The Political Conflict, Gender, and People’s Rights Project

vocabularies of vulnerability: hum/animal/blackness

Professor Sharon P. Holland
Words from the CRG Student Advisory Committee

Center for Race & Gender is an interdisciplinary research center at the University of California, Berkeley that fosters critical studies of race, gender, and their intersections.

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Where each publication of the Center for Race and Gender’s FaultLines customarily features “Words from the Director,” the circumstances currently afflicting the Center’s well-being have called for the newly assembled student advisory board to address our readers. While Professor Emerita Evelyn Nakano Glenn remains Acting Director, she, alongside students, other faculty, and staff, have joined together to lead the CRG in both its daily function and its dispute with the UC Berkeley Administration against a looming downgrade.

The CRG was founded as a result of the 1999 Ethnic Studies Student Strike at UC Berkeley, a historic mobilization in which students organized to respond to severe budget cuts to Ethnic Studies and dwindling numbers of students and faculty of color at Cal. Students occupied buildings, engaged in hunger strikes, and organized the support of faculty and the community until they successfully negotiated an agreement with then-Chancellor Robert Berdahl. In this agreement, the students called for the establishment of a research center, which became the Center for Race & Gender. Since its founding in 2001, the CRG has been positioned under the Office of the Executive Vice Chancellor Provost (EVCP), a position which has had three outcomes. First, the CRG’s direct line to the EVCP maintained an ongoing relationship of accountability between the administration and the students. The history of the CRG is unlike any other research center on campus in that it was established through a hard-won agreement that students continue to take seriously. Second, the CRG’s budget has largely been protected from ongoing budget cuts over the years because our budget is not lost among multiple units in an office that receives across-the-board budget cuts. Third, the position has allowed a certain level of autonomy that helped the Center’s focus develop through a constituency-led, or bottom-up rather than a top-down approach.

Unfortunately, last summer, the CRG learned indirectly that EVCP Claude Steele had apparently made a decision to move the CRG without consulting students or faculty. Because similar actions towards other units had destabilizing consequences, this news was very troubling. Following the tradition of the 1969 and 1999 student mobilizations, we decided to take action. We quickly drafted three petitions for students, faculty/staff, and the community to sign. The responses came swiftly and whole-heartedly in

Cover photo: “They thought they would bury you” 2014. Dedicated to the Ayotzinapa Rural Students who went missing in Iguala, Guerrero, Mexico on September 26, 2014. Artwork and photo by Xandra Ibarra
It is important to note that this process is part of a larger context of campus consolidation as the Administration’s response to an ongoing budget crisis. In 2011, UC Berkeley administration implemented Campus Shared Services (CSS), which consolidated administrative staff across campus, decreasing the capacity of many departments and research units. Yet, 28 CSS staff received layoff notices this January, which staff labor unions are resisting. The CRG is being swept up in a larger national movement towards the consolidation and privatization of universities. We intend to continue to organize campus discussions about this trend and its implications for students, faculty, and staff; campus initiatives specifically working on race, gender, and sexuality studies; and the future of public education.

Despite the challenges the CRG has faced this semester, we are proud of our constant growth with every subsequent year. This past semester has been no exception! In light of our struggle, we supported the Third World Multiracial Solidarity and Community Engagement Conference in late November, which welcomed alumni who were student organizers in the historic 1969 and 1999 mobilizations on campus that led to the CRG’s founding. In this issue of FaultLines, you will also learn about other exciting events and accomplishments, including welcoming the Honorable Dr. Moncef Marzouki, the former and first democratically elected President of Tunisia, to a packed house at UC Berkeley, where he gave the lecture “Lessons from the Arab Spring: Success and Failure!” We also hosted Professor Sharon Holland.

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vocabularies of vulnerability: hum/animal/blackness

Professor Sharon P. Holland

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Professor Sharon P. Holland

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subjects and their relationships with animals, I would need

Bilingual dictionary

Brief interlude.

Me, I have two rituals. I chant. And then, before I
mount the horse, I breathe him in. I know it sounds a little horse whisperish, but when I breathe in a horse, it’s as if we’re kindred souls. We are one.
– From Sylvia Harris’s Long Shot: My Bipolar Life and the Horses Who Saved Me.

The scene of black vulnerability unfolds in popular discourse, especially now in the wake of Ferguson, Sanford, Staten Island, South Carolina – now three times – and the three lynchings in North Carolina that haven’t even
gotten to the wider press. This scene of vulnerability unfolds in a myriad of visual landscapes, perhaps the most popular is the following: the man, the rope, the tree. Feet a few inches from the ground. A gallery of onlookers, some staring and others just passing by. And black and white bodies opening onto what would otherwise be a beautiful landscape. This is one familiar scene of vulnerability, unfolded most recently in Steve McQueen’s lauded Twelve Years A Slave, based upon the 1853 narrative, of course, of Solomon Northrup. This scene marks the advent of black vulnerability, the advent of black inhumanity, the advent of black precarity, and its particular ordering, that we cannot see blackness, a category of theoretical investigation, that promotes a more nuanced approach to black life and culture (hence my focus on blackness, as opposed to black people or black subjects) or black being without noting its certain precarity.

Discourses of precarity generally move in one direction, preferring to highlight state-sanctioned or extralegal violence and bodies of color. Theoretical work over the course of Black Studies’ substantiation as a field of intellectual inquiry has returned to this scene again and again to mine its possibilities for thinking through racialized violence and, of course, the relation of blackness to the category of “the human.” Because so much activism and scholarship in Animal Studies began with the ethical treatment of the animal, I began to meditate on the absence of a narrative of the ethical relation to the animal in Black Studies. Let me state for the record that I fully understand why blackness has been tied to “thing theory.” Because of chattel slavery and its philosophical apologists, those concerned with extricating blackness from thingness into full humanity naturally follow the original mooring of blackness and object. What I hope this project does is attempt to unmoor us from our settled study of blackness as it travels through the category of thingness. I have a section of the text that looks at Fanon’s statement about thingness in particular, and that other line that we often don’t analyze that says, “I was an object moving among other objects,” which then changes the gaze from outside in to inside out. I want to remove the cloak of objectivity and think about blackness in more interesting ways. My hope in this project would be to meditate upon, ask, and sometimes answer a more specific question, indeed: What is blackness’s ethical relationship to the animal?”

Full video can be found here: http://crg.berkeley.edu/content/sharon-holland
Lessons from the Arab Spring: Success and Failure!

Featuring Dr. Moncef Marzouki, Former President of Tunisia

On November 30, 2015, the Center for Race & Gender, in partnership with Zaytuna College, welcomed His Excellency, the Former President of Tunisia, Dr. Moncef Marzouki. Dr. Marzouki is the first democratically elected president of Tunisia after the January 14th Revolution in 2011, a seminal moment in modern Arab history which heralded the onset of multiple popular revolutions throughout the Arab world. Dr. Marzouki is Tunisia’s first president in modern history to arrive at his position through fair and transparent elections. Dr. Marzouki is also a doctor of medicine, a human rights activist, and an author of numerous works on political philosophy in the Arab world. Dr. Hatem Bazian, the Director of the CRG Islamophobia Research & Documentation Project, introduced Dr. Marzouki and outlined his extensive political and scholarly achievements and impact.

In his discussion, entitled “Lessons from the Arab Spring: Success and Failure!,” Dr. Marzouki evaluated the promise and contradictions of the 2011 revolution in Tunisia. Arguing that the revolution was a “crucial and decisive turning point which represents a challenge and opportunity for our future,” Dr. Marzouki outlined how this remarkable uprising differs from earlier transformations within the same geopolitical area and described how the tension between “the society and the state” has shaped the aftermath of the revolution.

Video of Dr. Marzouki’s talk can be found at: http://crg.berkeley.edu/content/arab-spring

Islamophobia Studies Journal, Fall 2015

The CRG Islamophobia Research & Documentation Project announces the Fall 2015 issue of the Islamophobia Studies Journal, our fourth issue. Articles in this issue reflect the critical study of Islamophobia across the national contexts of Norway, France, Canada, and the US. The issue also includes feminist analyses of Islamophobia’s occupation of gender politics. The cover art is designed by Kyung Chyun, an illustrator working in Oakland, California. Chyun explains, “The cover illustration uses the well known feminist analysis of the gaze as the foundation for its concept. The gaze is powerful, judging and oppressive. Extending from the analysis, the gaze represented by the group of multiple eyes in the illustration represents surveillance and fear of the Muslim population. The eyes are an important element in this illustration also because of what is not shown – the American public’s habit of overlooking the violence against the Muslim people while insisting on their view point of status quo.”

To download the issue, visit: http://crg.berkeley.edu/content/ISJ-Fall2015

By Desirée Valadares, CRG Graduate Student Researcher

On Saturday, November 21st 2015, UC Berkeley hosted activists, scholars, students and faculty to honor those involved in the Third World Liberation Front (twLF) strikes of the late 1960s at San Francisco State University and UC Berkeley. **The Third World Multiracial Solidarity and Community Engagement Conference** was organized by UCB Students from Ethnic Studies 41AC and Asian American & Asian Diaspora Studies 20AC under the leadership of Prof. Harvey Dong and Prof. Emeritus Carlos Muñoz. Distinguished guests included LaNada War Jack (PhD, 1969 twLF striker, UC Berkeley), Juanita Tamayo Lott (1968 twLF striker, SF State University), Douglas Daniels (PhD, 1969 twLF striker, UC Berkeley) and Jason Ferreira (PhD, 1999 twLF, UC Berkeley). The panelists recounted their involvement in the 1969 strikes and addressed a crowded Hearst Annex auditorium of over 300 attendees. These 1969 student strikes, buttressed between the Free Speech Movement and the student protests surrounding People’s Park, were often considered amongst the longest and most violent student strikes on campus.

In 1968-69 in the midst of national and global decolonial uprisings, four UC Berkeley student groups – the Afro-American Students Union, Mexican-American Student Confederation, Native American Students United and Asian-American Political Alliance – united in solidarity to create a campus coalition called the Third World Liberation Front, or twLF. A few months prior, African American, Asian American, Chicano and Native American students at San Francisco State University decried widespread institutional racism and demanded the establishment of a Third World College to address more culturally relevant modes of education that reflected the needs of an increasingly diverse student bodies. These 1969 twLF student-led strikes were instrumental in challenging existing pedagogical approaches on college campuses and helped to introduce more community-based teaching, service learning opportunities and formalization of Ethnic Studies programs, comprised of departments of Asian American, African American, Chicano and Native American studies.

The Center for Race and Gender (CRG) led an afternoon film screening and panel discussion focusing on the second wave of twLF students from 1999. The 45-minute documentary film, *Ethnic Studies: On Strike 1999*, directed by a student activist in the 1999 strikes, Prof. Irum Sheikh, opened with an overview of the historical context that established the Ethnic Studies Department at UC Berkeley in the late sixties. The film captured the later 1999 Ethnic Studies demonstrations, hunger strikes, massive occupations and student arrests at the UC Berkeley campus. These strikes emerged from a dissatisfied Ethnic Studies student body who felt that university administrators had failed to honor the commitments from 1969 and failed to meet the needs of students of color on campus. In solidarity with ethnic organizations and progressive community groups, twLF 1999 students called for a more democratic decision making process and negotiated with university administrators for a community-based ethnic studies outreach and research facility, a multicultural student center and the hiring of eight full-time ethnic studies professors. This historic agreement between students and the Chancellor ultimately led to the founding of CRG at UC Berkeley.

A panel discussion featuring students, faculty observers and former 1999 twLF strikers followed the film screening. Invited panelists, Ziza Delgado (UC Berkeley Ethnic Studies), Prof. Roberto Hernandez (San Diego State University), Prof. Priya Kandaswamy (Mills College), Prof. Sara Clarke Kaplan (UC San Diego), Prof. Jeff Romm (Environmental Science, Policy and Management, UC Berkeley) and distinguished moderator, Prof. Paola Bacchetta (Gender and Woman Studies, UC Berkeley) discussed the importance of CRG as it has grown and evolved over the years to become a community hub committed to community-engaged research and the critical study of race, gender and sexuality at Cal. The panel discussion was especially valuable in light of recent events centering on the proposed restructuring of the CRG and the discussion and breakout sessions were an opportunity to clarify, inform and constructively brainstorm alternative solutions for the CRG’s future.

For audio of this panel, visit: [http://crg.berkeley.edu/content/1999-strike](http://crg.berkeley.edu/content/1999-strike)
Interview with Professor Elaine H. Kim
By Evelyn Nakano Glenn, Founding Director of CRG, Professor of the Graduate School

Elaine H. Kim, Professor of Asian American and Asian Diaspora Studies in the Department of Ethnic Studies, retired as of June 30, 2015, after 44 years at UC Berkeley. I caught up with her to ask her to share with our readers some reflections on her career, how her scholarly interests evolved over time, her involvement in the creation and development of the field of Asian American Studies, and changes in her relationship with students.

ENG: Looking at your publications it strikes me that your concerns changed over time from Asian American literature to Asian American art and film. Were there distinct periods marking changes in your interests?

EHK: When I started out in the 1970s, I was interested in the relationship between U.S. imperialism in Asia and domestic racism toward Asians. In the 80s, I continued to be interested in the relationship between U.S. imperialism and domestic racism. I also started working in the local Korean community in opposing the U.S.-supported military dictatorships in South Korea. The Gwangju Uprising and subsequent military massacre of civilians in 1981 galvanized the diaspora communities because, although the press was censored in South Korea, we who lived outside South Korea were able know what happened. Also that was when South Koreans and some Korean Americans began questioning the old idea of American benevolence. People realized that the Republic of Korea military was under the control of the U.S., which condoned or looked the other way when the massacres took place.

In the late 1980s and early 1990s I became interested in the intersections of race and gender. Whereas so much of the writing about Asian and Asian American politics had been done by men, there were many discussions and writings by brilliant women of color proliferating at this time.

In the 2000s, I got a lot more interested in visual arts and visual culture. It’s not that I stopped being interested in what concerned me in previous decades, but that my interests agglutinated. I was forced to try to understand new complexities and contradictions.

ENG: Can you say a bit more about your work in the community?

EHK: Part of the mandate of the Third World Strike (that led to the creation of Ethnic Studies) was working in the community, but the Koreans didn’t have much of a community in the 1970s. They didn’t start settling here in earnest until the early to mid-1970s. But I did help set up the Korean Community Center (KCB) in 1977. After I got tenure in 1981, I thought it was time to repay my debts to the community, so I began working 40 hours a week at the Korean Community Center as a volunteer. I wrote grant proposals because I was the only native English speaker at the time and was good with writing proposals, so 1981-1988 – that’s what I did. I went to the university as little as possible, just to teach my classes, because during this time I considered my job ‘just a job’ that yielded a paycheck to take care of the bills.

ENG: It sounds like you had two full-time jobs. I came to Cal in 1990, which was after ES (Ethnic Studies) had been moved into L&S (College of Letters & Science). It had morphed into a situation where it had to fit into the university paradigm in terms of periodic evaluations, with raises and promotions based on uniform academic criteria. Were things different before the move into L&S?

EHK: I worked as a lecturer from 1971 to 1974, when I became an Acting Assistant Professor. As a half-time lecturer, I taught six Reading and Composition (R&C) classes, two each quarter. At that time, it seemed that the ‘arts and culture’ stuff was supposed to be covered by the women while the social science classes would be taught by the men.

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I was the one who designed the Asian American Studies Reading and Composition (1AB). I had been a Teaching Assistant in the Subject A Department, which offered remedial English to students whose SAT achievement scores in English were below 500. Because the course was considered remedial and not ‘at college level,’ students got no credit and had to pay $45 each time they took the class (at that time, the tuition or fees were only $105 a quarter, so $45 was a lot), and they had to pass it to graduate. Sometimes they would take the class multiple times and the instructors would finally pass the Asian students with what they called ‘the oriental D’ so that they could graduate.

Most students of color were held for that requirement – bilingual Asian and Latino students and students who spoke black English or were deemed deficient in ‘standard English.’ The program, which was called the Subject A Program, never had any TAs of color. After the Civil Rights Act of 1964 was passed, people were looking for ‘minorities’ to fill positions historically held only by white people. At the time, in 1968, I was one of only two students of color in the graduate English program, so I was selected from among 146 applicants to be a Subject A instructor.

In a faculty meeting, I heard a discussion about raising the passing score on the SAT’s English exam from 500 to 550. They openly talked about this as a strategy to get more teaching positions. I thought that was racist and unfair. I asked an Asian American professor what I should do, and he suggested I go to the L&S dean. We had no idea that the dean was a close friend with the Subject A director. So instead I got fired from my position. I remember the director’s husband saying to me, ‘you have a history of deviousness.’

ENG: What about your stint in campus administration?

EHK: In the early 1990s I started focusing more on my job at UC Berkeley. That was when I got an appointment at Chancellor Tien’s office overseeing tenure cases, to make sure that faculty women and faculty of color were not being discriminated against in hiring and promotion. This job helped me learn more about how the university works. I liked working for the Chancellor, whom I respect deeply. Later I took a position as an associate dean in the Graduate Division.

After that, during my final decade of working at Berkeley, I thoroughly enjoyed meeting and working with my students. I was the one who designed Asian American Studies Reading and Composition (1AB) early on in my career and subsequently developed required and elective courses within Asian American Studies. But, I had been a cursory teacher. I didn’t really give myself to it. In the end, I did really give myself to it. Alas, by the time I finally woke up to how fabulous our students are, I was so damn old that they probably thought hearing my lectures was like listening to their grandmas. I only learned how to do PowerPoint towards the end of my teaching!

ENG: So how do you feel about having spent your entire career in Ethnic Studies at Berkeley?

EHK: I have women of color friends teaching in other departments who complain about what they have to deal with. I am very grateful that I was able to have this job. I was lucky I was born a long time ago – if I applied for admission to the undergrad program now, I’m sure I would not get in.

ENG: As usual, you’re being way too modest. You helped to create an academic field from scratch, so that current students can start from a much higher level of knowledge and sophistication.

EHK: At Berkeley, unlike at places like Stanford, Northwestern, or Princeton, it was possible. There were allies along the way. There are a lot of things to complain about at Berkeley, but there was always a possibility of creating and nurturing new things. I really hope that we will be more courageous than conforming, because creativity comes from courage. Of course creativity isn’t possible if the resources are pinched, which is what we are facing now in this era of neo-liberalization of education.

ENG: How do you feel about retirement?

EHK: I feel satisfied. I’m still going to write a few articles and I want to help out with the fundraising for Asian American and Asian Diaspora Studies. But I would like to move now into new directions that might not have all that much to do with what I’ve done up till now.
It was 6:01 p.m. and the line to enter Durham Studio Theater at UC Berkeley was longer than we anticipated. With demand of over 600 attending requests on Facebook, we asked attendees to show up an hour before the designated 7 p.m. showing. Walking toward set-up, I could hear the chatter as I passed by, “Do you think there will be enough seating? I really want to see his performance!” There was an excitement in the air. For the first time in many years, Guillermo Gómez-Peña would be performing on UC Berkeley grounds.

For months, Stephanie Sherman, my co-organizer, doctoral candidate in the Theater, Dance, and Performance Studies Department, and I had been planning Gómez-Peña’s spoken word monologue, “Imaginary Activism: The role of the artists beyond the art world.” A collaboration between the Ethnic Studies Department and the Theater, Dance, and Performance Studies Department with the support of the Center for Race and Gender and UC Berkeley’s Arts Research Center, we were devoted to invite such a renowned performance artist to address the tension between art, scholarship, and community activism at UC Berkeley.

Inspired by UC Berkeley’s student activism, most of which have been students of color, queer, and women, we wanted to address the necessity of activism within the academy. With recent campus activism addressing police brutality, Black Lives Matter, and the 43 missing students of Ayotzinapa, we were moved to address activism as an art form that serves as an aesthetic strategy to re-imagine a more just world. With Gómez-Peña’s spoken word and a two-day workshop with the maestro, along with PochaNostra member, Saul Garcia Lopez, we were able to gather 24 students to participate in an intensive two-day theory in praxis that could celebrate the significance of aesthetics in building social movements.

This special invitation drew from scholars and performance activists within the Bay Area, and encouraged attendees and workshop participants to find modalities of making art and creatively using our body as a mode toward larger social change. It was an opportunity to make art with meaning and incorporate creative practices that can serve as catalysts within scholarship and theoretical understandings of the world. This collaboration was inspired to bridge the everyday – our everyday creative acts, our everyday gestures – with politics, culture, performance, and new ways of creating a language that could serve as a tool toward social transformation. But most importantly, we sought to create a space for student artists of color to venture into new terrain – to explore the boundlessness of theory in flesh, art, and politic.

Marco Antonio Flores, Doctoral Student, Department of Ethnic Studies, Designated Emphasis in Women, Gender and Sexuality Studies

With the CRG’s fifteenth anniversary upon us this year, we remind ourselves of what brought us together and keeps us going: unity. Between students, faculty, staff, and the community, the Center continues to grow and pump out ground-breaking research that pushes a counterhegemonic standard in the field. Frederick Douglass’s words come to mind here: “Without a struggle, there can be no progress.” Thus, we look to each other and to you during our struggles and hope that you will join us in celebrating our progress.

John Mundell, second year PhD student, African American and African Diaspora Studies with a Designated Emphasis in Women, Gender, and Sexuality

On behalf of the CRG Student Advisory Board
The Fall 2015 CRG Thursday Forum Series considered the experiences and perspectives of social constructions of race, class, sexuality, ability, and gender relations across a wide range of geographies, media and cultural forms. Visit the CRG blog to listen to audio from the forums: http://crg.berkeley.edu/podcasts

The series began with “Revolution, Poetry, & Faith: Reflections on the Life of Rev. Pauli Murray” led by Dr. Purushotama Bilimoria from the Institute for South Asia Studies and his former student, Jayme Goodwin. Their presentations framed Rev. Pauli Murray, the first female African American Episcopal priest and Boalt Law graduate, as an unconventional civil rights and women’s rights activist who became an enduring voice for freedom and equal opportunity during her lifetime. Bilimoria and Goodwin’s discussion centered on the influence of Eleanor Roosevelt, Gandhi and Martin Luther King, Jr. on Rev. Murray’s engaged activist approach. The forum sparked questions about the importance of commemorating Rev. Pauli Murray’s legacy, her struggle for racial justice, and her pivotal role in the history of modern feminism, which remains relatively under-recognized in lesbian and gay political history and civil rights history.

In the second forum of the semester, senior faculty member Prof. Judith Butler (Comparative Literature & Program in Critical Theory) engaged in a dialogue with Prof. Keith Feldman (Ethnic Studies) about his recent publication, A Shadow over Palestine: The Imperial Life of Race in America. In his discussion, Prof. Feldman revealed the cultural and political centrality of Israel and Palestine in post-U.S. imperial culture from 1960 to 1985. Prof. Judith Butler’s reflective commentary commended A Shadow over Palestine for its important intervention in the narration of the political history of Israel and the U.S. She also highlighted how historical and transnational cultural forces have shaped sharply differing ideas of Israel’s standing with the U.S.

In “Reconstructing Immigrant Women: Coercion, Criminalization, & Commerce,” Andy Scott Chang (Sociology) revealed the burgeoning export-grade labor industry in domestic care services markets of Hong Kong, Taiwan, Singapore, Malaysia and Indonesia. Chang’s presentation probed the nature of private human resources companies that manage the export of Indonesia’s women migrant domestic workers to affluent economies of the Middle East and East Asia. These public-private migration management partnerships and its legal ramifications were further called into question by Dr. Lee Ann S. Wang (School of Law) in her presentation entitled, “Legal Innocence and Ethnographic Culpability: Asian American Feminist Critique of Immigration Law as Criminal Enforcement.” Wang examined the relation-
ship between law and the formation of state protection, with a focus on the historical and current struggles, to make the legal system more responsive to the lived realities of undocumented women workers, particularly survivors of gender and sexual violence.

Dr. Chris Finley’s “Transforming Universal Love into Decolonial Love as an Indigenous Feminist Praxis” involved a study of film and visual media in *The New World* and Leanne Simpson’s *Islands of Decolonial Love*. Her paper aimed to untangle and disrupt narratives of universal love that frame the creation story of the United States, as a settler colonial nation-state, and capitalism. Through an analysis of the love triangle between Pocahontas, John Smith, and John Rolfe, Dr. Finley argued that love is constructed as a universal narrative, which works to universalize settler colonialism through narratives of heteronormativity. As an alternative to universal love through compulsory heterosexuality, Dr. Finley introduced Leanne Simpson’s *Islands of Decolonial Love* (2013) and her theorization of decolonial love as a means of decolonizing and queering Native America.

In “Carnal Knowledge: Vanessa del Río: 50 Years of Slightly Slutty Behavior,” Prof. Juana María Rodríguez (Gender & Women’s Studies) shared her analysis of Vanessa del Río, a Latina pornography actress and a sexual icon through an analysis of her recently published autobiography. Prof. Rodríguez studied how images and text function as complicated triggers for the attachments, identifications, desires, and traumas of our own corporeal embodiments and sexual histories. Following her presentation, Prof. Rodríguez led an animated discussion which centered on the limits of our own understandings of pleasure, our attempt to make meaning out of the experiences of another, the role of biography and erotic non-fiction and, women of color in pornography.


In the final forum of 2015, “The Politics of Performance: Fiesta, Dance, & Creative Publics,” Prof. Angela Marino (Theater, Dance & Performance Studies) and Prof. Olga Najera-Ramirez (UC Santa Cruz) explored the symbolism of cultural expressions like dance, festivals and carnivals. In her talk, “Devil Moves: The figure of the devil in popular fiestas and carnivals of the Americas,” Marino traced the devil-figure in religious manifestations and cultural festivals to reveal a story of political organization and territorial claims. Najera-Ramirez in “La expresión de un sentimiento: Mexican dance for transnational publics” focused on multidisciplinary artist Rafael Zamarripa Castañeda to highlight his significant contributions to the widespread growth of Mexican folkórico dance.

**Desirée Valadares, Doctoral Student, Architectural History, CRG Graduate Student Researcher**
The CRG Welcomes New Research Initiative: The Political Conflict, Gender, and People’s Rights Project

The Center for Race & Gender is thrilled to welcome the Political Conflict, Gender, and People’s Rights Project as our newest major research initiative. An exemplar of critical intersectional research, the project focuses on political conflict and gendered and sexualized violence at the intersections of minoritization, majoritarianism, the racialization of difference, and decolonial movements. Beginning with a particular emphasis on South Asia, this research endeavor focuses on the centrality of political and foundational violence in nation-states of the (post)colony, and seeks to understand how those who are “Othered” live with social suffering and death-bound conditions, and how survivors of these conditions ameliorate their effects and define mechanisms for transitional, transformative, and reparatory justice. Completing its first and successful phase at the Center for Social Sector Leadership, Haas School of Business, where it was first instituted in April 2012, the project transitioned to the CRG to further enable the interdisciplinary commitments of the project in the next phase of its work.

Prof. Paola Bacchetta, Co-chair of the Political Conflict, Gender, and People’s Rights Project, Gender & Women’s Studies Faculty, and CRG Faculty Advisory Board Member, commends the partnership, stating, “The CRG is uniquely positioned to support the Political Conflict, Gender and People’s Rights project. The CRG is globally renowned as a top tier, cutting edge research center that is always open to innovations. The CRG is home to two other very dynamic national and transnational research projects, along with a wide array of working groups, speakers’ series, visiting scholar possibilities, student granting opportunities and other activities. The CRG is the only such research center at Berkeley, in California, and possibly across the U.S. and the world, that is specifically organized around intersectionality, that is, race and gender, while being equally concerned with other relations of power too, such as religion, sexuality, class, caste, coloniality, nationalism, regionalism, etc. Research at the CRG is oriented to radical social justice and serves multiple communities. All of these aspects of CRG make it a perfect home for the Political Conflict, Gender and People’s Rights.”

The Political Conflict, Gender and People’s Rights Project features multimedia documentation strategies to lay bare the rich and complex knowledges and stories of victimized-survivors that the research engages. In 2015, the project published Conflicted Democracies and Gendered Violence: The Right to Heal, an incisive research monograph authored by an interdisciplinary and global collective of experts that draws on work with women victimized-survivors of conflict and mass violence in defining redress. During its next phase at the CRG, the project will undertake research on the politics of violence and memory and develop the Archive on the Legacy of Conflict in South Asia, a collaborative initiative with Columbia University Libraries’ Center for Human Rights Documentation & Research (CHDR) and the Columbia Institute for the Study of Human Rights. The Archive will serve as a repository for documentation of gross violations of human rights and conflict in South Asia, with a focus on conflicts in the latter half of the 20th century and 21st century. This pilot documentation project seeks to improve access to unique and primary source materials, especially those that are currently inaccessible or at risk of disappearing.

This exciting research initiative deeply resonates with the political heritage and intellectual vision of the CRG. Co-chair of the Political Conflict, Gender and People’s Rights Project, Cultural Anthropologist and scholar of Gender and Political Conflict, Prof. Angana Chatterji, reflects on this resonance, stating, “CRG serves as a critical abode for the scholarship of counter-memory. CRG facilitates interdisciplinary inquiry into colonial, (post)colonial, and decolonial relations of power and the imbrications of race, gender, and nation in the historical present. CRG’s illustrious history, pre-eminent scholarly advisory body, and capacity to generate meaningful dialogue between the Academy and the public sphere provide a formidable and enabling environment in which the Political Conflict, Gender and People’s Rights Project may continue to thrive. As we excavate gendered violence that conditions the racialization of difference across political conflicts endemic to nation-making in South Asia, CRG’s hospitality is invaluable to the project’s ongoing growth and success.” The Center for Race & Gender looks forward to continuing to cultivate this vibrant and innovative project.

For more information, visit: http://crg.berkeley.edu/content/politicalconflict
#SurvivedAndPunished: Building Radical Coalitions to End the Criminalization of Survivors

By Alisa Bierria, Associate Director, CRG

According to the ACLU, nearly 60% of people in women’s prison nationwide, and as many as 94% of some women’s prison populations, have a history of physical or sexual abuse before being incarcerated. For many survivors, their experience of domestic violence, rape, and other forms of gender violence are bound up with systems of incarceration and police violence. In response, local and national organizations launched the #SurvivedAndPunished project which demands the immediate release of survivors of domestic and sexual violence and other forms of gender violence who are imprisoned for survival actions, such as self-defense, removing children from an abusive partner, or securing resources needed to live.

On October 24, 2015, the Center for Race & Gender collaborated with #SurvivedAndPunished members (including scholars and organizers from local and national organizations, Stand With Nan Hui, California Coalition for Women Prisoners, and Free Marissa Now Mobilization Campaign) to host a one day symposium that analyzed the pipeline between surviving gender violence and being targeted for prosecution or deportation. Participants screened the award winning documentary, Out in the Night, which recounts the 2007 case of the New Jersey 4, four black lesbian friends who were violently attacked while with friends in Greenwich Village. The women defended themselves and managed to get away, but they were stopped by local police, arrested, prosecuted, and sent to prison within a hostile media climate that characterized them as a “lesbian wolfpack.” The case sparked a national grassroots effort that demanded their freedom and highlighted connections between gentrification, sexual assault, homophobia, and racism within systems of policing and incarceration. Renata Hill, a member of the New Jersey 4, vividly described the political and personal implications of this experience in a discussion moderated by local scholar and activist, Jakeya Caruthers.

The symposium also featured a panel that included Alisa Bierria (Free Marissa Now, Center for Race & Gender), Hyejin Shim (Stand With Nan-Hui), Isa Noyola (Transgender Law Center), Janetta Johnson (TGI Justice), Windy Click (California Coalition for Women Prisoners), and joining us via phone while in prison, Kelly Savage (California Coalition for Women Prisoners). Savage has been in a California prison since 1995 after being prosecuted for “failing to protect” her child from her abusive husband who tragically killed her child while she was out preparing for her and her children’s escape the next day.

The symposium ended with a dynamic strategy session with all participants to analyze the systemic reasons that lead to the criminalization of survivors like Hill and Savage, and identify research and organizing strategies to push back on this practice. For more information, visit: survivedandpunished.org

UC Divestment from Private Prisons

On November 30, 2015, the UC-wide coalition of black student organizations, Afrikan Black Coalition (ABC), demanded that the UC system divest from its investments in private prisons because these prisons turn “Black, brown, and immigrant bodies into a profit under the guise of rehabilitation.” On December 18, 2015, the Daily Cal reported that the University of California officially “sold approximately $25 million worth of investments in private prison corporations.” According to an ABC press release, UC Chief Investment Officer Jagdeep Singh Bachher stated that “he would partner with the Afrikan Black Coalition and has pledged to inform each UC Chancellor and financial institutions...about the UC’s decision to sell all holdings in private prisons.” Following Columbia University’s 2013 decision to divest from private prisons, the University of California is the second educational institution that sold off its shares in the private prison industry due to ethical and sustainability concerns.

For more information: afrikanblackcoalition.org
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

Spring Application deadlines

Undergraduate Student Grants: Monday, March 7, 2016 by 3:00 p.m. http://crg.berkeley.edu/content/undergraduate-deadline

Graduate Student Grants: Monday, April 4, 2016, by 3:00 p.m. http://crg.berkeley.edu/content/grad-grant-deadline
UPCOMING EVENTS - SPRING 2016
Details at: crg.berkeley.edu

February 11
Black Feminist Radical: Florynce “Flo” Kennedy
Sherie Randolph, University of Michigan
4 - 6 pm
Multicultural Community Center
MLK Jr. Student Union

February 18
Dreams and Visions of Palestine from Jerusalem to the San Francisco Bay Area
Najib Joe Hakim, Independent Scholar
Irum Shiekh, University of Oregon
4:00 pm to 5:30 pm, 691 Barrows Hall

February 25
#BlackMasculinity: Race, Gender and the Politics of Twitter
Anthony Williams, Sociology
Blake Simons, Political Science
4:00 pm to 5:30 pm, 691 Barrows Hall

February 27
Breaking the Silence Oakland: Town Hall on Girls & Women of Color
12:00 pm - 4:00 pm, Impact Hub Oakland

March 4
Symposium: Spatializing Sovereignty
Prof. Mishuana Goeman, UCLA
Gelare Khoshagozaran, Artist
Co-presented by the CRG Feminist of Color Geographies Working Group and the Society for Radical Geography, Spatial Theory, and Everyday Life (SRGSTEL)
9:30 am to 7:00 pm, venue TBA

March 10
Lawful Conquest: Liberal Rights and Colonial Legacies
Dr. Ulia Gosart, UCLA
Dr. Kit Myers, Interdisciplinary Humanities
4:00 pm to 5:30 pm, 691 Barrows Hall

March 15
Symposium:
The Will to Punish: Disrupting a Prison Culture
Jackie Surnell
Time TBA, Multicultural Community Center, MLK Jr. Student Union

March 17
A Taste for Palestine: The Politics of Consumption for a Disappearing Landscape
Dr. Lila Sharif, Gender & Women’s Studies
Prof. Minoo Moallem, Gender and Women’s Studies
4:00 pm to 5:30 pm, 691 Barrows Hall

April 21
Market/Place: The Structural and Emotional Violence of Food Politics
Melina Packer, ESPM
Kara A. Young, Sociology
4:00 pm to 5:30 pm, 691 Barrows Hall

April 22
Race & Yoga Conference
Presented by the CRG Race & Yoga Working Group
Time and Place TBA

April 22-23
7th Annual International Conference on Islamophobia
Presented by the CRG Islamophobia Research and Documentation Project
UC Berkeley School of Law

April 27
Distinguished Guest Lecture
Untying the Knot: Hawaiian Nationalism & the (De)Colonial Politics of Sexuality
J. Kēhaulani Kauanui, Wesleyan University
6:00 pm - 8:00 pm, venue TBA

SAVE THE DATE!
November 3-4, 2016
Center for Race & Gender
15th Anniversary Conference and Dinner
To honor the CRG Founding Director Evelyn Nakano Glenn
YOUR DONATION WILL SUPPORT CRITICAL STUDENT RESEARCH!

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.

All contributions make a difference!

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

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

Your donation will support innovative and vital graduate student research.

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To contribute to the graduate student research endowment, please make checks payable to the “UC Berkeley Foundation” and write the fund number “FW653200” in the description or memo line.

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Berkeley, CA 94720-1074

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