**WORDS FROM THE DIRECTOR:** The Center for Race & Gender at 10

This year, 2011, marks the 10th anniversary of the Center for Race and Gender. We celebrated this occasion at our spring conference, “Catalyzing Knowledge in Dangerous Times,” at which I made the following remarks:

“Two things make the CRG special and unique:

First, the CRG is the one and only university-funded research center at Cal that was originally created because of direct student action—the 1999 Third World Liberation Front (TWLF) sit-in and hunger strike. Student activists—graduate and undergraduate students not only from the Ethnic Studies Dept., but from around the university—formed the TWLF, thus essentially reconstituting the 1969 movement that had led to the original establishment of Ethnic Studies. The TWLF students were demonstrating in 1999 against the UCB administration’s refusal to fill faculty positions in Ethnic Studies, thereby reneging on its commitment to create a viable university department. In the negotiations that took place in 1999 and 2000, the TWLF successfully demanded the filling of faculty positions that would return ES, particularly Native American Studies, to full strength. Two other outcomes of the negotiations were an agreement to establish a Multicultural Student Center at the student union, and an agreement to create a research center on race and gender. It was this agreement that resulted in the formation and initial funding of the CRG.

Second, CRG is one of only two university research institutes in the country that is devoted to integrated, intersectional study of race and gender. Many universities have centers dedicated to research on race or to research on women and gender, but not to both simultaneously. The inclusion of both race and gender in the name of the center was actually the formulation of UCB Chancellor Robert Berdahl. I don’t know his reasons for doing so—perhaps he aimed to satisfy two constituencies. I doubt he was aware of theoretical concepts such as intersectionality, articulation, interlocking systems, co-construction, or co-formation that attempt to capture the simultaneity of race, gender, class and sexuality. But whatever the Chancellor’s motivation, it turned out to be a fortuitous designation, as it allowed CRG to focus on unique and innovative scholarship being done within these frameworks.”

CRG continues to have special relationships with the Departments of Ethnic Studies, Gender and Women Studies, and African American Studies, but we have always positioned ourselves as a university-wide center, drawing in students and faculty from throughout the university, including not only the social sciences and humanities, but also the Law School and other professional schools, the sciences and engineering, and also from local colleges and universities and community groups.

Here are some highlights of the past decade:


**2004-2007:** Move to expanded quarters on 6th floor of Barrows Hall, close to the departments of African American Studies and Ethnic Studies, followed by the move of the GWS department to Barrows. International... —continued on page 11
Islamophobia Production and Re-Defining the Global “Security” Agenda for the 21st Century

The Islamophobia Research & Documentation Project (IRDP), a CRG research initiative, hosted its second international conference on April 21-22.

Conference presenters examined how Islamophobic content has been produced and shaped within media discourse, including news, television, film, and the internet. Presenters discussed how racism intentionally directed at Muslims/Arabs has become a sanctioned discourse, citing the 2010 midterm election season as a high point in this trend. For example, conference convener Hatem Bazian asserted that the wrongly labeled "ground zero mosque," which, as Bazian contends, was neither at ground zero, nor was it a mosque, was utilized as a wedge issue to peel away voters from the Democratic base and cause a landslide loss for the Democratic Party.

Scholars made a case that Islamophobia should be understood as a potent political tool that is used to exploit fear, creating a rationalization for unprecedented growth of the "national security state." Highlighting parallels between anti-black racism and Islamophobia, presenters discussed the similarities between the infamous 1980s Willie Horton advertising campaign, which was used to justify "get tough on crime" legislation and the exponential growth of prisons, and the Islamophobic media representations, which are leveraged to justify the militarization of U.S. society. Presenters identified individuals and institutions that perpetuate Islamophobia, the goals of Islamophobic production, and the political interests being served by this production, maintaining that it’s particularly vital to understand the production process in anticipation of how Islamophobia will be wielded in the 2012 election season. This annual conference will reconvene in April, 2012 to continue to broaden understandings of and challenges to Islamophobia.

IRDP and its partners are preparing to launch 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 inaugural issue will be available in September 2011 and will feature papers from this conference. IRDP is also working with the Council on American-Islamic Relations (CAIR) to publish a report which evaluates the impact of Islamophobia on U.S. media and political culture.

For more info on these publications and video of the conference, please visit: http://crg.berkeley.edu/content/islamophobia
Catalyzing Knowledge in Dangerous Times

On April 14, 2011, the Center for Race & Gender, in collaboration with the Multicultural Community Center, the Women of Color Initiative, and many other campus partners, hosted an exciting multimedia, interdisciplinary conference marking the ten-year anniversary of CRG’s inception stemming from the 1999 student mobilizations at UC Berkeley. Throughout the day, scholars, artists, and organizers examined the ways in which knowledge is politicized, embodied, and imagined within a volatile political climate that targets education as a racialized and gendered battleground for defining legitimacy, visibility, and access.

The conference included four thematic panels that explored the political tension and opportunities present in the process of knowledge production. In the opening panel, Media, Maps, and Motion, speakers mapped the ways in which media technologies can contribute to survival strategies across geopolitical boundaries while subverting policed pathways of communication. Speakers on the panel, Women of Color Feminist Knowledge, discussed how race, gender, and nation informs the representation and transformation of knowledge in and out of the classroom. The panelists for Educators Organizing Across Borders explored the legacy, perils, and promise of educators organizing across prison borders and in the context of Islamophobic and colonial pressures within and throughout the university. Finally, the closing panel, Sparking, Defending, and Envisioning Ethnic Studies at UC Berkeley, featured UC Berkeley faculty, alumni, and current students who explored the inception and political imagination of Ethnic Studies at UC Berkeley, particularly in the context of critical student mobilizations in 1969, 1999, and current organizing.

The conference was woven together with powerful and beautiful spoken word poetry between panel discussions, and an exhibition of Ethnic Studies and Third World College graphic posters from 1999 to the present, curated by Elisa Dí- ana Huerta. The performances and exhibit reflected the integral role of art within education justice movements.

The conference closed with a keynote lecture from Prof. Andrea Smith, UC Riverside, entitled “From Academic Freedom to Academic Abolitionism.” Smith argued that a radical ethnic studies should be imagined as a practice that can exist outside of the boundaries of a university system that can be more responsive to corporate interests than student demands. She urged audience members to create alternative structures within, outside of, and between the interstices of the university that embody the principles of a transformative ethnic studies praxis. — Alisa Bierría
Conference Presenters & Presentations:

**Media, Maps, & Motion**  
*moderated by Margaret Rhee, UC Berkeley*

- Reels of Resistance: Film IS Social Justice  
  Activism for LGBTQ Communities of Color  
  Kebo Drew, Queer Women of Color Media Arts Project

- “Like Seeds”: A Cosmic Ecology of Black Feminist Education as Transformation  
  Dr. Alexis Pauline Gumbs, Eternal Summer of the Black Feminist Mind, Mobilehomecoming Project

- A Tale to Two and Half Investigation: Measuring Institutional Insecurities and Contestational Knowledge  
  Professor Ricardo Dominguez, UC San Diego

**Educators Organizing Across Borders**  
*moderated by Erica Boas, UC Berkeley*

- Activist Scholars and the Antiprison Movement  
  Prof. Julia Oparah (formerly Sudbury), Mills College

- Reimagining HIV/AIDS Prevention Education  
  Within A Jail System  
  Isela González, MPA and Allyse Gray, Forensic AIDS Project

- Academic Freedom, or Academic Responsibility? Agency within the Brain of the Monster  
  Prof. Nada Elia, Antioch University

- Administering Palestine on Campus and Constructed "Check-Points"  
  Dr. Hatem Bazian, UC Berkeley

**Women of Color Feminist Knowledge**  
*moderated by Prof. Paola Bacchetta, UC Berkeley*

- Looking for Resistance in all the Right Places: Centering LGBTQ Youth Testimony in Times of Crisis  
  Prof. Cindy Cruz, UC Santa Cruz

- Imperial Pedagogies: Imagining Internationalist/Feminist/Antiracist Literacies  
  Prof. Piya Chatterjee, UC Riverside

- Pedagogy, Performance, and the Decolonial  
  Prof. Laura Pérez, UC Berkeley

**Sparking, Defending, and Envisioning Ethnic Studies at UC Berkeley**  
*moderated by Prof. Harvey Dong, UC Berkeley*

- Ethnic Studies at Forty: Scholarship, Art, & Activism in the Formation of a Transdisciplinary Field  
  Prof. Nelson Maldonado-Torres, UC Berkeley/Rutgers

- Staging Hunger, Embodying Pain: Some Queer Thoughts on Campus Organizing  
  Prof. Sara Kaplan, UC San Diego

- *Tokenized, Romanticized, & Professionalized*: Establishing the Significance and Urgency of Decolonizing the University, Ruben Elias Canedo Sanchez, UC Berkeley

- From 1969 to the Present: A Brief History Outlining the Critical Role of Women of Color in the Struggle for Ethnic Studies  
  Ziza Delgado, UC Berkeley

**Keynote Lecture: From Academic Freedom to Academic Abolition**  
Prof. Andrea Smith, UC Riverside

Video of conference presentations can be found at the CRG website: [http://crg.berkeley.edu/catalyzing2011](http://crg.berkeley.edu/catalyzing2011)
The Racial Politics of Care & Intimacy: Domestic Workers Transforming the Political Landscape

As 27 million American baby boomers age, a dramatic increase in the demand for elderly care is expected in the next two to three decades. Currently, there are only 2 million care providers in the US. Many work in exploitive and abusive conditions within a culture that fails to recognize domestic work as labor that deserves recognition, protection, and respect. In this March 1st symposium, community organizers and scholars explored the history of care labor, the mistreatment of workers who are primarily immigrant women of color, and the powerful grassroots movement to win workers' rights and respect for the critical jobs domestic workers do.

UC Berkeley professor & author of Forced to Care: Coercion and Caregiving in America, Evelyn Nakano Glenn, opened the panel with a discussion of the political history of care-based labor. She explained how for over 200 years, care labor for others has happened in conditions of "unfreedom," usually by women vulnerably situated within global capital structures including slaves, indentured servants, immigrants, colonial subjects, and women of color. Maintaining that women also tend to be unpaid and unrecognized caregivers within their own families, Nakano Glenn described how care work is imagined as a private responsibility rather than public labor. As such, workers are not offered entitlements that are usually available to other wage earners, or even recognized as legitimate laborers. This construct of care labor as a private responsibility helps prevent care workers from being defined and understood as legitimate laborers.

Lillian Galedo, Director of Filipino Advocates for Justice, described how the colonial relationship between the US and the Philippines resulted in a large influx of Filipino workers to the US, creating a major source of domestic workers. Galedo described the conditions of exploitation that many domestic workers endure, including receiving no health coverage, the demand that they work beyond what they are hired to do, forced to be on call 24/7, and even threatened with deportation if they are undocumented. She recounted the ways in which workers and their families helped one another to survive these conditions and are now working to pass the Domestic Worker Bill of Rights, stating "groups all over the world are trying to organize to change how we look at caregiving and give it the honor and respect that it's due."

Amy Cray from Hand in Hand, an organization that organizes employers of domestic workers, discussed the important role of employers in the domestic workers' movement as people who can help create formal recognition of the domestic work industry. Hand in Hand supports employers to enable fair practices across the industry and supports employers to learn how to create just work environments for care laborers in their homes.

"The work we do makes all other work possible. Without our work, our employers wouldn't be able to go to work," So asserts Maria Distancia, a domestic worker and community organizer at San Francisco-based Mujeres Unidas Activas (MUA), a key organization mobilizing to pass a Domestic Workers Bill of Rights similar to the one recently passed in New York. Distancia described MUA's process of documenting abuse and discrimination that domestic workers face on the job and their efforts to make domestic work visible, valued, and recognized by labor laws. The bill they hope to pass has an 11 point platform, including the rights to meal and rest breaks, overtime, occupational safety & health, workers compensation, reporting timed pay, notice before termination, 8 hours of uninterrupted sleep in adequate sleeping conditions, cook one's own food, an annual cost of living increase, paid vacation, and sick days.

Kathleen Coll, lecturer at Stanford University and author of Remaking Citizenship: Latina Immigrants and New American Politics, emphasized the cultural intervention made by MUA and other domestic worker political organizations. Coll argued that the domestic workers' rights movement poses and implicit critique of a society that generally does not recognize or respect intimate labor such as child rearing, elder care, or house cleaning. Recalling one of the movement's mottoes, "todo trabajo es digno," or "all work is dignified," Coll asserted that what is undignified is the exploitative treatment of workers outside of public regulation. She described strategies used by MUA and others that are transforming how work is valued in the US.

Audio for this symposium can be found here: http://crg.berkeley.edu/content/domestic-workers-audio
It has been widely documented that civic engagement and voter participation are demarcated along racial, gender, and socioeconomic lines. Less understood however, are why strategies for encouraging turnout amongst voters from low propensity demographics work, or alternately, the demographics of the strategists working behind the scenes to influence and orchestrate political campaigns.

Drawing on data from over 300 field experiments conducted among low-propensity racial/ethnic voters in California, Professor Lisa García Bedolla, Political Science and Education, examines the mechanisms underlying the effectiveness of grassroots voter mobilization efforts, often referred to as "get out the vote" (GOTV) campaigns.

Based on results from her fieldwork, Bedolla believes that the most effective forms of outreach for voter mobilization involve direct human interaction vis-a-vis strategies such as door-to-door canvassing and telephone banks. She also finds a strong spatial element is involved in voter mobilization work. The closer a campaign worker lives to a targeted community, the more likely is the workers' outreach effort succeed. Though such conclusions are fairly intuitive, the findings pose interesting challenge to prevailing resource models of voter behavior that privilege factors such as social economic status, education, income, etc. If GOTV work does not change an individual's resources, how can one explain changes voting in behavior?

The alternative model of voter behavior that Bedolla proposes is a cognition-based framework. Bedolla argues that social interaction with political action groups can encourage individuals to identify with and reimagine themselves as members of that polity. This model, she argues, allows for a deeper understanding of why GOTV campaigns work and, in particular, how their impact can vary by race, gender, and context.

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Daniel Laurison, a doctoral candidate in Sociology, continued the discussion by sharing early findings from his examination of the men and women who work as political campaign professionals. In choosing to examine this group, Laurison draws upon the political theories of Pierre Bourdieu, who argued that in order to truly understand the nature of political discourse, one must also understand the individuals who produce it. As a result, Laurison is interested in understanding who these campaign professionals are, where they come from, and what skills they need to succeed in their field of work.

For his talk, Laurison presented some preliminary findings from his analyses of: surveys conducted nationally of party elites and consultants, a dataset containing nearly the entire staffs, consultants, and advisors involved with presidential campaigns in 2007-2008, and in-depth interviews with over 60 professional political consultants.

His results, perhaps not surprisingly, reveal that the elite hierarchies of the political class are almost exclusively white, primarily male, and largely comprised of graduates from elite colleges and universities. In fact, as Laurison goes on to observe, the "politicos" at the heart of our system of representative democracy, are not at all representative of the electorate: women and people of color comprise a smaller proportion of national-level political consultants than of lawyers, CEOs or members of congress. For, Laurison, understanding campaign hierarchies—in a manner of speaking, what it takes to be a Karl Rove or Davide Plouffe—can help researchers better understand the decisions elected officials make once in office.
The March 11th forum examined how racial narratives and identities are shaped and transformed as US soldiers and veterans, local citizens, spouses, and tourists intermingle in Japan and Okinawa.

According to Mitzi Uehara Carter, much of the research on contemporary Okinawan identity draws on themes such as structural violence and capitalist-driven globalization. These studies however, overlook the contributions of the U.S. military to the transformation of Okinawan identity politics. For example, she notes how local Okinawan differences from mainland Japan are emphasized and celebrated within military literature and welcome videos/blogs about Okinawa for military newcomers to Okinawa. A similar strategy was also deployed by US military administrators in the aftermath of WWII to quell Okinawan dissent and a movement to repatriate with mainland Japan. However, when military and Okinawan relations are enflamed, the narrative reverts to the US-Japan power bloc configuration of power.

Carter argues that U.S. military personnel and their families, currently or formerly based in Okinawa help to (re)create and circulate narratives of Okinawa within military communities both in and outside Okinawa. By paying close ethnographic and archival attention to how narratives of Okinawa circulate within military circles online, in military memoirs, through interviews with soldiers and their families, Carter attempts to make sense of the patterns and ruptures in the narratives about Okinawa as a racialized and gendered space.

The forum concluded with the personal experiences and reflections of Fredrick Cloyd, a scholar at the California Institute of Integral Studies; and Eric L. Robinson, a Marine core veteran, businessman, author, and blogger currently residing in Japan.

While researching the life and legacies of his parents for his book, Cloyd, the son of an American serviceman and a multi-racial Japanese mother, discovered an unreported atmosphere of tense and sometimes violent relations between Allied and U.S. servicemen with the residents of Japan and Okinawa, during and following the official occupation. Robinson concluded the talk by sharing colorful anecdotes and life lessons learned over the course of nearly two decades navigating the social and business spheres of Japan as an African American male.
Emily Thuma highlighted the feminist mobilizations of 1970s grassroots groups, Brooklyn’s Women Free Women in Prison and Seattle’s Through the Looking Glass, both of which focused on violence against women as a primary political issue. Her research analyzes these collectives' strategies and media production which articulated a definitive stance against prisons, citing institutionalized sexual, homophobic, and psychiatric violence against incarcerated women.

Thuma argued that, in a historical moment in which dominant members of the feminist antiviolence movement began to explore formal collaboration with the law and order state as a strategy to address domestic and sexual violence, these collectives, among others, represented an important departure from that movement trend.

Mimi Kim discussed her research on community-based approaches to create safety and accountability in the contemporary context of gender violence. Highlighting the 2002 Joint Statement on Gender Violence and the Prison Industrial Complex produced by national organizations Incite! Women of Color Against Violence and Critical Resistance as an important intervention in the state-sanctioned, pro-prison co-optations of antiviolence work, Kim described the challenge the statement posed to feminist anti-violence organizers to explore alternative responses to gender violence that did not rely on prisons and police. She shared strategies developed by Oakland-based Creative Interventions and the insights they learned as they worked with communities to imagine and implement community-based responses to domestic and sexual violence.

Karin Martin opened with a discussion of the racialized impetus and consequences of the ballot proposition that became the “three strikes rule,” which commits a person who has been charged with breaking three federal law to an automatic sentence of life in prison, regardless of the nature of their crimes. The rule has helped create a massive and disproportionate influx of people of color into prisons. Analyzing voting patterns for similar “law and order” ballot propositions, Martin argued that there is an important relationship between punishment-based ideological approaches to crime and the role race plays in the social contexts of ballot voters.

Nicole Lindahl explored the tension between prisons as a place that perpetuates violence and inequality, but also a location where people need to access services while incarcerated. Lindahl presented San Quentin prison in California as an example of a prison that gives security clearance to over 4,000 volunteers in order to offer educational and therapeutic programs to inmates. A San Quentin volunteer herself, Lindahl is interested in examining the politics of police enforced boundaries between prisoners and volunteers and the ways in which relationships within prison are shaped and controlled by the prison infrastructure.
The CRG Spring 2011 Forum Series concluded with a discussion led by Rick Baldoz, a visiting professor at Oberlin College, who shared excerpts from his most recent book, *The Third Asiatic Invasion*. The talk, moderated by UC Berkeley Professor Catherine Cenzina Choi, Ethnic Studies, was focused on the unique, quasilegal status of Filipinos as they were caught between the competing tides of America’s expansionist ambitions at the end of the 19th century, and the racial xenophobia that would color U.S. policy through the 20th century.

In 1898, the Philippines formally became part of an emerging, transoceanic U.S. empire alongside other former Spanish colonies such as Cuba, Guam, and Puerto Rico with the signing of the Treaty of Paris. According to Baldoz, for several decades thereafter, the Filipino people themselves would occupy a strange legal position, in which they were recognized neither as imperial subjects, nor as vested citizen.

Historically, the United States had always made provisions for the collective nationalization of the inhabitants of annexed territories. The unofficial doctrine, established with the acquisitions of Florida and the Louisiana Purchase for example, was that "the Constitution followed the Flag." Presumably, the annexation of the Philippines would lead to the incorporation of Filipinos into the body politic.

The prospect of providing Filipinos citizenship however, met with considerable resistance. Opposition in Congress to the annexation of the Filipinos was primarily regional. Southern states drew parallels to the burden of assimilating former slaves during the Civil War Reconstruction era. Western states invoked the loss of jobs to Chinese "coolies" and other immigrants. According to Professor Baldoz, two countervailing political impulses were placed at odds with one another: On the one hand, the urge to bolster the American position by expanding its global sphere of influence; and on the other, the desire to assuage popular anxieties about racial immigration and racial assimilation.

Ultimately, the Treaty of Paris would pass by only one vote. A key measure was that the civil and political status of the natives of annexed territories would be indeterminate until deemed otherise by Congress. As a result, Filipinos would find themselves inhabiting a peculiar liminal state between legal citizenship and alienage.

To more fully appreciate the strangeness of the Filipino National’s legal predicament, one need only consider the legal quandary that confronted a Filipino applying for citizenship. First, the naturalization process was designed for individuals with Alien legal status. From a purely technical standpoint, Filipinos were ineligible to apply because they were Nationals. Second, there was an issue with regards to the declaration of intent. An applicant for U.S. citizenship is asked to renounce allegiance to their prior sovereign state. Thus, in order to apply for U.S. citizenship, the Filipino as U.S. National would have to renounce allegiance to the U.S.!

Likewise, when Filipino servicemen attempted to apply for citizenship under military service provisions, they found themselves stymied by a racial clause requiring that they be either Black or White. In essence, the law read that a Filipino would be eligible for U.S. citizenship provided they were not Filipino!
A ccording to Professor Nadia Ellis, English, attitudes about homosexuality in Caribbean cultures are, in a word, complicated. On the one hand, there is widespread intolerance as evidenced by homophobic dancehall music lyrics, acts of violence against homosexuals, and "anti-buggery" laws. On the other hand, there are thriving—albeit covertly hidden—pockets of queer communities to be found throughout the Caribbean, each possessed of their own unique markers and expressions of gay identity. Professor Ellis is interested in examining and exploring the aesthetic and political dimensions of the silence, invisibility, and coding in Caribbean queer discourse. This research was motivated in part by a 1980s interview conducted with Riche Riley, a London-based Jamaican dancer, who, despite his known participation in the London gay community, steadfastly refused to describe himself as gay. Riley's resistance to explicitly confirm his sexual identity directly mirrored patterns of discourse and communication that Ellis has observed in her own fieldwork with Jamaican queer people. Like Riley, queer Jamaicans are careful not to explicitly identify as gay, or as associates of the gay community. Nevertheless, they still manage to exercise an ability to express and communicate their sexuality through what she terms as a series of “poetics,” or creative, subversive, and indirect expressions that describe their lives.

In documenting these otherwise hidden patterns of behavior, Ellis hopes to provide a more complex and nuanced vision of gay life and expression in the Caribbean than is presently available to scholars today.

D r. Nicole Roberts, a fellow at the Beatrice Bain Research Group, examines Hispanic Caribbean narratives to find important politicized constructions of racial and sexual identity. For her talk, Roberts discussed the novel, Cualquier Miércoles Soy Tuya [Any Wednesday I’m yours] by the Afro-Hispanic Puerto Rican writer, Mayra Santos Febres. Set in contemporary Puerto Rico, Santos Febres' novel recounts the transient life of the urban underworld in San Juan. Positioning her work in relation to Mimi Sheller, who suggests that the Caribbean is constantly caught up in the politics of the picturesque," Roberts contends that the positions of Black subjects in this novel can be interpreted as sites of resistance within Caribbean culture. She explained how, in her interpretation, the novel's character portraits reveal how defiant and compromising acts by Black Caribbean characters help map the racialization of Caribbean identity.
**Spring 2011 Graduate Student Grant Awards Recipients**

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<thead>
<tr>
<th>Name</th>
<th>Department</th>
<th>Project Title</th>
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<tbody>
<tr>
<td>Tria Andrews</td>
<td>Ethnic Studies</td>
<td>Rehabilitation for Native American Girls at a Facility Located on Tribal Grounds</td>
</tr>
<tr>
<td>Jason Kim</td>
<td>Ethnic Studies</td>
<td>Dirty Clothes on the Color Line: Intersections of Race, Gender and Class</td>
</tr>
<tr>
<td>Tadashi Dozono</td>
<td>Education</td>
<td>Converging Epistemologies: The Racialized and Gendered Knowledged Spaces of Test Preparation</td>
</tr>
<tr>
<td>Alvin Henry</td>
<td>Literature and Social Thought</td>
<td>Oral Histories From the Descendants of Former Slaves</td>
</tr>
<tr>
<td>Sharon Fuller</td>
<td>Environmental Science</td>
<td>Indigenous Fishing Practices of Gullah Geechee Women</td>
</tr>
<tr>
<td>Nilofar Gardezi</td>
<td>English</td>
<td>&quot;There Was A Vividness Of Life, An Intensity Of Being…&quot;: Recovering 'The Lost Years' of the 1940s-1960s in African American Literature &amp; Culture</td>
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**Spring 2011 Undergraduate Student Grant Awards Recipients**

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<thead>
<tr>
<th>Name</th>
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<tr>
<td>Melissa M. Barker</td>
<td>Interdisciplinary Studies</td>
<td>The Social Impact of the Welfare Reform Act of 1996 on Single Mother Students Pursuing Higher Education</td>
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<tr>
<td>Lan H. Ngô</td>
<td>Environmental Sciences &amp; South &amp; Southeast Asian Studies</td>
<td>Vietnamese Low-Wage Worker-Needs Assessment</td>
</tr>
<tr>
<td>Son Trung Chau</td>
<td>Ethnic Studies &amp; American Studies</td>
<td>&quot;AzNpRyDE&quot;: Pan-Asianism and Youth Culture in an Age of Cyberspace</td>
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Undergraduate Grant Award Spotlight

The Center for Race and Gender proudly recognizes the academic achievements of two of our former undergraduate grant award recipients, Aaron Benavidez (Fall 2010), and Kenny Chung (Fall 2008). Mr. Benavidez, who used his award to help fund his research in Johannesburg, South Africa, was recently honored as the 2011 recipient of the University Medal. Mr. Chung, has successfully published his undergraduate research (as first author) in the peer-reviewed academic journal, Epilepsy and Behavior.

SPECIAL THANKS to the individuals who have donated to CRG's Student Research and Creative Projects Grants Program! Your generous contributions continue to provide much needed support to students who pursue research projects for racial and gender justice.

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<tr>
<th>Professor Elizabeth Abel</th>
<th>Professor Brandi Catanese</th>
<th>Professor Susan Ivey</th>
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<tr>
<td>Rosio Alvarez</td>
<td>Connie Chung</td>
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<td>Jenny Ace</td>
<td>Kenny Chung</td>
<td>Sandra Nakagawa</td>
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<td>Matthew Andrews</td>
<td>Stefanie Como</td>
<td>Prof. Juana Rodriguez</td>
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<td>Molly Babel</td>
<td>Laura Fantone</td>
<td>Professor Jeff Romm</td>
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<td>Professor Bil Banks</td>
<td>Professor Evelyn Nakano Glenn</td>
<td>Donna Hiraga-Stephens</td>
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<td>Alisa Bierria</td>
<td>Salina Gray</td>
<td>David Szanton</td>
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<td>Gene Bernardi</td>
<td>Professor Charles Henry</td>
<td>Professor Barrie Thorne</td>
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<td>Professor Karl Britto</td>
<td>Kimberly Hoang</td>
<td>Quang Anh Tran</td>
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CRG FALL 2011 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 requirement at:
- [http://crg.berkeley.edu/content/graduate-grants](http://crg.berkeley.edu/content/graduate-grants)
- [http://crg.berkeley.edu/content/undergraduate-grants-program](http://crg.berkeley.edu/content/undergraduate-grants-program)

**APPLICATION DEADLINES:**
The Fall 2011 Undergraduate Grant application deadline will be **October 11th, 2011 at 3 p.m.**
The Fall 2011 Graduate Grant application deadline will be **November 8th, 2011 at 3 p.m.**

Awards will be announced within two weeks of each deadline.
Improving Campus Climate for Undocumented Students at Cal

Undocumented students constitute a growing segment of the estimated twelve million immigrants without legal papers. A collaboration of UC Berkeley partners, including the Center for Race & Gender, launched a two semester research initiative to explore strategies for improving the campus climate for undocumented students at Berkeley. The initiative identifies and documents the diverse experiences and unique challenges faced by students attending Cal under the provisions of AB540, a California state law that allows undocumented students to pay in-state tuition at state colleges provided they meet a specific set of requirements.

A major undertaking this semester was the facilitation of a weekly writing workshop led by Elisa Huerta, a PhD candidate in Anthropology at UC Santa Cruz, and the director of the UCB Multicultural Center, and Kevin Escudero, a PhD student in Ethnic Studies. Elisa and Kevin co-facilitated weekly sessions with a group of eight self-identified AB540 students. The workshop participants engaged in writing exercises ranging from journal writing, short stories, poems, and narratives to mock scholarship essays and graduate school personal statements.

As part of the workshop, we invited two UCLA AB540 students to share how they navigated the route to graduate school as undocumented students, and how the experience of being undocumented informed their academic and legal research. Out of these discussions and writing exercises, students produced work that they contributed to a written anthology that reflects their experiences as undocumented students at Cal. This summer, a number of students will continue to work with Elisa and Kevin to edit a draft of this publication.

In addition to the workshop, Puck Lo, a UCB graduate student in Journalism also working with the initiative, facilitated a number of meetings with students and organizations such as Asian Students Promoting Immigration Rights through Education (ASPIRE) to identify potential collaborations.

We closed the semester with a widely attended open house on April 29th where project partners reported on the initiative's efforts. In Fall 2011, the project plans to again offer the writing workshop, which many students have identified as a key space for open, honest discussions about their experience as AB540 students on campus. We will recruit more self-identified AB540 students to participate and contribute to the narrative project, as well as other info-gathering projects such as focus groups or interviews. The project will draft a report on its findings in Fall 2011 and make university-wide recommendations for how the Chancellor, administrators, and other members of the Cal community can generate and support a rich campus climate that effectively responds to the dynamic experiences of our undocumented student population.

— Kevin Escudero

For more info, visit: http://crg.berkeley.edu/content/ab540-initiative
New Faculty Publications

Professor Kim Voss and Professor Irene Bloemraad, Sociology

From Alaska to Florida, millions of immigrants and their supporters took to the streets across the United States to rally for immigrant rights in the spring of 2006. Written by a multidisciplinary group of scholars and grassroots organizers, trace the evolution and legacy of the 2006 protest movement in engaging, theoretically informed discussions.

Professor Shannon Jackson, Rhetoric and Theater, Dance, and Performance Studies
**Social Works: Performing Art, Supporting Publics** *(Routledge, 2011)*

The book analyzes contemporary cross-disciplinary art and performance in the United States and Europe, looking particularly at art projects that provoke reflection on the interdependent social systems that support public life.

Zoltan L Hajnal, UC San Diego; Professor Taeku Lee, Political Science and Law
**Why Americans Don't Join the Party: Race, Immigration and the Failure (of Political Parties) to Engage the Electorate.** *(Princeton University Press, 2011)*

The book explores why so many Americans—in particular, Latinos and Asians—fail to develop ties to either major party, why African Americans feel locked into a particular party, and why some white Americans are shut out by ideologically polarized party competition. This book provides the Democratic and Republican parties and other political stakeholders with the means and motivation to more fully engage the diverse range of Americans who remain outside the partisan fray.

Professor Leigh Raford, African American Studies

Raiford analyzes why activists chose photography over other media, explores the doubts some individuals had about the strategies, and shows how photography became an increasingly effective, if complex, tool in representing black political interests.

Professor Trinh T. Minh-ha, Rhetoric & Gender and Women's Studies
**Elsewhere, Within Here: Immigration, Refugeeism, and the Boundary Event** *(Routledge, 2011)*

Elsewhere, Within Here is an engaging look at travel across national borders—as a foreigner, a tourist, an immigrant, a refugee—in a pre- and post-9/11 world. Who is welcome where? What does it mean to feel out of place in the country you call home? When does the stranger appear in these times of dark metamorphoses? These are some of the issues addressed by the author as she examines the cultural meaning and complexities of travel, immigration, home and exile. The boundary, seen both as a material and immaterial event, is where endings pass into beginnings.

Professor Tamara Roberts, Department of Music
Professor Brandi Wilkins Catanese, African American Studies & Department of Theater, Dance, & Performance Studies

The essays in this issue attend to the entire trajectory of Jackson's career, from the Jackson 5 years, through the waxing and waning popularity of his solo career, to his untimely death and the multiple acts of remembrance that it spawned. The impetus for this special issue was the symposium “Michael Jackson: Critical Reflection on a Life and a Phenomenon,” sponsored by UC Berkeley's Center for Race and Gender on October 1, 2009.
YOUR DONATION WILL SUPPORT CRITICAL STUDENT RESEARCH!
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