

Race Making, Race Neutrality, and Race Consciousness

UC Irvine

May 3rd, 2013, 10am – 3pm



University of California

Center for New Racial Studies

A MULTI-CAMPUS RESEARCH PROGRAM

The University of California Center for New Racial Studies (UCCNRS) is a UC MultiCampus Research Program Initiative. This MRPI supports collaborative research by UC faculty, graduate students, postdoctoral scholars, and their colleagues at other institutions. Based at UC Santa Barbara, the CNRS is governed by a Steering Committee of faculty representing all UC campuses. The UCCNRS is funded for five years from the UC Office of the President, with funding set from July 1, 2010 to June 30, 2015. Grants will support research projects on a yearly designated theme in new racial studies.

What is New Racial Studies?

What is the significance of race in the post-Civil Rights era, the post-colonial era, the post-apartheid era, the era of Obama? Enormous transformations are occurring in racial dynamics: racial identities and racial attributions are becoming more complex and problematic. Demographic shifts are producing national and regional populations that are more racially heterogeneous and difficult to classify: greater numbers of middle eastern, African, Asian, and Latin American descent now reside in Europe and North America, and indeed a transition to a US "majority-minority" demographic is now underway in the US. "New social movements" shaped by race continue to exercise influence throughout the world, both in ongoing endeavors to deepen democracy and in contrary efforts to curtail it. Racial domination and repression continue as well.

To research the broader meaning of these contradictions in regard to race and racism is the core mission of the UCCNRS. What are the implications of these transformations for social policy, political processes, and cultural life? How has the complex racial transition of the 20th century (and beyond) affected patterns of social organization and control, legal regulation, employment and residence, and the representation and performance of social identities? What effects will the shifting meaning of race have, in the US and elsewhere, on international relations, global and local inequalities, war and peace, gender dynamics, and movements of capital and labor?

That there is or could be a "New Racial Studies" suggests that a great transformation is underway in the meaning and social structure of race. Politicians, educators, voters, young people, journalists, and many others are all struggling to make sense of a racial system that both changes and remains entrenched.

As scholars, we too are seeking to understand the contradictions and dilemmas that arise from the evolving racial order. Scholarly work is sometimes limited by outdated theoretical frameworks and methodologies, but even where researchers and theorists are working on cutting-edge topics, we are often pursuing our work in isolation. Such themes as the changing demographics of race, the racial state and the law, the racialized body, racial dimensions of North-South (and West-East) global dynamics and the afterlife of empire, whiteness as a racial category, ethnic cleansing/genocide as racial policy, racial "disaccumulation" and continuing racial inequality, and the reclassification of racial identities, exemplify (but hardly exhaust) the range of creative research being produced across the UC system in this huge area.

Indeed UC is uniquely situated to play an important role in this process, because of the many scholars based here who are *already* engaged in new racial studies.

2012-2013 Research Theme: Race-Making, Race-Neutrality and Race-Consciousness

While the claim is often made that race is less salient today than it was in the past, for example in determining "life-chances" and (in)equality, that argument remains in dispute. Racial conditions continue to apply across the entire social sphere: in respect to (in)equality and mobility both geographic and socioeconomic, in cultural terms, in political and legal practices, and in understandings and treatments of the human body (for example, in the arts, in medical and public health practices, and in patterns of crime and punishment). Race continues to operate in the allocation of resources and the deployment of political power, as well as the organization of communities, of interpersonal relationships, and of personal identity. The 2012-2013 research theme has been designed to address these and related areas of inquiry.

9:30 – 10am	Conference Registration
10 – 10:10 am	Welcome with Howard Winant, UCCNRS Director Doheny Beach AB
10:15 – 12pm	Concurrent Research Grant Recipient Panel Discussions with UC Graduate Students

Morning Schedule

Panel 1: Immigration Doheny Beach C

- Marla Ramirez, Chicana/o Studies at UC Santa Barbara
"Illegality Contested: Early Twentieth Century U.S. Mexican Deportations and the Politics of Immigration Law"
- Angela Garcia, Sociology at UC San Diego
"Hidden in Plain Sight: Strategic Immigrant Assimilation in Restrictionist Destinations"
- Tomas Madrigal, Chicana/o Studies at UC Santa Barbara
"Berry Fields, White Separatism, and the Border Patrol: The Integration of Mexican-origin households into Industrial Agriculture and Rural Society along the Northern Border in Washington State"
Elizabeth Sine, History at UC San Diego
"Intercolonial Crossings and Interracial Convergences n San Francisco's 1934 Waterfront Strike"

Chair: Adam Dunbar, UC Irvine

Discussants:

John Park, Associate Professor of Asian American Studies at UC Santa Barbara

Panel 2: Race and Culture

Emerald Bay A

- Raul Perez, Sociology at UC Irvine
"Stand-Up Comedy and the 'Color-Vividness' of Race in the U.S.: From the Civil-Rights Period to the Era of 'Color-Blindness'"
- Luis Daniel Gascón, Criminology, Law and Society at UC Irvine
"Policing Divisions: The Production, Practice, and Politics of Race in South Los Angeles"
- Oliver Rollins, Social and Behavioral Sciences at UC San Francisco
"Violence, the Brain, and Racial Imaginaries through the Lens of Biotechnologies"
- Fithawee Tzeggai, Sociology at UC Berkeley
"Poverty, Research, Desegregation, and the Politics of Educational Inequality in Chicago, 1968-1981"

Chair: Kelly Ward, UC Irvine

Discussants:

Geoff Ward, Assistant Professor of Criminology, Law, and Society at UC Irvine

Osagie K. Obasogie, Associate Professor of Law at UC Hastings

Panel 3: Race and Institutions

Doheny Beach D

- Marc Johnston, Education and Information Studies at UC Los Angeles
"What's the Use of Race? College Students' Meanings of Race in a Post-Racial and Post-Genomic Era"
- Stephanie Wilms, History at UC Riverside
"Symbolism and Science: African American Freemasonry and Photography in Moorish Science"
- Martin Rizzo, History at UC Santa Cruz
"*Dios no manda eso*: A Deeper Examination of Indigenous Rebellion in the 'Assassination' of Padre Quintana at Mission Santa Cruz, 1812"
- Noel Smyth, History at UC Santa Cruz
"Hoping to Return: A Glimpse of Natchez Slaves from Louisiana in the French Caribbean"

Chair: Anjali Catherine Verma, UC Irvine

Discussants:

Michael Omi, Associate Professor of Ethnic Studies at UC Berkeley

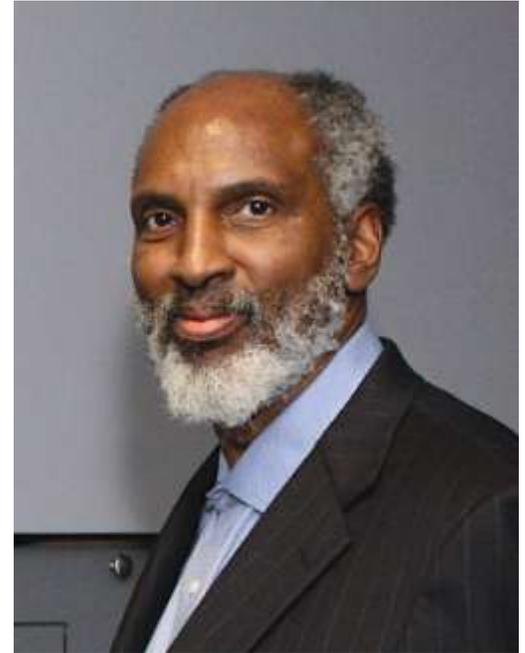
Yolanda Moses, Professor of Anthropology at UC Riverside

Lunch & Keynote Speaker

12 – 1:30pm Doheny Beach AB

Racing to Justice

john a. powell, UC Berkeley



john a. powell is an internationally recognized expert in the areas of civil rights and civil liberties and a wide range of issues including race, structural racism, ethnicity, housing, poverty, and democracy. In addition to being a Professor of Law and Professor of African American Studies and Ethnic Studies, Professor powell holds the Robert D. Haas Chancellor's Chair in Equity and Inclusion. He is also the Executive Director of the Haas Institute for a Fair and Inclusive Society, which supports research to generate specific prescriptions for changes in policy and practice that address disparities related to race, ethnicity, gender, sexual orientation, disability, and socioeconomic status in California and nationwide. He was recently the Executive Director of the Kirwan Institute for the Study of Race and Ethnicity at The Ohio State University and held the Gregory H. Williams Chair in Civil Rights & Civil Liberties at the Moritz College of Law.

Professor powell has written extensively on a number of issues including structural racism, racial justice and regionalism, concentrated poverty and urban sprawl, opportunity based housing, voting rights, affirmative action in the United States, South Africa and Brazil, racial and ethnic identity, spirituality and social justice, and the needs of citizens in a democratic society. Previously, Professor powell founded and directed the Institute on Race and Poverty at the University of Minnesota. He also served as Director of Legal Services in Miami, Florida and was National Legal Director of the American Civil Liberties Union where he was instrumental in developing educational adequacy theory.

Professor powell has worked and lived in Africa, where he was a consultant to the governments of Mozambique and South Africa. He has also lived and worked in India and done work in South America and Europe. He is one of the co-founders of the Poverty & Race Research Action Council and serves on the board of several national organizations. Professor powell has taught at numerous law schools including Harvard and Columbia University. He is the author of several books, including his most recent work, [Racing to Justice: Transforming our Concepts of Self and Other to Build an Inclusive Society](#).

1:45 – 3pm

Concurrent Research Grant Recipient
Panel Discussions with UC Faculty

Afternoon Schedule

Panel 1: Education

Doheny Beach C

- Maxine Craig, Professor of Women's and Gender Studies at UC Davis
"Race-Making and Race-Conscious in Motion: Race, Gender, Class and the Journey to School"
- Marjorie Orellana, Professor of Graduate School of Education and Information Studies at UC Los Angeles
"What Language are you? Children Hearing Race in a Superdiverse Afterschool Program"
- Mark Jerng, Professor of English at UC Davis
"Protocols of Racial Reading"

Discussant: Howard Pinderhughes, Associate Professor of Social and Behavioral Sciences at UC San Francisco

Panel 2: Seeing Race

Doheny Beach D

- Erica Edwards, Assistant Professor of English at UC Riverside
"The Other Side of Terror: African American Literature After 9/11"
- Lorrie Frasure-Yokley, Assistant Professor of Political Science at UC Los Angeles
"Racial Politics in the 2012 Election: Results for the Collaborative Multi-Racial Post-Election Survey"
- Adria L. Imada, Associate Professor of Ethnic Studies at UC San Diego
"Capturing Leprosy (Hansen's Disease): Medical Photography in America's Tropical Empire"

Discussant: Paola Bacchetta, Associate Professor of Gender and Women's Studies at UC Berkeley

Panel 3: Immigration

Emerald Bay A

- Dina Okamoto, Associate Professor of Sociology at UC Davis
"Immigrant-Native Relations in 21st-Century America: Intergroup Contact, Racial Discrimination, and Trust"
- Cristina Mora, Assistant Professor of Sociology at UC Berkeley
"Immigrant Classification in Race Neutral States: the Case of Latinos in Spain"
- Nancy Postero, Associate Professor of Anthropology at UC San Diego
"Wedding the Nation: Spectacles of Indigeneity in Plurinational Bolivia"

Discussant: Tanya Maria Golash-Boza, Associate Professor of Sociology at UC Merced

Maxine Craig, Professor, Women's and Gender Studies, UC Davis: "Race-Making and Race-Conscious in Motion: Race, Gender, Class and the Journey to School"

"Race-Making and Race Consciousness in Motion: Race, Gender, Class and the Journey to School" is a youth-centered project that studies middle and high school students as they travel to and from school on public buses in Oakland and San Francisco. California is notoriously an automobile culture, in which limited and inadequately funded public transportation systems make car-ownership a necessity. Even in this car culture, however, many groups, including the disabled, and poor adults and youths must rely on public transportation. More privileged adults ride buses for reasons ranging from convenience to environmental concerns. Within the Bay Area, buses, whose long routes often span vastly different neighborhoods, bring together populations that are segregated in most other circumstances. The study combines ethnographic observation, focus groups, and archival research to examine processes of race-making and race-consciousness within the ostensibly race-neutral legal and institutional structures of municipal transportation. Why youth on buses? Urban transportation has been an important site of racial control and resistance. We focus on youth on buses to ask whether and how, in a reconfigured yet still unequal racial regime, public transportation continues to be a site of racialized social control and resistance. We are centrally concerned with how youth make sense of a complex racialized terrain and perform racialized social identities as they ride with schoolmates on buses. We will look at the alliances and conflicts among different groups of youth. We will ask whether the racial rearticulation we witness is race-making, race unmaking, or some mix of the two.

Erica Edwards, Assistant Professor of English, UC Riverside: "The Other Side of Terror: African American Literature After 9/11"

The Other Side of Terror: African American Literature After 9/11 argues that the meanings and uses of blackness have fundamentally changed since the September 11 attacks and that African American literature has reinvented itself in response to these transformations. Both a historicist account of the context for contemporary African American literature and a formalist analysis of the remaking of African American literature over the past four decades, this monograph project analyzes the effect of the catalysis of postracialist discourse after 9/11 on black literary studies and black cultural production.

Faculty Abstracts

Mark Jerng, Professor of English, UC Davis: "Protocols of Racial Reading"

Racial worldmaking is the term I use to suggest that where, when, and how we locate race is a powerful mechanism for building and inhabiting worlds – constructing their rules, values, assumptions, and expectations. It is this activity of racial worldmaking that shapes when a motive or cause is attributed to a racial meaning; how we decide whether or not to treat race literally or metaphorically; when it is or is not salient for making judgments about the world. Racial reference is deployed in all kinds of ways – not just in relation to persons, but also in relation to things, spaces, or concepts. It might be located at a particularly crucial moment in the narrative sequence, in the form of a metaphor, in the background, in the foreground, or as a particular way of organizing the spatio-temporal organization of the world. Analyzing these diverse strategies of racial referentiality allows us to describe how texts shape perceptions such that we are prompted to make attributions of racial meaning in some contexts and not others. This paper will explore the idea of racial worldmaking, especially as it revisits and complicates distinctions between 'racialism' and 'racism' on the one hand, and challenges dominant social realist assumptions of reading in African American and ethnic literary studies on the other. I then analyze a particular example: the use of counterfactuals as a particular way of distributing our attention to and weighting the salience of race in recent anti-affirmative action cases and in an alternate history fantasy novel written by Steven Barnes. I show how the counterfactual is used as a particular way of linking and de-linking racial perception and moral judgment.

Lorrie Frasure-Yokley, Assistant Professor of Political Science, UC Los Angeles: "Racial Politics in the 2012 Election: Results for the Collaborative Multi-Racial Post-Election Survey"

We use data from the 2012 Collaborative Multi-racial Post-Election Survey (CMPS) to provide an overview of civic/political participation and public opinion/attitudes toward several public policy issues during the 2012 Presidential election. The 2012 CMPS is comprised of 2,616 citizens and non-citizens who self-identified as Black (n=804), Latino (n=934), or White (n=878). The survey includes 37 items dealing with sociopolitical attitudes, mobilization political activity, advertising exposure and neighborhood context as well as three embedded survey experiments. Additionally, there are 15 items that capture demographic information, including: age, ancestry, birthplace, education, ethnicity, Latin American racial descriptors, skin color, marital status, number in the household, religiosity, gender, sexual orientation, internet usage and residential context.

Adria L. Imada Associate Professor of Ethnic Studies, UC San Diego: "Capturing Leprosy (Hansen's Disease): Medical Photography in America's Tropical Empire"

At the turn of the century, Euro-American colonial administrators in Hawai'i administered a leprosy colony first created by the Hawaiian kingdom in 1866. Those afflicted with leprosy were forcibly and legally exiled to Kalaupapa, a remote peninsula within the archipelago. As early as 1896, physicians and public health agents mandated the surveillance of anyone suspected of having leprosy; "suspects" were systematically photographed at receiving stations and these images included in medical files. The vast majority of these patients were non-white, either Native Hawaiian or Asian.

This paper examines a vast archive of photographs of Hawai'i leprosy patients between 1896 -1910, as the islands came under US federal control as an annexed territory. Consisting of approximately one thousand images, this understudied archive may constitute the most extensive visual and biopolitical cataloguing of indigenous and immigrant Asian bodies within America's tropical empire. I analyze how these photographs circulated far beyond clinical textbooks and brought Native Hawaiians and Asian populations into visibility. Reprinted in diverse print media in the United States during the twentieth century, they influenced broader ways of looking at colonial populations as potential pathogens: those in need of surveillance and containment. While purporting to be race neutral, clinical photographs shaped interpretative frameworks about disease, race, sexuality, and colonized peoples, influencing U.S. territorial and federal leprosy quarantine policies, public opinion about immigration and the racial suitability of Asians and Hawaiians, and potential annexation of tropical colonies into the national polity. While scientific modes of photography dehumanized leprosy (Hansen's disease) patients and reduced them to bearers of disease and immorality, I also analyze discrepant uses of medical photographs. Some Hawaiian subjects perform their dissent by refusing to pose or look, while others used as the occasion to dress up for the camera and express frivolity. I also examine more recent appropriations of clinical photographs by patients for interventions in disability and patients' rights.

Cristina Mora, Assistant Professor of Sociology, UC Berkeley: "Immigrant Classification in Race Neutral States: the Case of Latinos in Spain"

Since the early 1990s, Latino migration to Spain has quadrupled, making this community the fastest-growing immigrant population there. Yet, while Latinos are often lumped together with Spaniards to comprise a Hispanic category in the United States (think Penelope Cruz on the cover of Latina Magazine), Latinos are racially othered in Spain even though they share a common language with the native population. As a result, Latinos have banded together to create powerful, panethnic political and cultural organizations that procure resources for Latino neighborhoods and attempt to assert a positive image of Latinidad. The project will explore the racialization of Latino immigrants in Spain, by examining the experiences of Colombian, Dominican, and Argentinean immigrants in Barcelona and Madrid. Using qualitative methods and archival data, it will show how these Latino organizations have emerged and assess the way that policy makers, news media, and political leaders have developed racial taxonomies in Spain and have shaped the way that Latino panethnicity is defined and expressed.

Dina Okamoto, Associate Professor of Sociology, UC Davis: “ Immigrant-Native Relations in 21st-Century America: Intergroup Contact, Racial Discrimination, and Trust”

The notable increase in immigration in the U.S. over the past half century, coupled with recent geographic dispersion into new communities nationwide, has fueled contact across a wider set of individuals and groups than ever before. However, the experiences and consequences of contact within this context of ethnic diversity, particularly for key social outcomes such as trust, are far from clear. Some scholars have suggested that rising ethnic diversity leads to lower levels of intergroup trust. Others have argued for the importance of ethnic diversity and its reinvigoration of American civic life. These debates about the impact of ethnic diversity on civic life in 21st-century America tap into central concerns about the tensions between difference and commonality in democratic societies. Still, they offer little insight regarding how immigration contributes to this diversity, shapes social relations, and affects trust. Drawing upon pilot survey data from Philadelphia, a re-emerging immigrant gateway with historical black-white race relations, we examine how contact and racialization experiences among immigrants and natives shape perceptions of intergroup trust. In general, we find that high-quality contact among immigrants from Mexico and India, and native-born blacks and whites in the workplace and neighborhoods increases intergroup trust while racial discrimination in public spaces decreases trust. Interestingly, we find that immigrants from India and Mexico report higher levels of racial discrimination compared to discrimination based on language, religion, or immigration status. Mexican immigrants have the lowest levels of trust among the four groups, while Indian immigrants have the highest levels of trust.

Marjorie Orellana, Professor of Graduate School of Education and Information Studies, UC Los Angeles: “What Language Are You? Children Hearing Race in a Super-diverse Afterschool Program”

In this paper, we examine how elementary school children – the children of immigrants from Mexico, Central American, the Philippines, and Bangladesh use language as a marker of difference as they interact in the context of an afterschool program. We use this as a lens into how children are constructing their own understandings of racialized difference, and consider how their understandings align with, resist, recreate and challenge racialized and ethnicized categories of power in their larger social world, including those understandings that are brought into their context by the undergraduate students from diverse racial, ethnic, national and linguistic backgrounds who work with them in the program. Finally, we also consider our own attempts to interrupt, disrupt, challenge, and rethink categories of difference with kids through our own practices in this Hip-Hop inspired pedagogical space.

Nancy Postero, Associate Professor of Anthropology, UC San Diego: "Wedding the Nation: Spectacles of Indigeneity in Plurinational Bolivia"

Bolivia's MAS government continues to advance its agenda of "de-colonizing" Bolivian society to rid it of the legacies of racism. The theme of "descolonización" is under constant debate by intellectuals. But what does this mean in practice? In this paper, I analyze one strategy of Bolivia's plurinational government: a spectacular collective marriage intended to foment a new model of the family. This event, sponsored by the Depatriarchalization unit of the Vice-Ministry of Decolonization, urged Andean couples to leave behind the colonizing effects of Catholicism and to instead marry according to their culture. The couples appear proud to celebrate their ethnicity, yet, I argue this performance of Andean traditions goes beyond essentializing folklorization. Analyzing this political ritual, I argue that it enacts a generic and managed version of indigeneity, a "permitted decolonized subject," which legitimizes the MAS government's agenda, but silences other more radical visions of race and nation.

Graduate Student Abstracts

Angela Garcia, Sociology, UC San Diego: "Hidden in Plain Sight: Strategic Immigrant Assimilation in Restrictionist Destinations"

Theories of immigrant assimilation suggest that, over time, immigrants exchange their ethnic and cultural behaviors for the practices and norms of the receiving society. This logic largely ignores the immediate legal contexts in which immigrants live. The applicability of assimilation theory to the incorporation processes of unauthorized immigrants in localities with restrictive laws—those that actively exclude by making life exceedingly difficult—is an open question. Drawing on qualitative interviews and survey evidence from unauthorized Mexicans, I find that immigrants, under pressure from hostile receiving communities, present the culture of the dominant core population through their public, outer selves as a protective strategy rather than, as assimilation theory would have

it, incorporating the dominant culture into their inner selves. To avoid detection, migrants' presentation of self is a reactive, purposive, and strategic process. Yet trying to pass as a non-suspect native may nevertheless have an assimilatory effect, as the unintended consequences of this practical strategy incrementally contribute to adaptation.

Luis Daniel Gascón, Criminology, Law and Society, UC Irvine: "Policing Divisions: The Production, Practice, and Politics of Race in South Los Angeles"

Since the 1992 King riots, LAPD has adopted community policing to improve relations with minority residents that had soured after widespread police abuse. Violent protests illustrated the implications of racial divisions between the largely White department and Black populace. Today, while violent crime is at a fifty-year low, police-community relation may shape, reproduce, and reify new divisions. Community policing allows for local residents to become involved in enforcement by suggesting crime targets and negotiating solutions. When working with residents, police personnel assume a degree of community solidarity, but research shows diversity in local populations can stifle the process. In South LA, the population is racially divided, which may lead to divergent views of crime and appropriate police responses. One example is Lakeside, a police division in the South Bureau of LA, where since the sixties neighborhoods have gone from middle class enclave to ghetto and from Black to Latino -- the results of resource scarcity, economic restructuring, and demographic shifts. Using ethnographic methods my work will investigate community policing from the viewpoint of Black and Latino residents in South LA. and will speak to literature on community, its nature and negotiation, modern policing, and urban race relations. In this work, I ask: How is community policing structured and practiced in a racially diverse community? How do residents and officers negotiate crime complaints? Do the resulting understandings of and responses to crime vary by race? And are racial divisions and community identity challenged or reified in the process?

Marc Johnston, Education and Information Studies, UC Los Angeles: "What's the Use of Race? College Students' Meanings of Race in a "Post-racial and "Post-genomic" Era"

This study explores the meanings students make of race among a sample of traditionally-aged college students (n=39) within a sociopolitical context claimed to be both "post-racial" (i.e., one where race no longer matters) and "post-genomic" (i.e., one where genes matter significantly after the Human Genome Project). Constructivist grounded theory methods allowed for an emergent understanding of how students' experiencing of and learning about race contribute to six unique forms of racial meanings (ancestry, culture, concept, embodiment, identity, power). These meanings seem to serve as lenses in which college students see race mattering (or not) on multiple levels and within various contexts. Implications for teaching racial realities and for racialized practices in higher education are discussed.

Tomas Madrigal, Chicana and Chicano Studies, UC Santa Barbara: "Berry Fields, White Separatism, and the Border Patrol: The Integration of Mexican-origin households into Industrial Agriculture and Rural Society along the Northern Border in Washington State"

In this essay I will guide the reader through three areas of concern when it comes to demographic change and race in U.S. rural society and some of the ways that Mexican-origin farm worker households are navigating the racial state along the northern border. These areas of concern include the prevalence of unwaged household labor in the Berry Industry, the colonial legacy of white separatism in community policing, and what is emerging as a new era of racial profiling targeting immigrant Mexican farmworker communities along the northern border of Washington State. I will argue that in weaving these three issues together, we get a glimpse of a substantial change in the U.S. racial paradigm towards a Latin American model of white supremacy, a shift that has made it possible for Racial Profiling to exist unchecked, even when Racial Profiling based on the color-line paradigm has effectively been outlawed on a federal and state level. This conference paper is based upon ethnographic research that has been conducted since the spring of 2011 to the present in Washington State. This paper also draws from the public testimonies of farmworkers and growers in Whatcom County that I collected during my ethnographic field research from June to September 2011 and from March 2012 to the present and the Field Service Intake forms documented by Community to Community Development, my sponsor organization in the field that provided in kind office space, and access to its extensive private archives on farm worker struggles in Washington State.

Raul Perez, Sociology, UC Irvine: "Stand-Up Comedy and the 'Color-Vividness' of Race in the US: From the Civil- Rights Period to the Era of 'Color-Blindness'"

This essay is a case study of comedian Bill Dana and his character "José Jiménez", situating him within the social and political context of Latino immigration in the US during the civil rights period. Analyzing primary sources (oral histories, news articles, and audio/visual media), I argue that Dana's (anti)Latino comedy performances continued with the tradition of blackface minstrelsy in the US during the late 1960's. Historically, blackface minstrelsy was used to not only marginalize black Americans through ridicule and distorted cultural appropriation, but played an important role in strengthening a sense of white American nationalism. Similarly, Dana's comedy, I contend, informed an anti-immigrant rhetoric and reflected the anti-Latino/ anti-Mexican politics of the era. Following deportation spectacles like "Operation Wetback" and controlled migration policies like the "Bracero Program," I argue Dana's comedy further demarcated the boundaries of inclusion and exclusion among "American" audiences in general, white audiences in particular, and Latinos in the US. As the civil rights movement progressed, however, this form of comedic entertainment faced increased resistance. I argue the public death of Dana's character "José Jiménez" by 1970 was a symbolic blow culminating the end of an era of uncontested white supremacy and overt racist ridicule during a period of mass mobilization for social justice and racial equality.

Marla Ramirez, Chicana and Chicano Studies, UC Santa Barbara: "Illegality Contested: Early Twentieth Century U.S. Mexican Deportations and the Politics of Immigration Law"

This paper investigates three-generations of familial oral histories who have at least one U.S. citizen relative repatriated during the early twentieth century as part of the massive "Mexican Repatriations." Historian Vicky Ruiz estimates that during 1931-34 approximately one-third of the Mexicans in the United States (more than 500,000 people) were repatriated; the majority were U.S. citizens. She adds that Mexicans were the only immigrant group targeted for removal (Ruiz, 2008). Another study draws statistics from both U.S. and Mexican governmental agencies concluding that the 1930s repatriations accounted for one million Mexicans; a startling sixty percent were U.S. citizen children (Balderrama and Raymond Rodríguez, 1995). This paper closely examines the legal ramifications on the experiences of the descendants of expelled U.S. citizens with an explicit focus given to race-based exclusions. Recently much more attention has been given to the role of race, class, and gender within immigration policy that tends to exclude specific groups of people (Arredondo, 2008; Chavez, 2008; Hondagneu-Sotelo, 2001; Ngai, 2005). This research shifts the discourse of illegality to focus on the increasingly complex immigration system and not solely on the movement of displaced people. Oral history, legal analysis, and archival research as methodological tools assist in my examination of this historical era. The so-called repatriates' oral histories contribute to academic debates on Mexico-U.S. immigration and provides possible policy recommendations. Ultimately, my research revisits a topic that appears to be fully studied and brings about new layers of examination by using a three-generational approach of analysis. This allows us to understand the prolonged social and legal consequences of the repatriations on one and two generations later.

Martin Rizzo, History, UC Santa Cruz: "Dios no manda eso: A Deeper Examination of Indigenous Rebellion in the "Assassination" of Padre Quintana at Mission Santa Cruz, 1812"

In October, 1812, a group of Indigenous men and women conspired to assassinate Padre Andres Quintana at Mission Santa Cruz. While previous scholarship has explored the account related in the 1870's by Lorenzo Asisara, son of one of the conspirators, a closer investigation of the conspirators reveals a look at the role and limitations of Indian leadership within the mission, the formation of diasporic pan-Indian collaboration, and the continuation of extra mission and pre-contact tribal relations and identities; ultimately exposing that the racial category "Indian" is a fiction, concealing ethnic and linguistic diversity within a socially differentiated community. This paper examines the articulation of racial and national identities formed by Indigenous residents of Nineteenth Century Santa Cruz as a tool of resistance against the limitation of rights imposed by Missionary Padres and the corporeal, social, and political impositions that attempted to impose their own order on Indigenous peoples. The heterogeneous social world of Indigenous Santa Cruz found in the Spanish colonial era was characterized by linguistic and cultural diversity, varying degrees of labor opportunities, and reformations and reconstructions of tribal life. My research challenges narratives of assimilation and homogenous identity construction, instead exposing what is hidden within the social category of Indian – a plurality of Indigenous identities and statuses, tribal, and colonial; articulated by linguistic, cultural, historical and political differences, while observable in the exercising of agency and resistance.

Oliver Rollins, Social and Behavioral Sciences, UC San Francisco: "Violence, the Brain, and Racial Imaginaries through the Lens of Biotechnologies"

The complexity in the makeup, occurrence, and management of violent and aggressive behaviors (VAB) has generated a number of explanatory frameworks. Historically, among the more controversial explanations have been biologically based theories of VAB. These historic explanations have been denounced repeatedly due to their propensity to uphold reductionist and deterministic knowledge, and their tendency to characterize explanations of behavior as violent bodies/diagnoses in order to justify hierarchically structured racialized/gendered identities and inequalities. However, more recent research using neuroimaging and genetic technologies have attempted to move this science past its marred history, arguing that the science is no longer plagued by racist/sexist intentions or deterministic/reductionist claims. This paper attempts to grapple with questions such as: How can we use the history of VAB science to help us think about the social implications of current research, is this a "Backdoor to Eugenics" (Duster 1990); and How should we evaluate these claims of "progress," specifically their ontological/epistemological foundations, and the parallels between "narratives of scientific progress" and "narratives of racial progress?" Utilizing Troy Duster's (1990, 2005) work on race and genetics, this paper traces a historical argument for the continued significance of race in neurobiological VAB studies. Moreover, this paper also attempts to help lay a foundation to understanding the future of scientific VAB research, including its capacity to produce violent phenotypes; its potential to create future racialized discourses/imaginaries; and its renewed promises of scientific progress and scientific knowledges that "betters," (or in this case protects or makes safer) our futures in society.

Elizabeth Sine, History, UC San Diego: "Intercolonial Crossings and Interracial Convergences in San Francisco's 1934 Waterfront Strike"

My paper explores the formation of multiracial political solidarities in the context of San Francisco's 1934 maritime and general strikes. Situating the strikes within the broader polarization of political life that marked the 1930s, I examine how these mobilizations evolved out of a longer history of resistance and shared struggle that connected African American, Latino, Asian, and White ethnic working communities within the Bay Area's imperial metropolis. As I highlight the mixture of resonance and tension that characterized relationships within and among these communities, I illuminate the heterogeneous and contested nature of the coalitions they forged in a moment of deep social and economic crisis. In the process, I trace how the battle for union rights on San Francisco's waterfront became a site on which local aggrieved populations linked multiple struggles against racial capitalism and U.S. imperialism. I also consider how, in the face of both reactionary and liberal efforts to subdue their insurgency, their activism presented profound challenges to and radical re-imaginings of social and power relations. Drawing on sources that include oral histories, local newspapers including local black and Spanish-language presses, radical and labor-oriented papers like *Daily Worker* and *Waterfront Worker*, as well as union and community organizational records, my research explores the infrapolitical and organizing practices of San Francisco's racially and culturally marginalized populations and probes the relationship between day-to-day modes of resistance, affective ties of identity and community, and mass mobilizations. In doing so, it brings into focus the protracted, interracial, and transnational character of the struggles that converged on San Francisco's waterfront and highlights crucial continuities between Old and New Left generations of insurgency.

Noel Smyth, History, UC Santa Cruz: "Hoping to Return: A Glimpse of Natchez Slaves from Louisiana in the French Caribbean"

On the morning of January 24th 1731 after days of warfare, the Great Sun of the Natchez surrendered to the French. The victors rounded up the surviving men, "women and children, numbering in all three hundred and eighty seven persons" and loaded them onto their nearby ships. The battle took place on Natchez land on the east bank of the Mississippi River, about one hundred and seventy miles north of New Orleans. The French proceeded with "the step of sending the Sun and all who had been taken with him to be sold as slaves in Saint Domingue." The paper begins with an exploration of the conditions of the Natchez diaspora in the southeast of North America with particular attention paid to how the Native American slave trade and French colonialism in Louisiana shaped Natchez history in the early 18th century. The rest of the paper examines Natchez history in Saint Domingue. I review the existing documentation while also discussing the difficulty of uncovering Natchez history on the island.

Fithawee Tzeggai, Sociology, UC Berkeley: "Poverty Research, Desegregation, and the Politics of Educational Inequality in Chicago, 1968-1981"

This paper examines the relationship between research on school disparities in academic achievement and desegregation reforms during the post-civil rights period in Chicago, Illinois. I argue that research using poverty as an explanatory factor misrepresented status distinctions between neighborhoods and obscured more pressing differences in the circumstances facing their respective schools. This research enabled desegregation reforms that ignored institutionalized racial inequities and promoted the flight of engaged and well-informed families from their neighborhood schools, thereby contributing to the status inequalities across schools that poverty research took for granted. While this research on poverty and urban education lacks the influence today that it carried during the 1970's, the legacy of past desegregation initiatives remains as the Chicago Public Schools continues to attack "failing" neighborhood schools that were never given an opportunity to improve.

Stephanie Wilms, History, UC Riverside: "Symbolism and Science: African American Freemasonry and Photography in Moorish Science"

Early twentieth century American society was flooded by racialized scientific knowledge which asserted a hierarchy of racial castes supported by the "evidence" of photographs. The structuring of knowledge through science and its ability to objectively understand the human experience had a profound impact on black and brown bodies that were denigrated by contemporary scientific understandings of race. Efforts by African American leaders and intellectuals to combat these stereotypes remained persistent throughout the period. W.E.B. Du Bois, Marcus Garvey, and Noble Drew Ali were a few of the leaders who used photography in an effort to combat scientific racism. This paper interprets the photography produced by the Moorish Science Temple in light of the contemporary moment and connects the symbolism evoked in the photos to larger themes of social science, African American freemasonry, and Islam. In an attempt to disrupt prevalent notions of race and national belonging, members of Moorish Science identified themselves as "Moorish-American" and, in doing so, created new cultural and religious meaning that evaded the grasp of scientific racism. Analysis of the visual culture of the Moorish Science Temple adds to our understanding of twentieth century race-making and consciousness and ultimately expands our knowledge of Moorish Science

Mailing Address:

Institute for Social, Behavioral, and Economic Research

University of California

North Hall 2201

Santa Barbara, CA 93106-2150

Office: 805-893-4882 Fax: 805-893-7995

cnrsp@newracialstudies.ucsb.edu

<http://www.uccnrs.ucsb.edu>

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