

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

View Online



1.

Renan, E. What is a Nation? in *Becoming national: a reader* (eds. Eley, G. & Suny, R. G.) 42–54 (Oxford University Press, 1996).

2.

Renan, E. What is a nation? in *Nation and narration* 42–55 (Routledge, 1990).

3.

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

4.

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

5.

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

6.

Handler, R. On dialogue and destructive analysis: problems in narrating nationalism and ethnicity. *Journal of Anthropological Research* **41**, 171–182 (1985).

7.

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

8.

Cohen, A. P. Personal nationalism: a Scottish view of some rites, rights, and wrongs. *American Ethnologist* **23**, 802–815 (1996).

9.

Abu-Lughod, L. Writing against Culture. in *Recapturing anthropology: working in the present* (ed. Fox, R. G.) vol. School of American Research advanced seminar series 137–161 (School of American Research, 1991).

10.

Goodale, M. Human rights along the grapevine: Ethnography of transnational norms. in *Surrendering to utopia: an anthropology of human rights* vol. Stanford studies in human rights 91–110 (Stanford University Press, 2009).

11.

Visser, R. Waiting. in *Waiting: the whites of South Africa* 15–48 (Granada, 1985).

12.

Anderson, B. Introduction. in *Imagined communities: reflections on the origin and spread of nationalism* 1–8 (Verso, 2006).

13.

Chatterjee, P. Whose Imagined Community? in *The nation and its fragments: colonial and postcolonial histories* vol. Princeton studies in culture/power/history 3–13 (Princeton

University Press, 1993).

14.

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

15.

Smith, A. D. The origins of nations. *Ethnic and Racial Studies* **12**, 340–367 (1989).

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* **31**, 283–300 (1990).

17.

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

18.

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

19.

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

20.

Ralph A. Litzinger. Memory work: reconstituting the ethnic in Post-Mao China. *Cultural*

Anthropology **13**, 224–255 (1998).

21.

Suny, R. G. Constructing Primordialism: Old Histories for New Nations. *The Journal of Modern History* **73**, 862–896 (2001).

22.

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

23.

Geertz, C. After the Revolution: The Fate of Nationalism in the New States. in *The interpretation of cultures: selected essays* 234–254 (Basic Books, 2000).

24.

Herzfeld, M. The dangers of metaphor: from troubled waters to boiling blood. in *Cultural intimacy: social poetics in the nation-state* 74–88 (Routledge, 1997).

25.

Herzfeld, M. Past glories, present politics. in *Ours once more: folklore, ideology, and the making of modern Greece* 3–23 (Pella, 1986).

26.

Herzfeld, M. Past glories, present politics. in *Ours once more: folklore, ideology, and the making of modern Greece* 3–23 (Pella, 1986).

27.

Fredrik Barth. Introduction. in *Ethnic groups and boundaries: the social organization of culture difference* 9–38 (Waveland Press, 1988).

28.

Comaroff, J. L. & Comaroff, J. Three or Four things about ethno-futures. in *Ethnicity, Inc* vol. Chicago studies in practices of meaning (University of Chicago Press, 2009).

29.

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

30.

Jenkins, R. Ideologies of identification. in *Rethinking ethnicity* 77–89 (Sage, 2008).

31.

Weber, M. Ethnic Groups. in *New tribalisms: the resurgence of race and ethnicity* vol. Main trends of the modern world 17–30 (Macmillan, 1998).

32.

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

33.

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

34.

Hanson, A. The Making of the Maori: Culture Invention and Its Logic. *American Anthropologist* **91**, 890–902 (1989).

35.

Grillo, R. D. Cultural Essentialism and Cultural Anxiety. *Anthropological Theory* **3**, 157–173 (2003).

36.

Turner, T. Anthropology and Multiculturalism: What is Anthropology That Multiculturalists Should Be Mindful of It? *Cultural Anthropology* **8**, 411–429 (1993).

37.

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

38.

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

39.

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

40.

Conklin, B. A. Body paint, feathers, and vcrcs: aesthetics and authenticity in Amazonian activism. *American Ethnologist* **24**, 711–737 (1997).

41.

Mamdani, Mahmood. Beyond Settler and Native as Political Identities: Overcoming the Political Legacy of Colonialism. *Comparative Studies in Society and History* **43**, 651–664 (2002).

42.

Malkki, L. National Geographic: The Rooting of Peoples and the Territorialization of National

Identity Among Scholars and Refugees. *Cultural Anthropology* **7**, 24–44 (1992).

43.

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

44.

Murray Li, T. Articulating Indigenous Identity in Indonesia: Resource Politics and the Tribal Slot. *Comparative Studies in Society and History* **42**, 149–179 (2000).

45.

Fanon, F. Fact of Blackness. in *Black skin, white masks vol. Get political* (Pluto, 2008).

46.

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

47.

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

48.

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

49.

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

50.

Modood, T. 'Difference', cultural racism and anti-racism. in *Debating cultural hybridity: multi-cultural identities and the politics of anti-racism* 154–172 (Zed Books, 1997).

51.

Gregory, S. Race, Rubbish, and Resistance: Empowering Difference in Community Politics. *Cultural Anthropology* **8**, 24–48 (1993).

52.

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

53.

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

54.

Banton, M. Epistemological assumptions in the study of racial differentiation. in *Theories of Race and Ethnic Relations* (eds. Rex, J. & Mason, D.) vol. *Comparative Ethnic and Race Relations* 42–63 (Cambridge University Press, 1986).

55.

Banton, M. Epistemological assumptions in the study of racial differentiation. in *Theories of Race and Ethnic Relations* (eds. Rex, J. & Mason, D.) vol. *Comparative Ethnic and Race Relations* 42–63 (Cambridge University Press, 1986).

56.

Page, H. E. 'Black Male' Imagery and Media Containment of African American Men. *American Anthropologist* **99**, 99–111 (1997).

57.

Stolcke, V. Is sex to gender like race is to ethnicity? in Gendered anthropology vol. European Association of Social Anthropologists 17-37 (Routledge, 1993).

58.

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

59.

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

60.

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

61.

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

62.

Viranjini Munasinghe. Nationalism in hybrid spaces: the production of impurity out of purity. *American Ethnologist* **29**, 663-692 (2002).

63.

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

64.

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

65.

Wade, P. Rethinking Mestizaje: Ideology and Lived Experience. *Journal of Latin American Studies* **37**, 239–257 (2005).

66.

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

67.

Leve, L. "Identity". *Current Anthropology* **52**, 513–535 (2011).

68.

Somers, M. R. The narrative constitution of identity: A relational and network approach. *Theory and Society* **23**, 605–649 (1994).

69.

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

70.

Strathern, M. BINARY LICENSE. *Common Knowledge* **17**, 87–103 (2011).

71.

Bayart, J.-F. The illusion of cultural identity. (C. Hurst, 2005).

72.

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

73.

Ewing, K. P. The Illusion of Wholeness: Culture, Self, and the Experience of Inconsistency. *Ethos* **18**, 251-278 (1990).

74.

Sutton, D. E. Sensory memory and the construction of 'worlds'. in *Remembrance of repasts: an anthropology of food and memory* 73-102 (Berg, 2001).

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* **38**, 617-630 (2011).

76.

Sloterdijk, P. A note on oral fundamentalism. in *Bubbles: microspherology* vol. Spheres (Semiotext(e), 2011).

77.

Douglas, M. Deciphering a meal. *Daedalus: Proceedings of the American Academy of Arts and Sciences* **101**, 61-81 (1972).

78.

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

79.

Demossier, M. Consuming wine in France: The wandering drinker and the von – anomie. in Drinking cultures: alcohol and identity 129–154 (Berg, 2005).

80.

James, A. How British is British food? in Food, health, and identity 71–86 (Routledge, 1997).

81.

Mintz, S. Food and its relationship to concepts of power. in Food and agrarian orders in the world-economy vol. Studies in the political economy of the world-system 3–13 (Praeger, 1995).

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 **98**, 762–775 (1996).

84.

Zubaida, S. National, communal and global dimensions in Middle Eastern food. in A taste of thyme: culinary cultures of the Middle East 33–45 (Tauris Parke, 2000).

85.

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

86.

Friedland, R. Religious Nationalism and the Problem of Collective Representation. Annual

Review of Sociology **27**, 125–152 (2001).

87.

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

88.

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

89.

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

90.

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

91.

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

92.

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

93.

McIntosh, J. Rethinking syncretism: religious pluralism and code choice in a context of ethnoreligious tension. in *The edge of Islam: power, personhood, and ethnoreligious*

boundaries on the Kenya coast 177–220 (Duke University Press, 2009).

94.

Zubrzycki, G. Introduction and theoretical orientations. in *The crosses of Auschwitz: nationalism and religion in post-communist Poland* 1–33 (The University of Chicago Press, 2006).

95.

Abu-Lughod, L. Managing religion in the name of national community. in *Dramas of nationhood: the politics of television in Egypt* vol. Lewis Henry Morgan lectures 163–192 (University of Chicago Press, 2005).

96.

Abu-Lughod, L. Managing religion in the name of national community. in *Dramas of nationhood: the politics of television in Egypt* vol. Lewis Henry Morgan lectures 163–192 (University of Chicago Press, 2005).

97.

Veer, P. van der. Religious nationalism. in *Religious nationalism: Hindus and Muslims in India* 1–24 (University of California Press, 1994).

98.

Bryan, D. Northern Ireland: Ethnicity, politics and ritual. in *Orange parades: the politics of ritual, tradition, and control* vol. *Anthropology, culture, and society* 11–29 (Pluto Press, 2000).

99.

Ewing, K. P. Germanness and the Leitkultur controversy. in *Stolen honor: stigmatizing Muslim men in Berlin* 200–221 (Stanford University Press, 2008).

100.

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

101.

Chua, L. Why Bidayus don't want to become Muslim: ethnicity, Christianity, and the politics of religion. in *The Christianity of culture: conversion, ethnic citizenship, and the matter of religion in Malaysian Borneo* 109–128 (Palgrave Macmillan, 2011).

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* **43**, 364–391 (2001).

103.

Chatterjee, P. On religious and linguistic nationalisms: the second partition of Bengal. in *Nation and religion: perspectives on Europe and Asia* 112–128 (Princeton University Press, 1999).

104.

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

105.

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

106.

Arkin, K. A. Rhinestone aesthetics and religious essence: Looking Jewish in Paris. *American Ethnologist* **36**, 722–734 (2009).

107.

Mandel, R. E. *Cosmopolitan anxieties: Turkish challenges to citizenship and belonging in Germany*. (Duke University Press, 2008).

108.

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

109.

Du Bois, W. E. B. *The Souls of White Folk*. in *The Oxford W.E.B. Du Bois reader* 497–509 (Oxford University Press, 1996).

110.

Crapanzano, V. Chapter Two. in *Waiting: the whites of South Africa* (Granada, 1985).

111.

Weismantel, M. J. Chapter Five: White Men. in *Cholas and pishtacos: stories of race and sex in the Andes* vol. *Women in culture and society* (University of Chicago Press, 2001).

112.

Dyer, R. The matter of whiteness. in *White: Essays on Race and Culture* 1–40 (Routledge, 1997).

113.

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

114.

Frankenberg, R. Growing up white: the social geography of race. in *White women, race matters: the social construction of whiteness* vol. *Gender, racism, ethnicity* 43–70 (Routledge, 1993).

115.

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

116.

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

117.

Fox, J. E. The uses of racism: whitewashing new Europeans in the UK. *Ethnic and Racial Studies* **36**, 1871–1889 (2013).

118.

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

119.

Hartigan, J. Establishing the fact of whiteness. in *Race, identity, and citizenship: a reader* 183–199 (Blackwell Publishers, 1999).

120.

Wilkins, A. From geek to freak. in *Wannabes, Goths, and Christians: the boundaries of sex, style, and status* 24–53 (University Of Chicago Press, 2008).

121.

Fisher, J. L. Zimbabwe's discourse of national reconciliation. in *Pioneers, Settlers, Aliens, Exiles: The decolonisation of white identity in Zimbabwe* 27–54 (ANU E Press, 2011).

122.

Course, M. The Clown Within: Becoming White and Mapuche Ritual Clowns. *Comparative Studies in Society and History* **55**, 771–799 (2013).

123.

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

124.

Pierre, J. The fact of lightness: skin bleaching and the colored codes of racial aesthetics. in *The predicament of blackness: postcolonial Ghana and the politics of race* 101–122 (The University of Chicago Press, 2013).

125.

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

126.

Goodale, M. Human Right Along the Grapevine: Ethnography of transnational norms. in *Surrendering to utopia: an anthropology of human rights vol. Stanford studies in human rights* 91–110 (Stanford University Press, 2009).

127.

Razsa, M. Grassroots globalization in national soil. in *Bastards of utopia: living radical politics after socialism vol. Global research studies* (Indiana University Press, 2015).

128.

Katherine Verdery. Whither 'Nation' and 'Nationalism'? *Daedalus* **122**, 37–46 (1993).

129.

Arendt, H. The decline of the nation-state and the end of the rights of man. in The origins of totalitarianism 267–304 (Schocken Books, 2004).

130.

Ong, A. Cultural Citizenship as Subject-Making: Immigrants Negotiate Racial and Cultural Boundaries in the United States. *Current Anthropology* **37**, (1996).

131.

Anna Tsing. The Global Situation. *Cultural Anthropology* **15**, 327–360 (2000).

132.

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

133.

Abeles, M. Virtual Europe. in *An anthropology of the European Union: building, imagining and experiencing the new Europe* 31–52 (Berg, 2000).

134.

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

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* **15**, 815–832 (2009).

136.

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

137.

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

138.

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

139.

Foster, R. J. Making National Cultures in The Global Ecumene. *Annual Review of Anthropology* **20**, 235–260 (1991).

140.

Zabusky, S. E. Struggling with diversity: the social and cultural dynamics of working together. in *Launching Europe: an ethnography of European cooperation in space science* vol. Princeton paperbacks (Princeton University Press, 1995).

141.

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