WORDS FROM THE DIRECTOR:

2012 was a politically eventful year, especially for all those concerned about race and gender issues. The re-election of the first African American president brought a sense of relief – a bullet dodged - and, at least temporarily, a sense of optimism that the country had turned a corner in race relations. Still, the election highlighted the importance of an intersectional perspective on race, gender, and class because all these factors simultaneously affected the electorate; the strongest support for Mitt Romney was among white men (62%) followed by white women (56%). The fact that the majority of white women voted for Romney was often overlooked in the headlines about the gender gap in voting. Race/ethnicity was obviously the most important factor in the Obama victory, with support from over 90% of African Americans and 70% of Latinos.

Still, gender mattered in that 96% of African American women supported Obama, while 87% of African American men did so; similarly, 76% of Latinas voted for Obama, compared to 66% of Latino men. Finally, confirming that class matters, the majority of those earning under $50,000 a year voted for Obama, while a majority of those earning $50,000 or more went for Romney.

Unfortunately, the presidential election, and progressive gains in the House of Representatives have not led to much actual progress. Rather, we have experienced 6 frustrating months of gridlock as the Republican majority in the House holds to inflexible positions counter to all of the policies that voters supported in the presidential election. As a result, we have a huge backlog of unfinished business that some of us expected would be taken care of by Obama’s re-election. Many of us doubted that the most critical issues would be addressed, since Obama didn’t campaign on them – e.g. global warming, the prison industrial complex, the military industrial complex, etc. etc. However, we did expect movement on several issues that have been the focus of CRG initiatives or symposia:

--passing the Federal Dream Act that would dramatically improve the lives of undocumented youth at Cal and other public universities;

--eliminating the Companionship Exemption in Department of Labor regulations that excludes caregivers (mostly poor minority and immigrant women) of the frail elderly and disabled children and adults from minimum wage, maximum hour rules and other provisions of the Fair Labor Standards Act;

--countering measures undertaken by Republican officials in many states to systematically disfranchise Black, Latino, and young voters;

--implementing the Affordable Care Act (“Obama Care”) provisions that would provide coverage for low-income Americans who presently lack access to health care.

To date, the first issue could be taken care of by passage of comprehensive immigration reform. Such a bill, albeit with many compromises that will vitiate the benefits for undocumented immigrants, was passed by the U.S. Senate in June of 2013. However, after much conservative bloviating, House Speaker John Boehner announced that he would not bring a reform bill to the floor unless it was supported by the majority of Republicans, an almost certain impossibility. Thus comprehensive immigration reform appears to be dead for present. Eliminating the Companionship Exemption

---continued on page 5---
The Fourth Annual International Conference on the Study of Islamophobia

On April 19-20, 2013, the CRG Islamophobia Research and Documentation Project (IRDP) hosted the Fourth Annual International Conference on the Study of Islamophobia. The conference theme was "From Theorizing Islamophobia to Systematic Documentation," bringing a focus to the need for research, media activism, and community organizing to document and analyze Islamophobia as well as create strategies to challenge it.

Led by IRDP Director, Dr. Hatem Bazian, the conference drew hundreds of attendees from around the globe who participated in the conference in person and on its live stream. The conference generated a rich dialogue about the continuing impact of Islamophobia on politics, culture, media, and its effects on Muslim communities in the US and around the world. Presenters covered a wide range of complex and provocative topics, including Islamophobia in European and Asian Contexts, the racialization and gendering of Islamophobia, the role of Islamophobia in the Age of War, and strategies scholars and activists have used to disrupt Islamophobic narratives and policies.

IRDP's next conference will be in Paris, France, December 13-14, 2013, and will explore the theme, "The Epistemic, Racial, Cultural and Structural Exclusionary Measures in France and Europe." The deadline for the call for papers is September 2, 2013.

Dr. Bazian also co-authored the recent research report, "Bay Area Muslim Study: Establishing Identity and Community," a first of its kind study that shares groundbreaking data on the Bay Area Muslim community's demographics, sense of identity, economic well being, political and civic engagement, and the challenges that the community faces.

For details about the IRDP conferences, visit: http://www.islamophobiacon.com/index.html

To learn more about the Bay Area Muslim Study, visit: http://www.ispu.org/portal/82/ourpage.aspx

Follow IRDP on Twitter at @islamophobiacon!

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UndocuNation! Artists, Scholars, & Activists Support Immigration Justice at UC Berkeley and Beyond

This year, CRG’s efforts to support undocumented students and immigration justice has developed into a rich, multi-layered, collective effort that has connected artists, scholars, and activists who are committed to integrating immigration and education justice.

In February 2013, CRG and the Center for Latino Policy Research released the research report, “Working Together to Improve Campus Climate for Undocumented AB540 Students at UC Berkeley.” Written by Ethnic Studies graduate student, Kevin Escudero, with support from Prof. Evelyn Nakano Glenn and Prof. Lisa García Bedolla, the research report illuminates findings from interviews with undocumented students at Cal and outlines important recommendations for the UC Berkeley community. The report can be downloaded at: http://tinyurl.com/undocreport

The report was released during a February 15th symposium featuring scholars, poets, and organizers who explored immigrant rights movements led by students and their communities; insurgent citizenships and migrations; and the intersections of gender, sexuality, and immigration. The symposium also included a powerful roundtable of people who have been leaders in supporting undocumented students at UC Berkeley and beyond.

The day culminated in an evening production of UndocuNation, an enormously successful event spotlighting performances, film excerpts, art installations, music, poetry, and poster art that explored issues of joy, grief, violence, and resistance in the context of undocumented life. UndocuNation is a traveling artistic celebration created and organized by Oakland-based community organization, Culture Str/ke. Led by Ethnic Studies alum, Marco Flores, CRG collaborated with Culture Str/ke, the Department of Theater, Dance, and Performance Studies, and many other campus and community partners to produce an artistic event that drew a standing room only of hundreds of students and community members.

In Fall 2013, the project will organize a campus launch of an anthology of writing by UC Berkeley undocumented students. The anthology is a product of writing workshops for undocumented students designed and facilitated by Kevin Escudero, Marco Flores, and Elisa Diana Huerta, director of the Multicultural Community Center. The anthology authors will travel to local high schools and community colleges to connect and engage with undocumented students in these areas, expanding the project’s reach and increasing information about UC Berkeley’s recent exciting improvements in supporting undocumented students.
UndocuNation Reflections
by Marco Antonio Flores

“Jota, it’s going to be amazing! There are artists from all over the country using art to talk about immigration,” those were the first few words Julio Salgado expressed to me about UndocuNation. I couldn’t believe this kind of courage was possible, I remember thinking to myself, “I’ve never had the courage to speak against injustice.”

I had just met Julio Salgado a few months back, at this point, our friendship had begun to unfold. One thing was clear to me: art kept us centered. It allowed me to see that we are both hermanos, undocuojotas en la lucha. But despite this sense of familia I had nurtured with Julio, I was unable to imagine what a cultural event such as this one could look like. And in all honesty, I was consumed by my own fear of deportation. UndocuNation was created at such a pivotal point of the immigration debate that I feared this artistic encuentro would pick up national attention. I was terrified that the U.S. Immigration and Customs Enforcement could show up at the doors and take me away.

It would never occur to me that UndocuNation would not only spark creative energies, but also bring together a sense of collective consciousness for our undocumented communities. I’ve come to learn that many of these creative encounters don’t stand alone; UndocuNation serves as artistic awareness of the many injustices happening across the country shedding light to the different faces of living an undocumented life. UndocuNation has created a space for artistic talent to organize our gente, and shift minds and corazones about the issue. It’s given meaning to policies that criminalize and exclude our families from the national conversation of the DREAM — and most importantly, it’s given our communities the ability to mobilize by developing their own craft as artists. This celebración has served a vital role in the movement — it’s a tool of transformation. UndocuNation is more than an evening of cultural jamming and an artistic celebration — it is poetic justice.

As we begin a new academic year (2013-2014) the CRG will endeavor to be responsive to these and other topics of special importance to the constituencies that are struggling to survive. We are planning to sponsor a full year of Thursday afternoon forums (which have attracted very good audiences in recent years), to grant fellowships to both undergraduate and graduate students for research, to continue the work of our special research and discussion groups, and to organize several major conferences and symposia. I hope you will join us as often as possible, and will contribute your expertise and special knowledge to our activities.

- Evelyn Nakano Glenn

Congratualtions to CRG Director, Prof. Evelyn Nakano Glenn, for being honored by KQED for Asian Pacific American Heritage Month!

Prof. Nakano Glenn was acknowledged for her accomplishments as a leading sociologist; her groundbreaking scholarship on race, gender, labor, and citizenship; and her long-term advocacy for education justice.
The symposium continued with a talk by Prof. Kimberlé W. Crenshaw, UCLA School of Law, who highlighted the legal and policy implications of structural violence against black women and other women of color who experience sexual and domestic violence. High profile examples of black women who have been incarcerated as a result of defending themselves from sexual and domestic violence include Marissa Alexander, CRG 2012-2013 Events

"Race, Domestic, & Sexual Violence: From the Prison Nation to Community Resistance" was a powerful activist scholar symposium organized by the CRG in collaboration with the Thelton E. Henderson Justice Center on February 28-March 1, 2013. Event organizers included Alisa Bierria (CRG), Mimi Kim (School of Social Work), Carol Silverman (Henderson Justice Center), and Wilda White (Henderson Justice Center).

The event opened with a provocative discussion by Prof. Beth E. Richie, University of Illinois, whose new book, Arrested Justice: Black Women, Violence and America's Prison Nation, explores the criminalization of black women who are survivors of domestic and sexual violence. Richie argued that the "prison nation" does not only refer to the massive crisis of incarceration, but is a bigger concept that includes the daily criminalization of people outside of prisons such as the surveillance of people on welfare, the use of child protective services to control families, and the militarization of schools.

“Instead of benefiting from advances in state protection when they are in danger, Black women from low-income communities become isolated from mainstream services, blamed for the abuse they experience, and then sanctioned by state agencies for the harm they endured.”

Professor Beth. E. Richie, University of Illinois

The symposium continued with a talk by Prof. Kimberlé W. Crenshaw, UCLA School of Law, who highlighted the legal and policy implications of structural violence against black women and other women of color who experience sexual and domestic violence. High profile examples of black women who have been incarcerated as a result of defending themselves from sexual and domestic violence include Marissa Alexander, CeCe McDonald, and the New Jersey 7. Symposium speakers included organizers and scholars who challenged the contradiction of relying on the police, courts, and prisons to address gendered violence when those institutions perpetuate a pattern of violence, particularly against non-white survivors of violence. Participants examined alternative paradigms, strategic coalitions, organizing practices, and projects such as community accountability, transformative justice, and restorative justice as potential interventions to the prison nation.

A full list of speakers can be found at http://crg.berkeley.edu/content/prison-nation

Video of the symposium will soon be added to the CRG website.
"Speculative Visions on Race, Technology, Science, & Survival," a major conference sponsored by the Center for Race & Gender and the Multicultural Community Center, convened scholars to explore how science and technology shape the boundaries of human life, particularly how and whose lives are valued, policed, and privatized, and how those boundaries are shaped by race, gender, sexuality, and disability. Drawing from a wide range of disciplinary backgrounds, including science fiction, biotechnology, liberation theology, economics, ontology, speculative sexuality, and critical genetic studies, participants collectively pursued the conference's central question—what will survival entail in the near and far future? Considering the ways in which structural racism and other forms of oppression occupy scientific and technological imagination and development, conference discussions covered complex issues such as the increasing presence of bio-surveillance across national and prison borders, the racial politics of discourses on genetics and medicine, and the spiritual dimensions of futurist identities.

Prof. Dorothy Roberts, University of Pennsylvania, gave a powerful conference keynote drawing from her recent publication, *Fatal Invention: How Science, Politics, and Big Business Re-create Race in the Twenty-first Century*. She argued that the recent enthusiasm for genetic testing, DNA databases, and race-specific drugs re-entrenches a contested notion of a biological concept of race. Ultimately, she believes that our collective preoccupation with these scientific initiatives both obscures and reinforces the ways in which racism may covertly persist as a pernicious force within medical and scientific industries.

Another major conference speaker (and UC Berkeley alum), Prof. Ruha Benjamin, Boston University, discussed findings from her recent book, *People's Science: Bodies and Rights on the Stem Cell Frontier*. Her talk examined the tension between investment in innovations such as stem cell research and the continued failure to create access to basic medical care for low-income people in the US. Ironically, she observed that the populations used as test-subjects for stem cell research often cannot afford the medicine that is developed from this research.

The conference also integrated art, music, and film into the discussion, including screening the short films, *Free State Epitaph*, by Dean Spade and Craig Willse, and *FML - Fuck My Life*, by Xandra Ibarra. The event successfully created a reverberation across different concerns, questions, and disciplinary foundations. Conference organizers included Alisa Bierria (Center for Race & Gender, UC Berkeley), Jakeya Caruthers (Stanford University), Mel Y. Chen (Gender & Women's Studies, UC Berkeley), Christoph Hanssmann (UC San Francisco), and Elisa Diana Huerta (Multicultural Community Center, UC Berkeley). Organizers and conference participants hope to build on this generative discussion in the future.

For a full list of conference speakers, visit [http://crg.berkeley.edu/content/speculative-visions](http://crg.berkeley.edu/content/speculative-visions).

Conference video is forthcoming! Stay in touch at [centerrg@berkeley.edu](mailto:centerrg@berkeley.edu) or [facebook.com/crg.berkeley](http://facebook.com/crg.berkeley).
Killing Mockingbirds: Cultural Memory & Interracial Rape

The CRG Fall 2012 Distinguished Guest Lecture was given by Prof. Joy James, a Professor of the Humanities and Political Science at Williams College. In her talk, Prof. James charts an analysis of interracial rape that incorporates the politics of collective memory, white benevolence as a form of aggression, and the erasure of black women's political agency. As groundwork, she considered the reception of "The Central Park Five," a recent documentary on the 1989 conviction of five black teen-age boys who were sent to prison after being coerced by police into making false confessions of assaulting and raping a white woman in New York. Below is a brief excerpt of Prof. James' discussion:

“I organized around the Central Park case in 1989 and I followed it on and off, particularly the exoneration in 2002... I went to Harlem last week to see the [Ken and Sarah] Burns' documentary [on the case]... and to sort of come full circle. To come full circle about the erasure of black women's activism around interracial rape cases, and in this case, particularly the role of the mother. In fact, there are a group of mothers—people not biologically related to the youth—created a formation called Mother Love. I think we're all familiar right? The youth were falsely convicted, they were incarcerated, they were released [after] serving seven plus years. In 2002, sentences were vacated because the actual rapist ... Matias Reyes, met one of the defendants who had been incarcerated at Rikers and felt guilty, so came forward. In the absence of that guilt, that sheen, there would not be a Burns documentary. So, he came forward in 2002, and the sentences are vacated. Burns decides to develop time and resources, and the award-winning documentary that we saw in the clip. There is something problematic in this reconstruction of history and memory as a counter to the most virulent aspects of white supremacist violence—that is white supremacy that is galvanized by charges of sexual assault against white female [inaudible].

But you can't talk about that without a context. That our shared memory—it's almost like it's manufactured (Noam Chomsky, right, "manufacturing consent")—that our shared memory around interracial rape tends to come, if not from familial or private discourse, from popular culture. So the other thing I want to show is a clip from To Kill A Mockingbird, which gives a form to a multiracial consensus in America about the heinous crime of not just rape—or interracial rape/assault—but false accusations that reinforce white supremacy. Here's my argument: there may be two types of aggressors. There's the predatory form that we see in the iteration of the Klan: this is what we need for ethnic cleansing, this is what we need to reconstitute racial purity. But there's also the aggressor that's benevolent. This is the champion of the black suffering formation, this is the empowered social moral agent who can get things done. But at the same time, the new form of aggression is to siphon off black political efficacy, black moral virtue, and any memory of the contribution towards resistance and towards justice. So, this is the quandary. It's the recovery of memory, it's a gratitude for what the Burns have done, the gratitude of what activists did... It's a multiracial memory of the good white avatar. It's a recognition of what it means to be a rebel, an anti-racist rebel. But the question comes up: what happens to the black female radicals who are not so erasable, who are not so palatable, and whose narrative would not likely get an award?”
Decolonizing Feminism in the Age of Intersectionality

The CRG Spring 2013 Distinguished Guest Lecture was given by Prof. Linda Martín Alcoff, a Professor of Philosophy at Hunter College and the CUNY Graduate Center. In her talk, "Decolonizing Feminism in the Age of Intersectionality," Prof. Martín Alcoff challenged feminist theorists who advocate for the deconstruction of gender without a serious consideration to how race and other identities mediate gender identity. Below is a brief excerpt of her talk:

“A number of recent theorists have argued that the category of woman itself is too problematic to retain its utility for a collective feminist praxis. Gender identity, they contend, is a prison house of coercive performances, rigid boundaries and identitarian logics. The actual individual variability — and that's a variability that's physical and biological, as well as psychological and social — and the historical fluidity and open-endedness of gender is closed shut by patriarchal systems. So this defining of gender is what patriarchy is essentially about. So as a result, feminist political practice has been defined in increasingly generic and oppositional terms: terms of critique and resistance to identity itself, or the negative or critical project of undoing gender, dismantling identity, and escaping cultural scripts. That's what feminism means today in many places.

Although feminist theory is in truth a hugely complex and contested discussion, when coming away from one of these academic spaces in the global north, one can get the impression that there is a uniformly accepted position that defines feminism as the all-purpose resistance to identity. The ubiquity of this portrayal of feminism as resistance to gender has garnered little resistance of its own. So in the guise of producing an orientation to feminism that will avoid exclusions, that will allow variety and recognize fluidity, this generalized stance of resistance to gender identity has become a kind of new universal with little attempt at intersectional theorization.

The question of this paper is whether this uniform take on gender resistance needs some decolonial work itself. If gender identities are in every case mediated by other vectors of identity categories and communities, changing their form, their degree of intensity, as well as their political effects, then we need to think through what the intersectional mediations of gender mean for our universal deconstructive politics. ... Gender identities after all are not merely elusive because of the elusiveness of substances, as philosophers would say, because we've mistakenly taken a social kind to be a natural kind, but because there is actual material diversity across contexts of gender formation. Whether our perceived gender identity is taken to places on a pedestal or rendered us as the mule of the world, a revered and respected mother or a mother held in open contempt, depends on mediations of intersecting systems of meaning and practice.

So, I'm going to suggest in this talk that the intersectional nature of identities may challenge universally imposed agendas, bringing difference finally to the center of feminist theory. But we must be prepared to understand that varied forms of identity -- such as sexual, ethnic, racial, national and religious -- may operate differently than gender identities or gender ideologies. So it's not just that the content of the identity scripts vary across cultural contexts, but the manner of identity formation, or subject formation. Before we assume that all social identities operate in the same way, we need to look and see whether, in fact, they do...Taking intersectionality seriously means we can't separate gender off from other social identities as having its own unique identitarian logic.”

Check out the full video of this talk at: http://crg.berkeley.edu/content/linda-martin-alcoff-distinguished-lecture
Uplift & Breakdown: Troubling Narratives of Race, Disability, and Freedom
Prof. Todd Carmody, English & Prof. Susan Schweik, English

Prof. Todd Carmody, English, examined how the community of black writers that included Robert Moten, Phyllis Wheatley, Frederick Douglass and W.E.B. Du Bois purposefully employed the concept of "racial handicap" to illustrate the constraints faced by African Americans as a result of structural racisms.

According to Carmody, the use of the term handicap in titles such as The Handicapped Winners, In Spite of Handicaps, and Handicapped Among the Free facilitated a concept of race that both incorporated and contested norms of speed, range of motion, and forms of access to illustrate how racism created impediments to black progress. Asserting that the use of "disability" in this literature was sometimes vexed and troubling, Carmody contends that the analogy was a strategy for establishing evidence for the consequences of racism, and a way to establish the notion that the problem of racism was something "treatable."

The forum continued with a presentation by Prof. Susan Schweik, English, who focused on the sister of cultural studies icon, Stuart Hall. According to popular accounts, Hall's sister (who is not named in the literature) was forbidden to marry a "black" man. This triggered a "mental breakdown" for her, which was addressed with electro-shock treatment. Hall's sister would spend the rest of her life at home caring for her aging parents and another brother, who was blind.

Schweik contends that Hall's sister's life created an important trajectory for his future scholarship. She notes an interview in which Hall states that his sister's life was "one of the reasons I have never been able to write about or think about the individual separate from society."

A Crisis in Paris: Xenophobia, Stigma, and Empire in France
Cameron McKee, History and History of Art & Prof. Tyler Stovall, History

CRG undergraduate grant recipient Cameron McKee opened the forum by presenting results from his archival work in France. McKee’s research attempts to contextualize the marginalized identities of Jewishness and homosexuality in fin-desiècle France and their peculiar conflation during the Dreyfus Affair, a military case that sharply divided French politics at the turn of the 20th century.

According to McKee, a conspicuous gap in the historiography of the Dreyfus Affair concerns the "levying of homosexuality as a pathological, degenerative practice on the body of the Jewish male who threatened to subvert French patriarchal society."

He supports his claims with evidence from political cartoons, contemporary medical texts, and other sources of popular imagery.

Prof. Tyler Stovall, History, discussed the effects that the first world war had on the roles of white French women and colonial subjects.

During the war, members of both groups worked in heavy industry such as munitions plants. Afterwards, French authorities attempted to restore the traditionally white and male labor force. The first half of 1919 witnessed a major series of expulsions and repatriations with the goal of "restoring the racial and gendered purity of the French working class."

Stovall's research attempts to situate this history of expulsion and the larger debates about French national identity that surrounded it. He notes that while this process of expulsion succeeded in the short-term, it ultimately failed to turn back the clock and is the landmark in the rise of postcolonial France.

Audio from this forum can be found here: http://crg.berkeley.edu/content/crisis-paris-audio
Thea Quiray Tagle, a doctoral candidate at UC San Diego, is interested in patterns of Filipino bachelor male (manong) migration, settlement, and displacement; as well as feminist and queered relationality between people of color, native peoples, and the material and discursive landscapes. Her work explores the poetics and politics of Filipino American decolonial cultural productions made in the late 20th and early 21st centuries.

Referencing both the blues poetry of Al Robles and the work of Filipina American poet Barbara Jane Reye, Tagle attempts to reveal what she terms the "hidden history of the manong generation as well as the embodied repertoires of Filipino-American peoples in the present moment."

Bulosan is regarded as one of the first authors to express the immigrant experience from an Asian American perspective. See believes his insights about the illiterate Filipino American fieldworker of the Great Depression are particularly relevant in light of the subprime debtor of the current era.

According to See, Bulosan's depiction of social knowledge structures—who is deemed ignorant and who is deemed knowledgeable—allows us to more clearly understand, reaffirm, and revive how alternate and anti-capitalist structures of debt circulate in Filipino America today.

Phantom Subjects: Screening Black Women Online and on Film
Alisa Bierria, Center for Race and Gender & Prof. Ula Taylor, African American Studies

Alisa Bierria and Professor Ula Taylor both presented their respective forums on representations of Black women through popular media outlets such as the internet and film. Alisa Bierria's research titled, "Where Them Bloggers At? Rihanna, Accountability, and Survivor Subjectivity," sought to complicate the narrative of Rihanna as both a celebrity and domestic violence survivor.

Bierria highlights the ways in which the prolonged discourse surrounding the Rihanna and Chris Brown incident are widely circulating and failing, on a large part, to lay accountability directly on the abuser by focusing on Rihanna's own survivor accountability. This discourse undermines Rihanna's agency and analysis of her experience by highlighting perceptions of her as culpable for the violence she experienced. Bierria calls for a more nuanced analysis of the complexities of domestic violence, with particular attention to how questions of race, gender, and accountability frame this particular discourse.

Professor Ula Taylor's work similarly focuses on violence through the film, The Help. Taylor argues that the emergence of films set in the past spring from nostalgic white sentiments of "another time," when white dominance still existed, and the United States was the capitalist superpower. These films, however, have deeply rooted implications for Black women, especially in the ways historical violence is masked. In the film, the main character Skeeter, a white woman, seeks to rid herself of her white guilt through her relationships with the black characters. Ula Taylor urges us to think critically about the way Skeeter's white femininity and detachment from guilt was implicated in her very maintenance of Black racism.
Orientalism, Xenophobia, and the Asian American Subject
Prof. Colleen Lye, English & Takeo Rivera, Performance Studies

In the 1988 documentary, *Who Killed Vincent Chin*—based on the real-life slaying of the titular character by disgruntled autoworkers—a gathering of white American adults can be seen bludgeoning Japanese cars with sledgehammers with vengeful abandon. According to Takeo Lye, Ethnic Studies, the scene establishes a vital link between violence against a technological threat to America’s economic livelihood—the Japanese automobile—and represents an inaugural moment establishing the precedent for the techno-Orientalist conflation of the Asian American subject within the white American imaginary. Lye suggests that the death of Vincent Chin can be read as a figurative transformation from human to machine, and as a precursor to the techno-Orientalism that informs contemporary Asian American subject formation.

In Asian American literature, the pathway to higher education and financial success is often tempered by depictions of Asian America as a world of small family-run businesses or informal, migrant labor. More recently, Asian American literature has been turning its attention to the participation of Asian Americans in the world of public institutions. Prof. Colleen Lye, English, traces the construction of the ‘Asian American professional’ as a character whose travels between the university and the office. As counterpoint, the “social entrepreneur” achieves success without the prerequisites of educational investment. Lye explores to what extent is Asian American literature diagnostic of not just the marginalization of the U.S. university within a global knowledge economy but also the disjuncture between “knowledge” and financial performance.

Audio from this forum can be found here: http://crg.berkeley.edu/content/orientalism-xenophobia-audio

The Classroom Calculus of Racialized Paradigms
Yenhoa Ching, Education & Connie Wun, Education

Studies demonstrate that school discipline policies disproportionately impact students of color, particularly Black youth. In particular, zero tolerance policies, purportedly developed to address school violence, are used to suspend and expel students for an index of infractions. According to Connie Wun, Education, while most studies examine the implications of these punitive practices on the lives of males of color, few explore the effects of zero tolerance policies on the lives of females of color.

In her work, Wun draws upon empirical findings and applies a critical race conceptual framework feminism, to examine the relationship between the criminal justice system, the education system, and the experiences that female students of color have with discipline and punishment.

Using ethnographic methods and interviews, Yenhoa Ching, Education, examines how members of the school communities make sense of the relatively high degree of segregation among minority youth at the school where multiple racial positions are negotiated through and against a symbolic economy of Whiteness. Building on theories of racialization and assimilation, Ching argues that racial stratification is interpreted through the lens of merit, and that formal and informal sorting of students accords with racialized perceptions of achievement, leadership, and engagement, resulting in a bifurcation between Asian and non-Asian youth that is widely regarded as “fair.” This pattern is exemplified not only in classes, but in the entire cultural world of the school from friendship choice to racial isolation in explicitly race-conscious after-school programs.
Media & Political Africa: Revolutionary Street Art & Digital Nationalisms
Prof. Ebony Coletu, American University in Cairo & Reginald Royston, African American Studies

Prof. Ebony Coletu, American University in Cairo, opened the forum with an examination of the role of art as political protest in post-revolutionary Egypt. In early 2012, murals were installed by Luxor University artists on Mohamed Mahmoud Street in Cairo, Egypt. Originally created in response to a deadly confrontation between rioting soccer fans, the scope of the memorial has since expanded into public installation of artwork that symbolizes the fallen martyrs of the recent revolution against the military led government. According to Coletu, the portraits of fallen martyrs alongside depictions of ancient Egyptian motifs with contemporary iconography represent a public call to action for a second revolution against the military-led government. Coletu’s talk documents and explores the artistic and rhetorical techniques used to signify both real and political death, and the significance of the role of art as a public call to action.

The forum concluded with Reginold Royston, African American Studies, examination of the increasingly central role that information technology played in Ghana’s most recent political election. According to Royston, although Internet use is limited to 14 percent of the population, a small core of elite users effectively influenced and widened public discourse on issues such as international development, women’s representation in government, and ongoing corruption in public services through savvy use of platforms such as YouTube, Twitter and Google+Hangout. To support his claims, Royston presented preliminary findings comparing online discourse between Ghana’s digital diaspora and tech users living in the homeland.

Racializing Optics: Whiteness, Neoliberalism, and Visual Cultures
Prof Keith Feldman, Ethnic Studies, Prof. Leigh Raiford, African American Studies and Dr. Michael Cohen

Prof Keith Feldman, Ethnic Studies, explored the space-making processes epitomized by the viral dissemination of "visual culture" such as Shepard Fairey’s iconic “Hope” poster popularized during Obama’s 2008 election campaign; Fairey’s OBEY campaign featuring the visage of deceased wrestler, Andre the Giant; and Invisible Children’s “KONY 2012” short film and marketing campaign against Ugandan warlord Joseph Koney. Feldman argues that these viral events are—beyond cosmetic appearances—constitutively related.

Feldman claims that the capacity of these campaigns to achieve viral status in the American Internet consciousness exemplifies what he describes as a “broader post-racial visual culture predicated on the intersecting privatizations of race and space, the diffusion and dissimulation of anti-blackness, the willful forgetting of materialist antiracisms, and the recalibration of humanitarian violence.”

Prof. Leigh Raiford and Dr. Michael Cohen, American Studies & African American Studies co-presented a critique of “Thanks to Berkeley,” a fundraising campaign centered around the black and white photos and statements of university students. Raiford and Cohen suggest that the imagery of civil-rights, democracy, and multiculturalism projected by the photography is in fact, a hypocritical façade, given that the reality of Berkeley today is under-represented minorities comprise 44.8% of the state population, 55% of the prison population, but only 14% of UC Berkeley. Instead of uniting the university in a time of challenge, the campaign images—and particularly its public, outdoor wall installation—became a focal point of student/worker anger and protest in age of austerity and decline.

Audio from this forum can be found here: http://crg.berkeley.edu/content/racializing-optics-audio
Gendered Colonialism and the Battlegrounds of Land & Kin
Dr. Mattie Harper, University of California, Santa Cruz & Prof. Christopher Loperena, University of San Francisco

Prof. Christopher Loperena, University of San Francisco, analyzes the impact of land dispossession on the lives and livelihoods of Garifuna women in Triunfo de la Cruz, Honduras. Loperena is particularly interested in Garifuna women’s political subjectivity and their role in resisting land privatization.

Loperena described how gendered discourses place women on the margins of economic and political life. According to Loperena, women are associated with conservacionismo (conservationism) and thereby implicated with obstructing the community’s development into a tourist destination. Women activists challenge these accusations through their leadership in the land rights movement, and so doing shape and provide a vision for the evolution and development of the community.

For her talk, Dr. Mattie Harper, UC Santa Cruz, deconstructed the multi-racial identity of Susan Bonga, a member of the Pillager band of Ojibwe Indians of mixed African-Ojibwe ancestry.

By examining discourse surrounding Susan’s marriage engagement in 1880, Harper illustrates how hierarchies of “civilized” and “race” awkwardly intermingle and give rise to Bonga’s definition of self and identity.

Revising Freedom: Law, Literature, & the Racial Imaginary
A.B. Wilkinson, History & Michael McGee, African American Studies

A.B. Wilkinson, History researches the lives of mulattoes (people of mixed African and European descent) in colonial North America and the early United States Republic. For his talk, Wilkinson discussed how mulattoes effectively used legislative petitions at the county and state levels in order to position themselves relative to their fully African brethren with regards to emancipation and other legal benefits.

Despite their favorable positioning however, as the rights of all free peoples of color were stripped away over time, mulattoes were disproportionately affected because they made up a high segment of the free population of African descent. Elites in the U.S. Southeast had long associated free people of mixed ancestry with their African lineage, and though many mulattoes did not share this view, mulattoes were routinely pushed towards only being identified by their African ancestry.

Since the late 19th century race has arguably functioned as the primary barrier to the notion of freedom as equality and the guarantees and protections of full citizenship rights. Michael McGee, African American Studies, considers the different positions taken by leading turn of the 20th century intellectuals ranging from W.E.B. DuBois to Ralph Ellison on race. McGee attempts to reframe the discussion of racial equity in terms of the how, and for whom, race is a problem, particularly in relation to the different ways in which freedom is imagined. McGee argues that race is an integral component of the American notion of freedom, so much so that freedom itself is in jeopardy when political discourse presumptively lays claim to a post-racial society.
Queer Tensions, Racialized Erotics, & Hostile Territories
Prof. Amy Sueyoshi, San Francisco State University & Prof. Darieck Scott, African American Studies

At the turn of the 20th century, Japanese immigrant poet Yone Noguchi—father of renown Asian American sculptor Isamu Noguchi—wrote love letters to western writer Charles Warren Stoddard, impregnated editor Leonie Gilmour, and proposed marriage to journalist Ethel Armes.

According to Prof. Amy Sueyoshi, Noguchi's interracial and same-sex affairs reflected gender, racial, and imperial realities of the time. Notably, he manipulated his race, gender, and sexuality in his quest for personal happiness. Sueyoshi's talk presented excerpts from her recent book, *Queer Compulsions*, which reveals the complex interaction between lived sexualities and socio-legal mores by tracing how Noguchi negotiated relationships and affection across cultural, linguistic, and moral divides.

Prof. Darieck Scott, African American Studies examines the imagery of black male characters as implicit or explicit superheroes in pornographic cartoons/comics. He approaches this imagery as it converses with the genre from which gay erotic cartoons derive their visual codes, superhero comics. Noting that black male characters are relative rarities both in the corpus of gay erotic cartoons and in mainstream superhero comics, Scott attempts to address how these characters both within and against the usual assumptions of hypersexuality, monstrosity and criminality that shape visual representations of black men in Western culture, and by representing black male beauty, and the black male body as a fantasy object of desire, as a form of superheroic power.

Audio from this forum can be found here: [http://crg.berkeley.edu/content/queer-tensions-audio](http://crg.berkeley.edu/content/queer-tensions-audio)

Embodied Epistemologies: Performing Spirituality, Queering Latinidad
Prof. Pedro di Pietro, Ethnic Studies & Elisa Diana Huerta, UC Santa Cruz & Director of UC Berkeley Multicultural Community Center

Prof. Pedro di Pietro, Ethnic Studies, compares and contrasts the bodily transformations of transvestites from the Southern Andes—southern Bolivia and northwestern Argentina—with members of a Bay Area network of young Latinos and Latinas of mixed background. In addition to a shared grounding for desire and recognition, di Pietro argues that both groups represent and foreground ties to the indigenous history and mestizo characteristic of the Latin subject.

Di Pietro is interested in how human/non-human distinctions shape our understanding of sexual difference, and questions queer people of color absorb and/or deflect the pressure of the colonial legacy embedded within such distinctions? *Ser Femenina*, or the shaping of racialized eroticism within the domain of queer Latinidad, invokes the embodied materiality of how race/sex/gender differences are formed. To theorize this form of embodiment, he argues that scholars must dispel the colonial legacy of the human/non-human distinction within the domain of racialized sexuality.

The forum concluded with a presentation by Elisa Diana Huerta, UC Santa Cruz and UC Berkeley Multicultural Community Center. Huerta's work explores the nuanced tensions and poetics of ethnographic research praxis. Specifically, she attempts to reflectively interrogate the ways in which the ethnographer/researcher navigates disciplinary and methodological boundaries while in the “field.” So doing, she reevaluates traditional categories such as “researcher” and “informant” in light of her own values, beliefs, and identity.

Audio from this forum can be found here: [http://crg.berkeley.edu/content/embodied-epist-audio](http://crg.berkeley.edu/content/embodied-epist-audio)
Each year the Center for Race and Gender hosts a forum featuring the research of our undergraduate grant award winners.

This year's presentations showcased the scholarship of: Noor Al-Samarrai, Andrew Levine-Murray, Salvador Gutiérrez Peraza, Rebecca Peters, and Mai Nhia Vang.

For her project, *The Faces of Occupy Cal*, Noor Al-Samarrai, Political Economy & Creative Writing, captured in image and texts the origin stories of members of the campus Occupy movement in order to reveal the shifting racial demographics of protesters since the Occupy movement took hold.

Andrew Levine-Murray, Sociology, explores the effects of secondary marginalization that occurs within LGBT communities. Using the case of San Francisco's Castro District, he documents the lives of low-income queer men and women of color, who congregate at the literal and geographic margins of their social life.

Salvador Gutiérrez Peraza, History, studies the historical and political literature struggle of Mexican-American students for education rights in Arizona. By documenting the fight to revoke HB 2281 (which banned the teaching of Ethnic Studies), he seeks to contribute to the literature on Latino social movements and ethnic political organizations.

Rebecca Peters, Society & Environment, researches Quechuan and Aymara indigenous women's access to water in rural Cochabamba, Bolivia.

She explores how state and local water cooperatives contribute to the formation of current conditions of water access.

Mai Nhia Vang, Social Welfare, studies how gender roles have affected the experiences of intimate relationships, particularly partner violence/abuse, of young Hmong (American). She analyzes young Hmong (American) women's responses to and help-seeking behaviors for domestic abuse.

Audio from this forum can be found here: [http://crg.berkeley.edu/content/geographies-audio](http://crg.berkeley.edu/content/geographies-audio)

**Audre Lorde, the Berlin Years - 1984-1992**

In 1984, the renowned black lesbian feminist writer, Audre Lorde, began regular visits to Berlin, Germany to receive naturopathic medical care for cancer that helped extend her life. For years, these visits catalyzed a powerful relationship between Lorde and feminist activists in Berlin during a particularly rich time of revolution and turmoil in Germany. Filmmakers, Dagmar Schultz and Ika Hügel-Marshall, captured this generative era in Lorde's legacy in their recent documentary, Audre Lorde, the Berlin Years - 1984-1992. The film is an examination of Lorde's engagement with Afro-German feminists who were contending with the legacy of racial violence in Germany, and with white German feminists who struggled to reach for a multiracial and anti-racist feminist praxis.

The CRG-sponsored screening at UC Berkeley was followed by a community discussion with Dagmar Schultz and Prof. Paola Bacchetta (Gender and Women's Studies). The filmmakers' campus visit also included a discussion with Ika Hügel-Marshall about her memoir, *Invisible Woman: Growing up Black in Germany*, which explores her experience of anti-Black racism and how she came to terms with her identity as an Afro-German.

**Audre Lorde, the Berlin Years - 1984-1992** can now be viewed at the Media Resources Center in the UC Berkeley library. More about the film can be found here: [http://audrelorde-theberlinyears.com](http://audrelorde-theberlinyears.com)
New Faculty Books

Leanne Hinton, Prof. Emerita, Linguistics
*Bringing Our Languages Home: Language Revitalization for Families* (Heyday Books, 2013)

Seth M. Holmes, Public Health and Medical Anthropology
*Fresh Fruit, Broken Bodies: Migrant Farmworkers In The United States* (University of California Press, 2013)

SanSan Kwan, Theater, Dance, and Performance Studies

Waldo E. Martin, Jr., History

*Black Against Empire: The History and Politics of the Black Panther Party* (University of California Press, 2013)

Journal Articles

Paola Bacchetta, Gender & Women's Studies


Susan Ivey, School of Public Health


Colleen Lye, English

Loic Wacquant, Sociology

FALL 2012 Graduate Award Recipients

**Christina Carbone**  
*Jurisprudence & Social Policy*  
The Promise of Accountability: Countering Bias in Decision Making

**John Dougherty**  
*Ethnic & Native American Studies*  
Appraisals of Competency: Race, Gender and the Rhetoric of Federal Indian Law, 1945-1960

**Caitlin Keliiaa**  
*Ethnic Studies*  
Modes of Domesticity: The Intersections of Indian Domestic Service and WWII Politics in the San Francisco Bay Area

**Michael McGee**  
*African American Studies*  
The Practice of Freedom: Reconsidering Freedom in African American Literature

**Guiliana Perrone**  
*History*  

**Connie Wun**  
*Education*  
Where Violence and Discipline Intersect: School Discipline Policies, Prisons, Race and Gender

FALL 2012 Undergraduate Award Recipients

**Salvador Peraza**  
*History*  
Erasing Arizona: The Purging of Mexican-American Educational Rights

**Rebecca Peters**  
*College of Natural Resources, L&S*  
Indigenous Women and Water in Bolivia

**Mai Nhia Vang**  
*Ethnic Studies*  
A Critical Look at Domestic Violence Through the Lens of Elder Hmong Women

The Center for Race and Gender provides grants to students to support critical research and creative projects on race, gender, and their intersections. Congratulations to our 2012-2013 grant recipients! To learn more about their projects, visit: [http://crg.berkeley.edu/grantwinners](http://crg.berkeley.edu/grantwinners)  
*Invest in innovative student research on race and gender!* Learn how on the back of this newsletter...
SPRING 2013 Graduate Award Recipients

Naomi Bragin  
Performance Studies  
*Hip-Hop Dance Is Black Power: Kinesthetic Politics and Black Performance*

Veena Dubal  
Jurisprudence and Social Policy  
The Last Cowboy: Freedom, Flexibility, and Myths of Legal Identity in the San Francisco Taxi Industry

Tala Khanmalek  
Ethnic Studies  
*Living Laboratories: Remapping the Legacy of Experiments in Empire*

Kimberly McNair  
African American Studies  
*Cotton Framed Revolutionaries: T-Shirt Culture and Black Power Iconography*

Natalie Mendoza  
History  
*Mexican American Historical Thinking in the American Southwest in the Pre-Chicano Period*

Kristen Sun  
Ethnic Studies  
The Politics of Memory & Gender in Memorializing the Korean War

Naomi Bragin

Veena Dubal

Tala Khanmalek

Kimberly McNair

Natalie Mendoza

Kristen Sun

SPRING 2013 Undergraduate Award Recipients

Hector Miguel Callejas  
Ethnic Studies  
*Cultural Revitalization Efforts and Indigenous Rights in Nahuizalco, El Salvador*

Steven Hanyun Cong  
Ethnic Studies  
*Expression Through the Small Screen: How Asian American Students in UC Berkeley Respond to Asian American Cultural Productions on YouTube*

Haebitchun Jung  
English  
*Electronic Dance Mu$ic: The Theoretical Discourse on the Promulgation of Western Ideology in the Non-West*

Alli Yates  
Interdisciplinary Studies  
*Pure Bodies – Probiotics and the Re-culturing of Colonial Hygiene in the United States*

Fall 2013 Grant Application Deadlines:  
Undergraduate: OCTOBER 14th 2013  
Graduate: NOVEMBER 4th, 2013  
Application details at http://crg.berkeley.edu
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!

To donate online, please visit http://crg.berkeley.edu/content/donate-crg

Thank you for contributing to the Center for Race and Gender, UC Berkeley
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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.

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