

Center for Comparative Studies in Race and Ethnicity

Stanford University

Newsletter / Winter 2007

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Getting Real About Race



Lawrence D. Bobo, Director of CCSRE and AAAS; Martin Luther King Jr. Centennial Professor of Sociology

We need a dose of social realism in how we think about race. I find current discussions of race and ethnicity perplexing because ideology often surges ahead of realism. To wit, commentators of the left, right, and center all too readily take evidence of change and complexity in the racial terrain as meaning the undisputed irrelevance of race. It is, to be sure, a seductively simple and happy tale.

Accordingly, the combination of intermarriage, immigration, civil rights successes of the 1960s, and affirmative action have now brought the very notion of race to the doorstep of extinction. The facts pointed to in making this claim are real and important. The conclusion, however, represents a troubling ideological leap beyond the facts at a point when what we need is sensible realism.

The race is now irrelevant narrative seems most problematic to me as I read almost daily of stereotyped and insulting “ghetto fabulous” parties being held at college campuses across the nation, as I read of Latino and African American gangs waging a murderous war on the streets of L.A., as I read of questions arising about the legitimacy of the heavy representation of Asian students on elite college campuses, and as I read about vigilante and racial hate groups mobilizing against undocumented immigrants from Mexico and other parts of Latin America. The irrelevance of race narrative is even more troubling in light of the continuing segregation of our neighborhoods, the rising segregation of our public schools, persistent achievement gaps linked to race, tenaciously durable problems of poverty in communities of color, and the despicable efforts at minority voter intimidation and disfranchisement in several states during the two most recent Presidential elections. Indeed thinking even more broadly, from matters of the risk of exposure to environmental degradation and hazards, through healthcare provision and health outcomes, to public school performance and the functioning of our educational systems I cannot envision a major domestic social policy concern that does not have a significant racial and ethnic dimension to it.

Promoters of the irrelevance of race narrative, of

course, justifiably retort that although problems do remain we as a society have made enormous, steady, and unabated progress toward equality and integration. The irrelevance of race crowd boasts further that hardly a day goes by without another major success story for people of color. From the worlds of sports and entertainment, through holding high appointed and elected public office, and extending all the way to representation in corporate boardrooms and executive suites: America is more inclusive than ever before. Popular attitudes, and more important our public norms, with regard to race have changed for the good. To wit, the narrative continues, it is time to stop insisting on attention to race when it is on its way out. Under this logic, if we now insist on not seeing race, it will continue to wither and disappear into the insubstantial vapor it is.

There is much truth to a number of these specific claims. It is the conclusion drawn that is false and ideological. Race and ethnic division will be a matter for serious concern, analysis, and positive social intervention for many years to come here in the U.S. and arguably around the globe as well. Change and complexity in how race is experienced means neither the irrelevance of race nor the viability of a colorblind posture. Racial and ethnic distinctions, as human social constructions, have always presented enormous complexity. Thus, in some eras law and social custom worked very deliberately to prevent that complexity from finding viable social expression. For example, during the slavery and perhaps even more so during the Jim Crow eras, the law prohibited racial intermarriage in many states. Social sanction for attempting to cross that line could be extreme. The children of such unions, legally recognized or not, were forced to the darker side of the colorline per the “one drop rule.” Heterogeneity, mixture, complexity—all of this—existed in the past but an ideology forced it out of view and denied it meaningful social manifestation. The familiar literary trope of the “tragic mulatto,” which has produced volumes of scholarship is but the most obvious illustration of this point.

The complexity of our times in the face of the durable significance of race was brought home for me by recent important books by two sociologists: William Julius Wilson’s *There Goes the Neighborhood: Racial, Ethnic, and Class Tensions in Four Chicago Neighborhoods and Their Meaning for America* and Camille Z. Charles’s *Won’t You Be My Neighbor?: Race, Class and Residence in Los Angeles*. Both books wrestle with matters of neighborhood change in the current context of rapid population change, immigration and greater diversity of the post-civil rights era. Both find compelling evidence, one via ethnography and the other via a landmark social survey, that group racial identities, negative racial stereotypes (especially as directed at African Americans but toward Latinos and to a degree Asian Americans as well), and the

deliberately segregationist practices of the past make it very difficult to create stable racially integrated neighborhoods today in our major urban centers.

Great progress toward social justice in one era does not guarantee that progress will continue into the next. The inelegant, “head-in-the-ground” pose of an ostrich is not helpful when one really needs the grace and eye of an eagle. Research from a number of scholars at the Center for Comparative Studies in Race and Ethnicity suggests that to rise to the challenges of race that remain in our times it will be grace and a discerning eye that we need most. For example, Monica McDermott’s *Working-Class White: The Making and Unmaking of Race Relations* uses targeted participant observation to reveal how race is enacted in everyday social interaction among working class blacks and whites in Boston and in Atlanta. The survey-based experimental work carried out by political media scholar Shanto Iyengar shows how the race of those in need in media portrayals profoundly influenced public willingness to provide assistance in the wake of hurricane Katrina. Black victims were given significantly less assistance than white victims. Social psychologist Jennifer Eberhardt has done path-breaking research revealing that African Americans who look stereotypically black are more likely to receive the death penalty for crimes against whites than those who have committed the same crime but look less stereotypically black (*Psychological Science*, 2006). The available social scientific evidence suggests that although Jim Crow racism may well be behind us, very troubling and consequential manifestations of racial bias still remain.

In her book *Learning from Experience: Minority Identities, Multicultural Struggles*, Chicana feminist literary scholar Paula Moya makes a compelling case for taking a social realist view of issues of race and identity. One implication of this posture is that we must recognize that we still inhabit a cultural fabric, a set of material economic arrangements, and a politico-legal institutional framework deeply configured by a long history of systematic discriminatory attention to race. More concretely, we see that benighted history alive today in police shootings, the social carnage of hurricane Katrina, vigilantes on the Arizona border, “black face” parties on college campuses, racist ranting in night clubs by comedians, bias in home mortgage loan access, and great disparities in school achievement, health status, and accumulated wealth. These as well as many other conditions serve as pointed reminders that we have real work yet to do.

Several special challenges face those of us who teach and do research on matters of race and ethnic difference. First, of course, it remains imperative that we pass on and continue to generate new knowledge about the cultures, experiences, obstacles, and achievements of people of color. And this is knowledge for everyone inasmuch as each of us navigates a racially and ethnically diverse world more competently and effectively when informed about the history and contributions of those who are different from us.

Contrary to the implication drawn in some quarters,

this is not a call for identity politics or ethnic chauvinism. It is a call for deepening our knowledge and mutual understanding about the role race and ethnic difference have played in shaping human social experience and our lived conditions even today. Philosopher Tommie Shelby in his book *We Who Are Dark: The Philosophical Foundations of Black Solidarity*, makes the cogent case for attending to racial difference and inequality in pursuit of the larger social good. But he stresses and carefully builds the philosophical foundation for such an agenda in a manner that neither requires nor embraces cultural ethnocentrism or separatism.

Second, we have an obligation to advance the research, ideas, perspectives, and very vocabularies of knowing that provide the frames or lenses necessary for policy-makers and leaders of major social institutions to positively engage the existence of racial and ethnic difference. In particular, in the current climate, it is especially incumbent upon us to make clear the enormous distance that still remains between the ubiquitous irrelevance of race ideology and the equally ubiquitous actual racialized dynamics taking place in our own living rooms, our neighborhoods, religious institutions, comedy clubs, college dormitories, legislative halls, and executive suites.

Third, it is not enough to teach and do research about race, we must also do the groundwork to identify practical strategies for social change. Basic research and scholarship for the sake of scholarship itself rightly has its place. But now more than ever, those who would insist on keeping race prominent in public discourse must help illuminate constructive and transformative ways of doing so.

The pursuit of knowledge about race, of new vocabularies for advancing discussions of race, and for grounded strategies for change all inform the mission and activities of the Center for Comparative Studies in Race and Ethnicity. A number of our activities, from the undergraduate program course offerings, our Visiting Fellows program, our monthly Faculty Seminars, to conferences and other special events all serve to advance these goals. We are particularly proud of two recent undertakings. First, our special topical course on “Immigration: Rights and Wrongs” sought to inform, elevate public discourse, and inspire us all to committed action with regard to the intensifying debates on immigration policy. That is, we carefully designed this well attended four part series of panel discussions with these obligations in mind. Second, we recently created a new “Service Learning” track in the CSRE curriculum. This will be a vehicle through which faculty and students forge a tighter connection between our teaching and research activities, on the one hand, and the needs and activities of groups in the communities of which we are a part, on the other. This innovation moves us from merely thinking and talking about how race matters, to actually making a difference in how race matters in the world around us. We will continue to serve these high goals and the larger Stanford community in a deliberate, scholarly, principled and committed effort to keep us all thinking real about race.

Martin Luther King Jr. Research and Education Institute

by Susan Englander

In 2005, Stanford historian and King Papers Project director Clayborne Carson founded the Martin Luther King, Jr., Research and Education Institute to endow and expand the mission of the King Papers Project. During its first year, one of the Institute's top priorities has been the completion of volume VI of *The Papers of Martin Luther King, Jr.: Advocate of the Social Gospel, September 1948 - March 1963*. Documenting the preaching career of America's best-known advocate for peace and justice, this ground-breaking work provides a unique look at King's never-before published early sermons. In 1997, Coretta Scott King granted Carson permission to examine papers stored in boxes in the basement of the King family home. The most significant finding of this exploration was the discovery of a private file of materials King kept in his study and used to prepare his sermons. A battered cardboard box held over two hundred folders containing sermons in various stages of development, papers King wrote for his preaching classes at Crozer Theological Seminary, published articles and sermons by other ministers, and related correspondence.

King's concern about
poverty, human rights,
and **social justice**
is clearly present in his earliest
handwritten sermons



Martin Luther King, Jr., signing a copy of *Strength to Love* with Coretta Scott King.

The heart of the collection was a trove of sermon notes, outlines, and full sermon texts from the years up to and including King's involvement in the Montgomery bus boycott in 1956, a period for which little was known about King's religious activities. Some ideas for homilies were jotted on the lined paper that students use for class notes; some were scribbled on the backs of letters and travel itineraries; some were neatly typed and dated. King Papers managing editor Susan Carson recognized the importance of these materials and recommended that the Papers Project create a thematic volume to examine these homiletic materials. To ensure that each document would be properly annotated from a religious perspective, director Carson engaged as contributing editors University of Kentucky historian and part-time minister Gerald L. Smith and Rev. Troy

Publishes King's Earliest Sermons



with his sister Christine King Farris on the left and his mother Alberta Williams King on the right.

preparation of one of America's most prominent religious leaders. They reveal that King's concern about poverty, human rights, and social justice is clearly present in his earliest handwritten sermons, which convey a message of faith, hope, and love for the dispossessed. His enduring message can be charted through his years as a seminary student, as pastor of Dexter Avenue Baptist Church, as a leader of the Montgomery bus boycott, and, ultimately as an internationally renowned proponent of human rights who saw himself fundamentally as a Christian "advocate of the social gospel."

Smith, who holds a doctorate in U.S. History from the same institution. Associate editor Susan Englander coordinated the work of the off site and Stanford editing teams.

In this volume, King's early handwritten sermon notes and sermons are compared with later written versions of his homilies, including transcriptions of tape recordings of famous King sermons, such as "Paul's Letter to American Christians" and "The Three Dimensions of a Complete Life." These transcriptions of recorded sermons convey King at the height of his oratorical power, and the responses by enthusiastic congregation members bring the transcriptions to life, providing a basis of comparison between his sermon drafts and delivered sermons. The volume also contrasts the manuscripts that King originally submitted for his well-known 1963 book of sermons, *Strength to Love*, with the toned-down published versions. In order to make his sermons palatable to a broader audience, King's publishers softened his anti-war rhetoric, his statements against colonialism, and other language that they perceived to be too radical.

Collectively these documents shed considerable light on the preaching and theological

CSRE COMMENCEMENT 2005-2006

DEGREE CANDIDATES

B.A., Asian American Studies

Linda My Hang Tran

B.A., Chicana/o Studies

Diana R. Medina
James Robert Renteria
Maricela Cruz Trevino

Minor in Chicana/o Studies

Camille C. Garcia (*English major*)

Chris Queen



CSRE Faculty and Degree Candidates 2005-06

B.A., Comparative Studies in Race and Ethnicity

David Jefferey Brown (*and English*)
Kiyomi Lillian Sakai Burchill (*honors with distinction; and Political Science*)
Irene Guerra (*Spanish minor*)
Will Vibal Gutierrez (*with honors*)
Helen Jin Kim (*with honors; and English*)
Nicholas R. Meeker (*and Political Science with honors*)
Ariana Fawn Milman (*and Spanish*)
Sonia Luisa Montejano (*Human Biology minor*)
Sarah Vander Ploeg

AnJuanna Alberta Napue (*with honors*)

Nicole Alia Salis

Jennifer R. Taylor (*with honors; Spanish minor*)

Christopher Robert Vaughan (*with honors; Spanish minor*)

Minor in Comparative Studies in Race and Ethnicity

Christopher John Kish (*Mechanical Engineering major*)

Secondary Major in Comparative Studies in Race and Ethnicity

Kelly Marie Husted (*Political Science major*)

B.A., Native American Studies

Carrie Kaye Tsoie (*and Psychology*)

Minor in Native American Studies

Jackson Slim Brossy (*Political Science major*)

Jessica Lynn Laughlin (*Psychology major with honors*)

B.A., African and African American Studies

Chioke Borgelt-Mose (*with honors*)
Krystal Erin Quinlan (*with honors; Human Biology minor*)

Solomon Jourdan Welch

Minor in African and African American Studies

Morgan Irene Craven (*International Relations major; Psychology minor*)

Quaneisha Jenkins (*Science, Technology and Society major*)

Amanda K. Johnson (*Human Biology major with honors*)

Rosemary Nonye Ndubuizu (*Interdisciplinary major, Humanities and Sciences*)



Chris Queen

Sonia Montejano and Kiyomi Burchill



Chris Queen

David Jefferey Brown

PRIZES AND AWARDS 2006

UNIVERSITY AWARDS

Lloyd W. Dinkelspiel Award for Distinctive Contribution to Undergraduate Education

Kiyomi Lillian Sakai Burchill,
Comparative Studies

Dean's Award for Academic Accomplishment

Kiyomi Lillian Sakai Burchill,
Comparative Studies

Hoefer Prize for Excellence in Undergraduate Writing

Nicole Alia Salis, *Comparative Studies*

ASIAN AMERICAN COMMUNITY AWARDS

Undergraduate Student Community Building Award

Nicole Alia Salis, *Comparative Studies*
Linda My Hang Tran, *Asian American Studies*

CHICANO AND LATINO COMMUNITY AWARDS

Ernesto Galarza Award for Research

Diana R. Medina, *Chicana/o Studies*

BLACK COMMUNITY SERVICES CENTER COMMUNITY AWARDS

Academic Achievement and Service Award

Quaneisha Jenkins, *African and African American Studies minor*

NATIVE AMERICAN CULTURAL CENTER COMMUNITY AWARD

Nicole Alia Salis, *Comparative Studies*

CSRE PRIZES AND AWARDS

Senior Paper Prize

Linda My Hang Tran, *Asian American Studies*

Solomon Jourdan Welch, *African and African American Studies*

Senior Honors Thesis Prize

Kiyomi Lillian Sakai Burchill,
Comparative Studies

Christopher Robert Vaughan,
Comparative Studies

Honorable Mention Senior Honors Thesis Prize

Helen Jin Kim, *Comparative Studies*
Jennifer R. Taylor, *Comparative Studies*

African and African American Studies Academic Achievement and Service Award

Chioke Borgelt-Mose, *African and African American Studies*

Chicana/o Studies Achievement Award

Diana R. Medina, *Chicana/o Studies*

CCSRE FACULTY RECOGNITION AWARD



Chris Queen

Paula M. L. Moya, *Associate Professor of English and, by courtesy, of Spanish and Portuguese*

Each year CCSRE honors the outstanding contributions made to the undergraduate program by its many affiliated faculty members. In addition to the years of service as the Undergraduate Program Director and Chair of Comparative Studies in Race and Ethnicity, Paula Moya is a dedicated teacher and advisor. Students describe her teaching style as engaging and interactive. They remark how her breadth and depth of knowledge combined with an open attitude toward students encouraged them to further explore issues of racial and ethnic identities.

When chair of the CSRE major, Moya's office hours were reliably among the most popular weekly events at CCSRE -- an opportunity she used to establish relationships of mutual respect and engaged learning with her students. Her dedication to her students is such that she would often share their insights with CCSRE faculty, administrators, and fellows. This everyday enthusiasm went a long way in creating a sense of connection and collaboration across the entire CCSRE community.

Kiyomi Lillian Sakai Burchill

CSRE Graduation Speech / Sunday, June 18th, 2006

Good afternoon faculty and staff, family and friends, and congratulations to my fellow graduates. Today, I'd like to briefly share with you three highlights which set apart the affiliated majors of CCSRE and justify why this is the best white tent one could hope to spend a diploma ceremony in.

The first I call the **"Announcement."** It consists of the elaborate dance that takes place when one explains why she or he majored in one of these fine fields. Every time someone asks, "What are you majoring in?" I find myself pausing—to prepare a sound-byte description of CSRE, anticipate their follow-up questions, and of course, save up the oxygen to in one breath tell them that, "I'm majoring in Comparative Studies in Race Ethnicity." That in itself is a skill we all learned too well.

The second highlight I'll call **"Interdisciplinary Dynamism."** What better way to evaluate such complex ideas as race, ethnicity, and nation and their intersections, than by asking: How do political scientists evaluate them; or, scholars of literature, psychology, anthropology, or sociology? This is what we learned to do.

One example of the utility of this approach is the recent devastation from Hurricane Katrina in New Orleans and the Gulf Coast states this past August. As the Class of 2006, we are the first to graduate from Stanford post-Katrina, and we have, I think, a special obligation to work to ameliorate the sort of entrenched inequality laid bare in the wake of the storm. More specifically, as students who have learned about race and ethnicity through many different academic lenses, we are also, I believe, especially equipped to articulate the reasons for and effects of the incomprehensible realities at the intersection of race and poverty. Because of course, we must understand the contours of a problem before we can begin to solve it.

My last highlight is that of **"Academic Community."** These two words do not normally go together given how research, writing, and reading are normally done in solitude. But one need only take note of the intimate nature of our ceremony to see how CCSRE embodies an academic community. Through quarterly lunches, senior paper and thesis cohorts,

courses and institutes together, we built a community that empowered us not only to produce knowledge but to envision social change, and we did it together. Today, as a community we graduate together. So, what's next?

From talking to my fellow graduates in CCSRE, I know for some of us it will be teaching, practicing the law, or academia. For me, public policy is the vehicle I seek to make good of my degree in CSRE, and it will take me to the California State Capitol. I wait with anticipation to hear of the achievements all of us in cap and gown here today will make in our careers, families, and communities.

Kiyomi Burchill graduated honors with distinction with a B.A. in CSRE and Political Science and received the Lloyd W. Dinkelspiel Award for distinctive contributions to undergraduate education. She was cited for the creativity, mature insight and leadership she brings to the new field of study on mixed race identity.

She is the co-founder of the Multiracial Identified Community at Stanford, which is dedicated to fostering a community of mixed/multiracial students and advocating for the issues and the misappropriation of mixed/multiracial identity in discussions on race and ethnicity. During her sophomore year she taught a course on the political and media representations of mixed race people in the U.S. and presented at conferences across the country. Earning both a Chappell-Lougee scholarship and then an Undergraduate Research Programs Major Grant, she traveled all over the U.S. interviewing mixed-race organizations and federal policymakers. She was honored with the Dean's Award for Academic Accomplishment for her honor's thesis "Beyond the Box: The Post-census Politics of the Multiracial Movement."



Kiyomi Lillian Sakai Burchill

Paris Noir 2007

by Vera Grant

The African and African American Studies Program (AAAS) is preparing for its sixth Spring Break Learning Expedition: Paris Noir 2007. Trip participants will examine the practice of the African Diaspora in Paris through a full itinerary designed to intrigue. The group of undergraduate and graduate students, staff and faculty will visit historic and contemporary sites of the African American expatriate community; the sub-Saharan African immigrant community; and the North African immigrant community and their descendents in the cosmopolitan “City Of Lights.” The stories and urban sites of these disparate private lives will be explored through the web of public affairs and immigration politics of past and present. As a major metropolitan center of the Francophone world, the Parisian landscape reveals multiple articulations of “blackness” via spacial residential configurations, cultural activities, and political movements that reflect differing diasporic origins and dissimilar hierarchical relationships with the French people, the French state, and its expressions.

Each of these communities will be explored as a dynamic dialogue between local and diaspora, in which past and present experiences of nationality, ethnicity, belonging, and identity are marked through the interaction, conflict and meaning making of “race” and “gender.” How people of the African diaspora from Africa, Asia, the Caribbean and the Americas, live in, visit and imagine Paris forms the core theme of the trip.

The AAAS Learning Expeditions increase students’ awareness of the rich and multi-faceted nature of the Black Experience around the United States and the world. Under the direction of AAAS Director Larry Bobo, the expeditions now expand upon the notion of diaspora traditionally understood as trajectories from the “triangle” of forced migration through the global slave trade.

Participants prepare for this expedition by taking the AAAS lecture series “Europe and the African Diaspora” and “Paris’ Noir: Race in France, France & Race.” The lectures not only serve to prepare participants for the expedition but

also provide a forum for an emerging field of study. The main areas of interest include 1) the African American experience in Paris and the idea of an “escape” from racism in the United States; 2) “Paris” as French empire with reverberations between metropole and colony; 3) Black French “citizenship” within the current politics of immigration; 4) historical and contemporary representations of race; and 5) Paris as an historical site of twentieth-century Black Internationalism. Recognizing that each of these areas link up or interface in a diversity of interpretative takes on diaspora, AAAS offers lectures on the structural, discursive, historical, artistic, and literary explorations of “Paris’ Noir.”



Nous Quatre a Paris (We Four in Paris)
Palmer Hayden (American, 1890-1973)

Highlights of the Paris Expedition include presentations by Stanford University Professor Elisabeth Boyi of the French and Italian department; UC Berkeley Professor of History, Tyler Stovall, author of *Paris Noir: African Americans in the City of Light* (1996); and University of Minnesota Professor of

Literary and Cultural Studies, Michelle M. Wright, author of *Becoming Black: Creating Identity in the African Diaspora* (2004). In addition, Toni Morrison, guest curator at the Louvre this year, offers a special “must see” itinerary of the Museum for those interested in the themes of diaspora, displacement and immigration, as well as special events throughout the year. Morrison worked with the Louvre to conceive presentations, lectures, reading, films, concerts, debates and poetry slams that all touch upon the central theme for her project – “The Foreigner’s Home” – that examines Paris and France through the lens of “national identity, exile and the idea of belonging.” Hopefully the expedition will inspire similar introspection in the travelers and spark some exciting research projects along the way.



Ed Atcock / The New York Times

Toni Morrison in the Denon wing of the Louvre

Recollecting my Iran

with Azar Kimiachi Golarai



Chris Queen

Azar Kimiachi Golarai



How do you survive repeated social revolutions during your lifetime when each upheaval affects every norm of personal conduct, social interaction and the politics around you? How do you survive displacement to a new country, which views the violence that you have fled as your sole representation and identity? How do you explain to your children and grandchildren how you feel, or who you are, when the country you belong to no longer exists except in the mind?

Perhaps you endure in silence and accept the human condition, as many do, or perhaps you rebel and seek another revolution. Or maybe you engage in a prolonged and silent rebellion.

Azar Kimiachi Golarai paints. Born and raised in Tehran-Iran, she has always been interested in the visual arts and began painting seriously in 1979 when the Islamic revolution drastically changed her life. During the tormented years that followed, painting was her sole means of self-expression. She released and controlled her emotions through her brush strokes: at times volatile, at times in despair, and sometimes in an attempt to stay calm.

Now living in California, Golarai has been covering the canvas with people and places that remain vivid in her mind: the clay walls of sleepy village lanes in the heat of summer, hens and roosters roaming around the garden, an old man smoking his pipe in the shade, a goat waiting in the old bazaar, a little girl in a red scarf chasing balloons. These images surface from her memories and take to the canvas, telling tales of a world intensely intimate to her, but mostly unknown to the people around her. She strives to capture the delicate beauty in a people and a culture that she remains fiercely attached to, longing for a bridge between the old and the new.

“Recollecting my Iran” was exhibited in the Center for Comparative Studies in Race and Ethnicity’s Reading Room Library during fall quarter.

The Tendency to *Fall* into the English Preservation Trap

by Diana Medina

Some policies in U.S. education are implemented around the explicit notion of preserving the English tongue. In particular, California Proposition 227, also dubbed “English for the Children,” called for the prohibition of instruction in any language other than English. As a result, many bilingual programs were abolished while the ones that remained were lived with stigmatization like never before.



Diana Medina with her parents

The stigma towards bilingual education has always been an issue in the U.S. At first, it was German immigration to the states that created linguistic apprehension. Benjamin Franklin expressed his fear as follows:

Why should Pennsylvania, founded by the English, become a Colony of Aliens, who will shortly be so numerous as to Germanize us instead of us Anglifying them, and will never adopt our Language or Customs, any more than they can acquire our Complexion.

As more and more immigrants from different countries arrived in America, the English-Only proponents’ concerns intensified. These anxieties were meant to be relieved through the implementation of informal and formal language policies: the minority language restrictions in the early 1900s, the development of the English-Only Movement in the 1980s, and the establishment of Proposition 227 among many others. The fight against minority languages has become an ancient U.S. tradition that lives on; because it continues to exist and succeed in its endeavors, current educational policies need to be wary of the tendency to fall into the English preservation trap. Education has been and still is a “tool”, so to speak, through which English-Only acquires widespread mass support and produces generations and generations of children who grow up in an English-Only system.

While there is nothing particularly malicious about

trying to preserve a tradition long held, it is constraining and potentially detrimental to limit the educational possibilities for language minority students. In essence, schools whose students could benefit from good bilingual programs often overlook them because of the stigma attached to the programs and the implementation difficulties with policies like Proposition 227. The former president of U.S. English, Linda Chavez, claims that “at the heart of bilingual programs’ agenda is the goal to make Spanish the second official language” of the country. However, contrary to Chavez’s and many other English-Only proponents’ allegations, bilingual programs ultimately aim to teach English. *How* English is taught is the distinction, and different bilingual programs teach in different ways.

I urge policy makers and schools to *refrain* from 1) letting existing English-Only policies prevent them from choosing good bilingual/alternative schools and 2) supporting and implementing policies that are linguistically discriminatory in nature and that cause obscurities in developing ways to better meet the needs of minority language children.

Diana Medina graduated in June 2006 with a B.A. in Chicana/o Studies and is currently enrolled in the Stanford Teacher for Education Program in Elementary Education. Her senior research paper “Understanding the History and Motivations of the English Only Movement: The Tendency to Fall into the English Preservation Trap” earned her The Ernesto Galarza Prize for Excellence in Undergraduate Student Research.

The Hip-hop Archive

by Leanne Isaak

Lyrical poetry is out for the time being, and something that is called rap or hip-hop is in. It is still poetry, and we can't live without it. We need language to tell us who we are, how we feel, what we're capable of – to explain the pains and glory of our existence.

Maya Angelou
author, civil-rights activist and feminist

Over the past thirty years hip-hop has grown into the most influential artistic, educational and social movement for youth and young adults. It has been described as an uncompromising prism for critique, social and political analysis, and representation of marginalized and underrepresented communities throughout the world.

Although today the two terms are often used interchangeably, hip-hop is the culture from which rap music emerged. Modern-day rap music has its roots in the early 70's in New York's West Bronx with a DJ named Kool Herc, who imported his Jamaican style of reciting improvised rhymes over dub versions of reggae records.

Music with roots within the African American community traditionally has an associated subculture reflective of the political, social, and economic conditions of the time; and rap is no exception. The cultural movement of hip-hop initially consisted of four main elements: graffiti art, break dancing, dj (cuttin' and scratching) and emceeing (rapping).

Today, MCs dominate hip-hop in the U.S. and a new type of knowledge-based movement has evolved. This movement is devoted to the empowerment of all youth through scholarship and representation of the art, culture, materials, organizations, and institutions developed by the supporters of hip-hop.

As part of this new movement The Hip-hop Archive at Stanford University organizes and develops hip-hop knowledge based programs and research activities, sponsors events, and acquires material culture associated with hip-hop throughout the world. The Archive's collection of materials include recordings, videos, web sites, films, original papers, interviews, publications, and research.

The Hip-hop Archive was originally established four years ago at the W.E.B. Du Bois Institute at Harvard University under the direction of Marcyliena Morgan. When Stanford successfully recruited Morgan in

the winter of 2005, The Hiphop Archive headed west and reopened on October 12th, 2006. Morgan is now Associate Professor of Communication at Stanford and is completing a book on hip-hop language and culture and the construction of social identity, entitled, *The Real Hiphop: The Battle for Knowledge, Power and Respect in the Underground*.

A group of eighteen scholars and artists from across the country support Morgan and the activities associated with The Hiphop Archive; four of this crew are part of the Stanford community. Jessica Covarrubias is a CSRE major with an interest in how Latino hip-hop manifests in the U.S. and globally. Valerie Vega is a CSRE senior whose focus is Latino hip-hop and the expression of arts and politics. Rance Graham-Bailey is a Political Science major who surfs the WEB to update The Circle, the news blog of the Archive.

Another Stanford crew member is the Chinese Hiphop Specialist Angela Steele, a Cultural and Social Anthropology major. Steele spent last summer in Beijing researching how hip-hop is appropriated, localized, and racialized by Chinese youth. This year she is teaching the course “Global Noise: Appropriation, Localization, and Racial Identification of World Hip-hop,” which looks at hip-hop cultures in Japan, China, France, Italy, Kenya and the Philippines.

It wasn't until the 1980s that hip-hop started to become a world-wide phenomena and today its influence spans the globe. Filmmakers have begun to chronicle hip-hop's role in various countries throughout the world as “youth from the townships of South Africa, Massai Villages in Tanzania, regions of Italy, clubs in New York City, and

concert halls of Amsterdam rhyme about corruption, HIV/AIDS, and civil war, creating a powerful outlet for protest and global recognition.” This year The Hiphop Archive is offering a Global Hiphop Film Festival on Thursdays from 3pm to 5pm.

The HiphopArchive also supports a number of different research activities. The Asia and Asian American Research Lab (AAARL) chronicles the histories of Asian and Asian American hip-hop cultures by conducting archival research, media analysis, interviews and field work in Asian countries. El Sitio del Puño creates a fusion between the struggles of the people from Latin American and the empowerment of hip-hop. And the interactive site Hiphop LX (linguistics) explores the language system of hip-hop and how various words came into being and their regional connections.

The Archive's Hiphop Portal claims it “will take you everywhere and anywhere people are doing Hiphop through their art and concern and commitment to youth of the world.” The site includes a webzine, a social justice forum, an editorial and opinion section, a print journal and on-line publication, and a section focusing how hip-hop connects people around the world.

The Hiphop Archive is located in Room 300H of McClatchy Hall and is open Tuesday through Friday and by appointment. For hours, directions or information about the other courses, research projects and programs organized by The Hiphop Archive please visit their Stanford web site at <http://hiphoparchive.stanford.edu/>



Marcyliena Morgan, Associate Professor of Communication and The Hiphop Archive founder

Graduate Stu

Dissertation Fellows



Chris Queen

Isabel Awad (Communication) was born in Santiago, Chile and earned a degree in Journalism and Aesthetics from Universidad Católica de Chile. A commitment to journalism led her to focus on news production and consumption as practices of cultural citizenship. Her dissertation, *Latinos' Civic Engagement and the Press: A Reader's Approach to Latino-Targeted Newspapers*, challenges common notions of diversity in journalism by examining the role of newspapers in empowering and disempowering Latinos as citizens of the United States.

Vida Mia Garcia (Modern Thought and Literature) examines the ways in which tourism in the Southwest has provided an arena for Mexican-Americans to make sense of national/imperial conflicts, borderlands violence, and social dislocation. Her dissertation, *The (Other) Tourist and the River City: Heritage Tourism, Narratives of Citizenship, and Chicana/o Cultural (Re)production in San Antonio, Texas*, illustrates how some Mexican-Americans are able to participate, via their tourist practices, in realignments of social, political, and economic relations within modern consumer culture.



Chris Queen



Irena Stepanikova (Sociology) focuses her research in the areas of social stratification, social psychology, medical sociology and quantitative methods. Her dissertation, *Racial/Ethnic Bias in Medical Decision Making*, explores whether and under what conditions physicians' racial biases lead to medical decisions that result in inferior health care outcomes for Blacks and Hispanics.

Cecilia Tsu (History) examines the rich agricultural history of the Santa Clara Valley in California (now commonly known as "Silicon Valley") in her dissertation *Grown in the 'Garden of the World': Race, Gender, and Agriculture in California's Santa Clara Valley, 1880-1940*. She argues that the presence of Chinese and Japanese immigrant farmers changed the ways in which white residents conceptualized the family farm ideal and led to the rise of a complex set of intersecting hierarchies of race, ethnicity, gender, and class in the midst of prune yards, apricot orchards, and strawberry fields.



Chris Queen

udent Fellows

Rachael Miyung Joo (Cultural and Social Anthropology) examines how notions of Korean identity are produced through media sports that feature Korean players and teams in her dissertation *Mass Media and Transnational Subjectivities: Manufacturing Koreanness through Media Sports*. She has engaged in ethnographic research with Korean communities in Seoul, South Korea and Los Angeles, California and is interested in transnational perspectives on race and ethnicity, Korea's globalization, sports and national identity, transnational popular culture, and feminist media studies.



Chris Queen

Frank L. Samson III (Sociology) is interested in the social psychological and structural conditions for inter-group prejudice and inequality, particularly how immigrants relate to/racially and economically disadvantaged populations in the United States. His dissertation is tentatively titled *One Nation Under God?: Religious and National Determinants of Immigrants' Group Position*.

Victor Thompson (Sociology) explores response variability to questions about race using Census data and large sample surveys in his dissertation *Learning from Multiracial Identity: Theorizing Racial Identities from Response Variability on Questions about Race*. He is interested in social demography and intergroup relations and has taught courses in race and ethnic relations, immigration and identity, and political sociology.



Chris Queen

Teaching Fellows

CCSRE Fellowship Programs

Visiting Fellowships bring outstanding scholars from universities around the world to Stanford University for a period of time

Graduate Dissertation Fellowships provide support for graduate students in the writing stage of their dissertation

Teaching Fellowships affords graduate students the opportunity to gain practical experience in the classroom

Visiting Fellows 2005-2006

Rick Alanos Baldoz is Assistant Professor of Sociology at the University of Hawai'i at Manoa. His current book manuscript, *Yellow Masses, Dangerous Classes: Race, Class, and Conflict in Filipino America 1898-1965*, explores how the incorporation of Filipino migrants in the United States has been mediated by different types of social boundaries (racial, national and cultural).



Glenda R. Carpio is Assistant Professor of African and African American Studies and of English and American Literature and Language at Harvard University. Her current book project, *Black Humor in the Fictions of Slavery*, examines the role of humor in recent texts and visual art about New World slavery. The project brings together works not previously discussed as a group: Richard Pryor's stand-up comedy; Ishmael Reed's novel *Flight to Canada*; Suzan-Lori Parks' plays; Robert Colescott's 1970s paintings; Kara Walker's silhouette installations; as well as the works of William Wells Brown and Charles Chesnut.

Tom Guglielmo is Assistant Professor of American Studies at George Washington University. His current project focuses on how Americans' wartime experiences, both on the home front and abroad, shaped the country's racial categories, ideologies, and relations. He also explores how our collective memories rarely help to understand our racial past or to build a more just racial future.



Libra Hilde is Assistant Professor of History at San Jose State University. Her current book project, *"Worth a Dozen Men": Union and Confederate Nurses during the Civil War*, explores the role of white southern women in the creation of Lost-Cause mythology. Her work compares the struggle of white and black female war veterans over the memory and meaning of the war and its impact on post-war race relations. She is a social and political historian of 19th century America.

Nicholas Maurice Young is Assistant Professor of Management and Sociology at Rensselaer Polytechnic Institute. He is currently developing a theory of how discrimination circumscribed African American agency and made entrepreneurship a less attractive area for African Americans to pursue in the post-Civil Rights era.



Sabrina Zirkel is Associate Professor in the Social Transformation Program at the Saybrook Graduate School and Research Center. She is currently working on manuscripts exploring the aspects of the school environment that encourage academic success among students of color—particularly the social bonds students form with peers or adults. Her research focuses on identity and its development in adolescence and transformation throughout adulthood.

Former CCSRE Visiting Fellow wins prestigious MacArthur Fellowship



Chris Queen

Jennifer Richeson, CCSRE Visiting Fellow 2004-2005

Jennifer Richeson is the first social psychologist to receive what is referred to by colleagues and journalists as the “genius grant.” The prestigious MacArthur Fellowship awards five-year, unrestricted \$500,000 fellowships to individuals who demonstrate “exceptional merit and promise of continued creative work.” She joins distinguished scholars such as Amos Tversky, Susan Sontag, Henry Louis Gates Jr. and Anna Deavere Smith for recognition of their efforts to expand the boundaries of knowledge and human interaction. Only 20 to 25 recipients are selected from the several hundred candidates nominated each year by the committee.

Richeson’s research examines the behavioral and cognitive consequences of prejudice and racial stereotyping to reveal original insights into the dynamics of interracial interactions. Employing a broad range of empirical methods including fMRI measures, surveys, implicit cognitive processing measures, and self-reports, she examines the experiences of both minority and majority group members in their interactions with one another. She discovered that the heightened self-control required to combat expressions of prejudice during these intergroup interactions demands increased cognitive efforts resulting in a decreased effectiveness on other cognitive tasks. Richeson is currently Associate Professor of Psychology at Northwestern University and joined the Research Institute of Comparative Studies in Race and Ethnicity as a Visiting Fellow during 2004-2005.

Alumni Updates

Visiting Fellows 2003-2004

James T. Campbell (Associate Professor of Africana Studies and American Civilization, Brown University) published his fellowship book project *Middle Passages: African American Journey to Africa, 1787-2005*.

Amanda Lewis (Associate Professor of Sociology and African American Studies, University of Illinois at Chicago) received the 2006 Early Career Distinguished Contribution Award from the American Sociological Association’s Selection on Children and Youth.

Visiting Fellow 2005-2006

Sabrina Zirkel is now Visiting Professor and Director of the Educational Leadership Program in the School of Education at Mills College.

CCSRE National Advisory Board Members

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Vicki Ruiz
*Professor of History and Chicano/Latino Studies, University of
California, Irvine*



Gloria Ladson-Billings

Valerie Smith
*Woodrow Wilson Professor of Literature and Director of the
Program in African American Studies, Princeton University*

Augustus White III
*Ellen and Melvin Gordon Professor of Medical Education,
Harvard Medical School*

a conversation with Gloria Ladson-Billings

by Leanne Isaak

Gloria Ladson-Billings is the Kellner Family Chair in Urban Education and Professor of Curriculum and Instruction and Educational Policy Studies at University of Wisconsin-Madison, a member of the National Academy of Education, and the 2005 President-Elect of the American Educational Research Association. She received her Ph.D. in Curriculum and Teacher Education from Stanford University in 1984 and, along with her colleagues at the University of Wisconsin-Madison, developed a graduate program for teachers who want to teach in diverse racial, ethnic, and socioeconomic settings. She is the author of *Crossing over to Canaan: The Journey of New Teachers in Diverse Classrooms*, *The Dreamkeepers: Successful Teachers of African American Children*, and her most recent book *Beyond the Big House: African American Educators on Teacher Education*.

Welcome back to Stanford. What inspired your choice of graduate studies at the Farm?

I am not sure why I chose it. I was interested in writing, history, and politics but coming from a working class background it was important for me to get a job. Teaching was a logical choice. Over the years I found myself returning to school and discovering that I could combine my early interests with teaching.

How did you become interested in your area of research?

I grew frustrated with the rhetoric of failure that surrounded African American children. I needed to learn if there were other explanations and to document them empirically.

You are credited with the concept of “culturally relevant pedagogy.” What exactly does this phrase mean?

It’s a bit scary to realize that a phrase I developed over 15 years ago has somehow “grown legs” and appears in journal articles, dissertations, and programs everywhere (even in Sweden). What I meant by the concept was a form of teaching that enhances the learning experiences of students who are badly underserved by the current education system. It is based on 3 propositions: academic achievement or better stated as student learning; cultural competence (i.e. helping students develop bi-culturally--or better, multiculturally--while building an appreciation of their

own culture); and sociopolitical consciousness (i.e. helping students to make connections between their education and the larger social/political context in which they live). This last proposition is what I call the ‘so-what’ factor. When students ask, “Why do we have to learn this stuff?” a sociopolitical consciousness helps them see the connections. Students who do work that employs their literacy, numeracy, scientific, and social knowledge and skills to REAL problems are more likely to fully engage with that knowledge.

We are honored to have you join our National Advisory Board. Do you think Stanford needs a CCSRE?

Stanford definitely needs a CCRSE. Although the Bay Area is one of the most diverse regions in the nation, it continues to be racially and culturally segregated. Stanford University sits less than 3 miles away from the incredibly diverse (culturally, racially, linguistically, and economically) community of E. Palo Alto but the Palo Alto community has virtually priced everyone other than White (and some Asian descent) upper middle class people out of the city. Secondly, Stanford, like many other elite universities are “substituting” African and Caribbean students for African Americans in their admissions. While Stanford can boast of its growing “black” student population, closer examination of the data tells us that more elite Black immigrant students comprise a substantial number of what falls under the rubric “Black.” The university community also needs to be aware of the changing nature of race and ethnicity both on its own campus and throughout the United States; CCRSE is the perfect incubator for this work.

Aly Kassam-Remtulla, Program Officer at The John D. and Catherine T. MacArthur Foundation; **Vicki Ruiz**, Professor of History and Chicano/Latino Studies at the University of California, Irvine; **Valerie Smith**, Woodrow Wilson Professor of Literature and Director of the Program in African American Studies at Princeton University; and **Augustus White III**, Ellen and Melvin Gordon Professor of Medical Education at the Harvard Medical School join Gloria Ladson-Billings as new National Advisory Board members of CCSRE.

Alumni updates

Nir Bareket's "Jerusalem from 1 to 31" tells of a folk activity, simple and anonymous, yet living and tenacious. The camera is aimed straight on, hard upon the fact noticed by chance, yet as a result of patient search over a period of two years.

In planning the "Jerusalem Calendar," Nir Bareket first set out rather like a detective, upon the scent of numbers drawn on walls. At the back of his mind, there always lurked the idea of reconstructing the sense of a city through this calendar and this most anodyne and least sophisticated of means. This consciousness grew as the search progressed.

Here, as everywhere, graffiti demonstrates human action of a social or political nature. The "Go home..." of all kinds and in as many languages as there are. So are the impulsive little gestures of asserting personal freedoms; a poster is torn, there are writings, drawings, scratchings, daubings on walls, things stuck on walls—a kind of tinkering around. A word here, a number there; exact addresses and changes of address, business hours, little personal notices, maybe even just a lucky number—all are momentary gestures leaving a mark on the stone.

Stone, the symbol of this oft destroyed but always rebuilt city! Stone reflecting the summer day in its yellows, greys and pinks. But cut stone and graffiti are not only enduring aspects of Jerusalem. The living presence of its people, three faiths, many communities each in its own courtyard, carrying on little businesses ... some houses painted in the turquoise blue which wards off the evil eye. The aggressive television antennae, and the traffic lights...

Nir Bareket sought patiently the exact nuance, the material, and the popular expression. The oft-repeated number becomes the abstract place—but beyond the signs themselves, the entire city reveals its vitality and its diversity.

"Jerusalem Calendar: Jerusalem from 1 to 31" was presented by the Taube Center for Jewish Studies and exhibited in the Center for Comparative Studies in Race and Ethnicity's Reading Room Library during spring quarter.

CLASS OF 1998

Mina Kim (B.A., *Comparative Studies*; J.D., *New York University School of Law*) is an attorney at Kronish Lieb Weiner & Hellman in New York.

Aly Kassam-Remtulla (B.A., *Anthropology with Departmental Honors*; *Minor in Asian American Studies and Biology*) is a Program Officer in the General Program of the John D. and Catherine T. MacArthur Foundation and a new member of the CCSRE National Advisory Board.

CLASS OF 1999

Alejandro Amezcua (B.A., *Comparative Studies and Anthropology with Departmental Honors*) is pursuing a Ph.D. at the Maxwell School of Citizenship at Syracuse University.

Edelina Burciaga (B.A., *Chicano Studies and English*; *Honors in Education, M.A., Education*) graduated from Boston University School of Law and is currently on a Bart Gordon Fellowship at the Massachusetts Law Reform Institute advocating on behalf of Latino parents and students.

Brenna Clani (B.A., *Native American Studies with Departmental Honors*) graduated from the University of New Mexico School of Law and was admitted to the Navajo Nation Bar and the New Mexico Bar. She is currently working for the Navajo Nation Department of Justice Water Rights Litigation Unit practicing in the area of water rights.

Trinity Donovan (B.A., *Comparative Studies with Departmental Honors*; *M.A., Sociology*) is a councilmember in Chandler, Arizona and Vice President of Community Impact for the Valley of the Sun United Way.

Jane Kim (B.A., *Asian American Studies and Political Science*; *Minor in Psychology*) is the Youth Program Director at the Chinatown Community Development Center in San Francisco. She was elected to the San Francisco School Board and is co-director and co-founder of Locus Arts, a volunteer-run arts venue.

Adriane Lee (B.A., *Comparative Studies*) is the public relations manager for the Yerba Buena Center for the Arts in San Francisco.

Rebecca Mervis (B.A., *Comparative Studies*) served as a 2005-06 U.S. Fulbright Student Fellow in Nepal and received a B.S. in Public Health from Columbia University.

Brenna Powell (B.A., *Comparative Studies*; *Minor in Political Science*) is pursuing a Ph.D. in Government and Social Policy at Harvard University.

CLASS OF 2000

Genevieve Aguilar (B.A., *Chicano Studies with*

Departmental Honors and Urban Studies) earned a Masters in Public Affairs and Urban Planning from Princeton University and is currently working as a Field Director for the American Civil Liberties Union of Washington.

Chester Day (B.A., *Asian American Studies*; B.S., *Computer Science*) received a J.D. from the Harvard Law School and was admitted to the California Bar and to practice before the United States District Court for the Northern District and the California Supreme Court.

Desert Horse-Grant (B.A., *Comparative Studies with Departmental Honors*) is working as the Manager of Surgery Research Programs at the Memorial Sloan-Kettering Cancer Center in New York City.

Anne Marie McReynolds (B.A., *Comparative Studies with Departmental Honors and Art*) is a staff photojournalist and Picture Editor at the San Jose Mercury News and Founder and Director of Development at the The Luci S. Houston Photography Project.

CLASS OF 2001

Lindsay Gervacio (B.A., *Human Biology; Minor in Asian American Studies*) is attending graduate school at UCLA working on a double masters in Public Health and Asian American Studies.

Sarah Monroy (B.A., *Chicana/o Studies with Departmental Honors and Spanish*) is a Development Associate in the Office of Development, in the Department of Corporate Relations and University Foundations Relations at Stanford University.

Celina Ramirez (B.A., *Chicana/o Studies, Departmental Honors with Distinction*) received a J.D. from Stanford Law School and is a Freelance Consultant in San Francisco producing policy reports for clients such as California Rural Legal Assistance, the Hispanic National Bar Association, and the Mexican Museum.

Michelle Watts (B.A., *Asian American Studies with Departmental Honors*) is an attorney at Barger & Wolen in San Francisco.

CLASS OF 2002

Rodolfo Estrada (B.A., *Comparative Studies; Minor in Latin American Studies and Spanish*) received his law degree from Hastings Law School in San Francisco. He currently is enrolled in a masters program in bilingual and bicultural education at Columbia's Teacher College and works as a Field Organizer at the NYCLU.

Wendy Greeyes (B.A., *Native American Studies with Departmental Honors*) works for the Tribal Liaison in Homeland Security and as a Program Coordinator in the Arizona Teacher Excellence Program in the Office of the Governor for the State of Arizona.

Nikkei (nik'kei') noun, adjective

Persons of Japanese descent, and descendants, who have immigrated abroad and created unique communities and lifestyles within the context of the societies in which they live. Nikkei include those who have returned to Japan where they constitute separate identities from the Japanese population.

Cristina Hironaka, Jennifer Tashiro and Reid Yokoyama collaborated with the Japanese American National Museum (JANM) in Los Angeles while conducting research on Nikkei issues during the 2006 winter quarter. They were part a special class taught by Comparative Literature professor and chair of Asian American Studies David Palumbo-Liu, which had students present their research to the staff members of the international Nikkei Legacy Project at JANM. At the center of the Project is a global website and the Stanford students donated to its shared knowledge of Kikkei cultures and societies. The course participants learned about and contributed to a global discussion of ethnic identity in the world-wide diaspora of Japanese, and were put into dialog with their counterparts in South America, Europe, Asia, and North America. Common questions by the students centered around the college experience of Japanese in various countries during the Second World War; the transmission of Japanese language across diasporic communities and different generations; and the question of Japanese Brazilian communities that eventually emigrated back to Japan. The fluidity of ethnic and racial identity was put into play against the backdrop of specific historical situations. The students, faculty, staff and visitors were engaged in a broad discussion of identity, history, culture and media, which extended Asian American studies globally and historically.

artist: Robyn Sahleen

Anne and Loren Kieve Distinguished Speaker Lecture



Chris Queen

Glenda R. Carpio, Assistant Professor of African and African American Studies and of English and American Literature and Language, Harvard University

Visiting Fellow and Harvard professor Glenda Carpio presented *Slavery and Humor? Listening to Richard Pryor's "Prison Play"* as the inaugural Anne and Loren Kieve Distinguished Speaker Lecture. During her presentation she discussed how certain kinds of black humor addresses the violence of American slavery and challenges the constriction of victim/oppressor binaries in racial discourse.

Anne and Loren Kieve, through their generous gift to CCSRE's Faculty Seminar Series, have ensured the continued presence of outstanding speakers for the interdisciplinary monthly lectures. The CCSRE community benefits from this exchange with external scholars as they explore the influence of race, ethnicity and culture on daily life.

Loren Kieve is a National Advisory Board Member of CCSRE and serves as chair of its development subcommittee. He is a partner at the firm Quinn Emanuel Arquhart Oliver & Hedges and has been named one of the top "Super Lawyers" in the Bay Area. He is a registered member of the Cherokee Nation of Oklahoma and in 1994 received a U.S. Presidential Appointment to the Institute of American Indian and Alaska Native Culture and Arts Development. He attended Stanford University from 1965-68 and then earned a B.A. with Honours Jurisprudence and an M.A. from Oxford University and a J.D. from the University of New Mexico School of Law.

Olivia Para (B.A., Comparative Studies) is pursuing a J.D. at Stanford School of Law.

Rita Rico (B.A., Comparative Studies and Latin American Studies with Departmental Honors) is pursuing a Ph.D. in Political Science at UCLA.

CLASS OF 2003

Orlando Lara (B.A., Chicano Studies with Departmental Honors; Minor in Cultural and Social Anthropology) is pursuing a Ph.D. in Anthropology at New York University. He is also an artist, scholar, and writer and his artwork *Sed: A Trail of Thirst* was recently featured in an exhibit sponsored by CCSRE as part the course "Immigration Rights and Wrongs."

Arthur-Damon Jones (B.A., Public Policy; Minor in African and African American Studies) is pursuing a Ph.D. in Economics at the University of California, Berkeley.

Owen Li (B.A., Asian American Studies with Departmental Honors) is in his last year in law school at Boston University and works with the Boston Youth Organizing Project.

Gabriela Rico (B.A., Comparative Studies with Departmental Honors and Political Science) is pursuing a Ph.D. in Ethnic Studies at the University of California, Berkeley.

CLASS OF 2004

Adriane Gamble (B.A., Comparative Studies with Departmental Honors) is working as the Assistant Director of Evaluation and Organizational Learning at The California Wellness Foundation and plans to attend business school in the fall of 2007.

Sarita Ocón (B.A., Comparative Studies) is currently performing at Teatro Visión in *Dog Lady/Evening Star*. Teatro Visión is committed to providing a forum for aspiring Latino/

Latina actors and playwrights in Santa Clara County.

Alexander Rosas (B.A., *International Relations; Minor in Comparative Studies and Political Science*) is pursuing a Ph.D. at the University of California, Berkeley focusing on theories of multiculturalism and cultural rights.

CLASS OF 2005

Kaara Baptiste (B.A., *African and African American Studies and Psychology*) is with Public Allies Silicon Valley, an AmeriCorps program focused on strengthening communities, nonprofits, and civic engagement.

Porsha Cropper (B.A., *Comparative Studies with Departmental Honors and Political Science*) is pursuing a Ph.D. in Government and Social Policy at Harvard University.

Crystal Garland (B.A., *African and African American Studies with Departmental Honors; M.A., Sociology*) is working as a Research Assistant with the Council of State Governments Justice Center in New York.

Hunter Hargraves (B.A., *History and Political Science; Minor in Asian American Studies with Departmental Honors*) is working as the Outreach/Intervention Coordinator for Bars and Dance Clubs at the STOP Aids Project in San Francisco.

Ronak Kapadia (B.A., *Comparative Studies, Departmental Honors with Distinction; Minor in Spanish*) is pursuing a Ph.D. in the American Studies program at New York University.

Dayna Muniz (B.A., *Chicana/o Studies with Departmental Honors; Minor in Cultural and Social Anthropology*) is pursuing a Ph.D. in the Department of Geography at the University of California, Berkeley.

Federick Ngo (B.A., *Comparative Studies; M.A., Education*) is currently a high school math teacher in Oakland, California.

Hai Binh Nguyen (B.A., *Asian American Studies; M.A., Cultural and Social Anthropology*) is the Development Assistant with the Asian Pacific Environmental Network in Oakland's Chinatown.

Abigail Rosas (B.A., *Comparative Studies with Departmental Honors and Sociology*) is pursuing a Ph.D. in American Studies in Ethnicity at the University of Southern California.

Eric Shih (B.A., *Asian American Studies, Departmental Honors with Distinction and English*) is the Youth Empowerment Coordinator at the Chinese Progressive Association in SF.

Timmy Lu (B.A., *Asian American Studies with Departmental*

Honors) is the Operations Coordinator at the Asian Pacific Environmental Network in Oakland's Chinatown.

CLASS OF 2006

Chioke Borgett-Mose (B.A., *African and African American Studies with Departmental Honors*) is teaching English in VietNam.

Diana Medina (B.A., *Chicana/o Studies*) is enrolled in the Stanford Teacher Education Program.

Krystal Quinlan (B.A., *African and African American Studies with Departmental Honors*) is working as a Teacher's Aide at Virginia Road Elementary School in Westchester, New York.

Maricela Trevino (B.A., *Chicana/o Studies*) is enrolled in the Stanford Teacher Education Program.

Kiyomi Burchill (B.A., *Comparative Studies, Departmental Honors with Distinction and Political Science*) is participating in the California State Senate Fellowship Program in Sacramento.

Kelly Husted (B.A., *Political Science and Comparative Studies*) is pursuing a career in golf.

Nicole Salis (B.A., *Comparative Studies*) is enrolled in the Stanford Teacher Education Program.

Jennifer Taylor (B.A., *Comparative Studies with Departmental Honors; Minor in Political Science*) is attending law school at Harvard University.

Linda Tran (B.A., *Asian American Studies*) is completing an M.A. in Sociology at Stanford.



Chris Queen

Race and Genetics in a Post-Genomic Age

by Barbara A. Koenig, Sandra Soo-Jin Lee
and Sarah Richardson

One specific, unified message accompanied the official announcements of the completion of the Human Genome Project: human beings are essentially the same. This message was nothing new—long before the Human Genome Project, geneticists contended that human genetic sequences are 99.9 % identical. And of the 0.1 % of the human genome that varies from person to person, only three to ten percent of that variation is associated with geographic ancestry. The fact that there is greater genetic variability “within groups” than “between groups” had generally been accepted as evidence that the human species is not divided into discrete races.

Throughout the second half of the twentieth century, most historians and race theorists ignored the salience of biology when theorizing about human difference; they assumed such thinking to be anachronistic or, at most, irrelevant to their work as social analysts. If the genetic findings put forward by scientists like Richard Lewontin were considered at all, theorists expected the results might help to deflate “race thinking.” Race scholars, such as Paul Gilroy, were inspired to imagine a future where race would become obsolete as attention shifted from the body politics of skin color, hair texture, and eye shape to the molecular-level biopolitics of the gene.

Contrary to these expectations and hopes, post-genomic science has revived the idea of racial categories as proxies for biological differences. In a 2002 paper in *Genome Biology*, Neil Risch and colleagues argued that genetic differences among populations cluster into five major groups corresponding to a “classical definition of races based on continental ancestry.” They boldly made the case for the “validity of racial/ethnic self-categorization” in genetic epidemiology research. In challenging the seemingly unified chorus among scholars and scientists that race is not rooted in human genes, the paper was a pivotal event in redirecting the emerging discourse on race and genetics.

The Risch research revives old debates and polarities over the existence of a biological basis for race and raises new and challenging social, political, and ethical concerns. The data derived from the human genome can be probed, inscribed, and organized in various ways—and race has rapidly become a prominent “search tool.” Used uncritically and outside of context, race-inscribed categories

may become naturalized ways of conceptualizing the human genome, with serious implications for all subsequent human genome research.

Race and genetics research is occurring more and more in a corporate context that is driven toward market applications. There is tremendous financial incentive to package “race” as a genetically underwritten commodity. Pharmacogenomics, genetic genealogy services, and forensics are prominent areas of corporate crossover for academic human population variation researchers. The development of proprietary databases and methods for research raise further concerns about the soundness of the scientific claims underlying this work and pose significant challenges to the self-policing scientific standards of the field.

With the increasing specificity and range of claims about racial ancestry made possible by genetic genealogy services, and by cheap and easy access to genetic testing via the internet, research on race and genetics has entered the politics of identity. Recreational genetics introduce new and challenging dimensions to theories of racial identity formation. Testing services sell both a product and a desire for the product as the marketing literature is laced with the discourse of racial purity and racial mixture, as well as constructs such as blood, kinship, ancestry, and homeland. The implications remain unclear as genetic testing may serve to complicate identities of racial purity or to build them up. As ancestry testing becomes cheaper and more widespread, new configurations of racial and national identity may emerge. In the case of entitlements that are tied to race, such as affirmative action, genetic ancestry testing may inflame longstanding debates about eligibility and the social recognition of race as a class. In all of these areas, the technology of biological race verification will change the terms of debate and analysis.

Finally, genetic research on race is increasingly the province of medicine. The research objective for genetic analysis of human population variation in the mid-twentieth century was tracing the history of human migration. Today the goals of “personalized medicine” and “health disparities” support social investment in genetic research on race. Pharmacogenomics, the first likely application of “personalized medicine,” imagines a future of therapies tailored to individual biogenetics. Increased government interest in alleviating “health disparities,” which often fall along racial lines, has also directed funding toward research on genetic differences among races. The emphasis on redressing health disparities and individualizing health care provides race and genetics research with a social seal of approval, resulting in new and unpredictable political alliances that demand a novel analytic for understanding the context of this research today.

For two years, an interdisciplinary group of population geneticists, philosophers, physicians, sociologists, psychologists, historians, legal scholars, and anthropologists shared their research and worked to generate new vantage points to interpret and analyze human genomic research on race. This Faculty Research Network, comprised of Stanford faculty and students and a distinguished group of international scholars, reconvened earlier this year to discuss individual papers in preparation for the book *Revisiting Race in a Genomic Age*. The volume is designed to be an accessible, comprehensive, interdisciplinary resource on contemporary human population genetic variation research.

Divided into four sections, the book explores the concepts of race, race-targeted research and therapeutics, genetic ancestry and identity, and race and genetics in public discourse. The collection of articles discuss a variety of issues such as how the molecularization of race and addiction research discredits interventions designed to change the underlying social conditions supporting higher rates of addiction in racialized minorities. Another chapter analyzes the unfolding implications of genetic ancestry testing in two communities: Native American tribes wrestling with blood



quantum requirements for tribal enrollment, and African Americans seeking to connect with their African ancestry. And the final article documents how the endorsement of racially targeted therapeutics, in the name of social justice, has been enthusiastically incorporated into the platforms of racial realists. *Revisiting Race in a Genomic Age* is set to play an important role in refocusing discussions about how developments in the biomedical sciences will affect our thinking about race.

The Research Institute of Comparative Studies in Race and Ethnicity provided support for the two-year workshop “Revisiting Race in the Context of Emerging Genetic Technologies,” the authors’ meeting and a public forum examining the implications of race-targeted therapeutics. Revisiting Race in a Genomic Age will be published by the Rutgers University Press as part of the book series “Studies in Medical Anthropology.”



Native American Studies

Jerold A. Blain, '04 & Laura Lynn Rice, '04

Two recent graduates of Native American Studies (NAS) at Stanford attribute the program with paving the way toward graduate school and the ultimate goal of serving Native communities. They cite courses in the areas of federal Indian law, American Indian religious freedom, and American Indian identities for providing the tools and academic foundation to challenge the entrenched systems that hinder the advancement of Native peoples.



Laura Lynn Rice and Jerold A. Blain

Laura Rice's senior thesis, *Cultural Competence in Native American Child Welfare Systems*, demonstrates the need for social service organizations to have a working knowledge of the concerns of Native communities in order to provide effective services. Her research and NAS coursework has motivated her toward advanced research in Native American family services. She plans to attend graduate school to gain a working knowledge of the social service system in Indian Country and then work to improve policy implementation in Native communities.

Jerold Blain's senior thesis, *The Role of Tribal Colleges in American Indian Nation Building*, investigates the function of tribally controlled colleges in furthering cultural self-determination and sovereign governance in Indian Country. His research interests have broadened to include how contemporary Native art can further nation building goals and the role of the museum as a venue for showcasing indigeneity. He is currently applying to interdisciplinary graduate programs where he can study these relationships.

Laura Rice is the Program Coordinator for Regional Programs and Multicultural Outreach at the Stanford Alumni Association. Jerold Blain serves the Stanford community as the Office Coordinator for the Stanford Humanities Center.

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Cover: *The Tree* by Alex Solomin. The artist has enjoyed painting since he was a child. Born in Odessa, Ukraine, he enrolled in the city's Grekov Art Institute Children's Art School at the age of 12. After emigrating to the U.S. in 1988, he studied at Boston's Butera School of Art, The Art Institute of Boston and the private studio of the well-known New England artist Paul Ingbretonson. His artwork is part of private collections around the world: United Kingdom, Spain, Norway, Ukraine, Russia, Israel, Singapore, Hong Kong, Australia, Australian Antarctic Territory, Canada and the U.S. For more information on the artist please visit www.juliasartgallery.com

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The successful work of CCSRE is dependent on its affiliated faculty who provide leadership and support to students and programs, participate in research initiatives, and offer courses approved for the interdepartmental undergraduate teaching program. The directors and staff would like to thank the current faculty for their many contributions and to welcome the new members to the community.

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