WORDS FROM THE DIRECTOR
The Continuing Significance of Intersectionality

This year marks the 25th anniversary of the publication of Kimberle Crenshaw’s trailblazing article, “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics” in the University of Chicago Legal Forum, in which she introduced the term “intersectionality” to refer to the multidimensionality of race-gender discrimination and disempowerment experienced by Black women. She argued that single-axis approaches to social justice that focused on racism or sexism failed to capture the intersectional vulnerability of Black women. Crenshaw analyzed the case of DeGraffenreid v. General Motors, a suit brought by Black women who claimed they were discriminated against for employment by General Motors. GM pointed out that they employed (white) women in front office jobs and Black men in heavy industrial jobs. However, since neither type of job was available to Black women, the plaintiffs argued that they had been discriminated against on the basis of race and gender. The court ruled that the plaintiffs could not prove GM had engaged in gender discrimination, since it employed (white) women in front office jobs, or that GM engaged in race discrimination, since it employed Black (men) in industrial jobs. The court had been unable to comprehend the plaintiff’s argument that they had been intersectionally discriminated against as Black women. As a result of criticisms of such decisions, the Equal Employment Opportunity Commission amended its guidelines to explicitly define and prohibit intersectional discrimination.

Crenshaw herself and other scholars, myself included, have subsequently elaborated and extended the concept of intersectionality to shed light on the complexity of individual and group identities, cultural representations, and systems of power and privilege. We have critiqued social policies and programs that attempt to address such issues as domestic violence, disaster relief, gay marriage, poverty, and rape through a single axis lens. We call on social justice movements to recognize and address the specific needs of different parts of their constituencies.

Most recently (July 30, 2014), Crenshaw published an op ed piece in the New York Times, “The Girls Obama Forgot,” critiquing the president’s private-public $200 million program, My Brother’s Keeper. As the title indicates, the program focuses on young men and boys of color, providing them with mentorship and other support to improve their educational and professional opportunities. Proponents of programs that focus on improving the lot of boys and men of color, she notes, “arises from the common belief that black men are exception-
ally endangered by racism, occupying the bottom of every metric...(and that) (b)lack women are better off…and thus less in need of targeted efforts to improve their lives.” This belief stems from comparing males of color with White men and overlooking the fact that the disparities between Black and Hispanic girls and White women are just as large. In addition to educational, occupational, and earnings disparities, Black girls are more likely to be victims of “gender specific” disparities, with greater victimization by domestic violence, sex trafficking, and intervention by child welfare and juvenile justice systems. Although Crenshaw doesn’t say so, the rationale for My Brother’s Keeper is that by improving the lot of men and boys of color, the lot of families and women of color will also improve, a classic trickle down argument. Finally, and this is critical, by focusing on “fixing” boys of color, structural racism and the conditions under which their communities live remain unchanged.

Some theorists have critiqued the term “intersectionality” because it seems to assume that race, gender, and sexuality have separate trajectories, which then intersect, rather than that they are never separate from the start. They have offered other analogies to capture their simultaneity and intertwining, for example, co-formation (Paola Bacchetta), matrix of domination (Patricia Hill Collins), assemblages (Jasbir Puar), or articulations (Barrie Thorne). Despite the disagreement about the conceptual limitations of thinking about the complexity of race, gender and class as paths coming together, intersectionality has proven to be extremely effective as a pedagogical concept for students, activists, and even the general public to grasp the idea of the multiplicity and complexity of identities and structures of power.

Thus, for the work that we are doing at the Center for Race and Gender, “intersectionality” remains a vital and relevant concept in our arsenal. We salute Kimberle Crenshaw for her scholarly, educational and activist contribution.

- Evelyn Nakano Glenn

The Center for Race & Gender welcomes Pamela Matsuoka as our new Administration Manager! Pam comes to the CRG after serving six years in the office of College Relations for Letters & Science as an administrative officer and an events specialist. Previous to UC Berkeley, she worked in various roles in the non-profit sector, including film distribution for the Center for Asian American Media public relations for the Oakland Zoo, and as a graphic designer.
DISTINGUISHED GUEST LECTURE

Prof. Nadine Naber, University of Illinois, Chicago, delivered the Spring 2014 CRG Distinguished Guest Lecture, sharing the findings from her recent publication, *Arab America: Gender, Cultural Politics, and Activism* (NYU Press). Naber, who was born and raised in the San Francisco Bay Area, reviewed her ethnographic research on young Arab American activists and community members in the Bay Area from 1998-2001. Within the historical post-Cold War context immediately preceding 9/11, Naber painted a picture of young people from a diverse community with roots in a broad Arab diaspora that includes many countries, religions, and cultural contexts. This community of young people were engaged in anti-imperialist activism while negotiating cultural dichotomies, contradictions, and new constructions of political and cultural identities.

Through their organizing and relationships, Naber contends that these young activists reconstructed what counted as “Arab” and “American” notions of citizenship, family, gender, and religion. With the refrain, “Muslim First, Arab Second,” activists created a specific radical framework used to contest imperialism, racism, war, and assimilation. Naber explains that the refrain was also a way of dissolving what they saw as their parents’ conflation of “religion” (Islam) and “culture” (Arab). This analytical framework was used by some activists to critique patriarchal ideals for Arab authenticity, arguing that patriarchy is more of a constructed phenomenon within culture than it is a product of the religion of Islam. For some of the young women activists, Naber reflects, wearing hijab and actively identifying as Muslim created a sense of autonomy, power, and spiritual affirmation when confronted with a public sphere shaped by sexism. She argues that this paradigm promoted egalitarian principles within their Muslim community while simultaneously rejecting dominant U.S. patriarchal gender politics.

Feminist activists within the community also identified and addressed intra-communal tensions and power relations by developing critical gender and sexuality politics within the context of ongoing anti-imperial/racism frameworks. In an interview on Jadaliyya.com, Naber describes these interventions as “emergent feminist and queer anti-imperialist politics,” arguing that their politics “provides us with a language and a framework for conceptualizing how heteropatriarchy, co-constituted with multiple, interlocking power structures (such as class, race, and empire) specific to the diaspora, shape the inner-communal tensions that often ensnare Arab American movements and communities.”

In the same interview, Naber crystallizes one of her book’s main theses, asserting, “Drawing upon feminist ethnography, cultural studies, and women of color and transnational feminism, this book names diasporic feminist critique as a de-Orientalizing theory and method for seeing and interpreting the histories and stories of Arabs in the US. This book illustrates that these apparently ‘cultural’ concepts cannot be explained through Orientalist frameworks that abstract “culture” from history. Rather, they emerge against the highly invasive and shifting relations of power central to contemporary US neocolonialism and imperial formations and emanate from transnational sources and structures—Bay Area politics and social movements, imperial discourses and projects, and the experience of belonging to a “diaspora of empire.”


Video of this talk is at: http://crg.berkeley.edu/nadine-naber-video
March 2013 marked a historic triumph not only for service and patient care workers across the University of California system and its medical centers, but for the labor movement as a whole. After more than 20 months of constant struggle, continuous student and worker organizing, and constant pushback from the UC, AFSCME Local 3299, a union that represents over 20,000 service and patient health care workers, won a historic contract that will truly change the lives of families across the state.

I first had the pleasure of getting exposed to labor organizing and AFSCME Local 3299 in November of 2012, when students and workers came together to protest the firing of five Eshleman Hall custodians because of the building’s impending demolition. We argued that this firing of campus workers was unnecessary as positions were open elsewhere, and that the firing was a form of attrition, or the forcing out of workers to then contract out those positions in an effort to save costs and ultimately undermine union strength. Together, students and workers were able to successfully organize to get the custodians rehired. However, the union continued negotiations with the UC over a contract that would redefine the working conditions and benefits of workers across the state. After months of negotiations, the contract between workers and the university expired and the refusal of the university to grant basic demands resulted in impasse, which led workers to strike. In May 2013 and November 2013, over 22,000 workers went on strike to protest the understaffing, contracting out, the decline in patient safety, and pension cuts among other issues that workers experienced.

This Unfair Labor Practice Strike on behalf of AFSCME, along with a sympathy strike on behalf of UAW 2865 (the union representing graduate student instructors, readers and tutors), was historic, as students and workers from nine campuses and five hospitals across the UC joined the picket line. However, even though this strike garnered mass support for workers, the UC refused to negotiate on issues of working conditions, such as safe staffing and job security.

Though UC had reached agreements with most other campus unions, granting them fair wage increases and staffing protections, the university refused to grant these same contract provisions to the union representing a high number of working-class immigrants and people of color. AFSCME 3299 members and student allies saw this second-class treatment as evidence of a double standard, and the union called a 5-day strike set for March 2014. The university finally changed course and negotiated with the union, reaching an agreement days before the strike was set to begin.

This victory and the organizing that helped make it a reality resulted in an amazing display of solidarity between students and workers and ultimately led many people to realize that worker struggles are student struggles and vice-versa. As a result of this campaign, students and workers realized the sheer strength that they have when they join forces and that they have the power to win against the austerity and privatization of our University. The victory of workers and students is a victory that will be remembered for years to come, that will inspire students and workers to continue fighting to make the University of California a truly public institution that is reflective of the values of diversity, accessibility and empowerment.

- By Alexis Castro, CRG Intern (Spring 2014)
This semester’s forums explored how the tensions of race, gender, and sexuality reverberate within multiple cultural spheres, including performance, politics, and pop cultures.

In “Hacking Gender Performance: Fat & Queer Bodies Negotiating the Politics of Marginality On/Offline,” Virgie Tovar, independent scholar, analyzed online resistant performances of fatness and femininity and argued that a cultural archetype has been reformulated as a rebellious figure within some digital spaces. Margaret Rhee, Ethnic Studies, challenged the dichotomy of “fake” and “real” in her discussion, “The Digital as Drag: Reconsidering Maxine Hong Kingston’s The Woman Warrior, Asian American Drag Kings, and Queer Feminist Critique. Rhee contends that the Kingston’s novel and Asian American drag king performance reveal the transformative possibilities implicit in the notion of “the fake.”

In “Military Optics and Bodies of Difference,” presenters explored the politics of visual culture as it represents the US military industrial complex. Kelli Moore, Rhetoric, did a comparative analysis of photographs of domestic violence victims and drone aerial footage, arguing that the documentation of both kinds of images reflect a geographic politics of state control. Katherine Chandler, Rhetoric, analyzed what mid-20th century aerial surveillance images reveal about US militarized politics and culture. In her cultural reading of redacted documents, Anjali Nath, UC Davis, argued that the visual representation of text that is “secret” and “public” plays an important role in the cultural production of racialized subjects.

Ugo F. Edu, Anthropology, and Alisa Sanchez, Rhetoric, analyzed discursive politics of reproduction in their forum, “Shifting Fault Lines of Race & Reproduction in Latin America.” While Edu argued that law-based frameworks of “human rights” and “freedom” can actually prevent black Brazilian women from exercising reproductive autonomy, Sanchez considered how invoking “human rights” led the Colombian Constitutional Court to decriminalize abortion in the country.

In “Unsettling Sonic Space through Indigenous Testimony,” presenters considered the way that representation of Indigenous subjectivity is realized aurally. Prof. Beth Piatote, Native American Studies, reflected on the novel, The Surrounded, by D’Arcy McNickle, arguing that McNickle’s literary depiction of Indian music and drumming sonically invokes a politics of sovereignty. Cherrie Chhangte, Mizoram University, reviewed the role of literary testimony as a strategy for indigenous writers in Northeast India to negotiate trauma, voice, and silence.

In “Devalued Bodies in an Era of neoliberal Choice” featured undergraduate scholars from Gender & Women’s Studies. The students carefully focused on the ways that neoliberalism and capitalism underpins the gender politics of the prison industrial complex, street economies, reproductive health, and homelessness.

In their forum, “Continuity and Change: The Contemporary Politics of Language and Cultural Revitalization for Indigenous Peoples in the U.S,” Tasha Hauff and Tria Andrews, both Ethnic Studies graduate students, explored the cultural politics of Indigeneity within the context of ongoing settler colonial conditions. Hauff examined the online movement to revitalize the Lakota language, asking us what happens to the racial politics of language when non-Natives are seeking to learn the language when tensions with co-optation of Native culture are still unresolved. Andrews focused on the politics of pedagogy in a tribal-ly-run detention center and explored the Indigenous educators’ practice of reconnecting Indigenous youth with their cultural practices as a form of resistance to assimilation.

Visit the CRG blog to listen to audio from the forums: http://crg.berkeley.edu/content/blog
On Friday, April 25, 2014, the Race and Yoga Working Group hosted its first annual conference, titled “Yoga and Access: Questions of Inclusion.” The goal of the conference was to create a space to critically interrogate the discourse(s) and practice(s) of yoga through an intersectional lens. As scholars, women of color, and yoga practitioners, we found that mainstream narratives about yoga prioritize concerns about how the practice can promote holistic well-being, while eliding concerns about who has had access to the practice since its arrival in North America. The Yoga and Access conference offered the unique opportunity for a diverse array of scholars and yoga practitioners to examine the history, activism, and inclusivity/exclusivity of the yoga community.

The daylong event was free and open to the public. It featured two keynote speakers: Dr. Jacqueline Shea Murphy, Associate Professor and Chair in the Department of Dance at UC Riverside, and Dr. Evelyn Nakano Glenn, Professor in Ethnic and Asian American Studies at UC Berkeley and Director of the CRG. Both keynote speakers are longtime yoga practitioners and provided critical analyses of yoga in the U.S. using their own experiences as a point of entry. Professor Shea Murphy discussed the ways that yoga has been defined and deployed. She also posed a series of critical questions about yoga as it relates to contemporary dance scholarship, and underscored the knowledge production and joy that can result from its practice. Professor Nakano Glenn critiqued yoga as a tool of colonialism and White benevolence, commenting on the tendency of outsiders to offer yoga to underprivileged communities, while largely overlooking the entrenched inequality that facilitates this familiar form of social relations. Alongside the two keynote speakers, the conference featured activist, former political prisoner, and leader in the Black Panthers Party, Ericka Huggins, who led a well-received workshop.

In addition, the conference showcased the work of over twenty presenters in concurrent panels held throughout the day. Panelists addressed topics such as: the historical development and representation of yoga, cultural appropriation, yoga and incarceration, and the reproduction of colorblindness and exclusivity through yoga rhetoric. Over one hundred panelists and attendees from the U.S. and Canada participated in the conversation. Presenters and attendees included academics, community organizers, and yoga practitioners and teachers.

As a way to continue the engaging conversation surrounding issues of yoga and access, the Race and Yoga Working Group Facilitators, Dr. Sabrina Strings (Berkeley Chancellor’s Postdoctoral Fellow) and Tria Andrews (PhD Candidate in Ethnic Studies Department) have recently released a call for papers for the inaugural issue of the journal Race and Yoga. The journal, which will be produced in collaboration with the Center for Race and Gender, is a peer-reviewed, interdisciplinary academic journal committed to critical examinations of the history and practice of yoga in the West. The journal will feature research-based articles, editorials, and reviews of books, films, and art exhibitions. It will be published annually beginning in 2015. For more information, visit www.raceandyoga.com.
From 2011-2013, the CRG Undocumented Student Research & Action Project worked with the Multicultural Community Center to design and facilitate two writing workshops with undocumented students at Cal, which led to the powerful multi-media publication of student writing entitled, *It Was All A Dream: Writings from Undocumented Youth at UC Berkeley*. In Spring 2014, undocumented UC Berkeley students visited Bay Area high schools and community colleges with high numbers of immigrant students to share the publication with a broader audience and engage these students on issues related to higher education, creative practice, and undocumented life. Applying the creative methodology developed by the workshop, anthology, and artistic performances hosted by the project, Berkeley students led five facilitated workshops that addressed younger students’ fears about attending college or university as undocumented students, the realities of access to funding and other kinds of resources, the experience of isolation and the possibility of community, ways they could use creative practice to tell their stories without fear, and strategies for making plans that may seem impossible become a reality.

These visits taught us that, because of the undocumented student movement and recent policy shifts (AB540, AB130/131, DACA), high school and community college students seemed to have increased awareness of resources for undocumented students, although these resources are still uncertain in terms of accessibility, consistency, and accuracy. Also, students still expressed concerns about fear and isolation due to immigration status as well as race, gender, sexual orientation, and other markers of difference. The fact that “barriers” to higher education for undocumented students is not only about citizenship status, but also includes issues such as financial accessibility; racism, sexism, and forms of oppression; structural violence such as lack of access to work opportunities and health care, etc, was affirmed in these discussions. Creating a space to give voice to those experiences in order to make room to “dream” of different possible futures was an effective strategy to engage students. It may not be enough to simply inform students about how to apply to college and policies that are in place to support them. They also need opportunities to express themselves.

As a continuation of this project, we are celebrating the anthology of student writing and art, *It Was All A Dream: Writings from Undocumented Youth at UC Berkeley*, with an open reading where copies of the anthology will be available. The reading will be on Thursday, September 25, 2014, 6pm, at the Multicultural Community Center at UC Berkeley.

**Reflections from Student Workshop Facilitator**

With the support and resources collectively provided by the Center for Race and Gender (CRG), the Multicultural Immigrant Student Program (MISP), the Multicultural Community Center (MCC), and other UC Berkeley campus partners, a brave group of undocumented Cal students created a creative writing circle in Spring 2011. This writing collective flourished and ultimately generated a unique anthology of poetry, short stories, essays and testimonials entitled “It was all a Dream”: Writings from Undocumented Youth at UC Berkeley (aka the UndocuAnthology).

Three years later, in the spring of 2014, we embarked on a tour of Bay Area high schools and community colleges presenting “It was all a Dream” to local undocumented immigrant youth. From Berkeley to Oakland to Hayward and beyond, we set to inspire, educate, and mobilize fellow undocumented students. Through sharing our writings, we urged our peers unleash their creative voices, for our creative voices not only hold the power to heal and trigger spiritual and emotional growth, but our creative voices also hold the power to generate important social and political change.

In this way the Bay Area UndocuAnthology tour was about making sure that undocumented youth continue to push political and social boundaries through our powerful narratives. Our voices have always been our most transformative tools. Our intention was simply to make sure that undocumented youth never forget that.

-Humberto Ortiz, UC Berkeley, Class of 2014
On The Wire (Duke University Press, 2014)
Linda Williams, Film Studies & Rhetoric
Many television critics, legions of fans, even the president of the United States, have cited The Wire as the best television series ever. In this sophisticated examination of the HBO serial drama that aired from 2002 until 2008, Linda Williams, a leading film scholar and authority on the interplay between film, melodrama, and issues of race, suggests what exactly it is that makes The Wire so good. She argues that while the series is a powerful exploration of urban dysfunction and institutional failure, its narrative power derives from its genre.

Good Science: The Ethical Choreography of Stem Cell Research
(The MIT Press, 2014)
Charis Thompson, Gender & Women’s Studies
After a decade and a half, human pluripotent stem cell research has been normalized. There may be no consensus on the status of the embryo—only a tacit agreement to disagree—but the debate now takes place in a context in which human stem cell research and related technologies already exist. In this book, Charis Thompson investigates the evolution of the controversy over human pluripotent stem cell research in the United States and proposes a new ethical approach for “good science.” Thompson traces political, ethical, and scientific developments that came together in what she characterizes as a “procurial” framing of innovation, based on concern with procurement of pluripotent cells and cell lines, a pro-cures mandate, and a proliferation of bio-curatorial practices.

Global Families: A History of Asian International Adoption in America
(NYU Press, 2013)
Catherine Ceniza Choy, Ethnic Studies
In the last fifty years, transnational adoption—specifically, the adoption of Asian children—has exploded in popularity as an alternative path to family making. Despite the cultural acceptance of this practice, surprisingly little attention has been paid to the factors that allowed Asian international adoption to flourish. In Global Families, Catherine Ceniza Choy unearths the little-known historical origins of Asian international adoption in the United States. Beginning with the post-World War II presence of the U.S. military in Asia, she reveals how mixed-race children born of Japanese, Korean, and Vietnamese women and U.S. servicemen comprised one of the earliest groups of adoptive children.

Financialization and the Culture Industry – A Special Issue of Representations
Edited by C. D. Blanton, Colleen Lye, and Kent Puckett
The essays that make up this special issue of Representations turn on the relation between those two terms. How, they ask, should we understand the formal and cultural effects of a world economy ever more dependent on finance’s increasingly abstract calculations of value? In one respect, the metaphor of a “culture industry” might now appear anachronistic, swept aside by the postindustrial speed, scale, and global reach of contemporary finance. But what then remains of notions—inhherited from the Frankfurt School and elsewhere—of high and low culture, art and reification, commitment and commodity, class struggle and rationalization in an
**Faculty Research**

**ARTICLES & BOOK CHAPTERS**

SanSan Kwan, Performance Studies

“Even as We Keep Trying: An Ethics of Interculturalism in Jérôme Bel’s Pichet Klunchun and Myself”
*Theatre Survey*, Volume 55, Issue 02, May 2014

Hatem Bazian, Near Eastern Studies, CRG Islamophobia Reseach & Documentation Project

“The Indigenous Palestinians Twice Dispossessed by the Biblical Text”
*Harvard International Review*, Winter 2014

Paola Bacchetta, Gender & Women’s Studies


Leti Volpp, Boalt School of Law


Leti Volpp, Boalt School of Law and Irene Bloemraad, Sociology


(with Chung, A., Tejada, K.) “Reinventing an Authentic “Ethnic” Politics: Ideology and Organizational Change in Koreatown and Field’s Corner,” *Ethnicities*, 2013


**EXPANDING REPRODUCTIVE JUSTICE RESEARCH**

On April 9, 2014, the CRG co-sponsored Reproductive Justice Working Group (RJWG) convened the exciting conference, Conversations on Reproductive Justice. Featured speakers included Loretta Ross, a national leader in reproductive justice and other social justice movements, and Sujatha Jesudason, UCSF faculty member and reproductive justice organizer. Activists, health practitioners, and scholars explored the critical history of the reproductive justice movement, the innovative strategies of the present, and opportunities for future movement and research development.

In response to interest in the group from all over the US, and in the spirit of community-minded resource sharing, the RJWG published a guide for how to create your own reproductive justice working group. The guide includes stories, lessons, and tips from their inaugural year in the guide.

[Download the guide here](http://crg.berkeley.edu/content/reprojustice-guide)

RJWG also launched a Reproductive Justice Virtual Library, an online connection to reproductive justice related research and resources. The group hopes that the virtual library will bolster movement building; facilitate more collaboration among advocates and academics who can use the tool to learn about and contact one another; spur more scholarship in the humanities and social sciences; equip policymakers with data needed to make convincing arguments; educate members of the press; and inform the public. [Visit the Reproductive Justice Virtual Library here](http://tiny.cc/rj-virtual-library) This semester, the RJWG will meet the following Wednesdays from 3 – 5 PM: September 17, October 1, 15, 29, November 5, 19, December 3, and 10. **E-mail: reprojustice@law.berkeley.edu**
On April 17-19, 2014, the CRG Islamophobia Research & Documentation Project (IRDP) hosted its 5th Annual International conference on Islamophobia entitled, “Latent and Manifest Islamophobia: Multimodal Engagements with the Production of Knowledge.” Inspired by Edward Said’s scholarship on Orientalism, the 2014 conference focused on exploring the link between “latent Islamophobia and manifest Islamophobia.” As Dr. Hatem Bazian, IRDP Director, explains “Latent Islamophobia is founded upon an unquestionable certitude that Muslims trend ‘towards despotism and away from progress.’ They are constructed and ‘judged in terms of, and in comparison to, the West, so it is always the Other, the conquerable, and the inferior.’ Manifest Islamophobia ‘is what is spoken and acted upon.’ For example, the obsessive pre-occupation of everything related to Islam and Muslims, congressional and parliamentary hearings criminalizing Muslims and violations of their civil liberties and rights, domestic and international surveillance programs exclusively on Muslims and Arabs, extra-judicial use of force on Muslims and Arabs, interventions, military campaigns, and policies rationalizing its exercise, are, in essence, what we see and bear witness in the Muslim world.”

The conference highlighted genres of scholarly and artistic production that explored power paradigms by bringing together academics, thinkers, practitioners, researchers and artists from around the globe who engage, question and challenge the existing disparities in economic, political, social and cultural relations. Conference presenters addressed a wide range of issues, including civil liberties, Islamophobic violence, domestic and international surveillance programs, the use of gender and sexuality politics to entrench Islamophobic attitudes and policies, media representations of Islam, and militarism. The conference also centered art as an important form of engagement and included a benefit concert for IRDP. The concert featured performances by Aswat, a multi-ethnic, multi-racial, multi-religious music ensemble that reaches out to the diverse Bay Area community with folkloric, classical, contemporary, and sacred Arab music.

IRDP conferences on Islamophobia has recently extended its reach into Europe, with upcoming convergences in Austria (October 9-10, 2014) and Paris (December 11-12, 2014). The 2014 Paris conference will be IRDP’s second conference there, and includes a call for proposals with a deadline of October 5, 2014. For more information about these conferences, visit: http://www.islamophobiacon.com/

IRDP also launched a second exciting issue of the Islamophobia Studies Journal in June 2014. This second issue provides a collection of articles that broadly engage the continuing problem of Islamophobia and the global anti-Muslim phenomenon. Articles are available for free download at http://crg.berkeley.edu/content/isj-spring2014. To order hard copies, e-mail CRG at centerrg@berkeley.edu.

The Islamophobia Studies Journal is also excited to announce an upcoming special issue entitled “Islamophobia: Gender, Sexuality, and Racism,” co-edited by Prof. Rabab Abudulhadi (San Francisco State University) and Prof. Paola Bacchetta (UC Berkeley). This special issue explores the ways in which gender, sexuality and race are enlisted in a variety of ways to legitimize and bolster Islamophobic discourses and practices. For instance, under the guise of saving women and queers from Arab and Muslim communities, Islamophobic colonial feminism and more recently imperialist concerns about “the status of homosexuality” has been used to legitimize invasions, occupations, war and destruction. Editors will highlight scholarship that opens up, expands and creates new conversations in which gender, sexuality and race are central to the study of Islamophobia.

Abstracts are due on October 10, 2014, and full articles are due on March 2, 2015. More info at: http://crg.berkeley.edu/content/islamophobiagendersex
OGOING RESEARCH

STUDENT GRANT RECIPIENTS - SPRING 2014

GRADUATE STUDENT RESEARCH GRANTEEES

Tria Andrews
Ethnic Studies
*Education on the Reservation: Extracurricular and Culturally-Relevant Programming*

Héctor Beltrán
Anthropology
*The Rise of the Latin@/American Technology Startup Boom*

Ianna Hawkins Owen
African Diaspora Studies
*Diasporan Recitations of Black Failure and Ethical Possibility*

Molly Hales
Medical Anthropology
*Healthy Families: Re-imagining Sovereignty for Alaska Natives*

William Gow
Ethnic Studies
*Performing Chinatown: Wartime Spectacles in Los Angeles, 1937-1943*

Mina Barahimi
Jurisprudence & Social Policy
*Race, Returns, and the Politics of Immigration Control: A Study of the Role of Voluntary Departure in U.S. Immigration Enforcement*

Kara A. Young
Sociology
*Gut Feelings: The Emotions of Food Inequality*

UNDERGRADUATE STUDENT RESEARCH GRANTEEES

Ariana DeNevi Weckstein
Interdisciplinary Studies
*The Conditions of Power in Community Health: Gender, Race, and Harm Reduction at the Berkeley Free Clinic*

Skye Niles
Gender & Women’s Studies
*Early U.S. Drug Policy as a Method of Racial, Gender, and Sexual Control*

Wendy Melissa Hernandez
American Studies
*A Qualitative Study on the Intersection of Higher Education and Incarceration in African-American and Latino/a Households*

To learn more about these students’ research, visit: [http://crg.berkeley.edu/grantwinners](http://crg.berkeley.edu/grantwinners)
**CALLS FOR PROPOSALS:**

- **Oct 5:** CFP: Second International Islamophobia Conference (Paris, France)
- **Oct 10:** CFP: Special Issue - Islamophobia: Gender, Sexuality, Racism
- **Oct 13 (3pm):** CRG Undergraduate Student Research Grant Deadline
- **Nov 3 (3pm):** CRG Graduate Student Research Grant Deadline
- **Nov 17:** CRG Thursday Forum Proposal Deadline

**MAJOR EVENTS:**

*All events at UC Berkeley and locations are wheelchair accessible. Details can be found at crg.berkeley.edu*

- **Sep 3 (7pm - 10pm): Gaza, Occupation, and Islamophobia** - 155 Dwinelle Hall
  
  Dr. Hatem Bazian, UC Berkeley
  Prof. Rabab Abdulhadi, San Francisco State University

- **Sep 4 (4 - 6pm): CRG Open House Reception** - 691 Barrows Hall

- **Sep 19th (5pm - 7pm): Black Lives Matter: Police Violence, Prisons, & Freedom Visions**
  
  Speakers, Prof. Julia Oparah, Mills College,
  and Cece McDonald, racial & trans justice activist
  
  Multicultural Community Center, Hearst Field Annex D-37

- **Sep 25 (6pm): Reading & Celebration of Student Anthology, It Was All a Dream: Writings from Undocumented Youth at UC Berkeley**
  
  Multicultural Community Center, Hearst Field Annex D-37

**Oct 20: CRG Distinguished Guest Lecture**

**Precarity After Rights: On Queer of Color Critique**

**Prof. Chandan Reddy**

University of Washington

Monday, October 20, 2014

6:00 pm: Reception

6:30 pm - 8:00 pm: Lecture & Discussion

Alumni House, UC Berkeley

Chandan Reddy is Associate Professor of English and Gender, Women and Sexuality Studies at the University of Washington, Seattle. He is the author of *Freedom With Violence: Race, Sexuality and the U.S. State* (Duke University Press, 2013) which won the Alan Bray Memorial Award for Queer studies from the MLA and the Best Book in Cultural Studies from the Asian American Studies Association. He is currently at work on a new book, *Burials of Globalization: Race, Rights and the Failures of Culture.*
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2014-15 CRG Research Working Groups

In addition to supporting research initiatives, the CRG hosts research working groups that create productive intellectual exchange among members, facilitate deeper understandings of the identified research topic, and catalyze innovative ideas about the research area. The 2014-15 Research Working Groups are listed below. More details at: http://crg.berkeley.edu/content/working-groups

- Borderland Practice: Citizenship, Race, Gender, and Critical Praxis
- The Color of New Media
- Critical Methodologies in Educational Research
- Islamophobia, Gender, & Sexuality
- Living Archives: Third World, Indigenous and Anti-Colonial Queer, and Feminist Transnational Solidarities
- Race & Yoga
- Reproductive Justice Working Group
- The Visual/Visible in the Marking of Blackness, Asianness, and Mixedness
YOUR DONATION WILL SUPPORT CRITICAL STUDENT RESEARCH!

CRG provides much-needed grants to students for research projects for racial & gender justice. Recent budget cuts have made it imperative to protect this important resource. Your generous contribution will sustain promising undergraduate and graduate students to pursue groundbreaking research, strategic community connections, and the development of social justice projects of local and international scope.

Our goal is to establish an endowment for graduate student research grants by raising $10,000 by December 2013. Donations by Berkeley faculty, emeriti faculty, students, and staff will be DOUBLED by a special matching program devoted to this endowment. All contributions make a difference!

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