

Racism Without Racists Color Blind And The Persistence Of Racial Inequality In United States Eduardo Bonilla Silva

The idea of "The Green Book" is to give the Motorist and Tourist a Guide not only of the Hotels and Tourist Homes in all of the large cities, but other classifications that will be found useful wherever he may be. Also facts and information that the Negro Motorist can use and depend upon. There are thousands of places that the public doesn't know about and aren't listed. Perhaps you know of some? If so send in their names and addresses and the kind of business, so that we might pass it along to the rest of your fellow Motorists. You will find it handy on your travels, whether at home or in some other state, and is up to date. Each year we are compiling new lists as some of these places move, or go out of business and new business places are started giving added employment to members of our race.

The connection and science behind race, racism, and mental illness In 2012, an interdisciplinary team of scientists at the University of Oxford reported that - based on their clinical experiment - the beta-blocker drug, Propranolol, could reduce implicit racial bias among its users. Shortly after the experiment, an article in Time Magazine cited the study, posing the question: Is racism becoming a mental illness? In *Are Racists Crazy?* Sander Gilman and James Thomas trace the idea of race and racism as psychopathological categories., from mid-19th century Europe, to contemporary America, up to the aforementioned clinical experiment at the University of Oxford, and ask a slightly different question than that posed by Time: How did racism become a mental illness? Using historical, archival, and content analysis, the authors provide a rich account of how the 19th century 'Sciences of Man' - including anthropology, medicine, and biology - used race as a means of defining psychopathology and how assertions about race and madness became embedded within disciplines that deal with mental health and illness. An illuminating and riveting history of the discourse on racism, antisemitism, and psychopathology, *Are Racists Crazy?* connects past and present claims about race and racism, showing the dangerous implications of this specious line of thought for today. This book is designed to change the way we think about racial inequality. Long after the passage of civil rights laws and now the inauguration of our first black president, blacks and Latinos possess barely a nickel of wealth for every dollar that whites have. Why have we made so little progress? Legal scholar Daria Roithmayr provocatively argues that racial inequality lives on because white advantage functions as a powerful self-reinforcing monopoly, reproducing itself automatically from generation to generation even in the absence of intentional discrimination. Drawing on work in antitrust law and a range of other disciplines, Roithmayr brilliantly compares the dynamics of white advantage to the unfair tactics of giants like AT&T and Microsoft. With penetrating insight, Roithmayr locates the engine of white monopoly in positive feedback loops that connect the dramatic disparity of Jim Crow to modern racial gaps in jobs, housing and education. Wealthy white neighborhoods fund public schools that then turn out wealthy white neighbors. Whites with lucrative jobs informally refer their friends, who refer their friends, and so on. Roithmayr concludes that racial inequality might now be locked in place, unless policymakers immediately take drastic steps to dismantle this oppressive system.

Twenty years since the publication of the Second Edition and more than thirty years since the publication of the original book, *Racial Formation in the United States* now arrives with each chapter radically revised and rewritten by authors Michael Omi and Howard Winant, but the overall purpose and vision of this classic remains the same: Omi and Winant provide an account of how concepts of race are created and transformed, how they become the focus of political conflict, and how they come to shape and permeate both identities and institutions. The steady journey of the U.S. toward a majority nonwhite population, the ongoing evisceration of the political legacy of the early post-World War II civil rights movement, the initiation of the 'war on terror' with its attendant Islamophobia, the rise of a mass immigrants rights movement, the formulation of race/class/gender 'intersectionality' theories, and the election and reelection of a black President of the United States are some of the many new racial conditions *Racial Formation* now covers.

Color-Blind

The Continuing Significance of Racism

The Psychology of Racial Colorblindness

The Paradox of Race

Fostering Empathy and Action in Schools (REVISED EDITION)

Race, Whiteness, and Education

Racial Formation in the United States

White privilege

"Graves' answers could revise the ways in which humans interact with one another."--"Choice." "A fine start for thinking about race at the dawn of the millennium."--"American Scientist."

Many of the vestiges of the Civil Rights movement, including initiatives such as affirmative action, are increasingly under attack by those who assert that the Constitution is explicitly "color-blind." In this argument, the government is not legally permitted to take race into account in a "color conscious" manner. More than 30 years have passed since the landmark Civil Rights Acts became the law of the land. Yet, one of three African American men between the ages of 18 and 27 is in the hands of the criminal justice system, churches are burning in the South, and right-wing militia groups are flourishing. In this provocative and timely book, Leslie G. Carr suggests that the Constitution can be read as "racist," and that the concept of "color-blindness" is in fact the latest in a series of racist ideologies that have been part of the American fabric. "Color-Blind" Racism provides a thorough historical grounding in racist ideologies in the United States, and will be of great interest to anyone teaching or studying race relations, public policy, urban studies, and race and politics.

How the debate on colorblind versus multicultural casting sheds light on on larger sociopolitical questions

The issues that make monogamous dating daunting for people of color—shaming and exclusion by white partners, being fetishized, having realities of everyday racism ignored—occur in polyamorous relationships too, and trying "not to see race" only makes it worse. To make polyamorous communities inclusive, we must all acknowledge our part in perpetuating racism and listen to people of color. Love's Not Color Blind puts forward the framework—through research, anecdotal testimony, and analogy—for understanding, identifying, and confronting racism within polyamorous communities.

How Everyday Choices Lock In White Advantage

The Colorblind Screen

Reproducing Racism

Racial Paranoi

W. E. B. Du Bois and the Birth of Modern Sociology

Manifestations, Dynamics, and Impact

Are Racists Crazy?

State of White Supremacy

In this courageous book, John L. Jackson, Jr. draws on current events as well as everyday interactions to demonstrate the culture of race-based paranoia and its profound effects on our lives. He explains how it is cultivated and reinforced, and how it complicates the goal of racial equality. In this paperback edition, Jackson explores the 2008 presidential election, weaving in examples ranging from the notorious New Yorker cover to Saturday Night Lives political parodies.

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".

Latinx representation in the popular imagination has infuriated and befuddled the Latinx community for decades. These misrepresentations and stereotypes soon became as American as apple pie. But these cardboard cutouts and examples of lazy storytelling could never embody the rich traditions and histories of Latinx peoples. Not seeing real Latinxs on TV and film reels as kids inspired the authors to dive deep into the world of mainstream television and film to uncover examples of representation, good and bad. The result: a riveting ride through televisual and celluloid reels that make up mainstream culture. As pop culture experts Frederick Luis Aldama and Christopher González show, the way Latinx peoples have appeared and are still represented in mainstream TV and film narratives is as frustrating as it is illuminating. Stereotypes such as drug lords, petty criminals, buffoons, and sexed-up lovers have filled both small and silver screens—and the minds of the public. Aldama and González blaze new paths through Latinx cultural phenomena that disrupt stereotypes, breathing complexity into real Latinx subjectivities and experiences. In this grand sleuthing sweep of Latinx representation in mainstream TV and film that continues to shape the imagination of U.S. society, these two Latinx pop culture authorities call us all to scholarly action.

In this groundbreaking book, Aldon D. Morris's ambition is truly monumental: to help rewrite the history of sociology and to acknowledge the primacy of W. E. B. Du Bois's work in the founding of the discipline. Calling into question the prevailing narrative of how sociology developed, Morris, a major scholar of social movements, probes the way in which the history of the discipline has traditionally given credit to Robert E. Park at the University of Chicago, who worked with the conservative black leader Booker T. Washington to render Du Bois invisible. Morris uncovers the seminal theoretical work of Du Bois in developing a "scientific" sociology through a variety of methodologies and examines how the leading scholars of the day disparaged and ignored Du Bois's work. The Scholar Denied is based on extensive, rigorous primary source research; the book is the result of a decade of research, writing, and revision. In exposing the economic and political factors that marginalized the contributions of Du Bois and enabled Park and his colleagues to be recognized as the "fathers" of the discipline, Morris delivers a wholly new narrative of American intellectual and social history that places one of America's key intellectuals, W. E. B. Du Bois, at its center. The Scholar Denied is a must-read for anyone interested in American history, racial inequality, and the academy. In challenging our understanding of the past, the book promises to engender debate and discussion.

White Balance

Color-Blind Racism and the Persistence of Racial Inequality in the United States

1940 Edition

Seeing Race Through the Eyes of the Blind

Racism Without Racists

Racism Without Racists 5Ed

The Emperor's New Clothes

How Banks and the Real Estate Industry Undermined Black Homeownership

The election of President Barack Obama signaled for many the realization of a post-racial America, a nation in which racism was no longer a defining social, cultural, and political issue. While many Americans espouse a colorblind racial ideology and publicly endorse the broad goals of integration and equal treatment without regard to race, in actuality this attitude serves to reify and legitimize racism and protects

racial privileges by denying and minimizing the effects of systematic and institutionalized racism. In *The Colorblind Screen*, the contributors examine television's role as the major discursive medium in the articulation and contestation of racialized identities in the United States. While the dominant mode of televisual racialization has shifted to a colorblind ideology that foregrounds racial differences in order to celebrate multicultural assimilation, the volume investigates how this practice denies the significant social, economic, and political realities and inequalities that continue to define race relations today. Focusing on such iconic figures as President Obama, LeBron James, and Oprah Winfrey, many chapters examine the ways in which race is read by television audiences and fans. Other essays focus on how visual constructions of race in dramas like *24*, *A Sleeper Cell*, and *The Wanted* continue to conflate Arab and Muslim identities in post-9/11 television. The volume offers an important intervention in the study of the televisual representation of race, engaging with multiple aspects of the mythologies developing around notions of a post-racial America and the duplicitous discursive rationale offered by the ideology of colorblindness."

In the colorblind era of Post-Civil Rights America, race is often wrongly thought to be irrelevant or, at best, a problem of racist individuals rather than a systemic condition to be confronted. *Race, Whiteness, and Education* interrupts this dangerous assumption by reaffirming a critical appreciation of the central role that race and racism still play in schools and society. Author Zeus Leonardo's conceptual engagement of race and whiteness asks questions about its origins, its maintenance, and envisages its future. This book does not simply rehearse exhausted ideas on the relationship among race, class, and education, but instead offers new ways of understanding how multiple social relations interact with one another and of their impact in thinking about a more genuine sense of multiculturalism. By asking fundamental questions about whiteness in schools and society, *Race, Whiteness, and Education* goes to the heart of race relations and the common sense understandings that sustain it, thus painting a clearer picture of the changing face of racism.

Never HIGHLIGHT a Book Again! Includes all testable terms, concepts, persons, places, and events. Cram101 Just the FACTS101 studyguides gives all of the outlines, highlights, and quizzes for your textbook with optional online comprehensive practice tests. Only Cram101 is Textbook Specific. Accompanies: 9780742546851. This item is printed on demand.

People's experiences of racial inequality in adulthood are well documented, but less attention is given to the racial inequalities that children and adolescents face. *Growing Up in America* provides a rich, first-hand account of the different social worlds that teens of diverse racial and ethnic backgrounds experience. In their own words, these American teens describe, conflicts with parents, pressures from other teens, school experiences, and religious beliefs that drive their various understandings of the world. As the book reveals, teens' unequal experiences have a significant impact on their adult lives and their potential for social mobility. Directly confronting the constellation of advantages and disadvantages white, black, Hispanic, and Asian teens face today, this work provides a framework for understanding the relationship between socialization in adolescence and social inequality in adulthood. By uncovering the role racial and ethnic differences play early on, we can better understand the sources of inequality in American life.

Racism without Racists

Seeing Beyond Race in a Race-Obsessed World

White Out

American Swastika

How Prejudice, Racism, and Antisemitism Became Markers of Insanity

"Colorblind" Racism

Blinded by Sight

White Tears/Brown Scars

More than just a legal doctrine, color-blind constitutionalism has emerged as the defining metaphor of the post-Civil Rights era. Even for those challenging its constitutional authority, the language of color-blindness sets the terms of debate. Critics of color-blind constitutionalism are in this sense captured by the object of their critique. And yet, paradoxically, to enact a color-blind rule actually requires a heightened awareness of race. As such, color-blind constitutionalism represents a particular form of racial consciousness rather than an alternative to it. Challenging familiar understandings of race, rights, and American law, *Is Racial Equality Unconstitutional?* explores how current equal protection law renders the pursuit of racial equality constitutionally suspect. Identifying hierarchy rather than equality as an enduring constitutional norm, the book demonstrates how the pursuit of racial equality, historically, has been viewed as a violation of white rights. Arguing against conservative and liberal redemption narratives, both of which imagine racial equality as the perfection of American democracy, *Is Racial Equality Unconstitutional?* calls instead for a break from the current constitutional order, that it may be re-founded upon principles of racial democracy.

Why and how do those from black and minority ethnic communities continue to be marginalised? Despite claims that we now live in a post-racial society, race continues to disadvantage those from black and minority ethnic backgrounds. Kalwant Bhopal explores how neoliberal policy making has increased rather than decreased discrimination faced by those from non-white backgrounds. She also shows how certain types of whiteness are not privileged; Gypsies and Travellers, for example, remain marginalised and disadvantaged in society. Drawing on topical debates and supported by empirical data, this important book examines the impact of race on wider issues of inequality and difference in society.

How can colorblindness – the idea that race does not matter – be racist? This illuminating book introduces the paradox of colorblind racism: how dismissing or downplaying the realities of race and racism can perpetuate inequality and violence. Drawing on a range of theoretical approaches and real-life examples, Meghan Burke reveals colorblind racism to be an insidious presence in many areas of institutional and everyday life in the United States. She explains what is meant by colorblind racism, uncovers its role in the history of racial discrimination, and explores its effects on how we talk about and treat race today. The book also engages with recent critiques of colorblind racism to show the limitations of this framework and how a deeper, more careful study of colorblindness is needed to understand the persistence of racism and how it may be challenged. This accessible book will be an invaluable overview of a key phenomenon for students across the social sciences, and its far-reaching insights will appeal to all interested in the social life of race and racism.

This second edition of the acclaimed *American Swastika* provides an up-to-date perspective on the white power movement in America. The book takes readers through hidden enclaves of hate, exploring how white supremacy movements thrive nationwide and how we can work to prevent future violence. Filled with powerful case studies, interviews, and first-person accounts, the book explains the

differences between various hate groups, then shows how white supremacy groups cultivate their membership through Aryan homes, parties, rituals, music festivals, and online propaganda. Featuring updated statistics and examples throughout, the second edition of American Swastika describes most of today's active white power groups and the legacy of recently disbanded groups. It also discusses new players in the world of white power websites and music and shares new research on how people exit hate groups. As recent events have made clear that the idea of a "post-racial America" is a myth, American Swastika is essential reading for understanding both how hate builds and how we can work to prevent violence.

White Supremacy and Racism in the Post-civil Rights Era

The Power of Race in the Lives of Teens

White Logic, White Methods

How White Feminism Betrays Women of Color

Growing Up in America

Unequal Freedom

The Negro Motorist Green Book

Color-Blind Racism and the Persistence of Racial Inequality in the United States by Bonilla-Silva, Eduardo, Isb

This book summarizes and integrates the social scientific research on racial colorblindness, focusing primarily on work within the field of psychology. A new multi-variety colorblind framework is presented, which provides theoretical coherence to the present literature as well as a guide for future research. After considering the historical context in which colorblind ideologies have manifested and operated, research is presented that establishes how the colorblind mentality ignores important racial realities and tends to harm racial minorities across a wide variety of domains. Beneficial alternative ideologies are discussed, as are strategies that may be useful in challenging the colorblind ideology. This book will be of interest to both researchers and theorists who study racial ideology, as well as social justice advocates and practitioners who contend with racial colorblindness in real-world contexts.

In this book, Bonilla-Silva explores with systematic interview data, the nature and components of post-civil rights racial ideology. Specifically, he documents the existence of a new suave and apparently non-racial racial ideology he labels color-blind racism. He suggests that this ideology, anchored on the decontextualized, a historical, and abstract extension of liberalism to racial matters, has become the organizational matrix, whites use to explain and account for racial matters in America.

White Logic, White Methods shows the ways that a reigning white ideological methodology has poisoned almost all aspects of social science research. The only way to remedy these prevailing inequalities is for the complete overhaul of current methods, and a movement towards multicultural and pluralist approaches to what we know, think, and question. With an assemblage of leading scholars, this collection explores the possibilities and necessary dethroning of current social research practices.

Challenging the Status Quo offers the latest cutting-edge scholarship in the subfield of sociology of diversity and inclusion.

White Fragility

Colorblind Racism

How Hollywood Shaped Colorblind Ideology and Undermined Civil Rights

Race Relations

Biological Theories of Race at the Millennium

Television in Post-Racial America

The Unintended Consequences of Political Correctness

Racism Without Racists 5Ed Racism without Racists Color-Blind Racism and the Persistence of Racial Inequality in the United States Rowman & Littlefield Publishers

The deeply entrenched patterns of racial inequality in the United States simply do not square with the liberal notion of a nation-state of equal citizens. Uncovering the false promise of liberalism, State of White Supremacy reveals race to be a fundamental, if flexible, ruling logic that perpetually generates and legitimates racial hierarchy and privilege. Racial domination and violence in the United States are indelibly marked by its origin and ongoing development as an empire-state. The widespread misrecognition of the United States as a liberal nation-state hinges on the twin conditions of its approximation for the white majority and its impossibility for their racial others. The essays in this book incisively probe and critique the U.S. racial state through a broad range of topics, including citizenship, education, empire, gender, genocide, geography, incarceration, Islamophobia, migration and border enforcement, violence, and welfare.

The inequalities that persist in America have deep historical roots. Evelyn Nakano Glenn untangles this complex history in a unique comparative regional study from the end of Reconstruction to the eve of World War II. During this era the country experienced enormous social and economic changes with the abolition of slavery, rapid territorial expansion, and massive immigration, and struggled over the meaning of

free labor and the essence of citizenship as people who previously had been excluded sought the promise of economic freedom and full political rights. After a lucid overview of the concepts of the free worker and the independent citizen at the national level, Glenn vividly details how race and gender issues framed the struggle over labor and citizenship rights at the local level between blacks and whites in the South, Mexicans and Anglos in the Southwest, and Asians and haoles (the white planter class) in Hawaii. She illuminates the complex interplay of local and national forces in American society and provides a dynamic view of how labor and citizenship were defined, enforced, and contested in a formative era for white-nonwhite relations in America.

LONGLISTED FOR THE 2019 NATIONAL BOOK AWARD FINALIST, 2020 PULITZER PRIZE IN HISTORY By the late 1960s and early 1970s, reeling from a wave of urban uprisings, politicians finally worked to end the practice of redlining. Reasoning that the turbulence could be calmed by turning Black city-dwellers into homeowners, they passed the Housing and Urban Development Act of 1968, and set about establishing policies to induce mortgage lenders and the real estate industry to treat Black homebuyers equally. The disaster that ensued revealed that racist exclusion had not been eradicated, but rather transmuted into a new phenomenon of predatory inclusion. *Race for Profit* uncovers how exploitative real estate practices continued well after housing discrimination was banned. The same racist structures and individuals remained intact after redlining's end, and close relationships between regulators and the industry created incentives to ignore improprieties. Meanwhile, new policies meant to encourage low-income homeownership created new methods to exploit Black homeowners. The federal government guaranteed urban mortgages in an attempt to overcome resistance to lending to Black buyers – as if unprofitability, rather than racism, was the cause of housing segregation. Bankers, investors, and real estate agents took advantage of the perverse incentives, targeting the Black women most likely to fail to keep up their home payments and slip into foreclosure, multiplying their profits. As a result, by the end of the 1970s, the nation's first programs to encourage Black homeownership ended with tens of thousands of foreclosures in Black communities across the country. The push to uplift Black homeownership had descended into a goldmine for realtors and mortgage lenders, and a ready-made cudgel for the champions of deregulation to wield against government intervention of any kind. Narrating the story of a sea-change in housing policy and its dire impact on African Americans, *Race for Profit* reveals how the urban core was transformed into a new frontier of cynical extraction.

The Scholar Denied

How Social Scientists Limit the Significance of Racism

Race for Profit

The Myth of Racial Color Blindness

Love's Not Color Blind

Color-blind Racism and the Persistence of Racial Inequality in the United States

A Critical Review

A Guide to the Film Bully

"Does the election of the first Black president mean that the United States is a 'postracial' society? In this volume, scholars in psychology, education, sociology, and related fields dissect the concept of color-blind racial ideology (CBRI), the widely-held belief that skin color does not affect interpersonal interactions, and that interpersonal and institutional racism therefore no longer exists in America. Contributors survey the theoretical and empirical literature on racial color-blindness; discuss novel ways of assessing and measuring color-blind racial beliefs; examine related characteristics such as lack of empathy and internalized racism; and assess the impact of CBRI across contexts such as education, the workplace, and health care settings"--Provided by publisher.

*This guide provides teachers with research, testimony, and discussion ideas to help them foster honest and informed classroom dialogue about the issues raised in the documentary film Bully. Stephen Steinberg offers a bold challenge to prevailing thought on race and ethnicity in American society. In a penetrating critique of the famed race relations paradigm, he asks why a paradigm invented four decades before the Civil Rights Revolution still dominates both academic and popular discourses four decades after that revolution. On race, Steinberg argues that even the language of "race relations" obscures the structural basis of racial hierarchy and inequality. Generations of sociologists have unwittingly practiced a "white sociology" that reflects white interests and viewpoints. What happens, he asks, when we foreground the interests and viewpoints of the victims, rather than the perpetrators, of racial oppression? On ethnicity, Steinberg turns the tables and shows that the early sociologists who predicted ultimate assimilation have been vindicated by history. The evidence is overwhelming that the new immigrants, including Asians and most Latinos, are following in the footsteps of past immigrants—footsteps leading into the melting pot. But even today, there is the black exception. The end result is a dual melting pot—one for peoples of African descent and the other for everybody else. *Race Relations: A Critique* cuts through layers of academic jargon to reveal unsettling truths that call into question the nature and future of American nationality.*

*"A book this country desperately needs, one with genuine healing potential." —New York Times Book Review From the author of *The Rage of a Privileged Class*, a provocative, in-depth analysis of the state of race in America; a work that not only explores the racial transformation of this nation, but offers a creative and viable ten-step blueprint for the development of a race-neutral society Is a truly race-neutral society possible? Can the United States wipe the slate clean and surmount the racism of its past? Or is color blindness just another name for denial? In this*

penetrating and provocative book, Ellis Cose probes the depths of the American mind and exposes the contradictions, fears, hopes and illusions embedded in our complicated perceptions of race. Cose trains his practiced eye on the murky waters of race in America and looks at the acute differences, even hostility, in our perceptions of race exposed by the O. J. Simpson trial, not to mention the controversial content of The Bell Curve. Looking beyond the platitudes and pronouncements that tend to distort reality rather than illuminate it, Cose offers a visionary analysis of the steps we must take if we are serious about finding a true resolution to the thorny problem of race in America.

Racism, Governance, and the United States

Inside the White Power Movement's Hidden Spaces of Hate

The Problem of the Color[blind]

Race and Representation in Polyamorous and Other Alternative Communities

Racism and Methodology

Why It's So Hard for White People to Talk About Racism

Anything But Racism

Is Racial Equality Unconstitutional?

In this book, Bonilla-Silva explores with systematic interview data the nature and components of post-civil rights racial ideology. Specifically, he documents the existence of a new suave and apparently non-racial racial ideology he labels color-blind racism. He suggests this ideology, anchored on the decontextualized, ahistorical, and abstract extension of liberalism to racial matters, has become the organizational matrix whites use to explain and account for racial matters in America.

The authors of this landmark book challenge the assumption that race is declining in its significance as indicator of economic, political and social conditions. Anything But Racism sets the record straight by offering a comprehensive approach to understanding race and research, including such areas as: social theory, survey research, ethnography, demography, statistics and finding results.

The New York Times best-selling book exploring the counterproductive reactions white people have when their assumptions about race are challenged, and how these reactions maintain racial inequality. In this "vital, necessary, and beautiful book" (Michael Eric Dyson), antiracist educator Robin DiAngelo deftly illuminates the phenomenon of white fragility and "allows us to understand racism as a practice not restricted to 'bad people' (Claudia Rankine). Referring to the defensive moves that white people make when challenged racially, white fragility is characterized by emotions such as anger, fear, and guilt, and by behaviors including argumentation and silence. These behaviors, in turn, function to reinstate white racial equilibrium and prevent any meaningful cross-racial dialogue. In this in-depth exploration, DiAngelo examines how white fragility develops, how it protects racial inequality, and what we can do to engage more constructively.

Called "powerful and provocative" by Dr. Ibram X. Kendi, author of the New York Times bestselling How to be an Antiracist, this explosive book of history and cultural criticism reveals how white feminism has been used as a weapon of white supremacy and patriarchy deployed against Black and Indigenous women, and women of color. Taking us from the slave era, when white women fought in court to keep "ownership" of their slaves, through the centuries of colonialism, when they offered a soft face for brutal tactics, to the modern workplace, White Tears/Brown Scars tells a charged story of white women's active participation in campaigns of oppression. It offers a long overdue validation of the experiences of women of color. Discussing subjects as varied as The Hunger Games, Alexandria Ocasio-Cortez, the viral BBQ Becky video, and 19th century lynchings of Mexicans in the American Southwest, Ruby Hamad undertakes a new investigation of gender and race. She shows how the division between innocent white women and racialized, sexualized women of color was created, and why this division is crucial to confront. Along the way, there are revelatory responses to questions like: Why are white men not troubled by sexual assault on women? (See Christine Blasey Ford.) With rigor and precision, Hamad builds a powerful argument about the legacy of white superiority that we are socialized within, a reality that we must apprehend in order to fight. "A stunning and thorough look at White womanhood that should be required reading for anyone who claims to be an intersectional feminist. Hamad's controlled urgency makes the book an illuminating and poignant read. Hamad is a purveyor of such bold thinking, the only question is, are we ready to listen?" —Rosa Boshier, The Washington Post

Representation in U.S. Film and TV

Reel Latinxs

Racial Transgression and the Politics of Black Performance

Challenging the Status Quo: Diversity, Democracy, and Equality in the 21st Century

The myth of a post-racial society

Seeing a Color-Blind Future

Studyguide for Racism Without Racists

A Critique

The racial ideology of colorblindness has a long history. In 1963, Martin Luther King famously stated, "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character." However, in the decades after the civil rights movement, the ideology of colorblindness co-opted the language of the civil rights era in order to reinvent white supremacy, fuel the rise of neoliberalism, and dismantle the civil rights movement's legal victories without offending political decorum. Yet, the spread of colorblindness could not merely happen through political speeches, newspapers, or books. The key, Justin Gomer contends, was film--as race-conscious language was expelled from public discourse, Hollywood provided the visual medium

necessary to dramatize an anti-civil rights agenda over the course of the 70s, 80s, and 90s. In blockbusters like *Dirty Harry*, *Rocky*, and *Dangerous Minds*, filmmakers capitalized upon the volatile racial, social, and economic struggles in the decades after the civil rights movement, shoring up a powerful, bipartisan ideology that would be wielded against race-conscious policy, the memory of black freedom struggles, and core aspects of the liberal state itself.

Colorblindness has become an integral part of the national conversation on race in America. Given the assumptions behind this influential metaphor—that being blind to race will lead to racial equality—it's curious that, until now, we have not considered if or how the blind "see" race. Most sighted people assume that the answer is obvious: they don't, and are therefore incapable of racial bias—an example that the sighted community should presumably follow. In *Blinded by Sight*, Osagie K. Obasogie shares a startling observation made during discussions with people from all walks of life who have been blind since birth: even the blind aren't colorblind—blind people understand race visually, just like everyone else. Ask a blind person what race is, and they will more than likely refer to visual cues such as skin color. Obasogie finds that, because blind people think about race visually, they orient their lives around these understandings in terms of who they are friends with, who they date, and much more. In *Blinded by Sight*, Obasogie argues that rather than being visually obvious, both blind and sighted people are socialized to see race in particular ways, even to a point where blind people "see" race. So what does this mean for how we live and the laws that govern our society? Obasogie delves into these questions and uncovers how color blindness in law, public policy, and culture will not lead us to any imagined racial utopia.

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.

In these five eloquent and passionate pieces (which she gave as the prestigious Reith Lectures for the BBC) Patricia J. Williams asks how we might achieve a world where "color doesn't matter"—where whiteness is not equated with normalcy and blackness with exoticism and danger. Drawing on her own experience, Williams delineates the great divide between "the poles of other people's imagination and the nice calm center of oneself where dignity resides," and discusses how it might be bridged as a first step toward resolving racism. Williams offers us a new starting point—"a sensible and sustained consideration"—from which we might begin to deal honestly with the legacy and current realities of our prejudices.