migration is beautiful
I am honored to begin my term as only the second Director in the history of the Center for Race and Gender. I can only hope to continue the amazing legacy of Evelyn Nakano Glenn, Founding Director of CRG, whose tireless efforts and clarity of vision have ensured the vibrancy of CRG from its establishment following the 1999 Ethnic Studies student strike, until today.

As most readers know, CRG supports and promotes research that critically examines race, gender and their intersections. We are excited to provide platforms whereby faculty, graduate students, and undergraduate students from different corners of campus can exchange ideas with each other and with the broader community, in the process refining cutting-edge scholarship.

I came to Berkeley in 2005 to join the faculty at the Law School, where I teach courses on immigration law, citizenship studies, and Asian American jurisprudence. During my time here on campus, my greatest academic pleasure has been engaging in and fostering interdisciplinary conversations, particularly those that connect academic work to questions of social justice. I see CRG as a center that can enable new thinking on crucial questions. Creative thinking can be facilitated by the juxtaposing of different disciplines, and through the unexpected pairing of topics.

I am excited to share news about one such initiative supported by CRG. Together with CRG Faculty Advisory Board member Beth Piatote, with seed money generously provided by the Haas Institute for a Fair and Inclusive Society, we will be launching the first phase of a project that links immigration, forced migration, and indigeneity. Immigrants, refugees, and indigenous peoples are conventionally imagined as distinct communities with little in common, and the fields of indigenous studies and immigration studies are typically studied in isolation from one another. Our new research project will examine how these communities and fields in fact converge, and in the process, helping reconceptualize questions of sovereignty, borders, territory, citizenship, and political struggle.

These are turbulent political times and we face difficult challenges ahead on every level. Questions of race and gender are central to the multiple crises we face, from the local, to the national, to the global. I am committed to ensuring that CRG will continue to be a key locus for helping the UC Berkeley campus and broader publics think hard about how to understand our present predicaments. On the local level, in late September UC Berkeley will experience what has been labeled “Milo’s Free Speech Week.” We are developing programming which will consider these events in the wake of
Charlottesville, with a particular focus on the relationships between white supremacy, gender and sexuality, speech and violence.

As I write this letter, President Trump has just announced the termination of the DACA (Deferred Action for Childhood Arrivals) program, which shielded undocumented youth from deportation through prosecutorial discretion. Two CRG events in October will directly address this news, as well as the broader question of justice for all immigrants. Fall Distinguished Guest Lecturer Alicia Schmidt Camacho of Yale University, in a lecture titled “Who Will Speak for the Migrant? Migrant Struggle in the Age of Illegality,” will examine how migrants assert their rights in terms that contest the primacy of citizenship as the anchor for social belonging. And Alberto Ledesma, Graduate Diversity Director of Arts & Humanities, will discuss his graphic novel Diary of a Reluctant Dreamer: Undocumented Vignettes from a Pre-American Life, which asks when a long-time undocumented immigrant living in the United States can be considered an American in the making.

CRG has organized a powerful program for this fall. In addition to these events, there is a terrific line up of speakers for our Thursday Forum Series. CRG’s research initiatives are hard at work. Our new working groups have already held their first convenings. And there is more underway – stay tuned!

In addition to my gratitude to Evelyn Nakano Glenn, I must express my thanks to CRG’s Associate Director, Alisa Bierria, and CRG’s Administration Manager, Pamela Matsuoka, for making this transition as smooth as possible. I also want to express my sincere gratitude to our Executive Vice Chancellor and Provost, Paul Alivisatos, for his support of CRG.

Ultimately, CRG is and will be a product of our collective efforts. Please come to us with your ideas, your talents, and your energy. CRG and the kind of research we can create together have never been more necessary. We look forward to hearing from you.

– Leti Vopp, Director

Cover art: Migration is Beautiful

Favianna Rodriguez is a transnational interdisciplinary artist and cultural organizer. Her art and collaborative projects deal with migration, global politics, economic injustice, patriarchy, and interdependence. When interviewed by the website, Open Borders, Favianna reflected on the butterfly iconography for immigration justice, stating: “The butterfly symbol was not my idea. Immigrant rights activists have seen the butterfly as a symbol of fluid and peaceful migration for generations. To me, the monarch butterfly represents the dignity and resilience of migrants, and the right that all living beings have to move freely. I believe that we shouldn’t allow our identity to be defined only by our suffering, nor by the actions that others have taken to devalue our families and our labor—rather, let us celebrate our beauty, pride, and resilience in the face of inequality and injustice.” When Favianna is not making art, she is directing CultureStrike, a national arts organization that engages artists, writers and performers in migrant rights, and a partner with CRG for the 2013 campus event, UndocuNation!.

More info at: http://favianna.com. Visit crg.berkeley.edu/news for a list of upcoming events on topics related to immigration justice, as well as commentary and resources about undocumented students and the rescinding of DACA.
CRG Research Working Groups: Accomplishments & Updates

CRG research working groups are opportunities for faculty, students, activists, practitioners, and artists to facilitate deeper understandings of a wide variety of research topics and seed new ideas. Below is a brief summary of key accomplishments and updates:

UPDATES FROM CONTINUING WORKING GROUPS:

Critical Trauma Working Group held a conference in Spring 2017 entitled, “Contextualizing and Confronting the Effects of Complex Trauma on Youth Development.” Attended by over 175 guests, the conference was, to group members’ knowledge, the first of its kind to center the discussion of trauma and modalities of healing through science and youth-centered community organizations.

Muslim Identities & Cultures organized the forum, “Dalit Feminist Emancipation in Modern India: Refusing to Sweep & be Swept Under the Rug,” a discussion between Dalitbahujan academics and activists on Dalit emancipation, gender, sexuality, labor rights, and annihilation of caste in contemporary India. The Living Archives working group continued to engage in the study of the overlapping archive of women’s movements, LBT movements, and revolutionary anti-imperialisms and pan-Africanism of the 1960s and 1970s. Islamophobia, Gender, and Sexuality members are editing a special issue of the Islamophobia Studies Journal, an academic journal published by the CRG Islamophobia Research & Documentation Project. Last year, the Social Movements working group invited speakers who work on social movements such as reproductive justice and immigration justice. (See p. 8-9 for more details). The Color of New Media working group is moving forward on their upcoming anthology, #identity, which they will discuss in a November 2, 2017 CRG Thursday Forum. (See p. 5 for more details.)

NEW WORKING GROUPS

Black American History Seminar will provide opportunities to network with those who study African American history, those who are working on projects related to African American history, and those who want to learn more about African American history. Geographically, our focus will be on North America, attuned to the global and transnational flows of bodies, peoples, ideas, and commodities across time.

Black/Girlhood Imaginary will critically engage theoretical frameworks and qualitative analytics in order to conceptualize our framework of the “Black/Girlhood Imaginary.” Members will seek to wrestle with understandings of Black girlhood and open up a conversation between the fields of education, performance studies, and African American studies.

Indigenous Americas Workshop will engage current scholarship in Native American and Indigenous Studies, workshop members’ own works-in-progress, host Native American and Indigenous Studies (NAIS) scholars on campus, and generate important conversations about contemporary art and politics in NAIS.

Radical Decolonial Queer Pedagogies of Composition (RADQOMP) asks how can teachers intervene in systemic hierarchies and oppression that play out in classroom environments and beyond? The group will research and integrate radical and queer feminist pedagogies that decolonize classroom spaces, hierarchies, and systems.

In addition to these working groups, the CRG hosts several major research initiatives, including the Islamophobia Research & Documentation Project; Political Conflicts, Gender, and People’s Rights Project; the Arts & Humanities Initiative (see p. 7 in this issue of FaultLines); the Feminist Anti-Carceral Policy & Research Initiative; and a new research initiative on immigration, forced migration, and indigeneity.

More details about all of these projects can be found at: http://crg.berkeley.edu/research-projects/
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s the ‘color of new media’ white?” Ph.D. student Paige Johnson and Prof. Abigail De Kosnik began asking this question in 2013 (Prof. Keith Feldman joined as faculty co-organizer just after the group’s first meeting). Prompted by the sense that new media studies so often focus on the breakthroughs, innovations, and participation of white (and male, able-bodied, financially secure, heterosexual, Global North) founders, designers, and users, the group sought to generate a new media studies that puts questions of social difference at the center of histories and theories of technology. The CRG Color of New Media Working Group was established in 2014. Now in 2017, the stakes of such a question have only deepened.

During the 2016-17 academic year, we focused on the ways online expressions of discrimination and prejudice were inflecting the presidential campaigns; the relative depth and breadth of Black characters on television; the relationship between non-network visual media outlets (Netflix, Amazon, for instance) and minority representation. In the Spring, the focus turned to the relationship between new media and the emergence of the Trump presidency.

For the past several years, one thread of our work has focused on questions of activism, politics, and representation on Twitter. Twitter is one form of Internet infrastructure that enables a broad range of collective expressions for (and against) groups that insist on the power of specific identity categories and structural, historical inequities. Twitter not only serves as a stage on which users constantly perform race, gender, sexual orientation, and nationality, but, like all new media networks, it is structured by historically sedimented logics of identificatory classification. Race, gender, sexual orientation, and nationality are among the oldest and most persistent metadata, or “tags,” assigned to and organizing human relations. The importance of hashtags on social networks foregrounds the stickiness of axes of difference—of sorting and filtering and assigning types—as methods of perceiving and understanding humanity.

When we first brainstormed the idea of a book about this topic in 2014, we speculated that the use of Twitter’s affordances to organize identity-based protest may decline in the near future, and that “peak Twitter,” the period when Twitter had the greatest social, cultural, and political impact, may have already passed. As we began workshopping material for the book in 2014 and 2015, we sketched a provisional arc from the rise of the hashtag, to Twitter’s leveraging for political protest, to the flourishing of the Black Lives Matter movement; our book might emerge at the moment of Twitter’s denouement, especially given the growth of minoritarian identities on other platforms (Instagram, Tumblr, Snapchat, etc), while Twitter struggled to be a profitable company.

And then came the 2016 U.S. presidential campaigns. What emerged for us was a whole separate set of concerns regarding politics, culture, and social media. Alongside progressive minoritarian uses of Twitter’s affordances were mobilizations of Twitter from deeply-embedded centers of power, or those seeking the authority of such centers of power. Discourses that regulated and conserved white formulations of the “national popular” and “free speech,” often articulated in an antagonistic relation to minoritarian discourses, found their platform on Twitter. White supremacist discourses often disavowed in public were readily apparent online, even as those same discourses’ public expression fueled the campaign, election, and early days of the Donald Trump presidency.

Trump has called Twitter his own form of media and attributed his presidential victory, at least in part, to the platform; indeed the value of Twitter for the Trump presidency has been compared to prior American presidents’ uses of popular media—Roosevelt and the radio, Kennedy and the television. For us, Trump Era Twitter generates a range of questions we seek to explore in the year to come, including what kinds of rightward groundwork was laid during the height of progressive hashtag activism.

In 2017-18, we hope to revive a digital shared collaborative workspace where we can readily circulate and comment upon items of interest. Also, in order to expand access to the group, we are planning on holding at least one evening session a semester, potentially off campus. To expand our understanding of the intersecting fields our work articulates, we plan to discuss a shared book each semester, and to invite students to workshop dissertation chapters, job talks, and conference presentations.

By Prof. Keith Feldman and Prof. Abigail De Kosnik

Please contact either of the faculty organizers, Abigail De Kosnik (adekosnik@berkeley.edu) or Keith Feldman (kpfeldman@berkeley.edu) if you wish to be added to the mailing list and receive invitations to the meetings of The Color of New Media working group.

Image Courtesy of Gerry Lauzon via Flickr
In Spring 2017, Dr. Farid Hafez was a visiting scholar at the CRG Islamophobia Research & Documentation Project. During that time, Dr. Hafez and his colleagues released a second edition of the annual European Islamophobia Report (EIR), a comprehensive overview of the state of Islamophobia in Europe as of 2016. The report assesses the development of Islamophobia in 27 individual European countries. EIR 2016 is the product of 31 prominent scholars who specialize in fields such as racism, gender and Islamophobia Studies. According to the authors, “Islamophobia has become a real danger to the foundations of democratic order and the values of the European Union. It has also become the main challenge to the social peace and coexistence of different cultures, religions and ethnicities in Europe. The country reports of EIR 2016, which cover almost all the European continent from Russia to Portugal and from Greece to Latvia, clearly show that the level of Islamophobia in fields such as education, employment, media, politics, the justice system and the Internet is on the rise. Since the publication of the last report there is little improvement.”

A 2017 report by the Southern Poverty Law Center documents a significant increase in hate groups in the U.S. specifically targeting Muslim people, and attributes this rise to Donald Trump’s presidential campaign and election.* In light of these reports, the Center for Race & Gender interviewed Dr. Hafez to learn more details about the EIR findings. This interview has been edited for length.

CRG: How has the recent rise of what you’ve called “Islamophobic populism” in both Europe and the United States affected your predictions and recommendations regarding the 2016 European Islamophobia Report?

FARID HAFEZ: The main aim of the EIR is to highlight the existing problem itself. In contrast to the USA, a majority of not only the political right but also the political left [in Europe] denies the existence of anti-Muslim racism/Islamophobia. As a matter of fact, many politicians argue that there are no numbers and no facts. The EIR is there to counteract this narrative and offer a basis to refer to for anti-racist NGO’s, Muslim organizations, and all those politicians and stakeholders who are willing to fight Islamophobia as – in my opinion – one of the most widespread and hegemonic forms of contemporary racism.

Islamophobic populism has also arrived in US domestic politics on a discursive level, beginning with the Tea Party step-by-step conquering the Republican Party, and Donald Trump ultimately winning the last election. This victory follows the playbook of European right-wing populist parties gaining more and more support by strategically (and only superficially) shifting from anti-Semitism to Islamophobia and identifying the Muslim figure as the new scapegoat of what is imagined and homogenized as ‘Western civilization.’ Given the hegemonic power of Islamophobia, it makes sense for many political parties to gain votes and win elections with this fabricated fear.

CRG: Has Donald Trump’s rhetoric, with its global reach and material effects, shifted the modes of European Islamophobia and, if so, in what ways and specific spaces? Which countries or social groups seem most amenable to this reactive, far-right rhetoric, and what new effects have you documented since the release of the 2016 report?

FH: Since my argument is that Islamophobia on a discursive political level in regards to domestic politics is rather a European than a US American invention, what I think has changed is something different. Today, we have delegations of Europe’s far right that visit meetings of the campaign of a Republican candidate like Trump or later [attended the] inauguration of the 45th president. And think of [Marine] Le Pen [President of the National Front, a far-right political party in France], [Heinz-Christian] Strache [Austrian right-wing politician], and the German AfD [Alternative für Deutschland, a right-wing political party], who all applauded the victory of Trump. This would have been unbelievable 17 years ago. This is because the Islamophobic Tea Party has gained lots of support from the Islamophobic Network in the USA and affiliations between this network and European far right leaders have been long maintained. Just think of Geert Wilders speaking at Ground Zero to protest Islamization. Islamophobic movies from Europe were screened by Republicans, etc.

The masses of Europeans have estranged even more from the USA since Trump’s victory, but this is not because of his open Islamophobia, but rather the full habitus he represents, including his sexism, moderate intellectual appearance, etc.
The CRG Arts & Humanities Initiative (AHI) is an interdisciplinary cluster created by Ethnic Studies PhD students, Marco Flores (now at Williams College) and Alan Pelaez Lopez (Ethnic Studies), to open up a space for scholars, activists, and artists to explore the meaning and uses of cultural productions. In 2016-2017, AHI organized a Women of Color Reading Series featuring faculty explorations of the politics and production of cultural work to highlight women of color thought, queer of color critique, and decolonial methodologies. The series featured a book reading for the anthology, Migrating the Black Body: The African Diaspora and Visual Culture, featuring guest speakers, Prof. Leigh Raiford (African American Studies) and Prof. Heike Raphael-Hernandez (University of Maryland), editors of the anthology, and Prof. Darieck Scott (African American Studies) who contributed the article, “The Not-Yet Justice League: Fantasy, Redress, and Transatlantic Black History on the Comic Book Page” to the anthology. Speakers described the convergence of contributors during the early development of the anthology in which authors took risks in their reflections on Blackness and visual culture. Questions such as what are the boundaries of Blackness, what does it mean to be claimed and not claimed in the African diaspora, and how is Blackness represented in atypical locations, are explored in the anthology.

The series also hosted a screening of Forgetting Vietnam, a film by acclaimed filmmaker, Prof. Trinh T. Minh-ha (Gender & Women’s Studies). Presented as a lyrical film essay, Forgetting Vietnam commemorates the 40th anniversary of the end of the Vietnam War and of its survivors. Vietnam in ancient times was named đất nước vạn xuân—the land of ten thousand springs. The lyrical film essay draws inspiration from ancient legend and from water as a force evoked in every aspect of Vietnamese culture, creating what Prof. Trinh defines as a third space of historical and cultural re-memory—what local inhabitants, immigrants and veterans remember of yesterday’s stories to comment on today’s events. Through powerful images and poetry, the film examines the daily contributions of women to Vietnamese society and the vital role played by water in Vietnamese history and national identity. The screening was followed by a discussion with Prof. Trinh about topics such as art as a modality for political engagement. Prof. Khatharya Um (Ethnic Studies) provided commentary for the film and moderated the discussion.

Inspired by the resignation of 16 members of the President’s Committee on the Arts and Humanities in protest of the election of Donald Trump, AHI events for 2017-2018 ask: What is art? Can art alone change culture? And, why have art pedagogies been marginal in the critical humanities and critical social sciences?

With leadership from Alan Pelaez Lopez, the AHI will engage these questions within Poetics of Resistance, a poetry series in which poets of various races, genders, ages, migration status, and occupations are invited to be in conversation with one another. Upcoming readings in this series are entitled, “Poetics of N(eg)ation: Indigenous Refusal” and “Black Migrant Poets Respond.” Please stay connected to CRG updates to learn more about these events.

Learn more about the CRG Arts & Humanities Initiative: http://crg.berkeley.edu/research-projects/arts-humanities-initiative/
Prof. Chris Zepeda-Millán is an Assistant Professor in the Department of Ethnic Studies and Chair of the Center for Research on Social Change. He is also the lead faculty member for the CRG Social Movements research working group. Prof. Zepeda-Millán remains active in a number of ongoing social movements surrounding labor, immigrant, and indigenous rights as well as students of color inclusion and environmental justice. His research primarily focuses on social movements as well as immigration, Latino politics, and interdisciplinary research methods in Chicano/Latino studies.

In his book Latino Mass Mobilization: Immigration, Racialization, and Activism, Zepeda-Millán chronicles and analyzes the groundbreaking immigrant rights protests of 2006, arguing that U.S. policy that threatens undocumented immigrant workers and families can ignite political backlash from not just “people without papers” but their citizen, and voting, family members and friends. For Zepeda-Millán, this backlash has transformative effects on U.S. racial politics and policies. Through interviews with activists, workers, and movement leaders, Zepeda-Millán offers the “first systematic account of these historic events.”

In the 2014 paper, “Surviving, Resisting, and Thriving (?) in the Ivy League,” Prof. Zepeda-Millán reflects that, during his time in graduate school at Cornell when interviewing the farm workers, domestic workers, and small business owners involved in the 2006 immigrant protests, he recognized that the “cultural identities and political ‘biases’” that “often marginalize” students of color can also help them “get through” their time in academia. For example, many of the people he interviewed for his dissertation research were undocumented and thus afraid of the consequences they might face if their stories and strategies were published. To develop trust and connection, Zepeda-Millán spoke Spanish with them, sharing that he grew up in the barrio and came from a family of farmworkers. In the end, many of the most prominent organizers in the movements began to trust him, sharing their critical strategies and experiences and providing insight he would need for a rich understanding of the successes and pitfalls of the movement. He has continued to earn the trust of his many interviewees by remaining academically, personally, and politically accountable to them and their communities throughout the years following his dissertation.

The CRG interviewed Prof. Zepeda-Millán for this issue of FaultLines. This interview has been edited for length.

CRG: How has your research, pedagogy and activism evolved since arriving at Berkeley?

Chris Zepeda-Millán: As a scholar-activist my role has had to change depending on the stage in my career I’m in. While in graduate school, for example, I was able to remain active in organizing and actions when I was back home in Los Angeles every summer and winter. Now as an untenured assistant professor with financial obligations to my family, I’ve had to take a step back from direct involvement—aside from attending protests when I can—and contribute in other ways, whether that be writing op-eds, speaking on panels for community groups, or helping NGOs I work with create popular education workshops on immigration and multi-racial coalition building. If I get tenure, however, I hope to be able to go back to being more directly involved by helping organizing actions, attending meetings, etc.

In terms of pedagogy, Berkeley Ethnic Studies students tend to care more about practice than theory. Because of this, one thing I’ve done more of—both in my small seminars and in my large research methods courses—is inviting local organizers and activists to come speak to my students about how the concepts, skills, etc. they’re learning about in our readings and discussions are applied to “real life” social justice work.
CRG: Could you briefly describe your involvement in the CRG’s Social Movements Working Group, which is now in its third year?

CZM: I started the group my first semester at Cal and it has evolved depending on the members and my schedule. For example, in the first few semesters we focused on giving each other constructive feedback on works in progress. This past year we co-sponsored several speakers working on issues related to social movements, from LGBTQ rights in Europe to the activism of Black mothers in Oakland. In terms of our future vision and why it’s important, Berkeley has a long history of producing scholar-activists and movement relevant research, so I hope that the working group can contribute to keeping that tradition going.

CRG: How did your publication, *Latino Mass Mobilization: Immigration, Racialization, and Activism*, come about?

CZM: There’s a much longer answer to this related to my family history and transnational activism, but for the purpose of this interview I’ll just say that I thought it was important to change how we in political science understand “Latino Politics.” Most of the Latino politics literature focuses on voting, which excludes about 2/3 of the Latino population in the U.S. who are either too young to vote or are not citizens. Moreover, up until 2006, most quantitative research showed that Latinos, and especially Latino immigrants, were among the least likely groups to participate in political activism. Then came the massive 2006 immigrant rights protest wave, which was arguably the largest civil rights protest in U.S. history. On top of the vast majority of participants in these actions being Latinos, especially Latino immigrants, the protests also occurred in both likely (e.g. Los Angeles and New York) and unlikely places (e.g. Siler City, NC and Fort Myers, FL). My goal in writing this book was to help document these momentous events and help us understand how and why they emerged, as well as their short- and long-term impacts.

CRG: Could you expand on the importance of multi-racial coalitions during these 2006 protests? How were unlikely solidarities fostered and sustained during this period?

CZM: I think 2006 exposed both the importance as well as the challenges in forming multiracial alliances. For example, on the one hand, racial justice activists working on a variety of issues (from housing and police brutality to labor and immigration) demonstrated that they could come together—despite ideological and political differences—when facing a draconian legislative threat (the Sensenbrenner Bill). On the other hand, the fact of the matter is that although the organizers and leadership of the marches were often very diverse because the proposed bill would have impacted several different groups, the vast majority of participants in the marches across the country were Latino, especially Mexicans. Regardless of the fact that all undocumented immigrants (Chinese, Irish, Jewish, etc.) would have been impacted by the bill, not all of these communities felt equally threatened by it—and therefore didn’t mobilize against it to the same degree—because of the fact that the issue of “illegal” immigration is racialized as a Latino or Mexican issue.

CRG: Can you share the larger significance of the book and its relevance in our present political climate?

CZM: I think one of the most important aspects of the book is simply that it documents the development and dynamics of a historical event that nobody saw coming, activists or academics. It shows us that, despite everything social science has taught us and all the ways it helps us predict political behavior, people’s dignity is hard to quantify and their decisions to revolt and risk everything are impossible to fit into the statistical models that political science, as a field, has come to so heavily rely on.
The Spring 2017 CRG Thursday Forum Series featured a range of speakers at various stages of their academic careers who shared emerging research on race, gender and their intersections. These talks are archived online in CRG’s Media Library and can be accessed here: crg.berkeley.edu/podcasts

The series began with a talk by Prof. Stephen Small (African American Studies) entitled “Theorizing Race, Gender & Citizenship in Black Europe: Issues, Debates and Frameworks, Inside & Outside the Academy.” Prof. Small conceptualized Black Europe as a “contemporary matrix of political, social and ideological factors, heavily influenced by its historical growth.” He identified the underlying institutional forces shaping race, gender and Black women in the nations across Black Europe and observed that scholarly research at universities on the sociology and political economy of gender and intersectionality focused inordinately on white women. He also observed that most European research on women of color focused inordinately on current immigrants. Throughout his presentation, Prof. Small drew on the oppositional knowledge generated on race/gender by individuals and groups outside the academy and he provided critical insights on how it challenges and provides alternative knowledge to knowledge production from within the university.

In the second forum of the semester, “Migrating the Black Body: The African Diaspora and Visual Culture,” Alan Carlos Pelayo Lopez (Ethnic Studies) led a roundtable with Prof. Leigh Raiford (African American Studies), Prof. Heike Raphael-Hernandez (University of Maryland) and Prof. Darieck Scott (African American Studies). The forum featured a lively conversation on how a diverse range of visual media has shaped diasporic imaginings of the individual and collective self. The panel broached themes of Prof. Raiford’s 2017 publication, Migrating the Black Body, and the audience was asked to consider how the movement of Black bodies was reflected in reciprocal Black images. Other provocations included: how Blackness is forged and remade through diasporic visual encounters and reimagined through revisitations with the past and how visual technologies structure the way we see African subjects and subjectivity.

Graduate students Amanda Su (English), Kristen Sun (Ethnic Studies) and Desirée Valadares (Architecture) presented their work in a forum, “States of Apology: The Contemporary Culture of Public Commemoration.” Amanda Su in her talk, “Sexual Slavery and the Memorialization of Comfort Women,” surveyed the comfort women memorials that have been increasingly erected across South Korea and the U.S. since 2010. Her paper critiqued the ways in which the political strategies of feminists and cosmopolitan human rights discourses are intervening or reconfiguring those of the postcolonial state. Kristen Sun’s paper, “Politics of Reconciliation in South Korean War and Peace Memorial Museums,” traced circulations of transnational war discourses referring to freedom, sacrifice, and gratitude between the U.S. and South Korea in South Korean national war memorials and museum complexes. She interrogated discourses of truth and reconciliation in peace memorial complexes (Nogunri and Jeju 4.3 Peace Parks) and argued that they fail to cohere with war memorial phrases such as “freedom is
not free” thus pointing to the contradictions of an unending Korean War in the “post-cold war.” Desirée Valadares’ paper, “The Pilgrimage: Interethnic Coalitions and Cross-Race Solidarity at Former Sites of Japanese American Confinement,” provided a close study of the “afterlives” of former carceral spaces and the ways in which these spaces are incorporated into the canon of national heritage and historic sites to authenticate claims about political regret, redress and national healing.

The fourth forum of the semester featured Dr. Farid Hafez (Visiting Scholar, Islamophobia Research & Documentation Project). His talk, “Islamophobia Across the Atlantic: Trump, Europe’s Far Right and the place of Civil Society,” framed Trump’s anti-Muslim politics in a global context, looking at the “Muslim ban,” the criminalization of Muslim organizations, and other GOP policy claims from the perspective of transnational networks. Dr. Hafez discussed the placement of current protest in the implementation of anti-Muslim politics and argued that the wide consent of a post-racial European imaginary allows European dominant societies to implement anti-Muslim legislation without facing major dissent.

In “Disappearing Acts: Domestic Violence and Black Legal Subjects,” Margo Mahan (Sociology) investigated the historical emergence of wife-beating laws in the United States in her talk, “The Racial Origins of U.S. Domestic Violence Law.” Mahan argued that southern wife-beating laws emerged from a white-supremacist post-Civil War project to control the labor and degrade the social status of Black families. Mahan argued that socio-legal norms kept Black women vulnerable to white male violence and helped to restore a southern way of life that simultaneously controlled Black labor and degraded the status of Black people. Alisa Bierria’s (Center for Race and Gender) talk, “Space is the Case: Mapping Domestic Violence, Race, & Stand Your Ground,” considered the prosecution of Marissa Alexander as a case study to begin a discussion about Black women’s self-defense in the context of spatialized and racialized dimensions of domestic and state violence. Her talk revealed how discrepancies in the application of “Stand Your Ground” laws affect the criminalization of battered women who are disproportionately Black women and other women of color.

On March 23, undergraduate students, Istifaa Ahmed (Ethnic Studies, Gender and Women’s Studies) and Bonnie Cherry (Interdisciplinary Studies) presented their work in the forum entitled, “Bodies as Borders: A Spotlight on Undergraduate Research” In “mY [bO0d] bOdY,” Ahmed analyzed a performance piece, Untitled (2012), by Black artist Tameka Norris, which was directly inspired by Ana Mendieta’s performance piece, “Untitled (Body Tracks)” (1974). Ahmed argued that Norris’s piece uses blood and body as medium to allude to a legacy of performance art by women of color which project their bodies and associated themes of violence and trauma into public spaces. In “Queering Sovereignty: Conflict and Human Rights in the Tohono O’Odham Nation,” Cherry discussed the juridical tools used by institutions to regulate the movement of subjects in the Tohono O’Odham Nation, a sovereign tribal nation and a site of increased irregular migration due to border militarization.

The forum, “Visual Vocabularies and Queer Citizenship,” featured speakers Marco Flores (Ethnic Studies), Andrew Gayed (York University) and Alan Carlos Pelaez Lopez (Ethnic Studies). In “Landscapes of Intimacy,” Flores analyzed Felix Gonzalez-Torres, “Untitled” (billboard of an empty bed), 1991 as an important threshold in contemporary art history. Flores read Gonzalez-Torres’s image of a disheveled bed as suggestive of a disap-
CRG Thursday Forums, continued from page 11.

pearing presence and as an evocation of absent bodies which defined Felix Gonzales-Torres’s work up until his death in 1996 from AIDS-related causes. In “Islamicate Sexualities: Locating Race and Gender within the History of Sexuality,” Gayed used visual art to investigate Middle Eastern homosexuality and issues of Modernity. Gayed focused on Arab homo-sexualities in terms of desire and alternative masculinities rather than Western notions of visibility and coming out. Finally, Pelaez Lopez’s talk, “Recuperating Afro-Indigenous Pasts: Collage Art and the Case of Undocumented Migration,” focused on the collage-art of Afro-Oaxacan visual artists and botanist, Yesi. Through artist interviews, text exchanges, close readings and visual critiques of her work, Pelaez Lopez argued that Yesi’s use of collage-art serves as a method of creating counter-memories, recuperating the past and re-imaging afro-indigenous futures.

Our final forum for the semester “Investments in Vulnerability: The Limits of Charity & Protection” featured talks from two UC President’s Postdoctoral Fellows at UC Berkeley: Dr. Juliann Anesi (Gender & Women’s Studies) and Dr. Lee Ann S. Wang (School of Law). In “Sustaining the Disability Community: The Weaving of Activism, Kinship, and Cash Economies,” Dr. Anesi focused on Aoga Fiamalamalama and Loto Taumafai Schools established in the 1970s for students with intellectual and physical disabilities in Samoa. Her talk examined the limits of international aid in creating educational institutions for disabled students and critiqued how aid programs act as tools of neocolonial monitoring practices for developing nations. Dr. Wang’s talk, “Proper Police: The Legal Sanctuary of Immigrant Injury and Sexual Violence,” analyzed the place of the Violence Against Women Act and immigrant protection provisions. She discussed the role of rescue narratives and the law’s writing of racial injury and focused specifically on post 9/11 counter-terrorism measures through various points of increasing federal and local “cooperation.”

Listen to podcasts of these forums at crg.berkeley.edu/podcasts.

Text and photos by Desirée Valadares, CRG Graduate Student Researcher, except as noted.

European Islamophobia Report, continued from page 6.

The institutionalization of Islamophobia [in Europe] is much more developed, if we consider examples such as the different bans of headscarves like in France or Germany. Surveys have revealed that Trump’s Muslim-Ban is essentially shared by many European citizens in that they don’t want future Muslim immigration to Europe.

CRG: With thinly veiled white-supremacists, such as Steve Bannon and Marine Le Pen, so close to power in the United States and various places in Europe, what emerging and shifting connections between Islamophobia and anti-Semitism and anti-Blackness, for example, have you observed or recorded? Has there been this kind of comparative component of the European Islamophobia Report and project, or will there be under these shifting global conditions?

FH: First, every form of racism never comes alone. The intersection of race, gender, and class, are fundamental to racism itself. So it is the case with Islamophobia. Just recently, Hungarian prime minister Viktor Orban from the Christian Conservative Party launched a campaign against George Soros, which was racist towards Jews, Muslims and Blacks. Hence, intersectionality is always there, but the EIR is first and foremost a report and less of an analytical publication. Hence, the analysis is up to more scholarly work. But we could clearly see in the EIR 2016 that the most vulnerable amongst Muslims are women. They are the ones who are attacked most because of their visibility. They are also the ones, who are targeted [most easily] by law, when for instance the labor market shuts down the possibility for them to work while being visibly Muslim.

CRG: Have your methods and analyses changed since Brexit, the election of Trump, new and emerging travel bans, and so on? Have the recent attacks in Barcelona, as just one example, affected your methods or findings?

FH: Not really, because institutionalized Islamophobia has also been there before Trump. All of this is older than Trump and rather deeply rooted in structural racism. Hence, it is important to not be fooled by the discourse of leading politicians and always have an analysis of racism on different levels. Debates in media and politics are crucial, but they are only two aspects. Law, verbal and physical attacks, etc., are just as important. Hence, we are pursuing a comprehensive perspective on Islamophobia.


The European Islamophobia Report can be downloaded at the CRG website: http://crg.berkeley.edu/news/2016-european-islamophobia-report/
Faculty Publications

Hatem Bazian (Ethnic Studies), *Annotations on Race, Colonialism, Islamophobia, Islam and Palestine* (Amrit Publishers, 2017); *Palestine ... it is something colonial* (Amrit Publishers, 2016)


Catherine Ceniza Choy (ed) (Ethnic Studies) *Gendering the Trans-Pacific World* (Brill, 2017)


Details about these books and other research articles can be found at: crg.berkeley.edu/faculty-publications/
Grant Recipients SPRING 2017

UNDERGRADUATE GRANT RECIPIENTS

Dylan Bush
American Studies
Buscando Y’ol: Comparing Perceptions of Access to Healthcare Between Maya and Latina Women in East Oakland

Rachel Gartner
Social Welfare
The Spectrum of Campus Sexual Violence Against Women

Elizabeth Gonzalez
Sociology
San Joaquin Valley Women’s Experiences Accessing Abortion Services in California

toshi pau
Theater, Dance and Performance Studies
Sexual Asianities: Queer Asian Males and Sexual Labor

Celine Liao
Sociology, Gender & Women’s Studies
From Canton Maids to Filipino Domestic Helpers: Migrant Labor Transition in Hong Kong Domestic Service Market

Zainab Ramahi
School of Law
Towards an environmentally-conservative, gender-equitable, economically just property law system in Indian-administered Kashmir

Nicole Andrea Prucha
Mathematics, English
Queer(ing) Interracial Relationships: Seeking Liberation at Intersections of Difference

Michael Singh
School of Education
The cultural production of the Latino male role model: Male mentorship programs and the discursive and embodied Latino male educator

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

FALL Application Deadlines

crg.berkeley.edu/student-grants/

Undergraduate Student Grants:
Monday, October 9, 2017, by 3:00 p.m.

Graduate Student Grants:
Monday, November 6, 2017, by 3:00 p.m.

Kelechi Uwaezuoke
School of Public Health
The Case of the Leaky Pipeline: Exploring the Premed Experiences of Under-Represented Minority Students in the UC System
Upcoming Events - Fall 2017
Details at: crg.berkeley.edu

**Date to be announced**
4:00 pm - 5:30 pm, 691 Barrows Hall
**CRG Thursday Forum**
**Addressing Gendered and Sexualized Violence in Conflict**
Angana Chatterji, Political Conflict, Gender, and People's Rights Project
David Cohen, WSD Handa Center for Human Rights and International Justice, Stanford University
Moderated by: Paola Bacchetta, Gender & Women's Studies

**September 21**
4:00 pm - 5:30 pm, 691 Barrows Hall
**CRG Thursday Forum**
**Louisiana Slave Conspiracies**
Bryan Wagner, English
Patty Frontiers, D-Lab
Amani Morrison, African Diaspora Studies
Shadrick Small, Sociology

**October 3**
4:00 pm - 6:00 pm, 691 Barrows Hall
**CRG Open House Reception**
Join us for the CRG Open House and help welcome new CRG faculty director, Prof. Leti Volpp!

**October 10**
SAVE THE DATE! Time, location TBA
**White Supremacy, Gender, and Speech in the wake of Charlottesville**
Panel and discussion

**October 12**
5:00 pm - 7:00 pm
Multicultural Community Center, MLK Student Union Building, UC Berkeley
**CRG Thursday Forum**
**Diary of a Reluctant Dreamer: Undocumented Vignettes from a Pre-American Life**
A book talk and signing by author and artist:
Dr. Alberto Ledesma, Graduate Diversity Director, Arts & Humanities

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Check CRG's web site for updates: crg.berkeley.edu

**October 17**
5:30 pm - 8:00 pm, Multicultural Community Center, MLK Student Union Building, UC Berkeley
**The Center for Race & Gender Fall 2017 Distinguished Guest Lecture presents...**
Alicia Schmidt Camacho, Yale University
“Who will speak for the migrant? Migrant struggle in the age of illegality”

**October 19**
4:00 pm - 6:00 pm, 370 Dwinelle Hall
**CRG Thursday Forum**
**Deconstructing the “Refugee Crisis”: Race, Representation, & Recognition**
Ilaria Giglioli, Geography
Seth Holmes, Anthropology
Kate Jastram, Human Rights Attorney

**October 26 (tentative)**
4:00 pm - 6:00 pm, Multicultural Community Center, MLK Student Union Building
**CRG Arts & Humanities Initiative**
**Black Migrant Poets Respond**

**November 2**
4:00 pm - 5:30 pm, 691 Barrows Hall
**CRG Thursday Forum**
#identity by the Color of New Media
Malika Imhotep, Ph.D. Student, African American Studies and DE in New Media
Aaminah Norris, Assistant Professor, College of Education, Sacramento State
Keith Feldman, Associate Professor, Ethnic Studies
Abigail De Kosnik, Associate Professor, Berkeley Center for New Media and Dept. of Theater, Dance, & Performance Studies

**November 16 (tentative)**
4:00 pm - 6:00 pm, 691 Barrows Hall
**CRG Arts & Humanities Initiative**
**Poetics of N(eg)ation: Indigenous Refusal**

**November 30**
4:00 pm - 5:30 pm, 691 Barrows Hall
**CRG Thursday Forum**
**Bodies of Knowledge: Race, Power, & Pedagogy**
Natalee Kēhaulani Bauer, Graduate School of Education
Michael Singh, Graduate School of Education
SPARKING TRANSFORMATIVE RESEARCH!

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