Farewell from CRG’s Founding Director

Serialization of Sexuality: CRG Distinguished Guest Lecturer Roderick Ferguson

New faculty publications
Words from the Director

This will be my last “Words from the Director.” After fifteen years as Founding Director, I retired from my faculty position as of July 1, 2015 and have assumed the title of Professor of the Graduate School. A new director for the CRG should be appointed before the next edition of FaultLines comes out in early 2016.

I am grateful for having made this fifteen year journey alongside our wonderful staff: Associate Director Alisa Bierria, a wise, wonderful, and generous colleague; Administration Manager Pam Matsuoka, a multitalented, gracious, and calming presence; former Program Manager of many years, Donna Hiraga-Stephens, a capable problem solver and friend to everyone at CRG. Thanks also to our terrific Graduate Student Researchers and Undergraduate Assistants; their energy and dedication to social justice have been inspiring.

Perhaps I can be permitted to indulge in some nostalgia. When I was an undergraduate at Berkeley, this campus was “a sea of white.” There were virtually no African Americans or Latins, and not all that many Asians. UC Berkeley was not even close to representing the racial or gender make-up of California. In the years since there have been periodic efforts to increase the representation of blacks and Latinas, but it has really been a process of “two steps forward and one back.” For instance, the successful student-led Third World Liberation Front (TWLF) struggle of 1969 that led to the establishment of an academic department devoted to ethnic studies was definitely a two-steps forward moment. But once the department had been created, the commitments made by the UC Administration regarding size of faculty and recruitment of students were not kept, so that was a step backward.

But once again Cal students stepped forward and reconstituted the TWLF and led a student strike in 1999. The strike was settled via an agreement by the Chancellor to fill faculty positions in Ethnic Studies and to create two new entities: the Center for Race and Gender and the Multicultural Community Center. That agreement was a two big steps forward moment. The Ethnic Studies Department has been revivified by the hiring of talented new faculty in Native American, Chicano/Latino, Asian American and Comparative Ethnic Studies. The Center for Race and Gender has thrived, with its fifth year review having led to the hiring of an Associate Director to add to our ranks. Yet all of the units have had to be vigilant to ensure that they have appropriate budgets to do the work of fostering true diversity, which means diversity not just in the composition of faculty, students and staff, but also in points of view, experiences, and knowledge across the campus.

Given the CRG’s upcoming fifteenth anniversary conference in fall, 2016, it may be useful to recall the original goals of the center and how
these have evolved over the years. One of the important provisos in the original agreement was that special attention be paid to the situation of Native Americans. Because of the lack of a critical mass of Native American faculty at Berkeley, we formed an interuniversity indigenous studies group that included Native American faculty from nearby institutions such as UC Santa Cruz and UC Davis to discuss the state of Native American Studies.

After meeting regularly for almost two years, we organized CRG’s very first international conference. We brought together indigenous scholars from the mainland U.S., Hawai’i, Canada, and New Zealand, and the papers from conference participants were published in 2012 in a well-received volume. The concern with Native American issues has continued; however over the past few years there has been a growing interest in (settler) colonialism and the connections between indigeneity and racial formation, especially blackness. In 2010-11, we supported a working group, “Blackness and Indigeneity and the Beginnings of the Modern World,” which met bi-weekly to explore the links, differences and mutual implications of indigeneity and blackness in the emerging symbolic order of the modern world-system. Most recently, in 2015, the CRG hosted a symposium, “Foundation Violence: Settler Colonial Articulations.” This event featured Native American and non-Native scholars who discussed the implications of settler colonial logics, especially the elimination of the Native, for racial formation in North America and Hawai’i.

While focus on Native American concerns has been integral to our original mission, other issues of race and gender emerged that we did not anticipate at the start. One was the emergence of significant numbers of undocumented immigrant students at colleges and universities, including Berkeley. We became aware that undocumented students faced special barriers, including ineligibility for federal Pell grants, guaranteed student loans, legal employment, and driver’s licenses, as well as fears of exposure and deportation. The CRG in collaboration with several partner entities launched a multi-year project to improve the campus climate for undocumented students by identifying the needs of these students, building community, and giving them voice through a writing seminar. The students in the seminar recently published an anthology featuring their writings and art.

A second unanticipated development has been the growth of indiscriminate anti-Muslim attitudes and hate crimes directed at Muslim Americans following 9/11. Under the aegis of the CRG, the indomitable Hatem Bazian has headed the Islamophobia Documentation and Research Project. The project has organized yearly conferences at Berkeley and in Europe for scholars researching and analyzing Islamophobia. It publishes the *Islamophobia Studies Journal*, which is devoted to emerging research on Islamophobia and issues an annual report documenting the status of Islamophobia in the U.S.

The most recent development has been the rise of social movements that address interrelated issues of race, gender, and class injustice and that mobilize through social media. Relevant examples include The Occupy Movement and Black Lives Matter. Our newest working group, the Social Movement Working Group, has laid out an ambitious agenda of activities including reading groups, presentation and feedback on works in progress, discussion groups on pedagogy, guest speakers, and conferences. We are excited about the possibilities of this new initiative.

We are very proud of our efforts to reach out to all parts of the Berkeley campus, via our undergraduate and graduate grants program. When the CRG was founded, one of our goals was to move away from the ghettoization of research on race and gender in just a few departments, because in truth these issues concern students and faculty in virtually all academic areas. I feel we have succeeded in involving students and faculty from natural, physical, and social sciences, law, architecture, business, and environmental studies.

There is always more to do, and I encourage readers of *FaultLines* to participate in CRG initiatives in the coming years.
The Serialization of Sexuality: Lorraine Hansberry, the 1950s, and Anti-Colonialism

Prof. Roderick Ferguson, University of Illinois, Chicago, delivered the Spring 2015 Center for Race & Gender Distinguished Guest Lecture entitled, “The Serialization of Sexuality: Lorraine Hansberry, the 1950s, and Anti-Colonialism.” Making critical connections between insurgent movements of the 1950s, anti-colonial literature, and radical subject formations, Prof. Ferguson argued that Lorraine Hansberry’s writings and political development reveals important theoretical and political synergies between anti-colonial struggles, the politics of women’s subjugation, and homosexual desire. Prof. Ferguson was introduced by Prof. Juana María Rodríguez, Gender & Women’s Studies. An excerpt of his talk is below.

“From November 2013 to March 2014, the Elizabeth A. Sackler Center for Feminist Art at the Brooklyn Museum exhibited the letters of the writer, Lorraine Hansberry, wrote to the lesbian periodical, The Ladder, at the end of the 1950s. In those letters, Hansberry expressed her gratitude to The Ladder, writing, “I’m glad as heck that you exist. You’re obviously serious people and I feel that women – without wishing to foster any strict separatist notions, homo or hetero – indeed have a need for their own publications and organizations. Our problems, our experiences as women, are profoundly unique as compared to the other half of the human race.”

While the exhibit situates Hansberry’s homoeroticism within the homophobic repressions of the 1950s, one cannot help but ask, were there other historical contexts might have also contributed to Hansberry’s engagement with homosexual desire, and whether those contexts were compelling other ways of experiencing and constructing homosexual desire. In this presentation, I’d like to situate Hansberry’s writings to The Ladder, and later her notes to herself, alongside anti-colonial struggles. I’d like to do so in order to suggest that her articulations of homoerotic desire were also made within an emergent grammar of antiracist and anti-colonial radicalism. While I am not claiming that Hansberry had anti-colonial struggle on her mind when she wrote about her interest in lesbianism, I am interested in the conversations between radical internationalism and queer subject formations as a way to understand the types of associations that were being made in the post-World War II moment. I would like to use Hansberry’s lesbian notes and writings to, in effect, determine whether those notes and writings point to the ability of national liberation to coordinate or serialize other questions, particularly those concerning queer desire. The significance of this is in fact to appreciate the possible ways in which nationalist internationalisms, as Ethnic Studies scholar Cheryl Higashida refers to them, might have promoted forms of desire that they also regulated and managed.

It would seem that the 1950s was a significant period for deliberating on modern subjectivity. We might think of it as a moment in which various groups weighed down by coloniza tion, racialization, labor exploitation, as well as gender and sexual regulation would assert their right to social and subjective transformation. What is so fascinating about that moment, and afterwards, is that this assertion, this right to social and subjective development, would take place on a variety of planes: national, local, psychic, and corporeal, at times producing situations in which one plane would communicate with another. Here, Lorraine Hansberry’s letters and notes provide a kind of window onto that communication that I would argue began to characterize the 1950s and to influence the decades that follow...

Four years after the publication of Empiricism and Subjectivity, LN, Lorraine [Hansberry] Nemiroff, would send a letter to The Ladder using the figure of woman as the sign of difference, variation, metamorphosis. She writes, “I think it is about time that equipped women began to take on some of the ethical questions which a male-dominated culture has produced and dissect and analyze them quite to pieces in a serious fashion. It is time that ‘half the human race’ had something to say about the nature of its existence. Otherwise—without revised basic thinking—the woman intellectual is likely to find herself trying to draw conclusions—moral conclusions—based on acceptance of a social and moral superstructure which has never admitted to the equality of women and is therefore immoral itself. As per marriage, as per sexual practices, as per the rearing of children, etc – in this kind of work, there may be women to emerge that will be able to formulate a new and possible concept that homosexual persecution and condemnation has at its roots not only social ignorance, but a philosophically active anti-feminist dogma. But that is a kernel of a speculative, embryonic idea, improperly introduced here.”

For Hansberry, taking on the questions of gender and sexuality is a question of women’s ethical right and intellectual obligation to difference, variation, and metamorphosis. For her, that domination deserves an intellectually layered and insur genly ethical response, especially since subjectivities like womanhood are developed within the ethical compromises of heteropatriarchal systems.”

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Video of this talk is at crg.berkeley.edu/content/roderick-ferguson
Research Publication: *Borderland Practice: An Anthology*

The Borderland Practice Research Working Group developed in fall 2013 with support from the UC Berkeley Center for Race and Gender. The working group aimed to achieve two goals: a) create an interdisciplinary space to examine the intersections of race, class, gender, and citizenship within health, social service, and practice settings; and b) foster opportunities for meaningful collaboration and participatory research with grassroots groups and community-based organizations engaged in supporting immigrant and migrant communities. For two years, Borderland Practice created opportunities for students and practitioners to identify, negotiate, and challenge the prevailing structural racism, sexism, and xenophobia that are deeply embedded within many institutional settings that provide critical health and social services for immigrants and migrant communities.

Throughout the 2014-2015 academic year, the group interviewed practitioners from a variety of spaces – including schools, political collectives, health services, cultural centers, and universities. On May 2, 2015, Borderland Practice hosted an end of the year showcase that premiered the publication, *Borderland Practice: An Anthology*. The anthology includes a compilation of writing, art, poetry and community interviews that examine the intersections of race, class, gender, and citizenship within health, social service, and practice settings. The event also featured performances and a discussion panel of community members and health practitioners who discussed how these issues impact their work. Situating the collective effort that made the anthology possible, the group acknowledges, “We are so grateful to these practitioners for their openness, generosity, and honest, whole-hearted throwing down. They have immensely contributed to our learning together this year.”

*Borderland Practice: An Anthology* is available for download here: http://crg.berkeley.edu/content/borderland-anthology

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**Islamophobia Studies Journal**

On April 23-25, 2015, the CRG Islamophobia Research & Documentation Project (IRDP) hosted its 6th Annual International Islamophobia Conference with the theme, “State of the Islamophobia Studies Field.” Recognizing the rapid expansion of research within Islamophobia Studies in the past 15 years, conference presenters assessed and explored this archive of research and identified new directions for scholarly attention.

Presenters from UC Berkeley, across the US, and around the world focused on a wide range of issues that intersect with Islamophobia Studies, such as media, social movements, gender and sexuality, cultural debates, comparative studies in Islamophobic policy and law, campus organizing, prisons and the Guantanamo Bay detention camp, the use of Islamophobia within US political campaigns, the construction of citizenship, faith issues, racism, and human rights advocacy. To review the program, visit http://crg.berkeley.edu/content/irdp-2015

IRDP also published the third issue of the *Islamophobia Studies Journal* in Fall 2014, which features articles exploring the infrastructure and industry of Islamophobia. The journal cover art is entitled, “It’s Just Policy,” by Chanel Portman. Portman explains that, “the piece addresses the general surveillance that goes hand-in-hand with Islamophobia, but is more directly inspired by a close friend’s constant struggle with TSA, where he is always pulled aside for further inspection as he fits the mental image they seek out. I chose to use a microscope to represent TSA and the overall eyes of America. A microscope can only view a small part of a specimen, but in a very invasive way. By putting the woman and her child under the microscope, it represents the dehumanizing way that Islamophobic cultures inspect and survey Muslims.”

Download a copy of the journal here: http://crg.berkeley.edu/content/islamophobia/islamophobia-studies-journal

IRDP also welcomes abstracts for its upcoming Paris conference, “Islamophobia and Eroding Civil Society.” Deadline for abstracts is October 10, 2015 and the conference date is December 11, 2015. More info here: http://crg.berkeley.edu/node/886
The Spring 2015 CRG Thursday Forum Series explored the contested formations of identity and subjectivity through multiple tensions, including disability politics, slavery, revolution, colonialism, sexuality, and xenophobia. To listen to the audio of the forums visit: crg.berkeley.edu/content/blog

The series began with a focus on race, disability, epistemology, and agency. In her talk, “Brain Fog: The Race for Cripistemology,” Prof. Mel Y. Chen (Gender and Women’s Studies) explored brain fog through a disability studies lens. Because brain fog is a pervasive, but transgressive, cognitive state, Chen asked if it should be considered a kind of disabled epistemology – or “cripistemology” – and how the racialization of cognition would drive that discussion. Alisa Bierria (Philosophy, Stanford) proposed a framework for intentional action that uses insights from disability studies to challenge the principle of efficacy as a criterion for human agency in her discussion, “Action through Breakdown: Racial Violence, Disability, and a Reconsideration of Agency.”

In their forum, “Unsettling the State: Native Women Derailing U.S. Indian Policy in Historical and Contemporary Articulations,” Olivia Chilcote (Ethnic Studies) and Caitlin Keliiiaa (Ethnic Studies) explored Native women’s role in shaping debates on sovereignty, recognition, and assimilation. In her talk, “Sovereignty Struggles: Native Californian Women and the Politics of Federal Recognition,” Chilcote noted that California currently has 81 tribes petitioning for federal recognition. She discussed the gendered politics of seeking federal recognition and how the leadership of Native women actively work through and against federal definitions of tribal nationhood. Keliiiaa described the colonial impact of the Bay Area Regional Outing Program, which as launched in 1918 and placed hundreds of Native women in domestic service jobs in the greater Bay Area. In her talk, “Engaging Domesticity: Native Women Navigating Assimilation in the Bay Area, 1926 – 1946,” Keliiiaa analyzed how the program was integrated into a settler colonial endeavor by perpetuating surveillance and assimilation of Native women, and described Native women’s complex engagements with the program.

Dr. Manijeh Moradian (UC Davis) and Nina Farnia (UC Davis) led a discussion entitled, “Gendered Political Cultures of Iranian American Un/Belonging.” Using in-depth interviews with former members of the Iranian Students Association, Moradian highlighted the lived experiences of women who participated in the revolutionary movement for freedom in Iran. Her talk, “Women Can Do Anything Men Can Do,” Gender And Sexuality in the U.S. Iranian Student Movement, 1961–1979,” argued for a nuanced understanding of how gender and sexuality business owners, traders, speculators, and brokers should be understood as central agents in the business of the slave economy. In her talk, “‘Ladies,’ Actions, and the Gender of Value,” Hartigan-O’Connor considered how the inclusion of women in auction spaces and practices gendered understandings of value as it related to intimacy, trade, and profit.
shaped issues within the movement such as revolutionary subjectivity, public participation in a climate of sexism, gender equality, and critical thinking on sexuality. In a post-Iranian Revolution context in which the U.S. constructed Iranian women as a distinct racial group to support American imperial aspirations in the Middle East, Farnia examined the contemporary gendered racialization of Iranian women in Southern California in her presentation, “Eroticizing War: Sex, Lies and the Racialization of Iranian Women.”

CRG’s annual spotlight on undergraduate student research featured CRG student grantees, Jinoh Ryu (Kahn) (Gender and Women’s Studies & Interdisciplinary Studies), Ariana DeNevi Weckstein (Interdisciplinary Studies), and Wendy Melissa Hernandez (American Studies) in a forum entitled, “Critical Connections in Race, Sexuality, and Community.” Ryu (Kahn) examined how UC Berkeley students who identify as Asian Third Culture Kid (TCK) women interpret and negotiate with their transcultural identities and experiences. Weckstein investigated the conditions of power within sexually transmitted infections counseling sessions at the Berkeley Free Clinic, and proposed queer and transformative modes of harm reduction. Hernandez analyzed the intersection of institutions of higher education and incarceration in Latino/a and African American households in California. Her research asks, what are the strategies that Latina and African-American womyn with incarcerated male family members have used to access higher education, despite the obstacles their families face due to familial incarceration?

CRG also hosted a bonus forum at the end of the year entitled, “Gendering and racializing the Philippine migrations: women in the global economy of care and marriage market.” In a joint presentation, visiting scholars, Genola Ricordeau (University of Lille) and Julien Debonneville (University of Geneva), shared their respective results from fieldwork research conducted in the Philippines and France regarding the migration of “Filipina domestic workers” and Filipina brides. This talk drew on research projects that explored issues such as, why Filipina women are so numerous in the global economy of care and the marriage market, and how gender and race shape their experience within the care/marriage industry. The projects aimed to deconstruct and critique narratives surrounding Filipina women in a postcolonial age.

The forum, “Constructing Criminals: Xenophobia and the Politics of Panic,” considered the role of race in the social construction of “threat.” In his discussion, “Perceptions of Threat and the Racialization of Illegality: Explaining Immigrant Group Participation in New York’s 2006 Protests,” Prof. Chris Zepeda-Millán (Ethnic Studies) argued that the media’s racialization of “illegal immigration” helped drive which immigrant populations chose to participate in the 2006 New York City actions for immigration justice. Prof. Leti Volpp (School of Law) examined the different processes of racialization for the Tsarnaev brothers who were held responsible for the 2013 Boston Marathon bombing. In her talk, “The Boston Bombers, or the Citizen and the Terrorist,” she explored the broader political implications in which one brother was perceived as a “white ethnic” citizen, while the other considered an “Islamic terrorist.”
Sexual Futures, Queer Gestures, and Other Latina Longings
Juana María Rodríguez, Gender & Women’s Studies (NYU Press, 2014)

Sexual Futures, Queer Gestures and Other Latina Longings proposes a theory of sexual politics that works in the interstices between radical queer desires and the urgency of transforming public policy, between utopian longings and everyday failures. Considering the ways in which bodily movement is assigned cultural meaning, Juana María Rodríguez takes the stereotypes of the hyperbolically gestural queer Latina femme body as a starting point from which to discuss how gestures and forms of embodiment inform sexual pleasures and practices in the social realm. Centered on the sexuality of racialized queer female subjects, the book’s varied archive—which includes burlesque border crossings, daddy play, pornography, sodomy laws, and sovereignty claims—seeks to bring to the fore alternative sexual practices and machinations that exist outside the sightlines of mainstream cosmopolitan gay male culture. Finalist for the 2015 LGBT Studies Award presented by the Lambda Literary Foundation.

A Shadow over Palestine: The Imperial Life of Race in America
Keith P. Feldman, Ethnic Studies (University of Minnesota Press, 2015)

A Shadow over Palestine brings a new, deeply informed, and transnational perspective to the cultural forces that have shaped sharply differing ideas of Israel’s standing with the United States—right up to the violent divisions of today. Focusing on the period from 1960 to 1985, author Keith P. Feldman reveals the centrality of Israel and Palestine in postwar U.S. imperial culture. Prof. Feldman explores themes and learnings from the book in this Jadaliyya interview: www.jadaliyya.com/pages/index/21775/new-texts-out-now_keith-p.-feldman-a-shadow-over-p

Becoming Richard Pryor
Scott Saul, English, (Harper, 2014)

Becoming Richard Pryor brings the man and his comic genius into focus as never before. Drawing upon a mountain of original research—interviews with family and friends, court transcripts, unpublished journals, screenplay drafts—Scott Saul traces Pryor’s rough journey to the heights of fame: from his heart-breaking childhood, his trials in the Army, and his apprentice days in Greenwich Village to his soul-searching interlude in Berkeley and his ascent in the “New Hollywood” of the 1970s. Becoming Richard Pryor illuminates an entertainer who, by bringing together the spirits of the black freedom movement and the counterculture, forever altered the DNA of American comedy. It reveals that, while Pryor made himself a legend with his own account of his life onstage, the full truth of that life is more bracing still. Visit the digital companion to the book at the website, Richard Pryor’s Peoria: www.becomingrichardpryor.com/pryors-peoria/

Science, Society and the Environment: Applying anthropology and physics to sustainability
Michael R. Dove, Anthropology and Social Ecology, Yale University, and Daniel M. Kammen, Energy and Public Policy, UC Berkeley (Routledge, 2015)

In an era when pressing environmental problems make collaboration across the divide between sciences and arts and humanities essential, this book presents the results of a collaborative analysis by an anthropologist and a physicist of four key junctures between science, society, and environment. The volume concludes with the insights of an interdisciplinary perspective for the natural and social science of sustainability.
2015-16 CRG WORKING GROUPS

Research working groups are comprised of faculty and/or graduate students that sustain interdisciplinary critical research on topics related to race, gender, and their intersections.

Asian American & Asian Diaspora Studies
Critical research on the category of “Asian American” through complex matrices of identity, history, and community.

Borderland Practice: Citizenship, Race, Gender & Critical Praxis
Examines intersections of race, class, gender, and citizenship within health, social service, and practice settings.

Color of New Media
Creates new scholarship on race/ethnicity/nation and new media.

Critical Trauma
Shares ideas, works-in-progress, and frameworks about trauma as a symptom/proximal manifestation of exposure to structural and interpersonal oppression.

Feminist of Color Geographies
Seeks to “decolonize the spatial turn” by recasting woman and queer of color scholar-activists as spatial theories.

Intersectional Working Group
Using intersectionality as a primary analytic frame, this group explores the implications of race, class, and gender across research areas.

Islamophobia, Gender, & Sexuality
Develops analyses of the place of gender, sexuality, and race in Islamophobia and the effects of Islamophobia on gendered, sexualized, and racialized subjects.

Living Archives: 1960s-1980s Indigenous, Third World & Anti-Colonial Women’s and Queer Transnational Solidarities
Engages in the study and the construction of oral histories on the overlapping archive of women’s movements, LBT movements, Black Panther, Third Worldism, Latin American and Arab revolutionary anti-imperialisms and pan-Africanism of the 1960s and 1970s.

Migration at the Intersections
Addresses the intersection of axes of identity (race, gender, sexuality, and immigration status), and creates an intellectual exchange between legal and other scholars.

Muslim Identities & Cultures
Studies Muslim identities and cultures from multiple standpoints including but not limited to: race, gender, queer (of color) theory, nationalism, critical cultural geography, etc.

CRG Research initiatives investigate specific areas of inquiry related to racial and gender justice.

Islamophobia Research and Documentation Project
Focuses on a systematic and empirical approach to the study of Islamophobia and its impact on the American Muslim community.

Undocumented Students Research & Arts Initiative
Uses art & research as a community building and visioning tool to address the intersections of undocumented life with race, gender, and sexuality.

For details about these projects, visit: http://crg.berkeley.edu/content/working-groups
September 3
CRG Open House Reception
4 - 6 pm, 691 Barrows Hall

October 22
Reconstructing Immigrant Women: Coercion, Criminalization, & Commerce
Andy Scott Chang, Sociology
Lee Ann S. Wang, School of Law
4 - 5:30 pm, 691 Barrows Hall

October 23 (tentative)
Radical Coalitions to End Gender Violence; Film Screening: Out in the Night
3 - 8 pm, Location TBD

November 2
Distinguished Guest Lecture: vocabularies of vulnerability: hum/animal/blackness
Prof. Sharon P. Holland
University of North Carolina at Chapel Hill
5:30 pm: Reception
6 - 8 pm: Lecture & Discussion
370 Dwinelle Hall, UC Berkeley

November 5
Carnal Knowledge: Vanessa del Rio: 50 Years of Slightly Slutty Behavior
Prof. Juana María Rodríguez,
Gender & Women’s Studies
Vanessa del Rio
4 - 5:30 pm, 691 Barrows Hall

November 19
Theorizing Black Masculinity: Sexuality, Authenticity, & Self-Construction
Joy Hightower, Sociology
Zachary Manditch-Prottas, African American Studies
4:15 - 5:45 pm, 691 Barrows Hall

December 3
Performance & Rebellion: Fiesta, Folkloric Dance, & Creative Publics
Prof. Angela Marino, Theater, Dance & Performance Studies
Prof. Olga Najera-Ramirez, UC Santa Cruz
5 - 6:30 pm, 691 Barrows Hall
The Center for Race and Gender awards small grants to assist graduate and undergraduate students with research or creative projects that address issues on race, gender, and their intersections in a wide variety of social, cultural, and institutional contexts, especially on the Berkeley campus and its neighboring communities, but also in California, the nation, or the world. Projects may be oriented toward academic research or may approach race and gender issues from the perspectives of the media, fine arts, and performing arts. Proposals that support dissertation or thesis research are strongly encouraged.

For more information about these student research projects, please see: crg.berkeley.edu/grantwinners

Application deadlines:
Undergraduate Student Grants: Monday, October 12, 2015 by 3:00 p.m.
   See: http://crg.berkeley.edu/content/undergraduate-grants-program
Graduate Student Grants: Monday, November 9, 2015, by 3:00 p.m.
   See: http://crg.berkeley.edu/content/graduate-grants
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CRG provides much needed grants to students for research projects for racial and gender justice. Recent budget cuts have made it imperative to protect this important resource. Your generous contribution will sustain promising graduate students to pursue groundbreaking research, strategic community connections, and the development of social justice projects of local and international scope.

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