

racial situations class predicaments of whiteness in detroit

[#whiteness in Detroit](#) [#race and class Detroit](#) [#racial situations Detroit](#) [#class predicaments white](#) [#Detroit social dynamics](#)

Explore the complex interplay of racial situations and class predicaments impacting whiteness in Detroit. This analysis delves into the intricate social dynamics, shedding light on how the intersection of race and class shapes experiences for white communities within the city's unique historical and contemporary context. Understand the nuances of whiteness in Detroit and its broader implications for urban social structures.

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Racial Situations

Racial Situations challenges perspectives on race that rely upon oft-repeated claims that race is culturally constructed and, hence, simply false and distorting. John Hartigan asserts, instead, that we need to explain how race is experienced by people as a daily reality. His starting point is the lives of white people in Detroit. As a distinct minority, whites in this city can rarely assume they are racially unmarked and normative--privileges generally associated with whiteness. Hartigan conveys their attempts to make sense of how race matters in their lives and in Detroit generally. Rather than compiling a generic sampling of white views, Hartigan develops an ethnographic account of whites in three distinct neighborhoods--an inner city, underclass area; an adjacent, debatably gentrifying community; and a working-class neighborhood bordering one of the city's wealthy suburbs. In tracking how racial tensions develop or become defused in each of these sites, Hartigan argues that whites do not articulate their racial identity strictly in relation to a symbolic figure of black Otherness. He demonstrates, instead, that intraracial class distinctions are critical in whites' determinations of when and how race matters. In each community, the author charts a series of names--"hillbilly," "gentrifier," and "racist"--which whites use to make distinctions among themselves. He shows how these terms function in everyday discourses that reflect the racial consciousness of the communities and establish boundaries of status and privilege among whites in these areas.

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What Can You Say?

We are in a transitional moment in our national conversation on race. "Despite optimistic predictions that Barack Obama's election would signal the end of race as an issue in America, the race-related news stories just keep coming. Race remains a political and polarizing issue, and the sprawling, unwieldy, and often maddening means we have developed to discuss and evaluate what counts as "racial" can be frustrating. In *What Can You Say?*, John Hartigan Jr. examines a watershed year of news stories, taking these events as a way to understand American culture and challenge our existing notions of what is racial—or not. The book follows race stories that have made news headlines—including Don Imus's remarks about the Rutgers women's basketball team, protests in Jena, Louisiana, and Barack Obama's presidential campaign—to trace the shifting contours of mainstream U.S. public discussions of race as they incorporate new voices, words, and images. Focused on the underlying dynamics of American culture that shape this conversation, this book aims to make us more fluent in assessing the stories we consume about race. Advancing our conversation on race hinges on recognizing and challenging the cultural conventions governing the ways we speak about and recognize race. In drawing attention to this curious cultural artifact, our national conversation on race, Hartigan ultimately offers a way to to understand race in the totality of American culture, as a constantly evolving debate. As this book demonstrates, the conversation is far from over.

Race in the 21st Century

"In *Race in the 21st Century: Ethnographic Approaches*, John Hartigan takes an anthropological look at questions such as these by introducing students to the study of race through qualitative approaches. In the first text to take an explicitly ethnographic approach, Hartigan summarizes and explains the current state of social science knowledge on race in the United States. In the process of surveying this research, Hartigan guides readers to think through basic important questions about race in relation to their own circumstances. Unlike many texts, however, this one focuses not on essential differences between racial or ethnic groups, but rather on the commonalities. The author concentrates on the particular contexts where people actively engage and respond to racial meanings and identities. In this way, he encourages readers to think critically about the meaning of race."--pub. desc.

Bianco in Questione

Against a backdrop of multiculturalism and Afrocentricity in the intellectual traditions of African-American studies, this book sets new standards and directions for the future. It is the first book to systematically address the many themes that have changed the political and social landscape for African-Americans. Among these changes are new transnational processes of globalization, the devastating impact of neoliberal public policies upon urban minority communities, increasing imprisonment and attendant loss of voting rights especially among black males, the surging of Hispanic population, and widening class differences as deindustrialization, crack cocaine, and gentrification entered urban communities. Marable and a cast of influential contributors suggest that a new beginning is needed for African-American scholarship. They explain why Black Studies needs to break its conceptual and thematic limitations, exploring "blackness" in new ways and in different geographic sites. They outline the major intersectionalities that should shape a new Black Studies--the complex relationships between race, gender, sexuality, class and youth. They argue that African-American Studies scholarship must help shape and redirect public policies that affect black communities, working with government, foundations and other private institutions on such issues as housing, health care, and criminal justice.

New Black Renaissance

Is a racial structure still firmly in place in the United States? *White Supremacy and Racism* answers that question with an unequivocal yes, describing a contemporary system that operates in a covert, subtle, institutional, and superficially nonracial fashion. Assessing the major perspectives that social analysts have relied on to explain race and racial relations, Bonilla-Silva labels the post-civil rights ideology as color-blind racism: a system of social arrangements that maintain white privilege at all levels. His analysis of racial politics in the United States makes a compelling argument for a new civil rights movement rooted in the race-class needs of minority masses, multiracial in character - and focused on attaining substantive rather than formal equality.

White Supremacy and Racism in the Post-civil Rights Era

The study of racial and ethnic relations has become one of the most written about aspects in sociology and sociological research. In both North America and Europe, many "traditional" cultures are feeling threatened by immigrants from Latin America, Africa and Asia. This handbook is a true international collaboration looking at racial and ethnic relations from an academic perspective. It starts from the principle that sociology is at the hub of the human sciences concerned with racial and ethnic relations.

Handbook of the Sociology of Racial and Ethnic Relations

This comprehensive reader in the sociology of education examines important topics and exposes students to examples of sociological research on schools. Drawing from classic and contemporary scholarship, the editors have chosen readings that examine current issues and reflect diverse theoretical approaches to studying the effects of schooling on individuals and society.

The Structure of Schooling

Race, Ethnicity and Social Theory provides a critical analysis of the main areas of scholarly research and debate about racial and ethnic relations over the past few decades. The book covers substantive areas of scholarly debate in this fast-changing field, including race and social relations, identities and the construction of the racial other, feminism and race, the relationship between race and nationalism, antisemitism, the evolution of new forms of racism, race and political representation and, more generally, the changing debates about race and ethnicity in our global environment. The book argues that there is a need for more dialogue across national and conceptual boundaries about how to develop the theoretical tools needed to understand both the historical roots of contemporary forms of racialised social and political relations and the contemporary forms through which race is made and re-made. A key argument that runs through the book is the need to develop conceptual frameworks that can help us to make sense of the changing forms of racial and ethnic relations in contemporary societies. This means developing more dialogue across national research cultures as well as empirical research that seeks to engage with the key issues raised by contemporary theoretical debates. The book will be of interest to both students wanting to develop a deeper understanding of this area of scholarship and to researchers of race, ethnicity and migration working in various national and disciplinary environments.

Race, Ethnicity and Social Theory

The election of Barack Obama as president led some to suggest that not only has US society made significant strides toward racial equality, but it has moved beyond race or become "post-racial." In fact, studies have exposed numerous contradictions between the ways white Americans answer questions on surveys and how they respond to similar questions during in-depth interviews. How do we make sense of these contradictions? In *White Race Discourse: Preserving Racial Privilege in a Post-Racial Society*, John D. Foster examines the numerous contradictions sixty-one white college students exhibit as they discuss a variety of race matters. Foster demonstrates that the whites interviewed possess a sophisticated method of communication to come across as ambivalent, tolerant, and innocent, while simultaneously expressing their intolerance, fear, and suspicion of nonwhite Americans. Whether intended or not, this ambivalence assists in efforts to preserve social inequities while failing to address racial injustices. While many scholars have written about the "racetalk" of whites, few have succeeded in bridging both the theoretical and methodological gaps between whiteness scholars and discourse analysts. *White Race Discourse* presents evidence that these white Americans are "bureaucrats of whiteness" in that they defend the racial status quo through their discourse. It will be a valuable addition

to the library of students and scholars of race studies and linguistics who research US race relations and discourse analysis.

White Race Discourse

Periods of time characterized by large scale social change encourage reinterpretations of the meanings of categories like race and class, strategies for their reproduction, and their relationship to one another as social structures. The racialized nature of class identities makes movements which attempt to redistribute class resources along racial lines a challenge to both racial boundaries and class boundaries, highlighting their intersection through the strategies and resources associated with social reproduction.

Race, Social Reform, and the Making of a Middle Class

The Handbook of Feminist Family Studies presents the important theories, methodologies, and practices in feminist family studies. The editors showcase feminist family scholarship, providing both a retrospective and a prospective overview of the field and creating a scholarly forum for interpretation and dissemination of feminist work.

Handbook of Feminist Family Studies

These essays analyze how race affects people's lives and relationships in all settings, from the United States to Great Britain and from Hawai'i to Chinese Central Asia. They contemplate the racial positions in various societies of people called Black and people called White, of Asians and Pacific Islanders, and especially of those people whose racial ancestries and identifications are multiple. Here for the first time are Spickard's trenchant analyses of the creation of race in the South Pacific, of DNA testing for racial ancestry, and of the meaning of multiplicity in the age of Barack Obama.

Race in Mind

What does it mean to be young, American, and white at the dawn of the twenty-first century? By exploring this question and revealing the everyday social processes by which high schoolers define white identities, Pamela Perry offers much-needed insights into the social construction of race and whiteness among youth. Through ethnographic research and in-depth interviews of students in two demographically distinct U.S. high schools—one suburban and predominantly white; the other urban, multiracial, and minority white—Perry shares students' candor about race and self-identification. By examining the meanings students attached (or didn't attach) to their social lives and everyday cultural practices, including their taste in music and clothes, she shows that the ways white students defined white identity were not only markedly different between the two schools but were considerably diverse and ambiguous within them as well. Challenging reductionist notions of whiteness and white racism, this study suggests how we might go "beyond whiteness" to new directions in antiracist activism and school reform. *Shades of White* is emblematic of an emerging second wave of whiteness studies that focuses on the racial identity of whites. It will appeal to scholars and students of anthropology, sociology, and cultural studies, as well as to those involved with high school education and antiracist activities.

Shades of White

This Reader collects in one volume the key readings on language, ethnicity and race. Using linguistic and cultural analysis, it explores changing ideas of race and the ways in which these ideas shape human communication.

The Language, Ethnicity and Race Reader

This title focuses on 20th-century Chicago from the era of the race riot to cast a new light on Chicago's youth gangs and to place youths at the centre of the 20th-century American experience.

Mean Streets

Featuring a new emphasis on how to be awake in the world and how to better see the patterns we use to make sense of our own lives, this fifth edition of Jodi O'Brien's popular book introduces the major theories, concepts, and perspectives of contemporary social psychology in a uniquely engaging manner. Compelling, original essays that introduce relevant concepts are followed by a wide-ranging,

eclectic, enjoyable set of readings. By grounding social psychology in student experiences and explaining theories through stories and narratives, this one-of-a-kind book is a fascinating read that helps students understand the forces that shape their feelings, thoughts, and actions.

The Production of Reality

In *Rethinking Racism: Emotion, Persuasion, and Literacy Education in an All-White High School*, Jennifer Seibel Trainor proposes a new understanding of the roots of racism, one that is based on attention to the role of emotion and the dynamics of persuasion. This one-year ethnographic study argues against previous assumptions about racism, demonstrating instead how rhetoric and emotion, as well as the processes and culture of schools, are involved in the formation of racist beliefs. Telling the story of a year spent in an all-white high school, Trainor suggests that contrary to prevailing opinion, racism often does not stem from ignorance, a lack of exposure to other cultures, or the desire to protect white privilege. Rather, the causes of racism are frequently found in the realms of emotion and language, as opposed to rational calculations of privilege or political ideologies. Trainor maintains that racist assertions often originate not from prejudiced attitudes or beliefs but from metaphorical connections between racist ideas and nonracist values. These values are reinforced, even promoted by schooling via "emotioned rules" in place in classrooms: in tacit, unexamined lessons, rituals, and practices that exert a powerful—though largely unacknowledged—persuasive force on student feelings and beliefs about race. Through in-depth analysis of established anti-racist pedagogies, student behavior, and racial discourses, Trainor illustrates the manner in which racist ideas are subtly upheld through social and literacy education in the classroom—and are thus embedded in the infrastructures of schools themselves. It is the emotional and rhetorical framework of the classroom that lends racism its compelling power in the minds of students, even as teachers endeavor to address the issue of cultural discrimination. This effort is continually hindered by an incomplete understanding of the function of emotions in relation to antiracist persuasion and cannot be remedied until the root of the problem is addressed. *Rethinking Racism* calls for a fresh approach to understanding racism and its causes, offering crucial insight into the formative role of schooling in the perpetuation of discriminatory beliefs. In addition, this highly readable narrative draws from white students' own stories about the meanings of race in their learning and their lives. It thus provides new ways of thinking about how researchers and teachers represent whiteness. Blending narrative with more traditional forms of ethnographic analysis, *Rethinking Racism* uncovers the ways in which constructions of racism originate in literacy research and in our classrooms—and how these constructions themselves can limit the rhetorical positions students enact.

Rethinking Racism

This text argues that the hillbilly - in his various guises - has been viewed by mainstream Americans simultaneously as a violent degenerate who threatens the modern order and as a keeper of traditional values and thus symbolic of a nostalgic past free of the problems of contemporary life.

Hillbilly

What does it mean to be white? This remains the question at large in the continued effort to examine how white racial identity is constructed and how systems of white privilege operate in everyday life. *White Out* brings together the original work of leading scholars across the disciplines of sociology, philosophy, history, and anthropology to give readers an important and cutting-edge study of "whiteness".

White Out

"In this splendid book, David Roediger shows the need for political activism aimed at transforming the social and political meaning of race.... No other writer on whiteness can match Roediger's historical breadth and depth: his grasp of the formative role played by race in the making of the nineteenth century working class, in defining the contours of twentieth-century U.S. citizenship and social membership, and in shaping the meaning of emerging social identities and cultural practices in the twenty-first century."—George Lipsitz, author of *The Possessive Investment in Whiteness* "David Roediger has been showing us all for years how whiteness is a marked and not a neutral color in the history of the United States. *Colored White*, with its synthetic sweep and new historical investigations, marks yet another advance. In the burgeoning literature on whiteness, this book stands out for its lucid, unjargonridden, lively prose, its groundedness, its analytic clarity, and its scope."—Michael Rogin, author of *Blackface, White Noise*

Colored White

Harlem is one of the most famous neighborhoods in the world—a historic symbol of both black cultural achievement and of the rigid boundaries separating the rich from the poor. But as this book shows us, Harlem is far more culturally and economically diverse than its caricature suggests: through extensive fieldwork and interviews, John L. Jackson reveals a variety of social networks and class stratifications, and explores how African Americans interpret and perform different class identities in their everyday behavior.

Harlemworld

"Even though we lived a few blocks away in our neighborhood or sat a seat or two away in elementary school, a vast chasm of class and racial difference separated us from them."—From the Introduction What is it like to be white, poor, and socially marginalized while, at the same time, surrounded by the glowing assumption of racial privilege? Kirby Moss, an African American anthropologist and journalist, goes back to his hometown in the Midwest to examine ironies of social class in the lives of poor whites. He purposely moves beyond the most stereotypical image of white poverty in the U.S.—rural Appalachian culture—to illustrate how poor whites carve out their existence within more complex cultural and social meanings of whiteness. Moss interacts with people from a variety of backgrounds over the course of his fieldwork, ranging from high school students to housewives. His research simultaneously reveals fundamental fault lines of American culture and the limits of prevailing conceptions of social order and establishes a basis for reconceptualizing the categories of color and class. Ultimately Moss seeks to write an ethnography not only of whiteness but of blackness as well. For in struggling with the elusive question of class difference in U.S. society, Moss finds that he must also deal with the paradoxical nature of his own fragile and contested position as an unassumed privileged black man suspended in the midst of assumed white privilege.

The Color of Class

The Changing Landscape of Work and Family in the American Middle Class explores the dynamics of the modern American family and how they have adapted to the changing economy and culture. Contributors from a variety of disciplines redefine the concept of the "model American family" and provide well-researched insight into what the new standards for judging family life and its functionality will be.

The Changing Landscape of Work and Family in the American Middle Class

Argues for the necessity of a new ethos for middle-class white anti-racism. Building on her book *Revealing Whiteness*, Shannon Sullivan identifies a constellation of attitudes common among well-meaning white liberals that she sums up as "white middle-class goodness," an orientation she critiques for being more concerned with establishing anti-racist bona fides than with confronting systematic racism and privilege. Sullivan untangles the complex relationships between class and race in contemporary white identity and outlines four ways this orientation is expressed, each serving to establish one's lack of racism: the denigration of lower-class white people as responsible for ongoing white racism, the demonization of antebellum slaveholders, an emphasis on colorblindness—especially in the context of white childrearing—and the cultivation of attitudes of white guilt, shame, and betrayal. To move beyond these distancing strategies, Sullivan argues, white people need a new ethos that acknowledges and

transforms their whiteness in the pursuit of racial justice rather than seeking a self-righteous distance from it.

Good White People

Karyn McKinney uses written autobiographies solicited from young white people to empirically analyze the contours of the white experience in U.S. society. This text offers a unique view of whiteness based on the rich data provided by whites themselves, writing about what it means to be white.

Being White

This project adopts an interracial framework in studying the convergence and divergence of minority experiences in a highly racialized urban setting, treating the Chinese immigrant experience as a pivot through which to examine the complex process of the multiracial transformation of white majority neighborhoods. But it also goes beyond the hegemonic black/white binary in studying race relations in the United States, exploring the interconnectedness among different minority experiences and aiming to bridge the gap between a U.S.-centered view of race and a transnational perspective generated by recent scholarship on migration and transnationalism.

Diaspora and Class Consciousness

A window into the lives of two young urban drug dealers

Getting Ghost

The racially charged stereotype of "welfare queen"—an allegedly promiscuous waster who uses her children as meal tickets funded by tax-payers—is a familiar icon in modern America, but as Gunja SenGupta reveals in *From Slavery to Poverty*, her historical roots run deep. For, SenGupta argues, the language and institutions of poor relief and reform have historically served as forums for inventing and negotiating identity. Mining a broad array of sources on nineteenth-century New York City's interlocking network of private benevolence and municipal relief, SenGupta shows that these institutions promoted a racialized definition of poverty and citizenship. But they also offered a framework within which working poor New Yorkers—recently freed slaves and disfranchised free blacks, Afro-Caribbean sojourners and Irish immigrants, sex workers and unemployed laborers, and mothers and children—could challenge stereotypes and offer alternative visions of community. Thus, SenGupta argues, long before the advent of the twentieth-century welfare state, the discourse of welfare in its nineteenth-century incarnation created a space to talk about community, race, and nation; about what it meant to be "American," who belonged, and who did not. Her work provides historical context for understanding why today the notion of "welfare"—with all its derogatory "un-American" connotations—is associated not with middle-class entitlements like Social Security and Medicare, but rather with programs targeted at the poor, which are wrongly assumed to benefit primarily urban African Americans.

From Slavery to Poverty

apartheid --

Race and Ethnicity

The largely untold story of the great migration of white southerners to the industrial Midwest and its profound and enduring political and social consequences Over the first two-thirds of the twentieth century, as many as eight million whites left the economically depressed southern countryside and migrated to the booming factory towns and cities of the industrial Midwest in search of work. The "hillbilly highway" was one of the largest internal relocations of poor and working people in American history, yet it has largely escaped close study by historians. In *Hillbilly Highway*, Max Fraser recovers the long-overlooked story of this massive demographic event and reveals how it has profoundly influenced American history and culture—from the modern industrial labor movement and the postwar urban crisis to the rise of today's white working-class conservatives. The book draws on a diverse range of sources—from government reports, industry archives, and union records to novels, memoirs, oral histories, and country music—to narrate the distinctive class experience that unfolded across the Transappalachian migration during these critical decades. As the migration became a terrain of both social advancement and marginalization, it knit together white working-class communities across the Upper South and the Midwest—bringing into being a new cultural region that remains a contested

battleground in American politics to the present. The compelling story of an important and neglected chapter in American history, *Hillbilly Highway* upends conventional wisdom about the enduring political and cultural consequences of the great migration of white southerners in the twentieth century.

Cultural Constructions of Whiteness

From the nineteenth century until today, the power brokers of Dallas have always portrayed their city as a progressive, pro-business, racially harmonious community that has avoided the racial, ethnic, and class strife that roiled other Southern cities. But does this image of Dallas match the historical reality? In this book, Michael Phillips delves deeply into Dallas's racial and religious past and uncovers a complicated history of resistance, collaboration, and assimilation between the city's African American, Mexican American, and Jewish communities and its white power elite. Exploring more than 150 years of Dallas history, Phillips reveals how white business leaders created both a white racial identity and a Southwestern regional identity that excluded African Americans from power and required Mexican Americans and Jews to adopt Anglo-Saxon norms to achieve what limited positions of power they held. He also demonstrates how the concept of whiteness kept these groups from allying with each other, and with working- and middle-class whites, to build a greater power base and end elite control of the city. Comparing the Dallas racial experience with that of Houston and Atlanta, Phillips identifies how Dallas fits into regional patterns of race relations and illuminates the unique forces that have kept its racial history hidden until the publication of this book.

Hillbilly Highway

Situating the study of race and ethnicity within its historical and intellectual context, this much needed guide exposes students to the broad diversity of scholarship within the field. It provides a clear and succinct explanation of more than 70 key terms, their conceptual evolution over time, and the differing ways in which the concepts are deployed or remain pertinent in current debates. Concepts covered include: apartheid colonialism constructivism critical race theory eugenics hybridity Islamophobia new/modern racism reparations transnationalism. Fully cross-referenced and with suggestions for further reading, *Race and Ethnicity: The Key Concepts* is an ideal resource for undergraduate and postgraduate students of race, ethnicity, and nationalism. It will also be of great interest for those studying sociology, anthropology, politics, and cultural studies.

White Metropolis

Geographies of Privilege brings together an interdisciplinary group of scholars with a worldwide focus to reveal the nature of privilege on a global scale. The chapters examine privilege through a relational lens by showing the tension that exists between privileged (elite) and unprivileged (degraded) spaces. By including of persons and groups that are negatively affected by privileged practice, this book makes privilege studies more accessible to students who do not feel privileged.

Race and Ethnicity: The Key Concepts

Includes bibliographical references and index.

Geographies of Privilege

After all the green beer has been poured and the ubiquitous shamrocks fade away, what does it mean to be Irish American besides St. Patrick's Day? *Who's Your Paddy* traces the evolution of "Irish" as a race-based identity in the U.S. from the 19th century to the present day. Exploring how the Irish have been and continue to be socialized around race, Jennifer Nugent Duffy argues that Irish identity must be understood within the context of generational tensions between different waves of Irish immigrants as well as the Irish community's interaction with other racial minorities. Using historic and ethnographic research, Duffy sifts through the many racial, class, and gendered dimensions of Irish-American identity by examining three distinct Irish cohorts in Greater New York: assimilated descendants of nineteenth-century immigrants; "white flighters" who immigrated to postwar America and fled places like the Bronx for white suburbs like Yonkers in the 1960s and 1970s; and the newer, largely undocumented migrants who began to arrive in the 1990s. What results is a portrait of Irishness as a dynamic, complex force in the history of American racial consciousness, pertinent not only to contemporary immigration debates but also to the larger questions of what it means to belong, what it means to be American.

The White Man's World

The largest social movement by people of Mexican descent in the U.S. to date, the Chicano Movement of the 1960s and 70s linked civil rights activism with a new, assertive ethnic identity: Chicano Power! Beginning with the farmworkers' struggle led by César Chávez and Dolores Huerta, the Movement expanded to urban areas throughout the Southwest, Midwest and Pacific Northwest, as a generation of self-proclaimed Chicanos fought to empower their communities. Recently, a new generation of historians has produced an explosion of interesting work on the Movement. The Chicano Movement: Perspectives from the Twenty-First Century collects the various strands of this research into one readable collection, exploring the contours of the Movement while disputing the idea of it being one monolithic group. Bringing the story up through the 1980s, The Chicano Movement introduces students to the impact of the Movement, and enables them to expand their understanding of what it means to be an activist, a Chicano, and an American.

Who's Your Paddy?

How race as a category—reinforced by new discoveries in genetics—is used as a basis for practice and policy in law, science, and medicine. The post-civil rights era perspective of many scientists and scholars was that race was nothing more than a social construction. Recently, however, the relevance of race as a social, legal, and medical category has been reinvigorated by science, especially by discoveries in genetics. Although in 2000 the Human Genome Project reported that humans shared 99.9 percent of their genetic code, scientists soon began to argue that the degree of variation was actually greater than this, and that this variation maps naturally onto conventional categories of race. In the context of this rejuvenated biology of race, the contributors to What's the Use of Race? Investigate whether race can be a category of analysis without reinforcing it as a basis for discrimination. Can policies that aim to alleviate inequality inadvertently increase it by reifying race differences? The essays focus on contemporary questions at the cutting edge of genetics and governance, examining them from the perspectives of law, science, and medicine. The book follows the use of race in three domains of governance: ruling, knowing, and caring. Contributors first examine the use of race and genetics in the courtroom, law enforcement, and scientific oversight; then explore the ways that race becomes, implicitly or explicitly, part of the genomic science that attempts to address human diversity; and finally investigate how race is used to understand and act on inequities in health and disease. Answering these questions is essential for setting policies for biology and citizenship in the twenty-first century.

The Chicano Movement

What's the Use of Race?