Words from the Director
Seduced by Tokenism: Is It an Opiate of the Masses in the 21st Century?

Is it true that race and gender no longer matter now that we’re well into the 21st Century? That’s what is claimed by virtually the entire United States government, from the Presidency to Congress to the judiciary system. They point to the following facts: the new Secretary of State is an African American woman. The new Attorney General is a Mexican American. The Secretary of Transportation is an Asian American. There is an African American man on the U.S. Supreme Court. Native Americans were the crucial ingredient in passing one of the Administration’s most sought after pieces of legislation, authorization for oil drilling in the Alaskan wilderness. And, the only Native American U.S. senator in recent years was a conservative Republican from Colorado.

Many of us “average” women and men of color know instinctively that people like Condoleezza Rice and Alberto Gonzales and Norman Mineta don’t represent the needs and aspirations of millions of poor and oppressed people of color. But we can’t avoid acknowledging that these people of color have somehow “made it” into the corridors of power, or at least into hallways near the corridors. How can those of us who are committed to achieving real equality for people of color and women answer the claims that policies such as affirmative action are no longer necessary because a few of us have made it?

Tokenism in America is an insidious, powerful, and complex phenomenon. Revealingly, tokenism has been used primarily by conservatives to demonstrate their commitment to “racial equality.” The first African American U.S. senator (excepting the post-Civil War period) was a conservative Republican. The first woman on the U.S. Supreme Court was a conservative Arizona judge, appointed by a Republican president. And the first African American congressional representative from a Bible Belt state since Reconstruction was a conservative Republican former football player from Oklahoma.

It can be argued that people like Clarence Thomas and Condoleezza Rice have been bought off by the U.S. establishment, which is overwhelmingly white and male. Their actions, once in office, seem to confirm their eager willingness to do the bidding of their masters, even if it means sacrificing the lives and welfare of millions of people of color. By most objective measures, such as access to health care, quality education, affordable housing and vulnerability to premature death and incarceration, people of color are still heavily disadvantaged compared to whites. Yet the presence of token men and women in visible public offices helps to feed the illusion that we are attaining a color-blind society.

To be sure, we live in a time when illusion is everything. Our government says it supports the environment but then weakens environmental protection and opens up wilderness areas to loggers and drillers. Our government says it supports the United Nations, but then appoints

—continued on page 6
Our Doors are Open: The Center Holds Open House

On February 9, 2005, the Center for Race and Gender hosted an informal Open House to announce the official relocation from College Avenue to its new central campus 6th floor Barrows Hall offices. Although the initial moving process started in July 2004, the Center remained active in staging a series of Thursday afternoon forums and a highly successful three-day Indigeneity Conference. Not an easy task while moving.

The late afternoon event was well attended by faculty, staff, and students representing several campus departments as well as citizens of the Berkeley community. Professor Evelyn Nakano Glenn (Director) welcomed guests to the Center’s modest yet comfortably appointed 691 Barrows Conference Room. Professor Glenn also led tours of the Center’s other four offices. The Center’s corridor display case offers photos of CRG staff, conference participants, and grant program award recipients for undergraduates.

On display were DVDs of CRG staff, conference participants, and grant program award recipients for undergraduates. The Center displayed a small collection of CRG staff, conference participants, and grant program award recipients for undergraduates. The Center displayed a small collection of DVDs, CDs, and other materials. The late afternoon event was well attended by faculty, staff, and students representing several campus departments as well as citizens of the Berkeley community. Professor Evelyn Nakano Glenn (Director) welcomed guests to the Center’s modest yet comfortably appointed 691 Barrows Conference Room. Professor Glenn also led tours of the Center’s other four offices. The Center’s corridor display case offers photos of CRG staff, conference participants, and grant program award recipients for undergraduates.

On display were DVDs highlighting the three keynote addresses and six panel discussions from the Indigeneity Conference held at Berkeley, October 28-30, 2004. CRG staff members were also on hand to meet and greet and answer questions about the Center and the conference DVDs. Purchase information of these DVDs can be found at the Center’s website: http://crg.berkeley.edu/events/indigeneity.html.

TO SIGN UP FOR OUR MAILING LIST:
E-mail majordomo@listlink.berkeley.edu with the following command in the body of the message:
subscribe centerrg-list

To subscribe to Faultlines send an e-mail to: centerrg@berkeley.edu with your mailing address

New Works by CRG Affiliated Faculty

John Lie, Sociology
Modern Peoplehood.

In modern states, John Lie argues, ideas of race, ethnicity, and nationality can be subsumed under the rubric of “peoplehood.” He argues indeed, that the modern state has created the idea of peoplehood. That is, the seemingly primitive, atavistic feelings of belonging associated with ethnic, racial, and national identity are largely formed by the state.

Beatriz Manz, Ethnic Studies and Geography
University of California, 2004.

Paradise in Ashes is a deeply engaged and moving account of the violence and repression that defined the murderous Guatemalan civil war of the 1980s. In this compelling book, Beatriz Manz tells the story of the village of Santa Maria Tzeja, near the border with Mexico and shows how the story of this village—its birth, destruction, and rebirth—embodies the forces and conflicts that define the country today.

Waldo E. Martin, Jr., History
No Coward Soldiers: Black Cultural Politics in Postwar America.

Martin uses cultural politics as a lens through which to understand the African-American freedom struggle. In black culture, argues Martin, we see the debate over the profound tension at the core of black identity: the duality of being at once both American and African. And in the transformative postwar period, the intersection between culture and politics became increasingly central to the African-American fight for equality.

Charis Thompson, Women’s Studies and Rhetoric
Making Parents: The Ontological Choreography of Reproductive Technologies.

Drawing on science and technology studies and feminist theory and on historical and ethnographic analyses of Assisted Reproductive Technology clinics, Charis Thompson explores the intertwining of biological reproduction with the personal, political, and technological meanings of reproduction. Reproductive technologies, says Thompson, are part of the increasing tendency to turn social problems into biomedical questions and can be used as a lens through which to see the resulting changes in the relations between science and society.

New Work by CRG Affiliated Faculty

John Lie, Sociology
Modern Peoplehood.

In modern states, John Lie argues, ideas of race, ethnicity, and nationality can be subsumed under the rubric of “peoplehood.” He argues indeed, that the modern state has created the idea of peoplehood. That is, the seemingly primitive, atavistic feelings of belonging associated with ethnic, racial, and national identity are largely formed by the state.

Beatriz Manz, Ethnic Studies and Geography
University of California, 2004.

Paradise in Ashes is a deeply engaged and moving account of the violence and repression that defined the murderous Guatemalan civil war of the 1980s. In this compelling book, Beatriz Manz tells the story of the village of Santa Maria Tzeja, near the border with Mexico and shows how the story of this village—its birth, destruction, and rebirth—embodies the forces and conflicts that define the country today.

Waldo E. Martin, Jr., History
No Coward Soldiers: Black Cultural Politics in Postwar America.

Martin uses cultural politics as a lens through which to understand the African-American freedom struggle. In black culture, argues Martin, we see the debate over the profound tension at the core of black identity: the duality of being at once both American and African. And in the transformative postwar period, the intersection between culture and politics became increasingly central to the African-American fight for equality.

Charis Thompson, Women’s Studies and Rhetoric
Making Parents: The Ontological Choreography of Reproductive Technologies.

Drawing on science and technology studies and feminist theory and on historical and ethnographic analyses of Assisted Reproductive Technology clinics, Charis Thompson explores the intertwining of biological reproduction with the personal, political, and technological meanings of reproduction. Reproductive technologies, says Thompson, are part of the increasing tendency to turn social problems into biomedical questions and can be used as a lens through which to see the resulting changes in the relations between science and society.

New Work by CRG Affiliated Faculty

John Lie, Sociology
Modern Peoplehood.

In modern states, John Lie argues, ideas of race, ethnicity, and nationality can be subsumed under the rubric of “peoplehood.” He argues indeed, that the modern state has created the idea of peoplehood. That is, the seemingly primitive, atavistic feelings of belonging associated with ethnic, racial, and national identity are largely formed by the state.

Beatriz Manz, Ethnic Studies and Geography
University of California, 2004.

Paradise in Ashes is a deeply engaged and moving account of the violence and repression that defined the murderous Guatemalan civil war of the 1980s. In this compelling book, Beatriz Manz tells the story of the village of Santa Maria Tzeja, near the border with Mexico and shows how the story of this village—its birth, destruction, and rebirth—embodies the forces and conflicts that define the country today.

Waldo E. Martin, Jr., History
No Coward Soldiers: Black Cultural Politics in Postwar America.

Martin uses cultural politics as a lens through which to understand the African-American freedom struggle. In black culture, argues Martin, we see the debate over the profound tension at the core of black identity: the duality of being at once both American and African. And in the transformative postwar period, the intersection between culture and politics became increasingly central to the African-American fight for equality.

Charis Thompson, Women’s Studies and Rhetoric
Making Parents: The Ontological Choreography of Reproductive Technologies.

Drawing on science and technology studies and feminist theory and on historical and ethnographic analyses of Assisted Reproductive Technology clinics, Charis Thompson explores the intertwining of biological reproduction with the personal, political, and technological meanings of reproduction. Reproductive technologies, says Thompson, are part of the increasing tendency to turn social problems into biomedical questions and can be used as a lens through which to see the resulting changes in the relations between science and society.

New Work by CRG Affiliated Faculty

John Lie, Sociology
Modern Peoplehood.

In modern states, John Lie argues, ideas of race, ethnicity, and nationality can be subsumed under the rubric of “peoplehood.” He argues indeed, that the modern state has created the idea of peoplehood. That is, the seemingly primitive, atavistic feelings of belonging associated with ethnic, racial, and national identity are largely formed by the state.

Beatriz Manz, Ethnic Studies and Geography
University of California, 2004.

Paradise in Ashes is a deeply engaged and moving account of the violence and repression that defined the murderous Guatemalan civil war of the 1980s. In this compelling book, Beatriz Manz tells the story of the village of Santa Maria Tzeja, near the border with Mexico and shows how the story of this village—its birth, destruction, and rebirth—embodies the forces and conflicts that define the country today.

Waldo E. Martin, Jr., History
No Coward Soldiers: Black Cultural Politics in Postwar America.

Martin uses cultural politics as a lens through which to understand the African-American freedom struggle. In black culture, argues Martin, we see the debate over the profound tension at the core of black identity: the duality of being at once both American and African. And in the transformative postwar period, the intersection between culture and politics became increasingly central to the African-American fight for equality.

Charis Thompson, Women’s Studies and Rhetoric
Making Parents: The Ontological Choreography of Reproductive Technologies.

Drawing on science and technology studies and feminist theory and on historical and ethnographic analyses of Assisted Reproductive Technology clinics, Charis Thompson explores the intertwining of biological reproduction with the personal, political, and technological meanings of reproduction. Reproductive technologies, says Thompson, are part of the increasing tendency to turn social problems into biomedical questions and can be used as a lens through which to see the resulting changes in the relations between science and society.
Undergraduate Grant Recipients Present Research at February Forum

On February 2 the Center’s Afternoon Forum showcased the research of the Fall 2004 Undergraduate Grants Program recipients Michele Camozzi (Anthropology), Paul Gordon (Women Studies and Ethnic Studies), Craig Hutchinson, (African American Studies), and Mario Tabares (Environmental Sciences and Chicano Studies). Three of the grant recipients, Camozzi, Gordon, and Hutchinson, presented the findings of their in-progress research projects at the forum and fielded questions from audience members.

Michele Camozzi began the session with a presentation entitled “Community Based Hmong and Cambodian Health Education Research Project,” which offered an overview of her research and participation in an ongoing collaborative project involving UC Cooperative Extension, UC Berkeley, and San Joaquin County Public Health Services designed to assist the Hmong and Cambodian communities of San Joaquin County. In addition to creating a health outreach program for these target groups, the project is focused on increasing cultural awareness among health officials serving these lesser known immigrant communities. As part of Camozzi’s research she met with County health officials, interviewed Hmong and Cambodian students at Cal, reviewed existing health and nutrition literature directed at these communities, and conducted extensive research on Hmong and Cambodian cultural issues, dietary habits, and chronic disease awareness. After completing this research for the Hmong community, she found that many families retained their traditional values and customs in terms of health and nutrition but yielded to pressure to “Americanize” their diets, which resulted in the increased incidence of health problems such as diabetes. Camozzi is currently developing the content and delivery of Nutrition Education Materials for the Hmong community. She will be presenting a subsequent phase of this project at the Federation of American Societies for Experimental Biology conference in San Diego in April.

Paul Gordon followed with a provocatively titled paper, “‘Organize Not Unionize’: Learning to Value Immigrant Women’s Knowledge and Leadership in the New Labor Movement.” This research project, whose title was inspired by a New York worker center slogan, emerged out of his inquiry into forms of resistance to globalizing forces that disempower and exploit US laborers along intersecting race, gender, and immigrant lines. Gordon found that worker centers, rather than unions, provided a model of effective opposition to labor abuses in the US. Substantiating his distinction between the largely immigrant and often women-led worker centers versus the traditionally white, male-dominated unions, he provided a comparative historical overview of union and worker center practices in the US. He discussed the racist and sexist practices unions deployed against immigrants, particularly Latinas and Asian American women. Responding to their exclusion or inability to voice concerns on their own terms, immigrant laborers formed worker centers alongside other social movements during the civil rights era. Unlike unions, worker centers such as the Oakland-based Asian Immigrant Women Advocates (AIWA) have an evolving leadership that derives from its membership. Gordon, who has worked at AIWA, explained that this center organizes, educates, and trains immigrant workers while reaching out to broader communities to campaign against the garment, hotel, and electronics assembly industries—predominantly low-wage sectors employing immigrant women that unions have historically neglected. He noted that while the 118 worker centers across the country offer a positive structural alternative to unionizing, unions still hold a great deal more political power in terms of resources and ability to institute lasting changes through contract negotiations with employers.

Gordon ended by arguing that if unions made structural modifications that placed greater value on immigrant women’s knowledges and adopted a less hierarchical approach to organizing, greater collaboration between unions and worker centers would be possible and would strengthen resistance to globalization.

The session concluded with Craig Hutchinson’s presentation, “Y (Why) D (Down) L (Low)—Stigma Management of Men Who Have Sex with Men in Barbados, West Indies in Comparison to the San Francisco Bay Area.” Hutchinson explained that he became concerned to deconstruct media representations of African American men on the “DL” after viewing an episode of Oprah in which a guest characterized men on the DL as AIDS infectors who were “possessed by demons.” Although the DL is contradictorily portrayed by a variety of media, as either a culture of Black bisexual men who have unprotected sex, straight men who have...
March Forum Examines Modes of Race Erasure and Community Representation in Museum Exhibitions

The CRG Afternoon Forum held on March 17th featured presentations by Stephen Small, Chair and Associate Professor of African American Studies at UC Berkeley, and Amy Lonetree, Assistant Professor of American Indian Studies at San Francisco State University and current Chancellor’s Fellow at UC Berkeley’s Hearst Museum of Anthropology. The well-attended session, entitled “Race and Museum Exhibition,” explored systems of racial and gendered knowledge production at contemporary museum sites. Professor Small’s talk, entitled “Slave Mansions and Slave Cabins in the Tourist Economy of the ‘New South,’” presented a detailed analysis of the symbolic strategies employed on southern slave plantation visitor tours to erase the markers of slavery. Professor Lonetree’s presentation, “Displaying Native Cultures: Collaborations in Exhibition Development,” offered a historical examination of the political contexts surrounding the exhibition of Native American cultural objects and ancestral remains.

Situating his current research as an extension of an earlier study he conducted with Jennifer Eichstedt and published in their book Representations of Slavery: Race and Ideology in Southern Plantation Museums (Smithsonian, 2002) Professor Small summarized the findings of their visits to 11 states and over 200 slave plantations that have been reconstituted as popular tourist sites. As he explained, guided tours offered at these sites were centered predominantly on the mystique of the slave mansion, the grand houses built by slaves for members of the Southern elite, rather than the slave cabins which housed African slaves on the plantation. The focus of Professor Small’s current research is to unravel the significance of slave cabins in terms of their visual presence and discursive absence. At the heart of this new inquiry is the double function the slave cabins perform, both as a metonymy of slavery necessary for enticing mainly white Southern tourists and a site of racist shame that must be omitted from the recuperative narrative of Southern gentility transmitted on the visitor tours.

In his discussion Professor Small identified various rhetorical techniques employed by period-costumed docents to minimize or disavow slavery. The most overt and frequently deployed method of disavowal was what he characterized as “symbolic annihilation.” The attributes of symbolic annihilation included foremost an emphasis on the grandeur of the homes, the gentility and hospitality of the Southern elite, and the highly structured organization of the home and social activities, aspects that Professor Small attributed to an overall preoccupation with gender roles and gendered codes of conduct in the home. In order to avoid discussion of African slaves or slavery, in spite of the visibility of slave cabins in the vicinity of the slave mansion, docents relied on discursive strategies that included renaming slaves as “servants”; using the passive voice to disembodied slave labor (i.e., “the beds were made everyday”); relying on universal statements to characterize the “charity and humanity” of slave owners which was in reality reserved for members of the white elite; or distorting the historical facts of slavery by transposing post-bellum fictional characters such as “Mammy” into an antebellum context. Linking the forms of erasure that surround slave labor and the slave cabin to a mode of symbolic racism, Professor Small emphasized how the erased black body is re-exploited at the historic site of slavery as a commodity in the service of tourism.

Professor Lonetree, a graduate of UC Berkeley’s Ethnic Studies Ph.D. program, presented research that extends from her dissertation, “Displaying Indians: Museum Representation of Native American History and Culture.” She began her talk with a detailed historical overview of the political contexts out of which museums collected and displayed Native cultural objects and ancestral remains since the mid-1800s, followed by an analysis of the factors that led to significant legal and political shifts in museum collection and representation. Her presentation concluded with a discussion of several case study examples, including the Chase Manhattan Gallery of North America at the British Museum in London; the Mille Lacs Tribal Indian Museum in Minnesota; and the Smithsonian National Museums of the American Indian at the George Gustave Heye Center in New York and on the National Mall in Washington, DC. Because Native peoples are increasingly the architects of their representation in these newer museums, Professor Lonetree’s paper highlighted their contemporary significance for Native
Representations of Korean Comfort Women

On April 6, the Center’s Afternoon Forum featured a presentation by Christine Hong, currently a PhD candidate in the Department of English. The material Hong presented was based on her dissertation project which investigates the intersections of law, representation, and politics in literature and film produced after World War II. Her paper, entitled “‘Snakes in the Body of Korea’: Sexual Encounters under Colonial Domination in Comfort Women Representations” explored the historical contexts, reception, and articulation of comfort women testimony. Because of what Hong referred to as the “belated outing” of comfort women in recent decades, only fledgling international recognition exists of the history and politics surrounding the estimated 100,000 to 200,000 sexual slaves—euphemistically referred to as “comfort women”—coerced into sexual slavery by the Japanese before and during WWII. She explained that of these women a small percentage were Chinese, Taiwanese, and Filipina, but the vast majority were Korean given Japan’s colonization of Korea from 1910 to 1945. Despite a variety of legal and cultural responses to this war time atrocity, the gender violence committed against comfort women has gone largely unprosecuted in the juridical arena. Drawing important distinctions between the Nuremberg Nazi War Crime Trials and the Tokyo War Crimes Tribunal, Hong demonstrated how the latter did not address the atrocities committed against Korea and Korean women during colonization and war. As a result, the history of Korean comfort women remained largely unknown until the late 1980s, at which time former comfort women began to come forward to demand legal redress from the Japanese government. This redress movement continues to face substantial legal resistance by members of the Japanese government who claim there is no documentary evidence of the recruitment of comfort women.

Using the legal dilemma of former comfort women as a point of departure for her project, Hong’s guiding question is concerned with how narratives of atrocity are destabilized or haunted when they lack juridical definition. In other words, she attempts to identify the tropes, literary modes, and narrative conventions symptomatic of this unredressed context of colonial enslavement. Examining several Korean documentaries and Nora Okja Keller’s Comfort Woman, Hong focused on tropes involving death, ghosts, and spiritual possession that emerged out of a dialectic of testimonial articulation and transnational feminist reception. She suggested that the currency of occult figuration in these textual contexts underscored the unavailability of law and historical legitimacy in the social context. Therefore, the “ghostly” or “counterfactual” elements haunting the reception and articulation of comfort women representations has enabled the exploration of “what could have been”—what Hong referred to as a mode of “deliberative justice.” While a legitimizing juridical account of comfort women might be untenable in the literal world, Hong suggested that it might be attainable in narrative explorations in the literary one.

February Forum
—continued from page 3

discreet sex with men, or homosexual Black men who disidentify with gay culture, Hutchinson felt that the influence of Oprah’s show caused irreparable harm to the AIDS movement and DL outreach. His current project attempts to analyze the intersecting issues of Black masculinity, sexual identity, and social networks—or, what Hutchinson refers to in shorthand as Black “MSN”—to understand the DL as a form of stigma management. In order to do so, Hutchinson’s research presents a comparative examination of the experiences of Black men on the DL in the Bay Area, a site characterized by its liberal stance on sexuality, and Barbados, distinguished in contrast by its highly conservative sexual culture. After consulting a number of specialists about interview strategies, Hutchinson devised a series of questions to pose to men on the DL in both sites in order to assess their conceptualizations of various forms of stigma attached to condom use, sexualized identity, and same-sex feelings. A project with many layers and potential directions, Hutchinson plans to continue this research in graduate school in the Department of Public Health. Integrating research and activism, all three presentations demonstrated innovation and insight in unraveling the knotted strands of race and gender in local and global formations.
December 2004 Forum Examines Atlantic Slave Trade and Post-slavery Vagrancy Laws

The December 2, 2004 forum featured research by Saidiya Hartman, Associate Professor of English, and Bryan Wagner, Assistant Professor of English. Wagner’s paper, “Disturbing the Peace: Black Vagrancy and the Grounds of Race,” drew from a book-length project investigating the role of vagrancy laws for ex-slaves in the historical transition from slavery to free labor. Hartman’s presentation, entitled “The Dead Book,” was also based on research that will appear in a forthcoming book that explores history, memory, and the Atlantic slave trade. In accordance with the wishes of Hartman’s publisher, this account of the forum is limited to a review of Wagner’s presentation.

Professor Wagner began by outlining the significance of vagrancy laws in the transition from slavery to free labor for the Southern economy. Anti-vagrant laws were implemented to restore the Southern economy by criminalizing the many ex-slaves who, in the aftermath of emancipation, refused wage labor by seeking alternatives to annual contracts, debt peonage, or apprenticeships often offered to them by former masters. Seemingly overnight, slave patrols were replaced by uniformed police who imprisoned ex-slaves engaged in itinerant labor, entrepreneurial pursuits, bartering, or other activities on the margins of the Southern industrial economy. As Wagner explained, police power played a crucial role in the transition from slavery to a racialized system of criminal justice, demonstrating how the racial authority once represented by slave masters became personified by the state. If charged, ex-slaves were subject to exorbitant fines—up to $50—which could be paid by someone else, typically a white third party who could then induce compensation in the form of indentured labor. Alternatively, if no one paid the fine, ex-slaves were hitched to the chain gang to labor directly for the state. Observing the instrumentality of vagrancy laws which could produce such a continuum from the social death of slaves to the civil death of Black criminals, Wagner attributed its efficacy to the exception clause in the 13th Amendment that prohibited forced labor except as punishment for crime.

As the literal embodiment of this legal exception, he argued, the Black vagrant stood as the protagonist of the emancipation process through which the distinction between citizen and non-citizen was reconstituted.

In contrast to scholars working in the fields of Critical Legal Studies or labor history, whose focus is primarily on the police’s role as indispensable agent for the white capitalist elite, Wagner’s project shifts the emphasis onto the figure of the Black vagrant, in terms of the vagrant’s representation both in law and in Black popular culture. Included in Wagner’s archive are the legal statutes printed on the back pages of local newspapers in addition to a range of Black popular cultural sources of the late 19th and early 20th centuries, such as vernacular legends, stump speeches, trickster tales, convict routines, and blues ballads. Examining these sources closely, Wagner found that the “vagrant” continually cited in the Black vernacular tradition expresses a subjectivity defined by conditions of inescapable criminality; the vagrant’s relation to law and citizenship was produced out of sheer negativity. Through narrative strategies of repetition and substitution, this tradition speaks back to state authority and stages a poignant demand for recognition of those he referred to as “uncounted in the new census of national belonging.” In spite of efforts of folklorists to reconcile this counterhistory to a romantic narrative of national progress, Wagner concluded that these universalizing attempts are frustrated by the way the Black vernacular tradition provokes recognition of the negative relation of blackness to law.

Words from the Director

The Lure of Tokenism

——continued from page 1

an ambassador who has opposed its very existence for 30 years. Our government says it supports diplomatic solutions, but then goes to war with virtually no support from other countries.

But why are conservatives able to create such a powerful illusion through tokenism? One answer is suggested by Michael Adams, the author of Fire and Ice: The United States, Canada and the Myth of Converging Values (Penguin, 2005). In his book, Adams documents through extensive polls that, despite the omnipresence of U.S. media and culture, the U.S. and Canada have become increasingly divergent in the past few decades in terms of fundamental beliefs and values. Indeed the U.S. stands alone among western democracies in moving toward greater commitment to religious fundamentalism, individualism as opposed to communal values, and the patriarchal need for strong authority, whether as the head of government or as the head of the family. Simultaneously, Canada and England, France, Italy, and other European countries have moved in the direction of greater secularism, social democracy, and egalitarianism. One interesting feature of U.S. individualism that Adams noted in a recent radio interview is that Americans tend to focus on exceptional cases—the few who manage to go from rags to riches or overcome great odds—when

——continued on page 11

Lyko Day
PhD Candidate
Ethnic Studies

Presenter Bryan Wagner (Glenn Robertson)
Faculty Spotlight: Colleen Lye, English

Professor Colleen Lye was no stranger to UC Berkeley when she started working here as an assistant professor in 1997. She actually began her academic career as a Cal undergraduate majoring in English, on the pre-med track. She was expected to become, of all things, a brain surgeon, but as she laughingly claims, “I vastly disappointed my parents.” In her first two years of college, she worked for the Daily Cal as a reporter and then as Editorial Page editor. “I loved it,” she says. “I joined [the Daily Cal] the same year the anti-apartheid movement started. I spent all of spring at sit-ins on the steps of Sproul.” She was in the audience when Nobel Peace laureate and Bishop Desmond Tutu of South Africa spoke at the Greek Theater, and it was, she recalls, “an amazing experience.”

During her junior and senior years, when she worked as an ESL tutor at the Student Learning Center, she became interested in immigrant language rights and “how they played into admissions and belonging at Berkeley.” Herself an immigrant from Singapore, she had more than enough reason to fight for immigrant rights on campus. She was part of a movement that called for a complete overhaul of the remedial course taken by ESL students prior to taking the 1A/1B requirements. Moreover, she wrote an investigative piece for the Berkeley Graduate on “the application of higher standards for permanent resident or

immigrant applicants at a time when Asian American enrollment was visibly climbing.” Paradoxically, during that time in the 1980s, Asian admissions to colleges was a wedge issue that neo-conservatives used to attack affirmative action for other minority groups. After graduation, at the encouragement of Professor Ling-chi Wang of Ethnic Studies, Lye worked for the non-profit organization Chinese for Affirmative Action in San Francisco, where she wrote a report on evidence of a glass ceiling for Asian American civil servants in city administration and continued to study the issue of college Asian admissions nationwide.

She went on to Columbia University for her PhD in English, where she was part of the generation that got postcolonial studies really going on campus. She helped start a postcolonial reading group that generated a lot of interest by bringing in speakers on campus. As Lye says, “it was an exciting time to be there” since there were so many field-making postcolonial scholars at Columbia—Gayatri Spivak, Edward Said, Gauri Viswanathan, Rob Nixon, and Anne McClintock—and interesting graduate students from all over the world who had been drawn to the program because of them. But after coursework and qualifying exams, Lye applied for and received the SSRC-McArthur Fellowship in Peace and Security specifically for cross-training in American history. Having done her early graduate work in European and British-oriented postcolonial studies, she decided that she wanted her dissertation to focus on American Orientalism and therefore needed a stronger background in American history. She took her fellowship to UC Berkeley in order to work with the late Michael Rogin, a professor in the Political Science Department, and to do her archival research on California history at the famous Bancroft Library. She spent two years working with Rogin and other social scientists and historians. “It forced me to take empirical

questions seriously,” she remarks, since social scientists are skeptical of literary methods of historical argument. She wanted her work to “pass muster with historians as well as literary scholars.” At the end of her graduate career, she was recruited to start an Asian American studies program at the University of Pennsylvania and was also offered a position at UC Santa Cruz. But when UC Berkeley offered her a position in the English Department, she delighted at the chance to return to her alma mater. She has been here since 1997 and is now an Associate Professor of English.

In her new book, America’s Asia: Racial Form and American Literature, 1893-1945, just out from Princeton University Press, Professor Lye theorizes the perception of Asians as both economic exemplars and economic threats, represented by the stereotypes of “the model minority” and “the yellow peril.” One can see the resonance of this work with her earlier activism in the affirmative action and immigrant rights movements. The book was adapted from her dissertation, “which had its genesis in my interest

“I loved [working at the Daily Cal]. I joined the same year the anti-apartheid movement started. I spent all of spring at sit-ins on the steps of Sproul.”

—continued on page 14
On April 1, 2005, the CRG sponsored a public symposium where members of the Critical Filipino and Filipina Studies Collective (CFFSC) presented their ground-breaking report, “Resisting Homeland Security: Organizing Against Unjust Removals of Filipinos,” to fellow scholars, educators, students, and community members. The symposium, entitled “Critical Filipino Perspectives on Resisting Homeland Security Racism,” was paneled by Nerissa Balce, Assistant Professor of Comparative Literature (University of Massachusetts-Amherst), Lucy Burns, UC President’s Postdoctoral Fellow (UC Santa Cruz) and Assistant Professor of Asian American Studies and World Arts and Cultures (UCLA), Richard Chu, Assistant Professor of History (University of Massachusetts-Amherst), Peter Chua, Assistant Professor of Sociology (San Jose State University), Robyn Rodriguez, Assistant Professor of Sociology (Rutgers University), Jeffrey Santa Ana, Assistant Professor of English and American Studies (Mount Holyoke College), and Rowena Tomaneng, Chair and Associate Professor of English (De Anza College).

The panelists called attention to the alarming numbers of Filipinos in the U.S. currently made suspect as “terrorist threats,” detained in the name of “national security,” and subsequently deported back to the Philippines in light of post-9/11 immigration policies.

Highlighting the usefulness of the report, Dr. Burns explained that in order to make visible the unjust detention and removal of Filipinos in the U.S., it is particularly important to implicate U.S. empire-building in current deportations faced by many in communities of color. In order to do so, the report draws from histories of Filipino deportations from 1898 to the present, and begins to place such histories within local as well as global contexts.

Dr. Balce traced the first deportation of Filipinos to the turn of the 20th century, during and after the Philippine-American War, wherein Katipuneros or Filipino nationalists were considered “anti-colonial threats.” Justifying Katipunero deportations, including that of Apolinario Mabini, the U.S. government considered them “irreconcilables” because they “adamantly refused to pledge allegiance to the United States, nor did they denounce the Philippine Revolution against the United States.”

Dr. Balce also pointed out that during the Great Depression of the 1930s and well into the McCarthy Era of the 1950s, Filipinos in the United States racialized as “Oriental criminals” faced persistent surveillance. Scrutiny over suspected “criminal activity” often led to harassment and high incarceration rates of Filipinos including Filipino labor organizers and union members who were conveniently considered “communist threats.”

A major component of current detention and deportation of Filipinos is the newly formed federal department of Homeland Security Administration (HSA). As an overarching institution that involves local, national, and international organizations, the HSA, as Dr. Rodriguez reminded us, was not merely constructed in response to “terrorist threats” post-9/11, but that it is part and parcel to historical state interventions that include the passage of laws aimed at restricting and regulating immigration and the lives of immigrants living in the United States. The report points out that unlike past instances wherein “the state could justify the deportation of immigrants living in the United States by drawing on racist logics of immigrants’ propensity for criminality and their threat to public health,” more current immigrant legislation “demands that immigrants be ‘responsible’ and if they fail, they will find themselves no longer eligible to stay.” These laws include the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) passed in 1996 as well as post-9/11 legislations including the...
USA PATRIOT Act and the Homeland Security Act. Dr. Rodriguez pointed out that today immigration regulation is subsumed under the guise of national security. And in effect, individuals and communities considered “foreign” to the United States are considered “potential legal, cultural, political, and economic threats to the security of U.S. land, culture, and way of life.” Through “homeland security racism” many citizens and immigrants experience the effects of the “expression of [U.S.] imperialism directed inward.” The report also highlights how Philippine-U.S. relations demonstrate the global component to the U.S. war on terror. The report contends that as a willing participant in the fight against “global terrorism,” the Philippine nation-state and its leaders are in part contributing to racist effects of U.S. immigration policies.

To illustrate how Homeland Security laws have since impacted Filipino communities in the United States, Dr. Chua presented some sobering statistics: the Philippines is 7th in a list of countries selected for “non criminal” removal from 2001-2003; there was a significant increase (over 65%) in U.S. Filipino removals since 9/11, as well as a sharp rise in the number of non-criminal removals from 178 individuals in 2001 to 416 in 2002 and another 416 in 2003. Often, immigrants are detained and processed at specific centers located all over the country. In light of stricter immigration laws post-9/11, these numbers in part demonstrate that Filipinos in the U.S., regardless of their migration status (as undocumented immigrants, legal residents, or U.S. citizens), are all vulnerable to legal uncertainty, loss of employment, and family hardship that come as a result of detention and deportation.

The Cuevas family from Fremont, California is just one example of how new Homeland Security policies affected the lives of long-time Filipino immigrants in the United States. Dr. Tomaneng described how Filipino community organizations such as Filipino Community Support (FOCUS) and Bagong Bayan along with members of the community rallied in support of the Cuevas family after the family was given “voluntary departure” orders for their undocumented stay in the United States. Despite the community’s efforts to obtain support from politicians, the media, and other community members, the Cuevas family

—continued on back page

Some Statistics on Homeland Security Deportations

After September 11, 2001, life in the U.S. for Filipinos has become worse. Repeatedly, families report to CFFSC that homeland security laws promote fear, threats, and harassment of Filipinos, whether they are U.S. citizens or not. Homeland security laws have produced overlapping Filipino experiences of unjust targeting and uncertainties, creating an exceptional manifold crisis. U.S. Filipinos have been unduly targeted for unjust removal, destructively detained, and placed under detrimental legal uncertainties. They are struggling against new forms of family hardship, and living through legislatively-generated fear and harassment.

The Department of Homeland Security (DHS) Office of Removal and Detention directed considerable effort to deport and remove U.S. Filipinos since 9/11 with dramatic outcomes. In January 2003, it released a report estimating that over 85,000 Filipinos need to be removed from the U.S. (INS 2003). While DHS reports a moderate 5-percent rise in removals between 2001 and 2003, it removed 765 Filipinos in 2003, a 65% increase over the two-year period. Figure 1 depicts this increased trend from the 162 Filipinos removed in 1993 to the rise in 1997 to the slight decline before and after 2003.

A closer look into these DHS figures reveals the extent of the “post-9/11-effect” impacts U.S. Filipinos. While it limited the overall removal, DHS placed much more effort in targeting “non-criminal” Filipinos (that is, those who have not been found guilty of aggravated felony) for removal. Figure 2 highlights this by showing the dramatic rise of “non-criminal” removals of U.S. Filipinos, increasing 134% between 2001 and 2003, even while such DHS removals increased 1% during this period.

Figure 1 depicts this increased trend from the 162 Filipinos removed in 1993 to the rise in 1997 to the slight decline before and after 2003.

Figure 2 highlights this by showing the dramatic rise of “non-criminal” removals of U.S. Filipinos increasing 134% between 2001 and 2003, even while such DHS removals increased 1% during this period. Table 1 illustrates that selected groups such as Moroccans, Jordanians, Egyptians, and Pakistanis living in the U.S. faced similar increased targeting for removal as U.S. Filipinos. This is significant because it highlights the uneven extent to which racial, ethnic, and religious groups are newly targeted for removals (including formal deportations). They are targeted primarily for coming from countries assumed to have strong al-Qaeda networks. They are often times removed without adequate due legal process.

An Evening with John Cho

On March 9, 2005 I attended the first annual celebration of achievement for Asian American Alumni, one of whom was John Cho, star of the popular movie, Harold and Kumar go to White Castle, and the keynote speaker for the night.

The evening event was the culmination of “Exhibitions of Expression: Empowerment through Creativity,” a conference organized by Asian American Studies and Asian Pacific American Student Development (APASD) to celebrate the artistic creativity of the Asian American community. John Cho’s band, Left of Zed, could be heard performing earlier that day on Dwinelle Plaza. There were also painters, poets, and filmmakers, including Lane Nishikawa, a Bay Area playwright and actor, and urban artists, including graffiti specialist and MC Junichi Semitsu, director of June Jordan’s Poetry for the People class. Overall, it was an atmosphere where people could come together to discuss serious issues affecting the Asian American community but still enjoy the artistic world enveloping them.

The night started as the lights dimmed, leaving only the podium illuminated. The first distinguished alumna to receive recognition was Katie Hong, who worked under Gary Locke, the first Asian American state governor. Then came Abe Ignacio, co-author of The Forbidden Book: The Philippine-American War in Political Cartoons. Next was David Kakishiba, who never graduated but, among other political victories for urban youth, authored Measure K, the Kids! First Initiative and is currently a candidate for Oakland’s City Council. Finally, John Cho was called to the stage, wherein he made his grand entrance, barraged by applause and blinding flash photography. He delivered a well-received speech that addressed the racism present in Hollywood roles for ethnic minorities. Cho advocates the humanization of ethnic minorities in films by asking actors to reject roles that play on prejudices and stereotypes for cheap entertainment. Actors must say no to roles that perpetuate racism, even roles that do it inadvertently, because he believes that if actors rejected those denigrating roles, the landscape of the entertainment industry would be transformed.

“New Voices in Indigenous Research” Conference

From March 30 to April 1, the CRG co-sponsored the American Indian Graduate Student Association’s Third Annual “New Voices in Indigenous Research” Conference. In only three years the conference has grown from a two-day to three-day conference, inviting participants from across the U.S. and Canada to engage in topics ranging from public health, education, Native sovereignty, feminism, to contemporary cultural representation.

The conference featured keynotes by leading figures in Native American Studies, including award-winning Chickasaw writer Linda Hogan, whose many books include Mean Spirit (1990), Solar Storms (1995), and Power (1998); Phil Deloria, Dakota scholar and Professor of History and Native American Studies at the University of Michigan, whose books include Playing Indian (Yale University Press, 1998) and Indians in Unexpected Places (University Press of Kansas, 2004); and Andrea Smith, Oklahoma Cherokee scholar and Assistant Professor of Native American and Women Studies at the University of Michigan, whose recent book is entitled Conquest, Sexual Violence, and American Indian Genocide (South End Press, 2005).

Organized by a small number of committed Native American graduate students, the “New Voices” conference not only provides an important yearly venue for graduate students working in the field of Native American Studies but has contributed to making Berkeley a significant site of interdisciplinary indigenous scholarship.

CONFERENCE DVDs FOR SALE

DVDs of our two conferences, “Beyond Race and Citizenship: Indigeneity in the 21St Century” and “Con/vergences: Critical Interventions in the Politics of Race and Gender,” are available for sale. The “Indigeneity” conference consists of three keynote speeches and six panels, which are featured in nine (9) separate DVDs. The “Con/vergences” conference has one keynote speech and six panels featured in seven (7) separate DVDs.

Each DVD costs $25.00 for individual purchase and $100 for institution. A 40% discount applies to the purchase of the set for each conference. To view a full description of each panel, visit http://crg.berkeley.edu, click on the “Events” button, then click on the conference title. To order the DVDs, please contact Janet Duong (jduong@berkeley.edu).
**RELATED EVENTS**

“Ethnic Studies and Decolonization in the 21st Century” Conference

This past March 4-5, 2005 the Department of Ethnic Studies hosted the 3rd Annual Graduate Student Conference of Ethnic Studies in California. The conference was the third in a series of conferences sponsored, and alternatively hosted, by Ethnic Studies at Berkeley, in coordination with the Department of Ethnic Studies of the University of California at San Diego and the Program in American Studies & Ethnicity of the University of Southern California. This year’s conference was also sponsored by the Center for Race and Gender (CRG), the Graduate Assembly, and CRISES (Critical Response and Intervention for a Sustainable Ethnic Studies)—a new graduate student organization aimed at creating a critical, cooperative and constructive space for intellectual inquiry.

The Ethnic Studies Conference—first held at USC and then at UCSD—also functioned as a networking outlet amongst Ethnic Studies students and faculty, bringing together graduate students from all over California. It is a space designed for students to gain familiarity with the kind of work that others in the field are doing, a very important facet for maintaining a sustainable, vibrant and rigorous Ethnic Studies program and discipline generally. The conference thus offered presenters the opportunity to engage in discussions about their own work, in turn informing and inspiring fellow researchers. This series of conferences is uniquely organized around student panels with a faculty commentator at hand to provide constructive criticism and assist in the development of graduate student projects.

The conference theme, “Ethnic Studies and Decolonization in the 21st Century,” was conceived as a two-fold attempt at interrogating the role of Ethnic Studies in academia historically, and the evaluation of a continued need for a critical discipline that goes beyond the traditional social sciences and humanities inquiry generally. Issues of methodology, interdisciplinarity, theory/praxis, as well as long-term vision and goals in light of the changing social and political landscapes were among the guiding focuses of the conference. Presenters’ papers thus took on topics of identity, representation, racial, gendered, legal, political, economic, cultural and spatial manifestations of colonization and decolonization. Conference participants were also addressed by two intriguing keynote speakers, UC Berkeley Professor of African American Studies, Robert Allen, and Duke University Professor of Romance Languages, Walter Mignolo, whose talks were respectively titled, “Reassessing the Theory of Internal (Neo) Colonialism” and “Critical Theory and Decolonization of Knowledge: The Geo-and Bio-political Epistemic Shifts.”

In light of the recent attacks against Professor Ward Churchill, Ethnic Studies, Women Studies and Queer Studies departments, this particular conference focused on (re)addressing and re-committing to the crucial role and function of such departments as continued sites of intellectual inquiry and critical intervention into power and subordination generally, and of people of color particularly. The conference was host to approximately 30 graduate student presenters and numerous professors. The conference drew well over 200 participants, students and non-students alike. As in previous conferences the majority of participants were from various Ethnic Studies programs in California; however, other students from a wide array of departments also participated and found the conference rejuvenating and stimulating for their own scholarship in their respective humanities and social science disciplines.

---

**Words from the Director**—continued from page 6

they evaluate the state of their society or their own personal chances. In contrast, Canadians and Europeans pay attention to the situation of the average person or the community as a whole in assessing the quality of life in their countries.

It is time for a serious and searching analysis of the workings of tokenism in the U.S.: how it works, who is involved, and what are its effects. The fact that tokenism is being used to discredit the claims of disfranchised and marginalized groups makes it an issue of significant importance for women and people of color. Indeed, we can see the effects on our own campus: tokenism was one of the strategies employed by conservatives to gain public support for outlawing affirmative action programs in California, resulting in greatly reduced numbers of African American students admitted to Berkeley and other schools.

I hope that a future CRG forum will discuss the new face of tokenism in the 21st Century.

---

**Panel with Ramon Grosfoguel, Robert Allen, and Daphne Taylor-Garcia (Iyko Day)**

---

**Roberto Hernández**
PhD Student, Ethnic Studies

---

**Evelyn Nakano Glenn**
Director, CRG
The Center for Race and Gender Undergraduate Grants Program drew a record number of applicants for the Spring 2005 semester. The Center funds the undergraduate program to support and motivate research or creative projects with a race and gender focus. Grants awarded this semester ranged from $300 to $800. Congratulations to the seven grant winners.

Juan Bahena
**Cultural Geography**
**SAFE SPACES: COMMUNITY BUILDING STRATEGIES EMPLOYED BY MESTIZO MEXICAN GAY MEN IN MEXICO CITY**

Social communities are created by people who identify in some certain way to provide a support system for dealing with the larger outside world. These communities differ worldwide. While studying in Rome, Italy Juan discovered the gay community used, for example, a café or bookstore as “safe spaces” to gather rather than a designated district like the Castro found in San Francisco. Juan will travel to Mexico City and “examine how ‘safe spaces’ for gay men have formed within the urban fabric of the city and how these spaces function as migratory pull forces that attract gay men to the urban center.”

Research Questions: Where are gay men in Mexico from originally? What are some of the push/pull forces that encouraged them to relocate to Mexico City? What strategies have they used to form “safe spaces” for themselves and at what level do they participate in already established “safe spaces?”

Caitlin (Katy) Fox-Hodess
**Interdisciplinary Studies**
**KOREAN CAMPUS CRUSADE FOR CHRIST: KOREAN EVANGELICALS AT CAL AS INSIDERS AND OUTSIDERS**

Katy researched the Hindutva Movement in India last semester and this semester Katy’s grant project on Korean evangelicals on campus will give her a better understanding of Evangelical Christianity and race and contribute to her thesis on the rise of the Christian Right in the United States. Katy raises the questions of the role of the Korean Campus Crusade for Christ (KCCCI) in evangelizing to their own ethnic group when the mandate of Campus Crusade for Christ (CCCI), the parent organization, is to reach out to all people. According to Katy, “the project would aim to understand the role played by the KCCCI within the UCB Korean and Korean-American communities as well as its role within the UCB Evangelical community.”

Research Questions: How do members of KCCCI understand their individual and group identity as Korean/Korean-American and Evangelical communities at Cal? What motivates Korean/Korean-American students to join this group? What techniques are employed to recruit new members (i.e. how do they evangelize)?

Ursela Cherie Hill
**Dance and Performance Studies, African American Studies (minor)**
**RE-IDENTIFYING BIG BUTTS AND HYPERSEXUALITY: AN ANALYSIS OF CHOREOGRAPHER JOWOLE WILLA JO ZOLLAR’S BATTY MOVES**

Cherie is a recipient of the Eisner Award in Dance and is a McNair Scholar. Cherie’s project is an ambitious undertaking of a written honors thesis plus a choreographic production of choreographer Jowole Willa Jo Zollar’s dance work *Batty Moves* for the McNair Scholars Symposium. Cherie will analyze *Batty Moves* as its own entity. The written thesis will include a “full content analysis of the work, an interpretation of gender/race representation, and discourse on how the piece sits within its socio-cultural context.” Research at the New York Public Library, studying video footage of *Batty Moves* and attending a live performance of the dance will be part of her research strategy.

Research Question: In both the written thesis and the choreographic production how does Zollar utilize formal dance techniques to subvert and redefine stereotypes associated with the black female?

Roman Leal
**Economics, Legal Studies**
**UNCOVERING A MICROFINANCE INSTITUTION AMIDST THE MOST ADVANCED FINANCIAL SYSTEM IN THE WORLD**

Roman’s academic interests include developmental economics,
Dominique Diana Nisperos

Psychology, Asian American Studies, Ethnic Studies, Sociology

Rape, Murder, and the Disappeared: Response to Violence Against Women in Ciudad Juarez, Chihuahua, Mexico

Dominique is currently the Assistant Producer of Theatre Rice!, UC Berkeley’s Modern Asian American theatre group. Dominique’s research project will use data from her research for a senior honors thesis. The female murder rate in Ciudad Juarez after the North American Free Trade Agreement (NAFTA) increased tenfold. Dominique will try to “bridge the gap between theory and practice by 1) testing the theories of the connection between economic trade liberalization and violence against women; and 2) recognizing the active ways women seek to understand and combat these prescribed gendered realities.”

Research Question: What are the strategies adult women in the City of Juarez, Chihuahua, Mexico use to navigate and interact with the social, political, and economic conditions that negatively affect their wellbeing?

Christine Ma

Psychology, Spanish

Unpacking the Paradox of Ingroup Derogation via Dialecticism, Power and Affect

Christine has a particular interest in culture and the individual/collective psyche. In her senior thesis paper and grant project, her central research question asks how we can reconcile the phenomenon of self-directed racism by certain minority or oppressed groups towards their own members with the seemingly universal trend of ethnocentrism. Christine will administer three separate tests in her experiment. Part 1: using flyers to recruit 100 Caucasian and 100 Asian students from both UC Berkeley and City College of San Francisco, she will “measure the incidence of in-group derogation by the subjects participation in a series of attribution tasks.” Part two: the participants will be asked to complete the Dialectical Self-Scale. Part 3: she will “measure the affect of the participants (i.e. their attitude and feelings towards either the ingroup or outgroup member) via the semantic differential technique successfully modified by Kaplan.”

Roman Leal

Economics, Criminal Justice, and International Relations

The ROSCAS are growing because they are working to fill a void in the credit market. Roman will explore in his research whether or not the “California ROSCAS follow the ‘typical’ model found in the developing world.”

Research Questions: Why would this type of informal financial institution flourish in a country that boasts of having the most advanced and accessible financial market in the world? Do ROSCAS serve the same purpose in the United States as they do in the several developing countries they currently exist in? What are the affects of race and gender in the creation and functioning of California ROSCAS?

Earliana Vang

Integrative Biology

Evaluating the Extent of Cultural Appropriateness in Hmong Health Education

Earliana has recently found the joys of field research with URAP, the Undergraduate Research Apprentice Program. With CRG grant money to help support her project and in association with the School of Public Health, CHORI (Children’s Hospital Oakland Research Institute), and the UC Cooperative Extension, Earliana will “evaluate Hmong nutrition education materials for appropriate health messages, presentation, and delivery medium in relation to the interests, habits, and characteristics of the community itself.”

The field research will take place in the Fresno and Stockton California Hmong communities. For Earliana the project will “not only increase awareness, raise knowledge, and promote a healthy lifestyle behavior change for the community” but will also give public health workers a better cultural understanding in their “approach to the issue of health among the Hmong population.”

Donna Hiraga-Stephens

CRG Administrative Assistant
Spotlight-Colleen Lye—continued from page 7

coalition.” She wanted to “conduct a historical genealogy of that model minority formation which has as its perpetual antimony the ‘yellow peril.’ I wanted to move away from an evolutionary view of Asian American history” that sees that genealogy of Asian racialization as a shift in the perception of Asians as the yellow peril to that of Asians as the model minority. Instead, she argues for an understanding of “the stereotype of Asians as having both elements from the late 19th century on.”

A second goal of the book was to “ground that stereotype in a historical materialist explanation so that we can understand the specificity of racism in its particular contexts so as not to render it as a transhistorical, immanent force…. I use history to theorize racism rather than using racism to explain history.” In other words, her work shows that all of the different kinds of racist violence “are not reducible to racism,” arguing therefore against the way in which racism has been “homogenized and essentialized” as the “cause” of history. The third aspect of the book demonstrates an interest in “historicizing anti-Asian racism as a central dimension of the history of American liberalism, from Progressivism at the turn of the century to the New Deal,” this latter in connection with the internment of Japanese Americans.

Professor Lye says that for her future research, she is “interested in rethinking Asian American literary history in a way that actually tries to account for the unevenly non-syndecochic relationship between ethnic particularity and racial generality.” She wants to interrogate how and when a particular ethnic literature—such as Chinese American or Filipino American or Korean American literature, for instance—signifies as “Asian American” literature “because an acknowledgement of Asian American heterogeneity is not enough to justify the category.”

She currently works with graduate students in English, Ethnic Studies, Comparative Literature, Art History, South and Southeast Asian Studies, Rhetoric, and History. Because she doesn’t get course relief credit for working with students outside her home department, a lot of her work with students is, she says jokingly, “just goodwill.” But more seriously: “Actually, my favorite part of working here has been the students, which is probably why I have a hard time saying no.” They help stimulate her thinking, and, for her, the students here are “a really great source of community.”

March Forum—continued from page 4

American communities participating in the complex processes of “collaborative” community-based curatorial practice. In this model, Native rather than colonial perspectives are authoritative, placing emphasis not on the past but on the contemporary and future relevance of Native representation.

The new standards of contemporary Native American exhibition signal a momentous break from past curatorial practice. As Professor Lonetree explained, the collection and display of cultural objects and ancestral remains has been prescribed historically by an erroneous ideology of the vanishing Indian, concealing the social and cultural genocide of Native peoples through colonial policies of removal, extermination, and assimilation. At the height of assimilation policy in the 20th century designed to confiscate Native lands and eradicate traditional identities and knowledge systems, she noted that museums were under pressure to collect Native cultural objects. Ancestral human remains were also put into high demand by scientific communities, particularly phrenologists and cultural anthropologists. As a result of these contexts of collection, it is estimated that up to 2.5 million unearthed bodies are currently held by museums, in addition to countless millions of stolen cultural objects.

Native American control over their representation and the recent legislated repatriation of ancestral remains and funerary objects have reconfigured the relationship between Native peoples and museums. Professor Lonetree attributed this shift foremost to indigenous activism, and to a lesser extent the postmodern turn in the academy and developments in international human rights. Unlike colonial models, newer exhibitions are developed in collaboration with Native communities and are conceptually rather than artifact driven, representing complex issues such as sovereignty, education, and language through first person rather than omniscient narratives. While community collaboration is at the political center of contemporary Native exhibitions, Professor Lonetree underlined the diverse applications of this model, remarking upon the many political actors involved in museum curation and the difficulties of capturing a balance of colonial history, existing realities, and audience accessibility.

The two presentations and the vibrant discussion that followed demonstrated the highly contested space of the museum, stirred up by politics embedded in its racial and gendered organization, its role in the social imaginary, and its power over racial memory. Concluding the session with fitting words, Professor Lonetree remarked that “museums are as much about the present and future as they are about the past.”
“Tangled Strands” Dissertation Workshop: Call for Applications

The Center for Race and Gender and the Center for the Study of Sexual Cultures are co-sponsoring the third “Tangled Strands” Dissertation Workshop to take place October 20-23, 2005. Doctoral students whose projects deal with the interaction of race, gender, sexuality, and other dimensions of difference and inequality are invited to apply. The workshop will take place over at the Westerbeke Guest Ranch, just outside of Sonoma, California.

Applications consist of two items only: 1) Two copies of a current curriculum vitae, 2) Two copies of the dissertation proposal, or if the work is well underway, a statement—no more than 10 pages double spaced—of the specific issues being addressed, the intellectual approach, and the materials being studied.

Application materials must reach the Dissertation Workshop Program, Center for Race and Gender, 642 Barrows Hall, MC # 1074, University of California Berkeley, Berkeley, CA 94720-1074 NO LATER THAN SEPTEMBER 15, 2005.

For further information about the workshop, or eligibility, please contact the Director of the CRG, Professor Evelyn Nakano Glenn (englenn@socrates.berkeley.edu) or the Director of the CSSC, Professor Michael Lucey (mlucey@berkeley.edu).

Afternoon Forum Series: Call for Submissions

The Center for Race and Gender invites presentation proposals from graduate students for its Afternoon Forum Series. Research dealing with issues of race and gender from any discipline is welcome.

Please submit an abstract of 300 words by September 12, 2005 to centerrg@berkeley.edu. Questions about the forum series may be directed to centerrg@berkeley.edu or (510) 643-8488.

CRG Fall 2005 Undergraduate Grants Competition

The Center for Race and Gender (CRG) at the University of California Berkeley, announces the availability of grants of $200 to $1,000 to fund undergraduates for research or creative projects that address issues of race and gender.

ELIGIBILITY: Applications can be submitted by any Berkeley undergraduate not matriculating at the end of the semester. Applications are particularly sought from students majoring in areas where race and gender issues have not previously been of major concern, such as Public Health, Education, Economics, Business, Journalism, Political Science, and Environmental Science, as well as areas where they have been more central.

GRANT PERIOD AND USE OF FUNDS: Grants will be awarded for periods of up to six months from the start date. Funds may be used for direct costs related to the proposed project, such as travel to archival or ethnographic research sites; supplies and services, and rental of equipment. Funds may not be used for purchase of equipment and are not intended for use as a stipend or for cost of living expenses.

APPLICATION PROCESS: To apply, submit the following:

• Student and Faculty Mentor Information Form (available online)
• 1-2 page project description
• Timeline for project completion
• Budget proposal
• Letter of support from a faculty mentor

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

APPLICATION DEADLINE: The Fall 2005 application deadline will be October 21, 2005 at 1 p.m. Awards will be announced within a few weeks of the deadline. Direct inquiries to centerrg@berkeley.edu.

Make a Donation to the Center for Race and Gender

I would like to donate:

_____ $500 (Director’s Circle)
_____ $100 (CRG Sustainer)
_____ $50 (Sponsor)
_____ $25 (Friend)
_____ (Other) please specify $ _________

Please make checks payable to the UC Regents. Donations will help support the CRG’s undergraduate research and creative project grants. Donors may specify other CRG projects or programs for support.

Please send checks to:
The Center for Race and Gender
642 Barrows Hall #1074
Berkeley, CA 94720-1074
was eventually deported in June 2004. Learning from community mobilization that took place surrounding the Cuevas case, Dr. Tomaneng called for better understanding of immigration issues, greater political awareness in the Filipino community, inter-organizational coalitions, the involvement of the Philippine state, and sustained involvement in grass-roots organizing via better training as means for more successful community organizing efforts in the future.

Both Dr. Santa Ana and Dr. Chu also provided insightful responses to the report. Dr. Santa Ana suggested that it may be useful to ask, “Who benefits and profits from homeland security racism?” He finds the CFFSC deportation report particularly helpful in teaching Asian American history given its contributions to discourse on citizenship and empire. In addition, Dr. Chu appreciates how the report helps us begin to rethink the connections between the experiences of Filipinos and Filipino Americans and those of other immigrant communities. Despite the sobering reality for immigrants in this post-9/11 era, the report provides hopeful ways of envisioning Filipino and Filipino American resistance.


The symposium was co-organized by the Townsend Working Group, Critical Filipina/o Studies, and was co-sponsored by the Center for Southeast Asia Studies, the Center for the Study of Sexual Culture, and the Departments of Ethnic Studies and Gender and Women’s Studies.

Ethel Regis
PhD Student,
Ethnic Studies

Center for Race and Gender
University of California Berkeley
642 Barrows Hall #1074
Berkeley, CA 94720-1074