

ANTH3030: The Anthropology of Nationalism, Ethnicity and Race: Dr Galina Stjepanovic

View Online



1.

Renan E. What is a Nation? In: Eley G, Suny RG, editors. *Becoming national: a reader* [Internet]. New York: Oxford University Press; 1996. p. 42–54. Available from: <https://contentstore.cla.co.uk/secure/link?id=f7cbb267-4c36-e711-80c9-005056af4099>

2.

Renan E. What is a nation? *Nation and narration* [Internet]. London: Routledge; 1990. p. 42–55. Available from: <https://contentstore.cla.co.uk/secure/link?id=f7cbb267-4c36-e711-80c9-005056af4099>

3.

Brubaker R. Ethnicity, Race, and Nationalism. *Annual Review of Sociology*. 2009;35(1):21–42.

4.

Connor, Walker. A nation is a nation, is a state, is an ethnic group, is a ... *Ethnonationalism: the quest for understanding*. Princeton: Princeton University Press; 1994. p. 90–117.

5.

Wimmer A, Schiller NG. Methodological Nationalism, the Social Sciences, and the Study of Migration: An Essay in Historical Epistemology. *International Migration Review*. 2006;37(3):576–610.

6.

Handler R. On dialogue and destructive analysis: problems in narrating nationalism and ethnicity. *Journal of Anthropological Research* [Internet]. 1985;41(2):171–182. Available from: <http://www.jstor.org/stable/3630414>

7.

Jacobson J. Perceptions of Britishness. *Nations and Nationalism*. 1997;3(2):181–199.

8.

Cohen AP. Personal nationalism: a Scottish view of some rites, rights, and wrongs. *American Ethnologist* [Internet]. 1996;23(4):802–815. Available from: <https://www.jstor.org/stable/646184>

9.

Abu-Lughod L. Writing against Culture. In: Fox RG, editor. *Recapturing anthropology: working in the present* [Internet]. Santa Fe, NM: School of American Research; 1991. p. 137–161. Available from: <https://contentstore.cla.co.uk//secure/link?id=7aaa57af-7636-e711-80c9-005056af4099>

10.

Goodale M. Human rights along the grapevine: Ethnography of transnational norms. *Surrendering to utopia: an anthropology of human rights* [Internet]. Stanford, Calif: Stanford University Press; 2009. p. 91–110. Available from: <https://contentstore.cla.co.uk//secure/link?id=ce689fcf-6d36-e711-80c9-005056af4099>

11.

Visser R. Waiting. *Waiting: the whites of South Africa* [Internet]. London: Granada; 1985. p. 15–48. Available from: <https://contentstore.cla.co.uk//secure/link?id=d9cde5ca-4e36-e711-80c9-005056af4099>

12.

Anderson B. Introduction. Imagined communities: reflections on the origin and spread of nationalism [Internet]. Rev. ed. Imagined Communities: Verso; 2006. p. 1–8. Available from: <http://hdl.handle.net/2027/heb.01609>

13.

Chatterjee P. Whose Imagined Community? The nation and its fragments: colonial and postcolonial histories [Internet]. Princeton, N.J.: Princeton University Press; 1993. p. 3–13. Available from: <https://contentstore.cla.co.uk/secure/link?id=edb57bf5-7ef8-e811-80cd-005056af4099>

14.

Verkaaik O. The cachet dilemma: Ritual and agency in new Dutch nationalism. *American Ethnologist*. 2010;37(1):69–82.

15.

Smith AD. The origins of nations. *Ethnic and Racial Studies*. 1989;12(3):340–367.

16.

Jonathan Spencer, Richard Handler, Bruce Kapferer, R. S. Khare, Dennis B. McGilvray, Gananath Obeyesekere, Daniel A. Segal and Martin Southwold. Writing within: anthropology, nationalism, and culture in Sri Lanka. *Current Anthropology* [Internet]. *Current Anthropology*; 1990;31(3):283–300. Available from: <http://www.jstor.org/stable/2743630>

17.

Todd LR. The nation as a scarce resource: reading a contested site of sacrifice in post-apartheid South Africa. *Journal of the Royal Anthropological Institute*. 2011;17:S113–S129.

18.

Hirsch E. From Bones to Betelnuts: Processes of Ritual Transformation and the Development of 'National Culture' in Papua New Guinea. *Man*. 1990 Mar;25(1).

19.

Jean-Klein I. Nationalism and Resistance: The Two Faces of Everyday Activism in Palestine during the Intifada. *Cultural Anthropology*. 2001;16(1):83-126.

20.

Ralph A. Litzinger. Memory work: reconstituting the ethnic in Post-Mao China. *Cultural Anthropology* [Internet]. 1998;13(2):224-255. Available from: <http://www.jstor.org/stable/656551>

21.

Suny RG. Constructing Primordialism: Old Histories for New Nations. *The Journal of Modern History*. 2001 Dec;73(4):862-896.

22.

Copeman J. Gathering Points: Blood Donation and the Scenography of 'National Integration' in India. *Body & Society*. 2009;15(2):71-99.

23.

Geertz C. After the Revolution: The Fate of Nationalism in the New States. *The interpretation of cultures: selected essays* [Internet]. New York: Basic Books; 2000. p. 234-254. Available from: <https://contentstore.cla.co.uk//secure/link?id=cb4052ec-5636-e711-80c9-005056af4099>

24.

Herzfeld M. The dangers of metaphor: from troubled waters to boiling blood. *Cultural intimacy: social poetics in the nation-state* [Internet]. New York: Routledge; 1997. p. 74-88. Available from: <https://contentstore.cla.co.uk//secure/link?id=d2498d5b-5636-e711-80c9-005056af4099>

25.

Herzfeld M. Past glories, present politics. Ours once more: folklore, ideology, and the making of modern Greece. New York: Pella; 1986. p. 3–23.

26.

Herzfeld M. Past glories, present politics. Ours once more: folklore, ideology, and the making of modern Greece. New York: Pella; 1986. p. 3–23.

27.

Fredrik Barth. Introduction. Ethnic groups and boundaries: the social organization of culture difference. Long Grove, Ill: Waveland Press; 1988. p. 9–38.

28.

Comaroff JL, Comaroff J. Three or Four things about ethno-futures. *Ethnicity, Inc.* Chicago: University of Chicago Press; 2009.

29.

Muehlmann S. How Do Real Indians Fish? Neoliberal Multiculturalism and Contested Indigeneities in the Colorado Delta. *American Anthropologist*. 2009;111(4):468–479.

30.

Jenkins R. Ideologies of identification. *Rethinking ethnicity*. 2nd ed. London: Sage; 2008. p. 77–89.

31.

Weber M. Ethnic Groups. *New tribalisms: the resurgence of race and ethnicity* [Internet]. London: Macmillan; 1998. p. 17–30. Available from:
<https://contentstore.cla.co.uk/secure/link?id=74e423f2-bdf7-e811-80cd-005056af4099>

32.

Tapper R. Who are the Kuchi? Nomad self-identities in Afghanistan. *Journal of the Royal Anthropological Institute*. 2008;14(1):97–116.

33.

Harrison S. The Politics Of Resemblance: Ethnicity, Trademarks, Head-Hunting. *Journal of the Royal Anthropological Institute*. 2002;8(2):211–232.

34.

Hanson A. The Making of the Maori: Culture Invention and Its Logic. *American Anthropologist* [Internet]. 1989;91(4):890–902. Available from: <https://www.jstor.org/stable/681587>

35.

Grillo RD. Cultural Essentialism and Cultural Anxiety. *Anthropological Theory*. 2003;3(2):157–173.

36.

Turner T. Anthropology and Multiculturalism: What is Anthropology That Multiculturalists Should Be Mindful of It? *Cultural Anthropology* [Internet]. 1993;8(4):411–429. Available from: <https://www.jstor.org/stable/656475>

37.

Delaplace G. Parasitic Chinese, vengeful Russians: ghosts, strangers, and reciprocity in Mongolia. *Journal of the Royal Anthropological Institute*. 2012;18:S131–S144.

38.

Cowan JK. Fixing national subjects in the 1920s southern Balkans: Also an international practice. *American Ethnologist*. 2008;35(2):338–356.

39.

Theodosiou A. Disorienting Rhythms: Gypsiness, "Authenticity" and Place on the Greek-Albanian Border. *History and Anthropology*. 2007;18(2):153-175.

40.

Conklin BA. Body paint, feathers, and vcrs: aesthetics and authenticity in Amazonian activism. *American Ethnologist*. 1997;24(4):711-737.

41.

Mamdani, Mahmood. Beyond Settler and Native as Political Identities: Overcoming the Political Legacy of Colonialism. *Comparative Studies in Society and History* [Internet]. Cambridge University Press; 2002;43(04):651-664. Available from: <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=92667&fileId=S0010417501004285>

42.

Malkki L. National Geographic: The Rooting of Peoples and the Territorialization of National Identity Among Scholars and Refugees. *Cultural Anthropology* [Internet]. 1992;7(1):24-44. Available from: <https://www.jstor.org/stable/656519>

43.

Pelican M. Complexities of indigeneity and autochthony: An African example. *American Ethnologist*. 2009;36(1):52-65.

44.

Murray Li T. Articulating Indigenous Identity in Indonesia: Resource Politics and the Tribal Slot. *Comparative Studies in Society and History* [Internet]. Cambridge University Press; 2000;42(01):149-179. Available from: <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=54943>

45.

Fanon F. Fact of Blackness. Black skin, white masks [Internet]. New ed. London: Pluto; 2008. Available from: <https://contentstore.cla.co.uk/secure/link?id=d4783a0f-5536-e711-80c9-005056af4099>

46.

Wade P. Human Nature and Race. *Anthropological Theory*. 2004;4(2):157–172.

47.

Reed A. City of Details: Interpreting the Personality of London. *Journal of the Royal Anthropological Institute*. 2002;8(1):127–141.

48.

M'Charek A. Beyond Fact or Fiction: On the Materiality of Race in Practice. *Cultural Anthropology*. 2013;28(3):420–442.

49.

Barot R, Bird J. Racialization: the genealogy and critique of a concept. *Ethnic and Racial Studies*. 2001;24(4):601–618.

50.

Modood T. 'Difference', cultural racism and anti-racism. *Debating cultural hybridity: multi-cultural identities and the politics of anti-racism* [Internet]. Atlantic Highlands, N.J: Zed Books; 1997. p. 154–172. Available from:
<https://contentstore.cla.co.uk//secure/link?id=4c87c86b-8a36-e711-80c9-005056af4099>

51.

Gregory S. Race, Rubbish, and Resistance: Empowering Difference in Community Politics. *Cultural Anthropology* [Internet]. 1993;8(1):24–48. Available from:
<https://www.jstor.org/stable/656420>

52.

Gullestad M. Invisible Fences: Egalitarianism, Nationalism and Racism. *Journal of the Royal Anthropological Institute*. 2002;8(1):45–63.

53.

Gingrich A. Concepts of race vanishing, movements of racism rising? Global issues and Austrian Ethnography. *Ethnos*. 2004;69(2):156–176.

54.

Banton M. Epistemological assumptions in the study of racial differentiation. In: Rex J, Mason D, editors. *Theories of Race and Ethnic Relations* [Internet]. Cambridge: Cambridge University Press; 1986. p. 42–63. Available from: <http://dx.doi.org/10.1017/CBO9780511557828>

55.

Banton M. Epistemological assumptions in the study of racial differentiation. In: Rex J, Mason D, editors. *Theories of Race and Ethnic Relations* [Internet]. Cambridge: Cambridge University Press; 1986. p. 42–63. Available from: <https://doi.org/10.1017/CBO9780511557828.004>

56.

Page HE. 'Black Male' Imagery and Media Containment of African American Men. *American Anthropologist*. 1997;99(1):99–111.

57.

Stolcke V. Is sex to gender like race is to ethnicity? *Gendered anthropology* [Internet]. London: Routledge; 1993. p. 17–37. Available from: <https://contentstore.cla.co.uk//secure/link?id=bb3d447b-5136-e711-80c9-005056af4099>

58.

Markowitz F, Helman S, Shir-Vertesh D. Soul Citizenship: The Black Hebrews and the State of Israel. *American Anthropologist*. 2003;105(2):302–312.

59.

Vigh H. The colour of destruction: On racialization, geno-globality and the social imaginary in Bissau. *Anthropological Theory*. 2006;6(4):481–500.

60.

Partridge DJ. We Were Dancing in the Club, not on the Berlin Wall: Black Bodies, Street Bureaucrats, and Exclusionary Incorporation into the New Europe. *Cultural Anthropology*. 2008;23(4):660–687.

61.

Lemon A. Without a 'Concept'? Race as Discursive Practice. *Slavic Review*. 2002;61(1).

62.

Viranjini Munasinghe. Nationalism in hybrid spaces: the production of impurity out of purity. *American Ethnologist* [Internet]. *American Ethnologist*; 2002;29(3):663–692. Available from: <http://www.jstor.org/stable/3805468>

63.

Hale CR. Mestizaje, Hybridity, and the Cultural Politics of Difference in Post-Revolutionary Central America. *Journal of Latin American Anthropology*. 2008;2(1):34–61.

64.

Mallon FE. Constructing Mestizaje in Latin America: Authenticity, Marginality, and Gender in the Claiming of Ethnic Identities. *Journal of Latin American Anthropology*. 2008;2(1):170–181.

65.

Wade P. Rethinking Mestizaje: Ideology and Lived Experience. *Journal of Latin American Studies* [Internet]. 2005;37(2):239–257. Available from: <http://www.jstor.org/stable/3875685>

66.

Gingrich A. Concepts of race vanishing, movements of racism rising? Global issues and Austrian ethnography. *Ethnos*. 2004;69(2):156–176.

67.

Leve L. "Identity". *Current Anthropology*. 2011;52(4):513–535.

68.

Somers MR. The narrative constitution of identity: A relational and network approach. *Theory and Society*. 1994;23(5):605–649.

69.

Candea M. Anonymous introductions: identity and belonging in Corsica. *Journal of the Royal Anthropological Institute*. 2010;16(1):119–137.

70.

Strathern M. BINARY LICENSE. *Common Knowledge*. 2011 Jan 1;17(1):87–103.

71.

Bayart JF. *The illusion of cultural identity*. London: C. Hurst; 2005.

72.

LAVIE S. Writing against identity politics: An essay on gender, race, and bureaucratic pain. *American Ethnologist*. 2012;39(4):779–803.

73.

Ewing KP. The Illusion of Wholeness: Culture, Self, and the Experience of Inconsistency. *Ethos*. 1990;18(3):251–278.

74.

Sutton DE. Sensory memory and the construction of 'worlds'. Remembrance of repasts: an anthropology of food and memory. Oxford: Berg; 2001. p. 73-102.

75.

HIRSCH D. "Hummus is best when it is fresh and made by Arabs": The gourmetization of hummus in Israel and the return of the repressed Arab. *American Ethnologist*. 2011;38(4):617-630.

76.

Sloterdijk P. A note on oral fundamentalism. *Bubbles: microspherology*. Los Angeles, CA: Semiotext(e); 2011.

77.

Douglas M. Deciphering a meal. *Daedalus: Proceedings of the American Academy of Arts and Sciences* [Internet]. 1972;101(1):61-81. Available from: <http://www.jstor.org/stable/20024058>

78.

Allison A. Japanese Mothers and Obentōs: The Lunch-Box as Ideological State Apparatus. *Anthropological Quarterly*. 1991;64(4).

79.

Demossier M. Consuming wine in France: The wandering drinker and the von - anomie. *Drinking cultures: alcohol and identity* [Internet]. Oxford: Berg; 2005. p. 129-154. Available from: <https://contentstore.cla.co.uk/secure/link?id=a07df536-2858-e811-80cd-005056af4099>

80.

James A. How British is British food? Food, health, and identity [Internet]. London: Routledge; 1997. p. 71-86. Available from: <https://contentstore.cla.co.uk/secure/link?id=6b9433f2-5236-e711-80c9-005056af4099>

81.

Mintz S. Food and its relationship to concepts of power. Food and agrarian orders in the world-economy. London: Praeger; 1995. p. 3–13.

82.

Wilson T. Globalization, differentiation and drinking cultures, an anthropological perspective. Anthropology of food. 3: Wine and Globalization.

83.

Roseberry W. The rise of yuppie coffees and the reimagination of class in the United States. American Anthropologist. 1996;98(4):762–775.

84.

Zubaida S. National, communal and global dimensions in Middle Eastern food. A taste of thyme: culinary cultures of the Middle East [Internet]. London: Tauris Parke; 2000. p. 33–45. Available from:
<https://contentstore.cla.co.uk//secure/link?id=feefdde5-8c36-e711-80c9-005056af4099>

85.

Avieli N. Vietnamese New Year Rice Cakes: Iconic Festive Dishes and Contested National Identity. Ethnology. 2005;44(2).

86.

Friedland R. Religious Nationalism and the Problem of Collective Representation. Annual Review of Sociology. 2001;27(1):125–152.

87.

Agrama HA. Secularism, Sovereignty, Indeterminacy: Is Egypt a Secular or a Religious State? Comparative Studies in Society and History. 2010;52(03):495–523.

88.

Kravel-Tovi M. 'National mission': biopolitics, non-Jewish immigration and Jewish conversion policy in contemporary Israel. *Ethnic and Racial Studies*. 2012;35(4):737–756.

89.

Brubaker R. Religion and nationalism: four approaches*. *Nations and Nationalism*. 2012;18(1):2–20.

90.

van der Veer P. Religion, Secularism, and the Nation. *India Review*. 2008;7(4):378–396.

91.

Froerer P. Emphasizing 'Others': the emergence of Hindu nationalism in a central Indian tribal community. *Journal of the Royal Anthropological Institute*. 2006;12(1):39–59.

92.

McIntosh J. Rethinking Syncretism: Religious Pluralism and Code Choice in a Context of Ethnoreligious Tension. *The edge of Islam: power, personhood, and ethnoreligious boundaries on the Kenya coast*. Durham [N.C.]: Duke University Press; 2009. p. 177–220.

93.

McIntosh J. Rethinking syncretism: religious pluralism and code choice in a context of ethnoreligious tension. *The edge of Islam: power, personhood, and ethnoreligious boundaries on the Kenya coast*. Durham [N.C.]: Duke University Press; 2009. p. 177–220.

94.

Zubrzycki G. Introduction and theoretical orientations. *The crosses of Auschwitz: nationalism and religion in post-communist Poland* [Internet]. Chicago: The University of

Chicago Press; 2006. p. 1–33. Available from:
<https://contentstore.cla.co.uk/secure/link?id=3c06eb5e-4e36-e711-80c9-005056af4099>

95.

Abu-Lughod L. Managing religion in the name of national community. Dramas of nationhood: the politics of television in Egypt. Chicago, Ill: University of Chicago Press; 2005. p. 163–192.

96.

Abu-Lughod L. Managing religion in the name of national community. Dramas of nationhood: the politics of television in Egypt. Chicago, Ill: University of Chicago Press; 2005. p. 163–192.

97.

Veer P van der. Religious nationalism. Religious nationalism: Hindus and Muslims in India [Internet]. Berkeley, Calif: University of California Press; 1994. p. 1–24. Available from:
<https://contentstore.cla.co.uk/secure/link?id=d60457f3-92f8-e811-80cd-005056af4099>

98.

Bryan D. Northern Ireland: Ethnicity, politics and ritual. Orange parades: the politics of ritual, tradition, and control [Internet]. London: Pluto Press; 2000. p. 11–29. Available from:
<https://contentstore.cla.co.uk/secure/link?id=5def0c77-6636-e711-80c9-005056af4099>

99.

Ewing KP. Germanness and the Leitkultur controversy. Stolen honor: stigmatizing Muslim men in Berlin [Internet]. Stanford, Calif: Stanford University Press; 2008. p. 200–221. Available from:
<https://contentstore.cla.co.uk/secure/link?id=2b00ab52-99f8-e811-80cd-005056af4099>

100.

Bunzl M. Between anti-Semitism and Islamophobia: Some thoughts on the new Europe. American Ethnologist. 2005;32(4):499–508.

101.

Chua L. Why Bidayuhs don't want to become Muslim: ethnicity, Christianity, and the politics of religion. *The Christianity of culture: conversion, ethnic citizenship, and the matter of religion in Malaysian Borneo* [Internet]. New York: Palgrave Macmillan; 2011. p. 109–128. Available from: <https://www.dawsonera.com/readonline/9781137012722/startPage/124/1>

102.

Çinar A. National History as a Contested Site: The Conquest of Istanbul and Islamist Negotiations of the Nation. *Comparative Studies in Society and History* [Internet]. 2001;43(2):364–391. Available from: <http://www.jstor.org/stable/2696658>

103.

Chatterjee P. On religious and linguistic nationalisms: the second partition of Bengal. *Nation and religion: perspectives on Europe and Asia* [Internet]. Princeton, N.J.: Princeton University Press; 1999. p. 112–128. Available from: <https://contentstore.cla.co.uk/secure/link?id=c1e2d119-a4f8-e811-80cd-005056af4099>

104.

Goluboff SL. Fistfights at the Moscow Choral Synagogue: Ethnicity and Ritual in Post-Soviet Russia. *Anthropological Quarterly*. 2001;74(2):55–71.

105.

Hirsch D. Zionist eugenics, mixed marriage, and the creation of a 'new Jewish type'. *Journal of the Royal Anthropological Institute*. 2009;15(3):592–609.

106.

Arkin KA. Rhinestone aesthetics and religious essence: Looking Jewish in Paris. *American Ethnologist*. 2009;36(4):722–734.

107.

Mandel RE. Cosmopolitan anxieties: Turkish challenges to citizenship and belonging in Germany [Internet]. Durham, N.C.: Duke University Press; 2008. Available from: <http://dx.doi.org/10.1215/9780822389026>

108.

Fukase-Indergaard F, Indergaard M. Religious nationalism and the making of the modern Japanese state. *Theory and Society*. 2008;37(4):343–374.

109.

Du Bois WEB. The Souls of White Folk. The Oxford WEB Du Bois reader [Internet]. New York: Oxford University Press; 1996. p. 497–509. Available from: <https://contentstore.cla.co.uk//secure/link?id=6abe885e-4c36-e711-80c9-005056af4099>

110.

Crapanzano V. Chapter Two. Waiting: the whites of South Africa. London: Granada; 1985.

111.

Weismantel MJ. Chapter Five: White Men. Cholas and pishtacos: stories of race and sex in the Andes. Chicago: University of Chicago Press; 2001.

112.

Dyer R. The matter of whiteness. *White: Essays on Race and Culture* [Internet]. London: Routledge; 1997. p. 1–40. Available from: <http://UCL.ebib.com/patron/FullRecord.aspx?p=1487223>

113.

Anderson M. Ruth Benedict, Boasian Anthropology, and the Problem of the Colour Line. *History and Anthropology*. 2014;25(3):395–414.

114.

Frankenberg R. Growing up white: the social geography of race. White women, race matters: the social construction of whiteness [Internet]. London: Routledge; 1993. p. 43–70. Available from:
<https://contentstore.cla.co.uk//secure/link?id=1c080a2f-5236-e711-80c9-005056af4099>

115.

Bashkow I. The lightness of white men. The meaning of whitemen: race and modernity in the Orokaiva cultural world. Chicago: University of Chicago Press; 2006. p. 64–94.

116.

Bashkow I. The lightness of white men. The meaning of whitemen: race and modernity in the Orokaiva cultural world. Chicago: University of Chicago Press; 2006. p. 64–95.

117.

Fox JE. The uses of racism: whitewashing new Europeans in the UK. Ethnic and Racial Studies. 2013;36(11):1871–1889.

118.

STOLER AL. making empire respectable: the politics of race and sexual morality in 20th-century colonial cultures. American Ethnologist. 1989;16(4):634–660.

119.

Hartigan J. Establishing the fact of whiteness. Race, identity, and citizenship: a reader [Internet]. Malden, Ma: Blackwell Publishers; 1999. p. 183–199. Available from:
<https://contentstore.cla.co.uk//secure/link?id=4de263d6-5e36-e711-80c9-005056af4099>

120.

Wilkins A. From geek to freak. Wannabes, Goths, and Christians: the boundaries of sex, style, and status [Internet]. Chicago: University Of Chicago Press; 2008. p. 24–53. Available

from: <https://www.dawsonera.com/abstract/9780226898483>

121.

Fisher JL. Zimbabwe's discourse of national reconciliation. *Pioneers, Settlers, Aliens, Exiles: The decolonisation of white identity in Zimbabwe*. Canberra: ANU E Press; 2011. p. 27–54.

122.

Course M. The Clown Within: Becoming White and Mapuche Ritual Clowns. *Comparative Studies in Society and History* [Internet]. 2013;55(04):771–799. Available from: <http://search.proquest.com/docview/1433507751?accountid=14511>

123.

Hughey M. The (dis)similarities of white racial identities: the conceptual framework of 'hegemonic whiteness'. *Ethnic and Racial Studies*. 2010;33(8):1289–1309.

124.

Pierre J. The fact of lightness: skin bleaching and the colored codes of racial aesthetics. *The predicament of blackness: postcolonial Ghana and the politics of race* [Internet]. Chicago: The University of Chicago Press; 2013. p. 101–122. Available from: <https://www.dawsonera.com/abstract/9780226923048>

125.

Friedman J. From roots to routes: Tropes for trippers. *Anthropological Theory*. 2002;2(1):21–36.

126.

Goodale M. Human Right Along the Grapevine: Ethnography of transnational norms. *Surrendering to utopia: an anthropology of human rights* [Internet]. Stanford, Calif: Stanford University Press; 2009. p. 91–110. Available from: <https://contentstore.cla.co.uk//secure/link?id=ce689fcf-6d36-e711-80c9-005056af4099>

127.

Razsa M. Grassroots globalization in national soil. Bastards of utopia: living radical politics after socialism. Bloomington: Indiana University Press; 2015.

128.

Katherine Verdery. Whither 'Nation' and 'Nationalism'? Daedalus [Internet]. The MIT Press; 1993;122(3):37-46. Available from: <http://www.jstor.org/stable/20027181>

129.

Arendt H. The decline of the nation-state and the end of the rights of man. The origins of totalitarianism. New York: Schocken Books; 2004. p. 267-304.

130.

Ong A. Cultural Citizenship as Subject-Making: Immigrants Negotiate Racial and Cultural Boundaries in the United States. Current Anthropology [Internet]. 1996;37(5). Available from: <https://www.jstor.org/stable/2744412>

131.

Anna Tsing. The Global Situation. Cultural Anthropology [Internet]. Wiley; 2000;15(3):327-360. Available from: <http://www.jstor.org/stable/656606>

132.

Shore C. Transcending the Nation-State?: The European Commission and the (Re)-Discovery of Europe. Journal of Historical Sociology. 1996;9(4):473-496.

133.

Abeles M. Virtual Europe. An anthropology of the European Union: building, imagining and experiencing the new Europe [Internet]. Oxford: Berg; 2000. p. 31-52. Available from: <https://contentstore.cla.co.uk//secure/link?id=780732ed-8b36-e711-80c9-005056af4099>

134.

Fong V. Filial nationalism among Chinese teenagers with global identities. *American Ethnologist*. 2004;31(4):631–648.

135.

Jansen S. After the red passport: towards an anthropology of the everyday geopolitics of entrapment in the EU's 'immediate outside'. *Journal of the Royal Anthropological Institute*. 2009;15(4):815–832.

136.

Friedman J. From roots to routes: Tropes for trippers. *Anthropological Theory*. 2002;2(1):21–36.

137.

Tremon AC. Cosmopolitanization and localization: Ethnicity, class and citizenship among the Chinese of French Polynesia. *Anthropological Theory*. 2009;9(1):103–126.

138.

Bernal V. Diaspora, cyberspace and political imagination: the Eritrean diaspora online. *Global Networks*. 2006;6(2):161–179.

139.

Foster RJ. Making National Cultures in The Global Ecumene. *Annual Review of Anthropology*. 1991;20(1):235–260.

140.

Zabusky SE. Struggling with diversity: the social and cultural dynamics of working together. *Launching Europe: an ethnography of European cooperation in space science*. Princeton, N.J: Princeton University Press; 1995.

141.

Barker J. Engineers and Political Dreams: Indonesia in the Satellite Age. *Current Anthropology*. 2005;46(5):703–727.