

newsletter / winter 2008

Center for Comparative Studies in Race and Ethnicity

Stanford University

sanctioned murder 11

research in Compton 19

politics of immigration 22

artist Orlando Lara 28

Virgen Medallion by Orlando Lara: a Virgin of Guadalupe medallion
left behind by migrants walking through the Arizona desert



Chris Queen

A note from the director

As CCSRE director Lawrence Bobo takes a sabbatical break this year, I look forward to serving as acting director in his absence. He will spend the year pursuing the analysis of race and incarceration at the Center for Advanced Studies in the Behavioral Sciences (CASBS). Located in the foothills overlooking Stanford and directed by a former CCSRE director, Claude Steele, CASBS is a think tank designed to develop and synthesize knowledge on society's most pressing issues.

The year ahead at CCSRE promises to be our most eventful and productive yet. Since opening our doors in 1996, CCSRE has grown on multiple fronts simultaneously, developing undergraduate programs, visiting fellowships, faculty networks, special university-wide courses, and most recently, a service learning program. On November 1 and 2, we will take time to reflect on the last decade of effort and anticipate our future with a 10th anniversary conference

entitled "Embracing Diversity: Making and Unmaking Racial, Ethnic and Cultural Difference in the 21st Century." We will begin the celebration with a talk by CCSRE national advisory board member, Gloria Ladson-Billings, the Kellner Family Chair in Urban Education and Professor of Curriculum Educational Policy Studies at the University of Wisconsin-Madison, and finish the day with music and awards. The second day will include a roster of exciting speakers from across the country who will explore a range of hot topics: immigration, religious diversity, cultural discourse and racial difference, and the challenges to *Brown vs. Board of Education* presented by the recent Supreme Court rulings.

The second major event for the year will be the launch of a set of searches for new faculty. Calling CCSRE "a jewel in Stanford's crown," Provost Etchemendy has provided funding for 10 new faculty billets. The new faculty proposed by CCSRE may join any of Stanford's schools. Al Camarillo, newly appointed as Special Assistant to the Provost for Faculty Diversity and founding CCSRE director, will lead this significant new initiative. It marks a major expansion for CCSRE and should allow us to increase the diversity of the faculty and strengthen our mission. Our goal is to make CCSRE a leading center of teaching and research on how race, ethnicity and culture shape both social and individual experience in the United States and throughout the world. We are more committed than ever to expanding the role that Stanford can play in fostering knowledge that will deepen our understanding of all the ways race and ethnicity make a difference in our everyday lives—in school, at work, in the media, in sports, in national security, in global affairs, in sickness and in health—and to putting this knowledge to work. Our path for the next ten years is steep and challenging, but it is as promising and well-marked as it has ever been; please join us.

Hazel Rose Markus, Acting Director of CCSRE;
Davis-Brack Professor in the Behavioral Sciences, Psychology

a decade to remember

1996



In the wake of protests and student demands for expanded ethnic studies at Stanford University, the Center for Comparative Studies in Race and Ethnicity (CCSRE) is established. It is the first center of its kind in the United States to promote interdisciplinary teaching and research on topics of race and ethnicity from both domestic and international comparative perspectives. (image: CCSRE founding director Al Camarillo)



Chris Queen

CCSRE is pleased to welcome Tania D. Mitchell as the new Service Learning Director, providing a permanent resource for the translation of academic ideas into direct community benefit. Mitchell is excited to be working with students and faculty in the development of a learning plan that effectively combines community experience and classroom learning to facilitate a deeper understanding of how issues of race and ethnicity intersect with community assets and concerns.

Before joining CCSRE Mitchell was Assistant Professor and Coordinator of Service Learning Leadership in the Service Learning Institute at California State University Monterey Bay. While at the university, she developed the nation's first academic minor in Service Learning—a curriculum that prepares students in service learning pedagogy as well as community development and social change. CSU Monterey Bay is the first public university to insist that all its students complete a service-learning requirement as part of their academic experience.

Mitchell's own academic background includes a Master of Science in Higher Education and Student Affairs from Indiana University and a Doctorate of Education in Student Development with a concentration in social justice education from the University of Massachusetts Amherst.

CCSRE is grateful to The Raikes Family Foundation for their commitment to service learning and for earmarking part of their gift for this new position.

Center for Comparative Studies in Race and Ethnicity (CCSRE)

Lawrence D. Bobo, Director; Martin Luther King Jr. Centennial Professor of Sociology (on leave 2007-2008)
Al Camarillo, Special Assistant to the Provost for Faculty Diversity; Professor of History and Miriam and Peter Haas Centennial Professor in Public Service
Gordon Chang, Chair of Asian American Studies; Professor of History
Margarita Ibarra, Student and Academic Services Coordinator
Leanne Isaak, Managing Editor, Publications and Website
Hazel Rose Markus, Acting Director; Davis-Brack Professor in the Behavioral Sciences, Psychology
Tania D. Mitchell, Service Learning Director
Chris Queen, Assistant Director
C. Matthew Snipp, Director of Undergraduate Programs; Chair of CSRE and Native American Studies; Professor of Sociology
Dorothy M. Steele, Executive Director, CCSRE/Stanford Integrated Schools Project
Gina Wein, Administrative Manager
Yvonne Yarbro-Bejarano, Chair of Chicano Studies; Professor of Spanish and Portuguese

African and African American Studies (AAAS)

Lawrence D. Bobo, Director; Martin Luther King Jr. Centennial Professor of Sociology (on leave 2007-2008)
Michele Elam, Acting Director; Associate Professor of English
Vera Grant, Associate Director

The Martin Luther King, Jr. Research and Education Institute

Jane Abbott, Administrator
Tenisha Armstrong, Associate Director
Clayborne Carson, Director; Professor of American History
Susan Carson, Consulting Editor
Regina Covington, Assistant Director of Public Programs
Susan Englander, Associate Director
Louis Jackson, Research Assistant
Clarence B. Jones, Scholar in Residence
Ashni Mohnot, Assistant Director, Liberation Curriculum
Madolyn Orr, Research Assistant
Andrea McEvoy Spero, Master Teacher, Liberation Curriculum

The Hiphop Archive (HHA)

Marcyliena Morgan, Founding Director; Associate Professor of Communication
Dawn-Elissa Fischer, Research Design and Education Manager
Kyle Kilat, Website Designer
Chris Queen, Administrative Manager
Irina Zaks, Website Developer/Designer

Research Institute of Comparative Studies in Race and Ethnicity (RICSRE)

Jennifer L. Eberhardt, Acting Co-director; Associate Professor of Psychology
Hazel Rose Markus, Director; Davis-Brack Professor in the Behavioral Sciences, Psychology (Acting Director of CCSRE)
Paula M.L. Moya, Acting Co-director; Associate Professor of English and, by courtesy, of Spanish and Portuguese
Chris Queen, Fellowships Program Administrator

Taube Center for Jewish Studies

Charlotte Elisheva Fonrobert, Co-director; Associate Professor of Religious Studies
Sharon Haitovsky, Center Manager
Heidi Lopez, Administrative Associate
Vered Shemtov, Co-director; Eva Chernov Lokey Senior Lecturer in Hebrew Language and Literature
Ruth Tarnopolsky, Administrative Associate

Center on race, ethnicity set to expand

by Lisa Trei

The Center for Comparative Studies in Race and Ethnicity (CCSRE) is extremely grateful to the Raikes Family Foundation of Seattle for their \$2.5 million gift that was matched by the William and Flora Hewlett Foundation to create a \$4 million endowment for the center. The Raikes Foundation has allocated \$500,000 of its gift to hire an administrative director for five years who will expand service learning for CCSRE students and thereby enhance their ability to have a greater positive impact in the community and beyond. Provost John Etchemendy will also provide funds to establish 10 new faculty billets and six graduate fellowships for the center.

“CCSRE is a jewel in Stanford’s crown,” Etchemendy said. “We believe it is the strongest center of its kind in the country. It draws on the intellectual interests and expertise of more than 100 Stanford faculty, and through them provides our students with a nuanced understanding of how race and ethnicity shape the modern world. We are delighted that the center’s mission and reputation have attracted the attention of generous donors who recognize the importance of such understanding to the future of our nation.”

Lawrence Bobo, director of CCSRE and the Martin Luther King, Jr. Centennial Professor, said the gift will inspire the center to achieve more as an institution. “We want to reach more students and to have a more profound effect on how they understand themselves and

what they can and should get out of an education here at Stanford, and to become people who make a larger difference in the world outside,” he said.

“Understanding issues of race and ethnicity in America is central to our future as a country,” President John Hennessy said. “Addressing these issues and finding solutions that will improve quality of life for all Americans will require a collaborative, multidisciplinary approach. CCSRE has the range and scholarly talent to pursue these vital questions.”

Bobo praised the Raikeses, co-presidents of the foundation, as “committed, ambitious and positive” people. “They’re committed to making Stanford an even greater university,” he said. “They are committed to enhancing CCSRE’s capacity to transform how students who come to this university understand racial and ethnic differences, and to take that experience and go out and change the world.”

Jeff Raikes is a Nebraska native who earned a Stanford bachelor’s degree in engineering-economic systems in 1980. His wife Tricia graduated from Washington State University and is originally from Seattle. The couple met early in their careers at Microsoft Corp., where Jeff is president of the firm’s business division.

The Raikeses are involved in community activities focusing on public service, education and children.

In addition to their gift supporting CCSRE, they previously established the Jeff and Tricia Raikes Undergraduate Scholarship Fund to ensure that students admitted to Stanford from rural and inner-city schools have an opportunity to attend the university.

“As our world becomes increasingly interconnected, we need to prepare our young people to be more active citizens and effective leaders,” Tricia Raikes said. “CCSRE’s groundbreaking work will be influential in setting a new agenda calling for change on Stanford’s campus and beyond.”

Bobo said the couple, who have closely observed the center’s activities, have a deep appreciation of the ways that racial and ethnic differences have often created troubled distinctions in society—creating a source of strife, conflict and acute disadvantage for some. “They very much want to see the major institutions of our society—higher education, government, the nonprofit sector, the business sector—function in ways that deal better with issues of race and ethnicity,” he said. “That can start by having a big effect on the minds of the people who are going to be the leaders of the next generation.”

In addition to endowing the center, Bobo said, the Raikes Foundation’s gift will strengthen the university’s connection to the world beyond Stanford. A service-learning track already exists for undergraduates, but the addition of a full-time liaison director will help



Courtesy Raikes Family

Tricia and Jeff Raikes

strengthen the connection between students and CCSRE, the Haas Center for Public Service and other community organizations.

“The funding in support of appointing a director of service learning provides the foundation for the undergraduate program and the center in general to launch an ambitious service-learning curriculum and community-based research initiative,” said history Professor Al Camarillo, CCSRE’s founding director. “We expect this initiative to reach far and wide in linking our students and faculty to communities and organizations, in the U.S. and beyond, that are involved in the difficult endeavors of making diverse societies function more effectively.”

To strengthen CCSRE’s mission, 10 billets will be added for new faculty proposed by the center who may join any of Stanford’s schools, Etchemendy announced at an April Faculty Senate meeting. He appointed Professor Camarillo as Special Assistant to the Provost to help move the CCSRE’s Faculty Development Initiative along. The provost will fully fund the positions for five years and after that the respective schools will be required to cover half of their salaries. Etchemendy is also funding six three-year graduate fellowships in perpetuity. Each year, two fellowships will be allocated according to a process similar to the Stanford Graduate Fellowships in the sciences: Departments or schools will nominate candidates, and a committee

will choose from among this group the most distinguished and promising students.

“The center’s program encourages our students to move past their own cultural assumptions and boundaries and prepares them for an increasingly complex world,” Etchemendy said. “Upon graduation, many of our students will devote themselves to public service that will transcend national boundaries; others will work in business settings that are increasingly global in nature. The center is a working model for how to collaborate with a diverse set of colleagues and provide leadership in a world that is less and less confined by national, ethnic and cultural boundaries.”

1996



The 1994 Mellon Foundation supported Seminar on Comparative Perspectives is expanded to draw internationally renowned scholars from other universities and is renamed the Faculty Seminar Series (FSS). The monthly lectures bring together an interdisciplinary community of faculty, graduate students, and external scholars. (image: Research Institute founding co-director George M. Fredrickson)

1997



The Public Policy/Public Service Summer Internship Program is launched to link students’ academic study to a hands-on public policy or public service internship in a non-profit or governmental agency. Over one hundred students have received internships since the program was first piloted. (image: CSRE major Ashleigh Collins was awarded an internship in 2004 to work for Child Advocates speaking on behalf of abused and neglected children to facilitate their placement in safe and permanent homes)



CSRE Commencement 2006-2007

CSRE Faculty and Degree Candidates

DEGREE CANDIDATES

B.A., Asian American Studies

Linda Youa Lee (*Cultural and Social Anthropology minor*)

Mark V. Liu

Reid Yoshio Yokoyama (*and History with honors*)

B.A., Chicana and Chicano Studies

Francisco Javier Preciado (*and Political Science*)

Luz Erendira Reyes (*and Political Science*)

Carolina Guadalupe Vilchis (*with honors; Political Science minor*)

Minor in Chicana and Chicano Studies

Elizabeth Fierro Aguilar

(*Communication major; Drama minor*)

B.A., Comparative Studies in Race and Ethnicity

Nicholas Jonathan Cheng (*with honors*)

Shayok Chowdhury (*with honors*)

Estella Maria Cisneros (*with honors; and Political Science*)

Diana Vy Dinh (*with honors; and French with honors; and Political Science*)

Alice Bell McNeill (*with honors*)

Krystle Elizabeth Nowhitney (*and International Relations*)

Dislorei Marie Small-Rodriguez (*Spanish minor*)

Minor in Comparative Studies in Race and Ethnicity

Chavonne Ampey Lamb

(*Psychology major*)

Glyn Adrienne Sweets (*English major*)

B.A., Native American Studies

Adrienne Jacqueline Keene (*and Cultural and Social Anthropology*)

Minor in Native American Studies

Sheena Hale (*Political Science major*)

B.A., African and African American Studies

Emeka Lacle Anyanwu (*and Political Science*)

Lisa Elaine Brown (*and Urban Studies*)

Jo-Issa Rae Diop

Minor in African and African American Studies

Lauren Baker Banks (*Biological Sciences major with honors*)

Adia Shani Gooden (*Psychology major; Spanish minor*)

Akintunde Ismail Maiyegun (*Electrical Engineering major*)

UNIVERSITY AWARDS

Robert M. Golden Medal for Excellence in the Humanities and Creative Arts

Shayok Chowdhury, *Comparative Studies*

Center for Teaching and Learning, Oral Communication Program Award for Excellence in Honors Thesis Presentation

Dislorei Marie Small-Rodriguez, *Comparative Studies*

James W. Lyons Award for Service

Nicholas Jonathan Cheng, *Comparative Studies*

Phi Beta Kappa

Ariana Fawn Milman, *Comparative Studies*

STANFORD ASIAN AMERICAN AWARDS

Community Building Award

Linda Youa Lee, *Asian American Studies*

Special Achievement Award

Mark V. Liu, *Asian American Studies*

SEVENTH ANNUAL STANFORD CHICANO AND LATINO COMMUNITY AWARDS

Ernesto Galarza Award for Research

Estella Maria Cisneros, *Comparative Studies*

TAUBE CENTER FOR JEWISH STUDIES

Robert M.

Golden Medal for

Excellence in the Humanities and Creative Arts

Lola Feiger, *Urban Studies*

Donald and Robin Kennedy Jewish Studies Undergraduate Award

Danielle Levine, *American Studies*

The Dr. Bernard Kaufman Undergraduate Research Award in Jewish Studies

Sean Weisberg, *German Studies and International Relations*

CSRE PRIZES AND AWARDS

Senior Paper Prize

Adrienne Jacqueline Keene, *Native American Studies*

Ariana Fawn Milman, *Comparative Studies*

Senior Honors Thesis Prize

Nicholas Jonathan Cheng, *Comparative Studies*

Estella Maria Cisneros, *Comparative Studies*

Honorable Mention Senior Honors Thesis Prize

Diana Vy Dinh, *Comparative Studies*

African and African American Studies Academic Achievement and Service Award

Emeka Lacle Anyanwu, *African and African American Studies*

Lisa Elaine Brown, *African and African American Studies*

Chicana and Chicano Studies Achievement Award

Luz Erendira Reyes, *Chicana and Chicano Studies*

Carolina Guadalupe Vilchis, *Chicana and Chicano Studies*

Prizes and Awards 2007

CSRE Faculty Recognition Award

Yvonne Yarbrow-Bejarano was recognized at the CSRE commencement ceremony for her outstanding contributions to the undergraduate program as a teacher, advisor, mentor and chair of Chicana and Chicano Studies. She is a professor of Spanish and Portuguese at Stanford and the 2007 recipient of the CCSRE Faculty Recognition Award.

Chicana/o Studies students Carolina Vilchis and Luz Reyes with Yvonne Yarbrow-Bejarano in middle



Freedom's Journal: News from the King Institute

by **Tenisha Armstrong**



Clarence Jones talks about his upcoming memoir *Thank You Martin, A Tribute to Winter Soldiers: Stories from the Front* at a CCSRE-sponsored luncheon, January 2007. L. A. Cicero, Stanford News Service

CLARENCE B. JONES, SCHOLAR-IN-RESIDENCE, TO STAY ANOTHER YEAR

Jones, the King Institute's first scholar-in-residence, has been invited by director Clayborne Carson to stay another year. As Martin Luther King's former counsel, speechwriter, and friend, Jones came to the Institute in July 2006 to work on his upcoming memoirs *Thank You Martin, A Tribute to Winter Soldiers: Stories From the Front*. Since then, Jones has made good use of the Institute's resources and has donated copies of his FBI File to the Institute for research purposes. During the 2007 King Holiday celebration, Jones was awarded the King Institute Award for his exemplary contributions to the African-American Freedom Struggle and his efforts to keep King's legacy alive for future generations. The Institute is pleased to have him on board for another year.

PUBLICATION OF THE MARTIN LUTHER KING, JR. ENCYCLOPEDIA

Early next year, hopefully in time for the 2008 King Holiday and Black History Month, the King Institute will publish the *Martin Luther King, Jr., Encyclopedia* (Westport, Conn.: Greenwood Press). This reference work is the culmination of two decades of research by the King Papers Project, which began as a collaborative venture with Stanford University and the King Center in Atlanta, Georgia. Many of the articles in the encyclopedia draw upon the biographical research related to annotations in the published volumes of *The Papers of Martin Luther King, Jr.* Unlike other encyclopedias, the *King Encyclopedia* draws heavily upon the Project's vast collection of primary source documents related to King and the African-American Freedom Struggle. The reference work, which was authored by Institute director Clayborne Carson, associate directors Tenisha Armstrong and Susan Englander, consulting editor Susan Carson, and former Assistant Director of the Liberation Curriculum Erin Cook, demonstrates the interconnected nature of King's associations, ideas, and activities.

HIGH SCHOOL TEACHERS ATTEND LIBERATION CURRICULUM SUMMER INSTITUTE

Teachers participating in the National Endowment for the Humanities-funded King Digital History Project (KDHP) came to the King Institute on 23 and 24 July, 2007 for a summer institute. The institute included a lecture/discussion with Dr. Clayborne Carson, who discussed the historical significance of California's civil rights activism and tied his personal participation into a larger historical context. Dr. Sam Wineburg and Dr. Daisy Martin of Stanford University School of Education demonstrated to teachers how to analyze their own reading of primary source documents ('self-observation'), how to model this process for their students ('cognitive

modeling'), and how to generate questions while reading a document.

Teachers also enjoyed a workshop by Awele Makeba, an award winning and internationally known actor, emerging playwright, storyteller, and educator who researches little known aspects of African-American history and shares them with diverse audiences through performance. Makeba performed the story of Claudette Colvin, whose little-known arrest for refusing to give up her seat on a Montgomery bus predated the more famous protest of Rosa Parks. Makeba integrated into the performance strategies for incorporating primary source materials into student-centered lessons.

On both days, teachers had the opportunity to become involved in documentary research using the King Institute database as a tool for constructing document-based curriculum. One teacher cited this process as "a great opportunity"; another said that "it was amazing to search through the wealth of documents." Using these documents, teachers generated an overarching question about their research topic, created preliminary classroom activities, shared their work with other teachers, and solicited feedback. KDHP teachers will return to the King Institute in March 2008 to present the first drafts of their curriculum units. At the conclusion of the King Digital History Project, the King Institute's Liberation Curriculum staff will add the final units to the educational resources on the King Institute website.

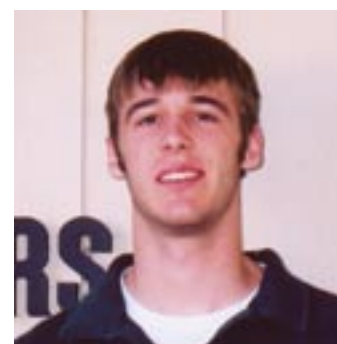
INTRODUCING THE 2007 SUMMER RESEARCH FELLOWS

Under the guidance of senior editor Clayborne Carson, four Stanford students have participated in an eight-week summer fellowship program to assist the Project's effort to publish the definitive edition of King's most significant correspondence, sermons, speeches, published writings, and unpublished manuscripts. Research

fellows engage in staff-directed projects including entering document information in several computer databases, gathering research materials from newspapers and other primary and secondary sources, transcribing primary source documents, drafting document annotations, and assisting in the preparation of the introductory essays for the volumes. The highly competitive program is open to undergraduate Stanford students. This year's summer fellows were:



David Lai is a junior majoring in American Studies at Stanford and lives in the nearby area. After stumbling upon King during his senior year of high school, he has continued to take courses and investigate the links between King, faith and American society. He also has been working at the Institute part-time for three years and looks forward to fulltime work. After finishing his undergraduate year, David plans on spending a few years in nonprofit work before returning to pursue a Ph.D. in some American Studies-related topic.

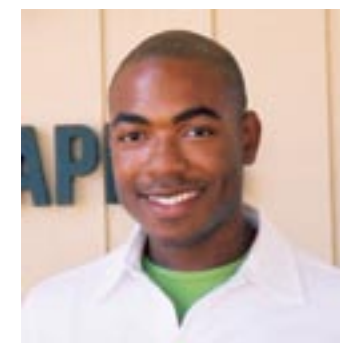


Andrew Schneider, a sophomore majoring in History at Stanford, is from Nashville, Tennessee. He is interested in military history and 20th century American history. He has been working at the Martin Luther King, Jr. Research and Education Institute for two years. Andrew is a fanatic

follower of the Boston Red Sox and likes an eclectic mix of music including Ben Folds, the Dropkick Murphys, and Pink Floyd. He enjoys backpacking, playing basketball, and going on long distance road trips. Andrew hopes to attend graduate school and dreams of one day writing bestselling novels.



Lindsey Smith is a Stanford sophomore double majoring in Italian and English with a Creative Writing Concentration. She toured the Institute as a high school senior and applied for a job during her first week at Stanford. She continues to enjoy expanding her knowledge about the Civil Rights Movement as she learns the many tasks available to students at the Institute. She is a recent recipient of the 2008-2009 Rotary International Ambassadorial Scholarship, which funds a year of study abroad. On sunny summer days (when not in the office) Lindsey skimboards at the beach, knits, reads, and experiments in the kitchen. She is an avid traveler and enjoys exploring new places. One day she hopes you'll be able to pick up a copy of all her adventures at a bookstore near you.



James Locus is a senior double majoring in Music Composition and Political Science and is pursuing a co-terminal Master's degree in sociology

with an expected graduation date of spring 2009. The King Institute accepted him as a fellow his sophomore year of college and as a Summer Fellow after the completion of his junior year. As a musician, he is a composer, concert organizer, saxophonist (alto and baritone), and improvisational conductor. Working as a concert organizer, he coordinates Stanford Wet Ink: a collective of undergraduate and non-music major Graduate students created around a common interest of music composition.

SUSAN CARSON, MANAGING EDITOR OF THE KING PAPERS, RETIRES

After twenty years as managing editor of the King Papers Project, Susan Carson is retiring. Carson began her career with the Project in 1987, only two years after Coretta Scott King asked her husband, Stanford history professor Clayborne Carson, to edit Martin Luther King's papers. As a trained librarian, Susan was instrumental in developing the Project's main database, ensuring that the Project's catalogued records were consistent with archival standards. She is the co-editor of Volumes II-VI as well as co-author of the forthcoming *Martin Luther King, Jr. Encyclopedia* (2008). Affectionately known as the "institutional memory of the King Papers," Susan will continue to serve as a consulting editor to the King Papers, while spending more time with her three grandchildren.

PASSAGES OF MARTIN LUTHER KING DEBUTS IN CHINA

On 21 June 2007, the "Passages of Martin Luther King," written by Clayborne Carson, made its international debut in front of a capacity crowd at a theater in Beijing, China. The ensemble cast included professional Chinese actors accompanied by African-American gospel singers, some of which were Stanford students.

Carson initially wrote the play in 1993 with encouragement from Anna Deavere Smith, the noted actor and playwright who was then a Stanford drama professor. Victor Leo Walker II, also then a Stanford drama professor, helped Carson develop the script



Cao Li (center) of the Chinese National Theater plays King in the *Passages of Martin Luther King*. photo by Clayborne Carson

further and agreed to direct the play. In April 1993, Stanford's drama department staged the premiere of the play.

During Carson's 2005 visit to Beijing, Caitrin McKiernan, a Fullbright Scholar in China who was his former student, suggested the idea of bringing "Passages" to China. McKiernan convinced the National Theater of China to stage the play and gained permission from the Chinese government, which encourages the study of King's "I Have a Dream" address in the nation's schools. Stanford President John Hennessey provided crucial seed funding for this historical event.

After the success of the play, Carson and McKiernan have discussed plans to take the play to other Chinese cities.

YOLANDA KING, DAUGHTER OF MARTIN AND CORETTA SCOTT KING, DIES

Yolanda King, the oldest child of civil rights leader Dr. Martin Luther King,

Jr., died unexpectedly on 15 May 2007. King was with her brother Dexter King in Santa Monica, California, when she collapsed. Upon hearing of the news, Isaac Farris, CEO of the King Center in Atlanta and Ms. King's cousin, said: "We did not see this coming. We are grounded in faith and we are calling on that right now." Institute director Clayborne Carson, who had met with King on many occasions and most recently last year, attended a memorial service in Los Angeles.

Born in November 1955, King was less than a month old when her father was elected leader of the Montgomery bus boycott. She and her mother were in the house when it was bombed in January 1956. After her father's death in 1968, Ms. King enrolled in drama school and was active in sports and student council. She graduated from Smith College with a B.A. in Theatre and African-American Studies in 1976, and received an M.F.A. from New York University in 1979. For several years afterward, she collaborated with Attallah Shabazz, daughter of Malcolm X, to produce

and perform plays at the Nucleus Theatre Group. Yolanda then returned to Atlanta to direct cultural affairs for the King Center. Before moving to Los Angeles in 1990 to start her company, Higher Ground Productions, she served three years as Professor in Residence at Fordham University. She has produced and starred in numerous productions including "Tracts: A Celebration of the Triumph and Spirit of Martin Luther King, Jr." She has published several books, including *Open My Eyes, Open My Soul* (2003).

She is preceded in death by her mother Coretta Scott King, who died in February 2006. She is survived by her sister Bernice and brothers Martin III and Dexter.

At the time of her death, Ms. King was working on a play under the auspices of her production company. Ms. King was a celebrated author, actress, and motivational speaker, who will be remembered for her passion for the arts and entertainment as well as her dedication to peace and justice.



ReDressing Injustice by Irene Simmons

ReDressing Injustice

A Collaborative Art Installation

by artist Irene Simmons

ReDressing Injustice is the brainchild of Irene Simmons, an activist, visual artist and faculty associate at Arizona State University West. Simmons collects donated dresses and conducts hands-on workshop sessions to transform the garments into artwork and to help bring public awareness to the hundreds of unsolved murders perpetrated against women living in Juárez, Mexico. The dramatic installation currently features over 400 dresses hanging on pink crosses to commemorate victims of femicide and convey the complex political, social, and emotional issues surrounding their violent deaths within this border city. "They become like memorial banners," says Simmons. "I think the dresses are a nice symbol for gender, and because they hang empty, it's quite a metaphor."

The use of crosses for the victims of femicide in Ciudad Juárez began with the painting of black crosses on pink backgrounds in public spaces throughout the border town.

This symbol from Mexican Catholic traditions provides a physical marker of memory giving the deaths of these women and girls a presence; the uniformity drawing attention to the commonalities of the victims in terms of class, gender and racial identities. And to date, a series of rustic wooden crosses painted pink has become the most lasting and visible symbol for staging public acts of mourning on the borderlands.

Creatively transformed dresses are continually added to this collaborative endeavor by community members in the areas where the installation is shown. The exhibit has been featured at political rallies, social justice forums, and memorial events both nationally and internationally since 2003. ReDressing Injustice serves as a powerful catalyst for discussions that explore the issues of violence against women, human rights, cross-border globalization, immigration policy, and the effects of NAFTA. The installation has raised thousands of dollars, and all the fundraising proceeds are sent directly to Casa Amiga, the crisis intervention center for women in Juárez, Mexico.

In conjunction with the Femicide=Sanctioned Murder: Gender, Race and Violence in Global Context conference, ReDressing Injustice was exhibited at Stanford University in the Tresidder Union Lobby on the second floor.

Lilia Alejandra García Andrade is the mother of an infant and a three-year-old boy, who worked in a *maquiladora* in the border town of Ciudad Juárez, Mexico. On February 21st, 2001 Lilia's body was found close to where the municipal police emergency number had been called two days earlier, to inform them that a young woman was being beaten and raped by two men in a car. A report from the police switchboard taken on that night simply states "nothing to report" ("*reporte sin novedad*"), and a thorough investigation has yet to be conducted. Four days earlier, the mother of Lilia Alejandra had reported her 17-year-old daughter missing to the *Unidad de Atención a Víctimas de Delitos Sexuales y Contra la Familia*. In this border town that lies across the Rio Grande from El Paso, Texas, some 400 women have been brutally murdered over the last fourteen years, and over 1,000 have been reported disappeared.

Helen Betty Osborne is a 19-year-old Cree student from northern Manitoba, Canada who dreamed of becoming a teacher. On November 12, 1971 she was abducted by four white men in the town of The Pas and then sexually assaulted and brutally killed. A subsequent provincial inquiry criticized the sloppy and racially biased police investigation that took more than 15 years to bring only one of the four men to justice. Most disturbingly, the inquiry concluded that police had long been aware of white men sexually preying on indigenous women and girls in The Pas but "did not feel that the practice necessitated any particular vigilance." The 1996 Indian and Northern Affairs Canada report revealed that women between the ages of 25 and 44, with status under the Indian Act, were five times more likely than all other women of the same age to die as the result of violence.

The murder of Claudina Isabel Velasquez from Guatemala City, Guatemala, tells a similar story. Her parents were unsuccessful in receiving help from the police when the 19-year-old law student disappeared in 2005, and thus far, there has been no investigation of her killing. In the new Canadian documentary film "Killer's Paradise," impunity is the main factor cited by both victims' families and human rights activists as the reason for Guatemala's feminicide. Between January 2000 and August 2006, there were only 17 cases solved of the more than 2,300 women murdered. As the title of the film alludes, the lack of punishment is sending a clear message to the perpetrators, for the number of women being murdered each year in Guatemala has more than quadrupled since 1999.

What do these women have in common? They are all young, with the best years of life ahead, and, in the words of mothers, sisters, teachers and friends, they all "wanted to make something of themselves." And although all three women reside in different countries across the continent, their crimes carry the label of feminicide - an unsettling

epidemic that has been described by some as a form of gender, class and ethnic cleansing. It is the violent murder of women that too often goes unpunished or completely uninvestigated. It is crimes that are encouraged by impunity, by an indifference that discredits and blames the victims who are often young, poor, indigenous women.

In May 2007, Chicana and Chicano studies organized and presented the conference "Feminicide = Sanctioned Murder: Gender, Race and Violence in Global Context." A group of the most knowledgeable experts on the subject of feminicide, including mothers of murdered and disappeared women, activists, academics, writers and journalists, human rights lawyers, artists and filmmakers, came to Stanford University to examine the gender, class, sexual and ethnoracial components of this violence against women. "The aim and purpose of the conference is to stop the violence and bring about justice," said Professor Yvonne Yarbro-Bejarano, conference planner and chair of Chicana and Chicano Studies.

The reasons behind feminicide are complex and in Ciudad Juárez follow the economic and social displacement created by free trade and denationalization said Yarbro-Bejarano. In an atmosphere of denationalization people "especially poor people have less and less access to human rights" such as shelter, food and justice she insists. And groups trafficking drugs, weapons, and human beings on a global level, sometimes with the complicity of corrupt governments, have moved in to fill the vacuum and create a "culture of globalized violence." It is in this environment that "a climate of terror . . . allows these women to be perceived as disposable" Yarbro-Bejarano concludes.

One of the conference participants is a leading Latin American feminist and activist Marcela Lagarde, who coined the term "feminicide" to describe the situation in Juárez. She has developed an analysis of what she refers to as "the politics of gender extermination" to examine the proliferation of violence against women in Mexico. As a former member of Mexico's House of Representatives, she presided over the Mexican Chamber of Deputies' Feminicide Commission, which pressed for investigations of the Juárez murders.

Another conference participant working to counter the "culture of globalized violence" in Mexico is journalist and writer Lydia Cacho. She recently received the 2007 Ginetta Sagan Award for Women and Children's Rights from Amnesty International for exposing a net of pederasts linked to Mexican politicians and big business and for creating a shelter for the child victims of trafficking and abuse in Cancún, Mexico. After her book *Los demonios del Edén* (*The demons of Eden*) was published, she received death threats and was kidnapped and incarcerated by the Mexican police.

The Amnesty International report "Stolen Sisters: Discrimination and Violence against Indigenous Women in Canada" found some equally disturbing causes for feminicide in Canada. The social and economic marginalization of indigenous women, combined with a history of governmental policies that have torn apart indigenous families and communities, have pushed a disproportionate number of indigenous women into dangerous situations that include extreme poverty, homelessness and prostitution. The resulting vulnerability of these women has been exploited with acts of extreme brutality, which too often are met with indifference by society, the police force, the justice system and the media.

Gwenda Yuzicappi is a standing Buffalo First Nation member and mother of 19-year-old missing Amber Redman, whose disappearance from rural Saskatchewan, Canada, in July of 2005, is featured in the "Stolen Sisters" report. Yuzicappi participated in the Feminicide conference panel "Relatives of Murdered Women" along with Paula Flores and Eva Arce from Ciudad Juárez, Mexico and Norma Cruz, a human rights activist from Guatemala. All four women have daughters who are the victims of feminicidal violence, and all have become active in the efforts to stop the brutality. "It's brave of the women to come to this conference, and brave to form these grass-roots organizations," said Yarbro-Bejarano. "It gives us hope."

The human rights activist Norma Cruz and her daughter established the Fundación Sobrevivientes (Survivors Foundation) and began to support hundreds of women who endure violence and seek justice in Guatemala. In July 2006, the Foundation opened the Centro de Atención, providing legal and psychological aid for these women.

The Center's shelter offers protection for women who are victims of intra-family violence and sexual violence and provides support for families of women who are murdered. These services are essential for the women of Guatemala since the National Civil Police and the office of the public prosecutor are said to be plagued with "indifference, incompetence and corruption," and domestic violence and sexual harassment are not legally considered crimes.

In the film "Killer's Paradise," Cruz also discusses the link between the murders of women and the 36-year civil war in Guatemala, which killed an estimated 200,000 people.

Characterizing feminicide in the language of international human rights has enabled grass-roots organizations around the world to apply pressure to complicit governments.

Feminicide = Sanctioned Murder

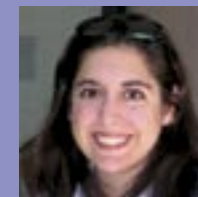
Conference participant and anthropology professor Rita Laura Segato of the University of Brasília is one of the most renowned experts on the subject of feminicide. Her most recent study, "What is feminicide? Notes toward an emerging debate," argues that feminicide should be considered a special category of 'crimes against humanity' in order to bring greater pressure on governments and international jurists to include it among the crimes prosecuted by the International Criminal Court of The Hague. 'Crimes against humanity,' are currently defined as "inhumane acts (such as rape, torture or murder) committed as part of a widespread or systematic attack directed against the civilian population," by state or non-state actors.

On the last day of the Feminicide = Sanctioned Murder conference, the participants formed The Network without Borders for Women's Life and Liberty, a non-hierarchical citizens' group to help "trace a path to justice" for the victims of feminicide. The Network is working to bring together all mothers of the murdered and disappeared women and to involve students from Stanford, El Paso, New Mexico, Chihuahua, Juárez, Mexico City, and other areas in their efforts. They are arranging a number of actions and campaigns to denounce the suppression of information

Gender, Race and Violence in Global Context

regarding new incidents of murdered and disappeared women, to counter the invisibility and media blackouts around feminicidal violence, to promote legislative debates to typify feminicide, and to conduct research and analysis that aims to transform the human rights system from a "feminist gender perspective." Regular updates on the activities of the Network will be available on the conference web site at <http://ccsre.stanford.edu/feminicide/conference.html>

1997



To support the undergraduate teaching program and to facilitate graduate student research in the areas of race and ethnicity, CCSRE instituted the Teaching Fellows Program. Each year, three advanced graduate students are provided an opportunity to gain practical experience in the classroom and a total of 25 fellowships have been awarded. (image: Victoria Caroline Plaut, Assistant Professor of Social Psychology at the University of Georgia and former Teaching Fellow 2001-02)

Asian American Art, A History, 1850-1970 is scheduled for release by Stanford University Press in fall 2008. The book, which is the result of more than ten years of research, is edited by Professor Gordon Chang (Stanford, History), Professor Mark Johnson (SFSU, CCSRE Visiting Fellow 2002-03), and Paul Karlstrom (former West Coast Director, Archives of American Art, Smithsonian Institution). Professor Gordon Chang, who is also the current chair of the Asian American Studies Program, answers some questions about this forthcoming publication. The project supporting the publication is housed in the Stanford Humanities Lab and has had a long and fruitful relationship with CCSRE.



Q: Why did you feel this publication was needed?

Chang: Aside from a few artists such as Dong Kingman, Yasuo Kuniyoshi, Isamu Noguchi, and Yun Gee, artists of Asian ancestry have received inadequate historical attention, even though many of them received wide critical acclaim during their productive years. This publication, which includes information on more than 200 artists, will reintroduce these individuals and their careers to the general public.

Q: If many of these artists had a high profile during their careers, why don't we know about them now?

Chang: There are many factors that led to the omission of these artists from American art history; the primary factor being the idea that they were not American. Work by artists such as Ruth Asawa, Tseng Yuho and C. C. Wang, who were either born in the United States or spent their entire careers here, have been included in auctions of Asian Art; and confusion continues, especially with regard to artists best described as "transnational"—they get left out of both Asian and American art histories. Other factors include war, internment (situations in which large bodies of an artist's work are lost or destroyed), de-accessioning of work by museum curators who at different points in time see work as not fitting curatorial trends, and in some cases a lack of appreciation or understanding of the significance of the work within families and communities. And of course, along with all these factors, is racial marginalization.

Q: If some of these artists traveled between the United States and Asia, how did you decide who to include and how do you apply the term "Asian American" in this context?

Chang: Well, first, our primary goal was to revive the lives and careers of these artists, so inclusivity instead of exclusivity was of great importance to us. We didn't want to create stringent criteria that would again cause many of these artists to fall out of the study. We have included artists

Chiura Obata, "Sunset, Sacramento Valley," 1930, color woodcut, private collection.

who spent at least ten years in the United States, actively working or studying as mature artists, and who in many cases were influential in terms of their engagement with the larger artistic community. For an artist like Saburo Hasegawa, who was such an important influence in the United States during the 1950s, the terms "Asian American" or "Japanese American" might not be exactly accurate, yet to omit him from this study would be impossible.

Q: How is the book formatted and who has contributed to the publication?

Chang: The publication includes ten essays by leading scholars such as Karin Higa, Mayching Kao, Margo Machida, Valerie Matsumoto, Kazuko Nakane, Dennis Reed and Tom Wolf, as well as from Mark Johnson, Paul Karlstrom and myself. The texts consider aesthetics, the social structures of art production and criticism, and national and international historical contexts to understand the complexity of Asian American art expression and its vital place in American art. The publication also includes a biographical directory of more than 150 artists, a history/art timeline and over 400 illustrations of artwork, ephemera and photographs of artists. The combination of scholarship, along with striking visual imagery and images of the artists, really serves to bring this history to life again. We are very excited about this project and believe the material will have an incredible impact both on future scholarship and general understandings of the Asian American experience.



The Hiphop Archive

The Hiphop Archive (HHA) is comprised of four parts:

- 1 our physical presence located in Bldg. 120, Room 101B
- 2 our cyber presence, The Hiphop Portal, which hosts several websites that serve as academic and activist resources
- 3 the intellectual resource of the entire Hiphop Archive staff, who have specific and diverse experience with and knowledge of hiphop-related research, ranging from hiphop literacy to gender politics of hiphop to Japanese hiphop
- 4 our community-based partnerships and outreach programs.

Our physical presence reflects our most salient and often requested items (such as a *The Source* magazine article from the year Tupac Shakur died, etc.), as some of our collection is in storage in other spaces. The original collection grew from Professor Marcyliena Morgan's personal compilation, which began over 20 years ago, when she was on faculty at UCLA. The Hiphop Archive was officially and originally established at Harvard University in 2002, and 2006 brought the grand opening of the space designated for the collection here at Stanford University.

Our cyber presence reflects and builds upon our physical collection. We feature a number of websites (e.g., Hiphop Archive Home, Hiphop University, Hiphop Linguistics, Hiphop Prep, The Hiphop Archive Times, The Circle, El Sitio, World Hiphop) that contain information gathered from our physical collection as well as our research projects and roundtables that host scholars, cultural workers and community activists who are experts in various fields of knowledge.

Our trained staff and director are available by appointment for consultations and guidance concerning research that includes aspects of hiphop's language and culture. The media also takes advantage of the Hiphop Archive as a resource, and during the spring quarter Professor Morgan was cited in various print media ranging from *The New York Times* to *The Source*.

Finally, multiple times a month, the Hiphop Archive hosts students from under-served communities to visit our physical space and participate in workshops and activities.

This past quarter we hosted students from as close as East Palo Alto and Richmond to as far away as Oklahoma.

The Hiphop Archive also hosted academic talks and visitors, ranging from Ali Jackson who asked if Hiphop was the new jazz, and Jeff Chang who talked about Hiphop aesthetics and origins. We hosted a working group on Latina/o Hiphop for our El Sitio project and will launch a new website highlighting the work of that meeting in the fall quarter. We also organized a concert featuring two pioneering female artists: Medusa from Feline Science/ Project Blowed and Pam the Funkstress from The Coup.

For current HHA activity at Stanford visit our "Events" site at <http://stanford.edu/group/hiphoparchive/events/>

Marcyliena Morgan,
Associate Professor
of Communication;
founding director of
The Hiphop Archive



Pam the Funkstress
from The Coup
and Medusa from
Feline Science/
Project Blowed



Hiphop Archive staff
and CSRE students:
Jessica Covarrubias,
David Marrero,
Luke Wilson, and
Rance Graham-Bailey

8661



The two-week long, residence-based Public Policy/Leadership Institute is initiated to provide an intensive study and discussion on public policy issues directly affecting ethnic and racial groups in the United States. The program aims to help undergraduate students prepare for possible careers in public policy-oriented government and non-profit organizations and to expose them to what it takes to be a leader in a diverse society. (image: 2004 PPI participants with seminar instructor Luis Fraga)

The Philosophy of the Hiphop Battle

by Marcyliena Morgan

Excerpts of the final commentary in Derrick Darby and Tommie Shelby (eds.) *Hip Hop & Philosophy: Rhyme 2 Reason*. Chicago: Open Court

Hiphop not only invokes many philosophical arguments, it is rooted in its own form of classic battles of modern philosophy. While hiphop philosophy developed from many influences, I first became aware of its importance in the 1980s. It did not come to me in the form of lyrical competition, displays of unfathomable skills, or demonstrations of devotion to the power of *The Word*. Instead, it came to me in the form of kung-fu movies. On Saturdays from 12pm - 6pm, the local television station presented a series of Hong Kong films they aptly named Kung Fu Saturday. I was treated to six hours of uninterrupted battles of will, martial arts skills, revenge, betrayal and lessons of honor and integrity. I learned about styles of fighting, and that some styles have subtlety and wit while being lethal, and others are simply brutal, blunt and deadly. Battle/fighting styles were associated with different houses/crews. Each house was guided by sets of philosophical principles that had to do with the individual, inner self, mind, body, desire and much more.

I watched warriors involved in endless philosophical teachings and contests coupled with practice sessions with crouching, kicking, swooshing sounds, arm waving and momentary breaks when the 'master' would query the novice about the philosophical lesson of the day. Those working under different philosophical schools/houses/crews and masters practiced against imaginary foes and battled for the future of humanity. Often warriors from honorable houses used their bodies and embodied stereotypes to subvert and confront power with a style that recognized the opponents' every move. I was not prepared for the power shown by women in these films. They often first appeared demure and "traditional" - serving men and accepting their indifference and abuse. But when trouble developed in the form of intruders, they would channel

Audre Lorde's notion of the power of the erotic and throw their (always) long hair back, or put in a bun, jump over any object in their way, and kick some serious butt!

In the midst of my education, I attended a Kung Fu movie festival in Chinatown. The line to the movie theater was a block long. It was composed of a variety of teenage males representing virtually every ethnicity, many wearing clothing in the latest hiphop style. As they waited to enter, they practiced rhymes and dance moves and gathered in circles/ciphers, incorporating style/house/crew battle and philosophy within their own sense of place, representation, identity and culture. Their assessments and critiques of skills were ruthless and righteous. While everybody was kung fu fighting, they channeled the words of Wu Tang: "Take in my energy, breath and know the rest. 'Cause the good die young and the hard die best." They prepared for battles that were not simply about winning, but based on principles and philosophies about contestations: what they mean, what causes them, when it is time to battle, why one loses, why one wins and how one wins.

In the late 1970s, when the elements of hiphop: MC rhyiming, b-boying, graffiti art and deejaying congealed in the South Bronx, youth brought back home something bigger than hiphop. Youth of color in urban communities suddenly enjoyed a renaissance of ideas and exchanges about their lives, their communities, their neighborhoods and about those who wanted to control them and hold them in disdain. Much more than CNN, hiphop brought back the search for reality and truth within a modern, highly advanced world of ideas, technology and modes of communication. For many youth, hiphop conducts its real business in the counter public where it is actualized through a central edict that is constantly repeated and reframed: **represent, recognize and come correct**.

Hiphop did not just begin in the Bronx, but in the ritual expression of a particular generation at a particular time,

reflecting the same state of crisis emerging from their neighborhoods. The development of hiphop culture is an instance of what Victor Turner considers a passage through a threshold state into a ritual world that embodies crisis. The threshold state is a power ritual where there is structure and anti-structure - official positions and local positions. In retrospect, the South Bronx was the perfect location for the birth of a hiphop nation: in popular and dominant culture it was considered a wasteland and described as full of death rather than life, despair rather than hope, hate rather than love. In fact, the youth of the South Bronx were determined to salvage themselves from their crisis state. From its threshold beginnings, hiphop was an artistic and cultural phenomenon that wrote the most rejected and despised youth back into public and popular culture with an unforeseen script. Hiphop not only had something to say, it did it in such a way that it achieved the Brechtian ideal of art as politics, as it thrived on the tension between the mirror and description of society and the events and the dynamic depiction of its contradictions and injustices. Without formal training, urban youth created a new visual, poetic, and dance aesthetic; raised philosophical questions; introduced new technologies and reinterpreted old ones into a powerful 'workforce' of art.

Though the refrain **represent, recognize, and come correct** may suggest essentialist notions of cultural membership and proof of citizenship, this is seldom the case because identity and unity in hiphop are the result of what is referred to as 'flow'. Flow in hiphop refers to consciously moving within a chaotic context of fragmentation, dislocation, disruption and contradiction to create balance, unity and collective identity. One enters the chaos, battle, cipher in order to represent, recognize and come correct. A collaborative relationship is created where the artist serves as the audience's envoy, representing its intentions, consciousness and pleasure. In this respect, the artist embodies the signifier sign and the signified one, the form and the concept. Yet, as artists work to identify, define and refine their notion of truth and real, they do so through often highly politicized contestations and confrontations concerning how to talk about and represent reality and the truth. Once the 'real' and socially critical context is established, artists may enter what Csikszentmihalyi refers to as flow state as they reach contentment and are fully absorbed in the activity. It is in this sense that hiphop's ritual of respect and collaboration

undermines and mines the status quo by not only exposing hegemony, but recklessly teasing it as well. On the surface, artists appear to stalk, boast and deride. In reality, they are arguing for inclusion on their terms. Hiphop, and its often-epic quest for what is real, is part of Foucault's technology of power and a battlefield where symbols, histories, politics, art, life and all aspects of the social system are contested. It is not an endless Nietzschean search for truth, but a determination to expose it and creatively represent all of its manifestation. When an MC flows, s/he is creating the highest level of a battle with honor.

The introduction of hiphop brought to light the visceral sense of pleasure and power experienced by listeners and fans when artists perform at the highest level of artistic skill. In turn, each hiphop era is marked by philosophical battles over the nature of representing and identity, the notion of recognizing and truth, sense and reference, the notion of comin' correct, intentionality and power. Similarly, the hiphop mantra "keepin' it real" represents the quest for the coalescence and interface of ever-shifting art, politics, representation, performance and individual accountability that reflects all aspects of youth experience.

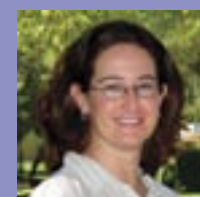
Hiphop youth battle through the theoretical houses of Foucault, Bahktin, Butler, Hall, Gramsci, Bhabba, Geertz, Habermas, Spivak and more, 'shouting out', testing and challenging theories and philosophies, trying to bring it back to their young bodies in motion, trying to keep theory real. Instead of Descartes' split, they spit rhymes as they reason their existence. They channel classic old school questions like those presented by Marvin Gaye and Tammy Terrell as they explain "Ain't Nothing Like the Real Thing" and Nick Ashford and Valerie Simpson as they check their flow and demand, "Is it Still Good to You?" Hiphop is a battle. It is a philosophical fight exploding with overwhelming expectation, opportunity and challenges that affect real lives. It moves in an endless cycle to reflect and critique power imbalances with lyrical styles and strategies that have been used by teachers and leaders and masters who fight furiously, strategically, and honorably. In hiphop, there is no such thing as a dead philosopher - just one that has not been resurrected yet to make sure they pay their dues to the flow of Hiphop.

6661



The Research Institute launches the program Mind, Culture and Society to establish interdisciplinary research networks for Stanford scholars to pursue coordinated research and training. Four networks were initially developed: *The Social and Cultural Construction of Race and Ethnicity*, *The Meanings and Practices of Diversity*, *Academic Success in Diverse Classrooms*, and *Ethnic Violence and Genocide*. (image: Hazel Rose Markus, Research Institute director and leader of *The Meanings and Practices of Diversity* network)

6661



The James Irvine Foundation funds the first Graduate Dissertation Fellowships. Each year three graduate students in the writing phase of their dissertation on issues of race, ethnicity and culture are awarded fellowships and 35 students have received funding since the beginning of the program. (image: Rachel C. St. John, Assistant Professor of History at Harvard University and former Graduate Dissertation Fellow 2004-05)

Asian American Studies Alumni Update



Jane Kim (1999) B.A. in Asian American Studies and Political Science; minor in Psychology

She was one of the first Stanford graduates to major in Asian American Studies, at a time when CCSRE was only a few years old and just starting to get established. And she is still incredibly grateful for everything she learned in the program and mentions CCSRE affiliated faculty members Purnima Mankekar and Gordon Chang as important mentors in her life. She also talks about the former executive director of the Haas Center for Public Service, Nadinne Cruz, who, Kim maintains, taught her the importance of community building in order to make true change.

Kim tells the story of when she first started on staff at the Stanford Asian American theme house Okada and wanted to go straight into political education with the residents. It was the resident dean at the time, Nadinne Cruz, who stressed the significance of building a community in the dorm before talking about issues of race. After a quarter of creating a close-knit group they finally got around to discussing some of the harder issues in the Asian American community. Kim was surprised that everyone in the dorm came to these programs and got involved: the sorority sisters, athletes, and other residents that were initially upset at being placed in Okada House. She says that it was one of the most amazing communities she has ever been a part of.

Did her AAS major prepare her for life after Stanford? When Kim became a community organizer and Youth Programs Director at the Chinatown Community Development Center, she used a lot of her AAS background to build an empowerment curriculum for their youth leaders. For six years, she worked with over 200 San Francisco high school

students developing youth leadership, advocacy and civic engagement through youth-initiated community service projects.

Unfortunately, Kim insists, many ethnic studies departments have lost site of their initial mandate. The original mission of ethnic studies, which student activists fought for at San Francisco State University in 1969, was to redefine the purpose of academia and research: to serve and be more relevant to communities of color. She hopes that ethnic studies programs start producing more research and literature that could be useful in teaching young people about their history and community.

Over the years she found that the arts could reach out and educate, particularly young people, in a way that rallies and political rhetoric couldn't. Along with a group of twenty-something Asian American organizers and artists, she started Locus Arts, a community performance arts venue space that showcases emerging Asian Pacific American musicians, writers, filmmakers and actors. The all-volunteer organization of Asian American artists and arts supporters is dedicated to promoting community and consciousness through the arts and has featured over 450 artists to over 1500 audience members in the past six years.

In November of 2006, Kim refocused her efforts to achieve change and was successfully elected a commissioner on the Board of Education in the City and County of San Francisco. She said that it's a tough balance as a former organizer, for the best way to effect change for individual students is to become a teacher or a counselor. One of the most important things that elected officials do, she claims, is decide how we spend our money - reading the budget of any city will tell you what the true priorities of that city are and who they care about.

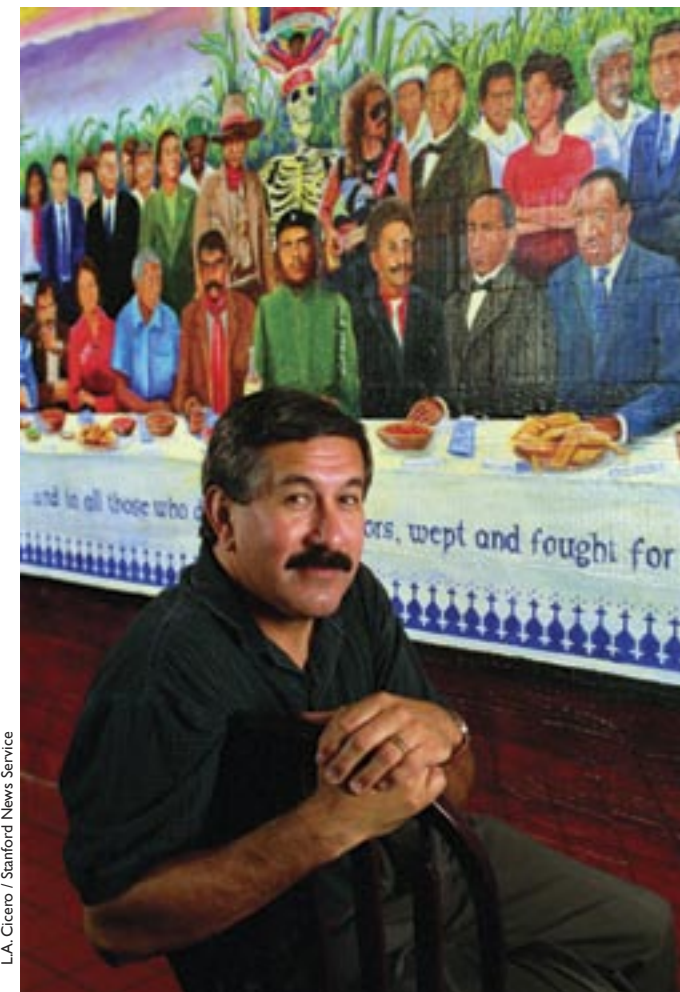
One of Kim's main priorities is to reform student discipline. She would like to institute restorative justice practices and programs, particularly in the middle schools where suspensions and expulsions have been rising for the past six years. Kim insists that student discipline, as we currently practice it, does not actually address the harm that the student does, and it is a practice rife with racism. Institutional racism in schools gets played out in how we develop curriculum to how we punish students: African Americans constitute over 50 percent of expulsions in her district, yet they make up less than 10 percent of the student population.

Kim would also like to increase teachers of color in the San Francisco Unified School District and hopes to institute a teacher's college in high schools to encourage young people in the community to come back and teach in their own neighborhood.

Thirty years after leaving his hometown of Compton to pursue his undergraduate and graduate education at UCLA, historian Al Camarillo returned in 2000 to the now infamous city in an effort to understand the changes that transformed the Compton of his youth. His research there over the past six years has involved CSRE undergraduates in a service-learning/oral history project, his oldest son (who has taught U.S. history to 7th and 8th graders in Compton for five years), and, most recently, an emerging community-based organization.

Although the initial idea behind Camarillo's project was to understand better the nature of inter-group relations between African Americans and Latinos in Compton, the project has grown in several different directions. Using the case of Compton, Camarillo has expanded his research to include what he refers to as other "Cities of Color," cities and suburbs that now have "minority-majority" populations. His publications based on the project include articles that compare Compton to other cities such as East Palo Alto, Seaside, and Oakland. One of his essays – part autobiography and part historical analysis of Compton – will be included in the soon-to-be published book edited by Hazel Rose Markus and Paula M.L. Moya, *Doing Race – 21 Essays for the 21st Century*, featuring many CCSRE affiliated faculty. Camarillo's Compton project will be capped by a book he is currently writing titled *Goin' Back to Compton: Reflections of a Native Son on Life in an Infamous American City*.

A public service spin off of Camarillo's project is the formation of a group he has helped develop called Compton Community Partners (CCP). The CCP, led by Stanford alumna Luz Herrera (Class of 1995), is a bi-racial group of leaders who live and work in Compton and who are committed to advancing educational and other opportunities for the city's youth. Camarillo recently received funding to allow the CCP to plan and implement a Compton Youth Leadership Forum. The Forum will involve Black, Latino, and Pacific Islander students from Compton's three high schools in a retreat-type environment that will provide students with multicultural perspectives and skills as future leaders of Compton. The Forum in Compton will be followed by a similar retreat for East Palo Alto youth.



LA. Cicero / Stanford News Service

Al Camarillo, Professor of History and Miriam and Peter Haas Centennial Professor in Public Service; founding director of CCSRE

Community-based, action research in Compton

Camarillo among the Top 100 Most Influential Latinos in Silicon Valley

Al Camarillo was recently honored as one of the top one hundred most influential Latinos in Silicon Valley at a "Red Carpet Gala" event sponsored by the pre-eminent social service organization for Latinos in Santa Clara County, the Mexican American Community Services Agency. Camarillo was among the "Top 10" most influential leaders in the field of education.

2001



The William and Flora Hewlett Foundation commits funds to develop two new research initiatives: the Visiting and Senior Fellows Programs. Outstanding scholars from universities around the world are brought to Stanford University for a period of time with the Visiting Fellows Program. And emeritus Stanford faculty who maintain an interest in the study of race, ethnicity and culture participate in the Senior Fellows Program. Since the inception of the two programs, 31 Visiting Fellows and 6 Senior Fellows have contributed to the CCSRE community (image: Visiting Fellow '01 Jewelle Taylor Gibbs and Senior Fellow '01 James Lowell Gibbs, Jr.)



Lalaie Ameeriar (*Cultural and Social Anthropology*) earned an Honors Bachelor of Arts in Anthropology from the University of Toronto, graduating with distinction. Her research interests include examining ideas of fundamentalism and piety in light of the recent public debate about terrorism and Muslim communities in the west. In her dissertation, *Making Globalization Work: Pakistani Muslim Women and Migration*, she seeks to

Graduate Dissertation Fellows 2006-2007

expand the current academic literature by bringing together studies of race and ethnicity and theories of globalization through an exploration of Pakistani women's experiences of transnationalism and migration. Based on sixteen months of interviews and participant observation with Pakistani-Muslim Canadian women, the study focuses on the juncture between gender, race and ethnicity, citizenship, Islam, and labor in Canada.



Mary Murphy (*Social Psychology*) graduated with highest honors as Phi Beta Kappa from The University of Texas at Austin where she triple majored in Psychology, Government, and Liberal Arts Honors. Since arriving at Stanford, she has received several research awards including a National Science Foundation Graduate Research Fellowship and a Graduate Fellowship at the Stanford Center for International Conflict and Negotiation. Her research focuses on the interaction of social identity and the contexts and settings that people encounter. Her dissertation, *The Importance of Context: Conceptualizing a Theory of Social Identity Threat in the Classroom*, demonstrates that subtle situational cues affect people's sense of belonging, level of academic motivation, individual physiology and performance in an academic setting. She argues that by understanding how cues lead people to perceive identity threat we can learn how to create identity-safe environments where threat and its consequences are minimized. In 2007 she received a National Science Foundation (NSF) Minority Postdoctoral Fellowship to continue her research at Northwestern

University with former Visiting Fellow Jennifer Richeson.

Flavio Paniagua Navarro (*Modern Thought and Literature*) was born in rural Zacatecas, Mexico where he lived until migrating to Los Angeles at the age of sixteen. He graduated with honors from San Francisco State University, earning a B.A. in Comparative and World Literature with an emphasis on Latin American literature and Ethnic studies. He has served as a consultant for a joint project between the San Francisco Department of Public Health and La Raza Centro Legal, focusing on developing programs to aid and inform the city's Latina/o Domestic Workers and Day Laborers community. His research at Stanford continues to focus on issues concerning the Latina/o migrant community and their heteroglossic cultures. His dissertation, *Mojados Malcriados: Unsettling Vernacular Representations and Migrant Routes*, looks at the way Mexican peasants and undocumented workers have been historically portrayed and textually represented by Mexican and Chicana/o literati on both sides of the border. He contrasts and compares the texts to understand how undocumented workers or *mojados* see, imagine and represent themselves through iconography, music and slogans in contemporary Los Angeles.



Justine Tinkler (*Sociology*) earned a B.A. from the University of California, San Diego, graduating *magna cum laude* with highest honors in Sociology. Her research and teaching interests include social psychology, law, race and ethnicity, and gender. She has received a graduate dissertation fellowship from the Institute for Research on Women and Gender and a dissertation grant from the National Science Foundation. Her dissertation, *A Social Psychological Analysis of Resistance to Equal Opportunity Law: The Case of Sexual Harassment Policy and Affirmative Action*, uses experimental, qualitative, and survey data analysis methods to examine the mechanisms that drive individuals to oppose laws aimed at reducing race and gender inequality. She focuses on sexual harassment policy and affirmative action to argue that like other equal opportunity laws, these laws threaten the existing status order and the beliefs that justify it, the privileges to status-advantaged individuals, and the established norms of interaction. She is graduating in August 2007 and beginning a year-long postdoctoral fellowship at the Clayman Institute for Gender Studies at Stanford University.



Alumni Fellows Updates

GRADUATE DISSERTATION FELLOWS

Class of 2005-2006

Irena Stepanikova, Assistant Professor of Sociology, University of South Carolina

Cecilia Tsu, Assistant Professor of History, University of California at Davis

Class of 2004-2005

Magdalena L. Barrera, Postdoctoral Teaching Fellow with IHUM, Stanford University

Shelley S. Lee, Assistant Professor of History, Oberlin College

Class of 2003-2004

Christopher D. Scott, Assistant Professor of Asian Languages and Cultures, Macalester College

Maya Beasley, Assistant Professor of Sociology, University of Connecticut

Andrea Kortenhoven, Adjunct Professor in English, Calvin College

TEACHING FELLOWS

Class of 2005-2006

Rachael Miyung Joo, Assistant Professor of American Studies, Middlebury College

Class of 2002-2003

Teceta Thomas, Lecturer in Psychology, Stanford University

Class of 2001-2002

Victoria Plaut, Assistant Professor of Social Psychology, University of Georgia

Class of 2000-2001

Simon Weffer-Elizondo, Assistant Professor of Sociology, University of California at Merced

Marisol Negrón, Florence Levy Kay Fellow in Latino Studies, Brandeis University

Sapna Cheryan (*Psychology*) graduated *cum laude* with a B.A. from Northwestern University with honors in both Psychology and American Studies. Her dissertation, *Strategies of Belonging: Defending Threatened Identities*, examines how individuals react when their sense

Teaching Fellows 2006-2007

of belonging to an important social group is questioned because they do not resemble the idealized group member. She has studied this phenomenon in Asian Americans, a group that is often denied their American identity, and has a recent article "Where Are You Really From? Asian Americans and Identity Denial" appearing in the *Journal of Personality and Social Psychology*. She is the recipient of a Departmental Teaching Award. In fall she will be starting as an assistant professor of social psychology at the University of Washington.



Teresa Pellinen-Chávez (*Modern Thought and Literature*) received her M.A. in Latin American Studies from UC Berkeley, and an interdisciplinary B.A. from the Evergreen State College. Her dissertation, *Shining Paths: Tourism and the Marketing of Innocence in Southern Peru*, examines the role of tourism in the marketing of an indigenous state in the wake of the recent decades of domestic terrorism in Peru. Teresa has taught courses in Spanish, Latin American Literature, Writing & Rhetoric, and Pedagogy and has received Stanford's Centennial Teaching Award. She is also a Teaching Consultant with the Center for Teaching and Learning.



Victor Thompson (*Sociology*) earned a B.A. in Sociology from the University of Illinois, Urbana-Champaign. His interests are in social demography and intergroup relations. He has taught courses in race and ethnic relations, immigration and identity, and political sociology. His dissertation, *Learning from Multiracial Identity: Theorizing Racial Identities from Response Variability on Questions about Race*, explores response variability to questions about race using Census data and large sample surveys.



In December 2005, the U.S. House of Representatives passed The Border Protection, Anti-terrorism, and Illegal Immigration Control Act. This immigration reform bill effectively transformed millions of undocumented immigrants into criminal felons while authorizing the construction of a 700-mile wall along the Mexico-U.S. border. In the ensuing months, immigrants and their supporters took to the streets in mass protests of unprecedented scale, and immigration became the center of national controversy. Millions of people were involved in protests over the proposed reform to existing United States immigration laws. The changes would raise penalties for illegal immigration and classify unauthorized immigrants, and anyone who helped them enter or remain in the U.S., as felons. The largest national turnout of protests occurred on April 10, 2006 in 102 cities across the country; crowds in several places were estimated to be between 100,000 to over 500,000 people. And on May 1, the “Day without Immigrants” attracted over a million immigrants and their supporters, from Los Angeles to Chicago, Houston to Miami, as participants skipped work and took to the streets, flexing their economic muscle in a nationwide boycott that succeeded in slowing or shutting many farms, factories, markets and restaurants.

Outside the U.S., long simmering discontent over national identities, rights, and injustices boiled over into demonstrations and violent outrage in France, the Netherlands, Australia, and other parts of the world. Questions around the successful integration of Muslims in Europe were urgently addressed by governments across the continent after the London attacks of July 2005, when British-born Muslim suicide bombers killed 52 people. Tensions were high in Paris’ run-down suburbs, where poor job prospects, racial discrimination, a widespread sense of alienation from mainstream society, and perceived hostile policing touched off a wave of riots in October. And in December of that year, police moved quickly to prevent violence at potential new flashpoints in Sydney following some of the worst race-based clashes ever seen in Australia.

Years later, the controversy has continued in the U.S., if not increased, despite the passage of the Act. In July 2007, even with strong presidential support, all hopes of passing a comprehensive Congressional bill to address the persistent problems of this issue (such as the fear that national security was still inadequately protected at the border, that the guest worker program might turn into a path toward citizenship for many illegal immigrants, and that illegal immigrants were

taking jobs away from Americans while at the same time using up precious social services) were dashed, attesting once again to both the political and emotional volatility of this topic.

Continuing its commitment to linking the classroom to the wider community and to creating a broad discussion of critical and pressing issues of the day, CSRE mounted a four-part public course during the autumn quarter of 2006. “Immigration: Rights and Wrongs” was designed to help understand the complex social, political, and economic forces that instigate the contemporary immigration debate. Over 200 students and members of the community gathered together over a series of Monday evenings to learn about U.S. immigration history, politics, cultural discourse, and legislation, with an eye on their relationship to citizenship and global migration. As with the course “Confronting Katrina: Race, Class, and Disaster in American Society,” organized in the preceding year, CCSRE invited a range of speakers to address the topic of immigration from many disciplines and perspectives, both national and international.

“Immigration is one of the great challenges of ethnicity, race, class and nationality of our times,” noted Professor Lawrence Bobo, director of CCSRE. “It is imperative that the Stanford community be made aware of all that surrounds the new politics of immigration.” With this in mind, a faculty and administrative group led by Bobo began planning the course during the preceding summer. In the autumn the course opened, led by the director of the undergraduate program in CSRE, comparative literature professor David Palumbo-Liu, and assisted by doctoral students Stacey Camp and Jayson Sae-Saue.

The participants of the CCSRE immigration class began by viewing the prize-winning documentary film “Crossing Arizona,” which examines the border crisis through the eyes of all the groups directly affected by it. “We want students to hear what people who want to close the [U.S.] border, the Minutemen, are saying, and we want them to understand the perspective of those who say you should never have borders – that there should just be a free flow of people,” says psychology professor Hazel Rose Markus, one of the course leaders. “Our goal is to have them leave the class understanding that there are multiple perspectives.” The film was screened by its directors Daniel DeVivo and Joseph Mathew, who engaged the audience in a question and answer period afterwards. One of the key points made in

the film is that the issue of “illegality” raises deep questions about ethics, morality, and the law, about, in short, “rights and wrongs.” This key issue of social responsibility was the focal point of a second session, in which the course participants viewed another provocative film, “Dying to Live.”

The documentary examines some of the reasons why migrants leave their homes and risk everything to realize the American Dream. Drawing on the insights of Pulitzer Prize winning photographers, theologians, church and congressional leaders, activists, musicians and most importantly, immigrants themselves, the film explores the places of conflict, pain, and hope along the US-Mexico border. Class participants had the opportunity to interact with Father Daniel Groody, assistant professor of theology and director of the Center for Latino Spirituality and Culture at the University of Notre Dame, who aided in the production of the documentary. Author of *Border of Death, Valley of Life*, Groody decided to make the film as a result of the experiences he had working with immigrants dating back to the late 1980s. He wanted the film to help illuminate the public debate around immigration, which he insists has come to be dominated by “sensationalized” news reports obscuring the issues surrounding illegal immigration rather than exploring the root causes. Migration isn’t the problem, he maintains; what needs to be addressed is a global economy where people don’t have enough to feed their families.

Not all American films have such a sympathetic view of the country’s newest residents; history shows that the U.S. media often articulates astonishingly negative images of immigrants in times of economic stress. Such limited representations obscure the complexity of the political, social, and economic sources of immigration, and constrain the diversity of solutions that can be proposed to address its consequences. As Palumbo-Liu pointed out in his introduction to the session, despite the fact that only a miniscule number of Americans have any direct contact with illegal immigrants, everyone seems to have an “informed” and strongly-held opinion. How can that be?

One session of “Immigration: Rights and Wrongs” examined the history of representations of the border and border

migrants from the silent film era to contemporary late-night TV. The class explored the consumption of movie and other media images of the border and the ways such internalized representations get recycled back into the public through social and political participation.

At the core of the debate surrounding America’s newest immigrants is the question of how they and their children incorporate themselves into their host society. While some worry about their “unassimilability,” others point to evidence that the majority of America’s newcomers are not only successfully incorporating into their host society, but also achieving rates of social and economic mobility that are comparable to, if not better than, the earlier waves of European immigrants. The

final session of the immigration course examined various dimensions of incorporation since such conclusions are likely to inform national discussions of comprehensive immigration reform. Led by a stellar group of historians, sociologists and economists, various comprehensive immigration reform proposals were explored, including hard-lined proposals which threaten the credibility of U.S. democracy. The class also discussed how those proposals have affected interpretations of current immigration laws.

Border enforcement has only served to keep undocumented workers permanently in the country, transforming what was previously a regional phenomenon of cyclical migration, says Alejandro Portes, professor of sociology at Princeton University. Now, he maintains, it is too costly for migrants to leave and return again. During the final “Immigration: Rights and Wrongs” class, Portes recommended legislation that would bring the unauthorized flow of immigrants “above ground” as a managed labor pool. His proposal also recognizes the need to create social programs in Mexico to provide incentives for the families of migrant workers to remain at home. But most immigrant rights groups oppose a temporary worker program, asserts Jayashri Srikantiah, associate professor of law and director of Stanford Law School’s Immigrants’ Rights Clinic, since it creates no incentives for migrants to become valued workers in the

Immigration: Rights and Wrongs

2001



The Taube Family Foundation gifts \$2.5 million to the Jewish Studies Program with a matching grant from the William and Flora Hewlett Foundation to establish a permanent center devoted to the study and research of Jewish history, literature, language, religion and politics. Tad Taube (M.S.'57), head of his family’s foundation, played a significant role in the launching of the Jewish Studies Program in 1986, now known as the Taube Center for Jewish Studies. (image: Tad Taube)

2002



The CCSRE Reading Room officially opens with the exhibit *Reading California Native American Art* and a reading by scholar, artist and Nomtipom/wintu Tribe member Frank LaPena. The room houses an interdisciplinary library of books and rotating exhibits related to issues of race, ethnicity and culture (image: Sacred Mountain '94 by Frank LaPena).

Immigration: Rights and Wrongs cont.

U.S. The myth that immigrants reduce the labor market opportunities of less-skilled Americans was dispelled by the research of the UC Berkeley economist David Card, who, by way of extensive empirical analyses, also demonstrated that immigrants have little or no impact on wages, have high levels of educational advancement in the American-born generation, and increase the value of neighborhoods and communities.

At the end of the day, the exact terms and nature of the debate were clarified and substantiated, but also the class understood better how the immigration debate is attached intimately to key social, political, and moral issues that permeate American society. Comments from course participants emphasized how the series illuminated key issues from a number of perspectives and highlighted both the key problems and possible solutions. All agreed the course made them better informed:

"I'm happy to have had the opportunity to discuss it at length with the experts in the field. Thanks for bringing into public light more informed views about immigration in such a dark time in America's perspective towards immigrants."

"[It is] so wonderful to see Stanford undergrads, grads, faculty, staff, and the general public so excited about a contemporary topic and so enthusiastic about the course the entire quarter."

"I was so grateful that this course was offered. Immigration is such an important topic right now, but it's often difficult to gain clear information about it and to be exposed to different sides of the issue. I left the class feeling a lot more well-informed about the issues, as well as better able to state my position [and] the reasons behind it."

Visiting Fellows Alumni Updates

Stephanie Batiste (2004-05) has a new joint appointment as Assistant Professor in the Departments of English and Black Studies at the University of California at Santa Barbara. She received the African American Council for the Arts People's Choice Award for "Best Actress" and the Onyx Award for "Best Supporting Actress" for her performance of the character "Iris Preston" in Kuntu Repertory Theater's production of *Relativity*.

Barbara Krauthamer (2004-05) gave birth to a baby boy named Max and has a new project on runaway slave women in the 18th and 19th century southeast.

Nancy Mithlo (2004-05) has moved to the University of Wisconsin-Madison and is now Assistant Professor of Art History and American Indian Studies.

J. Nicole Shelton (2004-05) received tenure at Princeton University and is now Associate Professor of Psychology. She is also Associate Editor of the *Journal of Experimental Social Psychology*.

Thomas Biolsi (2003-04) is now Professor of Native American Studies at the University of California, Berkeley.

James Campbell (2003-04) was promoted to Professor of American Civilization, Africana Studies and History at Brown University. His CCSRE fellowship book project, *Middle Passages: African American Journey to Africa, 1787-2005*, won the Mark Lynton History Prize and was a finalist for the 2007 Pulitzer Prize for History. He has an edited anthology coming out next month titled *Race, Nation and Empire in American History*.

Michael R. Hames-García (2002-03) is now Associate Professor and Director of Ethnic Studies at the University of Oregon. He is also director of the newly formed Center for Race, Ethnicity, and Sexuality Studies (CRESS).

Eduardo Bonilla Silva (2002-03) has been promoted to Professor of Sociology at Duke University. He was awarded the Lewis A. Coser Award for Theoretical Agenda-Setting for 2007, which recognizes a mid-career sociologist whose work holds great promise for setting the agenda in the field of sociology.



Ned Blackhawk, CCSRE Visiting Fellow Winner of the Frederick Jackson Turner Award

by Leanne Isaak

Violence Over the Land: Indians and Empires in the Early American West was the 2007 winner of the Frederick Jackson Turner Award from the Organization of American Historians for the most significant first book in American History. The manuscript, which has been described by colleagues and reviewers as having "the potential to shift the center of gravity within the field," was most recently featured in a May version of the *Times Literary Supplement*.

It is actually the second book by the author, the first being the nonfiction children's book *The Shoshone*, which is part of the Indian Tribal History Series edited by Herman Viola. The author is Ned Blackhawk, Associate Professor of History and American Indian Studies at the University of Wisconsin-Madison and a member of the Te-Moak Tribe of Western Shoshone Indians of Nevada.

It was during his time as a Visiting Fellow at CCSRE that he worked on the book and claims that his "stay at Stanford was extremely helpful. Without it, I may never have finished my manuscript and related articles on time."

The manuscript is based on the premise that the narrative of American history has failed to gauge the violence that remade much of the continent before U.S. expansion. Blackhawk asserts that American historians have not fully assessed the violent effects of such expansion on the many Indian peoples caught within these continental changes; throughout the book he demonstrates the importance of illuminating the consequences of that violence, which continues to reverberate today.

"My book is partly an investigation of the nonequestrian Indians of the Great Basin, various Paiute and Western Shoshone communities in Utah and Nevada whose historical experiences rarely find their way into broader narratives of the West" states Blackhawk. "My family and I are Western Shoshones," he continues, "and much of the genesis of this project originated in my own personal interests in our family's past."

Although native people of the Great Basin were "caught in the maelstrom of colonialism," Blackhawk does not portray them as victims but demonstrates that their perseverance and adaptability over the last two centuries has enabled them to be key participants in the hemispheric changes.

After such an impressive book what is next for Blackhawk? He is currently working on *America's Indigenous Nations: An Interpretive History of Native America*, which is already contracted with Cambridge University Press in its prestigious "Studies in North American Indian History" series. The manuscript synthesizes recent scholarship in the field into a single narrative with strong pedagogical and conceptual aims and interrogates the absence of American Indian history in broader narratives of America.

2004



The CCSRE Faculty Recognition Award is instituted to recognize the exceptional contributions provided to the undergraduate program by its many affiliated faculty members. The inaugural award went to Amado Padilla, Professor of Psychological Studies in Education and Director of the California Foreign Language Project and the Bay Area Foreign Language Project. (image: Amado Padilla)

2005



To endow and expand the work of The Martin Luther King Jr. Papers Project its director Clayborne Carson founds the Martin Luther King Jr. Education and Research Institute and joins CCSRE. In 1985 Coretta Scott King asked the Stanford historian to edit and publish *The Papers of Martin Luther King Jr.* The Institute supports a range of King-related activities, including the development of the Liberation Curriculum, the popular King website and fellowship programs. (image: Martin Luther King Jr.)

Visiting Fellows 2006-2007



Ange-Marie Hancock, Michael Omi, Mina Yoo, Alison Isenberg and Moon-Kie Jung pictured. photo by Chris Queen

Ange-Marie Hancock is Assistant Professor of Political Science and African American Studies at Yale University. Her research interests stand at the crossroads of American politics and political theory, with an emphasis on intersectional identities of race, gender and class and their influence upon public policy. Prior to graduate school, Hancock conducted the original research and wrote the original proposal for the Women's National Basketball Association (WNBA), which began play in 1997 and is in its tenth season. Her book, *The Politics of Disgust: The Public Identity of the "Welfare Queen,"* won the W.E.B. DuBois Award for Best Book from the National Conference of Black Political Scientists. She is working on her second book, *The Double Consciousness of the Pariah: Identity, Agency and Citizenship in the Work of Hannah Arendt and W.E.B. DuBois.*

Alison Isenberg is Associate Professor of History at Rutgers, where she teaches courses in American history, urban history, business culture, and the built environment. Her book, *Downtown America: A History of the Place and the People Who Made It* won the Ellis Hawley Prize from the Organization of American Historians, the Lewis Mumford Prize of the Society for American City and Regional Planning History, and awards in historic preservation and the public humanities. She is currently working on *Second-hand Cities*, a book focusing on the central role played by marginalized and obscured places, people, and neighborhoods in re-making cities from the 1930s to the present--a story in which urban renewal and historic preservation loom large.

Moon-Kie Jung is Associate Professor of Sociology at the University of Illinois, Urbana-Champaign. His book

Reworking Race: The Making of Hawaii's Interracial Labor Movement examines how Filipino, Japanese, Portuguese, and other workers overcame entrenched racial divisions and challenged their powerful employers through a left-led union. He is currently working on a second historical study of Hawaii's working class focusing on gender and a theoretical project on race and racism.

Michael Omi is Associate Professor and former Chair of the Department of Ethnic Studies at the University of California, Berkeley. He is the co-author of *Racial Formation in the United States* and has published articles on racial and ethnic classification, social movements, and structural racism. Since 1995, he has been the co-editor of the book series on Asian American history and culture at Temple University Press. He is a board member and former Chair of the Daniel E. Koshland Committee of the San Francisco Foundation that provides funds to create and sustain forms of civic unity in low-income communities in five Bay Area counties.

Mina Yoo is Assistant Professor of Management and Organization at the University of Washington Business School. She received a dual Ph.D. in Sociology and Business Administration from the University of Michigan, earning awards from the National Science Foundation, the Kauffman Foundation, and the Academy of Management for her dissertation on immigrant entrepreneurship and social networks in Silicon Valley. She continues to conduct research in the area of minority entrepreneurship and social networks and is currently working on a comparative study of Asian, Latino, and African American entrepreneurs across Silicon Valley, Chicago, and Seattle.

The Taube Center for Jewish Studies welcomes two new co-directors, Professors Charlotte Fonrobert (Religious Studies) and Vered Shemtov (African and Middle Eastern Program), after the long-term director, history professor Steven Zipperstein, stepped down this past August to devote himself to teaching and research work.

The wide spectrum of Jewish Studies at American universities, and also Stanford University, is a result of the fact that Jewish identity has always been suspended somewhere between an ethnic and a cultural/religious pole. It would be much more accurate to speak in terms of Jewish identities rather than a singular Jewish identity. Historically, Jews have articulated and acted out their identities in a vast variety of ways, depending on geo-cultural context.

In recent years, Jewish Studies as a field has become much more attuned to the task of studying this variety and allowing formerly marginal identities and Jewish cultures to emerge into the field of academic vision. The field has ventured further to complicate the ways in which we think about the construction of Jewish identities. Here, Jewish Studies has come to interact in exciting ways with ethnic studies and other critical discourses and methodologies, such as gender studies and cultural anthropology.

The Taube Center for Jewish Studies coordinates a number of new programs that promote and explore these trends. Our first event this year will focus on Jewish Iraqi culture and identity. The difference between Jews who stem from Arab and predominantly Muslim lands ("Sephardim" and/or "Mizrahim") and Jews that originate from European countries ("Ashkenazim") has been rather pronounced for centuries. This difference has historically allowed for productive exchanges between Jews from both cultural spheres. Often, however, it has also been one marked by tension, not least because this difference has often been understood ethnically, especially where these two spheres merged into one political community in the State of Israel. The conference includes lectures by American, Israeli and Iraqi authors and scholars. It intends, first of all, to bring to the foreground Sami Michael's work to American academic culture, to discuss his work in the context of Iraqi and Jewish literature and culture and to explore some of the ethnic politics surrounding his work.

Further, Jewish Studies includes a program of Sephardi studies, devoted to the study of the history and culture of Sephardi Jewish minorities, as well as the Jewish literatures from the former Ottoman empires and its diasporas. That program again is designed to highlight that which has formerly been marginalized in academic Jewish Studies.

As is the case in other cultures, boundaries of ethnic identities are often also drawn linguistically in Jewish culture. Eastern European Jews ("Ashkenazim") over centuries had a way of pronouncing Hebrew that was quite different from the Sephardi way of pronunciation. With the Nazi murder of European Jewry most of the speakers who used the Ashkenazi pronunciation vanished. The Taube Center supports a project devoted to the preservation of Hebrew by Eastern European Jews, primarily for research purposes. In addition, Jewish Studies in collaboration with DLCL Forum on Contemporary Europe at FSI will present a series of lectures and a one-day workshop on German Jewish culture.

Jewish Studies and the Study of Race and Ethnicity at Stanford University

New Directions

Finally, the Center is working on coordinating a major conference on the theme of Diaspora, Transnationality and Notions of Home in Jewish Culture which is intended to foreground, among other themes, the complicated and productive relationship of ethnic identity to territoriality. Jews are perhaps the people with the longest continuous historical experience of diaspora. Indeed, the original use of the Greek term emerges from the Hellenistic Jewish diaspora of the last two centuries BCE. And yet Jewish Studies as a field often remains disconnected from other fields where critical discourses of diaspora emerge (with some exceptions). The conference seeks to establish a conversation between scholars who examine the nature of the 'diasporic condition' in various cultural and political contexts.

We are excited to move to the new location with the other units of the Center and we look forward to celebrating the ten-year anniversary of CCSRE together.

Vered Shemtov, Co-director; Eva Chernov Lokey Senior Lecturer in Hebrew Language and Literature

Charlotte Elisheva Fonrobert, Co-director; Associate Professor of Religious Studies





Chris Queen

Orlando Lara is an artist, scholar and writer whose exhibit “Sed: A Trail of Thirst” was featured in the CCSRE Reading Room as part of the course “Immigration: Rights and Wrongs.” Lara graduated with Departmental Honors from Stanford University in 2003 with a B.A. in Chicana and Chicano Studies and a minor in Cultural and Social Anthropology. He is currently pursuing a Ph.D. in Anthropology at New York University. Many of the photos in the exhibit were taken while on ride-a-longs with the Border Patrol or with local activists and humanitarians in the Tohono O’odham Reservation near Sells, Arizona. In a two-week period last June, Border Patrol near Tucson rescued 88 migrants when temperatures in the desert were reaching in excess of 110 degrees. The agency also recorded 85 deaths for the same period, and groups such as Humane Borders are trying to save lives by placing water stations along the migrant’s trail.

Sed: A Trail of Thirst

the time Victoria happened: 19 migrants were found dead of asphyxiation in an abandoned trailer a few miles south of Houston. They estimate at least 74 people were crammed into the sweltering cargo container which was left near the town of Victoria. We felt it was an apt time to comment on the increasing number of deaths happening all along the border.

Q: Why the title “Sed: A Trail of Thirst”?

Lara: Our original title was “The Trail of Thirst” but Patricia Johnson, an art critic for the Houston Chronicle, helped to make it bilingual. In her review of the photo festival, she added the word “Sed” to the title, which means thirst in Spanish. I liked her reinterpretation and stayed with the arrangement. The most direct allusion is to the “Trail of Tears,” the trail that the Cherokee were forced to follow when they were kicked off their land. There is a famous image of the silhouetted native man with his head bowed; it is an image of sorrow and loss, and that is what the phrase evokes. But everyone hasn’t agreed with the reference. For some, the current migration across the U.S.-Mexico border cannot compare in suffering and violation to the forceful displacement of indigenous

people as a result of U.S. expansion. The current tactics are much more subtle

and veiled, but the pen strokes of free trade are just as effective. The urge to make indigenous land and resources available for purchase continues to drive immigration from indigenous regions in Mexico and Central America. We call it immigration now, but we can call it displacement as well. The difference is that there is an element of individual will. There appears to be a choice and a thirst to move to where wages are higher and where life may possibly be better. It is not only a trail of suffering but also one of possibility. A trail of thirst is not just the three-day stretch of desert that migrants walk to get to the United States. It is also a kind of life trajectory that gets experienced at its most intense in that desert zone, but also precedes it and extends beyond it. It is what Marcia Ochoa described to me as *desire line*, those pathways that people leave in parks and other public places that go outside of the prescribed paths; after a period time they get marked into the land and become visual expressions of reiterated and overlapping desires.

Q: What has made the crossing of the U.S./Mexico border more complicated in the last decade?

Lara: At a personal level, I don’t think the crossing is any more complicated. My father came across in 1978, just a few days after marrying my mother. He was gone several years and missed out on the early period in my brothers’ lives.

When he returned, there was a distance that has taken years to bridge again. This happens still today. What’s different now is that our immigration policy produces the possibility of death. After the fall of the Berlin Wall had us dreaming of a borderless world, we see this fantasy shattered by the war on drugs and now by the war on terror. Together, these two wars may as well be a war on immigration. We have NAFTA and Operation Gatekeeper pulling in opposite directions,

or so it seems. I’d say the complication started at least twenty years ago but really goes way back to the idea that this nation was going to be predominantly of a certain race, language and religion. The problem is not in the hands of the people coming across; they are after-all *braceros*, which means arms. The problem is in their ethnic characteristics and that, for one, is what makes this so complicated. One of the most surprising things I heard while I was in Arizona came from one of the humanitarian leaders. He commented that, statistically, not that many people are dying, maybe one percent of those who make it through. “That’s not a big number,” he said. It is a cold-hearted fact that tolerates deaths on the border so long as they are brown. Despite the work of activist groups that keep precise counts, it remains difficult to prove that increased border policing in populated areas has driven migrants to the desert where they die in greater numbers. Border patrol chiefs blame migrant smugglers for these deaths but turn a blind eye to the border policies that make them possible. The situation is complicated, with economic and political forces pulling in opposite directions while raising the stakes of the journey, but the risk of death need not be a part of the complication.



Migrant walkers picked up by Border Patrol agents on the Tohono O’odham Reservation. photos by Orlando Lara

Q: You once created a list of some of the thirsts that drive people to migrate - what are they?

Lara: Yes, for the first exhibit I did in Houston I created some water bottle labels with the names of certain thirsts that seemed important to me at the time: *Familia, Oportunidad, Trabajo, Vivienda, Educacion, and Dinero* - family, opportunity, work, household, education, and of course,

money. All these thirsts I still think about now and see them as very true, but still too far from an answer. They are at the tip of a migrant’s tongue, but I always wonder what more there is to say. To be honest, I hardly understand why my own family ended up in the United States. I think about my dad and my uncles. I think about my grandfather. The answer is different each time or too standard. The real answers may be just too difficult to express. Think of water and the things we aspire to that seem to us in the moment as urgent as water. A home. A job. We leave with a dream and an open road. But sometimes we discover that this open road to a promise of satisfaction leads us right back around to the things we wanted to escape.

Q: What, in your opinion, are some of the assumptions held by Americans regarding why migrants risk their lives to cross the border?

Lara: It is important to think about the assumptions that Americans have regarding the reasons that people come into the United States. The main assumption is that they come across because they want to have a better life and the way to that life is to become American. Often activist campaigns attempt to cater to this sensibility and it gains

some sympathy for the migrant but at the cost of reinforcing the ethnocentrality and fantasy of the American way of life. The assumption is that migrants are fed up with their home countries, that Mexico failed them, and that they are eager to renounce their nation. The truth is that most migrants have little intention of becoming “American” in the way some Americans may imagine. Most intend to earn some money and return, but the choice to stay gets more tempting as they are seduced into habits of consumption made possible by wages in the United States. Why is this the better life and who gets to define it?

The idea of the migrant crossing for a better life is potent, but the meaning is not the same for the American who assumes it and for the migrant who invokes it: “una vida mejor.” Some Americans assume that migrants come to the United States because they want to become American - that only this would make their life better. For some migrants, there is a cruel twist in the narrative: they just want to make enough money to live a better life in their home countries. And the chance to return never comes along without giving up wages in the United States. Nonetheless, the American media, both pro- and anti-immigrant, tend to agree that the migrant’s journey validates the American dream. It is strange that we expect to validate our sense of this national dream with the migrant’s wish to be here, yet we evacuate the spirit of hospitality that makes this dream possible when we turn him away at the border.

Q: What are some of the objects you found along the migrant’s trail between the U.S./Mexico border in Arizona?

Lara: A shedding of social skin goes on in the desert. A trip to the desert can be a religious experience, even if it is frightening. I think it necessarily exposes you to the spirits of the land, to history, and to yourself. You see how time passes slimly in those sand washes; like the medallion of la virgen I found stretched across some dry branches. I could never know how long it had been there or for what purpose. But even if I could, it would be difficult to ask. When I first put up the show, a brother of one of my aunts came through the desert in south Texas. I never got the nerve to ask him about it, but they say his feet were swollen and covered in thorns. I didn’t give myself permission to ask direct questions. I preferred to see stories in the things I found. I found a music tape covered in sand. I knew the lyrics to one of the songs, “Cuando Era Jovencito” and I sang: “When I was a young boy, my mother used to say. . .” The song was a son’s memory of his mother’s

advice on how to find love in the midst of passing beauty. People take important things on a journey like this and some of them get left behind: a Mexican ID card, a piece of paper with a name and a phone number, a Bible with marked passages. All those objects that are just trash to anyone else could be a migrant’s lifeline.

Q: Could you tell us the story behind your piece “Para Ser Humano”?

Lara: The border patrol agents that let me ride along with them found a can of tuna and a small hole in the ground next to a young man and his sister. The brother had survived longer than the girl and the agent speculates that he had reached the limits of hope and had begun to dig a grave for them both. After telling me this story, we came across a pack of wild horses running playfully and dashing their heads into a large pool of water in the sand. Here we were, in a place where so many people had died of thirst, and there were these horses running freely. It was a sad moment, one that exposes the terrible inversion of the value of human life on the border, so much that horses can be more free than human beings. But it was also a miraculous moment. There was a life-giving energy in those horses that lifted my faith that day and still persuades me that we can make crossing borders a matter of life rather than death.



Para Ser Humano digital art by Orlando Lara
“I don’t need papers to be human”

Jose Antonio Lopez is one of many immigrants happy that an engineer named Jayashri Srikantiah decided to leave her position at Intel and become a lawyer. Mr. Lopez, a grocery store owner in Sioux Falls, South Dakota, was deported to Mexico after pleading guilty to telling someone where they could buy cocaine. Because it was a first-time offense, and therefore considered a misdemeanor under the federal Controlled Substances Act, the Supreme Court ruled that immigration authorities should not have denied Mr. Lopez the opportunity to request a relief from deportation after serving his 15 month sentence. Mr. Lopez was permitted to return to his 6-year-old daughter and 11-year-old-son and the rest of his family in the U.S., where he has been a permanent resident for 16 years.

CCSRE affiliated faculty member Jayashri Srikantiah

Jayashri Srikantiah is Associate Professor of Law in the Stanford School of Law and an affiliated faculty member of CCSRE. She participated on the panel “Immigration: Is there a problem? Is there a solution?” as part of the CSRE autumn quarter course “Immigration: Rights and Wrongs.”

It was the amicus brief by Srikantiah, and the students in the Stanford Law School’s Immigrants’ Rights Clinic she founded, that widened the impact of the ruling to benefit the thousands of immigrants whose law-abiding history is marred by a first-time drug conviction. “People like Mr. Lopez have lived in this country for a long time, and we shouldn’t focus solely on their one criminal conviction when deciding whether they should be allowed to remain in the country” remarks Srikantiah. Legal immigrants with one drug-related conviction can now apply for relief from deportation instead of automatically being removed from the country.

Up to 12 students each semester have the opportunity to learn public interest law by participating in actual asylum, domestic violence, and deportation cases with the Immigrants’ Rights Clinic; under the supervision of clinic director Srikantiah they assume responsibility for all aspects of case preparation: interviewing clients and witnesses, investigating facts, writing pleadings, developing case strategies, and conducting legal research. The students also collaborate with immigrants’ rights organizations on impact litigation, public education, grassroots advocacy, and media relations.

“I was really excited about the prospect of inspiring students to try and help a forgotten group of people,” said Srikantiah. Born in India and raised in San Jose, California, Srikantiah understands how relevant the work of the Immigrants’ Rights Clinic is, particularly in San Mateo and Santa Clara counties, where around one third of the population is foreign-born. Before joining the faculty in the Stanford Law School in 2004,



Michael Johnson / Courtesy Stanford Law School

by Leanne Isaak

2006



Communication professor Marcyliena Morgan is recruited from Harvard University and The Hip-hop Archive moves west to join CCSRE. The Archive’s collection of recordings, videos, films, original papers, interviews and research reopens in McClatchy Hall at Stanford University. (image: Marcyliena Morgan)

Q: Did you enjoy your time as a high school history teacher in New York?

Brilliant: Well, I certainly *learned* more during my four years as a history teacher at Lafayette High School in Brooklyn than I did in my seventeen years as a student beforehand - about myself (and my limitations), about the subject I taught (there's much truth to the adage that you don't know something until you've taught it), and the problems and promises of urban schools and students. Among my most memorable experiences were the annual field trips I took to Ellis Island with my E.S.L. classes as part of a comparative immigration history project I assigned them. Immigrants all, the students came away from the Ellis Island trip, in particular, and the comparative immigration history assignment, in general, with a palpable sense of how their own journeys were part of what has long been a defining theme of U.S. history.

Q: Why did you transfer from the School of Education to the Department of History while a graduate student at Stanford?

Brilliant: As my graduate schooling unfolded, I came to realize that my particular intellectual wiring was better suited for the disciplinary field of history than the interdisciplinary field of education. I asked historical questions and drew on historical sources and methods to answer those questions. In addition, it struck as untenable, if not incoherent, to study educational history - which I was doing in the School of Education where educational history is housed - apart from the rest of history. The history of school segregation, to cite one example, was inextricably bound to the history of neighborhood segregation. In the end, my historical interests and orientation meant that I felt less intellectually constrained by a disciplinary-driven approach to my studies (of which educational history was a part) than I did by an inter-disciplinary approach to my studies (of which history was a part).

Q: Why did you choose your area of research?

Brilliant: When I stopped teaching history in New York City and started studying it at Stanford, I was naturally drawn to issues of educational equity, policy, and politics. A legal case involving issues of school desegregation and affirmative action unfolding in San Francisco in the late-1990s caught my attention. It pit a group of Chinese American plaintiffs against the NAACP and San Francisco Unified School District, which had years before settled on a desegregation plan for the city's schools and students. I began tracing the case's historical lineage, and the complex racial politics it reflected, and that's how the area of interest that became my dissertation (and now book in progress) emerged - written almost entirely in reverse chronological order.

Q: Could you describe this current book project?

Brilliant: *Color Lines*, which is the working title of my book in progress, explores the question of how California's racial diversity shaped the political and legal contours of its civil rights history from roughly World War II up to *Bakke* in the 1970s. It offers a historically-derived framework for conceptualizing the nature of civil rights politics and law in multi-racial settings, which the more familiar North/South, black/white framework for civil rights history fails to capture.

Q: Do you think a place like CCSRE has a role to play on college campuses?

Brilliant: Without question, especially given the explicit comparative approach upon which CCSRE is premised. Aside from the obvious demographic imperative for doing so, I find that thinking comparatively about race and ethnicity serves as a constant reminder of the myriad ways in which those terms are socially constructed and contested. The challenge, which CCSRE's comparative approach helps confront, is how to disrupt one set of fixed meanings about race and ethnicity without replacing them with another.

a conversation with CCSRE alumnus Mark Brilliant

Mark Brilliant, Assistant Professor of History and American Studies at the University of California, Berkeley and a former CCSRE Teaching Fellow (2001-02) and Graduate Dissertation Fellow (2000-01). pictured below with his dog Clio in *Emigrant Wilderness*



Researchers at the Center for Comparative Studies in Race and Ethnicity got together in 2000 to design a large, descriptive study to address the question of the causes and remedies for the persistent educational underperformance of poor and minority students. Professors Hazel Rose Markus and Claude M. Steele, along with Dorothy M. Steele, secured a generous grant from the Russell Sage Foundation to work with a large urban district in Northern California to explore what teachers can do in diverse classrooms to improve the academic success of all students.

Low-income and minority students are often placed in very different learning environments than other students. Too often, these environments focus on strict and punitive discipline, scripted teaching practices, and a less challenging, skills-based curriculum. Teachers believe that their goal is to be color-blind, but the practices and policies of most public schools are anything but color-blind. The color-coded experiences many students have, we believe, influence their sense of belonging, motivation to learn and, most importantly, the education opportunities to which they have access.

Researchers have been studying the problem of student underperformance since schools were legally desegregated in 1954; but for many, the focus has been on the deficits of the students, their families, and their capacity to learn. With the basic assumption that something is wrong with the students, rather than the way they are taught and the school environments they live in, the attempted remedies of this approach result in very different school experiences compared to those of middle-class students. Thus, students of color and low-income students are placed in more rigid and less intellectually and socially engaging classrooms, and as a result compared negatively to students who have more resources, higher expectations for them, and fewer negative stereotypes about their abilities.

Our study sought to take a different approach to the question of the causes of underperformance. It looked at every detail of the classroom: the pedagogy, the relationships, the learning materials and tasks, and even the physical set-up, to see if teachers could create an environment that would promote student learning. Our assumption is that *who* the students are *does* make a difference, and that teachers' attempts to be color-blind inadvertently ignores important student characteristics, abilities, and interests that can help students identify with and engage in learning.



courtesy of Getty Images

A yearlong study of 84 elementary classrooms taught us that teachers can have a real impact on student learning, their liking for school and their sense of belonging. We call this approach to teaching "identity safety." Identity safety is a constellation of teaching strategies and materials, classroom relationships, and approaches to diversity that, taken together, create a student-centered environment and are NOT color-blind in nature but embrace student differences and use these resources to teach.

Creating identity safe classrooms

by Dorothy M. Steele

For the past four years we have been holding regular meetings with the teachers and administrators in this Northern California school district who are interested in identity safety. This year we will begin working with the new teachers in the state-funded Beginning Teachers Support Assessment program as they seek to clear their teaching credential. We have formed a partnership with the district in a yearlong professional development effort to help new teachers learn about and incorporate identity-safe practices into their classrooms. In early September, 40 teachers will participate in a two-day symposium on identity safety at Stanford, and we are excited about learning from the teachers and helping them discover ways of creating classrooms that are truly identity safe.

Class of 2007 Alumni Updates

Emeka Lacle Anyanwu (B.A., *African and African American Studies and Political Science*) is enrolled in the School of Law at the University of Texas at Austin.

Lauren Banks (B.A., *Biological Sciences, Departmental Honors*) has an internship with the National Institutes of Health and the National Institute of Allergy and Infectious Diseases, and then plans to attend medical school.

Lisa Elaine Brown (B.A., *African and African American Studies and Urban Studies*) has an internship at the National Economic Development and Law Center in Oakland.

Estella Cisneros (B.A., *Comparative Studies and Political Science*) has an internship with the Catholic Community at Stanford University.

Diana Vy Dinh (B.A., *Comparative Studies*) is enrolled in the Co-Terminal Program in the Department of Sociology at Stanford, and then plans to attend law school.

Adia Shani Gooden (B.A., *Psychology; Minor, African and African American Studies and Spanish*) is starting a Ph.D. program in clinical psychology at DePaul University.

Adrienne Jacqueline Keene (B.A., *Native American Studies and Cultural and Social Anthropology*) is a Native American undergraduate admissions recruiter for Stanford University.

Linda Lee (B.A., *Asian American Studies; Cultural and Social Anthropology minor*) has a Haas Summer Fellowship with People Organized to WIN Employment Rights.

Mark V. Liu (B.A., *Asian American Studies*) has a Haas Summer Fellowship with the Boston Chinese Progressive Association, Language Study Clinic.

Alice Bell McNeill (B.A., *Comparative Studies, Departmental Honors*) is teaching second grade at the National Cathedral Elementary School in Washington, D.C.

Krystle Elizabeth Nowhitney (B.A., *Comparative Studies and International Relations*) is a community organizer with the Latino Community Advocacy Program in New York.

Luz Erendira Reyes (B.A., *Chicana/o Studies and Political Science*) is enrolled in the Master of Planning Program at the University of Southern California.

Desi Marie Small-Rodriguez (B.A., *Comparative Studies; Minor-Spanish*) is enrolled in the Co-Terminal Program in the Department of Sociology at Stanford.

Reid Yoshio Yokoyama (B.A., *Asian American Studies and History, Departmental Honors*) is a Search Quality Evaluator at Google.

According to the 2000 Census, there are an estimated 2.5 million Native Americans in the United States, with over 500 distinct tribes living on over 300 Indian reservations throughout the country. Native Americans are not relics of the past; they continue to live on fractions of their ancestral homelands. Even though there are a significant number of Native Americans in the U.S., their struggles and realities remain invisible to a majority of the American public. This invisibility is pervasive at Stanford University as well.

Native Americans comprise only 3 percent of the Stanford student body yet we put on one of the University's largest student-run events, the Stanford Powwow, which draws over 30,000 visitors to campus every May. The Native Community at Stanford has a strong support network for its students via the Native American Cultural Center, the Muwek-Mah-Taruk House, and the Native American Studies Program.

When I first came to Stanford, I felt out of place because I am from a small Indian reservation in Southeastern Montana, and I have never been surrounded by such wealth, talent and promise before. After four years, I have realized that Stanford is the place I was always meant to be. I am graduating knowing that CSRE is where my passion lies, and that my coursework has equipped me with the tools I need to be an advocate for social change.

The Native American professors, Teresa LaFromboise, Matthew Snipp, and Michael Wilcox, offer incredible guidance and mentorship not only to Native students, but also to students throughout the University in their respective fields of study. Our Native community at Stanford is very small, but it has become my family away from home, and I am very thankful to our faculty, staff, and students; without the Native community and Native American Studies Program, I know I would not be a Stanford graduate today.

As people of color it seems like we are always fighting: for our land, for our identity, for our culture and above all else, for respect and equity. As students of color, it is our responsibility to create counter-narratives to the colonized and oppressed histories of our peoples. It is our responsibility as students and graduates of CSRE to effect change and to work to improve the current realities of our peoples in whatever way we choose.



Desi Marie Small-Rodriguez

Dull Knife, a chief of my Northern Cheyenne Tribe, once said: "We can no longer live the way we used to. We have to learn a new way of life. Let us ask for schools to be built in our country so that our children can go to these schools and learn this new way of life."

Chief Dull Knife had the foresight to know that educating our young people was the way to ensure our future as a Tribe. I have always viewed education as the way to not only improve my life, but also that of my Northern Cheyenne Tribe in rural Montana. It is only with educated tribal members and an educated public that Indian tribes will be able to survive and maintain their cultural integrity in the 21st century.

The Native American Studies Program is essential to increasing the visibility and understanding of

Native Americans on the Stanford campus and in academia in general. Race and ethnic studies departments serve a critical role in educating the leaders of tomorrow about the many diverse peoples of this world. It is exciting to see what

This New Way of Life by Desi Marie Small-Rodriguez

changes the graduates of each CSRE class will make for their people, their communities, and for humanity.

Desi Marie Small-Rodriguez graduated with a major in CSRE and minor in Spanish. She is starting graduate studies in sociology at Stanford in the fall.



Luz Reyes, Carolina Vilchis, Nicholas Cheng, Misha Chowdhury, Estella Cisneros, and Diana Dinh. photo by Chris Queen

2007



The Raikes Family Foundation of Seattle gifts \$2.5 million to CCSRE and, with matching funds from the William and Flora Hewlett Foundation, creates a \$4 million endowment for the center. The Raikes Foundation allocates \$500,000 of its gift to hire the new service learning director Tania Mitchell to expand service learning courses for CSRE students and community-based research. (image: Tricia and Jeff Raikes)

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