The passing of Nelson Mandela produced a deluge of tributes for his leadership in the struggle to dismantle apartheid and to establish racial democracy in South Africa. However, as Robin D. G. Kelley and Erica Lorraine Williams pointed out in Counterpunch, it also “generated a wave of historical revision and mythmaking.” This revisionism involved two moves: first to create a tamer, domesticated, safer figure to admire. Second was valorizing the individual and ignoring the larger social movements and forces that power change.

Kelley and Williams note that most of the mainstream media and politicians “eulogized him not for his commitment to the African National Congress’s unrelenting struggle against the apartheid system, but rather for forgiving his oppressors.” Cornell West complained about the “Santa Clausification” of Mandela’s legacy, explaining, “We turn the revolutionary into an old man—a huggable old man with toys and a bag, smile on his face, no threat to anybody, domesticated, tame. And no longer really full of fire.”

Besides pacifying the image of revolutionaries, historical revisionism also takes the form of mythologizing exceptional individuals whose singular actions lead to the dismantling of injustice. Given the extreme power inequality in South Africa, Kelley and Williams point to the importance of the larger social movement particularly the global boycott of South African products and companies doing business with the apartheid regime. This economic pressure was essential in toppling the South African regime.

A similar revisionism that took place in popular accounts of Rosa Parks, whose 1955 arrest in Montgomery Alabama for refusing to give up her bus seat to a white man sparked the
nascent civil rights movement. Led by Martin Luther King, the Montgomery Improvement Association initiated a yearlong bus boycott and a court case that led to a Supreme Court decision outlawing segregation on the city’s buses. Suffering from economic woes precipitated by her prominence, Parks and her husband moved to Detroit, where she lived in relative obscurity for over two decades before gaining recognition as the “Mother of the Civil Rights Movement” in the early 1970s after magazine articles and children’s books called attention to her. Awarded the Presidential Medal of Freedom and the Congressional Medal of Honor, in death, her body laid in state in the U.S. Capitol Rotunda, the first woman to be so honored. Thousands, including former U.S Presidents Bill Clinton and Jimmy Carter, attended her funeral in Detroit. By that time, the legend was firmly attached, that she was a hard-working seamstress whose tired feet led her to defy the driver’s order to give her seat to a white male passenger (and as she is represented in iconic (but staged) photographs and in the statue of her recently erected in the National Statutory Hall of the Capital). Nell Irvin Painter describes her depiction: “Quiet, lovely, light skinned, well dressed Mrs. Rosa Parks, in her hat and coat and eyeglasses, embodies the nonviolent overthrow of racism in America…Her composure seems to indicate the correct way to bring about real change.” Such an act of defiance in that time and place was clearly dangerous, and in reality, according to a recent biography, *The Rebellious Life of Rosa Parks*, she made a calculated political decision. From her two-decade activism, she was aware of many blacks who had committed acts of civil disobedience, raised money for their defense, and encouraged others to commit such acts. Parks explained, “an opportunity was being given to me to do what I asked of others.” In fact two other black women had also defied bus segregation and had been arrested earlier in 1955, but were considered unsuitable symbols by organizers of the boycott. Teenager Claudette Colvin became pregnant by a married man; another teenager Mary Louise Smith, later Mary Louise Smith Ware, was rumored to have an alcoholic father. Both were passed over in favor of Parks, who was described as “stolid, calm, unflappable.” This controlled demeanor was inculcated in her by her activist grandparents. According to Theoharis, “Rosa’s family sought to teach her a controlled anger, a survival strategy that balanced compliance with militancy.”

As critical race-gender theorists and researchers we seek to penetrate the mythmaking to reveal the power of ordinary people when they are part of larger social movements and to appreciate, not fear, righteous anger.

- Evelyn Nakano Glenn
Body and Soul: The Black Panther Party and the Fight Against Medical Discrimination

For the Center for Race & Gender Fall 2013 Distinguished Guest Lecture, Prof. Alondra Nelson, Columbia University, discussed her research on the Black Panther Party’s engagement of the politics of health care justice. In the lecture and in her recent book, Body and Soul: The Black Panther Party and the Fight Against Medical Discrimination, Nelson argues that the Panthers’ focus on health care equity and health education access is an underappreciated but critical chapter in the history of health care politics in the US. Their focus on sickle cell anemia testing and community-based clinics anticipated current debates on race, genetic politics, and community participation in healthcare practice, funding, and research. Below is a brief excerpt of her discussion:

“In 1972, the Black Panther Party would revise their 10-point platform. Among the reasons is the inclusion of this new point 6, that is “a demand for completely free healthcare for all black and oppressed people.” Understanding that, for a party that was Marxist-Leninist, “black and oppressed people” would have been anybody who was under the boot of capitalist oppression in addition to African Americans. So, the first sentence is a demand, or an articulation of their ideal, that everyone should have access to universal healthcare effectively. … But note the second sentence that says “we believe that mass health education and research programs must be developed to give all oppressed people access to advanced medical education so that we may provide to ourselves proper medical attention and care.” So this is not just about state handouts, this about being engaged in the production of medical information, and a critique of medical information. It’s also about, in the black nationalist tradition, a kind of self-determination that was about the provision of health care to communities as well.

There’s a chapter in the book in which I write about the Panthers’ sickle cell anemia campaign. Robert Scott is an African American Richmond-based physician and he writes this article [published in a 1970 issue of the Journal of American Medical Association] in which he notes, or exposes, the fact that there are genetic diseases that occur predominantly among white populations, and there’s a disease like sickle cell anemia. Sickle cell anemia has a higher prevalence in the population, but it doesn’t receive nearly as much money from philanthropies and not near as much research money from the national institutes of health. … The Black Panther Party runs a version of this article -- you saw the same figures and all the same claims -- but [they are] making an articulation, or an argument, about bourgeois and capitalist medicine and about how the health needs of black and poor communities will never be met under such situations. Sickle cell anemia, because it is a disease that predominantly affects people of African descent, although non-exclusively, also became a really powerful symbol for the Black Panther Party around black suffering, and about the states’ and national institutes of health and mainstream medicine’s neglect of black people more generally. To my knowledge, the Black Panther Party pulled off the first grassroots genetic screening and counseling program in American history, perhaps even in world history.”


Video of this talk is at: http://crg.berkeley.edu/alondra-nelson-video
Academic Freedom and the Boycott Debate

In December, the American Studies Association (ASA) debated whether to endorse the Palestinian call to boycott Israeli academic institutions. The call to boycott emerges from the Boycott, Divestment, Sanctions – or BDS – movement which is a global campaign to boycott Israel until it “complies with international law and Palestinian rights.” The ASA resolution clarified the boundaries of their boycott, stating that it “does not apply to individual Israeli scholars engaged in ordinary forms of academic exchange,” but is instead a refusal to “enter into formal collaborations with Israeli academic institutions, or with scholars who are expressly serving as representatives or ambassadors of those institutions, or on behalf of the Israeli government, until Israel ceases to violate human rights and international law.” ASA members ultimately voted to endorse the boycott, making them the second US academic association to do so, following the Association of Asian American Studies.

UC Berkeley faculty and students have been very active in this debate. Critics of the academic boycott argue that it poses a threat to academic freedom. In a recent community forum in San Francisco, Ron Hassner, a political science professor at UC Berkeley, argued that “[boycotts] hamper the academic freedom of precisely the voices of those academics [who are the] most passionate about peace.” UC Berkeley Chancellor Nicholas Dirks also released a statement in December following the ASA vote, asserting that the vote “is a regrettable step that subverts academic freedom. Any limit on the open exchange of knowledge and ideas stands in direct opposition to the scholarly values and goals we uphold as an institution. UC Berkeley fully supports the position taken by the Association of American Universities, AAU, against this academic boycott.”

UC Berkeley students are also engaged in debate about how to respond to the call for boycott. In spring 2013, the UC Berkeley student senate, ASUC, voted 11-9 to divest $14 million in ASUC and UC assets from corporations – gal occupation and ensuing human rights abuses.” Some students maintained that divestment unfairly frames Israel as “the sole aggressor,” while bill co-sponsor Sadia Saifuddin countered that “it’s about asking ourselves before we go to sleep whether our money is going toward the destruction of homes, toward the erection of a wall.”

However, other UC Berkeley faculty members have challenged the notion that the boycott undermines academic freedom and counter that it potentially increases academic freedom for Palestinian students and faculty. In an article on the blog, Jadaliyya, Prof. Keith Feldman, Ethnic Studies, notes that, “the de facto and de jure policing and discrimination of Palestinian students and scholars in Israeli universities, and the curtailment of Palestinian education by Israel through checkpoints, closures, and the demolition of Palestinian universities leaves an innocent notion of academic freedom in tatters.” In a recent editorial in The Nation, Prof. Judith Butler, Rhetoric, also argued for a more expansive notion of academic freedom, writing, “Let us remember that academic freedom can be exercised only if there is a freedom to speak about political views, to articulate and defend the views we have, but also if there is a freedom to travel, not just from university to university as US academics are used to doing, but also from one’s home to the university. An enormous number of Palestinian university students are put in jail under conditions of indefinite detention because of having espoused political views that are considered unacceptable or because such views were attributed to them without cause. During periods of heightened security control, the periodic shutdowns of Palestinian universities have made it nearly impossible to complete a full semester for most Palestinian students. The delays at the checkpoint that can last between four and twelve hours mean that students cannot make it to class, and that Palestinian universities which are not sustained by NGOs have deteriorating infrastructures that make the exercise of academic freedom sometimes quite impossible. Academic freedom can only be exercised when the material conditions for exercising those rights are secured, which means that infrastructural rights are part of academic freedom itself. Otherwise, we imagine a being who can move as she or he wishes, who can go to any conference, or make it to class on time, who has access to books or computers. So given that no Israeli will be discriminated against on the basis of citizenship, and that increasing numbers of Palestinians might well enjoy academic freedom for the first time if the occupation is brought to an end, we can safely conclude that the principle of academic freedom will be more substantially realized through the support of BDS than by opposing it.”
Political and cultural transformation was a consistent theme in a semester filled with forums that reflected how social change manifests in different fields and contexts.

In “Genocide, Memory, & Testimony: Challenges in Guatemala and Commemorations in Chile,” Prof. Beatriz Manz, Ethnic Studies, started us off with a riveting discussion of the risks she faced while gathering testimony from indigenous communities and refugees in the Lacandunar jungle in 1982 Guatemala to document the military atrocities taking place. Her research came full circle when she was invited to provide expert testimony in 2013 at the history-making trial in which Guatemalan dictator Efrain Rios Montt was convicted of the genocide of more than 1,700 indigenous Ixil Mayans. (See the article by Carolyn Vera in this issue to learn more about the research being led by Guatemalan students at UC Berkeley.)

Carolyn Vera and Zully Juarez continued to explore Guatemalan women’s resistance to violence through art and performance in the forum, “Performing Justice: Guatemalan Women Reconfiguring Resistance through Activism & Performance.” They explored organizing and artistic strategies employed by performance artists, Regina Jose Galindo and Maria Adela Diaz, and Maya women in the Santa Cruz Barillas that challenged gendered violence and environmental violence in Guatemala.


The forum, “Race & Social Movements: What Reproductive Justice Teaches Us,” featured activists & academics, Dr. Sujatha Jesudason and Dr. Zakiya Luna,
in a discussion about how racial justice can transform the ways in which the politics of reproduction are imagined. Dr. Jesudason, a founding member of movement-building initiative, CoreAlign, proposed strategies to navigate “impossible conversations” about racism in multiracial movements. Dr. Luna, Center of Reproductive Rights & Justice, examined the possibilities of “enacting intersectionality” within multiracial reproductive justice movements.

“Remixing Black Pasts & Futures: Representation & Belonging,” invited Kimberley McNair, African American Studies, and Whitney Pennington, video journalist and UC Berkeley alumna, to explore black representation in the fields of t-shirt iconography and student population within Historically Black Colleges & Universities (HBCU’s). McNair argued that t-shirt culture is a key medium through which Black identity, memory, and representation is created and contested. Pennington’s short documentary, “Historically Black,” examines the complex implications of increasing the number of non-black students in HBCUs, with a focus on Texas Southern University.

Prof. Tamara Roberts, Music, and Wanda Alarcón, Ethnic Studies, led us in a discussion about the legacy of music creating key transnational and transracial solidarities in their forum, “Hearing & Queering Convergence Across Sound & Text.” Prof. Roberts explored Paul Robeson’s recording of Chinese folksongs as one demonstration of his political solidarity with anti-colonial uprisings around the world, and Alarcón considered how Chicana/o narratives and transracial solidarity can “become queer” through music and other soundscapes.

The final forum of the semester, “Bodies of Difference & Desire,” explored questions about black sexuality and cultural representation. Describing current online discussions of asexuality that marginalizes questions about race, Ianna Hawkins Owen, African Diaspora Studies, asked if blackness is almost universally hypersexualized, how do we situate the black asexual via our memory of the constructed Mammy figure? Jasminder Kauer, African American Studies, considered if high fashion is a toxic site of black abjection and dispossession.

Visit the CRG blog to listen to audio from the forums: http://crg.berkeley.edu/content/blog
- What were your objections to the photos in the Thanks to Berkeley campaign?
The Thanks to Berkeley campaign advertises Cal’s diversity by tokenizing students of color. The students in the photos appear happy and welcoming, but they represent a dream of diversity that has not yet been realized on this campus. Since Proposition 209 was passed in 1996, UC Berkeley’s minority student enrollment has plummeted. In Fall 1997, 8% of newly-enrolled freshmen were black; in Fall 2013, that number had fallen to only 2.8%. I felt that the Thanks to Berkeley campaign was exploiting these faces in an attempt to raise three billion dollars by 2013. This money has not made a place for students of color at Cal.

- How do the photos in your project, Occupy Cal, “trouble the message of a diverse campus,” as you argue?
The Thanks to Berkeley campaign presented an unperturbed, false picture of the university during a period of intense upheaval. The smiling students on the banners tout a diversity that did not, and does not, exist on the ground. My photographs debunk the myth of a static campus, this idea that to be happy students cannot wish for something different. In these photos, a student can smile even while recognizing “that the UCPD is not here to protect me.” A faculty member can laugh even while she is afraid. The true power of the Occupy movement on this campus lay in the ability of students and faculty to harness their frustration and converge to create moments and spaces of beauty. The violence of fee hikes, pepper spray, and billy clubs was confronted with fresh flowers, jam bands, wind chimes, and demands on the Sproul steps. The photographs celebrate the coexistence of justifiable anger and joy.

- How did you find the subjects of your photos? What were the criteria?
I fell into a trap during the initial process of finding people to photograph. I actually had a checklist of different “diversity criteria” I wanted to meet for the photo series—various ethnicities, sexual orientations, abilities, genders … it made me feel pretty dirty. This idea of trying to meet quotas didn’t feel right, and ultimately it didn’t work. I emailed over seventy students and faculty members—a mix of folks I knew, had seen at the protests, and that others had recommended to me—and asked them to forward my campaign to anyone they thought would be interested. Ultimately I had to accept that those who felt comfortable with the idea of being photographed and visibly, publicly associated with Occupy would write back. This didn’t necessarily return a “diverse” group. Ten of the twenty people I photographed were white, and of these eight were men. This was a pretty accurate representa-
tion of Occupy Cal though, which included many more white students than the campus protests immediately preceding it. Those were comprised mostly of students of color who were experiencing the direct effects of the privatization of our public university.

- How do the people that are depicted differ from those who were photographed for the Berkeley campaign?
The people depicted in the *Faces of Occupy Cal* series are whiter -- and less diverse -- than those in the Berkeley campaign. As a person of color, or a woman, being photographed as part of a collection necessarily means representing your minority group. One graduate student friend whom I asked to photograph told me that she hoped I understood but she was uncomfortable with her “mug” flying around campus representing Occupy. She used the term casually but it’s important to remember that this term for the face originated with mug shots, being represented as dangerous. One of the earliest uses of photographs was to identify members of the deviant lower classes to the police. As a person of color in a photograph it is so easy for your skin to drown out your voice. This is a frightening prospect when you surrender that representation of yourself to someone else. I had to earn the trust of every person I photographed; I had to listen to them. I wonder whether Berkeley did.

- Are they less pleased with Berkeley?
Not necessarily. There was a backlash among some of the students who participated in the *Thanks to Berkeley* campaign because the use of the photographs was not disclosed to everyone involved; Professors Leigh Raiford and Michael Cohen have written about this (visit the CRG blog at [http://crg.berkeley.edu/content/racializing-optics-audio](http://crg.berkeley.edu/content/racializing-optics-audio) for the audio of this presentation). One of the students I photographed for Faces, Daniel Kronvot, actually took part in the *Thanks to Berkeley* campaign as well; he said he did it for the free chocolate. Part of the problem with that campaign was that it limited the scope of the stories that students could tell. They have much more to say.

- Are they for radically altering the university? And if so, what kind of changes would they like to see?
I can’t speak for all the students here … part of what was striking about Occupy was the convergence of people with many different ideas about how to alter the University, people who usually operate in their own fragmented communities on the margins of campus. What we all want is pretty simple. A democratic university. A public university. A free education. A university where the community that was realized during Occupy can be made permanent.

*Noor Al-Samarrai* is a senior undergraduate student studying Political Economy and Creative Writing. Her photo project, *Faces of Occupy Cal*, was awarded a CRG grant for student research & creative projects focusing on race & gender in Fall 2012. More about her project can be found here: [http://crg.berkeley.edu/content/faces-occupy-cal](http://crg.berkeley.edu/content/faces-occupy-cal)
In May 2013, Guatemala made history as the first country to ever find its own government officially guilty of crimes against humanity and genocide. The world watched as three judges held ex-president Ríos Montt accountable for the genocide of 200,000 indigenous peoples. With this, Guatemala became the center of many conversations held at Berkeley during Fall 2013.

In the CRG Fall 2013 Thursday Forum Series, we featured two forums on the country’s civil war and the legacies of genocide in the present day. Ethnic Studies Professor Beatriz Manz shared her experiences of conducting research in Guatemala during the civil war. Manz described the dangers that indigenous people and others in Guatemala experienced during the civil war, and particular risks she faced as a researcher during that time. She shared a harrowing experience of being temporarily kidnapped by the military in an attempt to intimidate her from continuing her research with indigenous Maya communities. A second panel featuring undergraduate Guatemalan students, Zully Juarez and myself, focused on how the country’s legacies of gendered violence and colonialism continue to affect women today. Juarez chronicled the strategies employed by Maya Q’anjobal to defend both their land and bodies against a Spaniard Hydraulic Company attempting to build mines in their community. My presentation explored how female performance artists in the country have contested the nation-state’s history of gendered violence by summoning collective narrative of memory and trauma.

CRG also awarded undergraduate students, Zully Juarez and Dee Mauricio, research grant funds to pursue projects that learned more about the lives of Guatemalan women who immigrated to southern California after the war. Mauricio’s project, “Entendiendo Nuestros Pasados, Sexos y Generos: Testimonios y historias orales of Guatemalan Survivors during the Civil War and Genocide,” explores how survivors of violence conceptualize their experience of trauma and survival. In her project, “From the Highlands to the City: Maya Women’s Ways of Healing in South Central Los Angeles,” Juarez will investigate how Guatemalan Maya women in Los Angeles maintain ancestral forms of healing, given the effects of migration and dislocation of their native lands.

In October 2013, Professor Manz created an opportunity for six Guatemalan students to meet with the three judges who presided over the Ríos Montt case. Judges Yassmin Barrios, Pablo Xitumul and Patricia Bustamante were at UC Berkeley to present on their historical decision to bring justice to the indigenous peoples of Guatemala in an event organized by the Center for Latin American Studies. We shared our experiences as Guatemalan students in the United States, and the judges recounted their journeys in pursuing higher education, along with their work during the trial.
On November 14th, scholars, artists and activists who study transnational queer, feminist and women's social movements from the 1960s-1980s gathered in a forum that highlighted the initiative to archive key organizing strategies and political frameworks from those movements. The initiative is led by the CRG Research Working Group, Archiving 1960s –1980s Third World & Anti-Colonial Women’s and Queer Transnational Solidarities, whose members intend to study and construct oral histories on the overlapping archive of women’s movements, LBT movements, Black Panther, Third Worldism, Latin American and Arab revolutionary anti-imperialisms and pan-Africanism of the 1960s and 1980s. Tying together these projects is an emphasis on the internationalist dimensions of queer and feminist historiographies, and specifically the importance of accounting for anti-imperialist, anti-colonial and anti-racist struggles for the articulation of feminist and queer politics as we now know them.

Working group members contend that, while 1960s-1980s social movements set the groundwork for current day feminist and queer political organizing, the histories of these movements have been erased, distorted, or co-opted. Group member Tamara Lea Spira, University of Oregon, identified three goals of the archival project, including the need to (1) emphasize the transnational basis of Third World and anti-colonial feminist and queer movements of this era; (2) to re-engage the dreams, energies, and visions of these movements; and (3) to challenge the process through which these histories, and their revolutionary character, have been erased through domestication, distortion, marginalization and appropriation.

In the forum, Roxanne Dunbar Ortiz, California State University East Bay, discussed the history of indigenous anti-colonial movements and their lasting impact on UN human rights initiatives. Nina Serrano, longtime solidarity organizer with Latin America, filmmaker, poet and co-producer of La Raza Chronicles on KPFA, described her rich involvement in movements against US interventionism and war, and the role of ecology movements in this era of mobilization. Paola Bacchetta, UC Berkeley, recounted the exciting political work of Dyketactics, a lesbian group founded in 1975 in Philadelphia. Dyketactics worked against queerphobia, sexism, imperialism, colonialism, capitalism, racism and speciism, and engaged in multi-movement local to transnational solidarities. Anna M. Agathanangelou, York University, discussed the landscape of neoliberalism and retrogression within which we live today arguing that thinking about struggles over state violence and dictatorship in the Mediterranean requires us to think them in relationship to Pan-Africanism and other movements. She emphasized the ways the living archive of the anti-colonial, Pan-Africanism, black internationalism and international women’s movements manifests itself today in its everyday persistence against corporeal violence, slavery, colonialism, and imperialism. For her these pan-African visions and practices highlight the African imaginaries and conceptions for an internationalism that depends on love, deep erotic connections and radical revolution that rupture slavery. Rabab Abdulhadi, San Francisco State University, examined the impact of internationalist solidarities on women’s peace and justice, third world and anti-Zionist organizing in the US, Palestine, and other locations, including Arab intellectual and campus activism, the emergence, development and impact of the Union of Palestinian Women’s Associations in North America (1980-1995), and most recently the US Social Forum (held in Detroit, Michigan, in June 2010). Spira closed the event by raising questions about how radical anti-racist and queer feminist movements of the mid-20th century movements continue to inform contemporary political conditions and organizing efforts, calling for an intergenerational dialogue on issues of the political policing of memory to account for all those we have lost and rejuvenate contemporary justice struggles.

More info about this research can be found here: http://crg.berkeley.edu/content/archiving-solidarities
A Guide to Creating a Reproductive Justice Working Group

The phrase “reproductive justice” was coined in 1994 by a group of Black women attending a pro-choice conference. They wanted a concept that merged reproductive rights activism in broader social justice struggles. Since September 2012, the UC Berkeley Center on Reproductive Rights & Justice has hosted a CRG working group on reproductive justice. The group’s primary goal is to co-create an environment in which participants can deepen their understanding of reproductive justice and develop practical ideas for integrating reproductive justice into their research and practice.

Last fall, the group published a guide for how to create your own reproductive justice working group! In response to interest in the group from activists and scholars, and in the spirit of community-minded resource sharing, they’ve included the stories, lessons, and tips from their inaugural year in the guide. The guide also includes information about publicity, outreach, topics of discussion, session structures, and a reading list.

Download the guide here: http://crg.berkeley.edu/content/reprojustice-guide

Anthology of undocumented student writing to be released in Spring 2014

The anthology will include essays, poetry, findings from a research report on the campus climate for undocumented students, and beautiful visual art like the one above by Julio Salgado. A reading & reception is planned for late April.

We are excited to announce the addition of Momen El-Husseiny, who joined the CRG staff as our Graduate Student Researcher for the academic year, 2013-14.

Momen is a PhD Candidate in Architectural History, Theory, & Criticism with a designated emphasis in Global Metropolitan Studies and Anthropology. His work focuses on modernity, the mapping of violence, and security capitalism as it relates to gated communities. His doctoral dissertation, “Enclaving Cairo: Political Agency and Architectural Praxis from 1952 to 2011,” historicizes the immediate present of gated communities and its development on the hinterlands of Cairo since the military coup of 1952 until the people’s revolution in 2011. Momen holds an MSc degree in Architectural Theory and Criticism and a BArch from Cairo University. He is a licensed architect in Egypt with a practicing background in several projects across the Middle East and France.
## Ongoing Research

### Graduate Student Research Grant Recipients

<table>
<thead>
<tr>
<th>Student</th>
<th>Field</th>
<th>Project Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manuel R. Cuellar</td>
<td>Department of Spanish and Portuguese</td>
<td>Los mecos de Veracruz: The Performance of Indigenous Kinesthetic Epistemologies</td>
</tr>
<tr>
<td>Hossein Ayazi</td>
<td>Environmental Science, Policy, and Management</td>
<td>Unsettling the Agrarian Imaginary: Race, Agrarianism, and the Domestic</td>
</tr>
<tr>
<td>Ragini Tharoor Srinivasan</td>
<td>Rhetoric</td>
<td>India(ns) on Display, or the Politics of Museumizing Minorities</td>
</tr>
<tr>
<td>Ilaria Giglioli</td>
<td>Geography</td>
<td>From Colonial Cosmopolitanism to Mediterraneanism. Shifting Socio-Spatial Borders between Italy and Tunisia</td>
</tr>
<tr>
<td>Louise Ly</td>
<td>Sociology Department</td>
<td>Racialized Intimacy: Race, Ethnicity, and Gender within Interracial and Interethnic Marital Relationships</td>
</tr>
<tr>
<td>Zully Juarez</td>
<td>Department of Gender &amp; Women’s Studies and Ethnic Studies</td>
<td>From the Highlands to the City; Maya Women’s Ways of Healing in South Central Los Angeles</td>
</tr>
<tr>
<td>Dee Mauricio</td>
<td>Ethnic Studies</td>
<td>Entendiendo Nuestros Pasados, Sexos y Generos: Testimonios y historias orales of Guatemalan Survivors during the Civil War and Genocide</td>
</tr>
</tbody>
</table>

### Undergraduate Student Research Grant Recipients

<table>
<thead>
<tr>
<th>Student</th>
<th>Field</th>
<th>Project Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tali Gires</td>
<td>Interdisciplinary Studies</td>
<td>Gender and Cultural Sensitivity Surrounding Development Initiatives: Examining the Connection between Gender Relations and Ethnicity in the San Martin Region of Peru</td>
</tr>
</tbody>
</table>

Visit the CRG website to learn more details about emerging student research: [http://crg.berkeley.edu/grantwinners](http://crg.berkeley.edu/grantwinners)
COMING EVENTS

Mar 7:
Prof. Dorothy Roberts, University of Pennsylvania
Author of Fatal Invention: How Science, Politics, and Big Business Re-Create Race in the Twenty-First Century

Mar 10 - 14: Week of Cultural Resistance
(organized by the Multicultural Community Center)

Apr 2:
Prof. Paul Amar, UC Santa Barbara
Author of The Security Archipelago: Human-Security States, Sexuality Politics and the End of Neoliberalism

Apr 9: Conversations on Reproductive Justice
(organized by the Reproductive Justice Working Group)

May 1:
Prof. Nadine Naber, University of Illinois, Chicago
Author of Arab America: Gender, Cultural Politics, & Activism

Apr 14 - 18:
4th Annual Conference on Islamophobia
(organized by the Islamophobia Research & Documentation Project)

Apr 25: Race & Yoga Conference
(organized by the Race & Yoga Working Group)

Apr 7: Graduate Student Research Grant Deadline
More details: http://crg.berkeley.edu/content/graduate-grants

Visit crg.berkeley.edu and follow us on facebook.com/crg.berkeley to stay on top of upcoming events!
Also, e-mail us at centerrg@berkeley.edu to join the CRG e-mail list.

The Center for Race and Gender (CRG) at the University of California, Berkeley, announces the availability of grants of $100 to $1,000 for undergraduate students; and $200 to $2,000 to graduate students for research or creative projects that address issues of race and gender. Contact rng2@berkeley.edu for more info.

More details: http://crg.berkeley.edu/content/undergraduate-grants-program
### Spring 2014 CRG Thursday Forum Series

**13 Feb**

**Hacking Gender Performance:**
Fat & Queer Bodies Negotiating the Politics of Marginality On/Offline

*Virgie Tovar*, Independent Scholar  
*Margaret Rhee*, Ethnic Studies & New Media Studies

**27 Feb**

**Military Optics & Bodies of Difference**

*Kelli Moore*, Rhetoric  
*Katherine Chandler*, Rhetoric  
*Anjali Nath*, American Studies, UC Davis

**13 Mar**

**Shifting Fault Lines of Race & Reproduction in Latin America**

*Ugo F. Edu*, Anthropology, History, & Social Medicine  
*Alisa Sánchez*, Rhetoric

**20 Mar**

**Eating Theory:**

The Racial Politics of Food & Farming  

*Prof. Lok Siu*, Ethnic Studies  
*Hossein Ayazi*, Environmental Science, Policy, & Management

**3 Apr**

**Domestic Subjects:**

Gender, Citizenship, & Law in Native American Literature  

*Prof. Beth Piatote*, Native American Studies

**24 Apr**

**Devalued Bodies in an Era of Neoliberal Choice**

*Mary Susman*, Gender & Women's Studies & Sociology  
*Elia Bastone*, Gender & Women's Studies  
*Rachel Upton*, Gender & Women's Studies

**29 Apr (Tues.)**

**Continuity and Change:**

The Contemporary Politics of Language and Cultural Revitalization for Indigenous Peoples in the U.S.  

*Tasha Heuff*, Ethnic Studies  
*Tria Andrews*, Ethnic Studies
Thank you for contributing to the Center for Race and Gender, UC Berkeley
Your donation will go directly to a fund supporting innovative and vital student research.

I would like to donate:

☐ $500 (Director’s Circle)
☐ $100 (CRG Sustainer)
☐ $50 (Sponsor)
☐ $25 (Friend)
☐ (Other) please specify $ _________

NAME: __________________________________________

ADDRESS: ________________________________________

CITY: ___________________________ STATE: _______ ZIP: ________

PHONE: __________________________ EMAIL: ______________________

Please check here to indicate if you are a ☐ UCB Student ☐ UCB Faculty ☐ UCB Staff ☐ UCB Alumni

To contribute to the graduate student research endowment, please make checks payable to the UC Berkeley Foundation, and write "CRG Grad Student Research Fund" in the for line.

You can also support undergraduate students by making checks payable to UC Regents.

Please send checks to:
The Center for Race and Gender
638 Barrows Hall #1074
Berkeley, CA 94720-1074