WORDS FROM THE DIRECTOR:
HIGHLIGHTING AB540 STUDENTS

Most of us have heard about the extended struggle to get Congress to pass the federal Development, Relief and Education of Alien Minors Act. The DREAM Act would give immigrant youth who arrived in the country before the age of 16 a path to citizenship by attending college for two years or serving in the military. Versions of the DREAM Act have been introduced in the House and Senate periodically since 2002. This year Congressional Democrats are pushing to get it passed before the Republicans take over the House. Earlier this week the House did its job. We await Senate action, but the prospects look dim.

Until the DREAM Act is enacted, what is to be done? With grant support from the Haas Diversity Research Initiative the CRG, in partnership with the Center for Latino Policy Research and Multicultural Student Development, is launching an initiative to address the campus climate for undocumented immigrant students at UC Berkeley. The issue is one close to my heart since I came to know David, a smart and dedicated student who was enrolled in one of my classes. Despite stellar grades, he has struggled to remain in school because of severe financial hardships. He only confides his status to a few faculty and students, as he feels vulnerable to stigmatization and possible deportation if exposed. He is uncertain about life after college because his lack of legal status prevents him from holding a job.

David is one of an estimated 65,000 undocumented immigrant youth who graduate from the nation’s high schools every single year. A growing number of these graduates aspire to continue their education. Like other students from low-income families, they are often disadvantaged by lack of resources, role models, and information. Unlike other low-income students, they cannot work legally to help pay for their education and are ineligible for the most common sources of aid, federal Pell grants, student loans, and work-study support, as well as state scholarships. Additionally, in most states they have to pay out-of-state tuition at public colleges and university.

Fortunately, California is among the eleven states that allow public universities to charge in-state tuition rates to all students who meet residency requirements and have graduated from high school in the state, regardless of legal status. The law that allows them to do so is AB540, and undocumented students refer to themselves as AB540 students.

Who are these students? Undocumented students are surprisingly diverse. One estimate of undocumented students enrolled in the ten University of California campuses during 2008-09 indicated that 49% were Latino, 45% were Asian, and 6% white, black, or other.

Despite their vulnerability, undocumented students have not allowed their lack of formal recognition to deter them from acting in the political realm. Students in Texas, New York, Illinois, Wisconsin, and many other states have organized locally and nationally to lobby legislatures, educate the public about pending legislation, and publicize their political opinions. On October 28 of this year, two Chicago area students, Rigo Padilla and Reyna Wences were recognized here at Berkeley with the Mario Savio Young Activist Award for their organizing on behalf of undocumented students. Right here on campus AB540 students and their supporters have established RISE, a group seeking to advocate for recognition, social justice, and educational rights.

Our partnership initiative aims to work with RISE and other campus groups to build community among AB540 students, conduct engaged research about their experiences, and inform the campus and general public about the concerns of AB540 students. Please stand by to help and learn more as we progress.

— Evelyn Nakano-Glenn
On April 29-30, 2010, scholars, activists, and cultural workers from around the world gathered to construct new political discourses on families at the CRG spring conference, *Families on the Fault Lines: Re-Imagining Race, Kinship, & Care*.

The conference examined the political and social conditions of families who live on the fault lines of economic insecurity, geographic displacement and ideological struggles, and are particularly at risk for suffering the fallout of current economic disasters, environmental crises, and local and global wars. Presenters not only explored the profound challenges for the survival of kinship structures, but also opportunities for uncovering new or hidden landscapes for notions and practices of family, kin, and care.

The conference integrated political, scholarly, and artistic challenges to topics such as reproduction, technology, labor, the nation state, connection, and sexuality.

For example, Prof. Clarissa Rojjas, CSU Longbeach, discussed how "Metamorphosis," a public art project on the border fence along the U.S./Mexico border, reconstructed the geopolitical space of kinship and connection among people who live and work along the border. Prof. Mariame Lo, University of Toronto, described how displaced Senegalese immigrant women in France negotiated sexual agency and desire when separated from their loved ones as a result of economic forces and immigration policy.

Presenters also challenged the prioritization of same sex marriage rights within mainstream LGBT organizing. Prof. Priya Kandaswamy, Portland State University, argued that the further institutionalization of marriage as a vehicle for social rights and resources relies upon and reinforces racialized and gendered stratification within the welfare system. Kenyon Farrow, Queers for Economic Justice, contended that sexual respectability and conformity are further racIALIZED and defined in the marriage rights debate. White gay people are represented as "normal" and, therefore deserving of rights; while black gay and bisexual men are portrayed in the culture as sexually deviant, often through a discourse about men on the "down low," or who are not publicly out as gay.

Reproduction and parenting were also core topics in this conference. Sujatha Jesudason, Generations Ahead, discussed the complicated politics of race and sex-selective abortions and genetic trait selection, and Prof. Charis Thompson, UC Berkeley, raised concerns about how the increasingly popular use of genetic screening can reinforce the valuing of certain kinds of people over others through technological advancement. Mitzi Carter, UC Berkeley, described how multiracial families who include parents of color with darker skin than their children, are questioned about their authentic parenthood and are sometimes surveilled and policed.

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Prof. Jayna Brown, UC Riverside, gave the keynote talk, “Keep Young and Beautiful: Health, Hygiene and the Heteronormative in the 1930’s Musical.” Using archival photos and the clip, “I’m young and healthy, and so are you,” from the 1933 musical film, 42nd Street, Brown demonstrated how the early 20th century US movement for racial eugenics produced cultural iconography reflecting the centrality of heteronormativity, white femininity, and youth for the concepts of health and hygiene. Brown also discussed how black drag acts from the same era contested the logics of this iconography by subverting the ways in which gender identity could be imagined and racialized.

The symposium also featured two panels. Scholars and artists on the panel, “Pleasure, Power, & Profit in Race Performance,” moderated by Prof. Mel Chen, UC Berkeley, explored the boundaries of performing racialized tropes, particularly if the artist does not racially identify with the community to which the trope is attributed. For example, Prof. Tina Takemoto, California College of the Arts, critiqued the way that “geisha” is imagined by white artists, including in Robert Golden’s novel, Memoir of a Geisha, which was adapted into a film in 2005, as well as singer Bjork’s decision to dress up as a geisha in a music video. Prof. Amira Jarmakani, Georgia State University, also interrogated the ways in which belly dancing is co-opted in the United States as a “feminist” act. Both scholars challenged us to consider how the performance of these tropes reduce the subjectivities of the women that are supposedly being performed. Cultural appropriation can create exotified representations of “the other” that reinforce cultural rationalizations for political projects such as colonization and transnational violence.

Cecilio Cooper, UC Davis, argued that use of the concept and grammars of suffering for Queer/LGBT appeals for recognition rely on a genealogy of antiblack performance, such as blackface minstrelsy. Using a clip from the 1932 film, Blonde Venus, Cooper demonstrated how Marlene Dietrich’s character, who walks in an ape costume amid white drummers in blackface, conjuring an early 20th century colonial idea of Africa, reveals how queered performance can have a dynamic relationship with antiblack violence. Narcissister, a New York-based artist, showed a clip of her...
Panelists also explored media as fruitful ground for analyzing how the idea of "family" is imagined and consumed. Prof. Barrie Thorne, UC Berkeley, revealed how media representations of the Obama family incorporate narratives about heterosexual, egalitarian, romantic love, and how these narratives are used to make them more "palatable" to a culture infused with racialized stereotypes about black families. Dr. Stephen Murphy-Shigematsu, Stanford University, used family photos from his childhood and local scholar Nancy Ukai Russell used photos of families she found on eBay to illustrate how visual representations can be a powerful source of insight about how the concept of family is contested, constrained, and transformed.

The second panel, "Queering Latin@ Subjectivities on Stage" included Xandra Ibarra, Kaleidoscope Productions; Ivan Ramos, UC Berkeley; Adelina Anthony, artist; Prof. Juana Rodríguez, UC Berkeley; and was moderated by Prof. Catrióna Esquibel from San Francisco State University. Panelists discussed the ways in which performance can be a powerful tool of exchange in reformulating raced and gendered boundaries. Using videos of performance that interrogated the contested relationships between sexuality, agency, culture, and disclosure, panelists discussed how queer performance can expand the imaginary about Latin@ subjectivities and cultures that problematizes and transcends hegemonic representations. The symposium concluded with a community discussion facilitated by Prof. Amy Sueyoshi, San Francisco State University, entitled "Racism, Minstrelsy, and Subversion in Burlesque Performance." Race Reveal is a part of a constellation of connected events, including the Kaleidoscope Cabaret, a Bay Area production that aims to develop, politicize and enrich the lives of cabaret performers of color. Several Race Reveal presenters also performed at Kaleidoscope Cabaret, disrupting persistent boundaries between scholarship and art, and academia and community.

— Alisa Bierría

For video of this conference, please email centerrg@berkeley.edu
On Thursday, October 21, 2010, UC Berkeley’s Center for Race and Gender welcomed Jasbir Puar, a Professor of Women’s and Gender Studies at Rutgers University. Puar’s research focuses on gender and sexuality in relation to globalization. Her work examines concepts such as homo-nationalism, assemblage, and affect. She is particularly interesting in evaluating the strengths and limitations of “intersectionality,” through feminist and queer lenses.

For her talk, Puar discussed the increase in media coverage and popular interest of the topic of queer youth suicides that has been motivated in large part by the widely-reported death of Tyler Clementi, the 18-year-old Rutgers student who committed suicide shortly after secretly filmed footage of his sexual encounter with another man was broadcast on the internet by his roommate. She cites the “It gets better...” video blogs and Ellen DeGeneres’ “It MUST get better...” speech, in addition to the spike in a political push for more anti-bullying legislation and queer resource centers, as emblematic of the ways in which many within the queer media community demonstrate support and solidarity.

While Puar acknowledges the significance of memorialization and political mobilizations, she further challenged her audience to complicate how sexual subjectivity is being navigated, noting that the sexual subjectivities of all the players in the Clementi story share a common narrative. Furthermore, in addition to dialogue about homophobia, Puar suggests that there are also strings and implications tying the digitized environment we live in to our social and sexual identities. She sees the choice of internet surveillance and the regulation of that surveillance as an intrinsic part not only of their sexual subjectivity formation but also a part of their daily lives. “Cyberstalking,” as Puar further asserts, is a part of what it means to be a contemporary sexual subject, ultimately creating both space of exposure and alienation, while simultaneously allowing individuals to explore and redefine their notions of public and private sexual spheres.

In her rethinking of “queer youth suicide” as a pseudo-framework with stringent points of reference and a normalized narrative, Puar also considers how we can transcend both the dichotomy of sexual subjectivity, as well as our traditional conceptions of life and death temporalities. An alternative she proposes is to reconceptualize these binaries as non-linear, uninterrupted boundaries of both singular identities and social context. Puar references Lauren Berlant’s idea of a “slow death” as a derivation of social death and the socializing condition that renders particular communities and its individuals as less than human, less than fully actualized, by a dominant, hegemonic society. She speaks of a slow death as one that marks a gradual wearing out of life, "not about an orientation towards the death drive, nor is it morbid, rather it is about the ‘maintenance of living.’" Suicide is seen as a representation of the ultimate loss, the ultimate exit of sorts. In responding to recent events, Puar discusses the complications of a contemporary marginalized community. At the same time however, she unconsciously (or consciously) creates a link to this country’s past political and social racialized context, an important connection to note as we continue to think about how our society, and news media culture, treats marginalized communities.

—I Kenny Gong
Southern Heritage Tourism is a thriving industry built around historic, antebellum plantation sites replete with mansions, slave huts, houses, and hovels across the U.S. South. Tours provide visitors with romanticized glimpses into the lives of Southern elite families, cultures, and their gardens. More often than not however, they tend to gloss over the darker legacies of slavery, as well as reproduce established gender conventions, depicting men in the role of the Southern gentleman, while white women managed households, social events, and children. A closer analysis of these sites, however, can provide insights into the dynamics of public history, and into the racialized, class and gendered struggles.

According to Professor Stephen Small, African American Studies, the gendered divisions of labor at the Melrose Plantation in Natchitoches Parish, Louisiana, succeeds in going against the Southern grain in its representations of white and black women on plantations. Unlike most other heritage sites, Melrose places great emphasis on the lives of exceptional black, white, and mixed-race women such as Marie Therese Coin Coin, Cammie Henry, Kate Chopin, who are featured prominently on websites, brochures, and in the historical narrative.

At the same time however, the Melrose narrative struggles to undermine some of the more fundamental racialized and gendered conventions of Southern history, and continues to mask the inequities of slavery and the inequality of women.

In order to help address the race and gender gaps in the slave plantation narrative, Professor Small proposes an examination of the life, and creative visions in the art and paintings of internationally recognized ‘primitive artist’ Clementine Hunter, in whom’s work slavery and its legacies are prominent, prevalent, and paramount. For Professor Small, Hunter’s work reminds us that we can find more information from slave quarters, paintings, architecture, and trash in the back of big house, than from the living room or dining rooms of slave-masters.

The CRG forum concluded with a discussion of the strange history of gathering, studying, and exhibiting African American human remains, which, according to Samuel J. Redman, a doctoral candidate in Berkeley’s history department, can reveal in part how racial beliefs and prejudices in the United States have evolved over time.

At present, there are dozens of museums in the United States possessing diverse collections of primarily Native American, but also African American human remains. These collections were arguably gathered throughout the nineteenth and twentieth centuries, by anthropologists and medical scientists interested in creating and disseminating specific ideas about race and human history.

One prominent 19th century theory of racial determination for example, postulated links between the size and shape of human skulls with levels of intelligence. To study such theories, Civil War era researchers would often request bodies from the battlefield be sent to their medical facilities for study. Later on in the 20th century, William Montague Cobb, a prominent African American physician, scholar, activist, and future director of the NAACP, would become greatly influential in upending such theories of racial eugenics.

As racial beliefs and theoretical perspectives shifted, so too would the locations of cadavers. Museums such as the Smithsonian and universities around the country routinely exchanged their collections with one another to address their changes in interests and agendas.
The subjugation of India by the British Colonial Empire from the 18th through the 20th centuries profoundly influenced the Indian national identity. Nikhil Govind, South and Southeast Asia Studies, studies this transformation over time of the nationalist male subject through the lens of Indian literature.

In contrast to other forms of protest employed during this era, such as the formal arguments and objections posed by the educated elites who comprised the Indian National Congress (a political body that was originally formed by a Scotsman!), or more radical acts of such as the assassination of political figures, literary resistance takes place at a purely ideological level. It simultaneously condemns the regime of the oppressor, and lends shape and voice to the cause of the oppressed through the characterizations of its protagonists and the themes addressed in its narrative.

Govind argued that modernist nationalist subjectivity in South Asian literatures is evidenced by the inability of the male self to disentangle inter-subjective, gendered otherness. Male protagonists often possess extreme moral positions which are invariably linked to their sexual purity. This physical abstinence in turn serves as a stand-in for the ideological legitimacy of the Indian cause against the British.

This otherness is both self confirming in certain forms of intimacy, but also self injurious in its irredeemable alterity and the inability of the protagonist to form stable socially sanctioned relationships to state or family. The novels are thus produced and invested by this double engine of contradictory desires and political action.

Kiran Keshavamurthy, South and Southeast Asian Studies, offered an interpretation of P. Sivakami’s novels The Grip Of Change(1989) and Author’s Notes: Gowri(1999) as social commentary on the sexualized and presumed vulnerable body of the dalit caste woman.

In The Grip of Change the battered body of the female dalit protagonist frames the opening scene. Her past is defined by widowhood, which in some perceive sense makes her further subject to sexual exploitation by her caste Hindu landlord; harassment by her in-laws; and physical assault by caste Hindu men owing to her apparent sexual/social misdemeanor. Even her struggle for her husband’s share of land is linked to her body and fertility—she does not have children and so her brothers-in-law refuse to give her a share in the family land. When she is sheltered by Kathamuthu, a dalit patriarch and ex-panchayat leader, her sexual vulnerability is exploited yet again. Ultimately, her oppressed and subjugated body is also the means for her ascendancy in Kattamuthu’s household over his other wives.

Author’s Notes: Gowri, written a decade later, assumes the form of a critical reexamination of the earlier novel. It explores the disjuncture between the fictional world of The Grip of Change and the author’s own social circumstances. According to Keshavamurthy, Sivakami redraws attention to the ideological tensions inherent in casteism and patriarchy. The novel reveals how the dalit community preserves and perpetuates caste and gender violence. Through the autobiographical characterization of Gowri, the author critiques her own earlier representation of patriarchy as a monolithic system. Moreover, she begins to both question and reject the symbols and structures that help to perpetuate misogyny and curtail female empowerment such as heterosexual normality, polygamous marriage, the dalit family unit, and the village council of elders.
Mixed Race/Mixed Space in Media Culture & Militarized Zones
Kevin Escudero, Ethnic Studies & Ariko Ikehara, Ethnic Studies

The academic field of Ethnic Studies is often imagined in terms of delineating and describing the unique experiences of individual racial and ethnic heritage groups. However, according to Kevin Escudero and Ariko Ikehara, both graduate students in Ethnic Studies and members of the CRG Working Group, Transnational Mixed Asians In-Between Spaces, the scholarly discourse in this field may be deepened and enriched by examining aspects of the mixed-race experiences as well.

Escudero's research examines how individuals with mixed racial identity are depicted in popular American cinema and television. Arguing that mixed race people continue to be depicted through a limited and often problematic lens. For example, the 1930s Motion Picture Code (or Hayes Code) ruled that representation of sex between people of different racial backgrounds was not permitted on film, stigmatizing cross-racial intimacy, family, and community. Escudero discussed how contemporary mixed-race actors, like Vin Diesel, sometimes leverage the ambiguity of their racial identity to the advantage of their acting career, capitalizing on notions of hypermasculinity or hyperfemininity that accompany mixed-race representations.

Escudero also considers how mixed-raced bodies are marked as impure and hybrid on film, revealing the culture's on-going preoccupations with miscegenation. Arguing that mixed-race bodies are often represented as cyborgs or hybrid-humans, he contended that we are likely to see mixed-race characters in supernatural roles, such as vampires and wizards.

Ariko Ikehara's research focuses on the emergence of the Black Amerasian identity in U.S. militarized zones and bases overseas, with a specific emphasis on Okinawa, where the U.S. military has been stationed for 64 years now. Presently, there are 37 US military base currently in Okinawa.

Okinawa is a small island off the southern coast of Japan. Although it is a Japanese territory, it has historically been viewed as ethnically and culturally distinct from the Japanese mainland. There has also been a constant and historical resistance to both the Japanese and American presence by many of the ethnic Okinawan. Nevertheless, this intersection has subsequently led to the creation of a mixed cultural and racial space between Okinawans, Japanese, and Americans.

Unsurprisingly, there has been intermarriage between Americans and Okinawans. This in turn has led to the first wave of Amerasian children born between 1946 to 1972, although many Amerasians have subsequently been born after this period.

Ikehara observes that the mixed, militarized space not only creates hybrid groups of people, but also hybrid languages. Multiple dialects exist in the shared spaces where Okinawa, Japan, America cultural language intersect. The culture that is created through, in, and around the military bases are multi-layered in culture, language, and race.

However, the racial and cultural intermingly has also created multiple levels of difference and divide. There are, for example, multiple meanings for Amerasian, and multiple definitions for what it means to be black. Furthermore, the shared proximity of black Okinawa and black Amerasians to 'blackness' reproduces this stratification across the social fabric of the Okinawa community.

— Francis Beavers
Scholars and policy makers often equate theocratic rule of law with notions of gender and sexual oppression. Conversely, modern secular rule is widely believed to be an essential element for establishing social and gender equity.

While there are many real world examples to support such assertions, an increasing number of gender scholars have begun to critically challenge this premise. Professor Saba Mahmood, social cultural anthropology, opened the forum by focusing on the classical debate around “family law” and “minority rights” in postcolonial states in both South Asia and the Middle East, which retain religious laws for the regulation of family affairs. In her research, Mahmood explores the boundaries that are established between the rights of minority within a society, and rights of group versus its members.

One example Mahmood cites is a ruling by the Indian Supreme Court in 1985 case awarding a divorced women legal reparations, a notable victory for proponents of gender equity. This judgment was however, in opposition to muslim communal law, and the ruling was protested against as an unfair incursion on religious rights. As a result, in 1986 the Indian government reversed the court's decision, and passed a bill revoking women from this code. This reversal in turn caused pro-seculars to lash out. Muslims became a stand in for gender inequity, as the debate positioned the individual rights of women against the collective rights of backward religious values.

Mahmood believes that within the modern post-colonial, nation-state, there can exist a simultaneous demand for, and opposition to, both individual equality and religious pluralism. By parsing out the contradictions that can attend the public-private distinction institutionalized by the modern state, Mahmood attempts to highlight the complex ways in which sexuality, gender, and religious liberty have come to be intertwined under conditions of postcolonial secularism.

In similar fashion, the research of Professor Wendy Brown, Political Science, is intended to challenge the widely held conviction that secularism stands for gender equality, and theocracy, for gender subordination.

In her analysis, Professor Brown identifies two critical, but ultimately flawed assumptions made by scholars in the secular versus religious state narrative: First, she argues, there is the also conviction that secular states champion the rights of the individual; and second, that the sacralization of belief systems are the sole purview of the religious state. She believes that these positions—and by extension, the traditional secular versus religious narrative—are both contradicted and complicated by what she describes as the sacralization of the family unit in secular society.

To help illustrate how the concept of the sacred family plays out in secular society, Brown cites the prominent role that familial imagery played in both pro- and anti- gay-marriage campaigns, as well as in the popular narrative and positive depictions of President Obama, his wife and children. She further observes how every politician is unequivocally in favor of "family values," and how political issue, from tax breaks to wars, are framed by how they affect families. In this sense, she argues, the family unit has become the holy and sacrosanct cornerstone of modern secular political discourse, one that displaces and subordinates the individual rights of women who must maintain the sacred family unit.

Although Brown is careful to state that she is in no way critical of the family unit or of "family values" per se, she cautions that this overt sacralization of the family in the public political discourse has helped to mask, and consequently, preserve and perpetuate gender inequities within our modern secular society.
What can cultural ideals of feminine beauty reveal about the construction of racial and national identity? By looking at Nigerian beauty pageants, Oluwakemi M. Balogun’s research evaluates how national identities are constructed and valued differently between local, regional, and international audiences. Balogun compares and contrasts data from her ethnographic research observing two distinct Nigerian beauty pageants: the "Most Beautiful Girl in Nigeria," and the "Queen Nigeria" competitions. Her research attempts to expand upon the woman-as-nation thesis by further conceptualizing female bodies as “symbolic icons of the nation, culturally reproducing the nation” and homogenizing discourses of gender and sexuality.

The Most Beautiful Girl in Nigeria (MBGN) pageant polishes and prepares candidates to compete for national and international celebrity as representatives of the Miss World and Miss Universe pageants. MBGN, formally known as Miss Universe Nigeria, weeds out contestants who fail to exert excessive self-confidence in their “catwalk” and whose bodies do not align with an international framework of beauty; a framework emphasizing an “exoticized” African beauty and flawless physique.

For example, the bikini portion of the competition exemplifies an intention to disqualify bodies flawed with physical deformities, tribal marks, piercings, or other bodily scars. This effectively displaces the subjective experience from the Nigerian woman’s body and prepares for their comparison with other internationally recognized “beauties.” In direct contrast, Queen Nigeria, brands itself as a “Nigerian-based socio-cultural pageant” whose winners do not compete beyond the national level. Queen Nigeria forbids any bikini portion in their competition and aims to celebrate Nigerian culture—even cooking for example—instead of partial nudity. For Queen Nigeria, the exclusion of a bikini portion allows for a larger pool of applicants to consider competing in the cultural pageant and establishes a national brand of the “modest African woman”.

Balogun’s argues that the pageants present two distinct ideologies of idealized femininity: one based on a traditional model of Nigerian beauty, and another based on a cosmopolitan standard of womanhood. Queen Nigeria frames beauty as a negotiation between western and African conventions, while MBGN markets itself to a global audience. While her analyses is still ongoing, one interesting find from Balogun's work to date, is that there are arguably negligible differences in skin color and body measurements between contestants of both groups. Beauty goes beyond form to include cultural function.

Eric Plemons continued the discussion on the visual construction of femininity by sharing findings from his work with doctors who perform male-to-female Facial Feminization Surgery (FFS), and the transexual patients who opt for it. FFS is a procedure involving “bone and soft tissue techniques intended to feminize the faces of male-to-female transsexuals.” It is a surgical intervention that involves shaving down excessive craniofacial tissue, in order to alter an individual's facial structure.

Both the doctors and patients interviewed in the study framed their intentions in terms of uncovering the “authentic true self” of the patient, in addition to significantly enhancing their ability “to pass” as an ordinary woman after leaving the operating room. An unintended consequence of such surgeries is that with every surgical intervention, new characteristics of what constitute the masculine, feminine and transsexual are created, measured, and reproduced. In addition, the presentation emphasized the unquestioned credibility of the surgeon’s “expert knowledge” in the patient’s eyes. Perhaps, unsurprisingly, Plemons notes, the normative ideals of femininity defined by many FFS surgeons can be implicitly characterized as Northern European.

Plemons has focused on FFS because it is a surgical process based on the medical notion that facial features are gendered and quantifiable. Thus he argues, femininity can be measured by how one chooses to alter one’s craniofacial complex. If femininity is a measurable quality what then, Plemons asks, does a “true” woman look like? What are the epistemological forms that guide, define, and “support the claim to know” true femininity? For Plemons, FFS further reveals the extent to which facial features are gendered. Masculinity and ethnicity have been medically reduced to an excess measurement of bone and tissue.

— Alexandra von Klan
In the wake of recent street protests organized in response to the verdict of BART police officer, Johannes Meserle, for fatally shooting Oscar Grant, Prof. Brandi Catanese, African-American and Theater, Dance, & Performance Studies, addressed the political implications for staging protest actions throughout history.

In her talk, Catanese discussed how the visual convergence of black bodies—or what she describes as a "Black Mass"—can trigger anti-black narratives and panic about violence. Citing W.E.B. DuBois’s 1913 pageant Star of Ethiopia as a prototypical example of the merger of black spectacle with black politics, she makes connections to more contemporary assemblages of masses of African American bodies such as the 1963 March on Washington, the 1995 Million Man March and its 2005 sequel, the Millions More movement.

According to Catanese, the racialization of the performance of protest, can serve as a key frame for both interpreting and evaluating the effectiveness of gatherings such as rallies and marches. She called for the need to consider ways to stage protests and engage in performative resistance that do not easily succumb to anti-black narratives.

Gabriela Spears-Rico traveled to Michoacan, Mexico to explore performance of indigenous rituals, spiritualities, and ceremonies in the P’urhepecha community, both within and outside of the context of tourism.

Spears-Rico's research examines how indigenous P’urhepechas perform their culture and ceremonies for the consumption of mestiza/o tourists; how the P’urhepecha are both complicit and resistant to tourism; and the factors that inspires and motivates mestiza/o tourists to go to Michoacan to observe and experience indigenous rituals and spiritualities in the first place.

The discussion centered around the racialization of P’urhepechas as indigenous and their negotiation of the tourist industry and its accompanying cultural consumption. Spears-Rico considered the ways that P’urhepechas participated in "selling" elements of their culture (via performances, clothing, etc), but how these performances were also an important site of resistance to appropriation. She also described strategies P’urhepechas employed to address the dilemma of tourism, such as establishing a multi-tiered system for rituals and materials, distinguishing between those cultural items identified for the tourist economy and others to be reserved for the sole use of P’urhepechas.

— Alice Tse

CRG Forum Series Undergraduate Course Credits

Undergraduate juniors & seniors can now attend the CRG Thursday Forum Series to earn 1 - 2 units of course credit. Help imagine and organize innovative research events. Connect with scholars and community groups around Berkeley and across the US. Learn what it takes to sustain meaningful academic dialogue in a challenging political environment. The Forum series is organized by the Center for Race & Gender and features a forum every other Thursday, 4:00 pm - 5:30 pm, addressing issues related to race and gender. For more details please visit: http://crg.berkeley.edu/content/forum-series-course
Building a Network for Critical Study of Criminal Justice

In 2008, five students representing four different U.C. Berkeley graduate departments—Jurisprudence & Social Policy, Education, Sociology, and Public Policy—got together for coffee. None of us knew each other, but we had one friend in common: Amy Lerman, a recent U.C. Berkeley Political Science Ph.D., who had completed a dissertation that examined the California Correctional Peace Officers’ Union. The five of us were all studying the criminal justice system in some form: policing, prisons, theories of punishment, and fear of crime. We were all eager for a forum to talk about our research, and for colleagues with similar interests. We started meeting regularly, and in 2009, we applied for working group status and funding, through the Center for Race and Gender, in order to formalize and expand our group.

Over the past two years, the Criminal Justice Working Group has grown from our original group of five and presently involves twenty-two students from a diverse array of departments including ethnic studies, history, education, social welfare, law, and public policy. We have compiled a list of resources—such as professors, academic and policy groups, community organizations, community members, and graduate students—who are engaged in criminal justice issues, and thus serve as an informal network for students interested in research in this area. Moreover, we maintain a Google group through which we share announcements not only about our own meetings, but about relevant events on and off campus.

The Criminal Justice Working Group meets bi-weekly, alternating between members’ research presentations and more informal discussions of criminal justice activities on campus and in the community. This semester, a subset of our membership has conducted a regular Friday working group of criminal justice readings. A dozen current and former members attended the American Society for Criminology events in San Francisco the week before Thanksgiving, and five of our members presented at these events. We are now organizing a criminal justice working group panel at the Law and Society Association meetings, also scheduled to take place in San Francisco, in 2011.

— Keramet Reiter

To learn more, contact: keramet@berkeley.edu

2010-2011 CRG Working Groups:

- AB540 Students Research Initiative
- Afro Asian Alliance
- Bases, Militarization, and Spaces of Containment
- Criminal Justice
- Decolonial Feminisms
- Discipline and Restorative Justice in Schools
- Islamophobia Research & Documentation Project
- Sex and the State
- Transnational Mixed Asians In-Between Spaces
- Dissertation Writing Group

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CRG Student Research Grant Program

Fall 2010 Graduate Student Grant Awards Recipients

Tom Pessah  
Sociology  
Making the State, War, and the Arab Enemy in Israel/Palestine, 1948

Lindsay Dillon  
Geography  
The Politics of Place, Race, & Toxic Waste in Bayview Hunters Point

Kevin Escudero  
Ethnic Studies  
Overshadowed and Unafraid: Undocumented API Students & the Struggle for Higher Education

Jade Sasser  
Environmental Science  

Joshua Williams  
Performance Studies  
"I am the Masses of My People": Teatro Campesino's Mythic Latinidad, 1973-1976

Elaine Yau  
History of Art  

Fall 2010 Undergraduate Student Grant Awards Recipients

Nisha Balaram  
Anthropology, Gender & Women's Studies  
Marginalization and the Media; Language's Impact on Public Perception

Aaron Benavidez  
Geography  
The Rhetoric of Racialized Monumental Material Culture and the (Re)Production of Nation-State Identity in Post-Apartheid Johannesburg

Lauren Herman  
Interdisciplinary Studies  
Beyond the Market: The Rise of Microcredit Plus in Informal Sector Employment for Kenyan Women

Carlos Molina  
Ethnic Studies  
You Fit the Description: How the San Francisco Civil Gang Injunction Influences Perceptions of Law, Self and Community Amongst Young Latino Males
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 support dissertation or thesis research are strongly encouraged.

**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 2010 Undergraduate Grant application deadline will be **March 8th, 2011 at 3 p.m.**
The Fall 2010 Graduate Grant application deadline will be **April 5th, 2011 at 3 p.m.**
Awards will be announced within two weeks of each deadline.

Please direct inquiries to centerrg@berkeley.edu.

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**CRG SPRING 2011 Grants Program**
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**CRG Student Research Grant Program**
A SPECIAL THANK YOU to the following individuals who have donated to CRG's Student Research and Creative Projects Grants Program! Your generous contributions provide much-needed grants to students who pursue research projects for racial and gender justice.

Jenny Ace  
Matthew Andrews  
Molly Babel  
Professor Bil Banks  
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Professor Brandi Catanese  
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Please continue to help us support critical student research by donating to the CRG! A donation form is on the back of this newsletter. Thank you!
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.

Donations by Berkeley alumni, students, faculty, and staff will be DOUBLED or QUADRUPLED by a special matching program. Contributions of every size truly 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.

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- $100 (CRG Sustainer)
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Please make checks payable to the UC Regents. Donations will help support the CRG’s Student Research and Creative Projects Grants Program. Donors may specify other CRG projects or programs for support.

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