



CRG Opens its Doors



Photo: 1999 Ethnic Studies Students

Since its founding in 1855 the University of California at Berkeley has grown into one of the foremost public universities in the nation. While the University has continually served California in many ways the racial composition of the state has changed profoundly in recent decades. The Berkeley student body has mirrored this change with increasing numbers of Native American, African American, Latino, and Asian American students. The University's faculty, administration, course offerings, and funding allocations, however, have failed to meet the complex needs of the changing student and state population. Accordingly, in the great tradition of Berkeley student activism, in 1999 a group of students demanded that the university address a variety of issues, including the administration's failure to allocate faculty positions to the Department of Ethnic Studies and insufficient support for research relating to people of color.

Part of the agreement reached between the University and activists was the establishment of a new interdisciplinary research center: The Center for Race and Gender. Although other universities have already established centers focusing on specific ethnic groups, and a handful have established broader-based centers focusing on people of color, the decision by U.C. Berkeley to include gender as an integral component in the new center's mission put it in the vanguard.

The CRG is a research and community outreach center dedicated to fostering explorations of race, gender and their intersections. The Center will develop research projects and organize working groups, conferences, colloquia, and workshops on relevant topics, seeking to form links with community groups and research centers at other universities. The Center will support development of outside funding for research projects and for publication and dissemination of research findings. The CRG aspires to make a meaningful contribution to discussions of issues and policies affecting people of color at the national and international levels.

Words from the Director



I am pleased to report to readers of the inaugural issue of *Faultlines* the initial accomplishments and achievements of the Center for Race and Gender. Thanks to the hard work and dedication of many Berkeley students and faculty, the CRG has been remarkably productive and worthwhile. I believe that all of us have taken seriously the mandate from the University to improve the climate on the Berkeley campus for progressive research and action on race and gender issues. I am confident we have already made a difference and that we are assembling the resources for an even more edifice-shaking future.

The CRG began its active life about 12 months ago. As it turned out, at UC Berkeley (supposedly such a liberal campus) there were many more issues to be probed and many more discussions to be had around problems concerning race and gender than we had initially anticipated. Our task-list was immense! In the past year we have hosted many meetings, conferences, and symposia. Our task-list is still full, but all of our events to date, even the less well-attended, have been worthwhile successes.

Our events have consistently focused on the dynamism of race/gender categories. If one thing is common to recent interdisciplinary scholarship on race and gender, it is the understanding that they are not fixed concepts, but fluid and historically

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TANGLED STRANDS: THE DYNAMICS OF RACE AND GENDER



From September 5 - 8, 2001 the Center for Race and Gender brought together eleven doctoral students and five faculty members for a dissertation workshop entitled "Tangled Strands: The Dynamics of Race and Gender." I was one of the graduate students who participated in this incredibly productive workshop designed to encourage dialogue amongst doctoral students whose dissertation projects deal with constructions and formations of race and gender across a diverse spectrum of theoretical, methodological, and disciplinary boundaries. I and the other doctoral students in the workshop hailed from a variety of departments and programs in the social sciences and the humanities, including Clinical Psychology, Education, History, Ethnic Studies, English, Anthropology, Rhetoric, and Geography.

For four days at the Westerbeke Guest Ranch in Sonoma, California, we met with faculty members from Geography, English, Ethnic Studies, and Women's Studies. Our acceptance to the workshop was based on an application that required us to submit a dissertation proposal addressing specific issues of race and gender. Our proposals had to explain in detail the intellectual approach and the materials being studied in our projects. In preparation for the workshop, we read copies of each other's proposals and wrote brief papers that weaved together our projects, highlighting their common themes, linkages, conflicts, conceptual approaches, and levels of analysis.

When we and the faculty gathered for the workshop's first day-

long meeting, the group engaged in a rigorous and productive critique of the proposals by posing questions, offering suggestions and answers, and debating issues that evaluated the complexity, significance, and timeliness of each student's project. During this meeting, the student whose work was being discussed was not allowed to participate in the conversation, a condition that proved to be challenging but, in the long run, offered us a unique and brilliant way to observe and take note of challenging critiques and reactions that our projects provoked among the workshop's participants.

That evening, each of us prepared a response to the group's discussion of our work. The next day, we presented our responses not as a way to challenge or debate any points of disagreement about our projects; rather, we posed questions, raised issues, and expressed concerns that elicited further support for our proposals from the group. Later that evening and on the final day of the workshop, we had the opportunity to meet with the faculty individually to discuss our projects and solicit their professional advice.

All of us benefited from the exceptional opportunity to network and form supportive alliances across disciplines and fields of specialization. As the workshop came to a close, I felt a profound sense of fulfillment from the way we had engaged each other in dialogues that advanced our intellectual interests and commitments to research and scholarship in race and gender.

■ Jeffrey Santa Ana
Ph.D. Candidate in English

Who's Who at the Center for Race and Gender **3**

Evelyn Nakano Glenn, Director

Evelyn Nakano Glenn is Professor of Women's Studies and Ethnic Studies. Her teaching and research interests focus on transdisciplinary methods, political economy of households, the intersection of race and gender, immigration, and citizenship. Her articles have appeared such journals as *Social Problems*, *Signs*, *Feminist Studies*, *Social Science History*, *Stanford Law Review*, *Contemporary Sociology*, and *Review of Radical Political Economy*, as well as in numerous edited volumes. She is the author of *Issei, Nisei, War Bride: Three Generations of Japanese American Women in Domestic Service* (Temple University Press), *Mothering: Ideology, Experience and Agency* (Routledge), and *Unequal Freedom, How Race and Gender Shaped American Citizen and Labor* (Harvard University Press).



Marissa Lopez, Graduate Student Researcher

Marissa is a doctoral candidate in English working on Chicana/o literature and the intersection between narrative form and ideologies of history. After earning her B.A. in English from Cal in 1996 she's returned for her PhD after earning a Masters in English from the University of Wisconsin, Madison where she was an active member of MEChA and co-founder of Chicana Grads de Aztlan. At the Center Marissa maintains the web site, publishes the newsletter and builds faculty databases.



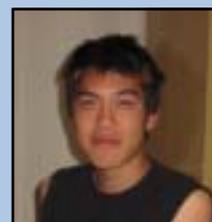
Nicole Velasquez, Workstudy Student

Nicole Velasquez is a third year at Cal with majoring in Ethnic Studies and Development Studies. Before coming to the Center for Race and Gender Nicole worked as an administrative assistant at the Human Rights Center. She has studied in Mexico and Cuba and is particularly interested in Latin American politics and human rights. During her three years at Cal, Nicole has been involved in such campus groups as Cal Students for Equal Rights and a Valid Education (CalSERVE), Women's Board, Raza Recruitment and Retention Center, and Multicultural Student Development. Nicole plans on pursuing a joint law degree and Masters degree and hopes to become a professor or work for an international, human rights NGO. At the Center Nicole plans events, coordinates speakers, and is in charge of communications and outreach.



Sun Tang, Workstudy Student

Sun is a first year undergraduate at Berkeley. He spent the previous year in Boston, Massachusetts working with the National Conference for Community and Justice and City Year under the Americorps network. While there he facilitated workshops on various social justice issues (racism, sexism, heterosexism) involving high-school-aged youths. At the Center for Race and Gender Sun handles publications and web updates (along with Marissa), among other things.



Vacant, Director of Finance and Administration

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Ethnic Studies, UC Berkeley

Martin Sanchez-Jankowski

Sociology, UC Berkeley

Barrie Thorne

Women's Studies & Sociology, UC Berkeley

Khatharya Um

4 Racialization of Muslims in the U.S.

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Hatem Bazian gave a talk entitled "Selective Images: The selling of the War on Terrorism" at the CRG's spring "War on Terrorism" symposium in April 2002.

Following the events of 9/11 a powerful spotlight has been directed at the Muslim American community with negative, positive and yet to be determined consequences. The negatives on the macro-political level have produced racial profiling in airports, imprisonment without trial, the shutting down of Muslim community-based charities and the freezing of assets. As one person expressed it in a community gathering, "Muslims live in a virtual internment condition" with wire taps, FBI monitoring, and an undercover presence in mosques.

The positives also are visible on the micro-political and social levels with many brave voices coming out in defense of Muslim Americans, the building of broad coalitions and keen efforts by many progressives to see to it that the community is protected and represented at the table.

Yet one consequence of 9/11 is the phenomenon of Muslim American racialization of, the outcome of which remains to be seen. Even though Islam and Muslims have been in America since its inception, it is only now that serious consideration of the community is being pursued.

"Muslim American" has become part of the daily language reflected in the press and public discourse. One is apt to find at minimum five or six such references in any major newspaper but the important aspect of this is the voices of Muslim Americans being represented, which would not have been the case few years back. Even though we can see Muslim Americans

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Faculty Spotlight on:

Ula Taylor



"When people think of Pasadena they usually think of, you know, the Rose Bowl, Old Town. They're not thinking of the poor people of color who live out in the northwest," says Ula Taylor, professor of African American Studies at Cal. Nevertheless this is where Professor Taylor grew up going to segregated schools until the third grade when Los Angeles Unified began bussing students. "And girl, you just know that bussing under Nixon was a nightmare," Taylor says laughing.

Despite a rather rocky start, though, Professor Taylor flourished, sense of humor, determination, and self-worth intact. She graduated from UCLA with a BA in History and then went on to UC Santa Barbara for her History PhD and finally here to Cal, in 1992, as a professor of History in the African American Studies department. Her work focuses on the experiences of African American women working in Black Nationalist or Pan-African organizations. "What," she asks "are

the experiences of these women in these patriarchal, male dominated organizations?" Professor Taylor's new book [The Veiled Garvey: The Life and Times of Amy Jacques Garvey](#), just out from University of North Carolina Press deals explicitly with these questions, as does her book-in-progress [Re-gendering a Nation: A History of the Nation of Islam](#).

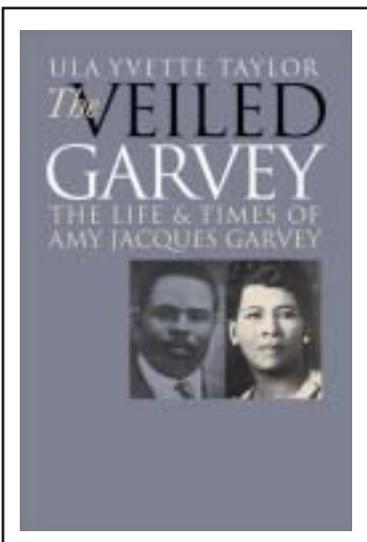
Professor Taylor did not start out as a scholar of Black Nationalism, however. As an undergraduate and early in her graduate career Professor Taylor was interested in the life-cycles of black women during slavery. Taylor credits Professor Kitty Sklar's women's history class at UCLA with setting Taylor on her own intellectual path studying the lives of black women. It was at UCSB under the direction of Professor Pat Cohen that Professor Taylor's interests shifted to Black Nationalism. "Pat is such an amazing thinker and wonderful person. She really gave me so much room to flex," says Taylor of her adviser. Under Professor Cohen Taylor wrote her dissertation that later became [The Veiled Garvey](#). The book documents Garvey's career as an active participant and leader in the Black Nationalist struggle as well as analyzes her philosophies and opinions, in order to place her in early twentieth-century Black feminist thought.

Taylor's work on Garvey in addition to her work on the Black Panthers (Taylor published with Mario Van Peebles and J.Tarika Lewis [Panther: A Pictorial History of the Black Panthers and the Story Behind the Film](#)) led Professor

Taylor to focus more closely on the Nation of Islam with which her current research is concerned. “I began with the Garvey movement and found myself progressing naturally to the Panthers, but both of these led me to the Nation. The Garveyites went to Islam in the 30s and the Panthers went too in the 70s. The Nation, under the Honorable Elijah Mohammed, is a site that gathers both groups to itself. So, I thought, oh, I’d better take a closer look.”

Taylor says that what has been most surprising to her about her research so far is how little scholarship exists on women in the Nation. “We know so much about Malcolm and Elijah but so little about the women. This is amazing because there’s so much fascination with the Nation as a whole. I’ve been really shocked to find so little work done.” Taylor’s research is helping her to complicate theoretical notions of black feminism and womanism. “As historians,” Taylor says, “we spend so much effort documenting change over time. This project is forcing me to theorize continuity, the fact that some things just don’t change and why that might be, why some ideas are so powerful.”

Although Professor Taylor’s work touches on a variety of subjects, the principles and



objectives governing her research do not change. “I try, above all, to locate the voice of the subjects in a variety of sources and also to be in dialogue constantly with theoretical ideas around the Black Diaspora and Black feminist theory. I am always interested in the Black body, specifically methods of performing the Black body such as the uniformed and disciplined Black body of the Nation or the Panthers.”

Taylor employs these same principles in her teaching as well by challenging her students to locate and hold on to the personal in the historical. “So many students come to university with an anti-history bias. They’ve been bored to tears with memorizing dates and events. I try to expose them to a variety of historical texts. What I like best is to start out with biographies. I like to be a good storyteller and I find that giving the students something to hold on to, a person they can follow throughout the semester is the best way of engaging students.”

In addition to her undergraduate teaching Professor Taylor serves as Graduate Chair where she finds yet another outlet for her emphasis on the personal. “Graduate students are just like everybody else. They like to feel included and heard. I include graduate students in every decision at some level and try to be as fair as possible with the distribution of funds. The problem some Graduate Chairs have is that they become disconnected from the students they’re pledged to serve. I keep everyone as informed as I can and I open up all decisions to graduate input.” Of her own dissertators, Taylor says the most important thing she can teach them is: “You’ll never have as much time in your life to work on one, single intellectual project so enjoy it now.”

Professor Taylor brings her commitment to both individuals and ideas outside the academy into

community activism as well. “I would be such a hypocrite to be so passionate about ideas and only to live in the past. I think it’s imperative to have real working and active spaces to deal with the ideas I teach and write about.” Professor Taylor tries to be strategic with her publications, publishing some in traditional, refereed academic journals and some in journals with wider readership but less traditional referee methods. She also works with the Bay Area Black Radical Congress, a group devoted to promoting dialogue between black activists and scholars as well as to renewing black radical activism.

Professor Taylor has forged an impressive path from desegregation guinea pig to inspiring scholar-activist at UC Berkeley. She has been at Cal for ten years now, and what does she see in store for herself in another ten? “Well,” she says laughing, “for one thing I see a cleaner office and more book shelves! I see another book on the Nation, a book on Charlotte Bass, an amazing thinker and activist. I hope to have a house.” She is silent for a minute. “I hope to have more women colleagues,” she says sadly, referring to the recent deaths of Professors Barbara Christian and June Jordan that have left a palpable vacancy in the African American Studies Department.

Their passing and the retirement of Professor Margaret Wilkerson have depleted the feminist ranks on the sixth floor of Barrows Hall and, “Sometimes it’s sad,” says Taylor. “But you just have to move forward in the tradition they spent their intellectual lives documenting. We have to keep moving and building on that tradition in different ways.”

■ Marissa Lopez
PhD Candidate in English

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being included as a distinct group within the US racial map, this, however, does not mean that the inclusion is either value neutral or without its theoretical problems.

A number of problems arise when considering this newly emerging phenomenon of Muslim American racialization: is Islam a religion or a race, and how are we to understand the dialectical relationship between these categories? American social arrangements have for a long time been structured around a solid base of racial hierarchy; Muslims today are being forced into this existing paradigm. This forced fit merely perpetuates racial hierarchy rather than facilitating broad-based social change. Muslims should view themselves in light of Malcolm X, who, towards the end of his life, managed to break away from the confines of America's race constructs and embrace a global identity based on the equality of all human beings.

The question of racial group membership is another problem arising from the racialization of Muslim Americans. If we follow the news coverage, we would come to think that all Muslims are Arabs and all Arabs are Muslims. Both of these statements are erroneous and merit rebuttals. When examining Muslim communities in the US we find them in many different racial groups, not only amongst Arabs. Maintaining the notion of Muslims as Arabs and Arabs as Muslims helps to codify racial stereotypes necessary to fuel public support for war. African Americans constitute the largest segment of the Muslim American community but you wouldn't think it if you only paid attention to corporate news conglomerates. The only true racialized portrait of Muslims would be as a racial group possessed of a global character with an abundance of black, brown and yellow people.

A more accurate definition of Muslim Americans is as an Ethnic-

religious community that is multi-racial and diverse. What Muslim Americans share is a religious belief possessing a multiplicity of cultural and racial expressions, and not a single, homogenous racial group. Muslim Americans should resist being identified as a single racial group; rather they should construct a multi-racial, multi-ethnic, and multi-cultural American identity that is inviting and embracing of all. In America's inner city such a process is underway and some of the early fruits can be seen in hip hop and poetry cultural expressions, which are indications of emerging trends. Islam and Muslims are leaving an imprint on both.

Undergirding the current racialization of Muslim Americans is the Bush administration's own

conflicted approach to the Muslim American community. On the one hand, the current Bush administration has been increasingly eroding constitutional protections of Muslim Americans at home and pursuing a concerted war effort against a number of Muslim-populated countries around the world. On the other hand the US, for its domestic and international policies, needs a Muslim cover at home and paper-thin alliance abroad to permit its war machine to function unimpeded in Muslim countries. Thus, Muslims as a racial group are born out of these two processes and little, if any, input has been sought from the community itself.

■ Hatem Bazian
Director, Al Qalam Institute

Leela Fernandes Speaks on “Purity and Difference”



On October 28, the Center for Race and Gender hosted a public lecture by Leela Fernandes entitled “Purity and Difference: Class Politics and the Restructuring of Urban Space in India.” Fernandes is an Associate Professor of Political Science and Women's Studies at Rutgers University. She is the author of *Producing*

Workers: The Politics of Gender, Class and Culture in the Calcutta Jute Mills and the forthcoming *Transforming Feminist Practice*. The event was co-sponsored by the Center for South Asian Studies, the Department of Ethnic Studies, the Department of Women's Studies, and the Beatrice Bain Research Group.

In her lecture, Fernandes situated the production of new middle-class norms of cultural citizenship in India within the larger context of economic restructuring and the changing relationship between the Indian state and capital. Citing examples such as recent beautification projects, the clearing of slums and the eviction of street vendors in the city of Mumbai, Fernandes argued that class conflict has increasingly taken the form of contests over public space. She highlighted the ways in which the new middle class's claims to public space draw upon an aesthetic of class purity

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that links high quality of life to the expulsion of working class populations from public spaces that they have long occupied.

Fernandes argued that this aesthetic of class purity is central to the production of a new civic culture in which the middle class consumer is seen as the common citizen while the working class is continually associated with social disorder. This civic culture undermines labor struggles by producing an exclusionary idea of citizenship that is defined by middle class interests. Additionally, contrary to scholarship that has often associated economic liberalization with a contraction of the state, Fernandes asserted that the new civic culture that has arisen from these structural shifts has actually been the basis for the expansion of state power. While Fernandes noted that consumer-based activism such as organizing by women's groups against rises in the produce prices might provide an alternative model of the consumer citizen, she stressed that consumer-based activism did not have the sustained militancy and power of earlier worker-based movements.

In urging us to see the development of new forms of cultural citizenship in India as linked to larger economic and political shifts, Fernandes demonstrated how difference and hierarchy are constructed and operate through a logic of purity. Fernandes' work is a valuable contribution to understanding the processes by which categories such as citizenship, class, race, and gender are produced and the material implications that these categories have in specific geographic and historical contexts.

■ Priya Kandaswamy
PhD Candidate in Ethnic Studies

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changing. We aim to highlight multiplicity and contradictions—to go beyond the old black-white paradigms of race. California especially has had a long history of interaction among diverse groups—Native Americans, Mexicans, Chinese and Japanese, as well as Blacks and Whites. Thus, we can speak of numerous “faultlines” that have characterized California race/ethnic relations. If we add gender and sexuality, the faultlines criss-cross and multiply.

Speaking of “faultlines,” some of the wonderful students who

have been working with the Center have agreed that Faultlines would be an appropriate name of the Center's newsletter. (I think they like the image of earthquakes: movements, progress, even perhaps turmoil due to *lack* of progress) Having experienced a few California earthquakes of my own (geological and otherwise), I sort of like the idea. So be it.

Thanks to all who have helped launch the Center for Race and Gender. And, let us not rest on our laurels. There are many challenges ahead!

■ Evelyn Nakano Glenn
Ethnic Studies, Women's Studies

Sagacious Visions for the Department of Comparative Ethnic Studies



In August 2002, after approximately a year of informal planning, a group of Ethnic Studies graduate students decided to resurrect the Graduates in Ethnic Studies (GES) committee, which had been defunct for several years. The reasons for GES's disintegration were various, but were generally attributed to the intellectual and spiritual fatigue that followed the Third World Liberation Strike in 1999. For students in Ethnic Studies, the strike represented foremost a victory over the administration's plans to phase out the department—one that would result in the hiring of eight FTEs—but not a victory that addressed the specific issues *internal* to the department. Therefore, in the spirit of starting fresh and warding off any lingering cynicism for student organizing, the new committee adopted a new title and acronym: Students Association of Graduates in Ethnic Studies (SAGES). Enthusiastic support for this group from graduate students, staff, and faculty has been steady since its initial meeting.

SAGES is comprised of approximately twenty-five graduate students representing each Ethnic Studies cohort and includes graduate representation from African American Studies. Its primary objectives this year are to build intellectual community in the department through speakers' series, workshops, and social events; establish graduate student representation on all faculty committees; advocate for and assist in the hiring of more Native American faculty; and to collectively oppose the proposed racial privacy initiative in California. Expanding its presence beyond the department, SAGES has also elected an Ethnic Studies delegate for the Graduate Assembly, the Funding Committee, and the Foreign Student Affairs Committee. In less than three months SAGES has realized many of its goals, but by far the most important: unifying graduate student voices and providing a venue for dialogue.

■ Iyko Day
PhD Candidate in Ethnic Studies

8 On-going Events...

The Center for Race and Gender sponsors a number of on-going programs including an Interdisciplinary Dissertation Workshop and several Research Working Groups. In addition, the center hosts a monthly Afternoon Forum featuring presentations of recent research by one or more faculty members or graduate students. Also housed at the CRG is the Environmental Justice Discussion Series which fosters conversation amongst graduate students and faculty around issues pertaining to the environment and racial justice. Visit our website for more details and for up-to-the-minute event information at crg.berkeley.edu.



Up-Coming Events in Spring 2003 . . .

- All CRG Forum meeting will be held in the African American Studies Conference Room, 6th Flr Barrows
- January 30, 4 - 5:30 - CRG Forum: "The Telling of Us: Blackfoot Gender Identity as Told in Story," presented by Professor Nimachia Hernandez
- February 27, 4 - 5:30 - CRG Forum: Representation and Self-Representation, with Prof. Jose Saldivar and Pat Hilden
- March 3, 5 - 7 - Public Symposium with Ric Salinas, Herbert Siguenza, and Richard Montoya of Culture Clash, Location: TBA
- March 20, 4 - 5:30 - CRG Forum: Patrolling National and Racial Boundaries



Announcement

The University of California, Berkeley

Recruitment I.D. # 541, 768, 769

The Department of African American Studies at the University of California at Berkeley invites applications for three (3) 100% positions, two in African American and/or African Diaspora Literary and/or Cultural Studies and one in West African Cultural History with a preference for candidates with a strong grounding in African Diaspora Studies. We are seeking two scholars at the junior rank (untentured Assistant Professors) and one at an open rank (untentured Assistant Professor or tentured Associate or Full Professor). We are looking for scholars of exceptional promise who will play a vital role in our undergraduate and graduate programs. The appointments will begin in July 2003. Except under unusual circumstances, applicants should already hold a Ph.D. degree.

Interested candidates must submit a curriculum vita, a list and description of potential courses, and the names of three referees from whom letters of recommendation may be solicited. Applications must be postmarked by the deadline of **January 17th, 2003** and addressed to Professor Percy C. Hintzen, Chairperson, African American Studies, 660 Barrows Hall #2572, University of California, Berkeley CA 94720-2572, Attn: Job Search. Please direct potential referees to the University's statement on confidentiality found at:
<http://www.chance.berkeley.edu/apo/evalltr.html>

Information about the Department of African American Studies may be found on the Departmental Website:
<http://socrates.berkeley.edu/~african/>

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