

**Association for Washington Archaeology  
Anti-Racism, Equity, Diversity, and Social Justice**

**RESOURCES TO READ**

*The following annotated bibliography was compiled by various members of the AWA Diversity Committee and the list is modeled after other resources lists that are available online from local governments and neighboring institutions. The entries are organized by author's last name. The AWA Diversity Committee does not necessarily endorse, recommend, or assume responsibility for the work of any author or publisher, listed here or otherwise. Some of these entries may contain offensive words and/or explicit examples of racism, discrimination and/or microaggressions. Please practice self-care and explore these resources at your own risk.*

**Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America |**

Eduardo Bonilla-Silva

<https://rowman.com/ISBN/9781442276239/Racism-without-Racists-Color-Blind-Racism-and-the-Persistence-of-Racial-Inequality-in-America-Fifth-Edition>

This fifth edition copy from 2017 documents how, beneath our contemporary conversation about race, there lies a full-blown arsenal of arguments, phrases, and stories that whites use to account for—and ultimately justify—racial inequalities. The fifth edition of this provocative book makes clear that color blind racism is as insidious now as ever. It features new material on our current racial climate, including the Black Lives Matter movement; a significantly revised chapter that examines the Obama presidency, the 2016 election, and Trump's presidency; and a new chapter addressing what readers can do to confront racism—both personally and on a larger structural level.

**What is Racial Domination? |** Matthew Desmond and Mustafa Emirbayar

<https://scholar.harvard.edu/mdesmond/publications/what-racial-domination>

When students of race and racism seek direction, they can find no single comprehensive source that provides them with basic analytical guidance or that offers insights into the elementary forms of racial classification and domination. We believe the field would benefit greatly from such a source, and we attempt to offer one here. Synchronizing and building upon recent theoretical innovations in the area of race, we lend some conceptual clarification to the nature and dynamics of race and racial domination so that students of the subjects—especially those seeking a general (if economical) introduction to the vast field of race studies—can gain basic insight into how race works as well as effective (and fallacious) ways to think about racial domination. Focusing primarily on the American context, we begin by defining race and unpacking our definition. We then describe how our conception of race must be informed by those of ethnicity and nationhood. Next, we identify five fallacies to avoid when thinking about racism. Finally, we discuss the resilience of racial domination, concentrating on how all actors in a society gripped by racism reproduce the conditions of racial domination, as well as on the benefits and drawbacks of approaches that emphasize intersectionality. From (2009) Du Bois Review: Social Science Research on Race 6: 335-355.

**Settler Fragility: Why Settler Privilege Is So Hard to Talk About |** Dina Gilio-Whitaker

<https://www.beaconbroadside.com/broadside/2018/11/settler-fragility-why-settler-privilege-is-so-hard-to-talk-about.html>

US citizens of all races and ethnic groups have been indoctrinated their entire lives with messages designed to foster a sense of national pride and belonging in the making of what has been called an

“imagined community,” which always occurs on Indigenous lands. Their citizenship and their very identity are taken for granted without critical consciousness about the US’s contradictory foundational structures and narratives.

### **So You Want to Talk About Race** | Ijeoma Oluo

<https://www.ijeomaoluo.com/books>

Widespread reporting on aspects of white supremacy — from police brutality to the mass incarceration of Black Americans — has put a media spotlight on racism in our society. Still, it is a difficult subject to talk about. How do you tell your roommate her jokes are racist? Why did your sister-in-law take umbrage when you asked to touch her hair — and how do you make it right? How do you explain white privilege to your white, privileged friend? In *So You Want to Talk About Race*, Ijeoma Oluo guides readers of all races through subjects ranging from intersectionality and affirmative action to “model minorities” in an attempt to make the seemingly impossible possible: honest conversations about race and racism, and how they infect almost every aspect of American life.

### **Why ‘Culture Fit’ is a Failed Idea in American Hiring** | Monica Torres

[https://www.huffpost.com/entry/culture-fit-failed-idea-in-hiring\\_l\\_5f1f2319c5b69fd47310363e](https://www.huffpost.com/entry/culture-fit-failed-idea-in-hiring_l_5f1f2319c5b69fd47310363e)

Picture this: You are a hiring manager who is deciding between candidates for a role at your company. Skills and experiences may vary, but there is one question most important to you as you evaluate each potential hire: Would you want to hang out with them stuck in an airport in a snowstorm? We still rely on “people we want to hang out with” as a metric in hiring, and it does nothing but harm.

### **The Roots of US Anthropology’s Race Problem: Whiteness, Ethnicity, and Ethnography** | Jonathan Warren and Michelle Kleisath

<https://doi.org/10.1080/10665684.2019.1632230>

This 2019 article from *Equity & Excellence in Education* offers a three-part explanation as to why US anthropology has largely avoided engagement with critical race studies. First, almost 85% of US anthropologists are white and thus bring colorblind sensibilities to their profession, given the culture in which they live and/or were raised. Second, this penchant is compounded by their discipline’s construction of race as an unscientific, folk category. The proper term to use, anthropologists are taught, is ethnicity, which is deemed discrete from race qua biology. Finally, the consideration of race threatens an understanding of some of white ethnographers’ most cherished relationships, the quality and consequences of their work, and, perhaps most importantly, the image of themselves as individuals and/or good people. The concluding section outlines concrete, actionable steps forward for anthropology and the risks the discipline runs if it continues to fail to engage with critical race studies.

***Return here in the future for a more resources.  
We plan to update and add to these lists  
as often as possible.***