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Organizational Statements


Anthropology


Blakey ML. 1999. Scientific racism and the biological concept of race. *Literature and Psychology* 45: 29-43. [An overview and critical discussion of the origins and history of racial science from Linnaeus to the 1990s. Blakey contends that understanding race as
a socially constructed and scientifically invalid system of biological categories is insufficient but necessary for undermining contemporary institutional racism.]


by recently "rediscovered" nineteenth-century Haitian anthropologist. Anténor Firmin refutes polygenists' claims of blacks' as a separate, racially inferior species on both scientific and moral grounds with arguments that resonate with contemporary findings on the structure of human variation. Carolyn Fluehr-Lobban's introduction establishes Firmin's foundational role in anthropology, Pan-Africanism and anti-racist theory.]


Goodman AH. 1997. Bred in the Bone? The Sciences March/April: 20–25. [On the misuse of race in science, with special emphasis on forensic identification. Goodman shows that even "experts" at racial classification are unable to do so reliably and extends this critique to a discussion of how confusion over the structure of human variation and uncritical acceptance of biological race has negative everyday, though sometimes unintended, consequences.]


Goodman AH. 2000. Why genes don't count (for racial differences in health). American Journal of Public Health 90(11): 1699-1702. [A critique of uses of race as a proxy for genetic variation in disease expression. Goodman suggests that scientists who define genetic variation racially often do so as a result of two unwarranted assumptions. First, there is a tendency to attribute most biological and behavioral characteristics to the influence of genes without due attention to environmental contexts. Second, genetic variation is assumed to follow phenotypically determined racial lines. Instead, researchers should study how being racialized contributes to health disparities.]


Gosden C, ed. 2006. Special issue on race and racism. World Archaeology 38(1)


Keita SOY, Kittles RA. 1997. The persistence of racial thinking and the myth of racial divergence. *American Anthropologist* 99(3): 534-544. [A criticism of the use of race in human origins research. Keita and Kittles observe that the concept of "racial divergence," used explicitly and implicitly in phylogenetic studies incorrectly suggests knowledge of early modern human morphological traits, the basis of traditional racial classification schemes, and further note examples (such as the "Oceanic Negro") of how genetic research has undermined easy acceptance of genotype-morphology associations.]


di Leonardo, M. 2004. Human cultural diversity. Paper presented at *Understanding Race and Human Variation* conference, "Race and Human Variation: Setting an Agenda for Future Research and Education." Alexandria, VA: September 12-14. [An overview of the processes and patterns of human genetic variation. Long notes that variation in non-African populations represents a "subset" of variation found in African populations, which is consistent with the notion that humans originated in Africa. He concludes that observed DNA sequence variation does not pattern according to "typical" definitions of race and notes that race concepts often are defined with little precision.]


Moses YT. 2004. The continuing power of the concept of "race." *Anthropology and Education Quarterly* 35(1): 146-148. [On the need to convey anthropological knowledge of race and the AAA's Understanding Race and Human Variation Project's role in that process.]

Mukhopadhyay C, Henze RC. 2003. How real is race? Using anthropology to make sense of human diversity. *Phi Delta Kappan* 84(9): 669-678. [An overview of current anthropological knowledge about the biological and social race concepts for educators. Mukhopadhyay and Henze encourage educators to promote students' understanding of the mechanisms as well as the value of human variation and to realize teachers' central role in this process as "transmitters of official culture" and "agents for social transformation." ]

Mukhopadhyay C, Henze RC, Moses YT. 2007. *How Real Is Race? A Sourcebook on Race, Culture, and Biology.* Lanham, MD: Rowman & Littlefield Education. [This sourcebook is designed for a non-academic audience. It addresses the fallacy of race as biology and presents race as a social construct, with applications to school settings and hands-on activities.]

Mukhopadhyay CC, Moses YT. 1997. Reestablishing "race" in anthropological discourse. *American Anthropologist* 99(3): 517-533. [Mukhopadhyay and Moses recount anthropology's role in creating, then challenging the biological race concept and cite evidence that the concept's apparent demise in the mid-to-late twentieth century was accompanied by anthropologists adoption of a "no-race" stance and, subsequently, less scholarly attention to race in general. They call for anthropologists to reengage race as a basis for increasing dialogue across subdisciplines as well as public awareness of anthropological knowledge.]


Smedley A, Smedley B. 2005. Race as biology is fiction, racism as a social problem is real: anthropological and historical perspectives on the social construction of race. *American Psychologist* 60(1): 16-26. [Smedley and Smedley place current debates over the meanings of race in the emerging field of human genomics in an anthropological and historical context, maintaining that race as a way of classifying humans differs from culture and ethnicity as the former is a relatively recent practice in human history uniquely requiring biological criteria and justification. Although lacking a scientific basis, the authors conclude that "social race" as a determinant of differential resource allocation remains an important consideration for public health policy.]


two groups. Thomas provides a critical scientific perspective on this story as well as that of the political battle over the skeletal remains of "Kennewick Man" found in 1996.


Wade P. 2004. Human nature and race. Anthropological Theory 4(2): 157-172. [On the question of whether or not humans are biologically predisposed to classifying by race. Wade argues that whether one believes race represents biogenetic differences between groups or a powerful social idea without biological basis, these perceptions of race have no basis in "human nature," which itself remains "malleable and emergent." Instead, Wade attributes race's persistent significance to its embodiment through sociocultural practices.]


Biology


**Census**


Prewitt K. 2005. Racial classification in America: where do we go from here? Daedalus 134(1): 5-17. [Special issue on race. Prewitt argues that, on "moral and methodological grounds," collection of racial statistics is an unfortunate necessity; i.e., that this is a necessary step in tracking discrimination creating anti-discriminatory policy. Toward this end, he offers suggestions for improving the U.S. Census by moving it further away from Linnean classifications and making it something more of an analytical tool.]

Snipp MC. 2003. Racial measurement in the American Census: past practices and implications for the future. Annual Review of Sociology 29: 563-588. [An overview of US census categories and discussion of the significance of the decision to allow multiple racial identifications in the 2000 census for race-focused public policy and research. Snipp suggests that although the 2000 census represents an irreversible, perhaps favorable shift from the use of a handful of racial categories to categorize US citizens, implications for redressing racism and discrimination are unclear. In fact, California's Racial Privacy Initiative may be evidence that public acknowledgement and attention to racial discrimination may actually diminish.]


Education


Krislov M. 2004. Affirmative action in higher education: the value, the method, and the future. *University of Cincinnati Law Review* 72: 899-912. [Krislov discusses Supreme Court decisions affirming the social salience of race and, hence, the need to "flexibly" consider race in college admissions as part of a larger effort at creating a more "open and inclusive citizenry." ]


Lewis A. 2003. *Race in the schoolyard: negotiating the color line in classrooms and communities*. New Brunswick, New Jersey: Rutgers University Press. [An ethnographic analysis of schools as primary sites of racial meaning, identity and inequality reproduction perhaps too often neglected as such by racial theorists. Against the backdrop of Bourdieu's notion of "capital," Lewis analyzes and compares different ways that students, teachers and administrators understand, confront and/or avoid issues of race and racism in three diverse elementary school settings.]


Moses YT. 2004. The continuing power of the concept of "race." *Anthropology and Education Quarterly* 35(1): 146-148. [On the need to convey anthropological knowledge of race and the AAA's Understanding Race and Human Variation Project's role in that process.]

Mukhopadhyay C, Henze RC. 2003. How real is race? Using anthropology to make sense of human diversity. *Phi Delta Kappan* 84(9): 669-678. [An overview of current anthropological knowledge about the biological and social race concepts for educators. Mukhopadhyay and Henze encourage educators to promote students' understanding of the mechanisms as well as the value of human variation and to realize teachers' central role in this process as "transmitters of official culture" and "agents for social transformation."]

Mukhopadhyay C, Henze RC, Moses YT. 2007. *How Real Is Race? A Sourcebook on Race, Culture, and Biology*. Lanham, MD: Rowman & Littlefield Education. [This sourcebook is designed for a non-academic audience. It addresses the fallacy of race as biology and presents race as a social construct, with applications to school settings and hands-on activities.]


Ethics


of the National Medical Association 96(8): 951-956. [On the role that the Tuskegee Study of Untreated Syphilis plays in producing African American mistrust of American medical care institutions. Brandon et al. find that the Tuskegee Study may be less central to African American mistrust than is often assumed, and that more attention should be given to ongoing negative interactions in order to increase African American participation in research studies and health promotion.]


Cho MK. 2006. Racial and ethnic categories in biomedical research: there is no baby in the bathwater. Journal of Law, Medicine and Ethics 34(3): 497-499. [From the April 18, 2005 symposium, "Proposals for the Responsible Use of Racial and Ethnic Categories in Biomedical Research: Where Do We Go From Here?"]

Cho MK, Sankar P. 2004. Forensic genetics and ethical, legal and social implications beyond the clinic. Nature Genetics 36(11): S8-S12. [On the need to expand bioethical debates over genetic variation research and the meanings of race to include non-medical applications. Cho and Sankar discuss emerging problems associated with the use of genetic variation data to create suspect pools that are ultimately correlated to traditional, discredited racial classifications based on phenotypic traits, and the difficulty of establishing standards of consent in legal contexts where not volunteering a DNA sample may imply guilt.]

Duster T. 2006. Lessons from history: why race and ethnicity have played a major role in biomedical research. Journal of Law, Medicine and Ethics 34(3): 487-496. [From the April 18, 2005 symposium, "Proposals for the Responsible Use of Racial and Ethnic Categories in Biomedical Research: Where Do We Go From Here?"]

Foster MW. 2006. Analyzing the use of race and ethnicity in biomedical research from a local community perspective. Journal of Law, Medicine and Ethics 34(3): 508-512. [From the April 18, 2005 symposium, "Proposals for the Responsible Use of Racial and Ethnic Categories in Biomedical Research: Where Do We Go From Here?"]


Lee SS, Mountain J, Koenig BA. 2001. The meanings of "race" in the new genomics: implications for health disparities research. *Yale Journal of Health Policy, Law, and Ethics* 1: 33-75. [On the need to deploy race critically in health-related genomic research. Lee et al. contend that researchers' use of traditional racial categories compromises the validity of their findings and undermines efforts to meet Healthy People 2010's social justice goal of eliminating racial and ethnic health disparities.]


Roberts DE. 2006. Legal constraints on the use of race in biomedical research: toward a social justice framework. *Journal of Law, Medicine and Ethics* 34(3): 526-534. [From the April 18, 2005 symposium, "Proposals for the Responsible Use of Racial and Ethnic Categories in Biomedical Research: Where Do We Go From Here?"]


Wolf SM. 2006. Introduction: debating the use of racial and ethnic categories in research. *Journal of Law, Medicine and Ethics* 34(3): 483-486. [From the April 18, 2005 symposium, "Proposals for the Responsible Use of Racial and Ethnic Categories in Biomedical Research: Where Do We Go From Here?"]
Genetics and Genomics


Bonham, VL, Warshauer-Baker E, Collins FS. 2005. Race and ethnicity in the genome era: the complexity of the constructs. *American Psychologist* 60(1): 9-15. [*An overview of the state of genomic research with respect to the debate over the scientific validity of human races. Bonham et al. suggest that recent genetic research challenges traditional biological racial groupings and that purported connections between self-identified race and gene expression in fact represent a "series of weak correlations": of race for ancestral geographic origin; of geographic origin for genomic variation; of genomic variation for "disease-relevant alleles"; and of those alleles for disease risk. Bonham et al. call for more interdisciplinary research efforts by geneticists and social scientists.*]  


Cho MK, Sankar P. 2004. Forensic genetics and ethical, legal and social implications beyond the clinic. *Nature Genetics* 36(11): S8-S12. [On the need to expand bioethical debates over genetic variation research and the meanings of race to include non-medical applications. Cho and Sankar discuss emerging problems associated with the use of genetic variation data to create suspect pools that are ultimately correlated to traditional, discredited racial classifications based on phenotypic traits, and the difficulty of establishing standards of consent in legal contexts where not volunteering a DNA sample may imply guilt.]


Davis DS. 2004. Genetic research and communal narratives. *Hastings Center Report* 34(4): 40-49. [On bioethical considerations of genetic ancestry research. Davis calls for researchers and bioethicists to consider ways that genetic research strengthens or undermines communal narratives, identities and political activity, focusing on two recent examples of genetic ancestry tracing that used Y chromosome analysis to "resolve" identity claims: the South African Lemba’s "Jewish origins" and Thomas Jefferson’s paternity of at least one child with Sally Hemings.]

Dubriwny TN, Bates BR, Bevan JL. 2004. Lay understandings of race: cultural and genetic definitions. *Community Genetics* 7: 185-195. [Results of focus groups conducted in suburban and rural Georgia to understand better popular conceptions of race. Dubriwny et al. report that lay definitions generally did not distinguish race from human variation, were complicated by distinctions between biological and genetic concepts and focused on "discrete individual differences between individuals," although minority participants tended to recognize the constructed nature of race with respect to discrimination and self-definition.]


Foster MW, Sharp RR. 2002. Race, ethnicity, and genomics: social classifications as proxies of biological heterogeneity. Genome Research 12: 844-850. [Foster and Sharp discuss problems associated with organizing genomic resources around race and ethnicity. These problems include uncertain relationships between socially defined racial and ethnic populations and genetic traits, potential linkage of unfavorable findings (e.g., increased disease susceptibility) with specific groups, and the risk of reifying scientifically unwarranted public perceptions of races as biologically distinct entities.]


Goodman AH. 2000. Why genes don’t count (for racial differences in health). American Journal of Public Health 90(11): 1699-1702. [A critique of uses of race as a proxy for genetic variation in disease expression. Goodman suggests that scientists who define genetic variation racially often do so as a result of two unwarranted assumptions. First, there is a tendency to attribute most biological and behavioral characteristics to the influence of genes without due attention to environmental contexts. Second, genetic variation is assumed to follow phenotypically determined racial lines. Instead, researchers should study how being racialized contributes to health disparities.]


*Is Race Real?* [Web forum on race and genomics organized by the Social Science Research Council; available at: http://raceandgenomics.ssrc.org/]


Johnston J. 2003. Resisting a genetic identity: the Black Seminoles and genetic tests of ancestry. *Journal of Law, Medicine and Ethics* 31: 262-271. [Johnston discusses the challenge to established notions of Native American identity posed by the combination of blood quantum theory and genetic ancestry testing. In light of a 2000 resolution defining as Seminole only individuals capable of proving they have "one-eighth Seminole Indian blood," Black Seminoles (Freedmen) increasingly are faced with the prospect of relying on genetic technologies (incapable of tracing all descent lines) instead of shared history to prove membership in the Seminole Nation.]

Kahn J. 2005. Misreading race and genomics after BiDil. *Nature Genetics* 37(7): 655-656. [Kahn argues that FDA approval of BiDil as a race-targeted medicine coupled with journalistic misrepresentation of genetics researchers' findings are helping usher in a new era of genetic racialization.]

Keita SOY, Kittles RA. 1997. The persistence of racial thinking and the myth of racial divergence. *American Anthropologist* 99(3): 534-544. [A criticism of the use of race in human origins research. Keita and Kittles observe that the concept of "racial divergence," used explicitly and implicitly in phylogenetic studies incorrectly suggests knowledge of early modern human morphological traits, the basis of traditional racial classification schemes, and further note examples (such as the "Oceanic Negro") of how genetic research has undermined easy acceptance of genotype-morphology associations.]


research. Lee et al. contend that researchers' use of traditional racial categories compromises the validity of their findings and undermines efforts to meet Healthy People 2010's social justice goal of eliminating racial and ethnic health disparities.

Lewontin R. 1972. The apportionment of human diversity. *Evolutionary Biology* 6: 381-398. [A pioneering study in human molecular genetics and variation in which Lewontin observes that, based on blood group, red blood cell enzyme, and serum protein analysis, only ~6% of human genetic variance apportions by traditional biological racial categories. Thus, so-called racial groups contain within them more genetic variation than is to be found between them.]


Long JC. 2004. Human genetic variation: the mechanisms and results of microevolution. Paper presented at *Understanding Race and Human Variation* conference, "Race and Human Variation: Setting an Agenda for Future Research and Education." Alexandria, VA: September 12-14. [An overview of the processes and patterns of human genetic variation. Long notes that variation in non-African populations represents a "subset" of variation found in African populations, which is consistent with the notion that humans originated in Africa. He concludes that observed DNA sequence variation does not pattern according to "typical" definitions of race and notes that race concepts often are defined with little precision.]


National Human Genome Center. State of the science on human genome variation and "race." Washington, DC: Howard University. [A position statement relating current scientific findings regarding the structuring of human biological variation. The Center
finds that human races are not phylogenetic subspecies but sociocultural and political products, and that human genome research should proceed with a focus on individual and local group ancestry and gene-environment interactions.]

National Human Genome Research Institute. 2005. The use of racial, ethnic, and ancestral categories in human genetics research. *American Journal of Human Genetics* 77: 519-532. [A cross-disciplinary review and critical discussion of uses of race, ethnicity and ancestry in human genetic variation studies. The Institute defines problems, limits and potential benefits of maintaining each as variables for specific lines of research – e.g., health disparities and gene association studies – and concludes with suggestions for addressing these.]

Ossorio P, Duster T. 2005. Race and genetics: controversies in biomedical, behavioral and forensic sciences. *American Psychologist* 60(1): 115-128. [Ossorio and Duster contend that since race is real as a social stratifying process with biological consequences, scientists should forgo debates over whether or not to use race as a variable in genetic research in favor of figuring out when and how best to do so. Ossorio and Duster observe that while using race as a biogenetic classification system likely results in genetic racial profiling in medicine, law enforcement and other fields, not recording data by race, on the other hand, disallows researchers to track the social consequences of racialization, e.g., racial disparities in health outcomes and incarceration rates.]


genetic clusters" that included five major geographic regions. Rosenberg et al. conclude that self-identified ancestry may be a useful proxy for genetic cluster affiliation.]


Sankar P, Cho MK. 2002. Toward a new vocabulary of human genetic variation. Science 298: 1337-1338. [Sankar and Cho suggest that although conceptualizing race as a social construct helped to de-naturalize race, insisting that biological race concepts are scientifically baseless leaves those interested in discussing genetic diversity "without a functional vocabulary." Thus, they suggest that the term "race" or "ethnicity" is useful so long as researchers indicate: (1) whether race is being used as a proxy for genetic similarity or difference, for non-genetic factors, or for both, (2) whether more direct measures are available, and (3) the spatial resolution necessary to analyze defined groups.]


Serre D, Pääbo S. 2004. Evidence for gradients of human genetic diversity within and among continents. Genome Research 14: 1679-1685. [On the structure of human genetic variation. Serre and Pääbo analyze global autosomal microsatellite data and conclude that, as with phenotypic traits, humans tend to exhibit clinal genetic variation. They suggest that recent findings of continental gene clusters likely reflect the influence of sampling strategies that focus on individuals from geographically widespread regions.]


Smart A. 2005. Practical concerns that arise from using race/ethnicity as 'the most reliable proxy available.' Critical Public Health 15(1): 75-76.


**Health**


Barnes-Josiah DL. 2004. *Undoing Racism in Public Health: A Blueprint for Action in Urban MCH*. Omaha, NE: CityMatCH at the University of Nebraska Medical Center.


Brandon DT, Isaac LA, LaVeist TA. 2005. The legacy of Tuskegee and trust in medical care: Is Tuskegee responsible for race differences in mistrust of medical care? *Journal of the National Medical Association* 96(8): 951-956. [On the role that the Tuskegee Study of Untreated Syphilis plays in producing African American mistrust of American medical care institutions. Brandon et al. find that the Tuskegee Study may be less central to African American mistrust than is often assumed, and that more attention should be given to ongoing negative interactions in order to increase African American participation in research studies and health promotion.]


Gilman S. 2006. Alcohol and the Jews (again), race and medicine (again): on race and medicine in historical perspective. Patterns of Prejudice 40(4-5): 297-301. [Issue on "Race and Contemporary Medicine: Biological Facts and Fictions"]


genetic variation racially often do so as a result of two unwarranted assumptions. First, there is a tendency to attribute most biological and behavioral characteristics to the influence of genes without due attention to environmental contexts. Second, genetic variation is assumed to follow phenotypically determined racial lines. Instead, researchers should study how being racialized contributes to health disparities.


Kahn J. 2004. How a drug becomes "ethnic": law, commerce, and the production of racial categories in medicine. Yale Journal of Health Policy, Law, and Ethics 4: 1-46. [On the role that race played in NitroMed, Inc.’s successful bid for FDA approval of BiDil, a drug approved for treating heart failure in African Americans. BiDil, the first "ethnic" drug, may represent a future of race-targeted medicine. Kahn suggests that NitroMed, Inc.’s decision to develop BiDil "for African Americans" was based not on scientific evidence of its greater efficacy in this population, but on economic considerations. BiDil's approval as a race-specific drug extended NitroMed's patent protection of the drug for 13 years, from 2007 to 2020.]

Kahn J. 2005. Misreading race and genomics after BiDil. Nature Genetics 37(7): 655-656. [Kahn argues that FDA approval of BiDil as a race-targeted medicine coupled with journalistic misrepresentation of genetics researchers’ findings are helping usher in a new era of genetic racialization.]


Lee SS, Mountain J, Koenig BA. 2001. The meanings of "race" in the new genomics: implications for health disparities research. Yale Journal of Health Policy, Law, and Ethics 1: 33-75. [On the need to deploy race critically in health-related genomic research. Lee et al. contend that researchers' use of traditional racial categories compromises the validity of their findings and undermines efforts to meet Healthy People 2010's social justice goal of eliminating racial and ethnic health disparities.]


Smart A. 2005. Practical concerns that arise from using race/ethnicity as 'the most reliable proxy available.' Critical Public Health 15(1): 75-76.


Taylor AL, Ziesche S, Yancy C, Carson P, D'Agostino, Jr. R, Ferdinand K, Taylor M, Adams K, Sabolinski M, Worcel M, Cohn JN. 2004. Combination of isosorbide dinitrate and hydralazine in blacks with heart failure. The New England Journal of Medicine 351(20): 2049-2057. ["The BiDil study." Taylor et al. report that administering a fixed-dose combination of isosorbide dinitrate and hydralazine (commercial name: BiDil) in conjunction with standard heart failure therapy resulted in decreased mortality, increased time until first hospitalization for heart failure, and improved quality of life for a large cohort of "self-identified black" patients. These findings were the basis for the FDA's controversial approval of BiDil as the first federally-sanctioned race-targeted medication.]


History


Fields BJ. 1990. Slavery, race, and ideology in the United States of America. New Left Review 181: 95-118. [Oft-cited discussion of how colonial Americans developed race as the dominant "social relationship of production" through slavery.]


Smedley A, Smedley B. 2005. Race as biology is fiction, racism as a social problem is real: anthropological and historical perspectives on the social construction of race. American Psychologist 60(1): 16-26. [Smedley and Smedley place current debates over the meanings of race in the emerging field of human genomics in an anthropological and historical context, maintaining that race as a way of classifying humans differs from culture and ethnicity as the former is a relatively recent practice in human history uniquely requiring biological criteria and justification. Although lacking a scientific basis, the authors conclude that "social race" as a determinant of differential resource allocation remains an important consideration for public health policy.]

Sweet JH. 1997. The Iberian roots of American racist thought. William and Mary Quarterly, Third Series 4(1): 143-166. [Sweet argues that race and racism are older practices than most recent scholarship acknowledges, stating "the science of race merely reinforced notions of biology that had been evolving for centuries." He traces
colonial America’s anti-black racism to fifteenth-century Christian Iberian notions of black inferiority.]

Identity


Omi M, Winant H. 1994. *Racial Formation in the United States: from the 1960s to the 1990s*. Second Edition. New York and London: Routledge. [Omi and Winant use the concept "racial formation" to draw attention to ways that race concepts are continually reconstructed through political struggle. Their focus on the dialectic of struggle and race creation highlights the (non-biological) reality of race, or "racialization" and the salience of racial identities.]


Torres A, Whitten, Jr. NE, ed. 1998. *Blackness in Latin America and the Caribbean. Volume II*. Bloomington: Indiana University Press. [*On the dialectical constructions and meanings of "blackness" produced over five centuries of racial domination and struggle throughout Latin America. Torres and Whitten provide an important contribution to the rapidly-expanding area of Afro-Latin studies.*]


Whitten, Jr. NE, Torres A, ed. 1998. Blackness in Latin America and the Caribbean. Volume I. Bloomington: Indiana University Press. [On the dialectical constructions and meanings of "blackness" produced over five centuries of racial domination and struggle throughout Latin America. Whitten and Torres provide an important contribution to the rapidly-expanding area of Afro-Latin studies.]

Wu FH. 2002. Yellow: Race in America Beyond Black and White. New York: Basic Books. [On racialization of Asian Americans. Wu observes that even superficially positive racial stereotypes such as the model minority myth inevitably invite racial enmity and are inseparable from ways other groups are perceived.]

Language


Sankar P, Cho MK. 2002. Toward a new vocabulary of human genetic variation. *Science* 298: 1337-1338. [Sankar and Cho suggest that although conceptualizing race as a social construct helped to de-naturalize race, insisting that biological race concepts are scientifically baseless leaves those interested in discussing genetic diversity "without a functional vocabulary." Thus, they suggest that the term "race" or "ethnicity" is useful so long as researchers indicate: (1) whether race is being used as a proxy for genetic similarity or difference, for non-genetic factors, or for both, (2) whether more direct measures are available, and (3) the spatial resolution necessary to analyze defined groups.]


**Racism**


Blakey ML. 1999. Scientific racism and the biological concept of race. Literature and Psychology 45: 29-43. [An overview and critical discussion of the origins and history of racial science from Linnaeus to the 1990s. Blakey contends that understanding race as a socially constructed and scientifically invalid system of biological categories is insufficient but necessary for undermining contemporary institutional racism.]


Harrison FV. 1995. The persistent power of "race" in the cultural and political economy of racism. Annual Review of Anthropology 24: 47-74. [A comprehensive review of anthropological race theory. Harrison contextualizes anthropological engagement with race and racism within broad academic and social contexts, emphasizing key theoretical trends of the late twentieth century, such as the rediscovery of minority anthropologists' "subjugated" contributions and whiteness analysis, as they relate to anthropology's recent return to the study of race.]


Harrison FV, ed. 2005. Resisting Racism and Xenophobia: Global Perspectives on Race, Gender, and Human Rights. Walnut Creek, CA: AltaMira Press.

race, its relationship to scientific racism, and how this relationship is being altered by a steady stream of biogenetic "disclosures" concerning the nature of human diversity].


Global Perspectives


