Race Class and Gender - Intersections and Inequalities 11th edition Andersen Test Bank

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Discussion and Extension Guide

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A. Media and Popular Culture

47. "Race, Gender and Virtual Inequality: Exploring the Liberatory Potential of Black Cyberfeminist Theory," by Kishonna L. Gray

Reading Summary

The virtual spaces of the Internet and social media privilege dominant masculinities, as illustrated by instances such as #GamerGate. In response, virtual feminism highlights ways that women can use the Internet to gain visibility for issues and ideas that are typically ignored in dominant discourse. However, many virtual feminists do not challenge the Internet as a White space or interrogate other hegemonies operating in cyberspace. Black cyberfeminism combines and extends virtual feminisms, and Black feminists thought to challenge a variety of unequal power relations that are embedded in the practices of digital technology. Reclaiming the use of technology for their own purposes, Black cyberfeminists resist controlling images and distorted representations by creating virtual spaces for self-determination and self-definition. Movements like #BlackLivesMatter and #WhiteFeministRants exemplify how Black cyberfeminism highlights the interlocking nature of oppression, intertwines intellectual thought with political activism, and works to empower oppressed groups.

Multiple Choice Questions

1. Which of the following is NOT a purpose of Black cyberfeminism, as outlined by Kishonna Gray?
a. creating space for women of Color to resist controlling images through self-definition
b. interrogating structural inequality through interlocking forms of oppression
c. asserting power and superiority over White society
d. combining intellectualism with activism

ANS: C

2. According to Kishonna Gray, Internet technologies were not created to destroy hegemonic power structures; _____.
a. they can only promote internalized racism, regardless of Black users' intent
b. however, they are useful because they can provide empowerment to marginalized women
c. Black feminists avoid using them, because the Internet is not a welcoming space for Black cultural art forms
d. nonetheless, they have been successfully co-opted by cyberfeminists and now serve as a powerful platform for restructuring patriarchal structures

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ANS: B

3. In "Race, Gender, and Virtual Inequality," Kishonna Gray suggests that the #BlackLivesMatter social movement is an example of the fact that _____.
a. Twitter hashtags have become meaningless
b. liberals do not care about the safety of police officers
c. Black women have historically used their power to empower others
d. when social movements make use of social media, they usually get co-opted to make a profit

ANS: C

Discussion and Essay Questions

1. Does the Internet have the power to dismantle society's dominant structures? Why or why not?
2. In what ways does the virtual world of the Internet reproduce the power relations of the physical world? How does Black cyberfeminist theory use Internet technologies to challenge these power relations?
3. What are some examples of virtual spaces created to allow marginalized groups to engage in self-definition and self-representation? Which of these are intended primarily as "private" spaces for members of marginalized groups, and which are intended to increase how visible marginalized groups are to mainstream culture? Why are both types of spaces needed?

Internet Sites and Questions for Further Study

Reframing Representation through Satire
White Savior movie trailer: https://youtu.be/T_RTnuJvg6U
Sassy Black Friend: https://youtu.be/jguyvVsmnLY

1. One of the ways that Black women have resisted inaccurate media representations is through the use of satire, which often circulates through social media. How effective do you think satirical videos like these are at making people aware of the prevalence of controlling images of Black women?
2. What are the advantages and disadvantages of satire as a medium for this work?

Digital Equity
https://youtu.be/4KkVFfPDPqU
3. To make use of the Internet for self-definition, intellectual thought, activism, or empowerment, marginalized people must first have access to the Internet. Discuss inequities in digital access and how Black cyberfeminists might address them.

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48. "'This is for the Brown Kids!' Racialization and the Formation of 'Muslim' Punk Rock," by Amy D. McDowell

Reading Summary

Amy McDowell presents a case study of Taqwacore, a panethnic, nonreligious Muslim punk rock movement responding to 9/11 in the early 2000s. Youth in the Taqwacore movement call themselves "Brown kids" to highlight the "Othering" of racialization and oppose the stereotype that Muslims are a monolithic group. Punk rock is a resistant act of embracing their status as the "Other" in a society that rejects and stereotypes them on the basis of race and/or religion. In an act of "reflexive racialization," Taqwacores do not just adopt an ascribed identity; they create a "Brown" identity that calls conventional religious, racial, and ethnic identities into question.

Taqwacore's panethnic identity of "Brown kids" opposes anti-Muslim racism by calling out Whiteness in punk and by redefining punk in favor of racial and religious outsiders. Whiteness, for the Muslim youth of Taqwacore, is not just a matter of skin tone. Instead, it stands for racial domination, Western imperialism, Christian supremacy, and everyday practices of racial and religious exclusion. Taqwacore youth recognize racism as something more complex than the traditional American White versus Black. In response to anti-Muslim racism, they created a self-defined racial identity as "Brown kids" that is defined by their appreciation for difference and shared condemnation of White supremacy.

Multiple Choice Questions

1. In the post-9/11 era, hostile attitudes toward Muslims were not confined only to those who practice Islam, but applied more broadly to a range of "Brown" people who were understood to be from a wide geographic area. This is evidence that _____.
a. all foreigners were viewed as potential threats to American safety
b. "Muslim" was a racialized category; that is, it acquired a racial identity
c. Muslims defined their own identity as a group
d. Islam is an open religion

ANS: B

2. The Taqwacore punk rock movement described in Amy McDowell's article "This is for the Brown Kids!" is an example of _____.
a. youth resistance in the face of racialization
b. political mobilization to secure education for immigrants

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c. an extremist ideology that seeks to convert disillusioned youth
d. a White supremacist movement that operates under the guise of a freedom movement

ANS: A

3. The youth of the Taqwacore movement disdain Whiteness, which means what to them?
a. They reject the idea that White people can be Muslim.
b. They reject U.S. citizenship and all other forms of belonging in America.
c. They care deeply about skin tone and distance themselves from light-skinned people.
d. They advocate antiracist politics and maintain a critical stance toward Western imperialism and Christian supremacy.

ANS: D

Discussion and Essay Questions

1. How does the example of Taqwacore punk that McDowell describes illustrate the socially constructed nature of race?
2. What is "reflexive racialization"? What do the "Brown kids" of Taqwacore understand about their own racialization and about the meaning of Whiteness?
3. What other music and cultural movements are you familiar with that engage in "reflexive racialization"?

Internet Sites and Questions for Further Study

Taqwacore: The Birth of Punk Islam (documentary film)
Trailer: https://youtu.be/rgFXDItywMQ
Full documentary film: https://www.youtube.com/watch?v=uMw-A0c06Ig

Since most readers probably won't be familiar with Taqwacore, it may be helpful to use some or all of this documentary film to discuss the meaning of Taqwacore and engage in sociological analysis.

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49. "'Frozen in Time': The Impact of Native American Media Representations on Identity and Self-Understanding," by Peter A. Leavitt, Rebecca Covarrubias, Yvonne A. Perez, and Stephanie A. Fryberg

Reading Summary

Both the quantity and quality of media portrayals about a group matter. When minority groups are underrepresented, they lack an important source of shared knowledge that can help them understand or orient themselves within their everyday social contexts. They become invisible to others for whom media portrayal provides a surrogate representation for real-world exposure when contact between majority and minority group members is limited or nonexistent. Native Americans are unique in the degree of absolute invisibility they experience in many domains of American life, including the media.

Leavitt et al. report that Native Americans, already a small segment of the population, are severely underrepresented in media, making up less than 1 percent of characters in television, films, and video games. When Native Americans are represented, they are typically portrayed in highly stereotypical ways as 18th- and 19th-century figures frozen in time. Content analysis using Internet search engines found that over 95% of images returned in search results for "Native American" and "American Indian" were historical representations. In the rare cases that Native Americans are shown in media as contemporary people, they are negatively stereotyped as poor, uneducated, and prone to addictions.

Leavitt et al. argue that media invisibility has psychological consequences for Native Americans. Lack of adequate representation stifles self-understanding and homogenizes Native American identities. In the absence of a range of realistic, high-quality portrayals of one's group, group identification may lead to self-stereotyping rather than positive self-esteem. Leavitt et al. advocate for policies that would require media outlets to attend to how and when they represent diverse groups in order to ensure not only that Native Americans are represented in the media, but also that they are included in decisions that represent and affect their communities.

Multiple Choice Questions

1. The main argument of Leavitt et al.'s "Frozen in Time" is that _____.
a. Native Americans are very spiritual and have preserved and held on to traditional ways of life since the 1700s

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b. new archaeological evidence has revealed a lot more about how Native Americans lived before Europeans settled in the "New World"
c. the lack of accurate, contemporary media portrayals of Native Americans has negative psychological consequences for their processes of self-identity
d. in spite of many new media portrayals that show Native Americans in contemporary settings and a range of occupations, most Americans still hold very stereotypical views that associate Native Americans with the past

ANS: C

2. Which of the following is NOT a reason that Leavitt et al. say that the quantity and quality of media representations of one's own identity group are important?
a. Seeing themselves on TV makes people happy.
b. Media representation provides a reference point for self-understanding.
c. Media representation helps people develop strategies for how to be a person.
d. Homogenous representations deny group members a variety of atypical identities.

ANS: A

3. Native Americans constitute approximately _____ of the U.S. population.
a. 2%
b. 10%
c. 12%
d. 20%

ANS: A

4. Media portrayals are powerful sources of information about minority groups because _____.
a. minorities are overrepresented in popular media
b. media stories use archetypes and narratives that speak to the human condition
c. many members of the majority have limited or nonexistent personal contact with minorities, so media serves as a surrogate to personal experience
d. racial and ethnic minorities have fought successfully for the right to set guidelines and provide oversight for how they will be characterized and portrayed in the media

ANS: C

5. Which of the following is NOT a problem Leavitt et al. identify with the representation of Native Americans in media?
a. Most media depictions of Native Americans are historical representations.

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b. Media portrayals homogenize Native Americans with "standard" depictions and render invisible hundreds of diverse tribal cultures.
c. Contemporary portrayals show Native Americans in negative stereotypes of poverty and addiction.
d. Young Native Americans are relying too heavily on media for sources of self-identity, when they need to be learning about their tribal heritage.

ANS: D

6. Associating oneself with negative group representations because there are no alternative images to identify with is _____.
a. transference
b. disassociation
c. self-stereotyping
d. double consciousness

ANS: C

Discussion and Essay Questions

1. What would a portrayal of your identity group look like if it were limited only to a stylized historical image from the 18th or 19th century? Would you want that to be the only way that other people knew about or understood your identity?
2. Why does lack of representation and/or unfavorable media portrayal create a prototypical group image that puts group members in a double-bind?
3. Why is positive group identification important for self-esteem and belonging? Why does a lack of representation interfere with the psychological benefits of group identity?

Internet Sites and Questions for Further Study

Settler Colonialism
https://globalsocialtheory.org/concepts/settler-colonialism/
https://www.thoughtco.com/american-settler-colonialism-4082454
https://vimeo.com/198902656
Any discussion of the invisibility of Native Americans should begin with an understanding of America as a settler colonial state with a long history of systematic attempts to eliminate North America's Indigenous people.

Native American Mascots
NCAI statement: http://www.ncai.org/proudtobe
APA statement: https://www.apa.org/pi/oema/resources/indian-mascots
Calls to end the use of Native American images as college mascots have become more widespread, yet there are still schools and professional sports teams using Native American names.

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1. Why is it problematic for schools or sports teams to use Native American imagery or name mascots?
2. Why do American teams feel entitled to appropriate historicized images of Native Americans?

Racial Stereotypes in the Media
https://prezi.com/dks23ukcsbmz/racial-stereotypes-in-the-media/

B. Social Movements and Activism

50. "'People Show Up in Different Ways': DACA Recipients' Everyday Activism in a Time of Heightened Immigration-Related Insecurity"

Reading Summary

"People Show Up in Different Ways" discusses the creation of Deferred Action for Childhood Arrivals (DACA) in 2012 and subsequent legal challenges. Undocumented youth activists have emerged as a coherent political group within the larger immigrant rights movement. In the reading, Getrich discusses undocumented youth's "everyday activism," which is more hidden, individual, and less explicitly political than traditional modes of activism such as public protests and civil disobedience. Everyday activism takes place in K-12 schools, on college campuses, and in workplaces. Getrich contends that this pivot to everyday activism is, in part, a response to the Trump administration's efforts to end DACA and deport undocumented youth and their families.

Multiple Choice Questions

1. Approximately how many undocumented young adults who were born abroad and migrated to the United States as children currently live in the United States?
   a. 10 million
   b. 5 million
   c. 2 million
   d. 500,000

   ANS: C

2. After the U.S. Supreme Court decision in 2020, DACA recipients are in a state of _____.
   a. firm legal standing
   b. temporal uncertainty
   c. unprotected legal status

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d. helplessness

ANS: B

3. Everyday activism is usually _____.
   a. collective
   b. organized
   c. public
   d. individual

ANS: D

4. How does Getrich view the relationship between overt and covert forms of activism?
   a. Getrich views them as contradictory.
   b. Getrich prefers overt activism.
   c. Getrich views them as coexisting.
   d. Getrich prefers covert activism.

ANS: C

5. Which of the following is NOT a primary site of DACA recipients' everyday activism?
   a. the policy arena
   b. K-12 schools
   c. workplaces
   d. university campuses

ANS: A

Discussion and Essay Questions

1. What is DACA? What is the current legal status of DACA recipients?
2. What is the DREAMer movement? How is it situated within the broader immigrant rights movement?
3. What is everyday activism? Discuss some examples of everyday activism among DACA recipients.
4. Are there "safe" or "counter" spaces for undocumented young adults at your college or university? If so, where are they found?

Internet Sites and Questions for Further Study

NPR Code Switch: Status Update

https://www.npr.org/2019/11/12/778505580/status-update

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1. Listen to the podcast. Why is the Gonzalez family considered "mixed status"? What type of activism is Miriam engaging in? What are the potential risks?

DACA Recipients Share Hopes and Fears Ahead of Court Ruling that Could End Program

https://www.pbs.org/newshour/show/daca-recipients-share-hopes-and-fears-ahead-of-court-ruling-that-could-end-program

2. What are the benefits of the DACA program? What are some of the challenges that DACA recipients continue to face?

51. "The Role of Social justice Frameworks in an Era of Neoliberalism: Lessons from Youth Activism," by Barbara Ferman

Reading Summary

Social justice frameworks contain analytical tools for connecting the personal to the political, which have the capacity to challenge neoliberal thinking and practice and can provide a strong foundation for collective action. Social justice frameworks that embrace intersectionality can create movements that transcend the barriers of race, class, gender, and other differences. In the reading, Ferman presents two case studies from a youth leadership development program to illustrate what social justice frameworks look like in practice. In both cases, a diverse group of high school students supported by college students and full-time staff worked across difference to find their shared humanity and common struggles. Youth activism, especially when enhanced by adult allies, helps us understand the tangible impacts of social justice frameworks.

Multiple Choice Questions

1. What does the 1960s era feminist mantra "the personal is political" mean?
   a. Political activism is an important part of personal identity.
   b. Voting is a powerful personal choice.
   c. Aggregating individual women's lived experiences reveals the role of social structure and policies in creating oppressive situations for women.
   d. Personal biography should not play a role in influencing political activism.

   ANS: C

2. According to Ferman, what role should adult allies play in youth activist movements?
   a. Adult allies should determine the leadership structure of youth organizations.

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