WORDS FROM THE DIRECTOR:

Saving the "Public" in the Public University

By now everyone in California is aware that the state’s 2009-2010 budget crisis has led to drastic cuts in state funding for social services and education. In response to the $814 million dollar cut in its budget the leadership of the University of California has reduced or eliminated programs, imposed unpaid furlough on staff and faculty, and raised in-state undergraduate student fees by 32%. Additionally, plans are afoot to boost out-of-state undergraduate admissions to 25% in an effort to garner further income. Meanwhile, fees at professional schools have skyrocketed in some cases to levels higher than out-of-state tuition at other public universities.

Of course, whenever there are cuts in spending for social services and education, the greatest losses are borne by those already disadvantaged—low-income workers and their children; elderly or disabled people; immigrants, and minorities. Here at UC, the same holds true. For example, whereas white-collar staff and faculty suffered pay reductions, our custodial staff—mainly minority and immigrant workers—have already lost 38 jobs this fall. Similarly, lower-income students, most of them the first generation to attend college, will be hardest hit by tuition hikes. In the future, some will be denied admission to make way for higher paying (and presumably more affluent) out-of-state applicants.

It is heartening to see students, faculty, and staff becoming active and organized in response to the crisis and to the long-term erosion of support for public education. We have witnessed a wide array of activities from a three-day strike to student sit-ins, from faculty teach-ins to public rallies. Speakers at the teach-ins and rallies have cogently made the case that the university is a public institution that operates for the public good. Free or low-cost public education makes possible a democratic citizenry. Their vision of education is in direct opposition to the prevailing market model, which views university education as a means by which individuals acquire human capital so they can compete in the market. A market approach sees education as only an individual good, one that students and their families should be willing to pay for because it benefits only themselves, not the society as a whole.

A huge statewide rally for public education in Sacramento is planned for March. Organizers hope to mobilize 100,000 people to attend. Three other political initiatives are underway: Representative Alberto Torrico has introduced bill AB-656 to impose a tax on oil extractors, with proceeds going to higher education. Presently oil companies in California pay no such taxes, which are levied by 20 other states, including Texas and Alaska. Professor George Lakoff is spearheading an effort to gather the one million signatures needed to put the California Democracy Act on the November 2010 ballot. The Act is a simple 14 words: "All legislative actions on revenue and budget must be determined by a majority vote." The initiative would roll back the present two-thirds rule that has allowed a minority of 1/3 plus 1 to stymie the budget process. Finally Phil Ting, San Francisco’s Assessor-Recorder is circulating a public petition to “Close the Loophole” on corporate tax breaks that were included in Prop 13. We at CRG support these efforts and urge all those who want to save public education in California to get involved.

— Professor Evelyn Nakano Glenn
Urban redevelopment is often depicted in terms of the benefits it can provide a community. The process can be highly inclusive, as it requires the mobilization of multiple stakeholders around a mutual interest. However, as Juan Herrera, Ethnic Studies, observes, the process can be highly exclusionary as well. To illustrate this claim, Herrera’s presented his current work which focuses on the lives and experiences of Latino jornaleros (day laborers) living in the Fruitvale district of Oakland, California.

Since the 1990’s, the Fruitvale area has undergone major urban redevelopment. Changes to the community had been made with input from city officials, non-profit organizations, and other community members. To reflect the large Latino presence in the area, a plaza, along with other Latino inspired architecture had been built.

Though the redevelopment was meant to benefit the Latino community, it has also created new points of tension and conflict between Latino groups. For example, in the eyes of shopkeepers, jornaleros are viewed as public nuisances. The official public solution has been to move the day laborer resource center far from the newly renovated district, effectively confining the jornaleros to seven city blocks hidden away by abandoned buildings. Herrera interprets the physical transformation of communal space as a process that is both shaped and informed by transforming perceptions of race, belonging, and communal identity.

In France, national identity is meant to hold place above all other communal, religious, and political beliefs in public life. According to many scholars, the 2004 public ban on wearing the hijab, a veil traditionally worn by Muslim women, in French public schools should be interpreted as a response to a perceived threat to national identity.

Emine Fisek, Performance Studies, attempts to reanalyze and frame the debate in terms of Foucault’s analysis on the ideology of power and control over the physical body. She focuses on the rhetoric that was deployed during this political tension and how it was situated between bodily life and citizenship. She looks at the ways that a person’s physical body is interpreted by others to reflect ideology.

Fisek’s analysis will attempt to draw upon sports and theatre as two spaces where the body must be taught discipline and can be seen as secular, liberating spaces where autonomy can be exercised. However, she questions how the physical body acting or moving in a particular way is actually reflective of a sense of “freedom.” Whether it is from religion or oppression, performance does not always mean that the actor is exercising autonomy.

— Erica Sanchez
The Nuremberg Trials were a series of military tribunals conducted in the aftermath of World War II to prosecute leaders and collaborators of the Nazi regime under the guidelines of international law.

The trials took their name after the Bavarian city in the center of Germany in which they were held. Nuremberg had been chosen because of its significance as the ceremonial birthplace and rallying grounds for the Nazi party, and the symbolism of formally ending their terrible legacy in the place where it had begun.

Among the written accounts of these trials available to the public, is the memoir of Telford Taylor, a lead American counsel for the prosecution. Taylor’s book provides insightful details into both the day-to-day and behind the scenes happenings of this historic legal event.

Conspicuously absent from Taylor’s book, notes Professor Diane Amman, UC Davis Law, is any mention of women. While women are clearly present in photos taken both inside and outside of the courtroom, there are no details of their roles or contributions. The one notable exception in the memoir: the Nuremberg debut of le bikini, worn by two female delegation members emerging pool side at a dinner party.

According to Professor Amman, Taylor’s oversight of women was not at all unique. Aside from Eva Brown (Hitler’s wife) or Ilse Koch (the notorious “Beast of Buchenwald”), almost every written account of the Nuremberg Trials provides scarce, if any, mention at all of the women who participated as legal clerks, counsels, diplomats, journalists, translators, witnesses, defendants, or any other capacities.

One notable woman that Amman highlights is Cecelia H. Goetz, the first woman to give opening arguments at a Nuremberg trial. As a student, Goetz had been the first female editor of the NYU Law Review and graduated top of her class. Later in life, she would go on to become the first female Federal Bankruptcy judge. Her remarkable qualifications notwithstanding, before she could be hired by Telford Taylor to work at Nuremberg, she had been required to submit a disability waiver to work because she was a woman!

Uncovering the identities, stories and contributions of the women of Nuremberg has proven both a challenging and rewarding research endeavor for Amman. It has served as both an indictment on the gender biases of the time (women staff members were housed in hotels that also served as brothels; in 1946, the total number of tenured/tenure track women in legal professorships was three), and a tribute to the efforts of the pioneering women of the era.

Professor Laurel Fletcher, Boalt Law School, continued the talk by describing her current research on the experiences of attorneys who represent Guantánamo Bay detainees.

Following the detainment of the first terrorist suspects at Guantánamo in January of 2002, lawyers working on behalf of family members whose loved ones had been taken away seemingly without cause or explanation would file the first requests for habeas corpus, a legal action (which means ‘to have the body’ in Latin) that requires courts to provide evidence of authority to legally detain someone.

However, in the political landscape of post 9/11 America, further shaped by the passing of the November 13, 2001 Presidential Military Order, military courts were permitted to suspend detainees’ rights to habeas, effectively allowing them to hold individuals without cause, indefinitely. The ensuing legal campaign to reassert this fundamental right would continue for years. It would not be until 2008, six years later, that the Supreme Court unequivocally ruled in the detainees favor.
In addition to the long and uncertain process of the court of appeals, Guantánamo attorneys—many of whom were professors, corporate defense or financial institution lawyers who had never done any pro bono work before—were also confronted with a series of professional obstacles unlike anything else they had experienced in their careers.

Trust, a fundamental component of sustainable client relationships, was difficult to establish because of the strict protocols limiting the lawyer’s ability to communicate and interact with a client, a problem further exacerbated by prison guards who actively mislead and intimidate inmates in addition to confiscating their legal documents. Many lawyers described the painful experience of watching their clients descend into mental instability and even attempt suicide as a result of their deplorable treatment and living conditions.

Through their ongoing battle to represent their clients, fought both at the highest levels of the court system and in the court of public opinion, the lawyers would reevaluate their view of the law, and most importantly, their professional relationship to it. They often described an emerging esprit des corps, a strong, collective professional identity. They did not see themselves as “representing terrorists,” but rather, were passionately outraged on behalf of their innocent clients denied habeas. Finally, they saw themselves as maintaining democracy during time of crisis, and the defense of wartime innocents as central towards realizing this goal.

University partnerships with the community are often depicted in terms of the many positive contributions that university professors and students can provide back to the surrounding neighborhoods and communities in terms of human and intellectual capital. Often times, this is facilitated through coursework that requires undergraduate students to work in the field with local stakeholders such as elementary or high school students and teachers.

Emily Gleason, a graduate student in the Education department, suggests that a deeper analysis into the sociological dynamics underlying university and community partnerships is warranted, because university students, by virtue of their privileged status amongst the educated elite, may unknowingly be undermining their very efforts at fostering growth and opportunity in marginalized communities. For Gleason, university partnerships represent what Professor Thorne describes as “contact zones,” sociological intersections of class, culture, and privilege that must be better understood for such partnerships to succeed.

Professor Barrie Thorne, sociology, concluded the forum on “Contact Zones” by discussing how this analytical perspective emerged from, and continues to frame, her current work in Northern California elementary schools. Thorne described how the very geographical proximity of one school location she worked at symbolized the sociological and economic divide between students and their respective families. Being from “up the hill” for example, implied greater socio-economic status than living in the neighborhoods around the school. Similarly, upward social mobility was equated to successfully matriculating into a more selective middle school.

According to Thorne, students’ and teachers’ daily experiences and/or personal decisions may be framed in terms of their individual attempts to navigate heterogeneous social spaces. Eating the school cafeteria lunch for example, implied greater socio-economic status than living in the neighborhoods around the school. Similarly, upward social mobility was equated to successfully matriculating into a more selective middle school.

Through their ongoing battle to represent their clients, fought both at the highest levels of the court system and in the court of public opinion, the lawyers would reevaluate their view of the law, and most importantly, their professional relationship to it. They often described an emerging esprit des corps, a strong, collective professional identity. They did not see themselves as “representing terrorists,” but rather, were passionately outraged on behalf of their innocent clients denied habeas. Finally, they saw themselves as maintaining democracy during time of crisis, and the defense of wartime innocents as central towards realizing this goal.
Throughout time and across cultures, women all over the world have played the role of domestic workers. Charlotte McIvor, a graduate student in UC Berkeley’s Performance Studies Department, is interested in how artwork can express the personal lives and manifold experiences of female domestic workers, as well as what it may reveal about the greater social fabric the artworks are created in.

McIvor presented her work with “Opening Doors,” a project sponsored by the Domestic Workers Support Group (DWSG) of Ireland. Opening Doors showcases quilts and photography created by domestic workers depicting their lives inside and outside of their occupation. She suggests that analyzing the development of this artwork provides a uniquely personal and powerful lens with which to consider the widening income disparities worldwide that continually places women in situations where they have limited options or financial recourse. When a country’s government does not provide ample job opportunities at home, the unemployed voluntarily migrate to work abroad as domestic workers, which in turn transforms the dynamics of the host country.

In the case of Ireland for example, various population shifts have occurred. In recent decades, the percentage of minorities has increased from 5% to 12% percent. More minorities have taken on jobs in restaurants and agriculture once carried out by the natives. This demographic shift has transformed the national identity and brought the issue of multiculturalism, and with it, debates surrounding ethnicity and the citizenship of migrant women to the political forefront. The “increased visibility and persistent invisibility” of domestic workers has helped prompt the greater Irish public sphere to question who constitutes a society, and inspired a fight for workers’ rights. By illuminating and sharing the hardships that women endure for survival and justice through art, new societal definitions of womanhood may emerge.

Laura Fantone of the Beatrice Bain Research Group, focused her discussion on the conditions of East Asian women in Italy, which until recently, has had a tremendous influx of immigrant labor. Subsequently, the subject of anti-immigration has become a highly contentious political issue with many claiming that human rights, especially in minorities, are not recognized.

Fantone is particularly interested in the mechanisms and impact of rapid social transformation within the Chinese immigrant population. In 1982, there were only 4,000 Chinese living in Italy. Today there are about 150,000, which is still a relatively small fraction of the estimated 4 to 5 million total immigrant population.

In one case study, Fantone describes the story of a young lady who acquired a customer relations job in large part because of her gender and physical appearance. Clearly, in some labor sectors, women are preferred over men and vice-versa, a dynamic she uses to explore other sociological phenomena. Another example she provided was of a Chinese male in Italy discouraged from working in the fashion industry because his migrant mother’s idea of a lucrative job and social engineering was in the field of engineering.

Fantone, is also intrigued by evolving generational perspectives, such as the difference in attitude towards work displayed between an immigrant mother and her second-generation daughter. The mother, is proud to have worked 3 jobs for 15 years. Her daughter yearns not to work at all. The next generation demands equality on all class levels, and the work ethic clash is but one of many in the migrant community’s and women’s collective progress towards societal integration.
Slavery, Gender, and Colonialism
Professor Ugo Nwokeji, African American Studies & Alejandra Dubcovsky, History

History is frequently depicted in textbooks on a macro-scale. For example, the “history” of early colonial America may be interpreted as a power struggle between competing English, French, and Spanish interests (amongst the dominant players of the time) each vying with one another economically and militarily for a controlling stake in the “New World.”

Historians, however, are equally fascinated by events at the micro scale, the lives of individuals which may help historians understand the interconnections between local and geopolitical events.

One fascinating character that Alejandra Dubcovsky, a doctoral candidate in UC Berkeley’s History department, discovered through her examination of 17th century Spanish archives of courtroom testimony, was Thomas de la Torre, a 46-year mulatto slave living in St. Augustine, Florida, who had enlisted in the 1686 Spanish military expedition against the English settlement in Charleston, South Carolina in exchange for his freedom afterwards.

However, the Spanish naval attack would never materialize, as an encounter with foul weather destroyed the invading fleet. A shipwrecked Thomas would be captured along with other Spanish survivors by Native Americans allied with the English, then incarcerated and interrogated as a prisoner of war.

Although there are gaps in the archival records, Dubcovsky speculates that Thomas may have exchanged military intelligence concerning St. Augustine to the English in exchange for his release from prison. In the meanwhile, Dutch pirates threatened to attack Charleston. The Dutch were convinced into attacking St. Augustine instead, with the intrepid Thomas enlisted as their guide!

However, due to a newly signed peace treaty between the English and Spanish, the attack was canceled. Thomas would sail with the pirates to Jamaica and the Caribbean; survive yet another storm, abandon ship and enlist with French pirates; join a French Government expedition to Ft. Saint Louis; and finally, abandon the French and travel overland back to Spanish St. Augustine where he appears in court to testify, before disappearing once more from the historical records...

“I would not bear my mother’s name as surname,” suggesting that it would be considered uncouth and socially unacceptable to do so.

Ironically, up until the late 19th century, many Aro tribesmen did in fact use their matrilineal surnames. No one knows the exact date that they ceased to—or the exact reasons why—but it was undoubtedly linked to colonization by the British in 1902.

Nwokeji admits to “stumbling” upon this question and of being pleasantly surprised to learn that no one else had researched the subject before. He believes however, that it is of scholarly importance, because untangling the origins of names in a society where they once held meaning, can lead to a more nuanced understanding of the society itself. Moreover, he contends, naming is an expression of social power. Viewed from this perspective, “the systems of surnames in precolonial Africa and their transformation during the colonial period can provide a narrative of power relations in precolonial Africa on the one hand, and between empire and its colonial and postcolonial subjects on the other.”
How Capitali$m $aving Capitali$m From Capitali$m
SHOULD FIRE OUR POLITICAL IMAGINATION

“...The world is in economic, political, military, and ideological crisis. Were California a sovereign nation-state it would rank in the top ten of global economies—and yet the public treasury is broke...

What are the origins and consequences of the series of political and economic actions leading to this moment? How do sexism and racism organize displacement of people and resources over and over again? If crisis is fundamental to how capitalism works, then why are we consistently surprised?”

Professor Ruthie Gilmore, USC
CRG Distinguished Lecture
co-sponsored by the
UC Berkeley Geography Department
Speaking before a packed house, Professor Ruthie Gilmore, USC, argued that U.S. capitalism has created a climate of ongoing financial disaster and prolonged systemic inequity. Working class people are working harder than before, but are also receiving fewer public benefits, such as affordable access to higher education. Why then, she asks, is there not a sustained working class opposition to capitalism?

She proposed that in the past four decades, the U.S. has been through a cultural revolution without a political revolution, creating a facade of fundamental transformation. A revolution of culture without politics mistakenly conflates multiculturalism (such as electing or hiring people of color to be in powerful positions) with fundamental political change. She argued that this conflation creates a false impression that the U.S. is now anti-racist with the election of Barack Obama, even though racism continues to be entrenched in the U.S. economic and political infrastructure.

Prof. Gilmore suggested that the cultural revolution has led us to imagine racism as “just a matter of bad feeling,” rather than an institutional problem. She discussed what she called the “infrastructure of feeling,” or the way that feeling is manipulated and substituted to create investments in different political projects. For example, she raised the issue of the 1,800 mile border wall built by the U.S. on the Mexico/U.S. border, and the feelings, rather than the analysis, that culminated in and justifies its construction. “That wall,” she explained, “is both a symptom and productive of all kinds of feelings about what is and is not possible.” She argued that the border wall determines who is Mexican, and who is of the United States, who belongs where, and is treated as a producer of “information” in place of critical thinking.

Prof. Gilmore contends that any critical analysis has been stigmatized by rhetoric that is hostile to intellectualism. Militant anti-intellectualism is often championed by those she identifies as having the most to gain if working class people fail to question capitalism as the “normal” way the economy works. She accused right-wing anti-intellectuals of subscribing to what Charles Mills’ calls an “epistemology of ignorance,” or a willful decision to ignore the systemic failures of capitalism and to allow that ignorance to stand in as a true account of the world.

For example, Prof. Gilmore asserted that although the percentage of students who borrow student loans has dramatically risen to over 70% and the average debt of a graduate of a 4-year college is $27,000, student debt and debt peonage has been represented as something that is normal because of the unquestioned assumption that education is a private good rather than a public benefit.

Gilmore concluded with a discussion about her work with a rural community in south Georgia who refused the trend to build a new prison to improve their local economy, and instead attempted to build a thriving economy through collective marketing and institutional development to leverage the production of their small family farms. In order for success, Prof. Gilmore emphasized, community members needed to think outside the constraints of what could be possible based on capitalist premises. This community’s efforts, she suggests, reveal how sustainable investment of collective resources can be constructed through social terms, not just capital terms. In order to devise strategies to reinvest the social wage with workers who are creating it, we need radical imagination as well as organizing.

— Alisa Bierría

“There is one black man serving a term in the White House, and about one million black men serving terms in the big house...”
O
n March 21st, 2003, Eric Alba, a Latino staff sergeant in the U.S. Marine Corps, became the first American casualty in the War on Iraq. A land mine had severely damaged his right arm and would force the amputation of his right leg. Widely celebrated as a war hero upon his return to the U.S., Alba would shock many of his supporters in 2007 when he publicly identified himself as a gay male and joined the Human Rights Campaign (HRC) to oppose the U.S. military’s policy—widely interpreted as discriminatory against gay and lesbian service members—of “don’t ask, don’t tell.”

In her research, Liz Montegary, U.C. Davis, examined how the HRC campaign generated an image of Alba as a “respectable” serviceman, and adopted a nationalist rhetoric in order to legitimize the argument to end Don’t Ask, Don’t Tell.

According to Montegary, the HRC’s media campaign was an attempt to foster an image of multicultural nationalism in order to justify gay and lesbian service members’ “right to fight.” Alba’s Latino heritage was intended to evoke a multicultural nationalism inclusive of gays and lesbians. Furthermore, she claims that the HRC manipulated the image of Alba’s disabled body to illustrate the unquestioning patriotism of gay and lesbian service members who will literally sacrifice their own bodies for their country.

While the HRC campaign is intended to promote equity, Montegary suggests that their media strategy may be problematic as well. Their overt capitalization and portrayal of Alba’s racial heritage obscures other relevant discussions about race, such as the Pentagon’s own aggressive recruitment tactics within communities of color. Rather than a lens through which to understand the racial politics of the U.S. military and its aims, multiculturalism is merely an extension of “neo-liberal” values. Another concern is that by co-opting Alba’s disabled body in their cause, the HRC marginalizes other LGBT groups who attempt to use sexuality, race, class, and disability as frameworks to challenge U.S. militarism.

I
n the wake of the terrorist attacks of 9/11, Toby Beauchamp, UC Davis, argues that much like immigrants, people of Arab descent, and Arab-appearing individuals, transgender people in the U.S. are frequently subject to profiling and harassment when they travel. Too often, travel safety and security guidelines for the policing of traveling bodies, conflate the “differences” in bodily appearance, dress, or form of the transgender individual with “deviance,” and consequently interpret it as something potentially “dangerous.” Additionally, attempts to enforce universal, static identities on individuals with the 2005 REAL ID Act exposes the inconsistencies of how the state designates gender identity and change of sex, leaving transgender travelers even more vulnerable to increased surveillance, interrogation, and harassment.

As a response, activist groups have been advising transgender people to bring medical documents with them to prove that they were not trying to conceal their identities, with the goal of distinguishing themselves from “real threats.” Beauchamp critiques this strategy because it perpetuates the false dichotomy between the “good and safe” transgender traveler and the terrorist in gender disguise, without ever challenging the a priori assumptions and investment that the state has projected into gender profiling. Thus, this strategy remains silent about racial profiling and harassment of other discriminated immigrants, Arabs, and Arab-appearing travelers, implicitly supporting the surveillance of other travelers whose bodies are also considered to be deviant and dangerous, but can’t necessarily use documents to prove otherwise. — Alisa Bierria
What more can be said about this man of singular artistry and talent whose coming of age, tragedies, triumphs, and untimely passage from life were all performed before our very eyes on television and stage, and broadcast to billions of people the world over? The details of Jackson’s life are public record; his spirit is archived in dances and songs. But greater than the man himself, was the cultural phenomenon he engendered that would arguably redefine our collective conceptions of, and demarcations for race and gender.

On October 1st, 2009, the Center for Race and Gender hosted and organized an academic symposium to critically reflect upon Michael Jackson’s life and legacy.

Scholars such as Dr. Rickey Vincent and Megan Pugh discussed some of early cultural icons and antecedents such as James Brown, Billy Kersands, Gene Kelly, Elvis and many others, whose movements and dance vernacular would be incorporated and synthesized into Jackson’s own singularly unique performance style. Professor Tamara Roberts, Music, and Cecilia Lucas, Education, both explored how sexuality and race were both represented and redefined as performance.

The CRG symposium also featured the contributions of National Poetry Slam winner, BLAIR, who captivated the audience with performances of original spoken-word poetry.

Don’t Stop ‘Til You Get Enough: Artistry, Legacy, & Performance

Michael Jackson: The Original Post-Racial Soul Brother
Dr. Rickey Vincent, San Francisco City College
Who’s Bad?: Michael Jackson’s Movements
Megan Pugh, UC Berkeley
Profit Without Honor: Michael Jackson In and Out of America, 1984–2009
Regina Arnold, Stanford University
I’m Not Gonna Spend My Life Being A Color
Professor Tamara Roberts, UC Berkeley

Man in the Mirror: Race, Sexuality, & Representation

‘Working Day and Night’: Performing Black Manhood as the King of Pop
Professor Andreana Clay, San Francisco State University
This is Not It: Recognizing Michael Jackson™ In What Remains
Seth Clark Silberman, Independent Scholar
Michael, Michael, On The Line
Cecilia Cissell Lucas, UC Berkeley

featuring spoken word performance artist, BLAIR

Co-Sponsored by:
The Department of Rhetoric
Gender & Women’s Studies
Beatrice Bain Research Group
African American Studies
The Department of Music & Theater, Dance, & Performance Studies

Video of this event is available online at: http://crg.berkeley.edu/michael-jackson
<table>
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<th>CRG Grants Program Funding Student Research</th>
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<td><strong>Spring 2009 Graduate Student Grant Awards Recipients</strong></td>
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| **Kemi Balogun**  
* Sociology  
The Cultural Politics of Beauty Pageants in Nigeria |
| **Radhika Natajaran**  
* History  
Jerusalem and Babylon: A Post-Colonial History of British Welfare |
| **Dawn Dow**  
* Sociology  
Challenging the Universal Acceptance of Ideologies of Traditional Motherhood |
| **Kelly Deetz**  
* African American Studies  
When Her Thousand Chimneys Smoked |
| **Alejandra Dubcovsky**  
* History  
Slavery, ‘Nuevas’, and Power, the Stono Rebellion and Communication Exchange in the Colonial Southeast |
| **Julie Stein**  
* History  
Racial and Class Boundaries of Teenage Girls’ Culture |
| **Amy Shen**  
* Sociology / Gender Women’s Studies  
A Route of One’s Own: Taiwanese Women’s Mobility in Transnational Trajectories of Education |
| **Alejandro Perez**  
* Ethnic Studies  
“Amor en Aztlan: Music and Movement in the Texas Mexican Borderlands.” |
| **Merill Baker**  
* Environmental Science  
Conflict Gems: Race, Gender and the Environment in Madagascar |
| **Megan Pugh**  
* English  
American Movement: Dance & the Formation of a National Style |
| **Nicol U**  
* Ethnic Studies  
'Chbap Srei': Cambodian American Girls Navigating Culture, Gender and Identity-Making in Oakland |
| **Gabriela Rico**  
* Ethnic Studies  
Performance and Performativity of Indigeneity in Mexico: P’urhepecha Spiritual/Cultural Performances in Michoacan |
| **(not pictured)**  
* Lowry Martin*  
* French  
Creating Lesbos-sur-Seine: Fantasy, Desire & the (Re)imagining of Sappho and her Sisters during the French Third Republic |
The Center for Race and Gender (CRG) at the University of California Berkeley, announces the availability of grants of $100 to $1,000 to fund undergraduates; and $100 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/content/graduate-grants http://crg.berkeley.edu/content/undergraduate-grants-program

APPLICATION DEADLINES:
The Spring 2009 Undergraduate Grant application deadline will be March 3rd, 2010 at 3 p.m.
The Spring 2009 Graduate Grant application deadline will be April 5th, 2010 at 3 p.m.
Awards will be announced within two weeks of each deadline.

Please direct inquires to centerrg@berkeley.edu.

CRG Forum Series Course
Undergraduate juniors & seniors can now attend the CRG Thursday Forum Series to earn 1 - 2 units of course credit. The series is organized by the Center for Race & Gender and features a forum every other Thursday, 4:00 pm - 5:30 pm, addressing issues related to race and gender. For more details: http://crg.berkeley.edu/content/forum-series-course (left to right) Gracie Abalos, Catherine Conroy, & Erica Sanchez

CRG Dissertation Writing Group
The CRG sponsors an interdisciplinary dissertation writing group. We welcome graduate students from the Humanities, Social Sciences, and other fields who share a common scholarly interest in the study of Gender and 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 Pan at acypan@gmail.com for any inquiries.
In her own words, Professor Juana María Rodríguez, Gender & Women's Studies, was "an accidental academic." She did not go to college after high school, having left home at the age of 17 to work. It was only after a chance encounter with one of her former high school teachers at a gay bar that she even considered enrolling in college.

It would take her 11 years to finish her BA. Rodríguez recalled being a freshman, "and hearing the word 'syllabus' in all of my classes, and not knowing what they were talking about and not being able to spell the word in order to look it up."

A point she always likes to mention, and believes is especially relevant now, is that she was a product of the California public educational system. She took classes at City College of San Francisco (at five dollars a unit); received her BA from San Francisco State University (365 dollars a semester for all the classes you wanted); and earned her Ph.D. in Ethnic Studies at Berkeley.

Professor Rodríguez is interested in the underlying questions that motivate the political and social relationships in the queer Latin@ community. In her book Queer Latinidad, Rodríguez presents language usage amongst the queer Latin@ community in San Francisco as both a vehicle to express ideas, and as a powerful instrument that produces and conveys concepts, feelings, sensations, anxieties and desires. Her work reveals how social movements, law, and cyberspace present generative possibilities as well as limitations for representing the queer Latin@ subject.

Rodriguez believes that there should be a scholarly imperative for understanding how gender and sexuality are constituted through language, ethnicity, and race as well as by history and location. She believes it is impossible to fully discuss race without an understanding of sexuality, because sexuality is foundational to the very idea of race, nation or culture. The risk is always, she acknowledges, that work by queer scholars of color will be ghettoized—that is to say, marginalized as being only about a particular sub-group or identity, and not about the larger, more meaningful issues of desire, temporality, space, sociality or justice that define their collective experiences. She believes however, that the scholarship being produced right now at the intersections of queer studies and ethnic studies are simply too important, and too powerful, to be ignored. Thus, ethnic studies scholars who ignore sexuality, or queer studies scholars who elide questions of race, do so at their own risk.

Now in her role as an educator and mentor, Professor Rodríguez always strives to get students to think in intellectually imaginative ways about themselves and their relationships to the world around them. Much of what she attempts to do in her classes is to get students to question all of the assumptions that they bring into the classroom, such that even as she tries to teach students about race, gender, nation, ability, sexuality and other forms of difference, she also tries to get them to question the underlying assumptions that produce these very categories.

In her current research, Rodríguez is interested in exploring how sex and sexuality are utilized in different political discourses pertaining to a wide range of subjects including kinship and domesticity, academic freedom, visual cultures, and state projects of nation building. Her project considers how normative ideas about sexual subjects and sex itself are produced and disciplined through ideas about race and sexuality.
New Faculty Publications

Professor Rachel F. Moran, UC Berkeley, Boalt School of Law

**Race Law Stories**
Rachel F. Moran and Devon W. Carbado (eds.)
(Foundation Press, 2008)

*Race Law Stories* brings to life well-known and not-so-well known legal opinions—hidden gems—that address slavery, Native American conquest, Chinese exclusion, Jim Crow, Japanese American internment, immigration, affirmative action, voting rights and employment discrimination.

Associate Professor Steven Small, African American Studies; Dean Tyler Stovall, History

**Black Europe and the African Diaspora**
Edited by Darlene Clark Hine, Trica Danielle Keaton, and Stephen Small
(University of Illinois Press, 2009)

This interdisciplinary and multi-disciplinary collection penetrates the multifaceted Black presence in Europe, and, in so doing, complicates the notions of race, belonging, desire, and identities assumed and presumed in revealing portraits of Black experiences in a European context.

Associate Professor Bryan Wagner, English

**Disturbing the Peace: Black Culture and the Police Power after Slavery**
(Harvard University Press, 2009)

In *Disturbing the Peace*, Bryan Wagner revises the history of the black vernacular tradition and gives a new account of black culture by reading these myths in the context of the tradition’s ongoing engagement with the law. Wagner’s work draws both on his deep understanding of history and on a wealth of primary sources that range from novels to cartoons to popular ballads and early blues songs to newspapers and court reports in the social world.

Associate Professor Loïc Wacquant, Sociology

**Prisons of Poverty**
(University of Minnesota Press, 2009)

In *Prisons of Poverty*, Loïc Wacquant tracks the incubation and internationalization of the slogans, theories, and measures composing this new punitive “common sense,” fashioned to curb mounting urban inequality and marginality in the metropolis. He finds that a network of Reagan-era conservative think tanks (led by the Manhattan Institute) forged them as weapons in their crusade to dismantle the welfare state and, in effect, to criminalize poverty.

Associate Professor Loïc Wacquant, Sociology

**Punishing The Poor: The Neoliberal Government Of Social Insecurity**
(Duke University Press, 2009)

By bringing developments in welfare and criminal justice into a single analytic framework attentive to both the instrumental and communicative moments of public policy, *Punishing the Poor* shows that the prison is not a mere technical implement for law enforcement but a core political institution.
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