

FAULTLINES

News & Notes from the Center for Race and Gender

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Professor Abena Dove Osseo-Asare of the UCB History Department featured in the Faculty Spotlight p 7

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WORDS FROM THE DIRECTOR:

The Proliferation of Nativist Sentiment in the US

One of the goals of the CRG is to extend the scholarly resources of UC Berkeley to benefit nearby communities of race and gender, and we have done this by including these communities in many of our programs. But of equal importance, we can learn a great deal *from* these communities, especially since those of us in academic life tend to be insulated from the difficulties encountered by those outside the comfortable confines of campus. This has never been truer than today; there is a racist firestorm blazing in California and throughout the US, and we in academia can learn a lot by listening to the voices of those most affected by it.

I'm sure all of us are aware of the current struggle over the rights of so-called "illegal aliens," but I doubt many of us have been exposed to the virulent anti-Latino hate movement that has metastasized like a cancer throughout the US in the past six months. Although there are many sources for this hatred, much of it has been stimulated and spread by "hate radio," and in particular by Michael

Savage, Rush Limbaugh and others. These talk shows reach over 25 million people every day; the listeners are overwhelmingly "true believers" – the Limbaugh audience calls itself "dittoheads." The virulence of the unvarnished racism on these programs is unbelievable and shocking; use of words like "slime," "spics," and "little brown people" in reference to Latinos is common, as are many false claims about immigrant criminality. The powerful influence of anti-Latino racist hatred was clearly demonstrated several months ago by the defeat in Congress of an omnibus immigration reform bill. This legislation had been very carefully

crafted to satisfy multiple constituencies: immigrant rights advocates, businesses that rely on Latino workers, civil rights groups, and large numbers of Hispanic voters. The bill had the strong support of both parties, of liberals and conservatives, and of business and labor. But during the days before the vote, the talk radio people, plus anti-Latino blogs and websites flooded Congress with angry messages and threats. Enough Congressmen caved into the pressure to defeat the bill.

Emboldened by that result, the hatemongers have intensified their anti-

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Evelyn Nakano Glenn with Undergraduate Grant Recipients Ward, Crane, and Serrano at the first Fall 2007 Forum



Center for Race and Gender

The CRG is an interdisciplinary research center dedicated to advancing explorations of race, gender and their intersections by promoting innovative projects and fostering collegial exchange.

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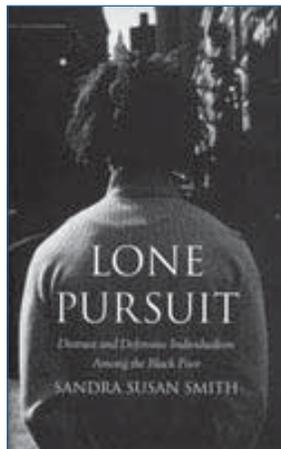
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Spotlight on CRG Affiliated Faculty Publications

CRG Faculty Smith & Henry 2007 Publications

Sandra S. Smith, Sociology
LONE PURSUIT: DISTRUST AND DEFENSIVE INDIVIDUALISM AMONG THE BLACK POOR

Russell Sage Foundation
Unemployment among black Americans is twice that of whites. Myriad theories have been put forward to explain the persistent employment gap between blacks and whites in the US. Structural theorists point to factors such as employer discrimination and the decline of urban manufacturing. Other researchers argue that African-American residents living in urban



neighborhoods of concentrated poverty lack social networks that can connect them to employers. Still others believe that African-American culture fosters attitudes of defeatism and resistance to work. In *Lone Pursuit*, sociologist Sandra Susan Smith cuts through this thicket of competing explanations to examine the actual process of job searching in depth. *Lone Pursuit* reveals that unemployed African Americans living in the

inner city are being let down by jobholding peers and government agencies who could help them find work, but choose not to.

The problem of chronic black joblessness has resisted both the concerted efforts of policymakers and the proliferation of theories offered by researchers. By examining the roots of the African-American unemployment crisis from the vantage point of the everyday job-searching experiences of the urban poor, *Lone Pursuit* provides a novel answer to this decades-old puzzle.

Charles Henry, African American Studies

LONG OVERDUE: THE POLITICS OF RACIAL REPARATIONS

NYU Press

Martin Luther King, Jr., remarked in his *I Have a Dream* speech that America has given Black citizens a bad check marked insufficient funds. Yet apart from a few Black nationalists, the call for reparations has been peripheral to Black policy demands. Charles Henry examines Americans unwillingness to confront this economic injustice, and crafts a skillful moral, political, economic, and historical argument for African American reparations, focusing on successful political cases.

In the wake of recent successes in South Africa and New Zealand, new models for reparations

have recently found traction in a number of American cities and states, from Dallas to Baltimore and Virginia to California. By looking at other dispossessed groups—Native Americans, holocaust survivors, and Japanese American internment victims in the



1940s—Henry shows how some groups have won the fight for reparations.

Henry offers a simply superb interrogation of the Black reparations movement that is distinguished by its attention to history, social movements theory, and global context. Long Overdue compellingly illustrates how distinct demands for reparations have been historically articulated, how they have converged with Black nationalist thought, and how they have influenced the broader public discourse on race and racism. An essential read for a contentious debate.—Michael Omi

■ Text and pictures from publishers

Spring 2007 Undergraduate Grant Winners Present Work



Christyna Serrano, Emma Shaw Crane & Molly Ward (J.G.)

The first Fall 2007 CRG Thursday Forum featured presentations by CRG Undergraduate Grant recipients, Emma Shaw Crane in Interdisciplinary Studies, and Christyna Serrano and Molly Ward from Sociology & Social Welfare.

Christyna began with her presentation, "Leaking Pipelines: Graduate Student Family Formation." She discussed how family formation impacts the career paths of graduate students. Through a number of interviews and surveys she found that women with new families drop out of PhD programs at a significantly higher rate than men under similar circumstances. She recommended that more support is needed via university policies, programs and services in order to increase retention of such students and build a foundation for better representation of women in academic tenured ranks.

Emma Shaw Crane's presentation, "Justice in Ciudad Juarez: Investigation and Accountability at the

Intersection of Gender, Race, and Class," covered the investigative and judicial process surrounding the sexual assaults, murders and disappearances of poor, young women in Ciudad Juárez, Chihuahua, Mexico. For her research Emma spent a week in Ciudad Juárez interviewing activists, organizers, human rights lawyers, maquiladora workers, family members of murdered women, and the head of a forensic anthropology team currently investigating the murders. She found a close relationship between the class and gender of the victims and the level of accountability for investigations and prosecutions in relation to the crimes. Emma concluded that, "While it is impossible to know what the precise motivations are for the killings, it is possible to trace the dereliction of duty and the authorities indifference in responding to the crimes to specific discourses that situate women, people of color, and

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Graduate Grant Recipients on SCR and Maidu Allotments

The September 20th Fall 2007 CRG Thursday Forum featured presentations by CRG Graduate Grant recipients Ruha Benjamin from Sociology and Beth Rose Middleton from Environmental Science, Policy and Management.

In her talk, "Frontier Idioms: Scientific Settlers and Political Insurgents in the Stem Cell State" Ruha Benjamin uses the "California Stem Cell Research and Cures Initiative" (Prop. 71) as a case study to explicate the fundamental problems raised when controversial science enters the realm of electoral politics. In 2004, California voters passed a ballot measure that granted \$3 billion to support stem cell research (SCR), which would be overseen by a newly established stem cell agency. Benjamin notes that, "The state's image as the frontier of innovation and prosperity is now directly tied to its booming biotech sector, which is hoped will regenerate, not only ailing

bodies (i.e. cures), but the state economy (i.e. new jobs) as well." Benjamin produced a multi-sited ethnography of Prop.71's implementation and found that, "the success of the initiative depends as much on its ability to cultivate 'a public' that accepts the norms of market-based regenerative medicine as it does on success at culturing stem cells in the lab."

In the final part of her talk, Benjamin described how the biotech revolution, especially in regards to stem cell research, attains different meanings for people based on their relationship to power. She presented examples of how experiences of scientific pioneering vary depending on one's sociopolitical orientation. She applies her findings to foreground the struggles over meanings and resources in the frontier of biotechnical research.

For the second talk of the day, "Seeking Spatial Representation: Mapping

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Beth Rose Middleton and Ruha Benjamin (T. Stover)

Briggs and Smith on Language Ideologies and Race

The October 4th CRG Thursday Forum featured talks on language ideologies and race by Professor Charles Briggs and Kalim Smith of the Anthropology Department.

Briggs' talk, "Denying Medical Care, Withholding Neoliberal Subjectivity: Racializing Knowledge in Health News" looks at the representations of marginalized racial groups when portrayed in health news by the media. Briggs notes that, "The withdrawal of the state from the actual provision of health care has heightened the role of the diseased body as a key site for embodying racism and social inequality."

Briggs showcased the various ways states provide health-related information through the news media. Briggs questioned whether this news coverage of health issues ameliorates or exacerbates racial health disparity. He finds that research presented in print and on television suggests that the production of citizenship through health coverage is racialized, not

simply in terms of the proliferation of disparaging images of diseased African American and Latino/a bodies but also as projecting racialized subjects as incapable of fulfilling their governmental role as good consumers of health information.

Smith opened his talk, "Performing Indigenous Language Ideologies: The Legend of Nightfire and the Politics of Language & Race in Contemporary Indian Country" with an image of a contemporary indigenous performance of the Kumeyaay nation. Smith sees language as one of the most crucial forms of symbolic capital that native nations use in constructing their indigeneity and inherent right to self-rule. Historically, language has also been one of the key components that colonizers have used in identifying and defining indigenous peoples—or declaring them to have disappeared. By imposing the definitions and boundaries of language

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Green & George on Social Politics of Sign Language



Mara Green and Johnny George (T. L. Stover)

The second October CRG Forum on "The Social Politics of Sign Language in Nepal and Japan" featured talks by Mara Green from Anthropology and Johnny George from Linguistics. Both began with a general introduction in response to common sign language myths.

In the first talk, "Social Indexation in Japanese Sign Language," George defined and talked about socially indexed language such as dialect variation and gender marked language. His work builds evidence for an index-neutralization in which language associated with groups having greater social currency becomes available to groups otherwise prescribed to utilize alternative forms. He presented evidence from the literature on indexical shift in Japanese Sign Language. George noted the importance of expanding the body of linguistic literature that encompasses gender language ideology in sign language research.

In her talk, "Slippery Like a Fish: Community, Ownership, and Nepali Sign Language," Green explored, "the relationship between ownership, language, self and the social through narrative." Through Nepali Sign Language, Green introduced social communicative practices and demonstrated how examining sign language practices push our understanding of language and language politics. She provided a brief history of the development of Nepali Sign Language and the major organization for the Deaf in the Nepal region. Green demonstrated how narratives around sign language shape ideologies around "Deaf Nepali" identity and the definition of what specifically constitutes Nepali Sign Language. Green ended her talk by presenting personal narratives that illustrated the ways in which Nepali Sign Language ideology is shaped.

■ J. George, Linguistics



Charles Briggs and Kalim Smith (J. George)

Hoy and Leeds Present Work from the Afro-Latin@ Group

The April 5th CRG Thursday Forum featured talks from members from the UC Berkeley Afro-Latin@ Working Group, Vielka Cecilia Hoy and Asia Leeds of African Diaspora Studies.

In the first presentation, “Afro-Latin@ Triple Consciousness: An Existential Crisis,” Hoy uses the medium of film, the literature on race and identity, and her own personal history to explore the articulation of Afro-Latino ethnic identity in the United States. She began by posing a

result, Afro-Latin@s push for more fluidity and broadening of the definition of prototypical US racial categories such as those fossilized in the US census. Hoy closes with her cousin’s answer to the black/Latino question, “I am a black man who happens to be Latino.” Hoy uses this response to underscore the fluidity of identity asserted by Afro-Latin@s in the US despite the pressures to promote acceptance of a single, monolithic category.

In the second talk, “Gender, Sexuality, and ‘Dark Continent



Vielka Cecilia Hoy and Asia Leeds (J. George)

question asked to her cousin as he was interviewing for residency positions, “Do you consider yourself to black or Latino?” Hoy discusses her heritage as the daughter of Panamanian and Nicaraguan parents from the largely black populated regions. She notes that the categories of black and Latino are treated as mutually exclusive in the United States although the categories are clearly fluid with Afro-Latinos standing at the intersection of the presumed categories. She notes that the dilemma for Afro-Latinos who come to the United States is that they soon discover that they are considered African-American and are constantly associated with negative black stereotypes. As

Discourse’ in the Making of the Costa Rican Nation, 1920-1940,” Leeds draws on data she found in the archives of the National Library in San Jose to show how ideas of race, gender and sexuality play into the construction of whiteness in Costa Rica. She framed her discussion around the recognition of modern colonial signification. She notes that, “modernity and coloniality are a single, mutually dependent process—a modern Europe is only forged in a dialectical relationship with a premodern and ahistoric Africa and leads to the production of a ‘Dark continent’ discourse.” She first demonstrated how Costa Rican whiteness is informed by US

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Kheshti and Towghi on Gender Politics and State-Law



Roshanak Kheshti and Fouzieyha Towghi (J. George)

The April 19th CRG Forum featured talks on the topic of Gender Politics and State-Law by Roshanak Kheshti of Gender and Women’s Studies and Fouzieyha Towghi of Medical Anthropology.

In her talk, “‘Difficult Neutrals’ the Paradox of do-jinsi under the Islamic Republic of Iran” Kheshti examines media representations of Iranian transsexuals or the “do-jinsi” (literally, ‘two genders’). She recounted the story of Maryam Molkara, who in the early 1980s was the first person to have a sex change operation in Iran. Molkara was granted a Fatweh by the Ayotollah Khomeini acknowledging the needs of “difficult neutrals” and granting them legal and civil protections. Kheshti described Molkara’s tale as an origin narrative, “Like the anthropological origin narrative that positions one singular story as that which binds a community to their claims on culture, land or ritual, Molkara’s primal scene functions on many levels to offer an origin that narrates the subjective organization of a uniquely Islamic form of transsexual being.” Kheshti pointed out the gap between civil protections and cultural

practice with many young transsexuals complaining about their lack of access in society. Kheshti focused on representations in the Dutch documentary, *The Birthday*, examining performative qualities of transbelonging from the perspective of extended kin.

Towghi’s talk, “Racializing the Tribal Social Body to Protect Women’s Individual Bodies in Baluchistan, Pakistan” critically examines the transnational human rights discourse which links tribalism and the status of women in the nation state around the issue of violence against women. Towghi argues that this ubiquitous discourse that emphasizes the brutal nature of village tribal practices against women constructs a pre-modern and uncivilized notion of “tribalism.” Towghi deconstructs high profile human rights documents and finds essentialisms underscoring many transnational feminist concerns in human rights campaigns protesting violence against women in Pakistan. Towghi shows how culture and tradition are evoked to construct an ahistorical past while producing essentialist

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May Forum: Cervenak and Hall on Slavery and its Legacy



Rebecca Hall and Sarah Jane Cervenak (J. George)

The May 3rd CRG Forum covered the theme, “From Bodies and Commodities to Personhood and Objecthood: Slavery and its Legacy” with presentations by Sarah Jane Cervenak of Performance Studies and CRG Fellow, Rebecca Hall of the History department.

In her talk, “De/Formations of Race, Rationality and Freedom in the Art of Adrian Piper,” Cervenak analyses the work of Performance Artist, Adrian Piper. Cervenak focuses on Piper’s identity as the “Mythic Being.” Freedom and rationality underlie the philosophical basis of Piper’s art creations. Cervenak noted that Piper wanted to demonstrate through performance: freedom from roles induced by other’s recognition; and the potential that race and difference have to effect the integrity of a rationalizing process. Cervenak explores Piper’s “Pseudo Rationality” Piper defines as trying to, “maintain the appearance of rational consistency for the purposes of self preservation.” Piper developed “non-material art objects” tied to neither time nor space in order to encourage the spectator to epistemologically and philosophically shape the meaning of the art vis-à-vis their experience with it. Cervenak shows how Piper’s

art makes a connection with the history of antislavery movements and civil resistance.

Rebecca Hall in her talk, “Gendering the Body Black: the Creation and Racialization of Chattel Slavery in British America through Gender,” develops the historical ties between desubjectification of African Americans as chattel and the ways in which the Black body is seen and objectified contemporarily. Hall opened the talk with her experience as a lawyer defending traditionally marginalized clients. She found that independent of the racial composition of a given jury, compensatory damages were less for her black clients than for white clients. Her experience with clients as an attorney led her to focus on colonial history, focusing on how this contemporary disparity in legal treatment is a legacy of the period of enslavement in the US. Hall discussed the genealogy of racialized, chattel slavery that did not exist in the early colonial period of the US, at a time when Africans had an unspecified status. Provisions in law created for chattel slavery introduced new concepts. It made slavery lifelong, inheritable, and based on race. It also granted rights

to person’s body not just their labor. Hall went on to illustrate how the identification of Blacks during the antebellum period resonate with contemporary depictions.

J. George, Linguistics

Hoy and Leeds

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economic and geo-political dominance in the operations of the United Fruit Company, West Indian immigration and formulation of colonial legacies. Leeds then went on to illustrate and discuss representations of race and gender in periodicals from the 1920s onward, as this was a period of high rates of West Indian immigration and unemployment. She hypothesized that a nativist backlash would be represented in the media. She found much visual and intertextual reference to the new influx



of immigrants. “Fears of miscegenation threatened Costa Rican white identity and consequently instantiated the potential reversal of the path of modernization,” noted Leeds. She identified the fear of demodernization as rooted in a discourse of blackness and its association with barbarism. In response to the new influx, Costa Ricans articulated their whiteness in opposition. Leeds concludes that, “In Costa Rica colonialism, race, gender and sexuality are interwoven into the production of the nation. “

J. George, Linguistics

Kheshti/Towghi

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imagery of women in tribal societies. Ultimately, this discourse reflects a justification to replace current tribal systems with Western ones.

In the latter part of her presentation Towghi focuses on how the discourse on tribalism is mobilized by the Pakistani state in order to justify their militarization of Baluchistan. Towghi asserts that, “the state constructs and confounds tribalism honor and social violence against women in the name of welfare and security in order to justify certain militaristic objectives.” Examining in detail various discursive paradigms utilized by the state, Towghi documents and explicates how the

Pakistani government sets the state up as a defender of women against customary tribal law. Ultimately the disenfranchisement of the citizenry is blamed upon tribal leaders, as if they were all powerful agents, while freeing the state from its complicity in fostering systematic inequalities and violence. Towghi ends with the question, “Who is being protected here--women, natural resources or the nation? And by who for whom?”

J. George, Linguistics

Professor Abena Dove Osseo-Asare, History

Growing up in rural Pennsylvania, Dove Osseo-Asare was immersed in folk-knowledge; as a child of Berkeley graduates and “semi-hippies” she learned how to make soap, sew and make dyes out of plants. Her experiences fed her interest in the history of folk knowledge and eventually lead to her focus on the contrasts between popular and elite understandings of health,

father’s birth country Ghana where she attended school when she was eight years old and when she was sixteen. Later, as an undergraduate at Harvard studying History & Science, Osseo-Asare had the opportunity to do a study in Ghana of midwives, traditional birthing, and healers, along with the health system’s judgment on women involved in these traditional professions. She found that there was

popular in the U.S. and Britain in the form of chocolate covered pills. Ironically, locals also used a resin derived from the plant to make toxins for poison arrows. The Gold Coast colonial government attempted to export the plant in large quantities, but the plant was scattered across the land, and with the threat of locals using the plants to make deadly toxins that could be used against the colonial state, the effort failed.

Osseo-Asare’s current research focuses on the history of bioprospecting, research that started in Ghana and led her to do a case study on *hoodia* in South Africa (*hoodia* is used by the San people and has made its way to Osseo’s local corner store). Pfizer, the pharmaceutical juggernaut, began to develop an appetite suppressant from the plant and made the internationally significant decision to share its profits with the San people, essentially acknowledging the intellectual property rights of a collective.

In her studies, Osseo-Asare rubs up against understandings of indigenous populations and their native rights, a narrative dominated by events in the Americas, but which in Africa, is more focused on the rights of these populations as first people. The San are recognized as being in this

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New CRG GSR



Hello! My name is Tamera Lee Stover. I have recently joined the CRG team as a Graduate Student Researcher. I am in the sociology PhD program researching how geopolitical pressures influence identity options by interviewing Bay Area Pakistanis. I worked in Washington, DC after receiving my BA in Sociology from Cornell. Home is a ubiquitous suburb of Denver, though I grew up in western Nebraska. My interest in the intersections of race and gender were fostered during those early years, because I felt different treatment according to “what” people thought I was, which coupled with sexism, heightened my awareness of discrimination and its effects. I am excited to help promote the Center’s mission and be involved in such a vibrant community. My primary responsibilities involve the CRG Forum Series, community relations and publicity, and the development of new CRG program offerings. If you are interested in learning more about the Center or getting involved in some way, please do not hesitate to reach out to me or my colleagues – we look forward to hearing from you and seeing you at our events!

TLS



Professor Abena Dove Osseo-Asare (Daniel Paredes)

especially in relation to ethnicity, identity, and gender.

Osseo-Asare seeks to open up understandings of the history of science and knowledge by demonstrating how elites and non-elites are always in conversation with each other. She presents the history of scientific knowledge in a global context in relation to popular ideas of medicine.

Much of her life involved interactions within the intersection of academic circles and communities immersed in popular knowledge. During her parents’ academic sabbaticals, her family would spend time in her

high infant mortality rate and a number of risks for midwives. She learned firsthand how elite knowledge in Ghana coincides with public policy.

When Osseo-Asare did her PhD work in History of Science at Harvard, she returned to Ghana and studied traditional healers and the tensions with pharmaceutical companies. She first started this research when going through the archives of Ghana for colonial documents on plants and *materia medica*. She wrote notes on *Strophanthin*, a composite from *strophanthus hispidus* used to develop modern heart medication. In its early years, the drug became

Spring 2007 Graduate Student Grant Awards Receptients



Ruha Benjamin

Ruha Benjamin
Sociology
ARE YOUR HANDS CLEAN? THE MESSY BUSINESS OF CONSTITUTING ‘GROUP INTERESTS’ IN THE STEM CELL STATE

I study the ways in which the ‘biotech revolution’ and stem cell research in particular, attain different meanings for people based on their position within relations of power. Not unlike other frontiers, experiences of scientific pioneering presumably vary depending on one’s sociopolitical location—‘settler or native,’ expert or lay knower, unmarked or marked by gender and racial categories—but through what mechanisms? I explain how new research, bureaucratic, and commercial entities that have been animated by the passing of Prop. 71 (California Stem Cell Research and Cures Act), energize distinct modes of group-making to the extent that advocates formulate ‘group interests’ vis-à-vis the state. The project title, then, purposely conflates the *sanitizing protocol* of the laboratory and medical clinic with the question of *political innocence* that often enshrouds science and medicine. It poses the question, “are your hands clean” as a way to foreground the struggles over meaning and resources in this most recent frontier.



Johnny George

Johnny George
Linguistics
SOCIAL INDEXATION IN JAPANESE SIGN LANGUAGE

I cover the notion of “social indexation” in order to build a case for a unilateral gender-index shift paradigm. Evidence from Japanese Sign Language and spoken languages illustrate that languages may evidence an indexical shift in which “male-indexed” language forms become perceived as gender neutral, in contrast with the non-neutralization of “female-indexed” forms. This preliminary study builds evidence for an index-neutralization in which language associated with groups having greater social currency becomes otherwise prescribed to utilize alternative forms. This research contributes to the sociolinguistic literature by introducing gender language ideology in sign language research and a unilateral gender-index shift paradigm.

Sarah Lopez
Architecture

THE REMITTANCE HOUSE: TRANSNATIONAL ARCHITECTURE IN MEXICO
 Remittances—dollars sent to Mexico by migrants abroad—are changing gender roles and social hierarchies in rural Mexico. In part, this is a result of the new construction and infrastructure projects being financed with remittances

in rural Mexico. These new projects are transforming the built environment which influences and shapes social norms. My project unearths a unique history: that of the relationship between architecture and remittances in the Mexican countryside and the U.S. city. I hypothesize that as the spaces of migration proliferate, become increasingly sophisticated, and widely distributed, new construction in Mexico is creating social hierarchies and reinventing gender roles in a once patriarchal society which affects power relations between local community members and extra-local community migrants. To test this I need to document what is built, assess who is making decisions about what to build, and analyze how new architecture and infrastructure are being used by locals in rural Mexico. I will use the methods of my discipline, architectural history, as well as ethnographic and multi-sited methods, which are integral to anthropology, gender studies, and U.S.-Mexico studies, to analyze change in rural Mexico and to locate contemporary migration.

Mercy Romero
Ethnic Studies
TRANSLATION AND DISPLACEMENT: ALEJANDRA PIZARNIK AND THE POETICS OF NEGRITUDE, PARIS, 1960-1964
 Alejandra Pizarnik lived



Sarah Lopez



Mercy Romero

Fall 2007 Undergraduate Grant Winners

in Paris from 1960-1964. In Paris she translated literary works by Aime Cesaire of Martinique and Leopold Senghor of Senegal, the poets, politicians, and founders of the Negritude movement. Pizarnik's diaries and her notebooks organized as "Palais de Vocabulair" are collected in the "Alejandra Pizarnik Papers" at Princeton University. Alongside her letters and "miscellaneous" traces, such as event clippings and postcards, her notebooks are a valuable archival resource in elaborating her translational practices, and a quiet, fascinating, and hitherto untheorized transnational circuit of surrealism - between the Antillean poetics of Negritude and the sign of blackness in Pizarnik's surrealist and experimental poetics. How did Alejandra Pizarnik, as Parisian poet-translator and daughter of World War II refugees, encounter African diasporic poetics? My project interrogates this writer's archive through the following questions: How does this historical instance of translation in an exilic Paris and Pizarnik's careful and deep-seated obsessions for language's limits and possibilities, extend the poetics of her private writings and potentially interrupt the narratives of Europe in Argentina as whiteness? Or, how does "Negritude" resist translation?

■ Authored by the Spring '07 Grant Recipients



Tala Khanmalek
Sociology

CONTESTING THE RACIALIZATION OF MIDDLE EASTERN PEOPLES

Long before, and especially after 9/11, we have been bombarded with perverted images of the Middle East: the region, the peoples, the history, and the cultures. How do people who identify as Middle Eastern realize these images, and how do we understand ourselves with or without them? The systematic racialization of Middle Eastern peoples has transformed our self-consciousness in a way that has forced us to journey back into ourselves. What we have discovered; how we have understood it; the changes we have made; and most importantly, how we have conveyed ourselves after this process informs my topic of inquiry. I will explore the Iranian diaspora's confrontation with new justifications of racism and their response or resistance to it. I will focus on Iranians in the United States with an emphasis on women and their scholarly or literary production.



Carla Neuss
Performing Arts

CONFRONTING THE MODERN MEDEA: THE LASHAUN HARRIS STORY

On October 19th, 2005, a twenty-three year old African-American woman named LaShaun Harris threw her three young children into the Bay. The children drowned and LaShaun was arrested for murder. My proposal is to write, direct and produce a play that engages with the theme of infanticide through the story of LaShaun Harris. I hope to create a theatrical project that deals explicitly with the social issue of infanticide and its relationship to questions of race and gender. My research of LaShaun's story has yielded a narrative of teenage pregnancy, domestic abuse, abandonment, mental illness, single motherhood and homelessness. My vision for this project is to address society's disbelief as to how this tragedy could occur by pointing to the failure of public and private institutions to respond to the needs of one single mother among the thousands marginalized within our society.



Sierra Weir
Gender & Women's Studies

THE WOMEN OF THE MINUTEMEN

I focus on the women of the Minuteman Civil Defense Corps, a paramilitary citizens' group that holds monthly border-watch operations. I wish to investigate why these women choose to ally themselves along racial, class and national lines – basically, why they align themselves with white, middle-class American-identified men – instead of along gendered lines with immigrant women with whom their rhetoric, taken at face value, suggests they would share interests. I also wish to document their rhetoric, investigate the ways in which they construct and reify the concept of the "citizen" in relation to the racialized Other in the context of a pervasive national fear of external threats, and situate my findings within the larger narrative of racialized population control. I will interview group members and conduct ethnographic observation on the California-Mexico border.

■ Authored by the Fall '07 Grant Recipients

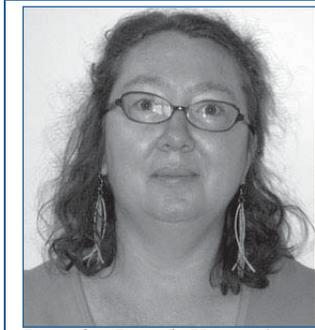
Update on CRG Grant and Fundraising Projects

What do Yemeni Muslims, hurricanes in West Africa, “wiki” projects, and environmental justice all have in common? They are part of the Center for Race and Gender’s quest to develop new collaborative research projects. The goal is to bring together faculty from diverse disciplines to collaborate on projects that examine the intersection of race, class, and gender and to provide support in obtaining funding to pursue projects under CRG’s auspices. Current projects under development include:

THE ERASE RACISM

PROJECT: Charles Henry (African American Studies Department) and Angela Harris (Law) are spearheading the new *Erase Racism* Project. The project will result in a web-based global forum for race-related developments—both national and international. Proposed content includes: news stories, alerts from human rights organizations, information on national laws, policies, and judicial opinions, academic articles and commentaries, and notices of upcoming events. The team is exploring a “wiki” (Wikipedia-style) model, which would allow individual contributors to enter and edit content.

The website project was originally a US contribution to the



Jennifer Lough Kennedy
(J. George)

United Nations World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance. The project eventually came to be housed at UC Berkeley, under the CRG. This summer the project team secured seed funding from the Chancellor’s Berkeley Diversity Research Initiative to do the initial set up for the website, slated for a Spring 2008 launch. For further information or to contribute to the website, please contact Charles Henry at cpheny@berkeley.edu.

THE ISLAM INITIATIVE: Hatem Bazian (Near Eastern Studies) and Minoo Muallem (Gender and Women’s Studies) are collaborating with the CRG on the Islam Initiative, designed to explore the evolution and various expressions of Islam in the US in the context of other US immigrant movements and Islam worldwide.

The team’s first task will be to design a seminar series for faculty, in preparation for a possible application to the Andrew W. Mellon

Foundation. The proposed seminar series would convene scholars from a variety of disciplines such as ethnic studies, gender studies, and diaspora studies to examine issues of Muslim identity, race, gender, and immigration. They aim to develop: new courses, published works, a website and new collaborative research projects eligible for funding from the National Endowment for the Humanities.

To generate excitement about the Islam Initiative and the possible funding opportunities it presents, CRG is planning an Islamophobia Conference for April 2008. Dr. Hatem Bazian is the lead on this project: hatemb@berkeley.edu.

THE ENVIRONMENTAL JUSTICE

INITIATIVE: Last spring, professors Jeff Romm and Dara O’Rourke (College of Natural Resources) kicked off CRG’s Environmental Justice Initiative, brainstorming about possible projects that would link issues of environment, race, and gender. This summer the team was joined by well-known environmental researcher Rachel Morello-Frosch (College of Natural Resources), who has co-authored reports on air pollution in the Bay Area and on the environmental justice impact of Hurricane Katrina. Building on this experience, CRG has

invited Jeff Romm and Rachel Morello-Frosch to meet and explore ideas with a new UCB professor, Abena Dove Asseo-Assare (History), who has expressed interest in studying environmental justice issues in relation to hurricane relief efforts in West Africa.

PACIFIC RIM PROJECTS:

CRG is interested in soliciting ideas from faculty on possible projects focusing on the Pacific Rim, in preparation for submitting a proposal to the University of California Pacific Rim Research Program in Fall 2008. Projects should focus on innovative and collaborative research on topics related to one or more Pacific Rim countries or regions. The Center is particularly interested to exploring a project focusing on Native Hawaiians and/or other Pacific Islanders. The contact for this area is Evelyn Nakano Glenn.

These are only a few of the areas that CRG would like to explore over the next year. If you would like to get involved with any of the projects listed above or have projects of your own to propose, please contact Evelyn Nakano Glenn, CRG’s Director, at englenn@berkeley.edu.

 **J. Kennedy, CRG
Grant Writing
Consultant**

Liberated Africans and the Abolition of the Slave Trade

With vital help from the CRG, the Department of African American Studies (AAS) on May 1-3, 2008 will host “Liberated Africans as Human Legacy of Abolition,” to mark the bicentennial of the Anglo-American abolition of the slave trade in 1807-08. Convened by the present writer and Brazilian historian Beatriz Mamigonian, the workshop focuses on Africans who were rescued from slave ships before they reached their intended places of enslavement during the nineteenth century. The rescued Africans were settled at different points on both sides of the Atlantic and Indian Oceans, as well as in interspersing islands, a diversity of locations and national jurisdictions. Their experiences and enduring legacies challenged notions of human rights, labor, race, citizenship, and identity, making them a quasi-global phenomenon and a significant detail of the palimpsest recognizable today as globalization.

It all began with British naval patrols intercepting ships illegally carrying Africans to slavery. The operations escalated during the following decades, extending to the Indian Ocean. The US joined the fray, with naval patrols in parts of the West African coast and US coastal waters, to check the smuggling of African



Professor G. Ugo Nwokeji

captives, particularly into the Florida Keys and the Gulf region. On at least one occasion, US customs freed Africans being smuggled in a merchant ship and settled them in Alabama.

Supported by their national governments, British and American abolitionists established Sierra Leone and Liberia in 1787 and 1821 respectively, as model colonies to showcase Western civilization and propagate Christianity and antislavery in Africa. In a move viewed by many as a scheme to rid the US of Blacks, African Americans were persuaded to return to Africa, to settle a strip of land—Monrovia, named after the U.S. president James Monroe—in what was to become Liberia. Liberian and Sierra Leone repatriates were joined by Africans being liberated directly from slave ships.

In spite of neglect by their sponsors and hostility of host societies, liberated Africans made far-reaching cultural and intellectual impact on Africa, where

they formed distinct social groupings. They acted as cultural brokers between Africa and the West, and inspired early African anticolonial nationalism. Not surprisingly, they have had the most impact in Sierra Leone and Liberia, where they have dominated the political space for much of these countries’ histories. While liberated Africans were settled in many regions where they more or less came to blend with the rest of the population, Sierra Leone and Liberia are unique for being founded with liberated Africans, who evolved into an ethnic group—Krio (Creole).

Liberated Africans leave contradictory legacies. While they represented hope, many of them found themselves in hopeless conditions. They represented antislavery but often found themselves in situations analogous to slavery, and many Krio of Sierra Leone and Liberia became enslavers themselves. They hardly extended the human rights they apparently embodied to indigenous Africans. They championed the cause of global Pan-Africanism and condemned racism, but they insulated themselves from indigenous Africans in Liberia and Sierra Leone, and the bulk of the light-skinned Americo-Liberians discriminated against darker-skinned compatriots. They represented Christianity,

but their most outstanding churchman—Bishop Samuel Adjai Crowther of Nigeria—was accused of syncretism by his own sect.

The trajectories of liberated Africans over the past 200 years have generated a cornucopia of scholarship during the last half century, which the Bicentennial Workshop seeks to bring together for the first time in a single forum. Scholars from across the disciplines will interrogate the existing state of knowledge, showcase new research, synthesize existing scholarship, and identify new areas of inquiry. Speakers will come from regions as geographically diverse as liberated Africans—Australia, Brazil, Canada, Costa Rica, Germany, Martinique, Mauritius, Nigeria, Spain, South Africa, the U.K., and of course the U.S. The workshop will thus be a conversation across geographies, disciplines, and historiographies.

To facilitate general discussion, the papers will be pre-circulated and grouped into thematic panels of three papers each. Every panel will be plenary, and each speaker will have ten minutes to introduce their paper, followed by a review of the three papers by the designated panel discussant. The keynote will be presented by

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Deconstructing Islamophobia: Constructing the Other

De-Constructing Islamophobia: Globalization, Immigration, and Constructing the Other conference seeks to develop a theoretical framework through which we can understand the relationship between Islamophobia as the most recently articulated structural organizing principle by the power structure and its implications in the unfolding colonial present. The conference is set for April 25th and 26th 2008 and is developed within a multidisciplinary framework so as to create the needed conversations across academic fields that have traditionally been apart.

Islamophobia, a structural organizing principle, sits at the present crossroads employed to rationalize and extend the dominant northern global power configuration while embarking on a project for silencing the collective global other. Yes, Islamophobia can be defined as “fear”, “anxiety” or “phobia” of Muslims but at the same time it is far more encompassing. At one level its “ideologues” attempt to classify who belongs to the “civilized world” and the criterion for membership and who is the demonized and ostracized global other.

Islamophobia emerges out of a long history, possibly as early as the emergence of Islam itself, through the Crusades, the Spanish Inquisition, “discovery of the New World” and the construction of race, direct colonialism of the past and

the colonial present, and is centered in all its many facets and epochs on constructing a racialized feared “other” that must be confronted to prevent “civilization’s” collapse.

In today’s world, Islam and Muslims are the feared “other” and the threat they pose is already connected to every local, regional and global process. The process of “othering Islam and Muslims” is already well under way with devastating consequences and a virtual state of siege has set-in, not only in the effected communities but also in academic circles where the subject has yet to get a comprehensive treatment. Islamophobia, as the present structural organizing principle, employed by the power elite in a manner to extend and maintain the patterns of racial, gender, colonial, ethnic and religious discrimination.

In the past, race and gender studies’ existing methodological approaches remained distant from the subject and up to this point have not yet adjusted to incorporate a closer examination of the “othering of Islam and Muslim.” The conference seeks to provide an open exchange to explore new approaches to the study of the current period and the structural organizing process that gave birth to Islamophobia as well as its interconnectedness to existing and historical otherness in the area of race, gender and “post-colonial” studies. The conference will explore and



Professor Hatem Bazian

pose a number of questions that can be the springboard for further collaborative and multidisciplinary approaches to de-constructing Islamophobia. How should we approach Islamophobia? What theoretical framework should be employed? Can the existing academic fields with the current methodologies be able to de-construct Islamophobia?

In Europe, Islamophobia is central to debates on immigration, citizenship and the meaning of being a European. Islamophobia makes it possible to argue being Christian is equal to being a European. However, underneath the basic attitude toward “othering Islam and Muslims” is a deeper rejection and constant resistance of racial, ethnic and religious diversity on the European continent. What we find is the collapsing of all immigrants to Europe under the threatening rubric of Islam, thus nullifying racial, ethnic and cultural differences. One can argue that they did not internalize the obvious, to be a European is to be both a Christian and white, thus African Christians are included on

the first account but excluded on the second; they suffer the effects of Islamophobia even though they are not Muslim. Likewise, European gender dynamics is filtered through Islamophobia as Muslim women represent the despised and rejected feminine other deemed a threat to “western civilization.” The *Hijab* (Muslim women headscarf) more than anything is Islam’s visible other representing the alteration of the public space in Europe.

In the Asian context, Islamophobia is constructed in the form of an imagined alliance developing between China and the Muslim world, a Sino-Islamic alliance that can challenge and possibly roll back the “Western” power structure. Emerging Chinese economic strength fueled by our own consumption patterns and search for cheap labor, is masked by the power elite through an imagined threat, which requires military action directed at oil deposits in the Middle East. “Othering Islam and Muslims” makes it possible to work toward containing Chinese ambitions and weave back historical patterns of Asian threat and malicious conspiratorial intent working hand in hand with the “uncivilized.”

At home, on the other hand, Islamophobia is constructed around security and a clash of civilization lens that orients the debate toward hate and animosity

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Director's Words

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immigrant tactics, pushing for mass deportations. Across the country we see new local, state and federal laws designed to deprive workers of their jobs, housing, schooling and access to medical care. A few examples: in New York, heavy opposition to Gov. Sptizer's proposal to provide driver's licenses for immigrants has resulted in an otherwise popular governor backing down; in Pennsylvania, Georgia, Ohio and North Carolina, local governments are trying to deny housing to immigrant Latinos; and on the national level, the traditional sanctity of personal information in the Social Security system is being broken by new regulations that require employers to fire Latino employees if there are any "irregularities" in SS information, even if the employee has been working for 25 or 30 years. These and many other efforts are not only depriving the approximately 12 million undocumented workers of their livelihoods, but are increasingly aimed at all Latinos.

I intend that CRG will call upon our neighboring communities to bring their first-hand experiences of racism and denial of rights to future Center programs so our students and faculty can more fully appreciate the magnitude of this tragic and historic situation.

■ Evelyn Nakano Glenn
Director, CRG

Grant Winners

—cont. from page 3

poor people as dispensable and worthless." She sees the necessity of situating the femicides within a larger discourse of institutionalized economic, legal and social violence.

In her talk "Drugs, Deviance & Dissonance: Producing Pharmacological Dispositions in (post) Colonial Hawaii" Molly Ward looked at how the relationship between educational attainment and adolescent drug use varies across social groups, especially in relation to exacerbated consequences for disadvantaged communities. She collected data from the 2007 *Hawaii College Student Addiction and Education Survey* to examine how social background impacts drug use preferences. She found significant correlations between race/ethnicity, gender, educational aspirations and attitudes towards drug experimentation. Molly found that the group least impacted educationally and in upward mobility by drug use, white males, had the lowest probability of opposing drug use. Molly noted, "drug use practices influence organization of the social world, while the organization of the social world influences drug use dispositions." She concluded that drug prevention programs should take into account the social factors that affect drug use.

■ J. George, Linguistics

Graduate Grant Forum—cont. from page 3

Maidu Allotment Lands," Middleton outlined her project to create a user-friendly, interactive Global Imaging Satellite (GIS) map of all of the former allotment lands in Plumas and Lassen counties. Allotments were distributed to Indian heads of household nationwide following the General Allotment Act, or Dawes Act, in 1887. Rose notes that, "The intent was to break up the collective Indian land mass and to encourage 'civilization' through enforcing private property ownership." Middleton explained that as the Maidu lands continue to change hands—from industrial hydroelectric and timber projects to conservation and housing developments—knowing where the allotment lands

protection, and inter-family and Indian/non-Indian disputes around rights to historic and current allotments. Identities and relationships are continually re-asserted and re-configured based upon emerging information on the history of distribution and heirship of particular allotments. By comparing trends across all allotments and researching in detail the ownership changes within each of the sample of parcels Middleton reveals how, "the General Allotment Act, a racialized and gendered system of land distribution aimed at 'civilizing' the Indian, affected land distribution and access, and associated Maidu sociopolitical, economic, and cultural outcomes." She will distribute her map to



were and are is key to understanding how federal Indian policy interfaced with local politics of race and land tenure within and outside of the Maidu communities in Plumas and Lassen counties. Rose demonstrated how allotment data underlies petitions for recognition, fights for cultural resources, rights

Maidu organizations and individuals, and make it available in public sites such as in libraries, in museums and on an internet site.

The talks were followed by a lively question and answer session in which the presenters encouraged feedback.

■ J. George, Linguistics

Briggs & Smith

—cont. from page 4

on indigenous communities, the power to define whose ideology is used in defining language—and thus indigenous peoples—has long rested outside of the communities it affects. Smith challenges a number of received assumptions and practices. He asks, “Might the very methodologies and rhetorics that are being employed by some linguists and language workers resisting language shift preclude the success of the very ‘problems’ they attempt to address? Do our own linguistic assumptions limit the ways we can imagine these issues and how can we introduce alternative questions, critiques, and solutions into our contemplations?” Smith follows his questions by examining language ideology in the Kumeyaay Nation as portrayed in the live-action show *NightFire*. Smith presents this interpretative performance in contrast to the way academicians have “identified” and “described” Kumeyaay. In his discussion of the application of Kumeyaay cultural elements by the Kumeyaay people, Smith demonstrates how performances for the general public omit key elements that rightly belong in the domain of traditional use practices within the Kumeyaay community.

■ J. George, Linguistics

Osseo-Asare

—cont. from page 7

category of first people, but the idea that they are closer to the land must be coupled with the fact that the San were displaced to more remote parts of Africa by white colonizers and successive waves of migration. Hence, it was their spatial limits that forced them to adopt these practices, because the land they became tied to made it impossible to extract resources in any other way. The fact that the San became so closely tied to the land presents an ideal case for collective indigenous rights as means to claim intellectual property rights, but that is the problem, that the San are such a geographically, physically and culturally distinct people that can easily be pointed to.

For those indigenous people in Africa that have been displaced, decentralized, and assimilated, what hope is there for them to lay claims when global corporations appropriate their popular knowledge? In this way, Osseo-Asare’s research asks the fundamental questions: Whose knowledge counts? Whose knowledge is it? and Who should benefit from profits made from this knowledge? The answers to these questions are tied to deeper issues of gender, ethnicity, immigration, and identity.

■ D. Paredes, Sociology

Abolition

—cont. from page 11

Eltis, who will speak on “Liberated Africans in Time and Space.” At least, three Berkeley scholars will be speaking at the event.

Indeed, the Bicentennial workshop enjoys enormous goodwill from across campus. The Local Organizing Committee comprises fourteen Berkeley scholars, administrators and graduate students, and one historian from San Francisco State University. Apart from AAS and CRG, generous financial contributions have come from the following units: Chancellor, Center for British Studies, Berkeley Diversity Research Initiative, Divisions of Arts and Humanities, Social Sciences, and International Area Studies, the Center for Latin American Studies, Institutes of International Studies and European Studies, and Department of Anthropology. Thanks to this support, we are able to host the Bicentennial Workshop and to cover travel and accommodation expenses of ten participants, mostly from foreign countries. With time on our side now, we hope to secure more contributions to enable us extend this support to all who need it.

■ G. Ugo Nwokeji, AAS

Islamophobia

—cont. from page 12

toward Muslims. Recently the neo-conservatives have deployed the theme to attack immigrants from Mexico and Latin America and at the same time roll back 50 years of civil rights gains. The meaning of being American is cast in the historically constructed “whiteness,” distinctively Christian and supporting imperial projects. Islamophobia is a tool for furthering the right wing cultural war and is manifested in political discourse as well as in media production, popular films, TV programming and a limitless line of books, novels, comics and computer games. In America, the “othering of Islam and Muslims” makes it possible to re-constitute old and discredited notions of what America is and who belongs to it.

Not to leave the economy behind, since the constructed global enemy is a necessity for maintaining and extending the military industrial complex--Islamophobia and “othering Islam” are central to militarism and economics, for the military engines of the imperial state are mobilized to deal with the “feared other” who if not checked would have a profound impact on “our” economic engine and “open-market capitalism.” Thus, Islamophobia makes it possible to define who belongs to the neo-liberal economics model and who must be excluded once again.

■ H. Bazian, Islamic Studies

CRG Race/Gender Writing Group

The CRG now sponsors an interdisciplinary dissertation writing group. We welcome graduate students from both the Humanities and Social Sciences who share a common scholarly interest in the study of gender & race. The purpose of the group

is to support and encourage members to start, continue, or finish their dissertations. Each member is asked to submit a chapter draft that the group discusses and critiques. Please contact Alia Yap at acyap@berkeley.edu for any inquiries.

Call for CRG Writing Groups

The CRG sponsors writing groups that deal with themes related to race and gender. The CRG provides up to \$1000 in funding reimbursements and

meeting space for CRG groups. Please contact the CRG at centerrg@berkeley.edu with the subject line "CRG Call for Writing Groups" for more information.

Afternoon Forum: Call for Speakers

The Center for Race and Gender invites presentation proposals from graduate students for its Afternoon Forum Series. Any reserach project dealing with the nexus between race and gender is welcome.

Please submit an abstract

of 300 words and resume by May 5, 2008 to rng2@berkeley.edu with the subject line: "Forum Call for Submissions." Questions about the forum series may be directed to centerrg@berkeley.edu or (510) 643-8488.

CRG *Faultlines* Call for Writers

Are you planning to attend a CRG sponsored event or have a short article on race and gender? The Center for Race and Gender invites students to write for the

Faultlines newsletter. Your name will appear as an issue contributor in the newsletter. For details, please mail rng2@berkeley.edu or call (510) 643-8488.

CRG Spring 2008 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** and \$500 to \$2,000 to support **graduate students** for research or creative projects that address issues of race and gender.

ELIGIBILITY: Applications can be submitted by any Berkeley undergraduate not matriculating at the end of the semester or any student enrolled in a graduate program at UC Berkeley. Applications are particularly sought from students working in areas where race and gender issues have not previously been of major concern as well as areas where they have been more central. Proposals that support dissertation or thesis research are strongly encouraged.

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

APPLICATION PROCESS: Find downloadable forms and application requirements at:

<http://crg.berkeley.edu/programs/grants/undergrad.html>
or <http://crg.berkeley.edu/programs/grants/graduate.html>

APPLICATION DEADLINES: The Spring 2008 Undergraduate Grant application deadline will be **March 5th at 3 p.m.** The Spring 2008 Graduate Grant application deadline will be **April 2nd at 3 p.m.**

Awards will be announced within a two weeks of each deadline. Direct inquiries to centerrg@berkeley.edu.

Make a Donation to the Center for Race and Gender to Support Graduate & Undergraduate Research

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Please make checks payable to the UC Regents. Donations will help support the CRG's Undergraduate Research and Creative Projects Grants Program. Donors may specify other CRG projects or programs for support.

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Center for Race and Gender Spring 2008 Conference

“DE-CONSTRUCTING ISLAMOPHOBIA: GLOBALIZATION, IMMIGRATION AND CONSTRUCTING THE OTHER ”

**** April 25-26, 2008 ****

UC Berkeley, Bancroft Hall, Lipman Room
Contact: HatemB@berkeley.edu for further information

Spring 2008 Conference

“LIBERATED AFRICANS AS A HUMAN LEGACY OF ABOLITION: AN INTERNATIONAL WORKSHOP TO MARK
THE BICENTENNIAL OF BRITISH AND AMERICAN ABOLITIONS OF THE SLAVE TRADE”

Hosted by African American Studies Department and co-hosted by the Center for Race and Gender

Convenors: G. Ugo Nwokeji, African American Studies, UCB and Beatriz Mamigonian, History, Universidade Federal de Santa Catarina, Brazil

**** May 1 – May 3, 2008 ****

Hotel Durant, Berkeley
Contact: G. Ugo Nwokeji ugo@berkeley.edu for further information



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