerve Books. 9 – 33.](#)

Hughes, B. and Paterson, K.. (1997). The Social Model of Disability and the Disappearing Body; towards a sociology of impairment. *Disability & Society*, 12(3), 325-340.

Hurtado, Aida. (1999). "The Trickster's Play: Whiteness in the Subordination and Liberation Process." *Race, Identity, and Citizenship*. Ed. Rodolfo D. Torres et al. Malden: Blackwell Publishing, pp. 225 – 243.

Jones, Pip. (2003) "Feminist Theories", *Introducing Social Theory*, Cambridge: Blackwell Publishing, pp. 91 – 101.

Jones, Pip. (2003) "Michel Foucault: Discourse Theory and the Body-centredness of Modernity", *Introducing Social Theory*, Cambridge: Blackwell Publishing, pp. 123 – 140.

- Kilomba, Grada. (2005) "No Mask". *Kritische Weißseinsforschung in Deutschland: Mythen, Masken, Subjekte*. Ed. Mareen Maisha Eggers et al. Münster, Unrast Verlag, pp. 80 – 89.
- Lane, Harlan. 2006. Construction of Deafness. In *The Disability Studies Reader* (second edition). Ed. Lennard J. Davis. New York: Routledge, pp. 79 - 92.
- Lentin, Alana. 2011. Racism in a post-racial Europe. *Eurozine*. 1-10.
- McIntosh, Peggy. (1992) "White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies." In *Race, Class and Gender: An Anthology*, ed. Margaret L. Anderson and Patricia Hill Collins, Wadsworth, CA: Belmont, pp. 103 – 108.
- McIntyre, Alice. (1997) "White Talk." in *Making Meaning of Whiteness: Exploring Racial Identity with White Teachers*. Albany: State University of New York Press, pp. 45 – 68.
- Miller, Toby. (2005) "Masculinity" *A Companion to Gender Studies*. Ed. Philomena Essed, David Theo Goldberg and Audrey Kobayashi. MA: Blackwell Publishing, pp. 114 – 131.
- Osborne, Peter and Lynn Segal. (1997). 'Gender as performance: an interview with Judith Butler'. In *Identity and Difference*. Ed. K. Woodward. Milton Keynes: Open University, pp. 235 – 238.
- Rich, Adrienne. (1983) "Compulsory Heterosexuality and Lesbian Existence". Ed. Ann Snitow et al. *Powers of Desire: The politics of Sexuality*. New York: Monthly Review Press, pp. 177 – 205.
- Rochlin, M. (2003). "the heterosexual questionnaire." In *Privilege: A Reader*. Cambridge: Westview Press, pp. 75 – 76.
- Seidler, Victor J. (1994) "Identity" (Chapter 6). In *Unreasonable Men: Masculinity and Social Theory*. London: Routledge, pp. 57 - 68.
- Steyn, Melissa and Don Foster (2007). "Repertoires for talking white: Resistant whiteness in post-apartheid South Africa". In *Ethnic and Racial Studies*, 31:1, pp. 25 – 51.
- Tatum, Beverly Daniel. (Spring 1992) "Talking about Race, Learning about Racism: The Application of Racial Identity Development Theory in the Classroom", *Harvard Educational Review*. Vol. 62 No. 1. pp.1 – 23.
- Wierling, Dorothee. (2001) "Mission to Happiness: The Cohort of 1949 and the Making of East and West Germans." *The Miracle Years: A Cultural History of West Germany, 1949 – 1968*. Ed. Hanna Schissler. Princeton: Princeton University Press, pp. 110 – 125.
- Williams, Robert. (2009) "Masculinities and Vulnerability: The Solitary Discourses and Practices of African-Caribbean and White Working Class Fathers." *Men and Masculinities*. Volume 11, Number 4, pp. 441-461.

You wanna give me a shiner
Cause I look like this
And I got a vagina?
See, I'm familiar with this Gender Game,
I've played this war many times before
On this playground called my identity
When puberty hit like dodge balls
And freeze-tagged as sissy-fagged
My best friend dissed me- common interests,
Different anatomy.

See, vagina meant quieter, caretaker, peacemaker.
Vagina meant keeping lips closed, keeping bodies posed.
Vagina was silent dolls and no action toys,
Vagina was punches when I played with the boys.
So I learned to take it in the stomach, I learned to Fight to make friends.

And as I learned to make that bullshit end,
Vagina became a slippery slide for my little finger
Vagina became a quiver that lingered,
Vagina became what I looked for, worked for, stood for,
I "Viva La Vagina'd all over the place!"
I revitalized Vagina's grace, I discovered vagina's taste.
I became a fine diner. Put my face in vagina after vagina.

And then I was faced with some other lipservice
Putting me in my place
That Vagina should not be liberator.
But dictator.
Of the shoes we wear. The hair we crop.
The palms we clasp. The way we walk.
The space we use. The threads we choose.
Well, I refuse to follow suit.
Cause I gotta confess, my straight jacket is a dress.
You know it used to be a crime
To wear clothes that didn't scream
"Vagin-A!"
I wear these shoes so I can move with my own easy spirit.
I don't shave my legs cause
It gets cold. Besides, my legs rebel
Against the bloody hell of
Shaved and sliced
And since when is my body hair something to judge?
Is furry a male privilege-
Or a patriarchal plot by gillette?
I don't cut my nails cause I've got hammering to do.
I'm pounding out my path as I cruise this gender landscape,
As I peruse the choice between silence and
Violence.

Matthew Shepard was bent, so you hang him to a fence,
Brandon Teena was murdered as a liar for hiding his
Vagina. And I can't even sit
In a restaurant without causing a stir:
"Whaddya have sir? Whaddya have sir? Whaddya have sir?"
I have a Vagina!

Yes, I've got a vagina and you can still call me sir,
Cause I can't cure
This visual disease of yours.
But I don't give a damn about "Sir" or "Ma'am".
So, in the "F" or "M" boxes they give,
I forgive myself for not fitting in
And blame the world for lack of clarity.

I deliberate.
Penis? I got one y'know. I write down "d" for dildo,
I write down "D" for
"Don't know," I fill in "F" for
fi-fie-foe male!
Yes, I'm a giant Vagina!
And I am too big for these boxes they give,
Too real for this Gender Toyland
Built over soiled contradictions
With Barbie bricks and Ken cornerstones
Built over the skulls and bones of our Transgendered Ancestors.
Danger:
She-men working above. And beyond. You.

Yes, we are Deconstruction Workers.
We are exposing unfounded bedrocks
That bed us to one sex, that wed us to one gender.
We are overturning those stones,
We are throwing them back.
We are making revolution
A gender evolution.
We are invoking strategy, we are revoking shame.
And we are calling it. We are calling it
Refusal to be Named

Available at:

http://www.alixolson.com/lyrics/BLT_gendergame.html

Appendix 3

On the bus to Aachen

Whaa Gwaan?
I can see, old lady, that you're nervous
Your shoulders hunch together
Fingers clenched tighter on Handbag
And throughout your body I discern tremors.
You try to look out the window
Pretend I'm not there
But as our bus journey advances
I can't help but notice your furtive glances.

I can tell you feel trapped
You're stuck between me and that closed window
If only another seat was vacant
Trust me I'd move there and set you free
But I can't
Well, it's just an hour's ride to Aachen
And I guess this is how it's gonna have to be

I'm thinking,
Maybe i should smile to avert your trepidation
But I stop halfway coz I'm struck with hesitation
It might come across as a little creepy.
Now I'm stuck halfway between a smile and a frown
And I was right,
The reflection in the mirror confirms it,
I do look creepy.

At least in how I see myself from your own eyes
The expression on your face tells me you believe a lot of the things
You've heard about the skin with melanin
I can literally see the thought
Doing laps inside your mind

And with a small stretch of this imagination of mine I can see you recounting the experience
At Bingo later tonight.

Implausible as it seems
You probably think I'm gonna try and grab your
handbag.
Something tells me I should feel offended
But,
I can't blame you for the images to which you've
been subjected.
Black or White?
You've had multiple choices
But the best questions are left open ended
And it's better when their answers are
comprehended.

Like, though I'm black my name's not Piet
I love Spain, but only for the heat
I've seen your grandchildren run from me
Sometimes i find it funny
But most times it's not fun for me.

I can't blame you for the images on TV
or for thinking that all black people are like the
morons on BET or MTV
I can't blame you as a matter of fact
Coz all the rebels and villains on the telly are
predominantly Black
I can't you for the fact
That most of the dreadlocked people you've
Seen
Are infantile rappers thinking that all art is
obscene
You're probably imagining me
Holding a bottle of Henessy
With two girls in the background
Shaking their Booty.

I can see, Old Lady, that you're stuck in the time
before the now.

I wish I could start a conversation
To set you free from prejudice.
Wish I could break your chains with a simple,
hello
One that will show you
That behind the inexplicably curly hair
The seemingly ridiculous flat nose
And the thick lips
Reside, well
A person.

I wish I had time to reach out my hand to you
Exorcise the demons
Tell you that despite the wrinkles,
The missing teeth and the graying hair
The anachronistic dress
And the permanent mask of annoyance
I see you for what you are,
A person

But hey,
It's just an hour's ride to Aachen

Appendix 4

Afro-German I

You are Afro-German?
 ... oh, I understand: African and German.
 What an interesting mix!
 You know: there are still some who believe
 The mulattos don't quite make it
 Like the whites do.

I don't believe so.
 I think: with the right education ...
 You really have been lucky that you grew up *here*.
 Even with German parents. How about that!

Do you ever want to go back?
 What? You have never been to the homeland of your daddy?
 That's sad ... Well, if y'ask me:
 A heritage like this, that really shapes you.
 I for example, I am from Westphalia,
 And I think,
 This is where I belong...

Oh dear! All this misery in the world!
 You can be happy
 that you did not stay in the jungle.
 You wouldn't have made it this far then!
 I mean, you really are an intelligent girl.
 If you are really serious about your studies
 you might be able to help your people in Africa: You
 are just the right person for this,
 because they will listen to you,
 while to someone like me –
 there are just such big cultural differences ...

How do you mean? You want to do something here? What d'you want to
 do here?
 OK, OK, not everything is hunky-dory. But I think,
 Everybody should first set his own house in order.

Appendix 5

Without borders and impudent A poem against the German mock unity

I will nevertheless
be
African
even if you
would like
to have me
German
and I will nevertheless
be German
even if to you
my blackness
seems improper
I will
go one step further
to the outer limit
where my sisters are – where my brothers stand
where
our
FREEDOM
starts
I will
go one step further and one step
further
and return
whenever
I want
if
I want
to stay
without borders and impudent.

May Ayim

Appendix 6

Pat Parker, “For the White Person Who Wants to Know How to Be My Friend”

The first thing you do is to forget that I’m Black.
Second, you must never forget that I’m Black.

You should be able to dig Aretha,

but don't play her every time I come over.
And if you decide to play Beethoven – don't tell
me his life story. They made us take music
appreciation too.

Eat soul food if you like it, but don't expect me
to locate your restaurants
or cook it for you.

And if some Black person insults you,
mugs you, rapes your sister, rapes you,
rips your house, or is just being an ass –
please, do not apologize to me
for wanting to do them bodily harm.
It makes me wonder if you're foolish.

And even if you really believe Blacks are better
lovers than whites – don't tell me. I start thinking
of charging stud fees.

In other words, if you really want to be my
friend – don't make a labor of it. I'm lazy.
Remember.

