ANTH705
Race, Nation, and Ethnicity

Unit Guide
Semester 2, 2013

Faculty of Arts
Department of Anthropology

Unit Guide

Department of Anthropology
ANTH705: Race, Nation, and Ethnicity

Students in this unit should read this Unit Guide carefully. Although the unit convenor reserves the right to make minor alterations during the course of the semester, most essential information for this unit is in this guide. Please contact the convenor if you have any questions.

TEACHING STAFF

Unit convenor

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Consultation hours:	Tuesdays 11-12pm and 4:30-5:30pm. I recommend setting an appointment or letting me know you are going to stop by.

General enquiries

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SEMINARS

Time: Tuesday 6-8pm

Location: Anthropology Seminar/Meeting Room, W6A, Room 708

Seminar Structure: The course convener will use the first half of the seminar to introduce concepts, provide background information, or offer an overview of the key issues under discussion. The second half of the seminar will be led by a student and will be devoted to discussing the issues and readings.

Attendance: Seminar attendance is compulsory. Students who miss more than two seminars without an authorized/approved excuse will risk receiving a lower mark or failing the unit. Attendance is vital.

UNIT DESCRIPTION

This unit introduces students to the domain of anthropology dealing with race, ethnicity, nationalism, and migration. The fundamental, and strongly policy-relevant, questions in this field concern why individuals identify with a particular group, what such identification means, and why claims about it (for example, by national governments) carry authority.

For a long time, the nation—or in the absence of a territorial nation, the ethnic group—had been the unquestioned unit of social analysis. During the early history of anthropology, ethnic groups were originally studied as pre-exiting entities with distinct boundaries. Throughout the twentieth century the nation, ethnicity, and territory were mostly regarded as naturally coterminous in most societies. Political scientists, philosophers, and revolutionaries were the ones who predicted, or hoped, that the territorial nation, and with it nationalism, would eventually obsolesce and be superseded by new, more rational and voluntary forms of community. Anthropology came to question the assumption on the "naturalness" of the nation and of ethnicity in the 1980s, and then embraced the hopes that "globalisation"—with its effects on human mobility and communications—and transnationalism would usher in a post-national world order. Today, non-territorial forms of community are indeed more prominent, but old-fashioned nationalisms and "racial" and ethnic identities continue to inspire people to struggle and even kill for territory.

The unit begins with an examination of identity and ethnicity and their significance. We next consider how ideas about nation, ethnicity, and race were historically formed both in societies and in scholarship on societies. We will examine forms of ethnic identification that defy the idea of equating nation and culture with territory, such as "diasporas" and transnational communities with people whose belonging and social practice are defined by several nation-states rather than one. We will examine the changes that have occurred in the nation state's understanding and management of migration and consider the use of "culture" in discourses on migration and integration. We will also examine the roots of ethnic tensions and conflict; consider the commodification and representation of ethnicity; examine the relationships between gender, sexuality, ethnicity, and nationalism; and, discuss the issues and practical solutions regarding the health needs of immigrant communities.

Unit Learning Outcomes:
1. Analyse and discuss the anthropological and other scholarly literature on subjects related to the themes of ethnicity, migration, and nationalism.

2. Evaluate and question the claims about culture, race, and ethnicity made in the media, by governments, and other public sources.

3. Apply anthropological perspectives and knowledge to issues concerning immigration/migration and related transnational phenomenon and concerns.

4. Demonstrate the ability to design, observe, and research an "ethnic community" in Sydney and communicate this project in oral and written forms.

5. Assess the construct of ethnicity as a node for which we can better elucidate the complex dynamics surrounding identity, gender, sexuality, health, and conflict.

Macquarie Learning Outcomes

All academic programmes at Macquarie seek to develop graduate capabilities. These are:

COGNITIVE CAPABILITIES

1. **Discipline Specific Knowledge and Skills**
Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

2. **Critical, Analytical and Integrative Thinking**
We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

3. **Problem Solving and Research Capability**
Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

4. **Creative and Innovative**
Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

INTERPERSONAL OR SOCIAL CAPABILITIES

5. **Effective Communication**
We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read,

listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

6. **Engaged and Ethical Local and Global citizens**

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

7. **Socially and Environmentally Active and Responsible**

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

PERSONAL CAPABILITIES

8. **Capable of Professional and Personal Judgment and Initiative**

We want our graduates to have emotional intelligence and sound interpersonal skills and to demonstrate discernment and common sense in their professional and personal judgement. They will exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

9. **Commitment to Continuous Learning**

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

UNIT REQUIREMENTS AND EXPECTATIONS

Assessment at a glance

Task	Weight (%)	Due Date	Linked Unit Outcomes	Linked Graduate Capabilities	Brief Description
Participation	10	Weekly	1, 2, 3, 5	1, 2, 3, 5, 6, 7, 8	Participation in seminar discussions
Seminar Facilitation	10	Variable	1,3, 5	1, 2, 5	Facilitation of one seminar session
Two Essays	40 (20% each)	Week 7 & Exam Week	1, 2, 3, 5	1, 2, 3, 5, 6	Two 1,500-2,000-word essays based on topics, questions, or themes related to a topic or section of the semester.
Fieldwork Project	40	Week 12	1, 2, 3, 4	1, 2, 3, 5, 6, 7, 8	Research project designed around a specific ethnic community in the Sydney area

1: Seminar Participation and Discussion
Weight: 10%

Due: Weekly

Details: Seminar attendance and participation are mandatory. ***Students are expected to be active participants and demonstrate that they have actively engaged the readings and material presented***. Participation also means contributing to a general atmosphere of scholarly enquiry, showing respect for the opinions of others. Do not mock anyone's contributions. If you don't understand or agree with something someone says, ask them to clarify, or explain respectfully why you disagree. Everyone should feel free to speak up. Please do not drown out quieter voices. If you are having trouble speaking up in class discussion, please come to speak with the course convenor and together we can strategize ways to facilitate your contribution. One suggestion is to take notes on what you read and to write out questions or comments in advance—this is what the discussion guides are for (see below).

Each week, the unit convenor will assess seminar participation for each student. Points will be awarded for any of the following:
- initiating discussion
- giving information
- asking for information
- raising questions
- restating another's contribution
- asking for clarification
- giving salient examples
- encouraging others
- relieving group tension

Points will be *subtracted* for any of the following:
- expression of unsupported opinions
- attempts to dominate discussion
- mocking others

Students are expected to **complete a Discussion Guide before each seminar** and turn in a physical copy at its conclusion. No emailed copies will be accepted unless you have a University approved excuse. The discussion guide template is available on iLearn. Use the discussion guide to help you formulate questions and examples to discuss during the seminar.

Each discussion guide will receive a mark of '+' or 'P'. The plus (+) indicates you received full credit for attending the seminar and offered insightful comments during the seminar *and* in your discussion guide. A 'P' indicates that you attended the seminar but that your discussion guide *and/or* participation was lacking. Discussion guides prepared during the seminar will not receive a +.

There are 11 seminars this semester (not including the first seminar). You can miss one seminar and/or forget one discussion guide without penalty. I will count 10 seminars for your attendance and participation. Failure to attend more than two seminars without a medical certificate or another form of 'unavoidable disruption' (see Student Handbook) will lower your mark or result in failing.

2: Leading seminar discussion
<u>Weight</u>: 10%

<u>Due</u>: Once during the semester

<u>Details</u>: Each student (or team of two students) is responsible for leading one seminar discussion during the semester. This is an opportunity to facilitate a class discussion. You must carefully and thoroughly scrutinize the required readings (and consult any available recommended readings as needed), critically summarizing them (bringing up the central arguments, for example), clarifying unfamiliar themes or ideas, and raising points for general discussion. You will be responsible for facilitating the discussion. It is not necessary to lecture on remotely related background material (that's Aaron's job) unless it is directly relevant to developing a better understanding of a specific reading.

Your responsibility is to facilitate and find questions that will provoke a lively class discussion about the readings. Give this careful thought: some questions that seem obvious can be real discussion-killers. Creativity is definitely a plus: feel free to try any clever idea to get discussion going, whether it's a debate, role-play, video clip, etc. But don't let your creative ideas take people off topic: it can be easy to let discussion just descend into the sharing of anecdotes. A good discussion leader will keep us all focused on the readings, how they relate to each other, and the methods and theory underpinning their arguments. Also, it's your responsibility to make sure that nobody dominates the discussion, and that nobody gets left out. Don't be afraid to call on your peers to get them involved, but when putting people on the spot, it's never a great idea to ask questions that are really hard to answer, because some people panic and freeze up. Try asking open-ended questions. Please review the seminar discussion marking rubric available in iLearn. It is always a good idea to talk to Aaron for suggestions or to receive feedback in advance.

3: Two Essays
<u>Weight:</u> 40% (20% each)

<u>Due:</u>   Paper One: Friday, 13 September by 5pm (submitted through Turnitin)
        Paper Two: Examination Week (TBA).

<u>Details:</u> Students will prepare an essay of no more than 2,000 words (not including bibliography) addressing one or more of the themes of the unit. Chosen topics are relatively open; however, essay one must connect to the topics or material discussed in the first half of the semester and essay two must relate to the second half of the semester. Essays can expand on weekly themes or questions raised during seminar discussions; review, critique, or argue a position; apply seminar material and an anthropological framework to a contemporary issue or media topic related to the unit; or, address practical issues related to the topics under

examination (for example, how anthropological concepts of ethnicity can be used in policy making). It is always good to check with Aaron regarding essay topics.

I will assess essays according to the following criteria. See also my marking rubric available in iLearn.

  -Did you accomplish what you set out to do?
  -Did you provide adequate background on the issue (set-up, discussion of relevant key literature)?
  -Was your argument or thesis complete?
  -Do you demonstrate an understanding of the concepts you are working with?
  -Does it engage the literature and concepts discussed in class?
  -Is there an attempt to push beyond the discussion and materials used in class?
  -How does it engage or demonstrate anthropological relevance?
  -Do you offer some form of original analysis or interpretation of the material?

Papers with significant spelling and grammatical errors will be returned ungraded for correction and late penalties will apply. Ideally, quality essays will use and push beyond concepts in the readings and lectures and potentially connect with your own observations and experiences.

4: Ethnographic Observation Project
Weight: 40%

Due: Friday, 1 November by 5pm (submitted through Turnitin)

Details: Over the semester, students will conduct a series of ethnographic observations in an analysis of an "ethnic" or multiethnic community or suburb in the Sydney region. You will be responsible for finding the community and/or location for research. For example, Auburn is a multiethnic community that has also received a great deal of media attention and occupies an interesting place in Sydney's "imagination." This research project will culminate in a paper (between ~3,000 and 4,000 words) that integrates your observations and experiences, an analysis of media and public discourse, demographic and historical details, supporting literature and theory, and ideas for hypothetical future research. The ultimate theme of your paper will depend on your community, the direction of your ethnographic gaze, and the types of participation and observations conducted. Example themes include the use of space, media discourse, ethnic identity, community relations, immigrant issues, and community services.

We will discuss the project throughout the semester. During seminars, I will frequently reference or mention important ideas and methods that will help guide your research. I often find that the material discussed during the seminar becomes more salient when observed "in the real world." Think of this project as the experiential part of this unit. Feel free to ask questions about the research process, report on your research experiences, and discuss any problems. I will also regularly post supplementary material on iLearn to help you with the ethnographic process. Consequently, those will minimal anthropological knowledge and experience will not be at a disadvantage in this assignment.

You will be required to draw on the fundamentals of conducting ethnographic research (writing fieldnotes, creating maps, participating in activities, gathering demographic and historical data) short of organizing formal interviews with community members. A separate

document in iLearn will offer further guidance and get you started. Also use my essay marking rubric.

I do not expect you to make entirely valid anthropological conclusions based on the limited time and research capacity. I am most interested in your process, analysis and tentative findings, and recommendations for hypothetical future research. Some specific themes I am interested in include:

      1. Your ability to make and record observations.

      2. Your capacity to conduct background research on the community and properly contextualize it from an anthropological (holistic) perspective.

      3. Your ability to explicitly address and apply the relevant themes that you have encountered in this seminar.

      4. Your ability to interpret your observations, theory, other material (such as media, historical records, or demographic data), and class and related material into a cohesive and well-articulated anthropological analysis.

      5. Your ability to identify and articulate potential future research questions and develop a plan for how to answer those questions.

UNIVERSITY POLICY ON GRADING

University Grading Policy
http://www.mq.edu.au/policy/docs/grading/policy.html

The grade a student receives will signify their overall performance in meeting the learning outcomes of a unit of study. Grades will not be awarded by reference to the achievement of other students nor allocated to fit a predetermined distribution. In determining a grade, due weight will be given to the learning outcomes and level of a unit (ie 100, 200, 300, 800 etc). Graded units will use the following grades:

HD	High Distinction	85-100
D	Distinction	75-84
Cr	Credit	65-74
P	Pass	50-64
F	Fail	0-49

Extensions, Penalties, and Special Consideration

Late submissions on any assignment will incur a penalty, unless the unit convenor has granted an extension due to certificated medical problems or to "unavoidable disruption" (see Undergraduate Student Handbook).

Exceeding the word limit
You will be deducted 1 percentage point for each 20 words you exceed the word limit. Please take the word limit very seriously and try to make your argument concisely and clearly. It is unfair to fellow students if one person has much more space to argue their case while another student sticks firmly to the length guidelines. The word limit is designed to level the essay-writing field, so to speak. You must provide a word count beneath the title when you submit your work. The word limit excludes end-of-text references but it includes footnotes and in-text citations.

No consideration for lost work
It is the student's responsibility to keep a copy (electronic or otherwise) of all written work submitted for each unit. No consideration will be given to claims of 'lost work', no matter what the circumstances.

Returning assignments
Student work will usually be marked and returned within three weeks of receipt. Students who hand their work in *before* the due date will not have it returned early.

Extensions and special consideration:
The University recognises that at times an event or set of circumstances may occur that:

- Could not have reasonably been anticipated, avoided or guarded against by the student
- AND
- Was beyond the student's control AND
- Caused substantial disruption to the student's capacity for effective study and/or completion of required work AND
- Substantially interfered with the otherwise satisfactory fulfilment of unit or program requirements AND
- Was of at least three (3) consecutive days duration within a study period and/or prevented completion of a formal examination.

In such circumstances, students may apply for Special Consideration. Special Consideration applications must be supported by evidence to demonstrate the severity of the circumstance(s) and that substantial disruption has been caused to the student's capacity for effective study.

Special Consideration applications must include specific details of how the unavoidable disruption affected previously satisfactory work by the student. The University has determined that some circumstances routinely encountered by students are not acceptable grounds for claiming Special Consideration. These grounds include, but are not limited, to:

- Routine demands of employment
- Routine family problems such as tension with or between parents, spouses, and other people closely involved with the student
- Difficulties adjusting to university life, to the self-discipline needed to study effectively, and the demands of academic work
- Stress or anxiety associated with examinations, required assignments or any aspect of academic work

- Routine need for financial support
- Routine demands of sport, clubs and social or extra-curricular activities

Conditions existing prior to commencing a unit of study are not grounds for Special Consideration. The student is responsible for managing their workload in light of any known or anticipated problems. The student is responsible for contacting Student Support Services if they have a chronic condition.

To request Special Consideration, you must fill out the form found at the following web address: http://www.registrar.mq.edu.au/Forms/APScons.pdf. That form and all accompanying documentation must be submitted to the Student Enquiry Service, NOT directly to your Unit Convenor. The Student Enquiry Service will process your application and communicate it to your Unit Convenor.

For more information, see http://mq.edu.au/policy/docs/special_consideration/policy.html

Academic or personal difficulties
Macquarie University provides a range of Academic Student Support Services. Details of these services can be accessed at http://www.student.mq.edu.au.

Students experiencing academic difficulty should approach the unit convenor in the first instance. On other academic matters you should see the Dean of Students of the University Health and Counselling Service (Ph: 9850 7497/98). On matters pertaining to regulations you should seek information from the Registrar or seek advice from the Arts Student Centre.

PLAGIARISM

The University defines plagiarism in its rules: "Plagiarism involves using the work of another person and presenting it as one's own." Plagiarism is a serious breach of the University's rules and carries significant penalties. You must read the University's definition of plagiarism and its academic honesty policy. These can be found in the Handbook of Undergraduate studies or on the web at: http://www.mq.edu.au/policy/docs/academic_honesty/policy.htm The policies and procedures explain what plagiarism is, how to avoid it, the procedures that will be taken in cases of suspected plagiarism, and the penalties if you are found guilty.

Please note that the availability of online materials has made plagiarism easier for students, but it has also made discovery of plagiarism even easier for convenors of units. We now have specialized databases that can quickly identify the source of particular phrases in a student's work, if not original, and evaluate how much is taken from sources in inappropriate ways. My best advice to you is to become familiar with the guidelines about plagiarism and then 'quarantine' the files that you are actually planning on turning in; that is, do *not* cut and paste materials directly into any work file that you plan to submit, because it is too easy to later on forget which is your original writing and which has come from other sources.

It's so easy to avoid plagiarism: all you have to do is make sure you (a) put in quotes any words taken from another source, and (b) scrupulously reference all quotes and all statements of fact. No matter what, it is always better to cite than to use someone else's words without citation.

In this class I use Turnitin to detect plagiarism and I take it very, very seriously. Plagiarism will result in a mark of zero for that assignment and, depending on the severity of the plagiarism, may result in failing the unit and/or referral to the University Discipline Committee.

ACADEMIC HONESTY

Academic honesty is an integral part of the core values and principles contained in the Macquarie University Ethics Statement: http://www.mq.edu.au/ethics/ethic-statement-final.html.

Its fundamental principle is that all staff and students act with integrity in the creation, development, application and use of ideas and information. This means that:
> *All academic work claimed as original is the work of the author making the claim.
> *All academic collaborations are acknowledged.
> *Academic work is not falsified in any way
> *When the ideas of others are used, these ideas are acknowledged appropriately.

The link below has more details about the policy, procedure and schedule of penalties that will apply to breaches of the Academic Honesty Policy which can be viewed at:
http://www.mq.edu.au/policy/docs/academic_honesty/policy.html

STUDENT SUPPORT SERVICES

Macquarie University provides a range of Student Support Services. Details of these services can be accessed at:
http://www.deanofstudents.mq.edu.au/ or
http://www.campuslife.mq.edu.au/campuswellbeing
Another useful support service is provided by the Learning Skills unit which you can find at:
http://www.mq.edu.au/learningskills/.

Arts Student Centre

Phone:	+61 2 9850 6783
Email:	artsenquiries@mq.edu.au
Office:	W6A/Foyer

REQUIRED TEXT

1) Eriksen, Thomas. H., *Ethnicity and Nationalism.* London: Pluto Press, 2010, Third Edition

2) All required readings available in iLearn.

UNIT WEBPAGE AND TECHNOLOGY USED AND REQUIRED

The iLearn system will be used in this unit: http://ilearn.mq.edu.au/

SEMINAR SCHEDULE AT A GLANCE AND KEY DATES

Week	Date	Lecture	Assessment
1	30 July	Introduction and Overview	
2	6 August	Part 1: Race, Colonialism, and Ethnicity Part 2: Ethnicity and Food	
3	13 August	Imagined Communities and the Invention of the Nation	
4	20 August	Violence, Historical Trauma, and Large Group Identity	
5	27 August	Ethnicity, Indigenous People, and the State	
6	3 Sept	Migration, Transnationalism, and the Immigration Experience	
7	10 Sept	Ethnicity, Immigration, and the City	Essay 1 Due
		Semester Break September 15-27	
8	1 Oct	Refugees and Asylum Seekers	
9	8 Oct	Representation and the Commodification of Ethnicity	
10	15 Oct	Gender, Sex, and Nationalism	
11	22 Oct	Reading Week (no seminar, work on your project)	
12	29 Oct	Ethnicity, Immigration, and Health	Fieldwork Project Due
13	5 Nov	The Clash of Civilizations?	
Exam week			Essay 2 Due

Seminar Readings and Outline

Please note that minor modifications to the readings might occur during the semester. Adequate warning will always precede these adjustments and your workload will not be increased.

Week 1: 30 July
Introduction
What is ethnicity and what role does it play within people's lives? Some people are strongly affected by ethnicity and its power to bring individuals and communities together in unique configurations—which often result in public and private sentiments of being separate or distinct—while other people might be minimally aware of their ethnicity and how it shapes their lives. The diverse and flexible quality of ethnicity often makes it difficult to define. This week, we will explore the definitions and dynamics of ethnicity and the closely related themes of culture, identity and identification, context, structure and agency, and self/other relationships. We will position ethnicity as a relational construct and consider how a relational framing of ethnicity is a productive way to examine the intersections of ethnicity with other unit themes such as migration, the media, nationalism, gender, sexualities, and health.

*Readings***:** None

Week 2: 6 August
Part 1: Introduction 2: Race, Colonialism, and Ethnicity
Part 2: Ethnicity and Food
In this seminar, we will continue the introduction from last week, specifically engaging the history of ethnicity and unpacking how "race" has been used and abused in academia and popular culture. We will examine race as a social construct and briefly trace how race has been used in the politics of identity and in perpetuating inequality, exclusion, and forms of structural violence. In the second half of the seminar, we will explore ethnic identity and food as a specific and familiar node in which we can initiate our conversation around ethnicity. Ethnic identity is strongly expressed through food preparation and preferences. Additionally, for some people, their first or only exposure to other groups is through ethnic foods and restaurants. What can we learn through studying the relationship between food and ethnicity? How do people classify their foods (what is a food, what is a meal) and each other? What are the expected cooking techniques, flavours, and manners (is it appropriate to loudly slurp your soup)? What role does authenticity and ethnic food stereotypes play in our relationships with others? While "ethnic" is a description commonly reserved for minorities, how can ethnicity be "seen" within foodways and food traditions? How important are familiar foods for immigrant groups, and what role does acculturation play in changing food practices? How is food linked to aspirations and status?

Readings:
> Erikson, T. (2010). Ch2, Ethnic Classification: Us and Them. In Ethnicity and Nationalism: Anthropological Perspective. New York: Pluto Press.

> Cooper, E. (1986). Chinese Table Manners: You Are How You Eat.

Douglas, M. (1972). Deciphering a Meal. Only pages 61-71.

Miller, H. (2006). Identity Takeout. *Pages 430-436 & 455-459*

Recommended Readings:
Erikson, T. (2010). Ch1, What is Ethnicity. In Ethnicity and Nationalism: Anthropological Perspective. New York: Pluto Press.

Erikson, T. (2010). Ch5, Ethnicity in History. In Ethnicity and Nationalism: Anthropological Perspective. New York: Pluto Press.

Allison, A. (1991). Japanese Mothers and Obentos: The Lunch-Box as Ideological State Apparatus. Anthropological Quarterly 64(4):195-208.

Week 3: 13 August
Imagined Communities and the Invention of the Nation
With the shift to studying "unbound systems"—that is, moving beyond the classic categorizations of the isolated tribe, ethnic group, or state—anthropologists have expanded their study and theorization to that of the dynamic nation made up of flows and disjunctures constituting their often flexible boundaries. Not only are the larger structural components of the nation an interesting analytic category (with its relevance in today's context being debated), but the processes and characteristics present within nationalism and nationalist ideology and movements have attracted attention. This lecture will examine the roots of nationalism, particularly the active construction and ideological maintenance of nations. The value of the nation will be debated as well as post-national alternatives.

Readings:
Anderson, B. (2006). Imagined Communities: Reflections on the Origin and Spread of Nationalism (Ch1-3).

Erikson, T. (2010). Ch6, Nationalism. In Ethnicity and Nationalism: Anthropological Perspective. New York: Pluto Press.

Eriksen, T. (1997). The Nation as a Human Being: A Metaphor in a Mid-life Crisis? Anderson, B. (2006). Imagined Communities: Reflections on the Origin and Spread of Nationalism.

Recommended Readings:
Hobsbawm, E. (1983). The Invention of Tradition (Ch1).

Harrison, S. (2003). Cultural Difference as Denied Resemblance: Reconsidering Nationalism and Ethnicity. Comparative Studies in Society & History 45(2): 343-61.

Connor, Walker (2004). The Timelessness of Nations. Nations and Nationalism 10 (1/2):35-47.

Fox, J. and Miller-Idriss, C. (2008). Everyday Nationhood. Ethnicities 8(4):536-563.

Week 4: 20 August
Violence, Historical Trauma, and Large Group Identity
What are the social, historical, and psychodynamic seeds of ethnic hatred and conflict? Is intergroup tension inherent if ethnicity and nationalism are relational and frequently built on us-them dichotomies (and the psychological process of splitting)? How are past traumas and incidences of violence transmitted and deployed decades or generations after they occurred? How might ethnic and national markers of identity be used to instigate or justify violence? This week we look toward the intersection of sociocultural and psychoanalytic theory to better understand large group identity and how people are bound—often unaware and unquestioning—by intense ethnic, national, religious, and ideological forces. We will examine the impact that collective violence and trauma play on ethnic groups, how traumas enter collective memory and are passed between generations, and why trauma narratives play an important role in identification processes. We will also consider how groups function as a repository for the projections of the things they cannot tolerate in themselves and how groups project these sentiments onto others. Finally, we will reflect on how ethnic groups and societies can support or lessen the impact of massive disruptions and consider the role social context plays in constructing or carving out a space in which social and individual traumas and disorders take hold.

Readings:
> Volkan, V. (2004) Introduction. In Blind Trust: Large Groups and their Leaders in Times of Crisis and Terror. Pp11-19 (*focus on Pg11-14, the remaining bio on 14-19 is informative*).

> Volkan, V. (2004) Rituals that Bind People Together. In Blind Trust: Large Groups and their Leaders in Times of Crisis and Terror. Pp88-109.

> Kidron, C. (2004) Surviving a Distant Past: A Case Study of the Cultural Construction of Trauma Descendant Identity. Ethos 31(4):513-544.

> Suarez-Orozco, M. and Robben, A. (2000). Interdisciplinary Perspectives on Violence and Trauma. In Cultures Under Siege: Collective Violence and Trauma Pp.1-26 (no need to carefully read footnotes unless interested)

Week 5: 27 August
Ethnicity, Indigenous People, and the State
This week we consider the relationship between ethnicity and the state system in which it is expressed. Many societies are ethnically plural and the relationships between ethnic groups, particularly those that are dominant and subordinate, are frequently fraught with tensions and conflict. Examples illustrate how times of stress can heighten perceived differences between groups and result in conflict. Indigenous people often stand in a conflictual relationship with the nation state and its institutions.

Readings:
> Erikson, T. (2010). Ch7, Minorities and the State. In Ethnicity and Nationalism: Anthropological Perspective. New York: Pluto Press.

> McDonald, D. (2010). Carrying Words like Weapons: Hip-Hop and the Poetics of Palestinian Identities in Israel. Min-Ad: Israel Studies in Musicology 7(2):116-130.

Shah, A. (2010) Prologue and Chapter One: The Dark Side of Indigeneity
In The Shadows of the State.

Recommended Readings:
Maybury-Lewis, D. (2002). Chapter 2: Ethnic Groups. In Indigenous Peoples, Ethnic Groups, and the State.

Joppke, C. (2004). The Retreat of Multiculturalism in the Liberal State. The British Journal of Sociology 55(2): 237-257.

Week 6: 3 September
Migration, Transnationalism, and the Immigration Experience
Classical theories of migration and transnationalism, based largely on an economic model of labour and capital markets, were not only becoming clearly inadequate to explain migration but also, according to these critics, failed to ask the relevant questions. Departing from the 'native's point of view' anthropology often offers a surprisingly innovative perspective on such central themes such as the impact of migration and globalization on the construction of local identity and national subjectivity. Traditionally, migration research has used the optics of the nation-state and has been based on a dichotomous view of the sending and the receiving nation/society. In this view, the social field and position of the migrant is determined by the degree of her adaptation to the society of residence, expressed by terms such as "assimilation," "integration," and "acculturation." Since the 1990s, the conceptual apparatus of transnationalism has challenged this view. Early work on transnationalism stressed the ability of transnational migrants to evade the disciplining regimes of nation-states and to create social fields and regimes of mobility, transfer, and accumulation that were only partially dependent on nation-states. Recent work, however, shows that transnationalism and the nation-state are not necessarily antagonistic: transnational migrants can share in state-promoted nationalism and be used in state-building strategies. This week we will begin with a review of the theories of migration, discuss the narratives and experience of migrants themselves (with a particular focus on the Australian experience), and move into a discussion on migration and transnational networks and identities.

Readings:
Massey D., et al. (2010). Causes of Migration. In The Ethnicity Reader. Polity Press.

Erikson, T. (2010). Diaspora and Hybridity, pages 186-191. In Ethnicity and Nationalism: Anthropological Perspective. New York: Pluto Press.

William, F. (2006). New in Town. New Yorker 82(41).

Vertovec, S. (2004). Migrant Transnationalism and Modes of Transformation. International Migration Review 38(3):970-1001.

Recommended Readings:
Jackson, M. (2008). The Shock of the New: On Migrant Imaginaries and Critical Transitions. Ethnos 73(1):57-72.

Vertovec, S. (1999). Introduction: Transnationalism, Migrant Transnationalism, and Transformation. In Transnationalism. In Transnationalism. London: Routledge.

Vertovec, S. (2007) New Directions in the Anthropology of Migration and Multiculturalism. Ethnic and Racial Studies 30(6): 961-78.

Vertovec, S. (2007). Super-diversity and its Implications. Ethnic and Racial Studies 30(6):1024-1054.

Glick-Schiller, N. et al. (1992). Towards a Definition of Transnationalism: Introductory Remarks and Research Questions. Annals of the New York Academy of Sciences 645(1):ix-xiv.

Week 7: 10 September
Ethnicity, Immigration, and the City
Much of anthropological fieldwork (as well as work in sociology and human geography) on migrants and ethnicity is conducted in multiethnic cities. There has been growing attention to cities as spaces that both reflect and affect the dynamics of ethnic interaction, "integration," and the articulation of ethnicity. Anthropologists have mainly used the city, or the neighbourhood, as a site in which particular practices that articulate and shape ethnic identification—in personal interaction or in the interaction with community, religious, educational, or state institutions—can be traced. In this seminar, we will look at the roots and methods of urban anthropology, theories on place and space, the phenomenon of "arrival cities," the characteristics of ethnic enclaves and their formation, and ethnic relations in suburban contexts.

Readings:

Brettell, C. (2003). Is the Ethnic Community Inevitable? A Comparison of the Settlement Patterns of Portuguese Immigrants in Toronto and Paris. In Anthropology and Migration.

Low, S. (2009). Maintaining Whiteness: The Fear of Others and Niceness. Transforming Anthropology 17(2):79-92.

Li, W. (1999). Building Ethnoburbia: The Emergence and Manifestation of the Chinese Ethnoburb in Los Angeles' San Gabriel Valley.

Recommended Readings:

Foner, N. (2007). How Exceptional is New York? Migration and Multiculturalism in the Empire City. Ethnic and Racial Studies 30(6):999-1023.

Scott, J. (1998). Cities, People, and Language. In Seeing Like a State.

Wise, A. (2005). Hope and Belonging in a Multicultural Suburb. Journal of Intercultural Studies 26(1/2): 171-86.

Amin, A. (2002). Ethnicity and the Multicultural City: Living with Diversity. Environment and Planning 34: 959-80.

Week 8: 1 October
Refugees and Asylum Seekers
Refugees are classically regarded as liminal, "surplus people" rendered "placeless" due to conflict and other forms of expulsion and exclusion. They are people caught in-between, living in a dynamic state betwixt legal, social, economic, and even emotional and psychological poles. Refugee issues, particularly in Europe and Australia, are a hot topic due to a variety of discourses that surround their status, legitimacy, movements, culture, and intentions. In this seminar, we will examine the issues surrounding refugees, trauma and the "model" refugee, the conceptual confusion regarding the diversity of refugees, refugee experiences, and how anthropology has theorized refugees. While exploring these themes, we will consider the human rights of refugees and asylum seekers, address the contemporary Australian refugee and asylum seeker context, and better understand the role anthropologists can play in research, policy, and assistance programs.

Readings:
> Malkki, L. H. (1995). Refugees and Exile: From Refugee Studies to the National Order of Things. Annual Review of Anthropology 24:495-523.

> Malkki, L. (1992) National Geographic: The Rooting of Peoples and the Territorialization of National Identity among Scholars and Refugees. Cultural Anthropology 17(1): 24-44.

> Fassin, D. and R. Rechtman (2009). Asylum. In an Empire of Trauma: An Inquiry into the Condition of Victimhood.

Recommended Readings:
> Harrell-Bond and E. Voutira (1992). Anthropology and the Study of Refugees. Anthropology Today 8(4): 6-10.

> Waldron, S. R. (1988). Working in the Dark: Why Social Anthropological Research is Essential in Refugee Administration. Journal of Refugee Studies 1(2): 153-65.

> Fassin, D. (2005). Compassion and Repression: The Moral Economy of Immigration Policies in France. Cultural Anthropology 20(3):362-387.

> Fassin, D. and E. d'Halluin (2007). Critical Evidence: The Politics of Trauma in French Asylum Policies. Ethos 35(3):300-329.

> Careens, J. (2003). Who Should Get In? The Ethics of Immigration Admissions. Ethics and International Affairs 17(1): 95-110.

Week 9: 8 October
Representation and the Commodification of Ethnicity
John and Jean Comaroff (2009) remark that ethnicity is becoming more corporate, more commodified, and "more implicated than ever before in the economics of everyday life." This week we examine the ways in which ethnicity is co-opted and represented by the media and corporations. How are images and notions of ethnic groups used to market products and tourist destinations, for example? How are national identities represented and what role does the media play in marketing national sentiment at home and afar? What are the meanings and stereotypes commonly attributed to ethnic images, what assumptions are made, and who decides what is an authentic ethnic image or experience?

Readings:
Lutz, C. and . J. Collins (1993). The Color of Sex: Postwar Photographic Histories of Race and Gender. In Reading National Geographic. Chicago: University of Chicago Press.

Comaroff, J. & J. Comaroff (2009). Ethnicity, Inc. Pages 1-5 & 86-98. Chicago: University of Chicago Press.

Bruner, E (2001). The Maasai and the Lion King: Authenticity, Nationalism, and Globalization in African Tourism. American Ethnologist 28(4):881-908.

Week 10: 15 October
Gender, Sex, and Nationalism
Nations and homelands are often referred to in gendered terms such as "the motherland" and feminine pronouns are often used. Nagel (1998) discusses how men and women have different "goals" for the nation, and Smith (1995) describes how Mayan women are readily identified as the carriers of ethnic identity (whereas Maya men are not so easily distinguished). This week we will examine the intersections of gender, sexuality, ethnicity, and national identity. Can we identify gendered spaces within national and state systems? Are domains such as power, citizenship, militarism, patriotism, and violence best understood in terms of masculine activities/projects? How are these projects understood in terms of sexualities? What gendered assumptions are present within ethnic and national projects?

Readings:
Nagel, J. (1998). Masculinity and Nationalism: Gender and Sexuality in the Making of Nations. Ethnic and Racial Studies 21(2):242-269.

Smith, C. (1995). Race-Class-Gender Ideology in Guatemala: Modern and Anti-Modern Forms. Society for Comparative Study of Society and History.

Nagel, J. (2003). Sex and Nationalism: Sexually Imagined Communities. In Race, Ethnicity, and Sexuality: Intimate Intersections, Forbidden Frontiers.

Erikson, T. (2010). Gender, Ethnicity, and Nationhood (Pg. 211-213). Ethnicity and Nationalism: Anthropological Perspective. New York: Pluto Press.

Week 11: 22 October
Reading Week: This week is free to provide you with additional time to work your field project.

Week 12: 29 October
Ethnicity, Immigration, and Health
Immigrants and minority groups often confront health challenges that are closely linked with other domains such as racism and discrimination, access to resources, and poverty. Lower status groups are also more likely to work in risker occupations and face higher levels of illness and injury. Frequently, the healthcare system and health professionals are unaware of the medical needs of immigrant communities and are not familiar with their ethnomedical understandings of the body and illness. This disjuncture often results in miscommunication, misdiagnosis, or other difficulties in meeting health needs. Medical professionals are often required to be familiar with strategies for "cultural competency," but these efforts are sometime regarded as institutionalized racism and are criticized for their one-size-fits-all approach. In addition to discussing the relationship between ethnicity, immigration, and health, we will examine specific strategies that can be used by healthcare professionals (and other professions) for better grasping patient needs, understandings, and life-worlds.

Readings:
>Singer, M. et al. (1992). Why Does Juan Garcia Have a Drinking Problem? Medical Anthropology 14(1):77-108.

>Mattingly, C. (2008). Pocahontas Goes to the Clinic: Popular Culture as Lingua Franca in a Cultural Borderland. American Anthropologist 108(3):494-501.

>Kleinman & Benson (2006). Anthropology and the Clinic: The Problem of Cultural Competency and How to Fix It.

Recommended Readings:
>Watney (1989) Missionary Position: AIDS Africa and Race. Critical Quarterly 31(3).

>Wilen, Sarah et al. (2011) Take a Stand Commentary: How Can Medical Anthropologists Contribute to Contemporary Conversations on "Illegal" Im/migration and Health? Medical Anthropology Quarterly 25(3):331-356.

>Hogle, J., et al. (1982). Ethnicity and Health: Puerto Ricans and blacks in Hartford, Connecticut. Cross Cultural Studies in Health and Illness 6(3):127-146.

Week 13: 5 November
The Clash of Civilizations?
With the end of the Cold War, theoreticians of "globalization" felt that a world order defined by a sum of territorial nation-states was coming to an end. Some, such as Arjun Appadurai, were hopeful that this would give rise to flexible social formations defined by global processes, only some of which would be organised along ethnic lines. Others, notably Samuel Huntington, predicted that the world would break down to antagonistic supra- and infra-national groups based on ethnicity, "culture" or "civilization." Flexible flows or

fragmentation? This week we will examine Huntington's theory and discuss the role of ethnicity and nationalism in future conflicts.

Readings:
>Huntington, S. (1993). The Clash of Civilizations. Foreign Affairs 72(3) 22-49

>Various Authors (1994). The Clash of Civilizations? Responses from the World. Centerpiece

>Appadurai, A. (1993). Patriotism and Its Futures. Public Culture 5(3):411-430.

>Erikson, T. (2010). Pages 192-197 The Modernity of the Hindutva. In Ethnicity and Nationalism: Anthropological Perspective. New York: Pluto Press

Recommended Readings:
>Brown, M. (2010). Causes and Implications of Ethnic Conflict.

>Appadurai, A. (1998). Dead Certainty: Ethnic Violence in the Era of Globalization. Public Culture 10(2): 225-47.