Words from the Director
The transformation of the entangled relationships of race, class gender and sexuality in the era of neoliberal corporate globalization

This academic year, I accepted the invitation to serve as Acting Director of the Center while Professor Evelyn Nakano Glenn took a well-deserved sabbatical. This has coincided with the release of the report of the committee that conducted a Five-Year Review of the Center. The report outlined the stellar contribution of the Center both to the scholarly interrogation of difference (race, class, gender, sexuality) at local, national, and international levels and to the practical efforts of the University of California, Berkeley aimed at promoting diversity. The Office of the Chancellor and the Office of the Executive Vice Chancellor and Provost have reviewed the report, and the Advisory Committee for the Center is convening to discuss and to plan ways to implement the report’s recommendations. We would like to thank the Five-Year Review Committee for the thoroughness with which the review was conducted and reported upon. We would also like to thank all those who participated in the review, providing information, assessments and opinions as to the functioning of the Center.

This year, the major thrust of the Center is an examination of the entangled relationships among race, class, gender, and sexuality and how these have become transformed in the era of neoliberal corporate globalization ushered in during the late 1970s. Such transformation was signaled by the election of Ronald Reagan in the United States and Margaret Thatcher in Great Britain to head the respective administrations of the two countries. Our scholarly interrogations are organized around the two major events of the Center, the 2006 annual Distinguished Lecture and our annual conference. The first, titled “Race, Gender, and Sexuality: Transnational Feminism as Radical Praxis” was delivered by Professor M. Jacqui Alexander, of the University of Toronto on Tuesday, November 7, 2006. The second, titled “Feminisms, Sexualities and Postcolonialities in the Age of Globalization” will be held on March 16th and 17th 2007. Invited speakers will be asked to provide their most recent thoughts on interdisciplinary approaches to the examination of forms, locales, and processes such as spatialities, scales, flows.
Spotlight on CRG Affiliated Faculty Publications

Irene Bloemraad, Sociology

**Becoming a Citizen: Incorporating Immigrants and Refugees in the US and Canada**

University of CA Press, 2006

How can societies that welcome immigrants from around the world create civic cohesion and political community out of ethnic and racial diversity? This thought-provoking book is the first to provide a comparative perspective on how the United States and Canada encourage foreigners to become citizens. Based on vivid in-depth interviews with Portuguese immigrants and Vietnamese refugees in Boston and Toronto and on statistical analysis and documentary data, *Becoming a Citizen* shows that greater state support for settlement and an official government policy of multiculturalism in Canada increase citizenship acquisition and political participation among the foreign born. The United States, long a successful example of immigrant integration, today has greater problems incorporating newcomers into the polity. While many previous accounts suggest that differences in naturalization and political involvement stem from differences in immigrants’ political skills and interests, Irene Bloemraad argues that foreigners’ political incorporation is not just a question of the type of people countries receive, but also fundamentally of the reception given to them. She discusses the implications of her findings for other countries, including Australia and immigrant nations in Europe.

Frank C. Worrell, School of Education

“Ethnic identity, academic achievement, and global self-concept in four groups of academically talented students.”

*Gifted Child Quarterly* (in press)

In this study, academically talented African American, Asian American, Hispanic, and White middle and high school students were compared on ethnic identity (EI) and other group orientation (OGO) attitudes as measured by the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992). The contributions of these variables to self-esteem and academic achievement were also examined. Results indicated the ethnic minority groups had significantly higher EI scores than their White counterparts, but did not differ on OGO. EI predicted self-esteem for the Hispanic students, and OGO predicted self-esteem for the African American students, but neither variable predicted self-esteem for the other two groups. The implications of these findings are discussed.

**The CRG Opens its Doors for Fall 2006**

The Center for Race and Gender opened its doors to welcome the campus and Berkeley community to another open house event. The CRG Open House provides room for more free conversation and discussion than possible for the more structured CRG events. As the academic and local communities are in a state of constant flux, this annual gathering keeps the community abreast of recent developments at the CRG.

Founding Director Evelyn Nakano Glenn, who has served as Director since 2002, used this occasion to introduce Percy Hintzen as the Center’s Interim Director. Hintzen comes as no stranger to CRG as he served on the Center’s organizing committee. Glenn will take a well-deserved yearlong sabbatical from Center operations and teaching. She also introduced and welcomed new staff members Joyce Li and GSR Kate Marshall to the Center.

Through its ongoing interdisciplinary engagement in matters of race and gender, the Faultlines newsletter, and the CRG Undergraduate and Graduate Grant programs, knowledge of the Center’s activities has expanded measurably. Our impact was evidenced by the attendance of many new and returning faces at this semester’s open house event. Faculty and students from numerous departments/programs, visiting scholars, and Bay Area community members were amongst the attendees.

A highlight of the Open House was the multimedia slide show presentation set to music, which chronicles the history of the Center’s events through a series of images collected since its 2002 inception to the present.

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April Forum: Wang & Jue-Steuck on Race, Gender and Adoption

At the April 6th CRG forum “Race, Gender, and Adoption,” Leslie Wang (Sociology) and Jennifer Jue-Steuck (Ethnic Studies) each presented their research on the increasing rates of transnational adoption from China—a timely topic of growing global significance. The New York Times recently reported that “Since 1991, when China loosened its adoption laws to address a growing number of children abandoned because of a national one-child policy, American families have adopted more than 55,000 Chinese children, almost all girls. Most of the children are younger than 10, and an organized subculture has developed around them, complete with play groups, tours of China and online support groups.” According to Wang, “In 2005 alone, nearly 8,000 Chinese children were issued visas by the US Department of State.” Besides the rising numbers of Chinese female adoptees, another striking demographic is found among the adoptive parents—primarily older, white, affluent, and educated Americans. Although the majority of Chinese adoptions are from the US, Jue-Steuck explained that Chinese adoptions have become a worldwide phenomenon in numerous European countries, Australia, Japan, and Canada. Accordingly, the terms “transnational” and “transracial” have now become common vocabulary to describe this developing trend in family formation. Certainly, these adoptees, along with their adoptive parents, must face unique and complex questions concerning cultural and racial identity. The two forum speakers examined these issues, drawing from different personal experiences and disciplinary approaches.

Leslie Wang, a fourth-year graduate student in Sociology, began her research in 1997 during her undergraduate study abroad in Beijing, China, where she recalls seeing three Caucasian couples in Tiananmen Square pushing their adopted Chinese babies in strollers. The rare sight of strollers in China is what especially piqued her interest, highlighting for Wang the “cultural give and take inherent in any transnational adoption.” Wang also volunteered at a state-run adoption agency in China, conducting preliminary research on abandoned children. Her research later became her senior thesis and M.A. thesis, part of which she presented in her forum talk: “Transforming ‘Missing Girls’ into America’s Sweethearts: White Parental Ideologies and the Construction of Cultural Identity in Adopted Chinese Daughters.”

Due to the relatively young age of most Chinese adoptees, Wang’s project was based on in-depth interviews with sixteen adoptive parents in order to discover why parenting ideologies have shifted—from raising children to assimilate to white middle-class American values, once characteristic of Korean adoption following the Korean War—to trying to develop a sense of cultural identity in Chinese adopted children that differs from that of the parents, in an era often celebrated as “multicultural.” Wang states that her study does not seek to critique the parents, but to “use their ideologies to analyze the larger, changing social context of the US, and to show how cultural identities are continually being constructed and negotiated.” In particular, she addresses social changes in American culture that have “led white adoptive parents, many of whom have had little exposure to Chinese culture before adopting, to feel it necessary and commonsensical for children to have a sense of cultural identity.” In addition to considering white American parents’ ideologies regarding cultural identity, Wang examines domestic conditions in China that have given rise to the number of Chinese female babies abandoned by their birth families—all of which reveal the intertwined nature of race, class, gender, and nation on a global scale, as well as the inequalities that still exist amongst these categories.

Jennifer Jue-Steuck, a second-year graduate student in Ethnic Studies, also emphasized the relevance of race, class, and gender in her presentation: “From Anne Shirley To Annie Warbucks: Changing Cultural & Racial Representations of Adoptees in the American & Canadian Medias.” Drawing from her background in Comparative Literature and Film Studies, Jue-Steuck compared popular media representations of orphans throughout the twentieth century, which focused on the experiences and viewpoints of the child adoptees, usually white but depicted by both female and male protagonists. Furthermore, whether female or male, the orphan was often an independent, vibrant, complex, and heroic figure. In contrast, much of the emerging children’s literature around the world on transnational Chinese adoption focuses on the experiences, viewpoints, and anxieties of the white parents, not the children, which Jue-Steuck found to be disappointing. When a member of the audience—made up of students, professors, and white adoptive mothers of Chinese girls—commented that this lack of representing the voices of Chinese adopted girls is due to the still young age of most of the adoptees, Jue-Steuck agreed but also poignantly explained that one power of fiction is its creative and imaginative capacity. “A

—continued on page 13
A strong visual presence with an underlying narrative of progress created by the state. Catanese emphasized that such an event serves as a poor proxy for real dialogue and progress on race relations via socio-political action. Catanese closed with a discussion of other elements of her larger work involving the visual depiction of the victims and perpetrators of lynching; she noted that in almost all cases there is an absence of the white actor in the historical account of lynching and instead, a focus on the victimized black bodies that naturalizes the gaze upon the victimization of blacks.

In his talk, “Apologizing to Native Americans” Thomas Biolsi examined the failed Senate joint resolution 15—a measure to offer a formal apology to the Native American people of the United States. Biolsi goes through the text of the apology, which includes recognition of broken treaties, stolen land and forced assimilation of Native Americans. Biolsi’s key questions focused on why the resolution died. He noted that there must be repentence from the state and recognition of the apology by Native Americans before reconciliation can happen. Biolsi found that the bill did not have the support of Native Americans who still see contemporary problems as an extension of past wrongs perpetrated by the government against Native Americans. Many tribal leaders said that the state must recognize contemporary and not just historical problems, and the government’s lack of attention to contemporary problems demonstrate that the apology would merely serve as a performance of contrition. Biolsi went on to give several examples of recent concerns of Native Americans such as the cutting of essential health services and the non-recognition of Native American jurisdiction over non-Native Americans on their soil. Ultimately, true attempts at reconciliation require a meaningful, substantive attempt at redressing past wrongs and an attempt to open up the dialogue via a body such as a truth and reconciliation committee that allows Native Americans to report for the record the atrocities committed against them by the government.

**Johnny George, Linguistics**

**Evelyn Nakano Glenn, Thomas Biolsi and Brandi Catanese (Glenn L. Robertson)**
On September 7th the CRG held the first forum of the Fall semester’s Thursday Afternoon Forum Series. Four recipients of the CRG Undergraduate Grants Program from Fall 2005 and Spring 2006 presented their award-winning research. Talks were given by Jenny Ace, a major in Environmental Science and Policy & Management, Lee Moua from Ethnic Studies, Janet Lea Kendall, majoring in Ethnic and Native American Studies, and Gail Lee Vue, a Public Health major.

Ace’s work, “Co-management: A Reasonable Goal?” examines the relationships between First Nations peoples and Parks Canada to see how such relations can be applied to potential co-management situations between Native Americans and the National Park Service in the US. Her study was motivated by the desire to see how the US National Park Service could improve their working relationships with indigenous communities.

Ace noted that co-management relationships can vary from legislated co-management that give tribes and national governments equal decision making power and responsibility, to arrangements that do not involve community input but simply recommend that the park service inform tribes about decisions that will impact the community. Her research primarily focuses on co-management at Gwaii Haanas National Park Reserve with the Haida First Nation on the Queen Charlotte Islands in British Columbia and co-operative management at the Pacific Rim National Park with the Nuu-chah-nulth First Nation. Ace found that co-management models have some degree of success. Such models are more economical in the long term than the constant litigation that would otherwise face a park, and a cooperative arrangement leads to better management decisions for a park by allowing a variety of viewpoints. She closed by stating that it is important to preserve parks as larger ecosystems rather than little islands confined within park boundaries, and co-management allows for this influence over a wider geographic area.

In the second presentation “Sundown in the Golden State” Kendall showed and discussed her short documentary film on Jackson Sundown, a legendary Nez Perce cowboy who used his talents to become the first world champion American Indian cowboy. Her work is based on extensive archival research of never published material from the Proctor Archives. Kendall’s focus was on the four-year working relationship between Sundown and the world famous sculptor Alexander Phimister Proctor, and highlights of Sundown’s rodeo career that culminated in his victory at the age of 53 at the 1916 Pendleton Round-up in Pendleton, Oregon. Her video chronicled Sundown’s visit to San Jose California where he modeled for Proctor and eventually became Proctor’s most popular subject in his Indian sculpture series. The latter part of the video examined Sundown’s experience and rise as a rodeo star. To put the achievements of Sundown into a contemporary perspective, Kendall noted that his success as a rodeo star made him equal in stature and popularity to Sonny Liston and Muhammad Ali. Kendall gave a very engaging presentation that chronicled the underdocumented life of an American legend.

Moua’s “Social and Educational Capital In the Hmong-American Community” examined questions pertaining to the social capital of the Hmong American student population and how their capital may influence their educational attainment. Moua’s “social capital” specifically refers to support networks available for the Hmong student population including parental and peer support. Moua’s secondary research suggested that access to social networks increases the opportunity for upward mobility. Moua focused on the intersection between immigration and education and saw how support networks were adversely affected in new environments. Moua interviewed ten first and second generation Hmong high school students from a central California valley high school with a significant Hmong population. Moua found two major influences: older siblings and relatives who mediate between students, parents and the school, and who develop a significant influence on the parental decision making process; and friends who provide academic and social support. Moua concludes that the network of family and friends provides invaluable social and psychological support. Moua’s larger research topic includes issues of institutional discrimination. Moua closed with the hope that the more recent cohort of Hmong immigrants from 2003 can benefit from his findings.

Vue’s “Assessing Cervical Cancer Knowledge and Health Care Access among Hmong women in Sacramento County” seeks to find why the incidence and mortality rates from cervical...
Abel and Wong on Race and Visual Culture at the September Forum

At the September 21st Forum Elizabeth Abel and Hertha Sweet Wong, both from the UCB English Department, presented on the theme of Race and Visual Culture.

In the first talk, “The Visual Politics of Jim Crow: Cultural Memory, Racial Signs, Visual Frames and the Provocation of the Binary,” Abel presents and explicates the visual record of the racialization of space. Abel began with a brief overview of the Jim Crow laws from the 19th century—a response to the Southern whites’ fears of intermixing with African Americans as a result of increased access to social mobility for blacks. Abel observed that the appearance of Jim Crow signs were part of the Southern landscape, appearing in a variety of spaces including lavatories, train cars, courthouses, cemeteries, school houses, drinking fountains, phone booths, and airports and had a presence as late as 1980 in New Orleans.

The construction of the signs ranged from standardized to individually made signs and represented the pervasiveness and participation of whites at all levels of society in support of an imposed binary on the landscape. The uses of these signs were legitimized through the notion of “separate but equal” which existed in theory but not in practice. Abel presented an array of visual examples of signs and positioned them as exemplars of Omi and Winant’s “expressive texts and agents of racial formation.” Such signs were minimally regulated and could be produced by anyone—thus lacked a uniform typography. Consequently a broad spectrum of the public produced these signs which served social writing frames for those from the mainstream to the fringe. Abel saw the signage as a space where poor whites could exert their power to counterbalance their economic disenfranchisement. She noted, “by designating space for race, Jim Crow signs reconfigured the built and natural environment as a series of blank pages that enticed private voices into public expression which had bitter and long term consequences that licensed public hate speech and spawned racist graffiti—but in teasing these attitudes out of hiding the framework gave an enduring form to the racist agenda and created a public record.” Abel combines this public record to form a coherent cultural text ascribed to many hands.

Abel sees in the Jim Crow signs a movement from an essentialist to a constructed view of race and the creation of a spacialization of race removed from normal associations with the body. In one of Abel’s examples, blacks sitting in a balcony in a theater in Alabama are vertically segregated above the whites. The blacks surveying the whites below present an inversion of the normative hierarchy. In another example from a restaurant in Mississippi 1938, a lunch counter in a U-shape divides blacks and whites. However, the architecture creates what is ostensibly prohibited, face-to-face racial exchange—so the waitress space within the U-shaped counter had to be divided by a board. Abel noted, “these shifting constructions of race opened up a space of contradictions as white and colored Americans sat above and below and face to face with one another.” Abel sees these constructed and managed spaces as fundamental ironies destabilizing some of the differences they were designed to create. In her final segment, Abel showed how the binary notion was problematized by sexual difference with restrooms. The lack of division of colored restrooms by gender along with the typical lack of upkeep and inconvenient positioning beneath and behind buildings presented an assault particularly on black women through the creation of a bad material and symbolic experience, noted Abel.

In the second presentation, “Figuring Subjectivity: The Visual Narratives of Faith Ringgold and Hachivi Edgar Heap of Birds,” Hertha Sweet Wong presented a study of visual autobiography. She framed such visual texts as forms of self-representation that defy disciplinary boundaries. Wong explained that visual autobiography encompasses a wide range of mixed media that include any temporal story representation of the visual such as conventional books in which the visual is integral, pictograph books from earlier periods in the Northern Plains, artist books, individually handmade art objects, handmade quilts, and zines. Wong sees many of the autobiographical works as representative of collective and visual identities in a multicultural global 21st century. She referred to W. J. T. Mitchell’s “pictorial turn” which represents a move from the textual to the visual in Western philosophy and science resulting in a reformulation in how the West sees and reads the world. Wong noted that many scholars are trying to understand the precise relationship between the visual and verbal. She emphasized that the relationship is not a binary and sees it similarly to Mitchell as an ensemble of relations between media. Images do not sit within distinct fields of existence—they permeate our everyday lives. Wong asks, “What is the relationship between spectatorship and readership?” In this relation she sees power dynamics expressed in looking and presenting a challenge to an artist to make the interaction reciprocal rather than unilateral.

Wong’s central examples focused on African American artist Faith Ringgold’s narrative quilts and Cheyenne artist Hachivi Edgar Heap

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On October 5th Professor Frank Worrell of Education and Erendira Rueda, a PhD candidate in the Sociology department, gave presentations on the relationship between race and educational achievement.

Worrell’s presentation “Cultural Variation in American Families of African Descent.” is drawn from a paper that was originally written for the Comprehensive Handbook of School Psychology. He seeks to problematize racialized groupings such as “African American” in educational demographic statistics by articulating differences among traditionally lumped together groups such as black nationals and blacks of non-national origin. As a school psychologist he is highly interested in academic achievement and its relation to context. He poses the question, “What’s in a name?” In other words, what motivated the shift from the use of the term African to African American? Worrell sees the shift as a matter involving self-identification, definitions of culture, and also the historical, geographical, and educational distributions of Africans.

When the slave trade began, enslaved peoples often referred to themselves as Africans and the planters often referred to them as negro—Spanish for black. The term colored came about when the white population became concerned with the Free Negro movement and its emphasis on returning to Africa. “Colored” was used in a political context by African Americans to disassociate themselves with any aspirations of gaining freedom by returning to Africa.

Worrell emphasized the fact that people exist in multiple cultures simultaneously, and to say that there is a single culture is problematic. While the global culture of the African Diaspora can be discussed to some degree, when African Americans visit Trinidad during Carnivale they are not seen as black Americans, but as Americans, with American behaviors and expectations. Worrell also noted a distinction between foreign-born and native-born Africans in America, with foreign-born making up 5% of the African population. This becomes important on a micro level, especially in the context of school performance and expectations. Immigrants from the continent of Africa do the best in school, but this is a selective group and makes comparison with other groups problematic.

Worrell found that blacks are highly concentrated in certain areas and segregated even when affluent. He also described a disturbing trend in segregation in elementary schools, which has gone up for blacks, while the segregation of other races in elementary schools has gone down. Children of African ancestry are more likely to be diagnosed with learning disabilities and speech impediments. Twice as many preschoolers are diagnosed with learning disabilities than their white counterparts. The education gap has increased while graduation rates and enrollment in schools have stayed well below the white population. Participation in extracurricular activities is also less likely by black students. Counter to this trend, Worrell notes that foreign-born blacks have rates of graduation comparable to whites.

Rueda’s presentation was based on the question, “How do children from low-income, Mexican American families navigate the transition from elementary to middle school?” With a particular focus on the trajectories of academic engagement and disengagement Rueda seeks to understand how negative attitudes towards schooling have emerged in her focus group of children over time and poses two main questions, “What do patterns of engagement and disengagement in the early years of schooling look like?” and “What shapes these patterns?” Rueda conducted ethnographic research over two years that consisted of following a group of 90 students during their transition from elementary school to middle school. Despite meaningful gains in education in the past 40 years, Rueda notes that Mexican American students have consistently low GPAs, low standardized test scores, under-enrollment in college prep courses at the secondary school level, high drop out rates and consequently, low college attendance and completion rates. Rueda seeks to discover how individuals and particular institutions combine to bring about this level of underachievement. One theory claims that students develop non-school identities that impel them to disengage from schooling when, through a kind of cost-benefit analysis, they believe that higher education will not necessarily bring them a higher socio-economic status, or when they perceive that the behavioral norms and expectations of high academic achievement are incompatible with their social identity.

Rueda posits that students may not perceive their resistance to schooling as a rejection of the ideology of academic achievement and higher education, but are resisting the format of education—the delivery of information, the content of the curriculum, and their relationship with teachers and key institutional agents. She feels that the negative impact of peers has been overemphasized in earlier research and that not enough attention has been placed on the school setting and the interactions that occur on campus and in the classroom to understand the persistence of underachievement in certain groups.
The October Forum Presents: Gendered Migration
Regis & Fukushima on Media Representations & the Commodification of Women

At the October 19th CRG Thursday Forum two speakers from Ethnic Studies, Ethel Regis and Annie Fukushima presented on “Gendered Migration: Media Representations and the Commodification of Women.”

In the first presentation, “Flight of Dreams: Transnational Philippine Television and Re/presentations of Filipina/o Diaspora,” Regis illustrated how global ethnic television networks such as the Filipino channel facilitate racialized and gendered bodies. Her emphasis was on the global flow of Filipina/os from the Philippines to and from first world nations in North America, Europe, and the Middle East. Regis pointed out that there is a culture of migration which serves as an expectation and way of life in developing countries. She finds that various entities recruit and facilitates the migrant flow; these groups include the government, employers, family, and friends.

Regis noted that the Philippine state projects Filipinos as educated and English speaking—ideal model workers; however, when they reach their destinations, they face occupational barriers. Despite such barriers, these laborers send home remittances and contribute to the first world economy through physical and emotional labor.

Regis closed with a discussion of the impact of The Filipino Channel (TFC), an international Filipino/a broadcast channel. The station has a wide reaching global audience and a variety of programming, primarily in Tagalog. The TFC’s recurring video music segments, Lipad Ng Pangarap or the “Flight of Dreams” narrates the journey and return of migrants while constructing a notion of global Filipino/as and advancing the idea that displacement and sacrifice are worthwhile and praiseworthy. Regis notes that while the shows reflect some of the realities of Filipino/as living abroad, they neglect to reflect the historical and political context that supports these realities. The station capitalizes on the position of Filipina/os as displaced migrants and attempts to become a unifying factor for its audience. Regis found that women migrants in particular are objectified and made into hot export commodities for childcare and entertainment employment. Men are often drawn in to do construction or seafaring work. Regis sees these types of representations as TFC’s support for and formation of generalized roles.

In the second presentation of the day, “Bodies Imagined: Race, Gender and Sexual Difference in Sex Industry Advertisements,” Annie Fukushima focused on representations of people in the sex industry whose bodies are imagined through advertisements; she finds that these ads convey the industries’ perceptions or representations of people in the sex industry as well as their perceptions of the demand for particular bodies in the sex industry. Fukushima’s talk focused on two questions. The first was, “how are women’s bodies racialized and genderized in the media?” Her specific focus was on advertisements’ differences by geographical region and the common patterns of misrepresentations presented. Fukushima focused on three locations targeted by recent investigations of illegal sex trafficking—Hawaii, San Francisco and Las Vegas. Her second question asks, “how can one draw upon misconceptualizations of mass media imaginings to deconstruct the phenomena and legal debates around human trafficking?”

Fukushima’s methodology involved looking at Yellow Pages advertising and comparing representations to real population statistics. She found that groups represented in the ads were often represented disproportionately to their actual demographic proportions in the population. Fukushima saw many of the representations as hierarchical with different representations of different racialized bodies; there was a lack of representation of non-heteronormative ads—a lack of services advertised for GBLTs and representations overwhelmingly involved girls and women of color. Fukushima hopes to examine the junctures of homogenization and misrepresentation of women in the sex industry in order to deconstruct the phenomena of sex trafficking and its intersection with prostitution.

Johnny George, Linguistics
Faculty Spotlight on Nelson Maldonado-Torres, Ethnic Studies

Professor Nelson Maldonado-Torres explains that he has a “comprehensive vision of the humanities,” a vision that informs his work as a scholar and a teacher. It could be said that his interest in “interdisciplinary explorations” led him to his current position as Assistant Professor of Ethnic Studies at UC Berkeley.

Born and raised in San Juan, Puerto Rico, Professor Maldonado came to the United States in 1994 to pursue graduate work in Religious Studies at Brown University. His schooling in Puerto Rico provided the formidable education that influenced his decisions to continue his studies in the United States.

Professor Maldonado developed a passion for “the world of ideas” as a high school student. Citing advanced courses in literature, he explained that reading gave him a first glimpse at seeing the world through multiple perspectives. “From that moment I became fascinated with theorizations,” he stated.

Professor Maldonado soon chose philosophy as major at the Universidad de Puerto Rico. He fondly recalls that his college professors took an interdisciplinary approach to teaching, combining art, history, literature, and philosophy into a single course. His studies were, however, firmly rooted in classical European philosophy. Most of his professors were, in fact, educated in Europe, many having moved to Puerto Rico as Jewish exiles from Germany and France.

After graduation, Professor Maldonado wanted to explore the philosophy of religion, particularly focusing on comparisons with non-European philosophies. Brown’s program in Religious Studies, with its strong focus on philosophy, provided a good academic environment for such explorations. In graduate school, Professor Maldonado also finished a certificate in African Studies and spent a year abroad in Mexico before completing his dissertation, *Thinking from the Limits of Being: Lévinas, Fanon, Dussel, and the Cry of Ethical Revolt* in 2002.

Much of Professor Maldonado’s work focuses on philosophies that are produced in the West, but not in Europe or the US, which he explains have been historically marginalized by the academy.

Professor Maldonado’s research focuses on philosophies that are produced in the West, but not in Europe or the United States, which he explains have been historically marginalized by the academy. Professor Maldonado argues that this marginalization can be connected to the history of colonialism, racism and relationships of power. As such, his work has examined African and African Diaspora philosophies, Latin American liberation philosophy and Latino/a philosophy.

Professor Maldonado recently submitted a manuscript *Against War: Views from the Other Side of Modernity* for publication late next year by Duke University Press. His other forthcoming book will focus on Fanonian meditations.

When prodded to discuss his life outside of the academy, Professor Maldonado smiled and said, “I like music a lot.” He carries an *iPod* to campus and a sound system sits on his desk. And what is he listening to? “I listen to everything, from classical European to Arabic groove, to Rock music to German heavy metal!”

Kate Marshall, Latin American Studies
**GRADUATE GRANTS RECIPIENTS**

Spring 2006 Graduate Student Small Grants Program Winners
Six Graduates from various disciplines receive grants to complete research

The Center for Race and Gender Graduate Grants Program drew an impressive number of applicants for the Spring 2006 semester. The Center supports and motivates research or creative projects with a race and gender focus. Grants awarded this semester ranged from $500 to $2000. Congratulations to the six grant winners.

**Teresa Dujnic**
*Archaeology*

**Race and Gender on Nantucket in the Early Republic**

My research is focused on the history and archaeology of an 18th- and 19th-century Native and African American household on Nantucket, Massachusetts. The Seneca Boston household represents one of many interethnic households in what was a comparatively ethnically diverse context at the height of the whaling industry on the island. I am specifically interested in the ways that ethnic traditions and gender roles were created and/or transformed in this context. The household scale is important for this research as ethnic and gender identities are reproduced through everyday practices. I am approaching this research from several angles, looking first at the documentary record in terms of paper trail left by the Boston family and the documents related to the larger history of Native and African American people on the island. I will also incorporate archaeological research at the Boston housesite (presently the Florence Higginbotham House) in order to gain a glimpse at the material record of everyday practices such as food preparation, personal adornment, and craft production. These material traces, in combination with the historical research, will shed light on the ways that the Boston family was creating social identities every day and how these processes might be understood in other interethnic contexts.

**Ju Hui Judy Han**
*Geography*

**ReEvangelical Development: Korean Women Missionaries in Africa**

While the ideological and institutional footprints of European and American-dominated Christian missions remain largely intact, global Christianity today is marked by new challenges posed by postcoloniality and the capitalist world order. The growth of Christianity in the Global South, for instance, demonstrates a number of conventional dualisms that no longer correspond to each other: the West/the rest, Christian/non-Christian, and developed/developing nations. As a case in point, South Korea, a recently developed and newly Christian nation located in the non-West, has become the second-largest sender of Protestant missionaries throughout the world. My dissertation project looks at how contemporary South Korean and Korean American missionaries collaborate in transnational and transdenominational projects, and how these world-making projects interface with neoliberal spaces structured by humanitarian and developmental regimes. Through theoretical engagement with critical human geography, mission theology, and transnational feminist cultural studies, as well as ethnographic research of mission field practices, I examine three pivotal missionary destinations targeted by the US-South Korean missionary axis: China-North Korea border, East Africa (Uganda, Tanzania), and Central Asia (Uzbekistan, Kazakhstan). The CRG mini-grant enabled me to travel to East Africa to attend a major missionary event, meeting with local religious leaders and policymakers, and observing how the predominantly female Korean missionaries organized musical concerts, prayer rallies, motherhood workshops, as well as economic development seminars.

**Tanya Clark Jones**
*Sociology*

**Ensuring Access to ARV Treatment for HIV-Positive South Africans: An Examination of the Activism of Black South African Women in Kwa Zulu Natal Province**

HIV/AIDS in sub-Saharan Africa is largely a topic that involves an analysis of race and gender. Globally, women and black Africans comprise the largest percentage of infected individuals. In South Africa, African women also
represent the most vulnerable impoverished segment of the population. My investigation of the Treatment Action Campaign in South Africa will explore the ways in which black South African women have mobilized themselves to secure access to life saving AIDS treatment.

Access to anti-retroviral (ARV) drugs for HIV/AIDS treatment is a critical issue that impacts millions of HIV-positive people globally. The effective public provision of anti-retroviral drugs is particularly important to the 37 million HIV-infected individuals living in the developing world where access to health care is limited and private funds for treatment are largely unavailable. Antiretroviral drugs can prolong the life of HIV+ individuals, enabling them to return to work and care for their families.

Data from ethnographic research will provide insight into how regional differences in race, class and gender lead to varying outcomes in civil society mobilization for AIDS treatment.

Asia Leeds

African American Studies
Race, Gender, and Nation-making in Costa Rica 1920-40

In the months of June and July of 2006, I searched through news articles, opinion columns, editorials, announcements, and advertisements in newspapers from the 1920s and 1930s, housed in the National Library in San José, Costa Rica. The aim of my search was to read the rhetoric that Costa Ricans employed in their characterization of Afro-Caribbean immigrants as unfit and undesirable citizens based on racial difference and a threat to virtuous “white” womanhood. I located various examples of both written and visual discourses of “white” womanhood, sexuality, health, and the family in the making of the national body. Because the ideas of home and family were constructed to shelter women from the sexual threat of men “of color” and the pollution of purity, the articulation of “white” womanhood can be read as the desire for a “white” future during a time of U.S. geopolitical dominance and economic uncertainty.

Beth Rose Middleton

Environmental Science, Politics and Management
Seeking Spatial Representation: Mapping Maidu Allotment Lands

Despite land degradation, alienation, and cultural genocide, Mountain Maidu in Plumas and Lassen Counties assert, “we were here, we are here, and we will always be here.” My dissertation focuses on Maidu survival in the face of historic and ongoing colonization. One component of Maidu resistance involves Maidu people researching the history of allotments distributed under the General Allotment Act, or Dawes Act, in 1887. Despite the important role of allotment information in petitions for recognition, protection of cultural resources, and land disputes, there is no accessible spatial record of allotments. With the help of several partners, I am creating a user-friendly, GIS map of allotments in Plumas and Lassen counties. When allotments are highlighted, specific parcel information will appear. For a sample of 5-12 parcels representing different allotment histories, I will provide detailed information (from federal and county records, and interviews) about the historic and current circumstances surrounding the ownership of the land. Comparing trends across all allotments (i.e., date patented, cancelled, or sold) will reveal how the racialized and gendered Allotment Act affected land distribution and Maidu social/political/economic/cultural outcomes. The map will distributed to Maidu organizations and individuals.

Gretchen Purser

Sociology
Mopping Up and Wringing Out the Contemporary Reserve Army of Labor: The Day Labor Industry in Oakland and Baltimore

My dissertation research examines the formal day labor industry, a well-entrenched, multi-billion dollar industry that exemplifies two of the most fundamental changes in contemporary employment relations—the rise of contingent work and the increased use of labor market intermediaries. Through comparative ethnographic case studies in Oakland, California and Baltimore, Maryland, I examine how the structure of competition and variable character of employer demand shape both managerial practices as well as workers experiences. I furthermore examine the gendered underpinnings to the organization of the daily hiring process and the gendered and racialized mechanisms of labor recruitment and control.

Authorized by the Spring 2006 Grant Recipients Photos provided by Grant Recipients unless otherwise indicated.
The Vanity Cases is a PHARMACOLOGICAL DISPOSITION DISSONANCE: PRODUCING compared to Hawaii’s other racial/ethnic ones. However, differences tend to ‘trump’ majority group, and cultural worldwide, it lacks a numerical highest multiracial populations is often considered a “racial practices in Hawai‘i. Hawai‘i influences disparate drug use the race-making process IN (POST) COLONIAL HAWAI‘I DRUGS, DEVIANCE & Sociology, Social Welfare Margaret Ward identity as commodity. of the piece is to posit a model assemblage. The ultimate aim the items comprising the viewer via consumption of the items comprising the assemblage. The ultimate aim of the piece is to posit a model of performative gender and identity as commodity.

Mariam Firunts Interdisciplinary Studies THE VANITY CASES: NO. 1 The Vanity Cases is a multimedia artwork incorporating video, performance, and assemblage and employing a critical theoretical framework to explore the categories of national and gender identity. The objective of the piece is to stand as a collection of artifacts which expose these categories as discursively constructed/manufactured and, ultimately, destabilize them. The assemblage, along with a video piece, will outline a hyperbolized and ultra-feminine fictional female personage. This identity will be implied as being available for appropriation by the viewer via consumption of the items comprising the assemblage. The ultimate aim of the piece is to posit a model of performative gender and identity as commodity.

Adrienna Wong Mass Communications, Political Science DIANA V. 2.0: REFLECTING THE MALE GAZE IN NEW MEDIA My project will be an online art piece that will interact with existing internet spaces (primarily Google and porn websites) in order to explore and provide commentary on the extension and intensification of the male gaze in new media. Through the structure of the website, I will lead viewers along a path similar to the sexualized hunt that is present both in the act of pornography surfing, and in horror films like Psycho and Halloween. My primary visual motif will be the image of the woman bathing. In addition to creating alternative “ways of seeing” that will provide commentary on the violent and voyeuristic representation of this image in popular culture, I hope to create “cyber-traps” which will make surfers hunting for certain images confront images that they do not expect, stripping away the invisibility that empowers this gaze.

Elaine Zhong History, Environmental Science “BRITISH IN STOCK & TRADITION:” RACE, IDENTITY, AND OTHERNESS IN THATCHER BRITAIN “Thatcher” Britain, which roughly dates between 1976 and 1990, was characterized by racial strife, negotiation, and contestation. With the passing of the racially exclusive British Nationality Act of 1981 and the outbreak of violence in the ethnic ghettos of Brixton and Tottenham in 1981, British society needed seriously to rethink race relations and reflect upon what it meant to be British in a post-colonial, diasporic age. My research project deals with reactions to this cultural moment by examining the works of ethnic musicians, filmmakers, and writers, and working-class punk musicians. I will be looking at key works of fiction published in this period, such as Hanif Kureishi’s Buddha of Suburbia and Birds of Passage, and examining popular British films, such as the heritage films of Ismail Merchant and James Ivory and the social realist films of Stephen Frears. My musical sources will come primarily from bands like the SKA group The Specials, and legendary punk bands like the Clash and the Tom Robinson Band. Ultimately, my project will illuminate how particular communities reimagined Britishness and adjusted to what was becoming an increasingly racially diverse nation.
Words from the Director—cont. from cover

and blockages, scapes, places, temporalities, imaginaries, modernities, technologies, and resistances as these relate to the entangled relationship between globalization and discourses of difference. We will attempt to move away from what we consider to be the relatively static format where presenters deliver papers. Instead, we will attempt to make the conference more interactive. Scholars will be asked to engage with each other and with the audience, and we will allow for interactive discussion on the internet both before and after the conference. We hope that, out of our discussions and deliberations, we will be able to publish, both on the internet and in the more traditional print formats, innovative and engaged scholarship that is both critical and timely.

In all of this, the Center is making efforts to increase its collaboration with units on campus. Both the lecture and conference will have significant involvement from major co-sponsors: the Department of Gender and Women’s Studies, the Center for the Study of Sexual Culture, the Beatrice M. Bain Research Group, and the African American Studies Reading Room. We are also seeking co-sponsorship from a wide range of departments, institutes, and centers on campus. This is very much part of our effort to expand the participation of scholars and entities on campus in the affairs of the Center, which is one of the recommendations of the authors of our Five-Year Review.

The thrust and direction of our interrogation emerged from our concern with the continuation and deepening of technologies where discourses of difference function to normalize and legitimate the subjection, subordination, and abjection of racialized others and of women. The reinscription and pervasive normalization of racism, heteropatriarchy, and classism persist and intensify under conditions produced by the ideology of neoliberal corporate globalism. In this regard, we see a need to engage with the persistence of what is termed coloniality or the system of governmentality that relies on an integral relationship among the Eurocentered form of capitalist modernity, patriarchy, heteronormativity, and white supremacy. Neoliberal manifestations of corporate globalization render this relationship even more invisible and distorted than its predecessor with its claim to “equal opportunity” organized around the workings of the market and free trade. It offers up bourgeois forms of individual freedom as we become seduced by our roles as consumers and producers on a global scale. It enraptures desire and pleasure in the coda of the individual marketplace where the individual commits herself/himself to pleasures that can be bought and sold and where desire is circumscribed by the ethos of a Euro-centered capitalist modernity. So, for example, those with dark-skin can purchase skin-lightening formulas and those from East Asia can transform the shape of their eyes through blepharoplastc surgery. The opportunities for such transformations come to define freedom. Such freedom, in turn, enters into a fraught relationship with the agenda of liberation engaged with conditions for trans-

—continued on page 14

April Forum—continued from page 3

story could be imagined from the perspective of the child,” she added. As a Chinese adoptee, raised in Laguna Beach, California by white parents, Jue-Stueck included reflections from her personal experiences with her analysis of the children’s literature, such as recalling how she had difficulty looking at her very tall Caucasian father in the eye as a small child—a common anxiety of adoptive parents depicted in some of these stories.

Jue-Stueck’s media representation analysis nicely complemented Wang’s sociological study. During the question-and-answer portion of the forum, in particular, both speakers were able to address that racial and gender stereotypes of Chinese females do, to varying degrees, affect the adoption process and parenting ideologies used by white parents. While some parents are fully aware of the need to become more sensitive to racism and cultural issues, others less self-consciously state that they “do not see race,” sometimes even stating a belief that “Asians are the same as whites.” However, many of these same parents also unwittingly adhere to the model minority stereotype of Asian females, preferring a Chinese girl to domestic adoption of an African American child, claiming that a Chinese girl is “less a victim,” thereby assuming she will have fewer needs and be easier to raise. Jue-Stueck added that some parents even felt that adopting a Chinese girl would be like having a “cute Chinese doll,” while Wang explained that some of the white mothers she interviewed felt that they themselves did not have any “culture” as white people. This perceived void of culture has led some parents to stress the exoticness of Chinese culture in the raising of their adopted children in order to feel a fuller sense of “culture” in themselves.

As adoptions continue to increase, and as the first generations of Chinese adoptees come of age in countries throughout the world, in-depth studies on transnationalism and transnational adoption will become ever more vital. Such work also promises to open up new frameworks for understanding intersections among race, class, gender, and nation in a global age. Beginning in June, Wang will begin fieldwork for her dissertation. This summer, Jue-Stueck plans to study in Spain where she hopes to conduct interviews with transnational Chinese adoptees.

Amy Fujiwara Shen, Ethnic Studies
Undergraduate Grants Recipients — continued from page 5

cancer for Hmong women is three to four times higher than in Asian/Pacific Islander and non-Hispanic white women. Vue noted several motivations for her study: currently there is little data about why there is such a discrepancy in cervical cancer rates for Hmong women; a number of her relatives had been diagnosed with cervical cancer; and she would like to create a cancer awareness project for Hmong women. Vue examined Hmong women’s access to health resources such as health insurance, physicians and current information about cervical cancer. Vue gathered her information via an oral survey in Hmong and English. Her initial survey of twelve participants is inconclusive so far, and she intends to expand the survey to a larger population of 500 to 1000 women and to also consider further research to identify barriers to health care access for Hmong women.

The talks were followed by a lively question and answer session for all of the participants’ presentations.

Abel and Wong Visual Culture — continued from page 6

of Bird’s environmental art installations. Both artists present their individual forms of self-narration and self-representation, intervening in the networks of power relations in the reformulation of their subjective histories and geographies. For Wong, both groups represented in these artists’ work, African Americans and Native Americans are historically displaced and their contexts raise the question of one’s relation to home when a homeland has been stolen or one has been displaced. In these works

the language used to describe place comes under scrutiny. Wong sees the stories of place as personal and cultural while encompassing the ability to restore relationships to place. In closing Wong expressed that, “Only by situating ourselves in relation to history, time and place, space and memory, Ringgold and Heap of Bird suggests, and reimagining ourselves in new forms that require new ways of seeing, can lushly polymorphous transracial transcultural subjectivities be enabled.”

Words from the Director — continued from page 13

formation derived from a capitalist order that reinscribes forms of subordination rooted in discourses of race, gender, and sexuality. Salvation becomes trapped by the ruses and enticements of the marketplace. The racialized abject subject is accommodated in the hierarchy of the global political economy in exchange for commitment to the neocolonial ethos and support for its agenda; thus, Condeleeza Rice can become Secretary of State of the United States, Kofi Annan can become Secretary General of the United States, and Oprah Winfrey can become a billionaire as one of the most successful entertainers the world has ever known. Women’s “liberation” comes with commitment to a masculinist agenda, and the publicization of queer subjectivities is accommodated in the arenas of market exchange.

When, on the other hand, forms of abjection become the basis for challenging the racial, gendered, sexual and class status quo they become subject to the most modern and brutal forms of repressive technologies. In the United States, merit and equal opportunity serve to legitimate an escalating reality of black and Latino male (and female) incarceration while spending on health, education, and welfare declines precipitously for these groups. The entrance of women into the labor force is accompanied by dramatic declines in relative wages and a shift to service occupations associated with “reproduction.” A rise in religious fundamentalism reinscribes virulent forms of heteropatriarchy and justifies the subordination of women and the punitive vilification of queer subjects. Internationally, the Ricardian mantra of comparative advantage normalizes the exploitation of the poor in the global south and the intensification of its impoverishment. Economic liberalization comes with the phenomenal expansion of forms of tourism organized around the marketing of bodies for transactional sex. “Inter-racial” and “cross-cultural” marriages across transnational borders have become means for legitimizing forms of sexual slavery.

These developments go to the core of coloniality and its ravages. The issue relates just as much to subordination and exploitation as it does to the conditions for global survival. What needs to be the focus of our scholarly interrogation are the materialist ideology of growth and consumption and its dependence on technologies of violence that are at the root of the modern condition. Their deployments come with the real possibility of environmental collapse bringing with it a crisis that affects our ability to survive. Thus, the Center for Race and Gender’s concern is much more fundamental than one aimed at contesting and challenging subordinating discourses of difference. Its concerns are with the very conditions of our survival.

Percy Hintzen
Director, CRG
CRG Spring 2007 Graduate Small Grants Program

The Center for Race and Gender (CRG) at the University of California Berkeley, announces the availability of grants of $500 to $2,000 to support graduate student research or creative projects that address issues of race and gender.

ELIGIBILITY: Applications can be submitted by any student enrolled in a graduate program at UC. Berkeley. Proposals that support dissertation or thesis research are strongly encouraged.

GRANT PERIOD AND USE OF FUNDS: Grants will be awarded for a period of one year from the start date. Funds may be used for direct costs related to the proposed project, such as travel to archival or ethnographic research sites; supplies and services, and equipment rental. Funds may not be used for equipment purchase, stipend, living expenses, conference attendance, or educational travel. Grant payments will be in the form of reimbursements for expenses.

APPLICATION PROCESS: To apply, submit an original and two copies of the following, single-sided with no staples:
• Student and Faculty Mentor Information Form (available online at http://crg.berkeley.edu/programs/grants/graduate.html)
• 500 word or less abstract
• Timeline for project completion
• Faculty mentor support letter
• Committee on the Protection of Human Subjects approval or exemption letter.

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

APPLICATION DEADLINE: The Spring 2007 application deadline will be Wednesday, April 4th at 3 p.m. Awards will be announced within a few weeks of the deadline. Direct inquires to centerrg@berkeley.edu.

CRG Spring 2007 Undergraduate Grants Program

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 as well as areas where they have been more central.

GRANT PERIOD AND USE OF FUNDS: Grants will be awarded for a period of one year from the start date. Funds may be used for direct costs related to the proposed project, such as travel to archival or ethnographic research sites; supplies and services, and equipment rental. Funds may not be used for equipment purchase, stipend, living expenses, conference attendance, or educational travel. Grant payments will be in the form of reimbursements for expenses.

APPLICATION PROCESS: To apply, submit an original and two copies of the following, single-sided with no staples:
• Student and Faculty Mentor Information Form (available online at http://crg.berkeley.edu/programs/grants/graduate.html)
• 1-2 page project description
• Timeline for project completion
• 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 2007 application deadline will be Wednesday, March 7th at 3 p.m. Awards will be announced within a few weeks of the deadline. Direct inquires to centerrg@berkeley.edu.

CRG Afternoon Forum Series & Sponsored Events: Call for Writers

Are you planning to attend a CRG sponsored event? The Center for Race and Gender invites students to cover CRG sponsored events for the Faultlines newsletter. Your name will appear as an issue contributor in the newsletter. If you are interested in covering a CRG sponsored event please mail rng2@berkeley.edu or call (510) 643-8488.

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642 Barrows Hall #1074
Berkeley, CA 94720-1074
The Center for Race and Gender Spring 2007 Conference

**Feminisms, Sexualities, and Postcolonialities in the Age of Globalization**

The Center for Race and Gender’s conference on “Feminisms, Sexualities, and Postcolonialities in the Age of Globalization” is organized to address changes and persistences in formations of race, gender and sexuality, inseparably, from the Reagan-Thatcher period of neo-liberal globalization into the contemporary historical moment. It will examine the prospects and possibilities for a future of freedom and liberation. Our intention is to be genuinely trans-disciplinary. Central to our examinations is the idea of coloniality, hinged upon the (re)production of relations of power. These relations will frame our discussions as they relegate bodies co-constituted through forms of race, gender and sexual oppression to marginal and at times abject status. Our focus will be on Euro-centric capitalist modernity and its reliance on the maintenance, intensification, and circulation of these relations of power. The conference will explore the persistence of coloniality in the era of post-colonial nationalism and through varying forms of neoliberal globalization, paying attention to the mutual imbrications of the liberatory with the production of new sites of oppression and exploitation. Rather than a general conference, we perceive this as a meeting of the minds in which the objective is dialogue. An online discussion board will allow participants to read comments prepared by presenters, respond to them and to each other. We envisage these discussions continuing several weeks after the close of the conference.

*March 16-17, 2007*
*Lipman Room, Barrows Hall*
*University of California, Berkeley*