

Quiz #1 Review Guide

The first quiz is worth 15% of the final grade. It will consist of a few short concept identification questions, and one or two longer essay questions. The quiz questions will all come from the following questions, and might be identical to them. You may bring a “cheat sheet”—one handwritten page, front and back, in your handwriting, not copied from others students’ sheets—with you to the exam.

- (1) In 1.4, Taylor argues that “Modernity and Race helped bring each other into being” (23). Explain what this claim means and what reasons Taylor provides in support of it.
- (2) In 2.2 and 4.2, Taylor outlines, and then responds to, several ethical challenges to contemporary race-talk. Explain these challenges. Why does Taylor believe that these challenges should not convince us to eliminate race-talk? Is he right?
- (3) In 2.4, Taylor outlines, and then responds to, an empirical challenge to Classical Racialism (a.k.a., The Challenge of Human Variation). Explain the three parts of this challenge. Why does Taylor believe that this challenge should not convince us to eliminate race-talk? Is he right?
- (4) In 2.5, Taylor outlines, and then responds to, a conceptual challenge to contemporary race-talk. Explain this challenge. Why does Taylor believe that this challenge should not convince us to eliminate race-talk? Is he right?
- (5) In 3.5, Taylor develops a theory of race that he calls Radical Constructionism. Explain this theory—what is it, on this view, to speak thematically about race, or to speak categorically about race, or to speak about racial identity? Does Taylor give us good reason to accept this theory?
- (6) Explain the Semantic Argument for the claim that races do not exist (90-92). What are Taylor’s objections to this argument? Are they successful?
- (7) Explain the Argument from Objectivity for the claim that races do not exist (92-94). What is Taylor’s objection to this argument? Is Taylor’s objection successful?
- (8) Explain Quasi-Racialism, and Taylor’s argument against this theory (95-97). Is Taylor’s argument successful?
- (9) Explain the “strong version” of Racial Communitarianism (a.k.a., nationalism), and Taylor’s argument against this theory (100-102). Is Taylor’s argument successful?
- (10) Explain the “weak version” of Racial Communitarianism (a.k.a., social naturalism), and Taylor’s argument against this theory (102-109). Is Taylor’s argument successful?
- (11) What is Taylor’s argument for the claim that we should apply racial descriptions to ourselves, “as it were, internally” (113)? Is Taylor’s argument successful?
- (12) In 3.6, Taylor concludes his discussion of the metaphysics of race by reviewing eight possible views that one might hold. Be familiar with these eight positions.

- (13) How exactly does Piper think that racism is connected to a sense of self-worth? What does this have to do with white identity? Is she right?
- (14) Adrian Piper provides a detailed explanation and criticism of the racial discomfort that white people have experienced in her presence. Present her explanation and her reasons for thinking that this discomfort reflects badly upon the character of the person experiencing it. Is her criticism sound?
- (15) To what end, according to Piper, does racial classification in this country function? What is Piper's argument that her "designated racial identity itself exposes the very concept of racial classification as the offensive and irrational instrument of racism it is" (27)? Is she right?
- (16) Why, according to Linda Alcoff, should we doubt that political and metaphysical concerns about Latina/o identity can be disentangled? Is her argument sound?
- (17) What reasons does Alcoff provide for understanding Latina/-o identity as ethnic identity? Why does she ultimately reject the ethnicity paradigm of Latina/o identity? Is her argument sound?
- (18) Why, according to Eric Liu, is Asian-American identity less meaningful than Chinese American or American identities? Is his argument sound?
- (19) Does Liu think that it is wrong to identify as Asian-American? Explain.
- (20) Is Asian a racial designation? Is Latina/-o a racial designation? Explain.
- (21) What does Crenshaw identify as the dominant view about, or conception of, discrimination? What is Crenshaw's argument against this dominant conception of discrimination?
- (22) Kristie Dotson argues that a culture a justification, to the extent that it exists in contemporary philosophy, creates a difficult working environment for many diverse practitioners of philosophy. What is her argument for this claim? Is it sound?
- (23) Ned Block claims that the "fundamental principle" (2) driving the argument of *The Bell Curve* is ambiguous and that, as a result, the principle is either false or it is irrelevant to differences in group IQ measures. Explain his argument for this claim. Is he right?
- (24) Explain Hilary Weaver's Allegory of the Big Game and how she argues it relates to what she calls the three facets of identity: self-identification, community identification, and external identification. Is she right about this?
- (25) Marilyn Frye argues that, at least when it comes to what she calls "white ignorance," "ignorance is not something simple: it is not a simple lack, absence or emptiness, and it is not a passive state" (9). Explain this claim and her argument for it, describing some of the specific "structures" that maintain white ignorance. Is Frye's argument sound? (In studying for the quiz, it might be useful to consider Frye's argument in relation to Du Bois's discussion of "second sight.")