The last few months, we have witnessed tumultuous political shifts. Institutions from Hollywood to Capitol Hill spent the winter in an uproar in response to charges of sexual violence and sexual harassment. This is an issue that hits close to home: Chancellor Christ has called for a renewed commitment to making our campus a safe place to study and work. In considering how we move towards that goal, a key issue to foreground is the role of race in how sexual harassment and sexual violence are practiced, experienced, and addressed.

Long before #MeToo was popularized by actor Alyssa Milano, an activist named Tamara Burke pioneered a “Me Too” campaign over a decade ago, to encourage women of color who survived sexual assault to share their experiences. The pivotal role of black women in developing responses to sexual harassment in the legal field has also been overlooked. Over thirty years ago, the Supreme Court first considered sexual harassment in the case of Mechelle Vinson, a bank teller who was sexually assaulted by her supervisor. In finding that sexual harassment violates civil rights laws, the Court relied upon Equal Employment Opportunity Commission (EEOC) guidelines issued by Eleanor Holmes Norton. Several black women (Diane Williams, Paulette Barnes, and Sandra Bundy, in addition to Mechelle Vinson) filed claims that became landmark sexual harassment lawsuits.

CRG is organizing programs that highlight this intersection of race with sexual violence and sexual harassment. With the generous support of the Vice Chancellor for Equity and Inclusion, we are bringing Professor Kimberle Crenshaw to speak at Berkeley. Professor Crenshaw, who served as a member of the legal team for Anita Hill’s case against Justice Clarence Thomas, developed the highly influential theory of “intersectionality,” which examines the ways interconnecting social identities, particularly those of marginalized groups such as women of color, are inadequately addressed by institutional structures. Additionally, CRG research initiatives are modeling engaged research strategies with community organizations to learn more about surviving the intersections of sexual/domestic violence and multiple forms of state violence. The work led by CRG’s Feminist Anti-Carceral Policy & Research Initiative is profiled in this issue.

A second area of dramatic political and legal shifts has been immigration. In September, President Trump ended the Deferred Action for Childhood Arrivals (DACA) program that provides a reprieve of deportation and allows for work authorization, for those who qualify. In January, 2018, litigation brought by the University of California yielded an injunction which directed the administration...
to allow DACA recipients whose protections had expired or were to soon to expire, to be allowed to apply to renew. The Trump administration has now appealed this injunction to the Supreme Court. Meanwhile prospects for reform in Congress do not look promising, with DACA recipients serving as a bargaining chip traded for more draconian enforcement. The Trump administration has ended Temporary Protected Status for immigrants fleeing conditions in Haiti, Nicaragua and El Salvador, and Trump’s attempt to ban Muslims via immigration law has now entered its second year.

Immigration is also an issue that hits close to home. There are an estimated 500 undocumented students at UC Berkeley; their vulnerability was made plain by the immigration detention of a Berkeley undergraduate in January, 2018. This is also an important area of work for CRG. In 2013, we issued a climate survey of undocumented students at Berkeley, with findings that were key to the formation of Berkeley’s Undocumented Student Program. With the help of Professor Lisa García Bedolla (profiled in this issue) CRG is launching a new climate study that will be primarily conducted by undocumented students. Through interviews and focus groups, these students will examine how undocumented undergraduate and graduate students at UC Berkeley are experiencing this political moment and will assess how they can be better supported by the university. In addition, Alan Pelaez Lopez, director of our Arts & Humanities Initiative (also profiled in this issue), continues to curate important work on intersections of migration, indigeneity, blackness, and queer of color critique.

Stay tuned for key events this spring. Along with our Thursday Forum Series, we will sponsor a distinguished lecture and a spring symposium. In March, we are organizing a spring symposium focused on Andrea Ritchie’s Invisible No More: Police Violence Against Black Women and Women of Color, which will feature an incredible array of activists and academics speaking to women’s experiences of racial profiling, police brutality, and immigration enforcement. In April, we are excited to host Professor María Josefina Saldaña-Portillo as our Spring Distinguished Guest Lecturer, with support from UC Berkeley’s Climate Change Speaker Series. Her book, Indian Given: Racial Geographies Across Mexico and the United States, just won the John Hope Franklin Book prize from the American Studies Association.

More than ever, we need research that can and will continue to address the political and theoretical challenges of these times. We hope you join us in this effort.

– Leti Vopp, Director

Cover art: JARRING III

Mirabelle Jones is a critically acclaimed writer, performance artist and visual artist born in the Bay Area and currently living in Los Angeles. She is a California certified sexual assault and domestic violence crisis counselor and founder of the organization, Art Against Assault, a grassroots arts collective encouraging the development of creative works which promote sexual assault and domestic violence awareness while raising funds for national and local resources. Her performances and visual works have been heralded by the Huffington Post, ArtNet, Bustle, ATTN, Refinery29, Inquisitr, Mic., Sleek Magazine, Feminist Magazine, and elsewhere. She is a frequent guest speaker at conferences and universities on the subject of the intersection of advocacy and the arts. The first woman to graduate in the Fiction concentration from the MFA in Book Art & Creative Writing at Mills College, she is an active book artist investigating the contemporary role of the book in consideration of new techniques and technologies. See: MirabelleJones.com/jarring3 and ArtAgainstAssault.com
Who Will Speak for the Migrant?
Migrant Struggle in the Age of Illegality
Professor Alicia Schmidt Camacho

On October 17th, 2017, Professor Alicia Schmidt Camacho delivered an electrifying Distinguished Guest Lecture on migration and justice to a packed Multicultural Community Center. Her talk, “Who Will Speak for the Migrant? Migrant Struggle in the Age of Illegality,” centered the ways migrants insist upon migrancy itself as a vital sociality that challenges and extends beyond citizenship. Professor of American Studies and Ethnicity, Race, and Migration at Yale University, and the Associate Head of Ezra Stiles College, Schmidt Camacho researches feminicide in Ciudad Juárez, transnational migration, border governance, and social movements in the Americas. She regularly contributes to regional and transnational projects for immigrant and human rights. She is the author of Migrant Imaginaries: Latino Cultural Politics in the Mexico–U.S. Borderlands (NYU Press, 2008), and is working on a second book project titled, The Carceral Border.

While examining this “era of carceral governance,” Schmidt Camacho expressed concerns over “our collective ability to engage migrants as agents of social change.” While noting that scholarship and political work concerning migrant communities has significantly examined state power’s “aggressive disposition” toward the “unauthorized and alien,” she finds insufficient attention paid to the ways migrants “cultivate freedom and social membership through and apart from the nation state.” Her lecture examined how migrants have engaged in marches, human rights caravans, hunger strikes, student movements, and political campaigns to “defend the most fundamental elements of personhood and the democratic social contract.” In their daily lives, migrants create social bonds and institutions that “mitigate the harms of economic exploitation and racial policing” as well as spaces for politics “that refute the prevailing discourse of migrant abjection.” To demonstrate this, Schmidt Camacho referenced migrant protests across Mexico and the United States, theorizing the “ethical and political dimensions of migrant social action.” Quoting migrant political leaders, she stressed the agency and responsibility migrant activists embody: “we are the ones who suffer, so we are the ones who organize.”

Grouping these political efforts into three categories: “immigrant rights movements, migrant defense movements, and migrant justice,” Schmidt Camacho understood migrant justice to be the political form that expands beyond struggles within the singular nation-state. Migrant justice makes space for migrants to “achieve and exercise a social power without obtaining formal citizenship,” framing them as “transnational workers” and “binational civic actors.” For Schmidt Camacho, migrant justice “insists on mobility as a fundamental right and the precondition for politics” and stems from the “constant desire for decriminalization as well as sustained forms of transnational mobility.”

Despite their “fragmented or ephemeral nature,” these migrant mobilizations teach us about social and political agency under global capitalism and regressive nationalism. Schmidt Camacho suggested that “by virtue of their status as nonpersons before the state,” migrants are invested in social solidarity. Their example offers “new possibilities for imagining our linked fates across the hemisphere.” Below is a brief excerpt.

The precondition for formal politics, for formal incorporation, has to be the restoration of the vulnerable class, this legalized other, to rights bearing, enfranchised status. But in this undertaking, I think we face a more fundamental reckoning with the precariousness of human value. That is, what we have been calling the regime of neoliberal governance has laid waste to liberal democratic politics for millions of affectively denationalized people and people who cannot earn their survival with the formal wage-labor market. Not only unauthorized migrants in this case, but the disenfranchised, criminalized, and the incarcerated populations of color. Migrants know this. Their organizing recognizes migrancy as a social act, an exertion of will, collective not solitary will, against the predations of this economic and political regime.

Video of this lecture is available at crg.berkeley.edu

By Maria Faini, Postdoctoral Fellow, CRG
The Center for Race and Gender welcomes the newest members of its Student Advisory Board.

Istifaa Ahmed  
 UROC Co-Director  
 (Humanities and Social Science)

Hossein Ayazi  
 Environmental Science, Policy, and Management

Ree Botts  
 African American & African Diaspora Studies

Bonnie Cherry  
 School of Law

Elias Lawliet  
 School of Law

Kerby Lynch  
 African American & African Diaspora Studies

Brie McLemore  
 School of Law

Thomas Oommen  
 Architecture

Julie Pittman  
 School of Law

Zainab Ramahi  
 School of Law

Nicole Ramsey  
 African American & African Diaspora Studies
Does the #MeToo anti-violence movement reach survivors of domestic and sexual violence in California’s women’s prisons? Recent reforms to curb mass incarceration in the U.S. have reduced the total number of men in state prisons since 2009, but populations in women’s prisons have increased in 35 states. The Prison Policy Initiative found that the criminalization of women expanded in part because actions taken to survive domestic and sexual violence (e.g. self-defense, drug dependence, sex industry, etc.) have been increasingly criminalized.

California has been a particularly troubling site for intersections of gender violence and carceral violence. Though women’s incarceration in the state is decreasing, it is likely due to court-ordered reductions in its prison population following a 2011 Supreme Court ruling asserting that California’s prison overcrowding violated the Eighth Amendment ban on cruel and unusual punishment. The California Department of Corrections and Rehabilitation (CDCR) has also been cited for egregious institutional abuse of people in women’s prisons. In 2017, the California State Auditor released a highly critical report highlighting CDCR’s failure to implement effective suicide prevention and response policies, and uncovering dangerous prison conditions at the California Institution for Women (CIW) which led to a soaring suicide rate over the past four years. Also in 2017, four trans and queer people of color, all of whom identify as survivors of sexual trauma, filed a lawsuit against the State of California and the CDCR, stating that they were beaten and sexually violated by correctional officers, and were then denied medical treatment for their injuries and prevented from filing grievances. This lawsuit is one of multiple cases filed against CDCR for sexual violence and wrongful death in the last several years.

Survived and Punished (S&P) is an all-volunteer statewide and national project that illuminates the “gender violence to prison pipeline,” and analyzes how carcerality is part of the cultural infrastructure of rape and domestic violence. S&P joins others who contend that #MeToo efforts that highlight sexual and domestic violence must also address how this violence is an integral component of carceral systems – including police, immigration enforcement, prisons, court systems, and other structures of punishment and surveillance. Therefore, for S&P, securing pathways to freedom from prisons and detention centers must be a central anti-violence goal.

The Feminist Anti-Carceral Policy & Research Initiative (FACPRI), an initiative that is hosted by the Center for Race & Gender, collaborates with S&P to support the development of statewide strategies to decriminalize survival. On December 2-3, 2017, S&P convened over 30 advocates and activists who are also formerly incarcerated survivors of domestic or sexual violence. Hosted by FACPRI at UC Berkeley, this convening was an opportunity to learn directly from formerly incarcerated survivors about their experiences of criminalization and barriers to release, as well as collectively identify California-based decarceral strategies to increase the rate of prison release for people in women’s prisons and trans women in men’s prisons.

**Barriers to Release**

Convening participants identified barriers to release that have been previously documented as ongoing insti-
Sources of Support & Recommendations

Participants identified multiple key sources of support that helped them navigate their way to freedom. The nonprofit, California Coalition for Women Prisoners (CCWP), was cited as a crucial resource that helped create conditions that improved the likelihood of release, including providing volunteer legal advocacy, and advocating for the health and survival needs of imprisoned people. As a membership-based organization, CCWP also creates community networks inside and outside prisons that decrease isolation and provide the grassroots political support that strengthens advocacy efforts. Community groups, such as the TGI Justice Project and the Asian Law Caucus, also organize people to attend court hearings, a support that participants identified as a tremendously valuable strategy that supported their feelings of individual worth, and demonstrated community support to the court.

Additionally, participants identified a number of recommended actions to widen the pathways for release, including building more supportive post-release institutions and resources for women, queer, and trans people; building advocacy networks for survivors to provide crucial support such as legal advocacy, health support, etc. as soon as survivors are arrested; holding prosecutors accountable for making choices to prosecute survivors and ending the prosecutorial conviction incentive; increasing organized court watches to decrease isolation and make judicial processes less hidden; exposing how multiple sectors of carceral systems actively discriminate and punish survivors; building more coalitions between immigration justice advocates and victim advocates; and continuing to support public grassroots defense campaigns that can advocate for commutations and paroles.

This convening was an important early step to set the preliminary groundwork for an organizing and advocacy model that incorporates a complex understanding of the criminalization of survival, and increases access to freedom.
Faculty Spotlight

“Women of color are going to save this democracy”
A Faculty Spotlight on Lisa García Bedolla

Lisa Garcia Bedolla is a professor in the Graduate School of Education and Director of the Institute of Governmental Studies (IGS) at UC Berkeley. Since its inception, ninety-eight years ago, García Bedolla is the first woman to direct the IGS. Through intersectional approaches, she examines the causes of political and economic inequalities in the United States, considering differences across ethnorace, gender, class, geography, and sexuality. She has published four books and dozens of research articles, earning five national book awards. García Bedolla has also consulted for presidential campaigns and statewide ballot efforts and partnered with over a dozen community organizations working to empower low-income communities of color. Below is an edited version of an interview CRG conducted with García Bedolla.

Center for Race and Gender: You began your education at Berkeley and have returned. Would you tell us about that journey?

Lisa García Bedolla: My parents are Cuban refugees; they came to the United States in 1961. Because my parents were refugees they had to leave everything behind, and so they were very clear with all of us that what is in your head no one can take. Education is the key to being your best self and surviving, regardless of what life throws at you. I was raised with that strong sense that in society you have this obligation to care for the weakest, that the social safety net matters, that you have to work to make society a better place, and that the intellectual can push society to be its best self. I came to Berkeley and fell in love; it was the only place I wanted to go. Beyond a profound sense of gratitude for having access to this kind of education (tuition was $1200 when I came here), for being able to come to a place like this and have access to these minds and people, I feel like this place opened up a world of possibility to me that would never have been possible anywhere else. I’m very grateful for that; Berkeley is always the model to me of what higher education should be. I think it’s the combination of the public mission and the Bay Area; it has always been sort of an edgy place where trends start, a continual disruption that happens here and feeds into the campus. As a child of Cuban refugees, whose family is here because a president decided to be generous, I never would have imagined being a professor. This is why the executive Muslim ban is so infuriating; I’m here because of executive action, and the thought that we’re slamming shut those opportunities for people just kills me, and makes me appreciate how random that generosity is. For twelve years now, I’ve been working with community organizations, trying to use the tools of social science to help them in their organizing work. I think that comes back to the Latin American intellectual idea that the resources and ideas created on campus should be used in service to community. I feel very lucky to have come to a place that honors that part of my work and my desire to make sure that intellectual production is informed by and values knowledge from community.

CRG: Would you talk a bit about your work on voter enfranchisement?

LGB: In 2005, the Irvine Foundation had a call for what was called the California Votes Initiative; it was a unique funding effort at the time in that it simultaneously called for an evaluation component. That project was about establishing a baseline because there was a new field of experimentation in voter mobilization work. We were the first set of researchers to focus on voters of color and to think seriously about differences across African American, Latinx, Asian American, foreign born, U.S. born, and so on. Since then, I’ve continued doing this work. What we need to do is transform the degree to which people feel ownership of the political process at every level. The movement in the field has been toward what’s called “integrative voter engagement,” which other people call...
“relational organizing.” What I’ve hypothesized in my work is that if you’re from a community of color, you are embedded within history, so your perception of your positionality, your social position in politics, is very much a product of both that history and how you’ve been socialized, as a result of that history, into understanding your sense of power in the system and the degree to which the system is even open to you. If you’re trying to move somebody who has a very rational sense of their own power to think differently, that requires a cognitive shift. It’s deeper than a two-minute conversation on the doorstep. You actually need to know what they care about. But if we believe that relationship building is the case, we need to be able to demonstrate that empirically and that’s the challenge. Part of the mechanism is the effect these relationships have on networks; networks serve two purposes: as connections across people but also conduits of information. So, for example, Latino turnout in 2014 was 20% of eligible voters. If you add in the ineligible, that’s maybe 10% of the actual population. And so that means 80% of Latinos are not talking about the election. At that basic level, what organizing does is politicize those networks. It thickens connective tissue across people but then also provides content, and hopefully the networks can amplify and extend, and that’s what matters. In our current society, we need more connections across people.

CRG: It seems that a lot of those connections also depend on who the researchers are. Access to these communities becomes slim because of trust issues with people in academia and institutions in general, for good reasons.

LGB: For a good reason! What I’ve learned is that there’s more work than I am able to do and more things that I could be doing. IGS just got a planning grant from Ford and the OSF (Open Society Foundations) to pilot an institute whose purpose would be to train more academics on how to do more practitioner-based work but in a way that centers inequality epistemologically. If addressing inequality is the goal, then how does that influence the kinds of methodologies we use and how we employ them? Helping practitioners and funders know more about how research is done, so the funders can know and want to be involved, and educating more people about the strengths and weaknesses to every approach is the goal. We’ll be doing a pilot of this institute in the summer of 2019; we’re taking this year to do the conceptual work. IGS is the administrative home, at least for the planning period; the full project will probably be a multi-campus one. Taeku Lee from Political Science and Law and Hahrie Han at Santa Barbara are my co-PIs. We’re calling it the Center for the Study of Democracy and Organizing and welcome others who may be interested. This isn’t about being the messiah. This is about producing knowledge that is informed, that values what we learn in the academy equally to what is happening on the ground.

CRG: In Ethnic Studies we might call it participatory action research?

LGB: That’s not the same; that requires you to be a participant but doesn’t necessarily mean that you’re taught humility toward the other participants. It’s all about humility because humility leaves you open to surprise; it leaves you open to being wrong. It makes you be a more active listener, and that’s not how we train graduate students. We train arrogance, not humility. Smartness is about performing arrogance. It really is a complete reorientation of your positionality and sense of truth.

CRG: How do you see gender intersecting with your work?

LGB: Women of color are going to save this democracy. If you look at the leadership of the various organizations that I work with, the leaders who are best able to articulate policy and proposals in a way that builds coalition and brings people together are women of color, and I think it’s because they are women of color. That positionality gives them a lens through which to understand the world that is, in fact, what is going to save us. That’s why intersectionality is so important. They bring both a way of engaging with other people and a way of doing organizing through daily life, which isn’t even seen as organizing. They are creating that connective tissue that makes social change and transformation possible.

By Maria Faini, Postdoctoral Fellow, CRG
Our series began with “Louisiana Slave Conspiracies,” which featured members of the multidisciplinary research project “The 1795 Louisiana Slave Conspiracy: A Digital Edition.” The project preserves, digitizes, transcribes, translates, and analyzes manuscripts from three Louisiana slave conspiracies. Housed with the University of California Humanities Research Institute (UCHRI) and centering testimonies that until now have only been available to scholars able to travel to Louisiana, the digital project transcribes, translates, and collates these testimonies, adapting and extending a platform developed at the University of Virginia’s Center for Digital Editing. It is establishing a digital archive that will present these French and Spanish manuscripts alongside original transcription and English translation; additionally, it will feature interactive historical maps that are built to address unresolved questions about the organization of social relations and circulation of ideas in these conspiracies. Bryan Wagner (English), the project leader, began by offering an overview of the project and process. Then Patty Frontiera (D-Lab) discussed the question of mapping, offering that it is to provide context, visual and spatial, so users can understand the area in relation to places today. It is also to structure the archive; the map becomes a framework for accessing the information and associating data with spaces. Amani Morrison (African American and African Diaspora Studies) discussed the historical plot maps and American State Papers, from which she extracted much of the data included in the archive map. This process involved going through many documents and maps of property ownership to find property that existed during the times of the narratives. Shadrick Small (Sociology) finished the presentation with a discussion of Drupal and his task of balancing translations with secondary scholarship. The secondary literature, which develops narratives about the events, and the transcriptions are in constant conversation; from these evolving conversations, the project is able to develop a data model.

Our second forum was a book talk and exhibit celebrating author and artist Alberto Ledesma’s (Arts and Humanities Graduate Diversity Office) Diary of a Reluctant Dreamer: Undocumented Vignettes from a Pre-American Life. The Multicultural Community Center hosted both the exhibit and talk, and Paola Bacchetta (Gender & Women’s Studies) and Juan Prieto (UC Berkeley Alum, ’17) offered responses. Ledesma described the work as motivated by a desire to counter the “racist attacks” that particularly undocumented immigrants continuously face, as well as a desire for justice, which he understands to be universal among undocumented students on campus. While his academic work centered on representations of undocumented immigrants in literature, its reach and influence with his community were not as extensive as he desired. He chose the memoir genre to reach a broader readership, including and especially young people. Through his text, Ledesma wanted to make clear that the undocumented experience is an integral part of the “American social fabric.” While the screen displayed images of the graphic novel, Ledesma read excerpts that touched on his relationship with his daughter, his childhood, and the 2016 election.
In “#Identity by the Color of New Media,” the faculty organizers and two contributing members of the Center for Race and Gender’s Color of New Media working group shared their work from the group’s recently completed first manuscript for publication, an edited volume called #identity, about Twitter and race/ethnicity, gender, sexuality, and nationality. Abigail de Kosnik (Berkeley Center for New Media and Theater, Dance, and Performance Studies) began with an overview of the working group itself, sharing from the introduction “Hashtags We’ve Been Forced to Remember.” The book examines how these hashtags have served as labels, metadata, organizing ideas and rallying cries for the last several years. Following de Kosnik, Keith Feldman (Ethnic Studies) discussed the ways the idea for the book formed in a moment of optimism about the potential of Twitter and hashtag activism; the rise of Trump changed the group’s understanding of Twitter and hashtag use significantly, leading to considerations of “White Twitter” in relation to “Black Twitter.” He explained the effects post-Trump Twitter has had on analyses of race and social media as well as presidential and political discourse generally. Next, Malika Imhotep (African American Studies and DE in New Media) read from her essay on the “black femme bravada” of Kayla Newman’s “on fleek.” Imhotep argued that the raced, gendered, and classed senselessness of “on fleek” kept Newman’s authorship of the phrase relatively intact despite its wide social media reach. Imhotep read “on fleek” through an analysis of black queerness alongside discourse on Black women using social media to assert pleasure in their appearance.

Aaminah Norris (College of Education, Sacramento State) finished the presentations with a discussion from her co-authored essay. Noting the ways women of color are targeted in social media and centering #SayHerName in relation to Sandra Bland’s case, Norris discussed transmedia, Facebook and Twitter, how the story circulated through social media, and methods of categorizing and tracing uses and discourses surrounding #SayHerName.

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By Maria Faini; photos by M. Faini and P. Matsuoka
immigrants that benefited from Obama’s Deferred Action for Childhood Arrivals program have had their work permits revoked as well (which has recently been halted by a federal judge); and there have been continuous attacks on Muslim immigrant communities. As a response to these situations, I have seen significant shifts in organizing strategies that prioritize art, new media and community health. For example, with the creation of #CentralAmericanTwitter, I have seen Central American immigrants join forces with Caribbean immigrants to talk about the ways in which war and U.S. intervention in Latin America and the Caribbean have created Indigenous displacement and waves of undocumented immigration. At the cultural organizing front, I have seen writers, visual artists, musicians, and comedians take the Black Joy project as a source of inspiration to create a campaign known as “UndocuJoy,” which is committed to uplifting multifaceted aspects of the undocumented experience, and divesting from the one-dimensional narrative of the undocumented figure as a trauma-inflicted figure in need of saving. I have also witnessed the formation of the “UndocuHealing Project” powered by formerly and currently undocumented immigrants. Additionally, the UndocuBlack Network has found the Mental Wellness Initiative specifically catering to the needs of Black (un)documented immigrants. Our community has been busy with envisioning, executing and developing harm-reduction spaces for all immigrants to continue thriving and resisting.

CRG: One of your poems was nominated for the 2017 Pushcart Prize. Would you share a bit about its creation and how it reflects this institutional honor?

APL: In 2017, I submitted three poems to Vinyl Poetry and Prose, and two were accepted for publication:
“sick in ‘america,” and “Discovering Blackness.” “sick in ‘america,” which was nominated for a Pushcart Prize is a short poem about a doctor diagnosing me with PTSD and claiming that once I become a “citizen,” I will no longer be ‘sick.’ When I first got the email from the Vinyl editor that I had been nominated for a Pushcart, I couldn’t believe it and had to double check that the email was addressed to me. I don’t have an MFA because when I wanted to apply for one, most programs required U.S. citizenship, so to have been nominated for a Pushcart means that our art isn’t necessarily validated by the institutions we attend, but by the risks that we dare to take.

CRG: In the fall, you organized two events with AHI centered around the intersections between Blackness, indigeneity, and migration; documentation, land, and home; and queer of color critique. How did you imagine them relating to each other?

APL: This is such a great question because when I first imagined the series, I felt that we were and still are in a state of emergency: immigrants are being stripped away of their documents (TPS, DACA, etc.), religious minorities are being banned from entering the country, and Indigenous people are losing more and more access to land every single day. I felt that the only way to have these critical conversations on campus was by inviting artists who are living and critiquing our contemporary moment. The first event we hosted, Black Migrant Writers Respond, is the first event I have ever heard of that centers Black artists who have been undocumented in the United States, yet they are deported at a rate 5x higher than any other immigrant group. And, the second event we hosted, Poetics of N[eg]lination, nuanced the conversation around the land, identity and indigeneity. The event consisted of writers from Colombia, Mexico, Alaska, and Oklahoma who gifted us with a transnational conversation on how Indigenous people are building lines of affinities with one another to combat anti-indigenous violence. Often times, we forget that in order to change a culture, we need to listen to the articulations that artists are drafting, as they themselves are the cultural workers tasked with imagining radical possibilities for their respective cultures.

By Maria Faini, Postdoctoral Fellow, CRG

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RESEARCH

Grant Recipients FALL 2017

GRADUATE GRANT RECIPIENTS

Kenly Brown
African American Studies
“The Disciplinary Dumping Ground”: The Construction of Black Girlhood in an Alternative School

Johanna Figueroa
School of Public Health
Getting to the Root of It: Deconstructing Alcoholism in the Salvadoran Diaspora Community

Malika Imhotep & Miyuki Baker
African American Studies; Performance Studies
The Church of Black Feminist Thought: Visual Theory-Telling Maps and Gatherings

Kelly Johnson
Public Health
A Qualitative Exploration of Minority Stress and Psychosocial Resources among Trans, Genderqueer and Non-binary Adolescents of Color

Ina Kelleher
Comparative Ethnic Studies
The Everyday Lives of Grieving Mothers

Kerby Lynch
Geography
A Persistent Desire

Bayley Marquez
School of Education
Settler Pedagogy: Schooling in Indian Country, the Black South, and Colonial Hawaii, 1840-1923

Desirée Valadares
Architecture
Race, Rights, and Reparations: The Material Culture of World War II Confinement Camps in Canada and the United States

Anthony Wright
Medical Anthropology
Therapeutic Artifacts: Race, Gender, and Cultural Production in the Context of Adolescent Cancer Treatment

For more information about these student research projects, please see: crg.berkeley.edu/grant-recipient/

SPRING Application Deadlines

crg.berkeley.edu/student-grants/

Undergraduate Student Grants:
Monday, March 5, 2018 by 3:00 p.m.

Graduate Student Grants:
Monday, April 2, 2018, by 3:00 p.m.
Upcoming Events - Spring 2018

Details at: crg.berkeley.edu

February 8
CRG Thursday Forum
Media & Medicine: News Productions of Public Health
Charles Briggs, Anthropology
Mauricio Najarro, Medical Anthropology
4:00 pm - 5:30 pm, 691 Barrows Hall

February 15
CRG Thursday Forum
The Promise of Patriarchy: Women and the Nation of Islam
Ula Taylor, African American Studies
5:30 pm - 7:00 pm, Fannie Lou Hamer Black Resource Center, Hearst Annex D-3

March 8
CRG Thursday Forum
Bodies in Process: Trans Politics and Possibilities
Giancarlo Cornejo, Rhetoric
Omi Salas-SantaCruz, Graduate School of Education
4:00 pm - 5:30 pm, 691 Barrows Hall

March 15
CRG Thursday Forum
Other Materialisms: Black and Indigenous Scholars on Science, Technology and the Environment
Jen Smith, Ethnic Studies
Victoria M. Massie, Ethnic Studies
Marcelo Garzo Montalvo, Ethnic Studies
4:00 pm - 5:30 pm, 691 Barrows Hall

March 21-22
INVISIBLE NO MORE: A symposium on Police Violence Against Black Women and Women of Color
featuring Andrea Ritchie
Barnard Center for Research on Women
Times TBA
Multicultural Community Center, MLK Student Union Building

April 5
CRG Thursday Forum
Bodies of Knowledge: Race, Power, & Pedagogy
Natalee Kēhaulani Bauer, PhD
Michael Singh, Graduate School of Education
4:00 pm - 5:30 pm, 691 Barrows Hall

April 10
The Center for Race & Gender Spring 2018 Distinguished Guest Lecture presents...
María Josefina Saldaña-Portillo, New York University
“Indian Given: Racial Geographies across Mexico and the United States”
5:30 pm - 8:00 pm, Location TBA

April 11
CRG’s Political Conflict, Gender and People’s Rights Project presents
Lisa Duggan, New York University
4:00 pm - 5:30 pm, 370 Dwinelle Hall

April 27-29
The Road Traveled 9th Annual International Islamophobia Conference
Location TBA

Please check for updates on these events: crg.berkeley.edu
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