Words from the Director:

At the beginning of the fall semester, I was teaching one of the core undergraduate courses in the Department of Ethnic Studies, “The History of Race and Ethnicity in Western North America,” and one student asked, “Why is race such a big deal?” Although we would engage the question throughout the semester, I responded with a brief overview of the historical significance of race in the United States. Hierarchical categories of race helped to resolve a moral contradiction in the birth of the U.S. nation—the idea of the equality of man existing alongside enslavement and conquest—by justifying the inferiority of blacks and native peoples. Throughout the nineteenth and twentieth centuries, racial categories had a profound impact on all Americans’ lived experiences by dividing the working class along racial lines, legislating and popularizing the false notion that “American” signified “white,” and restricting the life chances of non-white groups through immigration exclusion, segregation, and vigilante violence. In the early twenty-first century, we witness the feminization and racialization of the labor market. For example, domestic work is dominated by women migrants from the Philippines and Latin America working in different parts of the globe. Simply put, the study of race—and its intersections with class, gender, nation, and sexuality—is an important prerequisite for becoming an educated person and coming to terms with some of the most important issues of our time—immigration, the environment, health, and the global economy.

Recent events, such as the banning of books in Arizona classrooms, threaten the current and future education of our youth. In January 2012, the Tucson Unified School District released a list of books to be banned from its schools. This list includes *Rethinking Columbus: The Next 500 Years*, featuring an essay by famed Tucson writer Leslie Marmon Silko; Paolo Freire’s *Pedagogy of the Oppressed*; Rodolfo Acuña’s *Occupied America: A History of Chicanos*; and Shakespeare’s *The Tempest*. The ban is part of the Arizona state-mandated termination of its ethnic studies program, purportedly in order to do away with classes that promote “resentment toward a race or class of people.” However, the late UC Berkeley professor and noted scholar of ethnic studies Ronald Takaki referred to *The Tempest* in order to connect the basic humanity as well as shared struggles of Irish, Native, African, Mexican, Jewish, Asian and Muslim American women and men throughout his seminal book, *A Different Mirror: A History of Multicultural America*. Takaki shows that we need not fear ethnic studies. As we witness the domino effect of Arizona state legislators’ willful ignorance, with its stringent anti-immigration and most recently anti-reproductive rights laws, the study of race and gender is indeed essential to understanding who we are as Americans and global citizens.

It has been an honor and a privilege to serve as Acting Director of the Center for Race and Gender in the Spring 2012 semester. We are passionate about creating and supporting a community of scholars who conduct pioneering interdisciplinary research, forge community connections, and develop social justice projects. One of our goals is to establish an endowment for graduate student research. I hope you will join us in making this dream a reality. Thank you for your support!

— Catherine Ceniza Choy
Critical Discourses on Islamophobia: Symbols, Images and Representations

On April 19-20, 2012, the Islamophobia Research & Documentation Project (IRDP), a CRG research initiative, co-organized its third annual international conference, Critical Discourses on Islamophobia: Symbols, Images, & Representations. Critical Discourses was a transnational, multi-disciplinary, multi-media gathering where researchers, organizers, and cultural critics interrogated and challenged Islamophobia’s influence on political and cultural life.

Six panels of speakers explored a wide variety of topics including analyzing news media coverage of recent major events such as the Egyptian uprising, the assassination of Osama bin Laden, and the mass murder in Norway; Islamophobia’s defining role for how human subjectivity is considered in mainstream discourses; cultural representations of Islam within hip hop and other spaces of media production; the leveraging of gender and sexuality politics within nationalist Islamophobic projects; and the impact of Islamophobia on government institutions such as public schools, police departments, and the FBI.

Critical Discourses was organized and supported by IRDP’s academic and community partners, including the Center for Islamic Studies, the Graduate Theological Union, the Arab and Muslim Ethnicities and Diasporas Initiative (AMED) at San Francisco State University, Zaytuna College, the Council on American Islamic Relations (CAIR), American Cultures Engaged Scholarship (ACES), Berkeley’s Institute of International Studies, and the Boalt Muslim Student Association.

Other IRDP projects include the exciting launch of the Islamophobia Studies Journal, a bi-annual peer-reviewed academic periodical focusing on emerging research on and analysis about the nature of Islamophobia and its impact on culture, politics, media, and the lives and experiences of Muslim people.

The IRDP is also tracking how Islamophobia is unfolding and employed within the 2012 Presidential Election, including its defining role within news media framing, political debates, and campaign rhetoric.

Keep up with these developments through CRG’s facebook page: facebook.com/crg.berkeley or send us a request to be included on our e-mail list at: centerrg@berkeley.edu.

For conference video and more information about IRDP projects, please visit: http://crg.berkeley.edu/content/islamophobia
Week of Cultural Resistance
Prof. Jafari Allen, Yale & Prof. Maylei Blackwell, UCLA

CRG collaborated with the Multicultural Community Center on their annual Week of Cultural Resistance by co-organizing visits from Prof. Jafari Allen (Yale University) and Prof. Maylei Blackwell (UCLA) who highlighted work from their recent publications. In his talk, “The Ethnography of Black/Queer/Diaspora: Tracing Circuits of Desire,” Prof. Allen traced the geographies and genealogies of black queer life, ethics, and aesthetics, arguing for liberatory analytical models that not only help us understand current life “on the ground,” but also facilitate visions for reclamation and futurity. Prof. Allen is the author of ¡Venceremos? The Erotics of Black Self-Making in Cuba, a Lambda Literary Award Finalist.

Prof. Blackwell discussed findings from her book, ¡Chicana Power! Contested Histories of Feminism in the Chicano Movement, the first book-length study of women’s involvement in the Chicano Movement of the late 1960s and 1970s. ¡Chicana Power! recounts the emergence of Chicana feminism within student and community-based organizations supporting a vibrant and complicated Chicano Movement for social justice. Prof. Blackwell analyzed the core tension of gender and sexuality oppression within the movement, provoking Chicana feminist interventions and challenges. She argued that Chicanas engaged in these battles ultimately produced new and critical forms of racial consciousness, gender awareness, and political identities. ¡Chicana Power! is a finalist for the Berkshire Conference of Women Historians Book Prize.

White Reconstruction and the Impasse of Racial Genocide
Prof. Dylan Rodríguez, UC Riverside

In his discussion, Prof. Dylan Rodríguez argued that the social logics and premises that drive on-going patterns of racial violence should be understood as a development of a half century period leading to the 1960s, which he identifies as a period of White Reconstruction. He defined these logics as “proto-genocidal,” meaning that they rationalized policies, institutions, and nation building practices that affirmed the physical and social death of specific populations. Illustrating his thesis with archival documents such as memos and letters from Barry Goldwater, he maintained that, though these logics have been a dominant force of “common sense”-making since the civil rights era, they have been restructured and reformed, provoking a misrecognition of their legacy of racial violence and their pervasiveness in current discourses and analyses about regimes of violence.

Because insurgent political discourses and movements are also vulnerable to being formulated through unacknowledged premises of White Reconstruction, Prof. Rodríguez suggested that activists and scholars must critically examine ways in which their resistant work potentially relies on and reproduces logics of racial violence. He closed with a discussion of the demands articulated by the leaders of the 2011 Pelican Bay Prison Strike, which he noted did not presume a future outside of prisons. The demand for survival within the logics of a racial, proto-genocidal state represented in the strikers’ demands represent a critical impasse that he argued scholars and organizers should continue to interrogate.

For audio of Prof. Dylan Rodríguez’s discussion, visit: http://crg.berkeley.edu/content/dylan-audio
Special Events & Research Initiatives

Chinese Miners, the "Coolie" Question, and the Propaganda of History
Mae Ngai, Columbia University, CRG Distinguished Guest Lecture

The CRG Spring 2012 Distinguished Guest Lecture was delivered by Prof. Mae Ngai, Columbia University. Referencing a book chapter in which W.E.B. Du Bois argued that scholarship about black people must be liberated from the racist historiography of slavery, Prof. Ngai argued that scholarship about 19th century Chinese workers must likewise be liberated from the "propaganda of history."

Specifically, Prof. Ngai critiqued the myth of the "coolie" which is rooted in the idea that 19th century Chinese laborers in the US were unfree. In a discussion about the nuances and complexities about the conditions of autonomy for Chinese miners, Ngai maintained that workers were not indentured or held in bondage for their labor. Instead, Chinese miners negotiated various work arrangements, including working as independent laborers, signing contracts with small companies, and participating in co-operatives. Chinese miners also left work for cultural festivals and holidays en masse and, when treated unfairly, they sometimes resisted contracts or simply refused to work. Ngai argued that the "coolie" myth rose in part due to a racial investment in the trope, suggesting that white workers, California politicians, and later, historians, positioned Chinese miners within a framework of African American slavery in order to “write them out of citizenship.” Ngai also interpreted the “coolie” conceptualization of Chinese miners as consistent with Orientalist ideas that do not ascribe workers with individuality, personality, or will.

Prof. Ngai called attention to the ways in which the “coolie” myth persisted within Asian American historical literature, even by writers who challenged premises about Chinese servitude. She noted that one reason for this persistence is historians’ over-reliance of Gunther’s Barth’s 1964 book, Bitter Strength, instead of original archival sources. Ngai asked how a more accurate history of Chinese miners that allows for their agency and volition challenges our understanding of capitalist modernity as well as the politics and practices of historical research.

For video of Mae Ngai’s discussion, visit: http://crg.berkeley.edu/maengai

Updates from the AB540 Undocumented Student Research Initiative

The AB540 Undocumented Student Research Initiative, a collaborative initiative to learn about and transform campus climate for undocumented immigrant students at UC Berkeley, is completing a research report about the experiences and lives of undocumented students at UC Berkeley. The research team coordinated by lead researcher, Kevin Escudero (Ethnic Studies), interviewed 18 students who identified themes such as the impact of family separation on students; the complicated experience of trying to register as an undocumented immigrant; the critical role of family and community in the pursuit of higher education; the risks of disclosing one’s immigration status to faculty and staff; navigating multiple identities, such as being queer or mixed-race; and the role of campus activism on students' well-being as well as its potential for institutional transformation. The report also outlines key recommendations for campus administration, faculty, and staff to generate a more supportive and just climate for undocumented students.

Kevin, Elisa Huerta (Multicultural Community Center), and Marco Flores (Ethnic Studies) also facilitated a writing workshop for self-identified undocumented students who plan to produce a publication of their writings this summer. Marco also collaborated with students and campus units to initiate a project grounded in intersectional politics for queer undocumented students. Ju Hong (Political Science) worked with a collective of students who created a dynamic AB540 coalition which is exploring efforts to take a stand against Secure Communities (or S-COM), a federal program which has resulted in the detention and deportation of thousands of people. The research initiative has been an important location of sharp work by student immigrant activists at UC Berkeley.

For more info, visit: http://crg.berkeley.edu/content/ab540-initiative
The CRG Thursday afternoon forum series resumed this Spring with a talk by Naomi Elizabeth Bragin, Performance Studies, entitled “Techniques for Black (Male) Re/Dress.”

With 15 years of immersion as both an observer and participant in street dance communities, Bragin proposed that dance technique arises via the entwining of sociopolitical tensions at the level of individuals and communities, which are embodied, experienced, and expressed at the sensory, kinesthetic and affective registers.

Bragin began by describing the emergence of waacking, a disco music dance style that was popularized by 1970’s Los Angeles/West Coast gay black and Latino club culture. She suggested that waacking emerged in the 1970s as a kinetic reaction to, and a hyperextended self-expression of, racialized sociopolitical conditions. She further considered the influence of the political and cultural focus on black masculinity and the ways in which dance technique, training and performance affected concepts of race, gender and sexuality.

Through her research, Bragin attempts to uncover and address whether street dance communities succeed or fail—whether their political roots gain or lose meaning—when their ideologies are embodied at the level of kinesthetic expression. Additionally, she is interested in understanding how a given dance movement that arises from a specific, sociopolitical identity, subjectivity and history can be translated into a mainstream global style through the media.

Building on Emmanuel Levinas’ argument that subjectivity is defined by interaction with others — even though we never entirely understand the encounter — Prof. SanSan Kwan, Performance Studies, considered the broader dilemma of how to engage and face the Other ethically and responsibly through performances such as dance. Kwan noted that the world of contemporary dance has witnessed an increase in the number of cross-cultural exchanges between artists from Asia and the West. While this intermingling of ideas holds the promise of dismantling historical, colonial taxonomies, Kwan wondered if these examples, uncritically fall back on Orientalist representations and ways of encountering of the East.

The context of Professor Kwan’s presentation was French dancer and choreographer Jérôme Bel’s interview/performance piece, Pichet Klunchun and Myself. The piece unfolds as part dialogue and part demonstration between Bel, a dancer/choreographer from France, and Klunchun, a Thai classical dancer, as they talk to each other on stage before an audience about their respective works.

Notably for Kwan, there is no intermingling between Eastern and Western forms of dance. Instead, the two performers present only isolated physical demonstrations that are preceded or followed by dialogue. While this format appears to carefully resist an appropriation of form, Kwan argued that it nevertheless fails to transcend the pitfalls of Orientalism. Bel and Klunchun are nevertheless positioned in opposition to one another as exemplars of Western and Asian values respectively. She argued that in scripting a supposedly spontaneous dialogue, a true space of cultural hybridity fails to emerge.

Kwan concluded by asking, if the pair had danced together, could the performance of intersubjectivity achieve what dialogue could not?

Audio from this forum can be found here: http://crg.berkeley.edu/content/contemporary-dance-audio
Jessica Cobb’s research highlights and codes teachers’ racialized and classed conceptions of appropriate families. In her talk, “Construction 'Appropriate' Families: Education, Inequality, and Teacher Subjectivities,” she presented data from her comparative study based on 64 in-depth interviews with teachers at high schools in three independent, suburban Los Angeles-area schools. Two of the schools, Keith and Woodlawn, were comprised of student bodies that are low-income and Black and Latino. The third, Sunnyside, served a wealthy white and Asian population.

Cobb has found that the majority of the teachers she interviewed felt that student behavioral problems stemmed from the family failing to meet the teachers’ racialized and classed conceptions of appropriate families conditions. At both the Keith and Woodlawn schools, teachers attributed student-family problems to parental indifference to education, absent fathers, crack cocaine, prison, family homelessness, foster care system, welfare mentality. At the same time however, more teachers reported becoming personally involved with the family and outside of school matters, to help create fluidity between school and home.

A general theme that emerges is that teachers in general expect parents to possess middle and upper class values such as being: independent of the welfare state; English-speaking; supportive of academics; based on a nuclear family structure; supportive of school-based definitions of success at home; and respectful towards the authority of teachers and the school.

Freeden Oeur, concluded the forum by examining the rise in popularity of single-sex schools. Two widely espoused claims have guided this resurgence nationwide: first, that single-sex schools empower boys and girls who have been disadvantaged in co-ed schools; and, second, that separate learning environment that are more effectively differentiated meet their gender specific learning requirements.

According to Oeur, however, this focus on sex and gender differences overlooks the fact that a majority of all-male public schools today serve predominantly low-income, African American boys. Within this context of de jure sex separation and persistent de facto race and social class segregation in U.S. public schools, Oeur is interested in the impact these schools have on the masculinity formation and life chances of their students.

To explore this issue, Oeur conducted 11 months of ethnographic field work, at a low-income, predominantly black, all-male public school. He found that school staff identified three factors that directly and negatively impacted the black boys', and men's, lives: drug commerce and accompanying violence, absence of employment opportunities, and racial discrimination. These issues were perceived as being further exacerbated by a lack of support and care for black boys in schools, and the dominance of all-male institutions such as prisons and disciplinary schools. Black male adults at the school often tried to help address the issue of absent fathers in students’ lives. Rather than highlight gender as a division between masculinity and femininity, the staff at this single-sex school attempt instead to orient students along a developmental axis from childhood to manhood.

Audio from this forum can be found here: http://crg.berkeley.edu/content/school-and-home-audio
Feminism, Family, and Confucianism in Asian America
Prof. Lisa Mar, University of Maryland & Prof. Russell Jeung, San Francisco State University

Professor Lisa Mar, University of Maryland, opened the talk by describing the little known work of Chinese-American feminist scholar Yuk Kwei Kwong.

Kwong is reputed to have published the first book which argued that Confucius would have supported feminism. In contrast to Western portrayals of Confucianism as a sexist and patriarchal doctrine promoting a culture in which women were to be subservient to men, Kwong suggests that Confucius actually preached for gender equality, and would have been an advocate for modern women’s rights.

During the early 20th century, Kwong immigrated to San Francisco where she worked as a Chinese newspaper editor, an advocate for Chinese Americans from her home province of Taishan, Guandong, and as a proponent of American cultural pluralism. According to Mar, Kwong’s popular democratic vision of Confucius drew from her exposure to international feminist ideas, developments back in China, and her community activism.

Professor Mar concluded by stating that Confucianism is an ever-changing philosophical system that reacts and reformulates to socio-political conditions. Her research on Confucianism reminds us that even contemporary definitions such as “Chinese” or “American” are not fixed, but rather protean and in flux.

Professor Russell Jeung, San Francisco State, continued the discussion by sharing his work on the decline of Chinese popular religious practice, and the rise of secular worldviews among second-generation Chinese Americans.

According to Jeung, many Chinese Americans self-identify as non-religious. At the same time however, many of these individuals continue to perpetuate practices and values associated with Chinese popular religion. For example, a key pillar of virtue within Confucianism, filial piety—a respectful attitudes towards, and the care of one’s parents and ancestors—clearly permeates and colors the interviews Jeung has conducted with second-generation members. Jeung has also found that many Chinese Americans celebrate traditional holidays such as the Lunar new year, and follow ancestral grave rituals such as lighting incense and leaving offerings of food for the deceased, even if they do not fully understand the reasoning behind it.

According to Jeung, this apparent contradiction between non-religious outlook and seemingly religious practice can be understood if one recognizes that many Chinese Americans are not actually Confucian in philosophy, but more simply, Confucian in very narrow domains. Jeung argued that individuals selectively maintain Confucian values such as filial piety, reciprocity, and mutual responsibility in order to provide affix meaning to their lives.

Ultimately, Jeung believes that that although many of these second generation Chinese-Americans are not religious, family sacrifice is used to construct identities that allow them to straddle and navigate both “Chinese” and “American” social groups. In this sense, they construct identities and a sense of belonging that functions much like religion.

— Melvin Leung

Audio from this forum can be found here: http://crg.berkeley.edu/content/confucianism-audio
In 2007, worldwide attention was drawn to a poster created by the Swiss People's Party (SVP) in support of their ballot initiative for the automatic expulsion of “criminal foreigners.” The poster displayed three white sheep, and a fourth, black sheep. Visually, the three white sheep reside within a space represented by the Swiss flag. One of the white sheep is depicted as kicking the black sheep out of the space represented as Swiss territory. The slogan reads, "For More Security."

According to Noémi Michel, a visiting scholar from the University of Geneva, Switzerland, the resulting controversy and debate that ensued across Switzerland—where over 20% of the population are foreign born—consisted of three major discourses: anti-racist discourse, anti-exclusion discourse, and discourse presented by SVP in defense of the poster.

Michel argued that Switzerland’s dominant racial discourse, based on the absence of explicit racial references, has veiled and facilitated the emergence of what she refers to as “raceless racism,” and believes that similar to contemporary U.S notions such as "color-blindness", raceless ideologies hide the consequences of historical issues deeply rooted within the social structure. She concluded that the debate that emerged over the poster served to further articulate an implicit notion of ‘whiteness’ within ‘Swissness’, and delegitimizes antiracist discourses—and leads instead to the reproduction of unnamed racisms.

Prof. Paola Bacchetta, Gender & Women's Studies, concluded the discussion on visual representations with her talk, "Gay Poster-Posturing: Queer Racialized Disjunctions in the (French) Hom(m)o-Republic.”

Bacchetta’s talk explored the debates that occurred over the 2011 French Annual Gay Pride March poster. In previous years, she noted, the production of promotional materials such as posters had been handled by active members of the LGBT organizing community. The production of the 2011 version of the poster however, was overseen by a commercial advertising agency.

The agency's version of the poster depicted a white rooster draped in a red boa, framed against a blue backdrop. While the colors clearly are meant to evoke the French national flag, many subsets of the broader LGBT community felt that the selected imagery provided an overtly sexist, racist, and nationalistic portrayal of homosexuality.

In deconstructing the possible meanings associated with the colors and symbols, Bacchetta explained that the white rooster can be interpreted as a “white washed” version of a brown rooster, a traditional symbol of French nationalism. This seemingly innocuous color choice may be interpreted as code for white-supremacist France. Bacchetta further highlights how dressing a rooster in the red feathered-boa suggests a cross-dressing, gay male as the iconic representative of the LGBT community. Lastly, the poster contains the slogan “For equality, in 2011 I march, in 2012 I vote.” The irony, Bacchetta notes, is that within the diverse LGBT community, many post-colonial immigrants lacked the legal rights to vote within the context of colonial history.

According to Bacchetta, the LGBT communities varied reception of and reaction to a poster can provide scholars with a glimpse into the wider politics of queer racialized disjunctions that continue to unfold in the French Hom(m)o-Republic.

— Bee Xiong

Audio from this forum can be found here: http://crg.berkeley.edu/content/visualconstructions
Each semester, the Center for Race and Gender awards research grants to promising undergraduate scholars. This Spring, the CRG welcomed back four grant winners, Sarah Leadem, Ethnic Studies; Sophia Wang, Sociology & Political Science; Son Chau, Ethnic Studies & American Studies; and Maia Wolins, Middle Eastern Studies to present their work in a forum moderated by Prof. Keith Feldman, Ethnic Studies.

Sarah Leadem opened the forum with her talk entitled, "The Changing Face of Labor: Immigrant Women, Domestic Work and Labor Unions in California in the 21st Century." She described her research on the campaign for the California Domestic Workers Bill of Rights as a case study to examine the complex, changing relationship between the labor movement and traditional trade unions. Her investigation focused on answering the question of what the U.S. labor movement will look like in the future and how will it relate to working-class women and their continued organization?

Ms. Leadem’s goal is to continue to critically analyze the future of what she believes to be the beginning of a powerful national social movement that will give voice, specifically, to working-class immigrant women and women of color.

Next, Sophia Wang gave a talk entitled, "Civic and Political Engagement of Chinese Americans in Ethnic Suburbs." Through personal interviews with a variety of Chinese Americans including: recent immigrants, American-born Chinese, and elected officials of both Taiwanese and Cantonese descent, Ms. Wang attempts to learn why more Chinese are choosing to live in the suburbs and how this context influences how their lack of political expression.

Ultimately, she hopes to lend insight into the current Chinese American experience, and to motivate them to voice their political interests in the future.

For his talk, "'AzNpRyDe': Pan-Asianism and Youth Culture in an Age of Cyberspace," Son Chau discussed the emergence in the 90’s and early 2000’s of the youth subculture popularly known as AzNPryDe (read: Asian Pride) and the ways in which the internet influenced its creation, dissemination and consumption.

Chau argued that the subculture both promoted ethnic pride and assimilation, often resulting in contradictions. Mr. Chau further observed that AzNPryDe's simultaneous emergence with Black cultural politics such as gangsta rap and hip hop contributed to counteracting tensions and gang violence in the midst of de-industrialization, global restructuring, and the rise of information capitalism. These factors demonstrated how Asian Pacific Americans struggled to form a unique identity between Black and white in both the virtual realm and traditional society.

Maia Wolins concluded the forum with her presentation, "Iraqi Refugees, Islamophobia, and 'Mexicanization." Wolin's research attempts to shed light on the post-Iraq War lives of American veterans and Iraqi refugees in California. In particular, she wishes to understand how racial identities are formed, projected, and ultimately navigated as Iraqi war veterans and refugees alike attempt to live, work and study in the aftermath of traumatic upheavals.

Ms. Wolins has found that the professional prospects of many Iraqi refugees are limited and obstructed by racial stereotyping. Surprisingly, these stereotypes have little to do with the war, but rather, are symptomatic of the broader hostility confronted by many ethnic immigrants.

Audio from this forum can be found here: http://crg.berkeley.edu/content/ugforum2012-audio
Prof. Zeus Leonardo, Education opened the forum by focusing on the ways in which people of color and their lived experiences impact the sociological construction of "whiteness," what he describes in terms of the unconscious embodiment of ideological privilege that comes with majority status.

Prof. Leonardo conjectured that, in order to make a direct impact on the racial hierarchies that exist in the U.S., the very notion of whiteness as a dominant ideology needs to be unlearned by both whites and people of color. This process involves actively interrogating the beliefs taken for granted about the "white experience," and learning to recognize how such assumptions directly and indirectly inform race relations. Although people of color have historically recognized whiteness as a racial construction, Leonardo believes that delineating and describing whiteness as a category of racial experience is an important step towards unlearning the inequity and privileges historically associated with whiteness.

According to Leonardo, a goal of "Whiteness Studies" should be to educate people to recognize the privileges attached to racial identity, and to ask them to actively work to dissolve these privileges in order to "lead a movement against themselves." While such an intervention may seem like an unrealistic, if not impossible task, Leonardo urged the audience to consider the critical next steps. He argued that in order to realize a truly equitable society, both whites and people of color alike must be actively involved in understanding the creation and upholding of racial power structures, lest they be otherwise unintentionally responsible for the production and perpetuation of social inequity.

Samuel Bañales concluded the forum with his talk entitled, "Age, Race, and Decolonial Thought," in which he challenged the audience to examine the ways in which concepts of coloniality and modernity—specifically as they relate to age—have impacted youth of color in the San Francisco Bay Area.

To help contextualize and support his claims, Bañales began by sharing a few instances in which seemingly progressive people have neglected the issue of age. For example, a professor who assumes that a young person would be unable to understand the concepts of their class, or a community organizer who hosts a fundraiser at a bar, are both neglecting the implications and limitations of age on a critical level. Instead they contribute to the ways in which adulthood has become naturalized and unmarked by "mainstream" society.

Bañales believes that Eurocentric constructions of youth have heavily impacted the ways in which young people have been incorporated, if at all, within society. The criminalization of youth of color along with the many ways in which young people and their lived experiences have been left out of spaces of knowledge production, show the ways in which an intervention is needed in order to fully address living forms of coloniality.

He further discussed the way that the erasure of age and its importance leaves out the ways in which knowledge production is ultimately anti-youth and that a decolonial project should have at its center an understanding of the ways in which the naturalization of adulthood and age based oppression helps to justify many other forms of oppression.

— Mayra Gonzalez

Audio from this forum can be found here: http://crg.berkeley.edu/content/interventions-audio
CRG Research Working Group Spotlight

Transnational Mixed Asians In-Between Spaces (TMABS), is a CRG research working group that began in 2009-10. TMABS was initiated by four Ethnic Studies graduate students interested in applying a mixed race/space analytic lens to traditional Ethnic Studies discourse. In the third year of the working group, we also sought to engage a larger subset of both the UC Berkeley and SF Bay Area community in discussions of race and mixed race. In particular it was our goal to engage in this discussion Ethnic Studies faculty, students, staff and alumni, as individuals who have long dealt with issues of race and racial identity, in this discussion. To that end, we organized an inaugural symposium, Crossing Lines: Praxis in Mixed Race/Space Studies, held on March 16-17, 2012.

Conference Overview

Conducted over the course of two days at the International House and Barrows Hall at UC Berkeley, Crossing Lines drew a diverse group of faculty, students, staff, community members and independent scholars/artists.

Dr. Velina Hasu Houston, Professor at the USC School of Theatre, opened the day’s events with a keynote speech entitled, “Transnational Mixed Race and Artistic Creation as Consciousness.” Present at the symposium were many foundational mixed race scholars such as Dr. George Kitahara-Kich, Dr. Stephen Murphy-Shigematsu and Dr. Wei-Ming Dariotis who participated on panels and as audience members as well as engaged in an extensive, in-depth dialogue during and after the symposium.

On Friday evening, UC Berkeley Ethnic Studies Graduate Program alumnus, Dr. Darby Di Po Price screened the film, “Crossing the Line: Multiracial Comedians,” which he co-produced with Teja Arboleda. Attendees reflected a wide range of interests and concerns on mixed race issues as the discussions took on different layers of conversations from personal, political and to social justice.

TMABS hosted a mixer for the undergraduate students who are part of mixed race groups/organizations from UC Berkeley (MSU), San Francisco State University (Variations), and Smith College in Massachusetts (MISC). This space was created as a way to provide a networking opportunity for future collaboration among the undergraduates across universities.

Panels

There were six different panels that prompted discussion surrounding issues of identity, creative/artistic mediums, the legacy of U.S. militarism in Asia and the development of a mixed race/space methodology/theories.

Among the highlights, Panel Four discussed the historical legacy of the mixed race experience, panelists A.B. Wilkinson (History) and Ariko Ikehara (Ethnic Studies) traced mixed race history back to the U.S. colonial era and post-WWII Japan. Panel Five, “Mixed Methodologies: Thinking Through the Role of Experience and Personal Narrative in Mixed Race Studies,” Aaron Allen (University of Maryland, American Studies) chronicled the genealogy of mixed-race studies and engaged in a discussion of different theoretical/methodological frameworks between “classical” and “critical” mixed race studies. The last panel consisted of a dialogue surrounding the future of Critical Mixed Race Studies TMABS co-founders Kevin Escudero, Joina Hsiao, and Ariko Ikehara. The roundtable also engaged members of the audience, many of whom were themselves critical to the founding of mixed race studies discourse as well as current undergraduate students from colleges across the U.S.

Next Steps

Crossing Lines symbolizes TMABS’ long-term commitment to situating mixed race/space studies within the discipline of Ethnic Studies beginning with our own department here at UC Berkeley. It is our hope that this is one of many symposiums that will be carried out by others even after the current TMABS co-founders have graduated and are no longer physically present at Cal. We plan to hold a second symposium in 2013 and to remain active in the development of the mixed race/space studies in the future.
Faculty Books, Films, & Journal Publications

A list of exciting new books, films, and selected journal publications from CRG-affiliated faculty

More details can be found at http://crg.berkeley.edu/content/faculty-publications

**The Obama Phenomenon: Toward a Multiracial Democracy**
(University of Illinois Press, 2011)
Charles P. Henry, African American Studies
Robert Allen, African American Studies
Robert Chrisman, African American Studies

**HIV Prevention With Latinos: Theory, Research, and Practice**
(Oxford University Press, June 2012)
Kurt C. Organista (ed),
School of Social Welfare

**Paris and the Spirit of 1919: Consumer Struggles, Transnationalism, and Revolution**
(Cambridge University Press, March 2012)
Tyler Stovall, History

**New Perspectives on Slavery and Colonialism in the Caribbean**
(Amrit Publishers, 2012)
Stephen Small (ed),
African American Studies
Co-edited with Marten Schalkwijk

**Animacies: Biopolitics, Racial Mattering, and Queer Affect**
(Duke University Press, 2012)
Mel Y. Chen, Gender & Women's Studies

**Paola Bacchetta, Gender & Women's Studies**
"There Are Many Transatlantics: Homonationalism, Homotransnationalism and Feminist-Queer-Trans of Color Theories and Practices"
"Queer et xénophobie dans le nationalisme hindou postcolonial." *Cahiers du Genre*, no. 50 (September 2011).

**Mario Barrera, Ethnic Studies**

**Keith Feldman, Ethnic Studies**

**Susan Ivey, School of Public Health**
"There is Such a Thing as Too Many Daughters, but Not Too Many Sons: A Qualitative Study of Son Preference and Fetal Sex Selection Among Indian Immigrants in the United States" (with Puri, S, Nachtigall, R, Adams, V). *Social Science and Medicine* (Feb. 15, 2011).

**Colleen Lye, English**
*Special Issue: The Humanities and the Crisis of the Public University* (co-edited with Christopher Newfield and James Vernon). *Representations* 116 (Fall 2011).

**Loic Wacquant, Sociology; Institute for Legal Research, Boalt Law School**
"Three Steps to a Historical Anthropology of Actually Existing Neoliberalism." *Social Anthropology* 20, no. 1 (January 2012).
CRG Student Grant Program

**SPRING 2012 Graduate Award Recipients**

Ariko Ikehara  
*Ethnic Studies*  
Black-Okinawa: Mixed-Cultural Formation of African-Americans and Okinawans in Post-War Okinawa

Ziza Delgado  
*Ethnic Studies*  
Third World Bodies vs. First World Ideologies: The Third World Liberation Front at UC Berkeley, 1969

Natalee Bauer  
*Education*  
(Re)Interpreting Pygmalion: Understanding the Disciplinary Race/Gender Gap in US Middle Schools

Reginald Royston  
*African American Studies*  
Trending Ghana: Homeland, Diaspora and Digital Nationalism

Whitney Pennington  
*Journalism*  
Historically Black *(a documentary on the recruitment of non-black students at a historically black university)*

Sunny Xiang  
*Comparative Literature*  
Asia’s Unreliability: Literary and Historical Positings of the Asian Human, 1945-Present

CRG student grantee research illuminates the nuances of history and representation, explores complex questions about identity and connection, and charts new understanding of the foundational role of race and gender in human life. Supporting this critical work is why CRG has prioritized establishing an endowment for student research, especially during an era of tightening budgets. Our goal is to raise $10,000. So far, we’ve raised over $5,000, bringing us more than half way there! Your generous contribution will help us reach our goal. If you are UC Berkeley faculty, emeriti faculty, staff, retired staff, or current student, your donations will be DOUBLED by the university. Check out the back page of this newsletter for more info on how to donate.

**A huge THANK YOU to everyone who has contributed to the CRG Student Research Endowment!**

Prof. Elizabeth Abel  
Rosio Alvarez  
& Prof. Juana Maria Rodriguez  
Prof. Paola Bacchetta  
Dr. Hatem Bazian  
Alisa Bierria  
Prof. Karl Britto  
Prof. Brandi Catanese  
Prof. Julian Chow  
Prof. Catherine Ceniza Choy  
Kevin Escudero  
Dr. Laura Fantone  

Prof. Keith Feldman  
Donna Hiraga-Stephens  
& Alan Stephens  
Prof. Charles Henry  
Kimberly Hoang  
Joina Hsiao  
Prof. Susan Ivey  
Japanese American Women Alumnae Association of UCB  
Tala Khanmalek  
Prof. Colleen Lye  
Prof. David Montejano  

Prof. Evelyn Nakano Glenn  
Prof. Michael Omi  
Prof. Jeff Romm  
Brendan Shanahan  
David Szanton  
Prof. Charis Thompson  
Prof. Barrie Thorne  
Jean Twomey  
Connie Wun  
Sunny Xiang
CRG FALL 2012 Grants Program

The Center for Race and Gender (CRG) at the University of California Berkeley, announces the availability of grants of $100 to $1,000 to fund undergraduates; and $100 to $2,000 to support graduate students for research or creative projects that address issues of race and gender.

ELIGIBILITY: Applications can be submitted by any Berkeley undergraduate not matriculating at the end of the semester or any student enrolled in a graduate program at UC Berkeley. Applications are particularly sought from students working in areas where race and gender issues have not previously been of major concern as well as areas where they have been more central. Proposals that address both race and gender will be prioritized, and proposals that do not address race at all will be de-prioritized. 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.

GRANT PERIOD AND USE OF FUNDS: Grants will be awarded for a period of one year for graduate students and six-months for undergraduates from the start date. Funds may be used for direct costs related to the proposed project, such as travel to archival or ethnographic research sites; supplies and services, and equipment rental. Funds may not be used for equipment purchase, stipend, living expenses, conference attendance, or educational travel. Grant payments will be in the form of reimbursements for expenses.

APPLICATION PROCESS: Find downloadable forms and application requirements at:
http://crg.berkeley.edu/content/graduate-grants
http://crg.berkeley.edu/content/undergraduate-grants-program

APPLICATION DEADLINES:
The Fall 2012 Undergraduate Grant application deadline will be Monday, October 15th, 2012 at 3 p.m.
The Fall 2012 Graduate Grant application deadline will be Monday, November 5th, 2012 at 3 p.m.
Awards will be announced within two weeks of each deadline.

Please direct inquiries to rng2@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 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 student research grants by raising $10,000. 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
Your donation will go directly to a fund supporting innovative and vital student research.

I would like to donate:
☐ $500 (Director’s Circle)
☐ $100 (CRG Sustainer)
☐ $50 (Sponsor)
☐ $25 (Friend)
☐ (Other) please specify $ _________

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

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

NAME:

ADDRESS:

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