

Research Articles

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RESEARCH

Reflect on the things we discussed this quarter.

Talk about which ONE week's material will have the biggest impact on a) understanding yourself going forward, b) how you will experience the rest of your time in college, and c) how you will experience the first 1-3 years after you're done at UCSD. Is there anything from this class that you told other people about?



American Latin Americanization



Bonilla-Silva, Eduardo. 2002. "We Are All Americans! The Latin Americanization of Racial Stratification in the USA."

Is America still a nation of Whites and Blacks when it comes to race? The author argues that a tri-racial stratifications system—with Whites at the top, Honorary Whites in the middle, and Collective Blacks at the bottom—is emerging in the United States, consequently creating significant changes in our understanding of racial outcomes and further maintaining White supremacy.



Why does the author separate Hispanics by skin color (i.e., light or dark), but uses ethnic differences (e.g., Korean, Filipino) when separating Asians into categories?



Indian Americans are dark-skinned, especially relative to other Asians, and yet the author shows that they earn as much as other Honorary Whites and Whites. Why doesn't skin color impact them?

In another class, we read an article (written before this one) that says Asians are "forever foreigners" and don't live their lives in any meaningful way as "honorary Whites". Does honorary Whiteness only matter at the macro-level (income) but not in micro-interactions?

This mostly seemed to focus on how they differ in regard to income, identification, and dating. Are there any meaningful cultural differences? How would you measure that? What is "White" vs "Collective Black" culture?

Color-Blind Privilege



Gallagher, Charles. 2003. "Color-Blind Privilege: The Social and Political Functions of Erasing the Color Line in Post-Race America."

"But I don't see color." This common refrain is often used by Whites to describe not only their own interactions with non-Whites but also as an explanation for American race relations in general. The author argues that embracing a post-race, color blind perspective maintains White privilege by negating racial inequality.



I think all of Gallagher's respondents were White. It makes a lot of sense that White people would be color-blind. But what about non-Whites? Can they be color-blind a) when looking at other non-Whites or b) when looking at their own race's experiences?

Bonilla-Silva said that adding "honorary Whites" into the White category would increase the use of color-blind arguments that privilege Whiteness. Should non-Whites (especially Asians who might benefit from it) resist the first thing in order to resist the second thing?

Is there any way for the color of our skin to have no effect on our relations with other people and our chances of success? Or are we destined to always have the color of our skin be the first thing people notice about us?

Are there any strategies for challenging color-blind ideology in public discourse, education, and policy, given how widespread it seems to be as a "good" way of seeing the world?

Black Women & Microaggressions



Newton, Veronica. 2023.

“Hypervisibility and Invisibility: Black Women’s Experiences with Gendered Racial Microaggressions on a White Campus.”

The article focuses on the experiences of Black women at predominantly White colleges and universities. The author argues that Black women experience both gendered and racialized discrimination/maltreatment that exists, paradoxically, at the intersection of being treated as both invisible and hypervisible.

What is the mental impact of racist microaggressions versus racist macroaggressions? Is one more common? Is one more detrimental?

Newton described counterstructures (the Black Student and Women’s Student Centers) as safe spaces for Black people and women. Can these ever be safe spaces for Black women, as an intersectional category/identity?

How does this work at single-sex colleges (e.g., Smith College) and historically Black colleges (e.g., Fisk University). Are microaggressions absent at all-women HBCU’s like Spelman and Bennett Colleges?

Do other female non-Whites face different kinds of gendered racism than what Newton describes? Would they be different enough, and hit all kinds of women, that doing that research would be worth it?

At PWIs, the problem is “White habitus”. UCSD isn’t a PWi. Whose habitus are Black women encountering here?



Colorism



Hunter, Margaret. 2007, "The Persistent Problem of Colorism: Skin Tone, Status, and Inequality."

The author focuses on a source of racial domination and disadvantage that, surprisingly has effects way beyond just racial categories: skin color. The author argues that colorism is a problem and that people with lighter skin have advantages, compared with those with darker skin and this is directly and indirectly related to skin color discrimination.



Does having lighter skin complexion as a member of a minoritized group affect the identity prominence, centrality, and salience of the individual? If Khanna says reflected appraisals affect racial identity, does being treated different because of complexion do that too?

I get that skin color has been shown to have an effect, and it makes sense that it has an effect in who people date or marry. But how could it possibly be affecting how much money people earn or years they complete?

Is gender a factor? Since women are already judged more based on their appearance—usually in the context of beauty standards—does colorism hurt them more when it comes to dating? In the other areas too?

Bonilla-Silva says all Black people are “collective Black” category, but other races are categorized by skin color. Can a light-skinned Black person be honorary White?

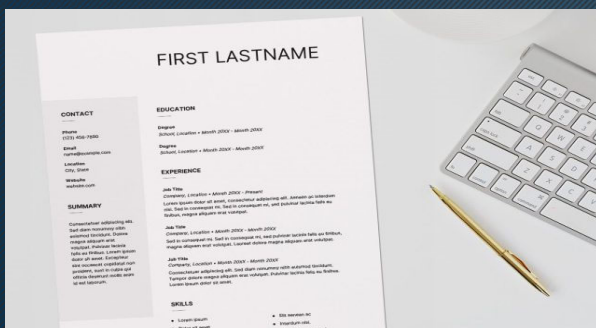
Are people trying to be “light” or “White”?

Labor Market Discrimination



Marianne Bertrand and Sendhil Mullainathan. 2004. "Are Emily and Greg More Employable Than Lakisha and Jamal? A Field Experiment on Labor Market Discrimination."

We've always known there was institutional racism within companies, but can it be so simple as a preference for people based on their names? The authors argue that just having a Black-sounding name (like Lakisha) decreased the odds of getting a response to one's resume. High quality resumes and even neighborhood quality didn't help Black applicants overcome this disadvantage.



If Black people knew this was happening, would they start picking different names for their children? Should they? I don't see this kind of discrimination going away anytime soon.

What is the explanation for this? Is it just racism (i.e., "I don't want to hire a Black person") or are some kind of Black names also associated with class? What about the names poor Whites give their kids (e.g., Kashton, Sierra, Tami-Lynn)?

As a Korean woman, I have always had to correct teachers' pronunciation of my name which is obviously Asian. A lot of times I felt it was a microaggression, especially if I'd already corrected them. Is there an Asian effect too given the model minority theory?

In Chinese culture, either we, our parents, or our teachers choose a Westernized name for us. Why are we more likely to get Emily or Greg than Jamal or Lakisha?