Words from the Director
All the Bogus News That’s Fit to Print

The fact that overt racism and undisguised misogyny are running rampant in our country is not a surprise to any fair minded person; the instances are too many to ignore. However, what is perhaps more worrisome is the seepage of racist and misogynist ideas and approaches into “mainstream” journals, newspapers, and media outlets. This development has very serious implications for public discourse in America.

For more than 100 years, the New York Times has been viewed as the “official” newspaper of America. The Times is read by virtually every US Senator and Congressperson, and is often cited in official documents because of its supposedly unbiased, neutral, and factually-based reporting and commentary. The Times is also frequently cited in academic papers, journals, books and articles, since it has been viewed as such an unimpeachable and reliable source of news and information. Thus, when the hallowed N.Y. Times reported, in a major front-page story (“Many Women at Elite Colleges Set Career Path to Motherhood”) on September 20 of this year that women currently studying at Yale, Harvard and other Ivy League colleges were planning to forsake careers for stay-at-home full-time motherhood the impact was tremendous.

Right-wing and evangelical religious leaders cheered the report as evidence that their demands for a return to women’s proper role being “at home and pregnant” were being met. Anti-abortion groups such as Physicians for Life circulated the article among their followers or posted it on their websites. Ominously, for those of us in higher education, the article also provided an opening wedge to attack “gender neutral” admissions policies in elite professional schools. Responding to the article, Richard Posner, a lecturer at the University of Chicago Law School and former judge of the US Court of Appeals for the Seventh Circuit, fired the first salvo, opining that it did not make economic sense to have women who would not pursue full time careers in law taking places that would otherwise be occupied by men (and a few women) who would otherwise have productive careers. He noted “the gender-neutral polices that govern admission to the elite professional schools illustrate discrimination in favor of women. Were admissions to such schools based on a prediction of the social value of the education offered, fewer women would be admitted.” This is an interesting reversal of the logic used to attack race-based affirmative action, namely that such policies lead to the admission of “unqualified minorities” and violate “race-blind” principles. In order to argue against equal admission for women, who tend to do well—better than men in many cases – on standard measures of qualification, the logic is that “gender-blind” admissions constitutes discrimination against men.

Leaders of major women’s organizations were mostly silent, apparently dispirited by this latest setback for women’s progress. Fortunately a few troublemaking left and feminist writers took the time to check on the sources of this major New York Times story. And, like so many “facts” emanating from racist/misogynistic groups, those reported in this story were fundamentally inaccurate, perhaps false. It turns out that the “research” upon which the article was based utilized deeply flawed methods that biased the “findings” in the direction of the writer’s preconceptions. The author prepared a poorly drawn and

---continued on page 9
New Works by CRG Affiliated Faculty

Joanne Barker, Ford
Postdoctoral Fellow, CRG
Sovereignty Matters, edited and with an introduction by Barker, investigates the perspectives that exist within indigenous communities regarding the significance of sovereignty as a category of intellectual, political, and cultural work. Much scholarship to date has treated sovereignty solely in terms of relationships between indigenous groups and their colonial states or with a bias toward American contexts. These essays offer global indigenous perspectives on the significance of sovereignty.

Catherine Choy
Ethnic Studies
Focusing on the transnational activism of two Filipino American women committed to social justice on both sides of the Pacific during the 1970s, this article reconceptualizes our understanding of the anti-martial movement in the Philippines and the Asian American movement.

David A. Hollinger, History
Originally published in 1996, Post-ethnic America is a bracing reminder of America’s universalist promise as a haven for all peoples. Hollinger argues for a new cosmopolitanism to help bridge the gap between our common fellowship as human beings and the great variety of ethnic and racial groups represented within the United States. This 10th Anniversary edition will include a new section entitled, “Postscript 2005: Ethnoracial Mixing and Economic Segregation.”

Sandra Smith, Sociology
Employing in-depth interviews of 105 low-income African-Americans, this work advances the literature on the Social Capital perspective. It suggests that what we have come to view as deficiencies in access among black urban poor may have more to do with functional deficiencies of their job referral networks. The findings from this study lay the groundwork for a single, multi-level conceptual framework within which to understand social capital activation, a framework that takes into consideration properties of the individuals, dyads and communities of residence.

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Fall Open House at the Center for Race and Gender

For the second time this year, the Center for Race and Gender held an Open House. Why? I suppose you could hold an open house whenever and as often as you would like. In February 2005, the Center opened its doors to announce that it had officially relocated to Barrows Hall. During the summer months, while most of the campus was away, the Center was busy planning the Fall events schedule and renovating the

691 Barrows Conference Room. It seemed appropriate to introduce the “new look.” The conference room was not the only change. Director Evelyn Nakano Glenn introduced Michael Barnes, from Sociology, and Johnny George, from Linguistics, as the two latest Graduate Student Researchers to join the Center.

A multimedia slide show presentation set to music highlighted this latest event. The slide show chronicled the Center’s events through a series of images collected from its 2001 inception to the present. This event was again well attended by faculty, staff and students from several campus departments, and the Berkeley community. An international flavor was added by the attendance of Education Abroad Program (EAP) student Laura Fabiano from the University of Trento, Italy. She is a PhD candidate in Comparative Constitutional Law.

The Center, in our opinion, is the Open House that welcomes any and all. We hope to see you at our future events.

Glenn “L” Robertson
CRG Computer Resource Specialist
due to lifestyle choice,
women for their own deaths
The government blames
to the escalating violence.
Nisperos evaluated responses
from government officials,
Solidarity Network and
associated with the Mexico
with individuals in NGOs
Through interviews
torture.”

of sexual assault, rape, and
buried, or abandoned in the
deserts bearing the signs
have been found partially
buries, or abandoned in the
deserts bearing the signs
sexual assault, rape, and
torture.”

With interviews
with individuals in NGOs
associated with the Mexico
Solidarity Network and
government officials,
Nisperos evaluated responses
to the escalating violence.
The government blames
women for their own deaths
due to lifestyle choice,

particularly in reference
to La Doble Vida or “the
double life” led by women
who work and study by day,
but work as streetwalkers or
simply frequent bars at night.
Academics blame NAFTA
and the subsequent economic
shift for conditions leading
to increased violence—they
point out that most murder
victims fall on the lower end
of the wage scale. “Both
of these ideologies…leave
little room for possible
interpretations of real life
solutions, so thus I chose
to look at NGOs.” NGOs
provide moral support for
victims, crisis counseling,
medical care and refuge.
At the governmental level
ey they demand accountability
and reform. Their appeals
to international agencies
provide much needed
external pressure on the
government and access to
resources. On the downside,
Nisperos commented on
how competition between
organizations for scarce
resources served as a barrier
to unity.

Nisperos emphasized
that state action and access
to resources is crucial to
the success of responses to
violence against women. “The
NGOs share this complex
understanding about violence
against women that takes
into account culture, class,
international contacts…all
of them agree that no social
change can be sustained
without state intervention
or specific governmental
change.”

Roman Leal’s “Informal
Finance in a Land of Giants:
Preliminary Findings on
Rotating Savings and Credit
Associations (ROSCAs)
in the US” examined
the motivating forces
behind informal financial
structures. “A ROSCA is a
voluntary, self-help financial
intermediation institution”
in which several members at
regular intervals contribute
and collect from a fund
yielding a cycle of savers and
debtors who net no direct
profit from the transfer of
currency.

Leal targeted diverse
metropolitan areas with
high rates of immigration
to see whether or not
importation of ROSCAs by
immigrants improved their
chances of financial success.
From twenty different
ROSCAs, Leal surveyed 197
participants and interviewed
80. They were largely from
Mexico, the Caribbean
and Central America, and
represented mostly low
to middle income groups.
Leal notes two surprising
results. US born participants,
generally those with access
to formal financial markets,
represented a quarter
of the sample. Another
unanticipated result was that
males outnumbered females
in the ROSCAs surveyed.
In other countries the reverse
is the norm as women often
hedge their economic power
in the household via ROSCA
participation.

Leal found that ROSCAs
provide a level of economic
flexibility not normally
available to low income
groups. Participants enabled
themselves to pay for durable
goods, medical expenses,
and even citizenship. They
also had a relatively high rate
of savings. One downside
Leal saw was the potential
for default. Of the groups
surveyed, two had reported
experiencing a default—
however the literature reports
that the rate of default in
informal financial institutions
tends to be low. Ultimately
relationships in a ROSCA
are based on mutual trust.

Leal sees in ROSCAs
good opportunities for further
examination of informal
finance in the US and other
industrialized countries. There
could be policies to increase
ROSCAs effectiveness—allow
them to register with banks,
provide a legal framework
to take defaulters to court,
and inform people of best
practices. Leal emphasized
that overregulation should be
avoided as this marginalizes
the groups that ROSCAs
currently benefit.

In his presentation,
“Environmental Racism in
Richmond, California: A
—continued on page 5
The Racial Ideology of Genetic and Reproductive Technology

On October 5, the Center’s Afternoon Forum featured presentations by Michael Omi, Chair and Associate Professor of Ethnic Studies, and Charis Thompson, Associate Professor of Gender and Women’s Studies and Rhetoric and Co-Director of the Science, Technology, and Society Center. Professors Omi and Thompson, speaking to a packed room of engaged audience members, addressed the topic of “Race, Genetics, and Biology.” Titled “(Mis)Understanding Race: Genetics and the Ideology of Color-Blindness,” Professor Omi’s presentation focused on the re-emergence of scientific/biological models of race, this time through genetic technologies, and suggested that the increasing public exposure of and debate over genetic models of race might prove an unexpected challenge to the hegemony of the racial ideology of color-blindness in American society. In her talk titled “Biological Race: Dead AND Alive,” Professor Thompson examined the historical co-imbrication of science and race that informs and structures new genetic and reproductive technologies and argued the necessity of remaining attentive to the racialized socioeconomic differentiation of the modes of access, or lack thereof, to these new technologies on a local and global scale.

Professor Omi framed his research as an exploratory look at the way current developments and applications of genetic technology might challenge the hegemony of color-blindness. He argued that, following the scientific critiques of the biological concept of race that transpired after World War II and the destructive eugenics of Nazi Germany, the “reigning racial ideology” in the United States has been that of color-blindness, “accompanied by the belief that the most effective anti-racist posture is to ignore race.” According to Professor Omi, not only has the concept of race as a biological category been discredited; it is now also being questioned as a social category, both by the right and the left, furthering the ideology of color-blindness. However, citing such projects as the Human Genome Project (a U.S. government-sponsored project to identify all of the genes in human DNA) and the Genographic Project (a collaboration between the National Geographic Society and IBM to collect at least 100,000 samples of human DNA from all over the world in order to trace the root of human migration), Professor Omi explained that the concept of biological race is emerging once again in the realm of public discussion.

In particular, the application of genetic technologies in various arenas points to the uneasy relationship between the social and the biological in understanding race. In the arena of pharmacogenomics, there has been debate between those who believe in the benefits of racially differentiated medical treatment and those who worry that attributing the cause of disease to genetics will obfuscate the role of racialized socioeconomic inequities in health problems. He also noted the implications of genetic testing for Native American groups whose membership is legislated based on blood quantum. In one case, the Mesquakie Nation in Iowa started to require DNA testing of claimants to screen out those who may be falsely claiming membership in order to cash in on the tribe’s casino revenues, and in another case, a woman from Oklahoma City is relying on DNA testing to assert her membership, which was rejected previously, in the Cherokee Nation. As Professor Omi remarked, the move from socially defined to biologically defined concepts of race vis-à-vis genetic sciences suggests a redefinition of racial categories and identities. Despite the difficult and complicated nature of these debates, however, the spotlight on genetics and biological race can, he claims, “potentially destabilize the hegemonic reign of the ideology of color-blindness” by putting race back at the center of public discussion.

Although the rise of genetic sciences seems to lead to a retreat from social understandings of race, Professor Thompson’s talk emphasized that, in fact, “all the different social logics of race interact with all the different biological rubrics and logics of race.” In her presentation, Professor Thompson provided a historical analysis of the violence of scientific racism and addressed the global division of labor in the application of biological technologies in medical and reproductive care. She then discussed her fieldwork research on the roles of racial categories and class in the area of reproductive, genetic, and environmental technology, focusing on the racialized differentiation of reproductive labor between surrogacy and egg/sperm donation. As Professor Thompson argued, the notion that scientific racism has been thoroughly discredited belies the fact that scientific racism tends to come back in various forms. In particular, she remarked on “the newness… and the stunning not-so-noveltyness of the logics of race science at work” in the field of reproductive technologies.

In looking at race as a variable both in the selection of embryos and eggs and in

—continued on page 14
R

constantly wrestle with absences
us who study the ‘subaltern’
Archives.” She describes the
working group, “Silence in the
Hall will head a new
year.
in CRG events and will organize
rebellions. Hall will participate
women’s roles in slave
while continuing her research
each semester in the department
and Women’s Studies course
women.

discourse surrounding these
slave revolts and examines
African American women in
Constructions of R
Slave R
African American Women,
N
parenthetical notation in
her PhD in History with a
Boalt Hall and completed
of racialized gender and
slavery, historical constructions
Her research focuses on
through the Spring of 2007.
Fellow based at the CRG
will teach a Gender
for Transformation
Call Home: Radical Visions

The CRG Welcomes its Post-Doctoral Fellows

Rebecca Hall, Mellon Fellow (courtesy of Rebecca Hall)

Rebecca Hall is a Mellon Foundation Post-doctoral Fellow based at the CRG through the Spring of 2007. Her research focuses on slavery, historical constructions of racialized gender and contemporary legacies of the same. She earned a J.D. from Boalt Hall and completed her PhD in History with a parenthetical notation in Women’s Studies from UC Santa Cruz. Her dissertation Not Killing Me Softly: African American Women, Slave Revolts, and Historical Constructions of Racialized Gender develops “a trans-Atlantic social history of African American women in slave revolts and examines the discourse surrounding these women.”

Hall will teach a Gender and Women’s Studies course each semester in the department while continuing her research project on African American women’s roles in slave rebellions. Hall will participate in CRG events and will organize a colloquia during her second year.

Hall will head a new working group, “Silence in the Archives.” She describes the aim of the group: “Those of us who study the ‘subaltern’ constantly wrestle with absences in the archive. Anyone who studies those who have been elided must become adept at learning that the spaces between words have things to say. We must develop a methodology that allows us a view into negative space, to redeem stories that have been lost to us.” (please see p.15 announcement)

Joanne Barker is a Ford Foundation Post-doctoral Fellow who completed her PhD in the History of Consciousness Department at UC Santa Cruz. She is an assistant professor of American Indian Studies at San Francisco State University and an enrolled member of the Delaware Tribe of Indians. Her primary areas of research include indigenous jurisprudence, women’s/gender studies, and cultural studies. She has published articles in Wicazo Sa Review: A Native American Studies Journal, Cultural Studies, and Inscriptions, as well as chapters in This Bridge We Call Home: Radical Visions for Transformation, edited by AnaLouise Keating and Gloria Anzaldua, and Beyond the Frame, edited by Angela Davis and Neferti Tadiar. She has edited an anthology, Sovereignty Matters: Locations of Contestation and Possibility in Indigenous Struggles for Self-Determination, which is being published in the Contemporary Indigenous Series by the University of Nebraska Press in January 2006.

In her current book project, Indian-Made, she examines how identification practices mediate the terms and conditions of indigenous sovereignty and self-determination within North America and the Pacific. Working with comparative, interdisciplinary methodologies developed within indigenous and cultural studies, she takes up four seemingly discrete legal cases of contestation over who counts as indigenous, and most decidedly, who does not: 1) Canada’s Bill C-31 of 1985, which reversed patrilineal requirements for Indian status; 2) the US Indian Arts and Crafts Act of 1990, which requires enrollment in a federally recognized tribe to sell or display work as ‘Indian made’; 3) “Bill C-31 Indians” and the disenrolled, as a comparison of the political status and rights of those reinstated in Canada under the bill and those Indians who have been disenrolled in the US since the passage of the Indian Gaming Regulatory Act of 1988; and 4) the Human Genome Diversity Project, initiated in 1991 as an international endeavor to collect, preserve, and study indigenous DNA to theorize the history of human origin, migration, relatedness, and genetic variation.

Barker offers the four case studies as discrete political contestations that instance the related work of identification in mediating the terms and conditions of indigenous sovereignty and self-determination. While the

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September Forum —continued from page 3

Case Study of the United Heckathorn Toxic Site” Mario Tabares aimed to answer the question, “How has environmental racism developed in Richmond, specifically via United Heckathorn?” Through a series of interviews with local residents and fishers he obtained perspectives on environmental hazards, health effects, and struggles—economic, social and political. People in this area generally lack the financial means to relocate or have a reluctance to move due to well-developed social networks. His label of ‘environmental racism’, “the racial bias in the location of hazardous facilities and the disproportionate amount of minority communities exposed to these health-threatening conditions,” punctuates the fact that a majority of residents in this area are Black, Latino and Asian. During World War II, the construction of shipyards and a marked increase in employment resulted in a rapidly expanding population with a large influx of African-Americans. United Heckathorn managed DDT processing, packaging and shipping. With the bankruptcy and subsequent demolishing of Heckathorn, there remained high concentrations of DDT in the soil and water.

Tabares found that residents were generally not aware of the former presence of the factory, although many could relate tales about general health and environmental hazards to which they had become acclimated to over time.

-continued on page 14

Joanne Barker, Ford Foundation Fellow (courtesy of Joanne Barker)
On May 4th, the Center’s final Afternoon Forum of the spring semester, entitled “Performance, Violence, and the Politics of Representation,” showcased two PhD candidates from the Department of Ethnic Studies, Karina Cespedes and Christina Grijalva, and internationally renowned multimedia artist and cultural activist Elia Arce. All three presentations converged on the topic of ethnography, exploring the politics of documenting racialized sex work, militarized killing, and trauma.

Karina Cespedes began the forum with a paper entitled “On the Tracks of Juliet: Cuban Sexwork and the Ethnographer’s Tale,” which investigated the political and economic context of sex tourism in Cuba and the proliferation of ethnographies about young sex workers. Cespedes contextualized the title of her presentation by starting with a clip from Carlos Marcovich’s popular 1997 docu-drama called Who the Hell is Juliette?, which featured a 16 year old Cuban sex worker named Juliet. Referencing the film as an example of an ethnographic “tale” about Cuban sex work, she explained that her central concern was to explore the way these ethnographic accounts rely on certain narrative tropes that function to exoticize racialized bodies.

Sex tourism in Cuba is the result of profound economic restructuring that occurred in the 1990s when the former USSR withdrew trade from and aid to Cuba. Since then every aspect of daily life in terms of labor options, lifestyle choices, and contexts of human interaction have been redefined. As Cespedes explained, the USSR’s withdrawal resulted in nothing less than catastrophe marked by deindustrialization and unemployment. Alongside this economic decline, a revolution in Cuban tourism effectively repackaged the nation with a new imaginary of simultaneous “disgust and fascination,” as a vacation paradise offering cheap tours of colonial ruins, live animal sacrifices, and the world’s best cigars. What’s more, Cuba is celebrated as the land of sexual liberation, a nation where virtually all of its women and girls—many between the ages of 12-16—are dubiously assumed to be willing and waiting for tourists to purchase their services in the form of sex and, with respect to Cespedes main concern, ethnographic interviews.

Examining various ethnographic accounts of female and male prostitution, Cespedes observed in the narrative patterns of ethnography certain features that corresponded to recent shifts in the broader study of prostitution. Where prostitution was once considered the domain of deviant and pathological subjects, it has been positively redefined within newer critiques of patriarchal control, female labor and sexuality. To this extent, ethnographies about Cuban sex work are marked by a prominent contradiction, one that condemns the commodification of sex yet heroizes the sex worker’s cunning and self-possession. Observing these characteristics, Cespedes argued convincingly that these discursive constructions of Cuban sex work were similar in narrative structure to abolitionist slave narratives of the mid-19th century. She established this correspondence by pointing to a range of abolitionist conceits in sex worker ethnographies, from invocations of the sex worker’s “unfulfilled dreams,” in order to underline shared humanity, to positive references to the sex worker’s literacy and multilingualism to establish her “global citizenship.” Cespedes noted that these characteristics were exemplified in the docu-drama Who the Hell Is Juliette?, in which the real life of a Cuban sex worker, Juliet, is reconfigured to tell a story about a sex worker with a “heart of gold” yearning for her absent fathers: her real father and the revolutionary socialist order. Cespedes concluded by emphasizing the fictional qualities of these ethnographies to disrupt the illusion of authentic subaltern speech.

The two presentations that followed Cespedes’ paper included a spoken word piece by Elia Arce meditating on the act of killing and an analysis of Arce’s “The Fifth Commandment” by Christina Grijalva. Arce began by recounting a story about a baby rattlesnake she found in the yard of her home. She explained that she thought if she sprayed the snake with water it would leave for the mountains. However, before she could do so, a concerned friend decided to kill the snake, chopping it up with a garden hoe. In spite of her understanding of the danger the rattlesnake posed, Arce neither felt it was her friend’s duty to kill the snake nor did she feel protected. This episode, which bears resemblance to the “preemptive” military acts of the US government, represented an important moment for Arce in consolidating her thoughts on the issue of killing, particularly in respect of the military.

Arce continued by turning her words to thoughts she had about a man she had interviewed who was on his way to Iraq. She observed his pride at liberating Iraq, protecting freedom, and being a hero. Reacting to his sentiments, Arce wondered why he needed to feel like a hero. Was it so he could be closer to God—to be more god-like? Wanting to come to terms with these questions by engaging further with individuals in the military, she decided to throw a barbeque for three men going to Iraq. She described how moved they were at her gesture. Later, when they all went to sing karaoke, she saw how happy and in love with each other they were, hugging —continued on page 13
Faculty Spotlight: John Lie, Dean of International Area Studies

“I originally wanted to work in development… and deal with global problems such as poverty, famines, wars, or genocides.” When originally pursuing his PhD at Harvard, Lie intended to eventually work for an NGO or an entity such as the UN but came to realize that much of the work done by wealthy nations was potentially counterproductive. “We apply our understandings, our tools, our wants onto the world which may not even want them, so I became quite critical of the whole apparatus of development.” As a social theorist he contributes to the dialectic that frames the social world and rectifies some of the misconceptions that people have about society. For instance, in his dissertation work Lie critiqued the dominant ways in which economists think about the market. He demonstrated how markets do not arise spontaneously and used historical cases to highlight various ways markets emerge.

Lie currently is the Class of 1959 Professor of Sociology and Dean of International and Area Studies at the University of California, Berkeley. Prior to joining Berkeley, Lie served as Head of Sociology at the University of Illinois at Urbana-Champaign, and directed the Center for Japanese Studies and the Korean Studies Program at the University of Michigan.

His early defining experience occurred as a Korean youth in Japan at a time when there was intense, overt discrimination against the Korean minority. “I grew up in Tokyo in the 60s…. There would be flare-ups of the sort that I think most people in the U.S. would find hard to imagine.” He would encounter occasional violence and found that “the unjust and completely superficial character of differentiating people to justify physical or symbolic violence” left a huge imprint on his intellectual development. Lie’s interest in sociology eventually led him to examine social theories global in scope and redress issues concerning him personally.

Lie’s work in the past decade was inspired in part by C. Wright Mills’ notion of the sociological imagination, which highlights the intersection of biography, history and social structure, Lie produced his “Sociological Imagination Trilogy” which focuses on Koreans in South Korea, Koreans in Japan, and Koreans in the US via the perspective of the Los Angeles riots. These three books, Han Unbound: The Political Economy of South Korea, Multiethnic Japan, and Blue Dreams: Korean Americans and the Los Angeles Riots make sense of Lie’s personal trajectory in East Asia as well as the U.S. Lie sees Korea and Japan undergoing an era of rapid social transformation. “When I was very young in Seoul… the usual amenities of modern society…were not there yet—that contrasted with Tokyo which was rapidly growing. An empty plot of land could suddenly be occupied by a mushrooming skyscraper the next morning. That left a deep impression on me that social life could change rapidly—that was my sense of what social life was—rapid change.” He notes that for much of civilization most people experience social life as very stable, and even in a dynamic society such as the U.S., most people assume the ongoing preservation of current social and fiscal environments. “One of the failures of sociology as a discipline is its failure to grapple adequately with the problem of change. There is still an assumption about gradual change and stability.” He refers to the evolution in race relations and the status of people of color in the U.S., the oldest faculty members were still teaching here, there was widespread, and widely justified segregation…the racial inferiority of African Americans or Asian Americans was just taken for granted. I still see flashes of this today where I live in Berkeley where it is predominantly white, and occasionally older people will assume I’m a gardener or something; it is easy to decry their racism but it also speaks to some of the ways simple things like perceptions of minority groups have rapidly changed in American society.”

Lie’s most current work is a soon to be released book, Violence. It examines the paradox that there is a climate of fear—premonitions of destruction such as nuclear catastrophe or global warming—making the world seems less safe than ever. However, in contrast, from a statistical perspective people live much longer than in the past. Lie notes that U.S. life expectancy has doubled over the last hundred years, and the chance of violent or accidental death is negligible. There is little fear of being attacked or injured in many parts of the world, and in

“We apply our understandings, our tools, our wants onto the world which may not even want them, so I became quite critical of the whole apparatus of development.”

“Rhetorically you can say that we have not done enough and in fact we can do a lot more, but when you think about how fifty years ago, when some of

—continued on page 10
Omi & Winant: “The Dilemmas of Racial Formation in the 21st Century”

On October 12 the Center’s Distinguished Lecture at the Bancroft Hotel featured the co-authors of one of the most widely read and referenced books on race in the US, Racial Formation in the United States. In twenty-five years of friendship and close intellectual collaboration, this well-attended event was the first time co-writers Michael Omi, Associate Professor and Chair of Ethnic Studies at Berkeley, and Howard Winant, Professor of Sociology at UC Santa Barbara, had an opportunity to share the stage and deliver a lecture together. Following generous introductions by CRG Director Evelyn Nakano Glenn and Dean George Breslauer, which carefully outlined their individual and collaborative contributions to race and social theory, the authors presented material reflecting their most recent thinking on the subject of racial inequality in a lecture entitled “Colorblindness and Color Consciousness: Dilemmas of Racial Formation in the 21st Century.”

In order to frame the central concerns of their lecture, Professor Omi began with an illustrative anecdote about Malcolm X. In the story, a reporter remarks to Malcolm that the passage of civil rights legislation was proof that African Americans were better off. Malcolm responds by saying that it did not show improvement to stick a knife 9 inches into somebody and pull it out 6 inches and call it progress. However, Malcolm continued, some people don’t even want to admit the knife is there. The relevance of this story today is that thirty years after the passage of civil rights legislation, our historical moment is inordinately shaped by Malcolm’s latter observation: that most people choose to ignore that the knife of racism exists as a persistent form of structural inequality based on social concepts of race. Omi and Winant refer to this denial of race as “colorblindness,” which they argued was the reigning racial ideology in the US today, premised on the belief that anti-racism entailed a rejection of both the biological and social salience of race. Insofar as the ideology of colorblindness requires popular consent, it is hegemonic—simultaneously reflecting and subverting the legacy of the civil rights and racial justice movements of the 1950s and 1960s.

In the post-civil rights era, colorblindness and its foil, color consciousness, have unlikely political constituents that hail from both the left and the right. For instance, colorblindness is championed by individuals who range from former UC Regent Ward Connerly, who drafted the failed Proposition 54 which would have banned racial classification in California, to social democratic policy analysts such as William Julius Wilson and theorists on the left such as Paul Gilroy. As Professor Omi noted, this kind of harmonic convergence is predicated on the need to “get beyond” race in order to grapple with the “real” problems that trump race, such as class stratification and inequality or competing nationalisms. On the other side, proponents for color consciousness identify the persistent features of structural racism in various institutional arenas, arguing that only race conscious policies can address racial inequalities. Assessing these viewpoints, Omi and Winant proposed to challenge the ideology of colorblindness from a different vantage, one that takes into account new patterns of racialization that have emerged that contradict and threaten colorblindness as hegemonic common-sense. Noting the limitations of color conscious political strategies as well, they suggested further that the dichotomization of colorblindness and color consciousness was misleading.

The bulk of Omi and Winant’s lecture was geared towards presenting an inventory of new “contradictions” to colorblindness. The first contradiction that Professor Omi identified surrounded new developments in race and genetics. In spite of the social scientific doctrine of the social constructedness of race, Omi noted that recent scientific discoveries occurring under the auspices of the Human Genome Project were frustrating this tenet. Increasingly, geneticists have argued for the validity of classifying individuals according to geographically based biological differences. They have suggested the racial breakdown is important for determining susceptibility to certain diseases and receptivity to certain drug treatments. Omi went on to discuss the emerging field of pharmacogenomics, whose goal is to analyze individual genomes for the purpose of crafting individually tailored medication and dosage. Given time constraints and economic pressures in the pharmaceutical context, race has become a handy proxy for making determinations on how individual patients will fair on a particular drug.
A case in point is BiDil, an ethnic designer drug marketed to African Americans suffering from congestive heart failure. Not only does this re-biologization of race potentially undermine civil rights gains if it is extended to make racial determinations of crime propensity, intelligence, and athletic ability, but it presents serious problems for colorblind ideology. Professor Winant continued to note other contradictions of colorblind ideology, particularly those associated with US imperialism. Here Winant argued for an unequivocally race-based reading of empire. On one hand he pointed to the US’s role of subjugating other nations through military force, expropriating human labor and natural resources and relying on racially coded justifications of US superiority. On the other, Winant demonstrated that among the individuals charged with the role of military subjugation, young people of color were overrepresented, their racialized labor being exploited in the service of empire-building. Professor Omi followed by noting that in the context of empire—over which hovers the specter of international terrorism—the US domestic scandal involving Wen Ho Lee, have functioned in the cultural sphere to underscore the perpetual foreignness, inherent suspiciousness, and homogeneity of Asian Americans. Similarly, Professor Winant addressed the corresponding paranoia at the US-Mexico border expressed in Governor-supported Minutemen vigilantism targeting Latino migrants. In all these cases, global economic issues, the demise of the welfare state, and the decline of majority whiteness have created status anxiety for whites, fueling nativism and racial profiling, which represent further contradictions in the ideology of colorblindness.

The upshot of these developments for Omi and Winant is that colorblind ideology is being progressively dismantled by new patterns of racialization that have emerged from contradictions within the ruling racial regime itself. Identifying these contradictions as the central features of contemporary racial formation, they ended their talk by proposing a preliminary racial justice agenda that could both undermine these contradictions and deconstruct the colorblind/color conscious binary. They focused in particular on the political consciousness and policy issues required to mobilize an anti-racism agenda in the 21st century. With respect to the former, Professor Winant referenced W.E.B. DuBois’s notion of “double consciousness” as a useful standpoint that could be seen to represent the movement between color blindness and color consciousness that was no longer limited to African Americans but could be extended to other racial groups. In terms of policy changes, they argued provocatively for the redistribution of wealth nationally and globally through a democratically selected process. In particular, Winant pointed to the taxes on financial transfers that could be usefully allocated in blighted areas of the US and the global south and east. And in keeping with the liminal features of double-consciousness, all aspects of their racial justice agenda presented at the UC Regents to: Center for Race and Gender, Attn: Janet Duong, 642 Barrows Hall, Berkeley, CA 94720-1074. Or contact Janet Duong at jduong@berkeley.edu. Upon receipt of payment your item will ship in 1-2 weeks.

Words from the Director—continued from cover page misleading questionnaire, which was given to a tiny sample of women students at Yale University. Worse, the author selected to interview only students who fit her preconceived thesis; she also omitted parts of the interviews that diverged from the storyline. The supposedly objective “research” was fraudulent.

Despite its demonstrable falsity, the “Ivy League women going home to motherhood” article was prominently featured on the front page of “America’s newspaper,” which proudly proclaims “All the News That’s Fit to Print.” Naturally, the article received major national attention, being quoted in hundreds of newspaper articles around the country and being the most widely e-mailed article on the NY Times website in the days after publication. It was even presented to Congress as proof that American women, even those at elite Ivy League universities, were planning to forsake the male world of work and careers for the female world of home and child care.

The seepage of right-wing ideologies on the “proper” place of women and people of color into our most respected institutions is profoundly disturbing. Even the country’s most esteemed newspapers fall into the trap of reporting reactionary fantasies as “facts” and millions of Americans believe the reports.

What does this have to do with the Center for Race and Gender? A lot. Our Center was created with a mandate -continued on page 16
The Colorism Project seeks to answer two questions, “How universal and widespread is the notion of colorism?” and “What are the consequences of these color hierarchies?”

The seeds of the Colorism Project were planted in 1999, when during a visit to Amsterdam University’s Center for the Study of the African Diaspora, Hintzen and his colleagues were approached by dermatologists with a concern that many of the immigrant communities moving into Holland from traditional Dutch colonies such as Suriname and Indonesia were using skin bleaching creams topically throughout their whole bodies to the detriment of their health. The doctors wanted a method of intervention to discourage these populations from using such skin-lightening products. Hintzen notes that the use of skin bleaching creams can be traced back to early advertising for skin blemish treatment products in the black media through magazines such as *Ebony* and *Jet*. These magazines were distributed worldwide throughout parts of Africa and the Caribbean. The products were advertised alongside images of black women idealized as “European looking” with light skin. “We see a clear trajectory that follows the circulation of these black materials along with the reinforcement of white and black phenotypical stereotypes.”

In response to the issues raised, Hintzen and his colleagues at the CSAD organized meetings in Amsterdam and Suriname to critically examine not only medical issues, but also the history and marketing of skin lighteners and the psychology and sociology of their use.

Hintzen discussed colorism as a universal phenomena, “It is not simply a consequence of the colonial hierarchies of color. We began to look broadly at various...locations and histories to explore how universal and widespread this notion of color hierarchy participated in the organization of social hierarchy.” The Colorism Project seeks to determine the presence or absence of links to colonialism or European notions of superiority across space and time. Ultimately color hierarchies are attributable to all levels of society.

Hintzen’s concerns were broader than the issue of skin lightening, however. He was interested in understanding how skin color relates to domination and subordination in racial ideology. He brought his ideas to Evelyn Nakano Glenn, Director of the CRG, and they decided to develop the Colorism Project at the CRG, which would be dedicated to multidisciplinary transnational examination of skin color hierarchies and the symbolic capital of color within and across racial and cultural categories. Its first activity was to convene a working group made up of faculty and graduate students that met periodically to discuss colorism through discussions of readings, plays and documentary films. Its second undertaking has been to organize a major national conference, Hierarchies of Color: Transnational Perspectives on the Social and Cultural Significance of Skin Color, to be held December 2-3. The conference represents an unprecedented gathering of over twenty scholars from a wide array of disciplines to share cutting edge research and theorizing on the topic. Hintzen notes that the ultimate aim of the Colorism Project “is to develop multiregional groupings that will bring their own ethnic, cultural and racial understanding of color in multidisciplinary approaches to the problem.”

The Colorism Project examines the presence and pervasiveness of color as symbolic capital. What are the consequences of these color hierarchies? Do they impact choices in marriage partners, or the decision to use chemicals to lighten one’s complexion? Do other phenotypical identity formulations such as hair texture, or eye shape impact the motivation to undergo cosmetic surgical procedures such as blepharoplasty? Is there any society existing historically or currently where color is indeterminate in predicting life chances? The possibilities for upward mobility may be very well conditioned by color as opposed to racial categorizations.

“Ultimately the new challenge of the 21st century may be the challenge of the color hierarchy rather than the racial hierarchy. Colorism is the new frontier of difference and must be understood, problematized, and dealt with. That’s what this project aims to do.”

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**Hierarchies of Color Conference**

will take place December 2-3, 2005 in the Lipman Room, Barrows Hall at UC Berkeley. Go to the CRG Website at: http://crg.berkeley.edu/events/hiercolor.html for more information.

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**John Lie**

-continued from page 7

many respects the world is safer, tamer, and less risky. There is a possibility of catastrophe but paradoxically its perception is predicated on the longevity of people and the stability of society. “When one escapes from a society of desperate need at the same time one enters a society of risk.”

“Berkeley is the most dynamic intellectual place in America, and if you were to ask me where I would most like to have a position, Berkeley would be number one. This is a very propitious time at Berkeley, the Chancellor has the Diversity Research Initiative, and I am very hopeful that the CRG and other units of the campus that have studied and taught over this very important terrain about diversity and difference can continue to go outward into the world and flourish.”

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**Johnny George**
Viewpoints from the “Tangled Strands” Dissertation Workshop

The Center for Race and Gender (CRG) and Center for the Study of Sexual Culture (CSSC) co-sponsored “Tangled Strands” dissertation workshop retreat took place on Thursday, October 20 through Sunday, October 23 in Sonoma County. Attended by eleven students and five faculty members (Karl Britto, Evelyn Nakano Glenn, Saidiya Hartman, Percy Hintzen and Michael Lucey), the workshop brought together a group of scholars who engage questions of race, gender and sexuality in their research but who, because of diverse disciplinary locations or otherwise, may not have encountered each other. Situated on a beautiful hillside location in Sonoma, the Westerbeke Ranch offered plenty of opportunities for rest and relaxation when we weren’t discussing our projects—excellent food, comfortable log cabins, long wooden swings, a crackling fireside, hiking trails, a swimming pool and a hot tub! The group of participants who came from Berkeley, Yale and UCSD, belonged to humanities and social science departments. They brought projects with a decidedly interdisciplinary and international bent. Our subjects of study ranged from midwives in Baluchistan to Mexican-heritage schoolchildren in California; from the figure of the mulatta in neo-noir Hollywood films to the figure of the courtesan in Hindi-Urdu cinema; from formations of nation and empire in nineteenth century Italy to those in twentieth century Mexico and the pan-Caribbean region; from landscapes of loss in the Americas to landscapes of slavery in the cities of Charleston, South Carolina and Bridgetown, Barbados. We came to the workshop having read and circulated comments on each other’s dissertation proposals. Over the course of two days, students presented their own and each other’s work in an intimate forum and received constructive feedback from peers and faculty in structured thirty-minute sessions.

Faculty participation was consciously restrained the first day and more involved the second day thereby empowering students to develop peer relationships and hone critical evaluation skills. Group discussions on topics including tropism, abjection, discourse and ideology spanned a range of literary and social-theoretical concepts that feature prominently in many of our dissertations. On the last day, in the plenary sessions, faculty members addressed student concerns about writing proposals for fellowship applications and dissertation abstracts for job applications. The general atmosphere of the “Tangled Strands” workshop was participatory and collegial providing a unique opportunity to exchange ideas and interact with senior and junior colleagues in a concentrated and productive fashion.

Sonal Khullar
PhD Cand., Hist. of Art

This year’s dissertation workshop retreat sponsored by the CRG and the CSSC brought together eleven graduate students from a wide array of departments and five faculty members from the Humanities and Social Sciences. Despite coming together from such a disparate array of disciplines, the feedback that we received from each other and the faculty members proved incredibly useful. As we tried to make our work accessible to individuals outside of our disciplines over the span of three days of intense discussion, each of us was forced to acknowledge the methodological and epistemological assumptions we make in our work, and we were forced to ask ourselves to what extent we aim to produce work that is clear and accessible to scholars outside of our fields, and perhaps even outside of the academy. I found it profoundly useful to have such concentrated attention devoted to my project from a group of diverse scholars whose goal was to provide genuinely supportive and constructive feedback. The workshop’s explicitly stated goal of bringing together scholars who wouldn’t otherwise be in dialogue with one another and who might benefit from continued collaboration was well met. Several of us are in the process of coordinating a dissertation writing group to help motivate us and build mutual accountability.

Eréndira Rueda
PhD Cand., Sociology

The “Tangled Strands” workshop began with a meal on Thursday evening and an introduction to the weekend’s activities. Many of us were intimately familiar with each other’s work by the time we arrived but had yet to put faces to the projects. Though it proved to be an intellectually exhausting and invigorating weekend, our physical surroundings spoke to the significance of “retreating” and provided a relaxing, calming influence on the work at hand. It seemed as if the institution was thoughtfully put together with groups such as ours in mind—being completely conducive to academic work and community building. Throughout the weekend the need for cell phones, internet and television ultimately vanished as we enjoyed the chance to converse with each other about our intellectual...
Fall 2005 Undergraduate Grant Program Winners
Six undergraduates from various disciplines receive grants to complete research

The Center for Race and Gender Undergraduate Grants Program drew an impressive number of applicants for the Fall 2005 semester. The Center funds the undergraduate program to support and motivate research or creative projects with a race and gender focus. Grants awarded this semester ranged from $300 to $1000. Congratulations to the six grant winners!

Jan Marie Alegre
Psychology
CROSS-GROUP FRIENDSHIPS AND THE INCLUSION OF OTHERS (AND GROUPS) IN THE SELF

Recent research has indicated that cross-group friendship may be the form of interpersonal contact most likely to lead to reduced prejudice toward an outgroup. However, the specific mechanisms explaining how this might occur have yet to be explored in detail. My senior honors thesis and grant project focuses on one particular mechanism proposed by Aron and others called “the inclusion of other in the self,” which conceptualizes close, positive interpersonal relationships – such as friendships – as a cognitive overlap of self and other. I will measure the perceived closeness of participants’ cross-race friendships and racial group identifications, and assess the inclusion of outgroup other in the self using a reaction-time categorization task. The primary research question is, how does the perceived quality of one’s cross-race friendships influence levels of outgroup identification and, in turn, their underlying cognitive representations of outgroup others?

Mehrnoush Aliaghaei
Comp. Lit. & Film Studies
IRANIAN WOMAN’S IDENTITY

After the Iranian Revolution of 1979, many Iranian people emigrated to either the US or Western Europe. Women enjoyed more freedom in the Western countries relative to their previous situation in Iran, where they were repressed both culturally and religiously. Nevertheless, many of these women still live by the previous cultural standards imposed upon them, and they even oppress their daughters.

My project explores Iranian woman identity via interviews with Iranian women from different social backgrounds who live in the US. These interviews will make up a short documentary film that will portray various perspectives, expose elements that these women see as most influential in shaping their identity, and disclose their level of identity consciousness. The impact of Persian literature, and the Iranian media in identity formation will also be examined.

Matt Andrews
Ethnic Studies
“MESTIZA” IN BLACK AND WHITE: THE ROLE OF RACIAL COMBINATION IN FILIPINA AMERICAN (MULTI)RACIAL IDENTITIES

Many scholarly studies on Multiracial Identity focus on the experiences of Black-White and Asian-White heritage individuals or, rather, within a minority-majority paradigm. Emerging research has shown variation in the development and choice of racial identities between individuals of minority-majority racial heritages and individuals of minority-minority racial heritages. Seeking to further delve into the intricacies of racial identity, specifically Multiracial Identity, my study will explore beyond racial identity choice and will examine the possible variations in how Multiracial individuals understand their own racial self-identifications. Through conducting in-depth interviews with Black-Filipina and White-Filipina Multiracials born and raised in the San Francisco-Bay Area, I seek to explore how gender is experienced, similarly and differently, by Filipina Americans of different racial combinations. Through developing various identity typologies, I hope to illustrate how racial combination affects not only how Multiracial Filipina Americans racially identify but also how they understand their racial identities.

Janet Lea Kendall
Ethnic & Native Am. Studies
SUNDOWN IN THE GOLDEN STATE
Jackson Sundown was a legendary Nez Perce cowboy who used his talents to become the first world champion American Indian cowboy. The Nez Perce cowboy met the world famous sculptor Alexander Phimister Proctor the day he won the 1916 championship at Pendleton, Oregon. The two men struck up a friendship that brought them to San Jose, California and back to Idaho where Jackson modeled for Proctor. Their friendship resulted in famous works of art and a relationship that has never before been chronicled. My honors thesis and 15-minute video focus on their untold relationship, experiences and travels. The McCracken Library at the Buffalo Bill Historical Center and the Proctor family are allowing me access to the Proctor archives to document, photograph, and work in the records and galleries to gather information relevant to my study. Most of this information has never been examined, analyzed, or published.

Michelle Kim
Environ. Sc. & Public Health
TOXIC PLAY: AN ENVIRONMENTAL JUSTICE INVESTIGATION IN THE REPLACEMENT OF CONTAMINATED PLAYGROUND STRUCTURES

This project examines the replacement patterns of chromated copper arsenate (CCA)-treated wooden
CCA is a wood preservative that has been used in playground equipment and park landscaping for the past 60 years. Studies have shown that arsenic, a known human carcinogen, leaches to the wood surface, and children playing on CCA-treated wood structures can be exposed to arsenic through direct and indirect contact with the wood. Because of concerns about arsenic risk to children, the pesticide industry has voluntarily agreed to stop using CCA to treat wood used in residential settings. In addition, municipal governments are replacing playground equipment with alternatives. However, past incidences and studies have raised environmental justice concerns addressing the possibility that schedules to “clean up” communities may leave children in low-income and/or minority communities at a greater risk of hazardous exposure. Thus, it is the goal of this project to assess biases in replacing CCA-treated wood play structures in communities of color and/or low socio-economic status.

Gail Lee Vue
Public Health & MCB
Assessing Hmong Women’s Cervical Cancer Knowledge and Healthcare Access

My current interest is in learning more about health disparities, specifically cervical cancer. I wish to create culturally sensitive health education programs which address the high prevalence of cervical cancer among Hmong women.

My research will occur in Sacramento and will primarily include women from my Vue clan. This project will serve as an introduction to participating Hmong women about some of the benefits of research project involvement. I am focusing on the following questions: How much health insurance coverage do Hmong women have? To what extent are Hmong women aware about cervical cancer?

Author by the Fall 2005 Grant Recipients

Alter-ethnographies -continued from page 6

and singing at the top of their lungs, “Like a Virgin.” “That night,” Arce reflected, “they were all accounted for for one night—all accounted for.” Her meditations suggested that she no longer felt fear of the military and could appreciate their sincerity and innocence.

The final paper at the forum was by Christina Grijalva, whose presentation was entitled “Mediating Memories and Violence: Elia Arce’s Docu-performance ‘The Fifth Commandment.’”

Because Arce was present, Grijalva’s presentation took the form of a dialogue with her, giving Arce the opportunity to elaborate on more nuanced aspects of her work. Noting Arce’s extensive multimedia repertoire as a performance artist, filmmaker, director, and installation artist, Grijalva outlined a range of projects that constituted her oeuvre. Among these were various collaborative projects involving Latina/o immigrants in Fruitvale, Latinas with AIDS, and military from the Bay Area, San Antonio and Houston. Because Arce grew up in Costa Rica, much of her work has dealt with themes investigating the meaning of “home.” As an immigrant, Arce explained that by interviewing Latina/o immigrants her goal was to give voice to their thoughts and experiences through performance. After completing various projects on this theme, Arce began thinking about what the US represented vis-à-vis notions of home. Realizing that the US was her home, she recalled being a child living through wars in Central America and fearing the US flag. Thus the focus of Arce’s newest work addresses this fear, particularly her fear of the US military.

As Grijalva explained, “The Fifth Commandment”—the title of Arce’s most recent performance piece on killing and war—references the fifth commandment of Moses’ ten commandments: “thou shalt not kill.” The performance piece consists of four monologues based on interviews Arce conducted with two marines, one army soldier, and one parent of a national guardsperson killed in Iraq. Grijalva outlined the juxtaposition of Arce’s performance, in which she assumed the persona of each of her interviewees, with video footage from Iraq smuggled into the US by a dissenting soldier. In performing the monologues, Arce noted her desire to transcend race and gender—particularly because the audience had no way of knowing the race or gender of the individuals she represented—to make their words and experiences of trauma central to the performance. Grijalva observed the need to investigate further the trauma explored in the performance; critical emotions that were often dismissed and depoliticized as a medical condition in the military context. The forum ended with a video excerpt of Arce’s “Fifth Commandment” and followed with a lively discussion with members of the audience.

A captivating interdisciplinary panel that raised many important issues about the politics of representation in sex work and the military, the presentation was a fitting close to an exciting year of forums at the CRG.

Iyko Day
Residents reported a high rate of asthma, while anecdotal accounts frequently referred to unusual environmental effects such as one woman’s account of seeing “snow” that was subsequently cleaned up by men in “spacesuits”. He also interviewed local fishers on the assumption that they would be more aware of the hazards in the area. He found that they assumed only a very localized impact and believed that fishing in nearby sites was safe. However those areas chosen by them as suitable for fishing contain fish with unacceptable toxicity levels according to the Environmental Protection Agency (EPA).

Tabares recommended increased outreach to educate the community about the history of Heckathorn and the hazardous materials issues. He also called for more concerted cleanup attempts by official agencies such as the EPA.

Juan Bahena’s presentation, “Safe Spaces: Community Building Strategies Employed by Mestizo Mexican Gay Men in Mexico City” begins with a contrast of the communities described by Joseph Carrier’s De Los Otros: Intimacy and Homosexuality Among Mexican Men (1995) and Clark Taylor’s El Ambiente: Male Homosexual Social Life in Mexico City (1978). Behena noted that between the time of Taylor and Carrier’s examinations there has been a dramatic increase in access to gay male social spaces and publications. Despite progress in the creation of an open market for commercial enterprises catering to gay males, a conspiracy of silence still persists with the existence of double lives for gay males who present themselves as heterosexuals among family and friends. Bahena extends Carrier’s investigation with an exploration of gay male social and entertainment sites within La Zona Rosa in Mexico City.

Bahena’s preliminary work involved conducting surveys within La Zona Rosa to gauge the demographics and attitudes of individuals who frequent the area. “[Men] still in the closet with their families…[when] they go to La Zona Rosa sites, they have a sense of community, or just feel comfortable in some sort of space where they can meet and interact with other gay men.”

Bahena aims to determine how Mestizo-Mexican men cope with homosexuality in their lives within a society that censures such behavior. One notable example is the prevalence of men who in order to prove their heterosexuality have “pretend girlfriends”. Also, some men immediately after having sexual relations with another male act as if no physical relationship actually existed. Part of his theme deals with this dichotomous identity formation.

Bahena will examine homosexuality in urban industrial societies vis-à-vis a study of the social organization of urban Mexican homosexuals. His work will offer insight into the legal sanctions against homosexuality and the expression of homosexual social life.

Johnny George
PhD Student, Linguistics

surrogacy for people trying to get access to reproductive technologies, she found that in the first case, race is a “reductively geneticized phenomenon” in the selection of eggs for donation, but in the second case, race is not a reproductive factor but a labor factor in surrogacy. At egg brokerage agencies, very few pieces of information are consistently collected from the donors, but race (and/or ethnicity) is one of them. Racial categorizations come in the form of questions about 1) nation, the country the donor comes from, and 2) U.S. domestic racial categories. At the level of selection, one sees the history of nationalist warfare and disputes, depending on where the egg brokerage is. Hawai’i provides an interesting case study in comparison with California, for instance. In Honolulu, where egg brokerage companies do a whole range of Asian mixes with fine delineation among the kinds of Asian donors (which isn’t the case elsewhere in the United States), Japanese disprefer Korean donors and few in Hawai’i want a Filipino donor, whereas these particular issues would not occur in California. In the case of surrogacy, however, Professor Thompson maintains that there is a disregard of the race of the surrogate in terms of phenotypic matching, as if somehow the person who carries the baby does not contribute anything significant because she does not contribute genetic material. This ignores the fact that the surrogate shares blood with and provides the womb and placenta for the baby. The issue, therefore, becomes one of racialized labor, rather than eugenics, and this racialized labor follows the global division of labor down the lines.

Professor Thompson noted, for example, that some border clinics advertise the ready availability and high fertility of their surrogate population, who are presumably recent immigrants or would-be immigrants. She observed that there is a lot of racialized language around surrogacy being a form of child care or a form of “stratified reproduction” (a la Shellee Colen), in which surrogacy is considered by many working-class women to be a good opportunity for a steady job, as long as pregnancies go well, and there is no shortage of wealthy people willing to pay.

Finally, Professor Thompson addressed the issue of unequal access to reproductive technologies. Despite the notion that reproductive technologies greatly increase reproductive choice and enlarge the realm of reproductive privacy and access, she noted that reproductive technologies have been much less and much differently marketed to minority communities as opposed to gay/lesbian communities. There is an elision, she claims, of the possibility of a gay/lesbian person of color in the marketing as well as in the visual iconography of—continued on page 16
New Working Group: *Silence in the Archive*--Call for participants

This is a call for those in any discipline who are committed to scholarship that interrogates silence, to work together to create new methodologies. Those of us who study the “subaltern” constantly wrestle with absences in the archive. Personally, my research focuses on historical constructions of racialized gender, specifically in African American women’s history and the study of slave revolt. Anyone who studies those who have been elided must become adept at learning that the spaces between words have things to say. We must develop a methodology that allows us a view into negative space, to redeem stories that have been lost to us. In this working group we can share methods, ideas and resources. If you are interested in working together on this issue, contact Rebecca Hall - rebeccahall@berkeley.edu

Afternoon Forum Series: Call for Submissions

The Center for Race and Gender invites presentation proposals from graduate students for its Afternoon Forum Series. Research dealing with issues of race and gender from any discipline is welcome. Please submit an abstract of 300 words by January 10, 2006 to mg2@berkeley.edu. Questions about the forum series may be directed to mg@berkeley.edu or (510) 643-8488.

Please make checks payable to the UC Regents. Donations will help support the CRG’s undergraduate research and creative project grants. Donors may specify other CRG projects or programs for support. Please send checks to:
The Center for Race and Gender
642 Barrows Hall #1074
Berkeley, CA 94720-1074

CRG Spring 2006 Undergraduate Grants Competition

The Center for Race and Gender (CRG) at the University of California Berkeley, announces the availability of grants of $200 to $1,000 to fund undergraduates 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. Applications are particularly sought from students majoring in areas where race and gender issues have not previously been of major concern, such as Public Health, Education, Economics, Business, Journalism, Political Science, and Environmental Science, as well as areas where they have been more central.

**GRANT PERIOD AND USE OF FUNDS:** Grants will be awarded for periods of up to six months 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 rental of equipment. Funds may not be used for purchase of equipment and are not intended for use as a stipend or for cost of living expenses.

**APPLICATION PROCESS:** To apply, submit the following:
- Student and Faculty Mentor Information Form (available online)
- 1-2 page project description
- Timeline for project completion
- Budget proposal
- Letter of support from a faculty mentor

To: Undergraduate Grants Program, Center for Race and Gender, 642 Barrows Hall, MC 1074, Berkeley, CA 94720-1074

Application Deadline: The Spring 2006 application deadline will be March 3, 2006 at 1 p.m. Awards will be announced within a few weeks of the deadline. Direct inquiries to centerrg@berkeley.edu.
advertisements and websites for reproductive technologies. Complementing Professor Omi’s attention to the debates surrounding genetic technologies, Professor Thompson concluded the presentations by stressing the necessity of asking how and when race is biologized, how and when biology is racialized, and at whose expense.

Evelyn Nakano Glenn
Director, CRG

Omi and Winant
—continued from page 9
agenda were simultaneously transracial policies with benefits across gender and class lines.

Dynamic and engaging, the evening was tribute to the enduring influence of Professors Omi and Winant on race and social theory.

Iyko Day
PhD Cand., Ethnic Studies

“Tangled Strands”
—continued from page 11
pursuits throughout the four days and sometimes over the delicious, nourishing and health conscious meals provided. I left the ranch on Sunday afternoon reinvigorated about my dissertation and physically renewed.

Marisa J. Fuentes
PhD Candidate
African American Studies

CRG Fellows
—continued from page 5
individual studies locate the issues within ongoing histories of colonialism and their constitutive ideologies of gender, race, and class, the broader critical focus is on processes of indigenous social formation -- on how indigenous peoples identify themselves, seek to be identified by others, and what kinds of social relations and material conditions those identities anticipate and want to embody. The intent is to understand the political, economic, and cultural stakes of indigenous identity/politics, the social practices through which indigenous identities are articulated, and the ethics of identification that (in)form contemporary indigenous social relations within ongoing legal contestations.

Edited by J. George

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