

## Abstracts

1363 **Arif Dirlik, Race Talk, Race, and Contemporary Racism**

How do we talk about racism, which we must, given its pervasiveness, without erasing significant changes that distinguish the present from the past and, even more important, without contributing to further racialization of the language of social and cultural analysis—and, by implication, to racist discourses? Much has changed over the last half century in the consciousness of racism and in efforts to overcome it. It is obscurantist to overlook these changes and speak of racism today as if it were the racism of earlier times. On the other hand, recent decades have witnessed the globalization of racism, the racialization of social categories, and the proliferation of race talk, which contributes to the reification of race. This article seeks to evaluate the ways in which race talk finds expression in discourses of political economy, labor migration, biogenetics, and neoliberal attacks on the idea of the social, as well as in putatively antiracist arguments in cultural and postcolonial studies that nevertheless contribute to the pervasiveness of race talk. It suggests that contemporary issues of race are best grasped within a condition of global modernity and sees in the restoration of the social a precondition for overcoming political and cultural racialization. (AD)

1380 **Charles W. Mills, Racial Liberalism**

Liberalism is globally triumphant, the dominant political ideology of the modern age. In recent decades, it increasingly has been based on the social contract tradition of John Locke and Immanuel Kant, which has been spectacularly revived by John Rawls's 1971 *A Theory of Justice*. Debates about the justice or injustice of the existing social order overwhelmingly use a liberal framework, typically centering on the comparative defensibility of social democratic or welfarist conceptions of liberalism versus free market, neoliberal conceptions. But there is a debate orthogonal to these familiar left-right disputes that tends to remain unacknowledged. Liberalism, I suggest, has historically been predominantly a racial liberalism, based on what has in effect been a "racial contract" among whites that denies equal personhood to people of color. White political philosophers have generally ignored this history, but only by recognizing it can we dismantle the structures of white racial privilege established by racial liberalism. (CWM)

1398 **Katy L. Chiles, Becoming Colored in Occom and Wheatley's Early America**

Engaging contemporaneous ideas about how environmental factors could alter the surface of the human body, Samson Occom and Phillis Wheatley use language emphasizing the ostensible malleability of physical characteristics—what I call a symbolics of metamorphosis—to depict the formation of racial identities. For Occom, the beliefs his Anglo- and Native American contemporaries held about the status of the "red" Indian enable him to challenge colonial society's contradictory Christian epistemology in his 1772 *A Sermon, Preached at the Execution of Moses Paul, an Indian*. In her 1773 *Poems on Various Subjects, Religious and Moral*, Wheatley fuses ancient mythological beliefs and natural-historical axioms about the production of poetic genius and dark skin to characterize the black poet as an inevitable outcome rather than an anomalous exception. Drawing on the late-eighteenth-century notion of transformable

race, this essay posits a historically specific model of critical race theory for interpreting early American literatures. (KLC)

- 1418 **Joshua Lund**, *The Mestizo State: Colonization and Indianization in Liberal Mexico*  
 This essay explores the limits of the liberal critique of racism by focusing on the dynamic interaction among race, space, and modes of production. My context is a national-historical moment when the confluence of these themes was being debated with intensity: Mexico's 1880s project of colonization (*colonización*). Enabling my analysis is a critical reading—the first ever, to my knowledge—of a daring argument set forth by an advocate of the colonization policy, the newspaper editor and political activist Luis Alva. The idea is that if liberalism, whether neo or classical, relates to space, it does so through its tenacious drive to make space productive in the capitalist sense, enlisting the state (the government and its armed forces) in this task. People, of course, usually get in the way. In the modern world, this conflict often articulates to processes of racialization. Alva deals with this in a provocative, forward-looking, and ultimately unsustainable way. (JL)
- 1434 **Adam Lifshey**, *The Literary Alterities of Philippine Nationalism in José Rizal's *El filibusterismo**  
 The seminal novels of the Philippines, José Rizal's *Noli me tangere* (1887) and *El filibusterismo* (1891), are written in Spanish, a language that began evaporating in the archipelago when the United States defeated Spain in the Spanish-American War in 1898 and imposed English as a lingua franca. Where does a foundational author like Rizal fit in a discussion of globalized literatures when the Philippines are commonly framed as a historical and cultural hybrid neither quite Asian nor quite Western? In Rizal's *El filibusterismo*, the Philippines are an inchoate national project imagined not in Asia but amid complex allusive dynamics that emanate from the Americas. Rizal and his novel, like the Philippine nation they inspired, appear in global and postcolonial frameworks as both Asian and American in that epistemes Eastern and Western, subaltern and hegemonic, interact in a ceaseless flow that resists easy categorization. (AL)
- 1448 **Sonnet H. Retman**, *Black No More: George Schuyler and Racial Capitalism*  
 As Schuyler's story hones in on market-driven formulations of identity, it speaks to fantasies and anxieties about increasing urban industrialization, racial assimilation, and the reproduction of raced bodies in the black modernist moment. Tracing the manufacture, promotion, and regulation of race in the novel, I argue that *Black No More* illuminates new market possibilities for the trade of racial property in commodity form during the Fordist era. In this way, Schuyler's narrative offers a complex and prescient understanding of racial capitalism in the interwar period, one that portends our contemporary negotiations with mass-mediated identity and consumer culture on a global scale. (SR)
- 1465 **Jennifer Glaser**, *The Jew in the Canon: Reading Race and Literary History in Philip Roth's *The Human Stain**  
 The evolving political landscape of a multicultural America grown disenchanting with the mythology of the melting pot had vast repercussions for the Jewish American literary imagination. Nonetheless, critical race theory has yet to take full stock of the role of Jewish writers in the debates over canonicity, representation, and multicultural literary genealogies occurring in the United States during the 1980s and 1990s. Philip Roth's *The Human Stain*, published in 2000, directly engages questions of literary history, race, and the position of the Jewish writer and intellectual in the canon wars. By depicting the tragedy of an African American man who passes into whiteness by passing for a Jewish professor, Roth uses the trope of passing to simultaneously critique the puritan impulse he perceives at the heart of the multicultural academy and write himself into the multicultural canon taking shape at the time. (JG)