

ANTH 112.21 Introduction to Socio-Cultural Anthropology
Winter 2019

I acknowledge that St FX is in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People.

Mar. 7, 12, 14: Identity: What it means, what it matters.

READ: *Perspectives*: Justin D. García, "Race and ethnicity"

Perspectives: Carol C. Mukhopadhyay, Tami Blumenfeld, with Susan Harper and Abby Gondek, "Gender and sexuality", especially pp. 1-11, 24-26.

Abu-Lughod, L. 2002. "Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and its Others." *American Anthropologist* 104(3): 783-790.

What is "identity"? What are the analytical discussions that relate to this term? These are distinct perspectives, not all adopted by social theorists.

- what is it based on?
- contextually based?
- individual or collective?
- bureaucratic, political, emotional, subjective, etc.?
- claimed ?
- imposed by a dominant group?
- essentialist and fixed? Biologically based?
- dynamic, fluid?
- providing a basis for united collective action?
- oppressive for some members?
- is inclusive identity possible?
- is diversity of identities a problem to be solved by assimilation, or some form of pluralism that accommodates diversity?

What does Justin García say about "race" and "ethnicity"?

- reifying "race"
- acculturation (versus enculturation)
- Canada does not tend to record "race" – what are the consequences of this?
<https://www.theglobeandmail.com/canada/article-how-canadas-racial-data-gaps-can-be-hazardous-to-your-health-and/>
- <http://www.understandingrace.org/>

What do Mukhopadhyay et al. say about the difference between "gender" and "sex"? (but note others have challenged this distinction)

- sexuality
- patriarchy versus matriarchy

Abu-Lughod

- <https://artsbeat.blogs.nytimes.com/2013/12/23/the-read-around-video-of-lila-abu-lughod/>

- what identity does she discuss?
- who has created this identity?
- how is it used politically?
- why has women's dress been such a focus for colonizers? (e.g. the "Mother Hubbard" dress")
- what does she suggest would be a more appropriate approach to addressing inequality than focussing on cultural difference, or "saving brown women from brown men"? (Spivak as cited in Abu-Lughod 2002: 784).

source: Teresia K. Teaiwa, Teresia. 2000. "bikinis and other s/pacific n/oceans" In David Hanlon and Geoffrey White, eds. *Voyaging through the Contemporary Pacific*. Lanham, MD: Rowman and Littlefield, pp. 91-112. Page 101:

pean Christians had determined that the islands were purgatorial rather than paradisaical, and that the noble savage was really ignoble: Islanders needed both salvation and civilization, and mostly they needed to be clothed (Smith 1960).¹⁷ The missionaries swathed s/pacific bodies in cotton laplaps, **mother** hubbards, and short trousers. Clothing functioned as a device of colonial social control, not only by eliminating **nudity**, but in colonial Papua, for instance, by distinguishing appropriate dress for Islanders from appropriate dress for Europeans (Woolford 1974, 9-10).¹⁸

As tourism has become a primary industry for many of the postcolonial Pacific Island nations, Islanders are increasingly exposed to sun-seeking and seminude "First-Worlders." In general, Islanders are wryly amused by contemporary Euro-Americans' various states of undress:

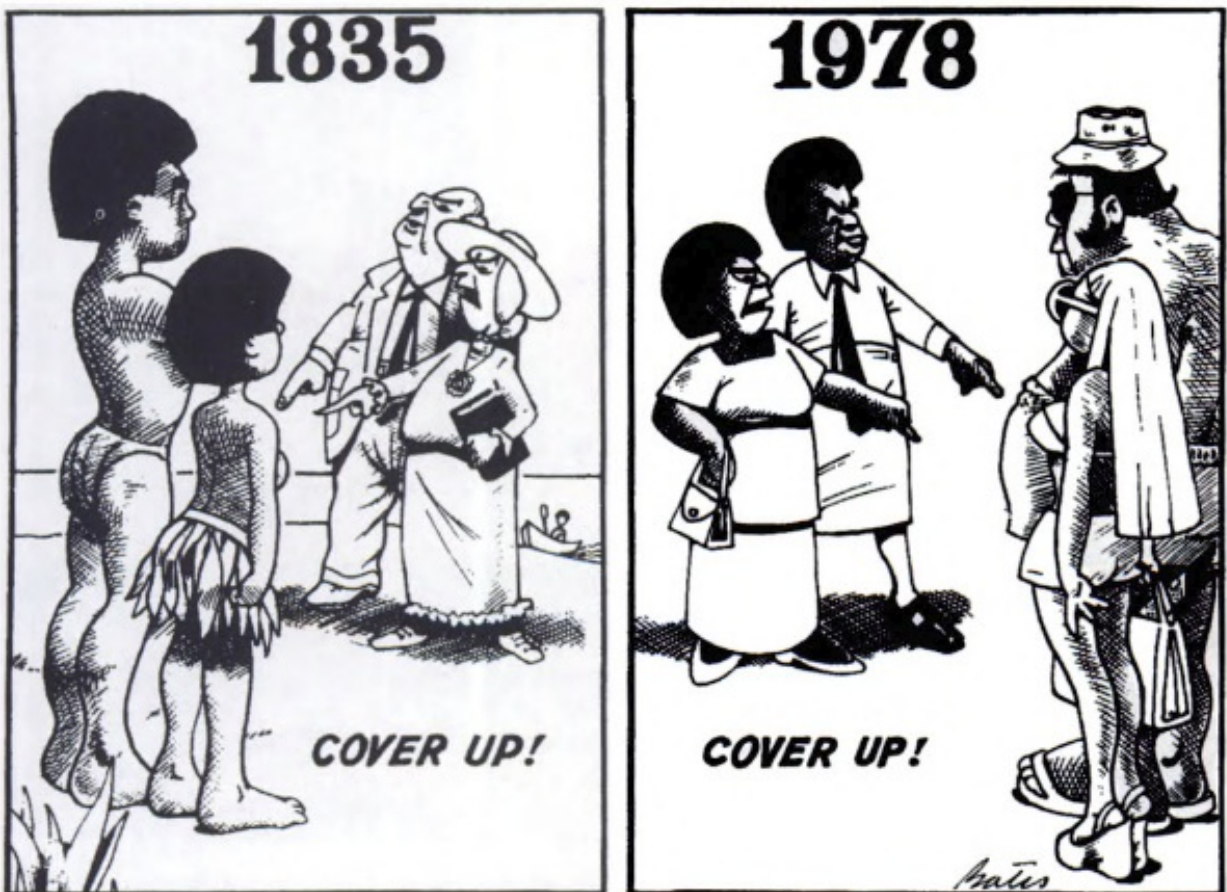


FIGURE 1. Modesty then and now as seen by editorial cartoonist Bill Bates. (Cour-