WORDS FROM THE DIRECTOR:

This past October, I was invited to speak at a symposium at Georgetown University Law School, “Context and Consequences: The Hill-Thomas Hearings Twenty Years Later.” The symposium was organized by Anita Hill, now Professor of Law at Brandeis, Emma Coleman Jordan of the Georgetown Law School, and Beverly Guy-Sheftall of Spelman College.

Twenty years ago, millions of Americans, myself included, were riveted to our televisions watching the Senate Judiciary Committee confirmation hearings on Clarence Thomas for the U.S. Supreme Court. An African American conservative, Thomas had been nominated by George H.W. Bush to fill the seat vacated by Justice Thurgood Marshall, a champion of civil rights best known as the lead counsel in the landmark Brown v. Board of Education case.

Many African American, civil rights, and feminist organizations opposed the appointment of Clarence Thomas, but there was little traction for challenging the nomination until Anita Hill, then a Professor of Law at the University of Oklahoma, agreed to testify about her experiences working for Thomas at the U.S. Department of Education and later at the U.S. Civil Rights Commission. Professor Hill’s testimony about Thomas’s behavior, such as regaling her with stories about pornographic acts and films after she rebuffed his invitations for dates, would certainly be considered impermissible under current sexual harassment law.

I learned a great deal about what went on “backstage” at the Thomas Hearings from speakers at the symposium who were actually involved in the real events. For example, Eleanor Holmes Norton, Congressional Representative for the District of Columbia, said that Hill had been called to testify only because she and six other Congresswomen had demanded that Hill be heard. Norton also revealed that at least two other women had offered to testify about being similarly sexually harassed by Thomas. However, the Committee Chair, Sen. Joseph Biden, declined to call them. The consequence was a standoff—who was to be believed, Hill or Thomas? Clarence Thomas used “the best defense is a strong offense” strategy concocted by his Republican handlers and charged that the public accusation of sexual harassment amounted to a “high tech lynching for uppity blacks.” The all-white, all-male members of the Senate Committee were notably discomfited and rendered silent by that historical allusion. In the end, the Senate voted 52-48 to confirm Thomas for the Supreme Court.

The appointment of Clarence Thomas has had continuing significance for race and gender inequality in the United States. Thomas’ presence on the Court has been key to rolling back civil rights, anti-discrimination laws, voting rights, and some would say political democracy. He has been an anchor of a court majority that has weakened Affirmative Action, ruled out statistical evidence to establish discrimination, and narrowed possibilities for class action suits. He has also been part of a majority that has ruled that corporations are people and that money is speech. Corporations are now able to secretly give unlimited amounts to candidates.

On the more hopeful side, Anita Hill’s courageous testimony raised public awareness of sexual harassment as a workplace issue. Women who had suffered in silence have been

—continued on page 5
On Love & Decolonial Feminism at Berkeley

Decolonial Feminism was originally formed in 2008 at the invitation of Prof. Maria Lugones of Binghamton University. Since then members have also been in contact with other decolonial feminist groups and scholars within California (at Berkeley, Santa Cruz, and Santa Barbara) as well as New York, Mexico, and Bolivia. A pivotal moment of this collaboration included the convening of all of the groups in a transnational video conference in the spring of 2009.

At this moment, there is a rich multiplicity of decolonial feminist conversations happening at Berkeley, nationally, and globally with specific contexts, concerns, and ways of coming together. For this reason, our group resists the impulse to define decolonial feminism in a programmatic sense. Rather, part of how we approach a decolonial feminist sensibility is with attention to praxis, specifically, what we call, lovingness-as-praxis. We take each others' participation and contributions in this collective endeavor seriously and we draw from all of our resources - theoretical, creative, our questions, experiences, and intuitions - to envision enactable possibilities against the coloniality of gender.

In other words, our brand of decolonial feminism is homegrown by the folk at the table.

This semester, the Decolonial Feminisms Working Group engaged more explicitly with the concept of "love". This is a term we take up rigorously without assuming agreement on its meaning or possibilities. For example, we think with Chela Sandoval's proposition to think of "love as a hermeneutics of social change" as well as with Gloria Wekker who reminds us of the complex economic conditions that shape the "politics of passion". A grounding tenet guiding our discussions is Maria Lugones' assertion that gender is a colonial imposition and the further declaration that no "solidarity or homoerotic loving is possible among females who affirm the colonial/modern gender system and the coloniality of power." We agree with Lugones' call to reject the gender system which requires the purposeful "transformation of communal relations." We begin, in part, with how we relate to one another as knowers and thinkers in this intimate space. Against the force of capitalism and coloniality that has negatively racialized, gendered, and ordered our bodies and our world, we necessarily and lovingly begin at the level of the body as a powerful site of knowing and transformation.

The DFWG has been part of the CRG since fall of 2010 with graduate student co-facilitators, Alisa Sánchez (Rhetoric) and Wanda Alarcón (Ethnic Studies), and the support and participation of faculty members including, Laura E. Perez, Paola Bacchetta, Ramón Grosfoguel, and Pedro Di Pietro. We meet every other Monday, 11:00 - 1:00, and will continue in spring 2012.

— Wanda Alarcón & Alisa Sanchez

For more information, please contact:
wanda.alarcon@berkeley.edu.
CRG Fall 2011 Forum Series

Moral Panics and The Fantastic Future Family
Professor Mel Y. Chen, Gender and Women’s Studies; Dr. Sujatha Jesudason, Generations Ahead

Professor Mel Y. Chen shared observations from her comparative research in the US and China, arguing that conceptualizations of family theory are incomplete if they do not also address the critical role of objects. In addition to some of her more recent thoughts on the role and relationship between pets and Chinese families, Chen focused on the nation-wide panic in 2007 in the United States over lead-tainted, Chinese manufactured toys.

In 2007, a nationwide media panic erupted as American families reacted to the controversy of lead poisoned toys manufactured in China. The majority of incidences of lead poisoning cases in the United States have historically occurred in lower income, predominantly African American communities.

Professor Chen argued that the Lead Toy Panic featured white middle class parents associating toxicity with non-whiteness. The threat arose from both the association with an historically black, inner city threat, and the racially directed criminalization of Asian toy manufacturers. Chen argued that the visual image of small children placing the toys in their mouths exemplified the queerness of a toxic object and threat of improper play penetrating children's bodies. She commented that U.S. parents idealize heteronormative whiteness within their family unit, wishing to promote non-disability and the sense of immunity through what she terms the “commodified self-management of families' health.”

According to Chen, parents' phobic reactions to lead, and by extension nonwhite bodies, were further bolstered by current international politics and government issues of regulation. But because toxicity is borderless, the ultimate responsibility fell on the family itself to keep this transnational threat at bay.

Dr. Sujatha Jesudason, a researcher with the organization Generations Ahead, attempts to challenge and complicate what it means to be pro-choice. Jesudason focuses her research on unearthing some of the misconceptions actively promoted by progressives, in order to challenge the choice movement and reframe its discussions.

For her talk, Jesudason discussed some of the moral dilemmas that increasingly sophisticated technology has brought to the abortion debate, such as the ethical implications of providing parents with the ability to selectively determine the sex of their child.

Sex selection is the practice of aborting fetuses of an unwanted gender. This practice is common not only in China, where cultural values and the one-child per family policy places a greater social premium on having son, but has also been widely documented in the U.S., particularly amongst upper class women who prefer to have daughters.

Dr. Jesudason argued that progressives should not blindly insist that all choices are acceptable. Instead, she argues, they should be interested in how to better regulate reproductive technologies and to help women make better informed decisions. She stressed the importance of information and accessibility, and believes that women would be dissuaded from practicing sex selection, but rather, encouraged to be the parent they would want to be, irrespective of the child's gender.

— Anais LaVoie

Audio from this forum can be found here: http://crg.berkeley.edu/content/moral-panics-blog
Ellis Monk, Jr. opened the forum with his analysis of the measurable social stratification caused by variations of skin tone and how it may affect black Americans’ educational attainment, occupational status, employment status, marital status, personal income, household income, and feelings of closeness to other black people.

Monk compared data sets he has collected and results from the 2001-2003 National Survey of American Life (NSAL), with historical data and observations gathered between 1950 and 1980.

While his findings are consistent with the hypothesis that skin tone still has a measurable effect on social stratification, they also suggest that the relationship has become more complicated. He believes that this is partially due to the more recent emphasis on examining and addressing the social stratification between blacks and whites, as opposed to intra-racially amongst various skin tones within the black community.

Jessie Turner concluded the forum by sharing her work on how individuals who have mixed Mexican ethnic or racial ancestries, negotiate their identities and are affected by factors such as gender, sexuality, class and geographic origin. This work is motivated by the high rate of Mexican American intermarriage, and the dearth of research on their interracial children.

For her dissertation, Turner has collected a number of oral histories from subjects living in the Santa Barbara and San Francisco Bay areas. She is interested in identifying the patterns by which people describe their mixed racial backgrounds, which may involve either the acceptance, rejection, synthesis, and transformation of one or more parts of their racial/ethnic heritage.

By delineating and describing the inherent consistencies and contradictions of mixed-Mexican identity formation, Turner hopes to illuminate vectors of ethnoracial identifications.
The objective of this symposium was to help define a more complex and nuanced portrait of sexual labor, community organizing, violence, and transformation that shape the lives of people in the sex industry. Speakers, including activists and scholars, illuminated the ways in which popular narratives about "the trafficked person," as a stereotyped category, often fail to reflect the multi-layered reality of the lives of people who are involved in the sex trade.

Annie Fukushima, the SAGE Project and the UC Berkeley Center for the Study of Sexual Cultures, specifically discussed the ways in which legal definitions of trafficked persons construct them as people who are from somewhere else, who have been told falsehoods, and that something bad has happened to them. Fukushima maintained that these constructions obscure the complexity of people's lives, including their strategies for survival, many of which are criminalized and illegible within dominant legal and media frameworks of trafficking.

Noting that, in a study of young people in the sex trade in New York City, 8% said they had been induced by coercion and violence, Andrea Ritchie, Streetwise and Safe, also challenged some of the premises of some anti-trafficking legislation. Ritchie argued that pro-criminalization legislation should be critiqued in light of the systematic criminalization of young lesbian, gay, bisexual, and trans people of color through "quality of life" policing, the war on drugs, the policing of prostitution and trafficking, heightened immigration enforcement, and the policing of sexuality and gender normativity.

Shira Hassan, Young Women's Empowerment Project, described the strategies employed by young people in Chicago to reframe the discussion of young people in the sex industry. Girls were trained in participatory evaluation research methods, and they launched their own study, interviewing 65 local young people in the sex trade. While most studies show how young people in the sex trade are harmed by other individuals, this study's findings revealed ways in which the population was being denied help from institutions such as hospitals and social services, often worsening individual harm. They also found that girls were engaged in a number of activities that helped heal from or fight back against violence. Because those activities are sometimes pathologized or criminalized, they crafted new language and concepts to make those actions visible within a framework of self-care and resilience.

Elizabeth Sy, Banteay Sri, also discussed organizing approaches of South Asian girls in the sex trade in Oakland. Recognizing that they would have to be arrested in order to access social service resources which were primarily located in Juvenile Hall, girls identified a need for alternative access to resources and a space to connect with each other about other aspects of their lives outside the sex trade. Banteay Sri also discovered that the majority of their referrals came from the community, health care centers, and families, rather than criminal justice contacts. As a result, they have focused on developing important partnerships and relationships with people within these networks to better support girls in the sex trade.

Jessica Yee, Native Youth Sexual Health Network, contended that we must historicize the regulation of people's bodies and sexualities in order to develop a more comprehensive understanding of current trends in legislating and regulating sex trade and trafficking. Yee argued that the trafficking of Indigenous people through the process of colonization helped set the conditions for the state's normalization of violence against Indigenous people and the criminalization of people in the sex trade.

Kamala Kempadoo, York University, also utilized a historical critique in a discussion of three general approaches to sex trafficking: abolitionist, criminal justice, and transnational feminist. Kempadoo
described how the abolitionist camp created a coalitional ground for liberal and radical feminists, neoconservatives, and religious conservatives who operate from a rescue/redemption framework that helps justify pro-militarization agendas. The criminal justice approach, which Kempadoo notes has gained ground in the US, integrates border control, international prosecution, and the protection of the nation-state. Transnational feminist approaches, defined and influenced by migrant women and women in the sex industry, defines prostitution as a legitimate occupation that exists in a nexus of local and globalized patriarchy, capitalism, and imperial relationships. This approach endeavors to re-map the subjectivities and complex lives of people in the sex trades.

**Audio from this symposium can be found here:**
http://crg.berkeley.edu/content/racializing-sexual-economies-audio

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**CRG 2011-2012 Research Initiatives & Working Groups:**

- **AB540 Undocumented Student Research Initiative**
- **Islamophobia Research & Documentation Project**
  *Save the Date for IRDP’s annual conference on Islamophobia: April 19-20, 2012*
- **Criminal Justice Working Group**
- **Decolonial Feminisms Working Group**
- **Race and Yoga in the U.S.**
- **Sex and the State**
- **Transnational Mixed Asians In-Between Spaces**
  *Save the Date for the conference, Crossing Lines: Praxis in Mixed Race/Space Studies: March 16-17, 2012*

For more info, please visit:
http://crg.berkeley.edu/content/crg-research-working-groups

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The Center for Race & Gender supports the Open University project, a collective organization of faculty, graduate students and undergraduates committed to the right of education for everyone. The Open University is open to all who want to teach and learn, regardless of title, position, age or affiliation.
How does one begin to write the history of the roots of the current Occupy Movement? Prof. Robin Kelley, UC Los Angeles, explored the political history that he argued created the landscape that helped enable the Occupy Movement that began on Wall Street in New York City, and has spread to Oakland, UC Berkeley, and across cities, campuses, and communities around the world.

Kelley challenged the notion that the Occupy Movement and mass movements such as the recent uprising in Egypt, arise spontaneously. Instead, he argued that they are manifestations of the long-term process of building political organizations, base building, and movement organizing. Kelley recognized labor unions, progressive organizations, the US Social Forums that have attracted tens of thousands of activists, and other grassroots networks as key resources that created political communities, agendas, and visions that help enable and sustain the Occupy Movement. Kelley specifically cited the example of the political groundwork developed by activists in post-Katrina New Orleans who have created a main site of struggle against what he calls “neoliberal shock therapy” by resisting the closing and privatization of schools, the closing of public housing and hospitals, and other attempts to eliminate public resources for poor and working class people. He also noted the importance of immigrants rights movements over the past decade that have organized essential political campaigns such as struggles for amnesty, the Dream Act, labor rights (such as the gains made by Domestic Workers United), and resistance against ICE raids and anti-immigrant legislation in Arizona, Alabama, and elsewhere.

Additionally, Kelley discussed the vital influence of global social movement building such as the student organizing in Chile; the direct actions of working people in Greece, Spain, and Portugal; the resistance of young people in London, and the revolutions in North African and the Middle East, among others.

Rejecting what he called a “myth of spontaneity” as a historical framework for the Occupy Movement, Kelley argued that these local, national, and global efforts all created a potent political climate and convergence that helped catalyze the movement.

Kelley examined the legislation over the past twenty-five years that he argues has dramatically eroded public services, created a debt crisis, undermined democracy, and helped create a political agenda that was activated in the lead up to the Occupy Movement. Indicating that activists have critiqued the impacts of a neoliberal economy – such as undermining unions, corporate influence on courts, privatization of education, corporate control of media – Kelley noted that they have identified corporations as the source of the crisis facing the US and much of the global economy. He closed with an acknowledgement that, even though it is important to map the historical roots of this work to better understand it, we cannot anticipate what will happen next with the movement.

— Alisa Bierra
Challenging Dominant Discourse Through Holistic Healing

Tala Khanmalek, Ethnic Studies & Tria Andrews, Ethnic Studies

Mental and physical well-being in the Western world is often conceptualized in terms of an individual's body proper, in isolation from social factors. Tala Khanmalek and Tria Andrews, graduate students in the Ethnic Studies department, both attempt to challenge this notion by examining how racial, ethnic and communal identities are intertwined with healthcare.

Tala Khanmalek began by quoting her brother, who once stated, "If it wasn't for 9/11, I wouldn't be on so many meds." This candid reflection, she suggests, reveals how the diagnosis of diseases of the self, can also be understood as commentary about the social and political context that undermines people's well-being.

In her research, Khanmalek examines the narratives of Iranian American women. She described elements of their holistic wellness practices, which include interrupting patterns and sequences of self-blame and oppression; explicitly highlighting the impact of social factors on the health of individuals; centering the voices and agency of the subjects of research; and employing a premise that mind, body, spirit, and society are integral as it relates to people's well-being.

Khanmalek believes that studies of Iranian immigrants seeking mental healthcare would also suggest that psychological stress could be alleviated through assimilation into the dominant US culture. "Health is a key site of racialization," Khanmalek maintains, explaining that conceptions of mental health and mental illness reinforce and perpetuate cultural stereotypes and racial hierarchies.

Tria Andrews concluded the forum by considering the functional symbolism of the Lakota Medicine Wheel as a tool for holistic health.

The Lakota Medicine Wheel is a several thousands year old symbol used by many North and South Native American tribes. The central element is a circle inscribed with a cross in the middle. The four quadrants of the wheel are colored yellow, white, red, and black.

While the symbolism and interpretations of the wheel can vary from tribe to tribe, a central theme is the balance between mental, physical, spiritual, and emotional health. According to Lakota beliefs, health and healing depend on the preservation and/or restoration of harmony. It is believed that through a journey of self-discovery, each person must come to understand the meaning of the Wheel for him or herself.

Andrews introduced the term, "interconnected individualism" to describe how the spiritual practice of an individual can be situated within and connected to a community without conflating the two. She plans to further develop this construct by examining commonalities between Sundance, a traditional Indigenous practice, and yoga, a traditionally East Indian practice; both of which, she maintains, are engaged through interconnected individualism as they both train to strengthen the body, mind, and spirit of individuals, while doing so through intentional collective participation. She argues that the giving and receiving of help and sharing of wisdom between youths, communal elders, and health care practitioners reflects a practice of interconnected individualism.

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

Professor Bloemraad and Voss's talk centered on the immigrant marches sparked by the passage of H.R. 4437, the “Border Protection, Antiterrorism, and Illegal Immigration Control Act of 2005.” Among the many controversial provisions of the federal legislation, also known as the “Sensenbrenner Bill,” was one that sought to criminalize undocumented immigrants living in the United States, as well as anyone who may assist them to remain in the country.

Voss noted that the protests that took place between February and May of 2006 represented the largest immigrant protest in the world, surpassing the scope and scale of the Civil Rights Movement marches. All told, there over 260 demonstrations in 163 cities and millions of protestors. Unlike earlier movements for Chicano Student and the United Farm Workers rights of the late 1960's, the 2006 protests was focused on the rights of non-citizens.

Voss noted that the protests that took place between February and May of 2006 represented the largest immigrant protest in the world, surpassing the scope and scale of the Civil Rights Movement marches. All told, there over 260 demonstrations in 163 cities and millions of protestors. Unlike earlier movements for Chicano Student and the United Farm Workers rights of the late 1960's, the 2006 protests was focused on the rights of non-citizens.

According to Voss, the protests can be understood through four different framings: an American ideals frame; a human rights frame; a worker frame; and a family frame. The worker frame was the most prevalent, while the family framing was embedded in normative narratives such as scenarios in which parents were being separated from U.S. born children. Bloemraad concluded by naming some of the effects of the protests, which included the victory of blocking H.R. 4437, and the surfacing of the former voiceless population. Furthermore, a complete legislation blockage at the federal level of comprehensive reform has caused immigration policy to fall at the level of the state.

Professor Taeku Lee, UC Berkeley Political Science, discussed his most recent book, co-authored with Zoltan L. Hajnal, UC San Diego, *Why Americans Don't Join the Party: Race, Immigration, and the Failure (of Political Parties) to Engage the Electorate.*

Hajnal's and Lee's book examines widespread media claims that an increase in American non-partisanship amongst White independent voters was a crucial electoral factor in Obama’s presidential victory in 2008. Contrary to this popular assumption however, they found that more than forty percent of independent voters are non-white. Moreover, they found that while 47 percent of white independents voted for Obama, 70 percent of non-white independent voters.

Lee also found significant changes in the overall pattern of voter turnout. Of the 5 million new voters in 2008, Blacks and Latinos each comprised approximately 2 million new voters, while Asians comprised an additional 600,000.

Hajnal and Lee's findings suggest that Obama's success relied more on Latino and Asian independents than on White independents. Their work further underscores the importance for political parties to attempt to engage independent and non-partisan voter demographics in general—and Asian and Latino voters in particular. Lee and Hajnal stress that non-White independent voters have become an increasingly significant segment of the electorate, a demographic that political parties would be wise not to overlook.

— Connie Gabriela Gonzalez

Audio from this forum can be found here: http://crg.berkeley.edu/content/political-parties-grassroots-resistance-audio
Race, Subjectivity and Legibility in Literature

Nilofar Gardezi, English; Prof. Marcial González, English

Nilofar Gardezi opened the forum by presenting thoughts from her paper titled, “Harlem as a 'Community in Transition' in Langston Hughes's Montage of a Dream Deferred,” an investigation of 1940s-1960s African American poetry and culture, a period that she refers to as the “lost years,” because of the absence of narratives about the lives of ordinary black city dwellers.

Gardezi’s research is centered around three African American poets: Gwendolyn Brooks, Robert Hayden and Melvin Tolson. She suggests that their work represented and influenced the lives of those African American men and women who lived in the postwar black urban communities of Chicago’s Bronzeville, Detroit’s Paradise Valley and New York’s Harlem.

Gardezi argued that Brooks, Hayden and Tolson created works with the intent to revive and represent, what would otherwise be marginalized or forgotten, everyday stories of African American city life. She positions them as black, midcentury modernists, who stretched the accepted limits of narrative form, and compared their contributions to white male modernists such as T.S. Eliot, Hart Crane, William Carlos Williams and Ezra Pound, who are most often associated with the modern poetic form.

Professor Marcial González continued the forum by discussing how Chicano narratives both criticize what is perceived as a fundamentally racist educational system, and at the same time look hopefully upon education as a means to improve the social difficulties of farm workers.

González observed that while some workers or their children manage to attend college and earn degrees, overall there has been no marked improvement in labor and living conditions for undocumented workers since 1966, when the United Farm Workers Union was first founded. He examines how these social issues are represented in Chicano migrant farm worker narratives such as Helena María Viramontes’s novel *Under the Feet of Jesus*; Gary Soto’s novella, *Jesse*; and Elva Treviño Hart’s autobiography, *Barefoot Heart: Stories of a Migrant Child*, as thematic contradictions that formally replicate the actual social contradictions that farm workers face in everyday life.

He contextualized his views by showing a clip from Robert M. Young’s film documentary, *Children of the Fields*.

One scene of particular interest to González reveals a young, school age girl adopting the English language, and what he presumes to be the mannerisms of her school teacher, to admonish and instruct a sibling. For González, this scene epitomizes his concern that while a formal education might alter the life of an individual farm worker who can transcend his/her station in life by attending college, the irony is that it can also impose upon the individual the liberal ideologies of a capitalist system that oppresses migrant workers in the first place.

González’s current work has been influenced in large part by a recent symposium he attended at Michigan State on recognizing and documenting the presence of former migrant farm workers now teaching, studying, or conducting research at universities around the country. The symposium personally resonated with his own incongruous experiences of working in the fields as a child and teaching at the university as an adult.

Audio from this forum can be found here: http://crg.berkeley.edu/content/race-subjectivity-legibility-literature-audio
The November 3rd, 2011 forum featured presentations by Dr. Libby Lewis and Dr. Meeta Rani Jha, two researchers at the UC Berkeley Beatrice Bain Research Group.

Dr. Lewis, a former television news anchor and reporter for CBS and NBC, explores how race, ethnicity, and nation are depicted in traditional and new media forms such as magazines, newspapers, television, webcasts and blogs. Lewis positions her work as a critical interrogation of the alleged objectivity of television news media. In particular, she is interested in how racial and ethnic narratives are purposefully constructed to serve the political agendas of dominant cultural group.

For her talk, Lewis discussed how racially loaded visual depictions of President Barack Obama and First Lady Michelle Obama. Among some of the nationally prominent images she cited were: a *New York Post* editorial cartoon depicted Obama as a monkey; a *New Yorker* magazine cover of the Obamas ostensibly dressed in the garb of Islamic terrorists as they performed their iconic inauguration day fist-bump; and a cartoon image of a watermelon patch growing on the White House lawn that had been widely emailed by Dean Grose, a former mayor of Los Alamitos, California. Lewis also noted that for a number of months, the very first image that would appear on Internet searches for Michelle Obama was one that had been digitally altered to make her look like monkey.

According to Lewis, an irony of President Obama’s historic election is that it also indirectly sanctioned the use of racially loaded imagery. While a key narrative that emerged from Obama’s presidential campaign was one of hope, change and advancement towards racial equity, Lewis observes that there has also been an equal and opposite proliferation of racially and religiously loaded messages and imagery. Having ostensibly moved into a “post-racial” era with the election of an African-American president, the popular news media seemingly has free reign to evoke historically racist tropes under the guise of objectivity. Racism is reduced to a relative debate about alternative meanings.

The forum concluded with Dr. Meeta Rani Jha sharing her research on the riots and civil unrest in London and across England that was triggered by the police killing of Marc Duggan, a black male youth. Dr. Jha contended that the government and media contribute to, or create, ideologies based on moral panics that often mask the true roots of social issues, such as austerity measures in Brittan.

She presented examples of the current socio-economic and racial issue confronting the black community in Brittan, with a focus on inner city youth in the Tottenham area of London. She went on to discuss the relationship between the police and the Black and Asian communities in London and how perceived cultural deviancies have been labeled by politicians and the media as social deficiencies.

Dr. Jha’s work investigates youth, popular culture, global consumerism, and how the use of smart phones and social networks can give rise to organized uprising.
The Fall 2011 Forum series concluded with an examination of how Native people intervene in agential ways in projects of modernization, violence against women, and land theft.

Professor Tom Biolsi, Ethnic Studies began by describing the ways in which mail-order catalogs, popular fashion, radio, music and traditions such as the high school proms became fixtures of Lakota life in the 1930s to 1960s.

Lakota women, for example, would create their own clothing modeled after the styles they saw in Sears and Montgomery Ward catalogs. Radio also functioned as a way to bring Lakota people into the imagined community of American pop culture. Country western and rock-and-roll were beloved genres, and some of the most popular artists on the reservation included Buddy Holly, Elvis, and Hank Williams.

Biolsi interprets this cultural appropriation as a modernization project, one that involved Lakota decision-making, as opposed to the imposition of external beliefs of church and state. He argues that the ability of the Lakota people to blend the pop culture influences of fashion and music with the traditional dress and dance as a way of reclaiming dignity and engaging in a bodied project that brought them into the modern world. Biolsi's work challenges racial stereotypes of primitivity, backwardness, and static beliefs of Natives as frozen in time or history. Instead, it positions Natives as agents of their own cultural production, and provides scholars with another look at the fluidity of cross-cultural interactions.

Professor Hundorf's research is focused on the connections between the colonization of Native land and Native women’s bodies, and the way these issues are represented through artwork by Native women. For her talk, Hundorf discussed two works: Rebecca Belmore’s 2008 photograph Fringe; and Erica Lord’s 2000 multi-media art installation, the Native American Land Reclamation Project.

Belmore’s Fringe depicts a nude woman lying down with a blanket covering her lower half. On her back is a large scar fringed with dangling red beads, a symbol of both indigenous beading practice, and the blood spilled from the atrocities committed against indigenous women. Hundorf points out that the position of the woman’s body facing away from the audience indicates the silence around the issue of the forced sexualization of indigenous women’s bodies. The material and physical violence that accompanies this sexualization was clearly articulated in Hundorf’s connection with the brutal Pickton murders in Vancouver, which gained mass media attention around the time this piece was created.

Erica Lord's, Native American Land Reclamation Project deals predominantly with the issue of land dispossession and indigenous representations, reactions, and resistance to it. Belmore constructs a space filled with mirrors, above which hang bags of red cloth, cut from strips of the American flag, and filled with dirt from reservations all over Canada and the United States.

In Hundorf’s words, Lord’s piece is an “act of reterritorialization” that challenges the supposed neutrality of racial displays; it is a reclaiming of the museum space which traditionally has been a colonial instrument and a tool of subjugation to place native people outside of modernity.

Both Belmore's and Lord's work highlight how violence against indigenous women has been central to the colonial land theft project. Indigenous lands, and the female bodies that inhabited it, were sexualized spaces made available for, as Hundorf describes, “the symbolic thrust of European male colonization.”

—Jesse Dutton-Kenny

Audio from this forum can be found here: http://crg.berkeley.edu/content/cultural-interventions-colonial-projects-audio
FALL 2011 Graduate Award Recipients

Megan Adams  
*History*  
Public Servants, Public Employees, Public Enemies: Organizing the Chicago Police, 1952-1984

Emine Fidan Elcioglu  
*Sociology*  
The Struggle For Home & Belonging: The Politics of Immigration in Arizona

Caitlin Marshall  
*Performance Studies*  
"Power in the Tongue"

Brendan Shanahan  
*History*  
"Unalienable" Rights? Race, Gender and the Loss of American Citizenship Among U.S. Born Women, 1907-1931

April Sizemore-Barber  
*Performance Studies*  
Over the Rainbow? Constituting Queerness and Performing Nation in Post-Apartheid South Africa

Marisol Silva  
*Ethnic Studies*  
Impossible Subjects (of Study): Ethnic Studies in Arizona

Amy Shen  
*Ethnic Studies*  
Undoing Empire: Embodied Transpacific Feminism Through One Woman's Journey in Martial Arts.

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CRG SPRING 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 Spring 2012 Undergraduate Grant application deadline will be Monday, March 5th, 2012 at 3 p.m.
The Spring 2012 Graduate Grant application deadline will be Monday, April 2nd, 2012 at 3 p.m.
Awards will be announced within two weeks of each deadline.

Please direct inquiries to rng2@berkeley.edu.

FALL 2011 Undergraduate Award Recipients

Reginald James
Political Science & African American Studies
Resighted: Black Women Photographers of the Bay Area

Sarah Leadem
Ethnic Studies & Public Policy

Jazmin Ontiveros
Ethnic Studies & Geography
Black and Brown in the Bay: Solidarity Through the Lens of Black-N-Brown Entertainment

Sophia Wang
Sociology & Political Science
Political and Civic Engagement of Chinese Americans in Ethnic Suburbs

Maia Wolins
Middle Eastern Studies & Performance Studies
Narratives of the 2003 War: Iraqi Refugees and US Veterans (The NOW Project)

Learn More About CRG Grantee Research Projects Here:
http://crg.berkeley.edu/grantwinners
YOUR DONATION WILL SUPPORT CRITICAL STUDENT RESEARCH!

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

Our goal is to establish an endowment for graduate student research grants by raising $10,000 by June 2012. 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 graduate student research endowment, please make checks payable to the UC Berkeley Foundation, and write “CRG Grad Student Research Fund” in the for line.

You can also support undergraduate students by making checks payable to UC Regents. Please send checks to:
The Center for Race and Gender
638 Barrows Hall #1074
Berkeley, CA 94720-1074

NAME: ____________________________________________
ADDRESS: __________________________________________
CITY: ____________________________________________ STATE: _______ ZIP: _______
PHONE: ___________________________ E-MAIL: __________________________

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