

## Identity Politics

Autumn 2005    Political Science 547  
Ted Hopf        2176 Derby  
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Class Hours: 130-315, Tuesdays and Thursdays, 0412 Bolz Hall  
Office Hours: 330-530 Thursdays, and by appointment

### **Course Overview**

If politics is about the power to decide who gets what, then identity politics is about who controls the meaning of identity in society. Is it the individual, as liberal theories of politics would have us believe? Is it groups with whom we associate, as sociological and social psychological approaches would argue? Is it society writ large, as structuralist and institutionalist accounts contend? Is it the state, as neo/Marxist theorists argue? Or is it the language and discourse we use everyday to communicate our identities, as post-structuralist and post-modern political theorists assume?

This is a course that explores the origins, reproduction, and effects of social identity from the variety of perspectives mentioned above. The sources of identity that are investigated include the self, group, society, and state, as well as their more complicated combinations. The identities whose origins, maintenance, and effects we study are nation, ethnicity, gender, and race. The approaches we take to make sense of identity politics include writings in political science, social psychology, sociology, history, anthropology, and cultural and post-colonial studies.

### **Course Expectations**

This class is not intended to be a lecture class, but rather a seminar in which students present the readings and participate actively in their discussion. Such participation is expected and required. Realizing that some of you are reluctant to speak up in class, I will accept conversations in office hours about the readings, as well as e-mail exchanges on the same as class participation, as well.

Each class several students will present the readings in the form of a critical analysis, the latter to be turned in as a 2-3 page analytical summary, **due on the day of the presentation.**

Students have the options of writing        **three 5-page essays OR  
one 5-page essay and a 10-page final paper**

**Essay 1 Due 13 October  
Essay 2 Due 3 November  
Essay 3 Due 6 December  
Final Paper Due 7 December**

Topics for essays and the final paper should be discussed in advance with the professor.

All essays are to be emailed as Word documents to [hopf.2@osu.edu](mailto:hopf.2@osu.edu)

Suggestions for topics will be made during class, but will always entail a critical analysis and integration of readings, presentations, and class discussion.

The first essay is mandatory for all, and will be a critical analysis of *The Bluest Eye*

The final grade for the course is divided equally between class participation, including both presentations and contributions to discussions of readings and others' presentations, and the written products, or to use scientific notation:

Class participation	50%
of which presentation is 50%	
and discussion	50%

Written work, including presentation write-ups, essays, and/or final paper 50%

Final Grade	100%
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Interim class participation grades will be given.

While attendance is not taken, one cannot participate if one is not in attendance.

Please refer to the "Glossary of Terms" for further information.

### **Course Readings**

You should purchase the following books at one of the three local bookstores, or anywhere else you patronize:

Toni Morrison, *The Bluest Eye* (Plume 1994)

Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (Doubleday 1966)

Linda Babcock and Sara Laschever, *Women Don't Ask. Negotiation and the Gender Divide*, (Princeton 2003),

All readings, other than the books for purchase, are available electronically at my homepage: <http://psweb.sbs.ohio-state.edu/faculty/thopf/index.htm> under Classes, PS547, Identity Politics, Autumn 2005. This is copyrighted material and so is password-protected.

These readings are also available as a coursepack in the Reserve Room of the main library.

**September 22**

Introduction

**September 27**

Lecture: "The Origins and Effects of Identity"

**September 29**

Ger Duijzings, *Religion and the Politics of Identity in Kosovo*, pp. 1-36

Toni Morrison, *The Bluest Eye* **ALL**

**October 4****I. Origins of Identity****A. *The Self***

Edward E. Sampson, *Celebrating the Other. A Dialogic Account of Human Nature*, Westview 1993, 31-110

**Recommended**

Paul R. Brass, "Elite Groups, Symbol Manipulation and Ethnic Identity Among the Muslims of South Asia," in David Taylor and Malcolm Yapp, eds. *Political Identity in South Asia*, London 1979, pp. 35-77

Joel M. Charon, *Symbolic Interactionism*, (Upper Saddle River, NJ: Prentice-Hall, 1998), 72-97, 110-25,

Madan Sarup, *Identity, Culture and the Postmodern World*, pp. xiii-129

Hazel Rose Markus and Shinobu Kitayama, "Culture and the self: Implications for cognition and emotion," *Psychological Review* 98:2, 1991: 224-53

**October 6 and 11****B. *Groups***

Miles Hewstone and Ed Cairns, "Social Psychology and Intergroup Conflict," in Daniel Chirof and Martin E.P. Seligman, eds. *Ethnopolitical Warfare*, pp. 319-42

Alan Page Fiske, Kitayama, Markus, and Richard E. Nisbett, "The Cultural Matrix of Social Psychology," in *Handbook of Social Psychology*, 4<sup>th</sup> Edition, 915-81

**Recommended**

Marilynn B. Brewer and Rupert J. Brown, "Intergroup Relations," in *Handbook of Social Psychology*, 4<sup>th</sup> Edition, 1998, 554-94

**ESSAY NUMBER ONE ON BLUEST EYE DUE OCTOBER 13**

C. *Society*

**October 13 and 18**

Berger and Luckmann, *The Social Construction of Reality* ALL

Bruce Lincoln, *Discourse and the Construction of Society*, (Oxford 1989), 142-59

Recommended

Karl W. Deutsch, *Nationalism and Social Communication. An Inquiry into the Foundations of Nationality* MIT 1953, pp. 60-80

Charon, *Symbolic Interactionism*, 151-90, 206-235

Anthony P. Cohen, *The Symbolic Construction of Community* ALL

Norbert Elias, *The Civilizing Process* New York: Urizen Books, pp. 143-52

**October 20, 25, and 27**

**D. *State and Society***

Laurel B. Kennedy and Mary Rose Williams, "The Past without the Pain: The Manufacture of Nostalgia in Vietnam's Tourist Industry," in Hue-Tam Ho Tai, ed. *The Country of Memory* (Berkeley 2001), pp. 135-63

Annie E. Coombes, "National Unity and Racial and Ethnic Identities: The Franco-British Exhibition of 1908," in *Reinventing Africa*, pp. 187-213

Melani McAlister, "King Tut, Commodity Nationalism, and the Politics of Oil, 1973-1979," in *Epic Encounters*, pp. 125-54

John Bodnar, "Public Memory in an American City: Commemoration in Cleveland," in John R. Gillis, ed. *Commemorations. The Politics of National Identity*, (Princeton 1994), pp. 74-89

Kirk Savage, "The Politics of Memory: Black Emancipation and the Civil War Monument," in Gillis, *Commemorations*, pp. 127-49

Eric Davis, "The Museum and the Politics of Social Control in Modern Iraq," in Gillis, *Commemorations*, 90-104

Jamey Gambrell, "The Wonder of the Soviet World," December 22, 1994 *New York Review of Books*, pp 30-35

John Lie, "Genealogies of Japanese Identity and Monoethnic Ideology," in *Multiethnic Japan*, (Harvard 2001), pp. 118-41

Yasemin Nuhoglu Soysal, "Identity and Transnationalization in German School Textbooks," in eds. Laura Hein and Mark Selden, *Censoring History*, pp. 127-49

James W. Loewen, "The Vietnam War in High School American History," in eds. Laura Hein and Mark Selden, *Censoring History*, pp. 150-72

Recommended

Rita Smith Kipp, *Dissociated Identities*, Michigan 1993, pp. 67-84, 105-23

Peter Sahlins, *Boundaries: The Making of France and Spain in the Pyrenees* Berkeley 1989, pp. 103-32

Paul Brass, *Ethnic Groups and the State* Barnes and Noble 1985, pp. 1-56

Cristina Rojas de Ferro, "Identity Formation, Violence, and the Nation-State in Nineteenth-Century Colombia," *Alternatives* 20 (1995), pp. 195-224

**November 1**

II. Varieties of Identity

A. *Ethnicity and Nation*

Jack David Eller, *From Culture to Ethnicity to Conflict* (Michigan 1999), 7-48, 49-94

Yuri Slezkine, "The USSR as a Communal Apartment, or How a Socialist State Promoted Ethnic Particularism," in Eley and Suny, *Becoming National*, pp. 203-38

Janet Tai Landa, *Trust, Ethnicity, and Identity*, Michigan 1994, 101-38

Recommended

Geoff Eley, "Some Thoughts on the Nationalist Pressure Groups in Imperial Germany," in Paul Kennedy and Anthony Nicholls, eds. *Nationalist and Racialist Movements in Britain and Germany Before 1914* Macmillan 1981, pp. 40-67

William A. Wilson, "The Kalevala and Finnish Politics," in Felix J. Oinas, ed. *Folklore, Nationalism, and Politics* Slavica 1978, pp. 51-75

Anthony P. Smith, *The Ethnic Origins of Nations*, Blackwell 1987, pp. 129-52

Julie Skurski, "The Ambiguities of Authenticity in Latin America: Dona Barbara and the Construction of National Identity," in Eley and Suny, *Becoming National*, pp. 371-402

Ali Z. Mazrui, *Cultural Engineering and Nation-Building in East Africa*, Northwestern 1972, pp 3-37

Michael Herzfeld, *Ours Once More: Folklore, Ideology, and the Making of Modern Greece*, Texas 1982, pp. 3-23

Nadav Safran, *Egypt in Search of Political Community* Harvard 1961, pp 101-21

Susan Olzak, "Contemporary Ethnic Mobilization," *Annual Review of Sociology* 9, 1983, pp 355-74

Anthony Smith, *The Ethnic Origins of Nations*, pp 21-46, 92-125

Charles F. Keyes, "The Dialectics of Ethnic Change," in Keyes, *Ethnic Change*, pp 4-30

Pierre van den Berghe, "Race and ethnicity: a sociobiological perspective," *Ethnic and Racial Studies* 1:4 October 1978, pp. 401-11

James McKay, "An exploratory synthesis of primordial and mobilizationalist approaches to ethnic phenomena," *Ethnic and Racial Studies* 5:4, October 1982, pp 395-420

### **Essay Two Due November 3**

#### **November 3**

##### *B. Religion*

Duijzings, "The Kosovo Epic: Religion and Nationalism among the Serbs," in *Religion and the Politics of Identity*, pp. 176-202

Didi Herman, "Representing Homosexuality and its Agenda" in *The Antigay Agenda: Orthodox Vision and the Christian Right*, pp. 60-91

McAlister, "Benevolent Supremacy: The Biblical Epic at the Dawn of the American Century, 1947-1960," in *Epic Encounters*, pp. 43-83

#### **November 8 and 15**

##### *C. Race*

Bell Hooks, "Representing Whiteness in the Black Imagination," in eds. Lawrence Grossberg, Cary Nelson, and Paula A. Treichler, *Cultural Studies*, pp. 338-46

Annalee Newitz, "White Savagery and Humiliation, or a New Racial Consciousness in the Media," in Matt Wray and Annalee Newitz, eds. *White Trash. Race and Class in America* (Routledge 1997), 131-54

Allison Graham, *Framing the South: Hollywood, Television, and Race during the Civil Rights Struggle*, "Civil Rights Films and the New Red Menace: The Legacy of the 1960s," pp. 147-94

Todd Boyd, "Dead Man Walkin': Tupac's Journey into the Heart of Darkenss," "Young, Black, and Don't Give a Fuck: Experiencing the Cinema of Nihilism," and "True to the Game: Basketball as the Embodiment of Blackness in Contemporary Popular Culture," in *Am I Black Enough for You?*, pp. 82-127

John L. Jackson, Jr., "Birthdays, Basketball, and Breaking Bread: Negotiating with Class in Contemporary Black America," Whit Harlem: Toward the Performative Limits of Blackness," and "Cinematicus Ethnographicus: Race and Class in an Ethnographic Land of Make-Believe," in *HarlemWorld: Doing Race and Class in Contemporary Black America*, pp. 88-122, 159-222

Robert M. Entman and Andrew Rojecki, "The Meaning of Blackness in Network News" and "Race at the Movies," in *The Black Image in the White Mind. Media and Race in America*, pp. 60-70, 182-204

#### **November 17, 22, and 29**

#### D. Gender and Sexuality

Linda Babcock and Sara Laschever, *Women Don't Ask. Negotiation and the Gender Divide*, (Princeton 2003), pp. 1-7, 19-35, 49-58, 62-81, 85-108, 116-63

Jane K. Cowan, "Going out for Coffee? Contesting the Grounds of Gendered Pleasures in Everyday Sociability," in Peter Loizos and Evthymios Paptaxiarchis, eds. *Contested Identities. Gender and Kinship in Modern Greece* (Princeton 1991), 180-202

Chandra Talpade Mohanty, "Under Western Eyes: Feminist Scholarship and Colonial Discourses," *Feminist Review* 30, autumn 1988, pp. 65-88

Richard A. Shweder, "'What about Female Genital Mutilation?' and Why Understanding Culture Matters," in *Why do Men Barbecue? Recipes for Cultural Psychology* (Harvard 2003), pp. 168-216

Wynne Maggi, *Our Women are Free: Gender and Ethnicity in the Hindu Kush* (Michigan 2001), 32-43

George L. Mosse, *Nationalism and Sexuality* (Howard Fertig 1985), 133-80

Deirdre McCloskey, *Crossing: A Memoir*, pp. 56-63, 78-85, 132-4, 160-7, 181-4

Didier Eribon, *Insult and the Making of the Gay Self* (Duke 2004), 15-7, 29-34, 46-78, 97-106, 113-23.

#### Recommended

Barbara Smuts, "The Evolutionary Origins of Patriarchy," *Human Nature* 6:1, 1995, pp 1-32

Mary Elizabeth Perry, *Gender and Disorder in Early Modern Seville* Princeton 1990, pp 118-52

Nancy Fraser and Linda J. Nicholson, "Social Criticism without Philosophy: An Encounter between Feminism and Postmodernism," in Nicholson, ed. *Feminism/Postmodernism* (Routledge 1990), pp. 19-38

Edward Sampson, *Celebrating the Other*, 142-62

Deniz Kandiyoti, "Identity and its Discontents: Women and the Nation," *Millenium* 20:3 1991, pp 429-43

#### **December 1**

Concluding Lecture and Discussion

**ESSAY NO. 3 DUE 6 DECEMBER, 12 NOON**

**FINAL PAPER DUE 7 DECEMBER, 12 NOON**

*Academic Honesty.* All of the work you do in this course is expected to be your own. Absolutely no cheating or plagiarism (using someone else's words or ideas without proper citation) will be tolerated. Any cases of cheating or plagiarism will be reported to the university committee on academic misconduct and handled according to university policy.

*Disability.* Students with disabilities are responsible for making their needs known to the instructor, and seeking available assistance, in the first week of the quarter. Course materials are available in alternative formats upon request. For such materials please contact Mr. Wayne DeYoung, 2140 Derby Hall, 154 North Oval Mall, 292-2880.

## **A GLOSSARY OF TERMS**

Ted Hopf  
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### **What are Office Hours?**

Office hours are a time for you to come visit the professor outside of class to discuss readings, lectures, discussions, presentations, papers, exams, assignments, or anything else remotely related to one's life as a student at this university. Coming to office hours is a great way to boost one's class participation (see below) grade if one is reticent about speaking out in class. It also assists the professor in remembering your name. If the established office hours (see front of syllabus) are not feasible for you, please call or email (see front of syllabus) the professor to arrange an appointment.

### **What is Attendance?**

Attendance is a necessary precondition for class participation. (see below) If you know you will be missing class, please tell the professor in advance. If this is impossible, then give him a plausible excuse the next time you attend class. If you miss two consecutive classes with no notice to the professor, these, and all subsequent absences will be treated as unexcused.

### **What is Class Participation?**

Class participation consists of speaking in class about the readings, colleagues' presentations of those readings, or the expression of any ideas about the substance of the course that you believe would enhance or further the ongoing conversation in class. It also includes email exchanges and office hour visits.

### **What is a Class Presentation?**

Presenting a reading to the class has at least three parts. The first is to summarize the authors' arguments and evidence. This does not mean a verbatim reproduction of the text. The second is to relate the authors' arguments and evidence to other articles that have been read in class, your student-colleague's discussions of those articles and their presentations, and your own personal experiences, whether in other classes or real life, in that order of preference. The third part is to constructively criticize the reading presented. What did you find unconvincing about it and why?

### **What is a 2-3 Page Essay Based on a Class Presentation?**

This is the write-up of your presentation. If you used an outline to make your presentation, a very good idea in any case, you could simply fill in the blanks of the outline, and hand that in. 600-900 words

### **What is Taking Notes on a Reading?**

Contrary to conventional wisdom, taking notes is not the same thing as using a yellow underliner in a bar or cafe. It also is not, though this would not be as fatally misguided as the former technique, writing notes to yourself in the margins; there is simply not enough room, and you are not capable of integrating your thoughts in such a format. No, taking notes requires that you actually rewrite the authors' arguments and evidence in your own words someplace else,

sometimes on a notepad, maybe directly on a laptop or PC. It is the act of your translation of the author into your own words that constitutes learning, thought, and reconceptualization. If you do this, the author's text will become your text, to use or abuse as you wish. At the very minimum, it will make writing 5 and 10 page papers (see below) dramatically easier.

### **What is a 5 Page Paper?**

A five page paper is an opportunity for you to elaborate more deeply and comprehensively on either a particular reading, and how it relates to other readings, class discussion/presentations, and personal experiences, in that order of importance, or on a particular theme in the course that necessitates the discussion of several related readings. The trick is to not reproduce the texts in your paper, but rather to produce yourself in the paper by using the texts and discussions to ground your ideas, arguments, and observations. 1500 words

### **What is a 10 Page Paper?**

Believe it or not, a 10 page paper is, practically speaking, twice as long as the 5 page paper. The mission here is to either develop a theme comprising several readings more deeply and integratively, or choose two or three themes, which will rest on still more class readings, and take advantage of the extra 5 pages to develop them in a coherent fashion. 3000 words

### **What are Grades?**

Besides the crass function of grades as a way of getting into law school, grades are instruments professors use to reward students who read, think, converse, and write about the materials shared in class.

### **How Can I Get My Final Paper Back?**

Since all papers will be submitted via email as Word documents, there will be no hard copy of your written work. My comments and grading will be on your paper and emailed back to you.

### **Essay Number One**

This essay is a critical analysis of *The Bluest Eye*, based on your reading of that novel, the class readings on The Self, Groups, and Society, class lectures, and discussion. The more class materials, written and otherwise, are integrated into your analysis of the novel, the higher the grade.

### **Remaining Essays**

The remaining one (10 page) or two (five page) essays have the following format. The class is divided between sources of identity: self, group, society, state and society, on the one hand, and different identities, ethnicity, nation, religion, race, gender, and sexuality, on the other. There are two broad choices for each essay. Either you choose a single source of identity, say groups, and analyze readings from a substantive section, say race, or you choose a substantive section, say race, and analyze it from at least two sources of identity, say, groups and society. So, a typical student would write her essay on *The Bluest Eye*, and another 5page essay on state and society sources of ethnicity, and then her final essay on how religious identities are produced by groups and society. Grades are awarded according to how many readings are comprehensively analyzed, applied, and critiqued in the essays.