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
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)

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.

Hazel Rose Markus, Acting Director of CCSRE, Davis-Brack Professor in the Behavioral Sciences, Psychology
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 teach more students and 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 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 endorsing the center, Bobo said, the Raikes Foundation’s gift will strengthen the connection between students and CCSRE, the Haas Center for Public Service and other community organizations.

“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 Al Camarillo as Special Assistant to the Provost to help move the CCSRE’s Faculty Development Initiative along. The provost will 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.”

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: 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)
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)

CSRE Faculty and Degree Candidates

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 Nowhiteiny (and International Relations)
Disloei 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 Lacole 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
Disloei 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 Chicano and Latino Community Awards
Ernesto Galarrza 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 Honors Thesis Prize
Nicholas Jonathan Cheng, Comparative Studies

Honor Mention Senior Honors Thesis Prize
Diana Vy Dinh, Comparative Studies

African and African American Studies Academic Achievement and Service Award
Emeka Lacole 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

SEVENTH ANNUAL STANFORD CHICANO AND LATINO COMMUNITY AWARDS

CSRE Faculty Recognition Award
Yvonne Yarbro-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 and Chicano Studies students Carolina Vilchis and Luz Reyes with Yvonne Yarbro-Bejarano in middle

Prizes and Awards 2007

CSRE Faculty Recognition Award
FREEDOM’S JOURNAL: NEWS FROM THE KING INSTITUTE

by Tenisha Armstrong

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. This reference work, which was authored by Institute director Clayborne Carson, associate director Tenisha Armstrong, and 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) will come 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 strategies for analyzing 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 artist, performing, 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 project 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 Institute’s educational resources on the King Institute website.

INTRODUCING THE 2007 SUMMER RESEARCH FELLOWS

Under the guidance of senior editor Andrew Schneider, four Stanford undergraduates 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 Lui is a junior majoring in American Studies at Stanford and lives in nearby Palo Alto. The summer fellowship provided Lui 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 best-selling novels.

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

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

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 skisboards 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.

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 direct Martin King’s papers. As a trained librarian, Susan was instrumental in developing the Project’s main database, ensuring that the cataloged records were consistent with archival standards. She is the co-editor of Volumes II- VI of the Martin Luther King, Jr. Papers. As a scholar and author, she is co-founder and co-editor of the King 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 Devere Smith, the noted actor and playwright who was then a Stanford drama professor. As a director Leo Walker II, also then a Stanford drama professor, helped Carson develop the script.
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 Fulbright 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 Hennessy 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, Issac 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.

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 Feminicide/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.
by Leanne Isaak

Ilia 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 21, 2007, Ilia was found murdered, 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 no realizado”), and a thorough investigation has yet to be conducted. Four days earlier, the mother of Ilia 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 sloppily 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 concluded 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 Claudia 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 this failure 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 with Ilia Alejandra, odds are against those who report incidents of violence against women in Guatemala. As a former member of Mexico’s House of Representatives, she presided over the Mexican Chamber of Deputies’ Feminicide Commission, which presided for investigations of the Juárez murders.

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 unreported. As the crimes marginalize women, by an indifference that discredits and blames the victims who are often young, poor, indigenous women.

In May 2007, Chicanas and Chicanos 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 ethnic/racial 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 Yarbo-Bejarano, conference planner and chair of Chicanas and Chicanos Studies.

The reasons behind feminicide are complex and in Ciudad Juárez follow the economic and social displacement created by free trade and de-nationalization said Yarbo-Bejarano. In an atmosphere of de-nationalization people “especially poor women 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 under the guise of government, “are fueling” that 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” Yarbo-Bejarano concludes.

One of the conference participants is a leading Latin American feminist and activist Marcela Lagardera, 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 and immigration” as 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 presided 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 Ginebra Sagan Award for Women and Children’s Rights from Amnesty International for exposing a net of peddlers 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.

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 compel governments. Conference participants and anthropologist professor Rita Laura Segato to typify feminicide, and to conduct research and analysis that 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 courts 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 citizen’s group to help conduct research, to analyze 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 regarding new incidents of murdered and disappeared women, to counter the invisibility and media blackouts around feminicidal violence, to promote legislative debates against the silencing of women and to work for the rights of women. Their efforts aim 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

Gender, Race and Violence in Global Context

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, the violence that often accompany the crimes, the indifference that discredits and blames the victims who are often young, poor, indigenous women.

The result of these crimes, which include extreme poverty, homelessness and prostitution. The result of these crimes have 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.

Gwendra Yuziccapi 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. Yuziccapi participated in the Feminicide conference panel “Relatives of Murdered Women” along with Paula Flores and Eva Arce from Ciudad Juarez, 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 grassroots organizations,” said Yarbo-Bejarano. “It gives us hope.”

The human rights activist Norma Cruz and her daughter established the Fundación Sobrevivientes (Survivor 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-familial 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. 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 a former Teaching Fellow 2001-02)
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 andnon-profit organizations and to expose them to what it takes to be a leader in a diverse society.}(image 1998-08-01 19:00:00 to 1998-08-01 19:00:00)
The Philosophy of the Hip Hop Battle
by Maryclyena Morgan

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

Hip hop not only invokes many philosophical arguments, it is rooted in its own form of classic battles of modern philosophy. While hip hop developed from many influences, I first became aware of its importance in the 1980s. It did not come to me in the form of literary 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 teachings and contests coupled with practice sessions. I watched warriors involved in endless philosophical principles that had to do with the individual, inner self, mind, body, desire and much more.

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 hip hop 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 hip hop MC rhymin', b-boying, graffiti art and deejaying congealed in the South Bronx, youth brought back home something bigger than hip hop. 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, hip hop brought back the search for reality and truth within a modern, highly advanced world of ideas, technology and modes of communication. For many youth, hip hop conducts its real business in the counter public where it is actualized through a central edict that recognized the opponent’s 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!

Reflecting the same state of crisis emerging from their neighborhoods, the development of hip hop 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 hip hop 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, hip hop was an artistic and cultural phenomenon that wrote the most rejected and despised youth back into public and popular culture with an unexplained force. Hip hop 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 not be a philosophical statement of cultural membership and proof of citizenship, this is seldom the case because identity and unity in hip hop are the result of what is referred to as ‘flow’. Flow in hip hop 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 demands. The spectator, the artist embodies the 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. In this sense, hip hop’s philosophy of respect and collaboration undermines and mines the status quo by not only exposing hegemony but recklessly raising it as well. On the surface, artists appear to stalk, boast and deride. In reality, they are arguing for inclusion on their terms. Hip hop, and its often-epic quest for what is real, is part of Foucault’s technology of power, 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 hip hop 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 hip hop 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 hip hop 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.

Hip hop youth battle through the theoretical houses of Foucault, Bakhtin, Butler, Hall, Gramsci, Bhabha, Geertz, Habermas, Spock and more, ‘shouting out’ 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 Sammy Terry 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?” Hip hop is a battle. It is a philosophical fight exploding with overwhelming protestation, 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 hip hop, 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 hip hop.
Asian American Studies Alumni Update

Jane Kim is all about change. 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 Purinima 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. It was the resident dean at the time, Nadinne Cruz, who, Kim maintains, taught her the importance of community building in order to make true change.

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. 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’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.

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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.

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 CCSRE 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 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.I. 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.
Lalai Ameen (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 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 Chicano/a 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 2006-2007

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, Macalster College
Mgsa 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
Tecesta 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 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 Poliines-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.
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 (LS’37), head of his foundation’s board, 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)
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 UIC 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 problems and possible solutions. All agreed the course made them better informed:

“[t] 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 informed views about immigration in such a dark time in America’s perspective towards immigrants.”

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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.

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 in collaboration with DLCL 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.

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.
C: Chris Queen

The migrant who died was found in a half-ton pickup with a body bag in the bed that 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 the title bilingual. In her review of the exhibition, 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 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. People leave in parks and other public places that go outside of the prescribed paths; after a period of time they get marked into the land and become visual expressions of reiterated and overlapping desires.

Q: How did you get started on the project?

Lara: As a student at Stanford I wrote an honor’s thesis about the use of art in a squatter community in Tijuana. After graduating, I felt that I had just spent several months writing about border art and now it was time to make something of my own. I wanted to sort out how I felt about the border crossing journey through the desert by actually trying to save lives by placing water stations along the migrant’s trail.

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 brokens, 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.

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 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.

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-abouts 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.

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.
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 and 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.

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 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, she was the associate legal director of the ACLU in Northern California and a staff attorney at the ACLU’s Immigrants’ Rights Project. She has litigated extensively on behalf of immigrants including challenges to mandatory and indefinite detention policies in federal courts and representation of human trafficking survivors.

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.

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 slowly in those sand washes; like the medallion of la virgen I found there 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 Unites States. Nonetheless, the American media, both pro- and anti-immigrant, tend to agree that the migrant’s wish to be here, yet we evacuate the spirit that we expect to validate our sense of this national dream. 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 Unites 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 Unites States. Nonetheless, the American media, both pro- and anti-immigrant, tend to agree that the migrant’s wish to be here, yet we evacuate the spirit that we expect to validate our sense of this national dream. 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R esearchers 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 of student 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 teaching 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 combining for poor and 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 the physical set-up, to see if teachers could create an environment that would promote student learning. Our assumption is that when 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.

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.

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 middle-class 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

Emekla Lacole 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 Y. 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 Nowhitey (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., Chicano/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.

Accounting 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-Tarak 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.

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

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)
Affiliated CCSRE Faculty

GRADUATE SCHOOL OF BUSINESS
Deborah Gruenfeld
Brian Lowery
Dale Miller

SCHOOL OF EDUCATION
Anthony Antonio
Arnetha Ball
Martin Carnoy
Prudence Carter
Linda Darling-Hammond
Kenji Hakuta
Connie Juel
Teresa LaFromboise
Raymond P. McDermott
Debra Meyerson
Na’ilah Nasir
Amado Padilla

SCHOOL OF HUMANITIES & SCIENCES
AAAS
Vera Grant

Anthropology
Paulla Ebron
James Ferguson
Miyako Inoue
Matthew Kohrman
Tanya Luhrmann
Lisa Malkki
Lynn Meskell
Michael Wilcox
Sylvia Yanagisako

Art and Art History
Barbaro Martinez-Ruiz
Bryan Wolf

Center for African Studies
Joel Samoff

Classics
Grant Parker

Communication
James Fishkin
Shanto Iyengar
Jon Krohnick
Marcyliena Morgan

Comparative Literature
David Palumbo-Liu

Drama
Harry Elam
Cherrie Moraga

English
Michele Elam
Shelley Fisher Fishkin
Gavin Jones
Andrea Lunsford
Paula M.L. Moya
Arnold Rampersad
Ramón Saldivar
Stephen Hong Sohn

History
Albert Camarillo
Clay Carson
Gordon Chang
Robert Crews
Zephyr Frank
Estelle Freedman
Sean Hanretta
Allyson Hobbs
Thomas S. Mullaney
Richard Roberts
Aron Rodrigue
Steven Zipperstein

Linguistics
Penny Eckert
John Rickford

Music
Stephen Sano
Linda Uyechi

Philosophy
Debra Satz

Political Science
Terry Karl
Rob Reich
Paul Sniderman
Jeremy Weinstein

Psychology
Carol Dweck
Jennifer L. Eberhardt
Hazel Rose Markus
Benoit Monin
Claude M. Steele
Ewart Thomas
Jeanne Tsai
Robert Zajonc

Religious Studies
Charlotte Elisheva Fonrobert

RICSRE
Dorothy M. Steele

Sociology
Lawrence D. Bobo
Karen Cook
David Grusky
Doug McAdam
Monica McDermott
Susan Oitzak
Cecilia Ridgeway
Michael J. Rosenfeld
C. Matthew Snipp

Spanish and Portuguese
Guadalupe Valdés
Yvonne Yarbro-Bejarano

Taub Center for Jewish Studies
Vered Shemtov

SCHOOL OF LAW
Richard Banks
Michele Landis Dauber
Pamela Karlan
Jayashri Srikantiah
Robert Weisberg

SCHOOL OF MEDICINE
LaVera Crawley
Hannah Valentine

AFFILIATED SCHOLARS, VISITING FACULTY AND LECTURERS
Sandra Lee (Senior Research Scholar, School of Medicine)
Hilton Obenzinger (Associate Director for Honors Writing, Undergraduate Research Programs)
Roberto Trujillo (Head of Special Collections, Green Library)

AFFILIATED FACULTY EMERITI
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Lucius Barker (Political Science)
George Fredrickson (History)
Elisabeth Hansot (Political Science)
Michael Kirst (Education)
Herbert Leiderman (Psychiatry)
Joanne Martin (GSB)
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