

CONNECTIONS

NEWSLETTER OF THE CONSORTIUM ON
RACE, GENDER, & ETHNICITY

SPRING 2002

CRGE Supports Performances, Art Exhibit

A variety of exciting cultural activities are taking place on campus this spring. Many illustrate the centrality of the intersections of race, gender, ethnicity, and other dimensions of difference, including the following CRGE-supported events:

“Successions: Prints by African-American Artists from the Jean and Robert Steele Collection” is on view at the UM Art Gallery **April 1-29**. A lecture, **“Fin-de-Siècle Blues,”** by Dr. Richard J. Powell, professor, Department of Art History, Duke University will follow the exhibit’s opening reception. “Successions” has been organized by the Art Gallery and the David C. Driskell Center for the Study of the African Diaspora. The program is supported, in part, by the Maryland State Arts Council, CRGE, and the College of Arts and Humanities.

“Identity and Performance: Gender, Race, and Sexuality on Stage,” a series of on-stage performances also is underway: **Siti Company**, the life and work of Virginia Woolf, **April 3-6, 8 p.m.**, and **April 7, 3 p.m.**, Kay Theater; **Women in Theater**, plays on the meaning of bi-culturalism, the distribution of wealth, and the legacy of slavery, **April 15, 8 p.m.**, Gildenhorn; **Laurence Senelick**, lecture by one of the world’s leading scholars on gender, drag, and performance, **April 22, 8 p.m.**, Clarice Smith Center; and **Carmelita Tropicana**, performance art by an Obie Award winner on what it means to be a Latina and a lesbian, **April 29, 8 p.m.**, Laboratory Theater.

This series is co-sponsored by CRGE in collaboration with the Clarice Smith Center for the Performing Arts, Department of Theater, Department of Women’s Studies, Curriculum Transformation Project, and College of Arts and Humanities. For more informa-

FROM THE DIRECTOR

The Consortium on Race, Gender, and Ethnicity has had a busy year. Having laid the groundwork that will allow us to become a premier national research institution for the study of the intersections of race, gender, ethnicity, and other dimensions of difference, we have been awarded renewed two-year funding from the Ford Foundation in collaboration with the Curriculum Transformation Project/Women’s Studies and the Afro-American Studies Program. Central to our new grant, *Educating for the Future: Theorizing Differences/Building Commonalities*, is a focus on developing young scholars and leaders nationally and globally for the academy of the 21st century.

Beginning fall 2002, CRGE will house three graduate scholars. For this, we would like to thank the Graduate School for their block grant funding and the Ford Foundation for their supplementary support. Our fellowship program, the CRGE Interdisciplinary Scholars Program (CrISP), aims to create an innovative training program – with potential to become a national model – for the next generation of campus scholars and leaders who are helping to reconceptualize epistemological, theoretical, and methodological approaches to the study of the intersections of race, gender, and ethnicity, with other dimensions of difference, identity, and inequality.

The CrISP program will bring together the talents and resources of faculty from the many different CRGE-affiliated departments and programs. Our collective

focus will be upon the selection, training, and preparation of a cadre of graduate students who have the potential to become national and international leaders of intersectional scholarship. These students will benefit from a close mentoring relationship with CRGE faculty and will participate in our graduate colloquium, research projects, and administrative meetings. By integrating the students into the Consortium, they will learn techniques of research, institutional change, and collaboration. This program combines CRGE expertise with the student’s home department training, thus creating unique partnerships that will benefit the graduate students. CRGE is excited to begin orienting and mentoring these new scholars. We hope that you too will welcome and support our CrISP scholars as they settle in.

In the few years since the Consortium was established, we have made many strides. Our mission, theoretical orientation, and accomplishments are detailed in our now available annual report, *Work at the Intersections: Reformulating the World of Ideas*. To request a copy of the 2001-02 CRGE annual report, call Linchun Li, 301-405-1651, or email linchun@wam.umd.edu.

Many of our achievements are due to the willingness of our advisory board, affiliates, and affiliated faculty to engage in our efforts to deepen and extend work at the intersections of social difference. For that, we thank you.

Sincerely,
Bonnie Thornton Dill, Ph.D.

tion, please see our CRGE website, www.umd.edu/crge.

“Crossroads: Intersections of Race, Ethnicity, Place and Life Histories,” a conference presented in March by The Chesapeake American Studies Association included keynote addresses by Michael Cowan, UC Santa Cruz, Spencer Crew,

National Underground Railroad Freedom Center, and Kevin Mumford, Towson State University. Conference topics included cyberculture, material culture, popular culture, and multi-racial movements. Co-sponsors were CRGE, College of Arts and Humanities, Department of American Studies, and the Department of Theatre. ❖

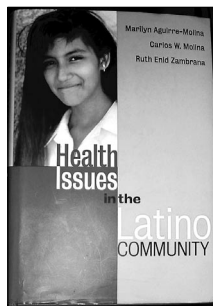
One-of-a-Kind Book Seeks to Influence Latino Health Care

H *Health Issues in the Latino Community* offers a compendium of knowledge to public health professionals, researchers, scholars, and students, health care practitioners, philanthropic organizations, and policy makers. Written by a national group of Latino scholars, all of whom have long track records in their fields, this handbook offers the most current thinking on the most relevant health, lifestyle, and policy issues affecting Latinos today.

"*Health Issues in the Latino Community*," says book co-editor, Ruth Enid Zambrana, UM professor and graduate director of women's studies, "is the only book of its kind. It is the scholarship which lays the foundation for where to go from here."

In fact, no other published text brings together this much information on Latino health. Historically, Latinos have been ignored in the fields of public health and medicine—and while the 1990s did generate a great deal of data—until now, this data has been omitted from many studies and national comparisons.

"This book came about because we knew



HEALTH ISSUES IN THE
LATINO COMMUNITY,
MARILYN AGUIRRE-MOLINA,
CARLOS W. MOLINA, RUTH
ENID ZAMBRANA, EDS.,
2001, JOSSEY-BASS,
ISBN #0-7879-5315-6,
HARDCOVER, 448 PP.

and when health status indicators are compared, Puerto Ricans fare far worse than Mexican-Americans, Cubans, and other Latino subgroups.

Accordingly, *within* groups, the book delineates gender differences and provides an important age-appropriate developmental perspective to Latino(a) health care issues. For example, women are studied by childhood/adolescent years, childbearing years, and elder years.

Broad points of interest covered by the book are health care needs of Latinos, changes in the health care market and how these changes affect Latino clients, mental health of Latinos, occupational diseases among urban and rural Latino workers, risk factors and patterns of chronic diseases within the Latino community, and Latino child health status.

"People are very interested in this information," says Dr. Zambrana. "Now let's see if we can design studies that advance our understanding of some of these issues. Let's shed



DR. RUTH E. ZAMBRANA IS A NATIONAL EXPERT IN THE FIELD OF RACIAL AND ETHNIC HEALTH DISPARITIES. SHE IS CURRENTLY WORKING WITH THE AMERICAN ACADEMY OF PEDIATRICS TO DEFINE AN AGENDA FOR THE FUTURE OF LATINO CHILD HEALTH SERVICES AND WITH THE NATIONAL LATINO COUNCIL ON ALCOHOL AND TOBACCO TO DEVELOP A FACT SHEET ON MAJOR HEALTH ISSUES ASSOCIATED WITH LATINO CHILD HEALTH. DR. ZAMBRANA IS DIRECTOR OF THE CRGE HEALTH AND SOCIAL WELL-BEING OF LOW-INCOME WOMEN, CHILDREN, AND FAMILIES RESEARCH PROGRAM AREA.

that we needed to put everything together," says Dr. Zambrana. "Latinos are the poorest population in the U.S. and, in terms of health care, Latinos are the population least understood. Quality of and access to health care are pressing needs for this group of people."

Race and ethnicity are the crosscutting perspectives that run through this recently published volume. Comparative data on Latinos, Blacks, and Whites provide a national overview of morbidity and mortality. Latino health is further analyzed by subgroup, gender, and developmental stage when data are available.

Puerto Ricans, for example, are the second largest group of Latinos in the U.S.,

some light on the factors that influence heart disease, diabetes, HIV-AIDS, or infant mortality. Let's improve access to health care and quality of health care."

Co-editors of *Health Issues in the Latino Community* are Marilyn Aguirre-Molina, professor of public health, Mailman School of Public Health, Columbia University and Carlos W. Molina, professor of community health education, York College, City University of New York.

Dr. Zambrana edited a related volume, *Understanding Latino Families: Scholarship, Policy and Practice*, published in 1996 by Sage Publications. ❀

CrISP Fellowship

CRGE has awarded fellowships to three incoming students next fall: Keeley McGill (Sociology), Melissa Reddy (American Studies), and Clare Jen (Women's Studies). We are excited to welcome these young scholars to the University of Maryland and look forward to working with them. To learn more about CRGE Interdisciplinary Scholarship Program (CrISP), see *From the Director*, page 1, and/or visit our website at www.umd.edu/crge.

Ford Foundation

The Consortium is pleased to announce the receipt of a \$425,000 grant from the Ford Foundation. Principal investigators will be Bonnie Thornton Dill (CRGE), Sharon Harley, Afro-American Studies Program, and Deborah Rosenfelt, Curriculum Transformation Project and the Department of Women's Studies. For more on this, see *From the Director*, page 1.

Graduate Colloquium

CRGE's graduate colloquium will continue, fall semester 2002, with an emphasis on "Teaching and Research at the Intersections of Race, Gender, and Ethnicity." Details may be found on our website, www.umd.edu/crge, as they become available.

RIG Competition

There will be significant changes in CRGE's Research Interest Group (RIG) program for the upcoming academic year. Due to budgetary constraints, we are unable to financially support our RIGs in the same format as we have in the past.

Consequently, there will be no RIG competition for 2002-2003. However, we remain willing to assist campus groups in maintaining their collaborations in other ways.

Thank you to all current and past RIG members for the wonderful projects you've accomplished. We are proud to have supported your innovative and original work. We trust that your intellectual work shall continue to illustrate the interconnections among socially constructed categories of race, gender, ethnicity, sexuality, and other dimensions of difference. ❀

Fear and Threat in Women's Daily Lives

Amy McLaughlin, Assistant Director, CRGE

Violence against women is widely recognized as a social problem within the United States and, as a result, its various manifestations, causes, and consequences have been the focus of a great deal of research. A particular aspect of this violence, which has not received a great deal of attention, is the *fear of potential violence* (e.g., threat). Many women experience it on a daily basis. To fear violence may be as important as the actual experience of violence.

The work presented here is based on the premise that even the possibility of violence can engender powerful feelings of fear. This report summarizes aspects of my dissertation—work based on qualitative semi-structured interviews with 14 middle-class mother-daughter pairs, seven of whom were African-American and seven Caucasian. Their words take on special significance in light of how rarely these women have personally experienced situations where their own well-being was at risk. Only four of the 28 women have been victimized, and none recently. Yet, as is evident from their accounts, women are very attuned to threat. What is remarkable is that present threat is not contingent on past harm. Instead it is the potential for harm that is experienced and this, in turn, drives much of the behavior that can be observed in the daily lives of women.

The Experience of Fear and Threat

Although there have been improvements during the last half of this century, the power, privilege, and prestige of women in society relative to that of men remains at a disadvantage. The extent of this disadvantage has been measured across a variety of social institutions and reflects consistent discrimination and mistreatment both subtle and overt. Gender, of course, is not alone in regulating opportunity and advantage. Social locations like class and race combine with gender to represent differing levels of power within society (i.e., the ability to control the actions of others as well as one's own actions). Differences in power arouse differing levels of concern among women as they regard their own vulnerability. Consequently, fear is not equally distributed throughout society. The distribution of violence and the fear it engenders are isomorphic with the overarching lines of social stratification.

In their daily environments, women maintain a vigilant awareness, a surveillance of their surroundings for potential threats. Vigilance offers women some reassurance that they can avoid threatening encounters by foreseeing their occurrence. At the same time, however, vigilance can color many innocuous situations. This watchful awareness is an important component of how women experience fear.

Throughout my interviews, virtually all of the women spoke of the necessity to maintain an awareness of their physical safety. Some women found this awareness always present. Monica Holmes (45, Black): "Because I guess I'm always on guard and I'm constantly... looking around and just trying to picture the obvious so that...I could...have a sense of awareness so that things won't happen to me."

She uses the term "awareness" to describe the way she prepares to avoid negative events that could otherwise happen at any time. Thus

threat is not confined to delimited situations but involves circumstances that have the potential to arise anywhere and at any time. Because the potential for threat is omni-present, her awareness must be omni-present as well. Deana Wilson's (22, White) words are similar, also emphasizing the need to be constantly alert to threats: "I'm always aware... I think I need to have that awareness wherever I go." For some women, constant guardedness is so habitual as to be almost a reflex. That is, the emotion of fear is not always present although one's awareness of potential threat may be.

Although there can appear to be a disconnect between threat and fear, it is much more likely that potential threat, as evidenced by women's professed need for vigilant awareness, is an enduring condition rooted in the avoidance of fear.

Even among women who have had little experience with violence, the pervasive sense of threat is remarkable. Yet, without this assumed basis for fear, both the perceptions of threat and the women's awareness of it would have little reason to exist among such a relatively protected sample. In these instances, fear serves both as a cause and a consequence of threat. Fear of violent attack engenders a sense of threat that necessitates vigilant awareness, and surveillance of the environment as part of this awareness can result in the perception of threat that leads to fear.

Avoidance of Potential Threats

The preceding illuminates the normative maintenance of vigilant awareness driven by a pervasive yet routine fear of potential harm. This awareness or surveillance of the environment is probably fueled by fear, whether latent or manifest. Yet this surveillance is not scattered or random. To the contrary, cues or sets of cues are widely shared among women. The shared quality of these cues supports an understanding that cues are not simply the product of individual imaginations, but are social in origin. When analytically linked to the pervasive coping strategy of avoidance, it is possible to see how the social nature of cues influences and constrains the organization of daily life for women.

Social cues are defined as shared symbols of potential danger among members of a particular group, such as women or sub-groups of women. Social cues indicate where one needs to be on guard, affect estimations of danger, and function as the properties and conditions of women's social contexts. While encountered threats (e.g., a man with a knife) are by definition cues of danger, social cues are more subtle and much more enlightening as applied to anticipatory threats—locations, people, and behaviors that symbolize *potential* danger. Symbols resonate across groups of women who both share a cultural context and a history of socialized experience. Some symbols may be shared by almost all women, others by a particular subgroup. Wherever symbols are found, they function as roadmaps that guide women in the circumvention of danger.

The following is not an exhaustive list of social cues, but they do include all those that were emphasized by study participants. First and foremost is *time of day* with nighttime viewed as particularly ominous. Second, *particular locations* like parking garages, dance clubs, dark alleys. Third, *isolation* or being alone. Fourth, *former incidents* that occurred in similar locations or environments act as powerful cues that re-arouse anx-

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xiety and fear. Finally, the appearance of a *male stranger*, especially when combined with isolation and nighttime, creates a strong cue to put up one's guard. Thus symbolic social cues serve to signal socially understood avenues of potential threat. Avoidance is a strategy for coping with potential threat and can have wide-ranging repercussions in women's lives.

The main social cue I discuss here is that of a male stranger. The intersections of social status can be clearly seen through the words of my study respondents. Tanya Lawrence (23, Black) recognizes the contextual nature of her assessments: "...but I guess when I pictured it, it was always a young White male (when I was on campus) because that's what you always heard in the papers and on the news as far as the stalkers and the rapists... But I guess also depending on where I was going, like college campus, I had that vision. But if I was downtown, I had a totally different description. ...Downtown, I guess it would be more like young or older Black males, not a college student, of course. You know cause your surroundings are different, so, I guess it depended on where I was at the time."

Tanya is very aware of the influence the environment has on whom she pictures as a likely attacker. Her images shift with her location, highlighting how contextual social cues can be. Although her description of the attacker varies, his gender does not. This is echoed by the descriptions of other respondents. In this context, race surfaces as an important cue.

Across interviews, African-American men are often viewed as more threatening than White men, especially by White women. For example, when asked about particular traits that might make her suspicious of a male, Catherine Taylor (52, White) answered: "Well, yeah, you know the typical stereotype, which of course we shouldn't be doing, but we do anyway. But yeah, somebody who's unkempt, probably, mostly Black. Although you know unkempt and White is also bad news. But you...see there's probably a greater likelihood that they would be Black than White...unshaved homeless type."

Blackness in the company of other cues about class and status serves as an additional cue of the need to be wary and to raise one's guard for some of the White women in my sample. One tendency among some of the African-American women was to stress behavior rather than appearance in evaluating the threat that a man might pose. For example, Melinda Jackson (50, Black), when asked to describe someone who might raise her awareness, responded: "Probably someone who didn't look like they were in control of their physical selves. Maybe they were putting on an act. Or somebody might be begging...I guess anybody with sort of erratic behavior or staring." Or in Anita Green's (38, Black) words: "I mean you know if somebody is talking out of their head or you know just acting a little strange. I just kind of make sure I have my guard up." Sandra Phillips (21, Black) describes men who act too nice: "For me, if a male is too nice. Just too nice—like I was at work and this guy just came in and he wasn't interested in buying anything, he was just too nice to me... After a while, I said, 'Well you know I have to go now.' It was like, I don't trust you!" Sandra compares the man's behavior to what he should have been doing—making a purchase—and finds it incongruous to the interaction. This serves as her cue that the man might have something else in mind, thus raising her awareness; she ends the encounter. She uses his behavior in the social context to evaluate her own response and the level of her awareness.

The appearance of a male is the initial social cue that is subsequently

evaluated according to the man's demeanor, clothing, and behavior. Race is more often a cue for White women, while behavior and other cues tend to have stronger influence on Black women. All the women in this middle class sample, regardless of their race, reported some level of awareness of threat in their lives.

Consequences of Fear and Threat

Some women are very much aware of the toll that fear and threat exact in their lives. Eleanor Graham (50, White) poignantly describes the constraints women follow due to their sense of threat: "I wish we lived in a world that I could go wherever I wanted, when I wanted to. I know that there are nights when you know it's a beautiful moonlit night. I would love to walk down, we have a river down here in the woods at the end of the street, I would love to walk down there you know and see the river in the moonlight. But I would never do that." Dana Green (20, Black) muses: "I think I would be a much nicer person if I didn't have to always have my guard up, always worried that something might happen." Deanna Wilson (22, White) says: "I would love to be able to walk where I want without having to worry about being attacked or sexually assaulted...I would have my freedom." Deanna's words directly connect her concessions to threat and fear to her overall freedom. It is this infringement on women's freedom—freedom of movement, freedom of choice, freedom of fear—that is the bitter cost of ubiquitous threat.

All of the women in this study monitored their personal safety and were aware of doing so. But the sample population consisted solely of middle-class women. Their normalization of threat might be differently experienced by women of different social classes. Disentangling the social differences that influence women's experiences is extremely complicated. The experience of fear is filtered through the social characteristics both of the women and of the potential threat, as is the interpretation of social cues. The shared symbolic meaning of these indicators, which are mentioned in almost all interviews, underscores the relationship to socialization processes. Cultural assumptions about danger and safety are evident in terms of cues, which are highly meaningful to women of different ages, races, and backgrounds.

Normalization of fear and threat is part and parcel of the processes whereby its social nature is concealed. For if fear is a product of individual experiences, then it is up to each individual to do her best to avoid dangerous hazards. Disentangling the roots of fear, then, leads to a realization of its connections to the unequal distribution of power and privilege that must be addressed in all its forms. Even if the understanding of threat and fear are linked to social stratification, as has been posited here, its presence in the lives of women will exist as long as we tolerate a society that perpetuates social injustice. ❖

AMY McLAUGHLIN RECENTLY RECEIVED HER PH.D. FROM THE UM SOCIOLOGY DEPARTMENT AND HER CERTIFICATE FROM WOMEN'S STUDIES. SHE WAS APPOINTED ASSISTANT DIRECTOR OF CRGE SPRING 2002.



Historical Vestiges of Discrimination in UM's Greek System

Andre M. Perry and Marie P. Ting, Doctoral Students,
Educational Policy and Leadership

The following summary of a longer research paper probes the historical roots for the staffing decisions at the Office of Campus Programs. A focus on the historical legacy of exclusion of people of color at the University of Maryland provides insight for these decisions. Currently, students who participate in the Greek system comprise about 10% of the undergraduate student body and are supported by five full-time staff members and two graduate assistants. In addition, the vice-president for student affairs, director of the Stamp Student Union, and four of the five assistant directors of the Office of Campus Programs (OCP) are members of Greek organizations and, as such, serve as advisors. Conversely, students of color are about 33% of the student body and have the equivalent of three full-time support staff in the OCP: one full-time staff member is designated to work with communities of color, and four, twenty-hour-a-week graduate assistants work with the following communities: Asian Pacific American, Latino/a, Native American, Black, and Lesbian, Gay, Bisexual, and Transgender.

These staffing disparities reflect critical policy decisions.

Examining the Historical Narrative

The historical narratives of how oppression becomes institutionalized reveal central characters, settings, and resources that ossify power along lines of culture, race, gender, and ethnicity. Therefore, to trace the roots of our behaviors, customs, oppressions, and policies, we must tell our stories and then progress them backwards. If we follow this method, storytelling connects a policy or an institution to a face, race, gender, culture, and class.

Our current story probes one quadrant of the Hurtado, Milem, Pedersen, and Allen framework (1998) for analyzing a campus climate for historical, structural, psychological, and behavioral diversity. Hurtado claims that "a college's historical legacy of exclusion can determine the prevailing climate and influence current practices." Hurtado further asserts that many White Greek fraternal organizations continue to benefit from their institution's historical legacy of discrimination and exclusion. In our study of the UM campus, we use historiography as a method to narrate our story and to uncover policy developments: school yearbooks that capture the Greek influence on campus traditions as well as on the campus racial climate. In so doing, we searched for social arrangements, customs, traditions, clubs, and organizations that made their way into the annual *Terrapin* yearbook and the respective levels of Greek involvement depicted. We looked for any trends, events, or activities that projected racial, sexual, or class attitudes; we analyzed trends marked by the indices of change; and we examined the evolution of staffing as well as resource allocation to Greek life. We assumed that, decade-to-decade, mainstream traditions

would reemerge in the yearbook as these traditions reflected the social context of the institution. Our analysis, therefore, is primarily a look at the transformation of Greek life and administrative oversight as told through the pages of UM yearbooks.

Yearbook Findings

The 1920s were particularly impressionable times for college traditions and Greek life. Co-curricular activities in the 1920s played a crucial role in sustaining collegiate values (Rudolph, 1990). Many current campus traditions stem from the original 1920s Greek-sponsored events that originated from all White male societies in the late 1800s. Much of the conversation around Greek life during the racially segregated years at UM can easily be changed into a dialogue on normative culture in White postsecondary institutions. Major, campus-wide events such as the Annual Pledge Dance, Minstrel Show, Maryland's Ugliest Man, Inter-Fraternity Council Ball, Rush Week, Greek Week, and Homecoming carried extreme cultural weight and had a high degree of White Greek participation throughout the decades.

While our examination of early yearbooks did not provide a sophisticated quantitative analysis of the White Greek presence on campus, we gleaned its prominence from the yearbooks' featured types of annual events, the amount of space dedicated to Greek and non-Greek organizations, and the organization of yearbooks. For example, major headings included Administration, Seniors, Queens, Organizations, Fraternities, Sororities, and Athletics. While Greek life had its own sections in the yearbooks, it consistently received distinct attention within sections devoted to non-Greek organizations and athletics. The number of pages devoted to Greek life is yet another indicator of its prominence.

Racial attitudes and gender roles espoused by Greek life can be deduced from the *Terrapin*. The most extreme expression of these attitudes is found in the countless pictures of White fraternity and sorority members in black-



MR. INTERLOCUTOR—KAPPA ALPHA ORDER'S COTTON PICKER REVIEW—TERRAPIN 1955

face. Blackface events began at least as early as the 1900s with the Maryland Agriculture College's (MAC) Minstrel Troupe. It is unclear if MAC's Minstrel Troupe, which performed prior to 1912, was originally a non-Greek event eventually adopted by the Kappa

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Alpha (KA) Order. (Fraternities were shunned by the university until the 1920s.) But it is obvious that KA's Annual Cotton Picker's Review had non-Greek campus roots. Performances were not limited to Kappa Alpha. The tradition of White Greeks in blackface was prevalent throughout most of UM's early history. *Reveille*, the yearbook prior to the *Terrapin*, showed students in blackface being carried on a horse-drawn buggy in the 1927 May Day Festival (p.139). Once UM had accepted Greek societies, administrators simultaneously condoned, cosponsored, and supported these blatant acts of racism.

The annual homecoming parade is a mainstay event on many college and university campuses. Greeks have always been a visible and central feature of these extracurricular events. At UM, however, it appears that southern plantation culture strongly influenced and distinguished extracurricular and Greek life: KA's practice of performing in blackface extended to homecoming. A photo caption in the 1956 *Terrapin* reads, "Southern belles and somber Blackfaces enhance the KA contribution to the Homecoming float brigade" (*Terrapin*, 1956, p. 32). In fact, each season had its own spectacle. "With the advent of spring, the Maryland campus was transformed into a scene similar to that of a great Southern plantation" (*Terrapin*, 1959, p. 59). Masquerading was not limited to persons of African descent, however. Fraternities and sororities often adorned the clothing of various other ethnic groups. Administrators continued to condone and support these ostensibly hostile activities even though Blacks were admitted to the university within the decade.

Gender roles also were maintained, reaffirmed, or projected with the use of costumes. There were numerous opportunities for women to become queens, thereby echoing the southern perspective of ideal womanhood. Women often were photographed in white, antebellum hoop skirts and competed in selective contests, the winner receiving a crown and a court as well as the title of residence hall, homecoming, or May Day queen.

Despite the Civil Rights movements of the 1960s, evidence of racial reconciliation and integration was minimally depicted in UM yearbooks. In the 1960 yearbook and those beyond, small numbers of ethnic, religious, and cultural minorities made a few appearances. The Islamic Association was featured to "promote a better understanding between American students and the people of the Moslem world. This is accomplished by acquainting them with the Islamic culture - its people and countries" (*Terrapin*, 1960, p. 41). Many of

the new non-Greek organizations that emerged were established to promote cultural understanding to the broader campus and/or to serve as a home away from home for students of color.

But the 1970s, marked a significant change for the *Terrapin*. Briefly, between 1971 and 1972, the yearbook was entitled *US*. This change in name signified a transformation in perspective that was highly influenced by the sociopolitical climate of the region and era. Little if any Greek coverage was given in *US*. In 1971, a total of three pages were dedicated to Greek life and the only narrative

provided about the Greek system was sarcastic in tone: "Most of the Greeks live down there too, across Rt. 1. Some on campus and some off. A lot of the houses sit around the lacrosse field that sits inside Fraternity Row. These houses look the same; they're well defined, they look like the rest of the University" (*US*, 1971, p. 23).

Despite the yearbook's reversion to the name *Terrapin* after one year, changes continued. The 1980s saw a decline of outwardly offensive gestures towards minorities by way of stereotyping and pages dedicated to Greek life. Although not always as dramatic as the picture of a topless woman being doused with cans of Miller High Life beer (*Terrapin*, 1987, p. 16), primarily, Greeks were pictured at party scenes, alcohol-in-hand, during the last quarter of the twentieth century. The noticeable decline in yearbook pictorials of Greek life reflects a decline in the presence and significance of Greek student percentages. The student body had become more diverse; fewer students joined Greek societies. Nevertheless, a disproportionate amount of resources were allotted to Greek life because of housing and programming.

Throughout the 1990s, the presence of people of color was significant. The Miss Black Unity Pageant, the Annual Step Show, and other yearbook photos reflect structural and demographic changes on campus. However, consistent coverage is not given to Latinos/as, Asian Pacific Americans, and

Native Americans during this period. Yearbooks of the 1990s, featured non-Greek events, such as Midnight Madness, Campus All-Nighter, and Homecoming, as major campus events.

For the first time in UM history, yearbook coverage of major campus events was not Greek dominated, at least pictorially. Coverage of athletic events grew as the number of sports increased, reflecting their importance on campus culture. Women's athletics, in

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"ORIENTAL STYLE" RUSH — TERRAPIN 1956

Student Group	% of Student Population	# Full time Staff Serving Group	# Part Time Staff Serving Group
Greek life participants	10%	5	2
Students of color	33%	1	4

Data from 2002-2001

particular, received increased attention in the 1990s.

The diversification of campus programs and the consequent attention received in the yearbook is not surprising when the pointed goals of UM are considered. Maryland had succeeded in increasing minority undergraduate enrollments, but despite this success the university's numerical shifts were not adequately reflected in OCP resource allocations.

Findings

We argue this administration's disproportionate support of Greek life has continued in spite of changes in the balance of UM students engaged in Greek organizations. The difference in resource allocation that initially favored Greek life was facilitated by the mores, values, and culture of the students, policies, and policymakers of the time. Today, administrators continue to support Greek culture, at a level beyond the support given to larger student groups. UM's administrative support of Greek life has become a form of social reproduction by staffing and financial inequities.

While this brief overview does not fully demonstrate the nature of this relationship, our larger paper does and can be shared with interested readers. We are seeking to have UM acknowledge the privilege given White Greek organizations by reorganizing the OCP, by infusing historical

analyses into our everyday teachings, and by encouraging storytelling.

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US. (1971-1972). College Park, MD: University of Maryland. ❖

ANDRE PERRY AND MARIE TING



semester for 25 years of dedicated service to the University of Maryland.

Miyesha Perry, CRGE staff member, has accepted a position with the Cafritz Foundation and departs May 1st. She will be greatly missed!

Please send us the good news about your department and staff. We'd like to share it.

An **electronic version of our CRGE newsletter** will be available beginning this fall. If you would like to be put on our newsletter list via email, please contact our web/dissemination coordinator, Linchun Li: linchun@wam.umd.edu. If we do not hear from you, we will continue to send you our printed version. ❖

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CRGE AFFILIATES

- Afro-American Studies Program
- Asian-American Studies Program
- Center for Children, Relationships and Culture
- Center on Population, Gender, and Social Inequality
- Committee on Africa and the Americas
- Cultural Systems Analysis Group
- Curriculum Transformation Project
- David C. Driskell Center for the Study of the African Diaspora
- Department of American Studies
- Department of Family Studies
- Department of Women's Studies
- Diversity Initiative Faculty Relations Sub-committee
- Human-Computer Interaction Laboratory
- Maryland Institute for Technologies in the Humanities
- President's Commission on Women's Issues
- President's Commission on Ethnic Minority Issues

KUDOS

Congratulations to faculty members who recently earned tenure:

Kandice Chuh (English), **Lory "Tomni" Dance** (sociology), and **Melissa Milkie** (sociology).

Bonnie Thornton Dill has been selected as the Robin M. Williams, Jr., Distinguished Lecturer for 2001-2002. The award was given in recognition of her excellent scholarly work, her leadership in studying the intersections of race, class, and gender, and her gifts as an outstanding educator.

Lil Powell Roberts, CRGE budget manager, received a service award this

Caribbean Scholars Build Community

Claudia Barbosa Nogueira, Doctoral Student, Comparative Literature, and Barbara Shaw Perry, Doctoral Student, American Studies

The Caribbean and its diaspora is a richly textured geopolitical space for the examination of complex cultural identities and structural inequalities. The Caribbean Research Interest Group (CRIG) is a growing collection of faculty members, graduate students, and non-profit organizations interested in the exploration of historical and contemporary processes that contribute to the intersections of race, ethnicity, gender, class, sexuality, education, age, religion, and nationality in the Caribbean.

CRIG goals are twofold: to initiate and build a Washington, D.C., metropolitan consortium of Caribbean scholars and to build and sustain a university-wide research community of "Caribbeanists."

In October 2001, over 20 scholars from across the UM campus gathered for an

introductory meeting where CRIG activities and commitments were discussed. Shortly thereafter, CRIG welcomed Dr. Keith Q. Warner, Department of French and Caribbean Studies, George Mason University to the UM campus.

Dr. Warner's lecture, "Globalization and Caribbean Cinema," provided a forum for the discussion of Caribbean studies and its impact on global cultural perceptions. Addressing the fact that Caribbean cinema productions are highly dependent on external funding and technology, Dr. Warner explored possibilities for a cinema created for and by a Caribbean populace.

Dr. Warner's lecture, derived from a soon-to-be published article, explored the interesting—and often conflicting—dynamics between cultural sovereignty and industrial autonomy.

In keeping with the goals and objectives of CRIG, our spring lecture and brown bag lunch series serve as building blocks for our future endeavors. Dr. Aisha Khan, Department of Anthropology, SUNY, Stony Brook is our guest, Friday, May 3, 2002. Her lecture is, "**Dialogue in the Abstract: Creolization Discourses and the Daily Grind.**"

CRIG brown bags offer group members a chance to present research, conduct workshops, discuss readings, and make connections with each other. It is our hope that members will establish working relationships. From these shared intellectual communities, we aim to conduct future one-day research symposia, conferences, and collaborative publications.

Because it is important to acknowledge the fact that there are other valid and valuable sites of epistemologies and activism, CRIG is committing itself to bridging the divide between academia and the larger community. Our consortium will lead to a broader understanding of the Caribbean and make public the local, regional, and national organizations housed in the D.C. area, as well as the academic programs and research centers at American, George Mason, George Washington, Georgetown, and Howard universities, and at Trinity College.

If you are interested in joining CRIG and/or submitting information to our website, please contact Barbara Shaw Perry, Afro-American Studies Program, 2169N LeFrak Hall, UM, College Park, MD 20742: 301-405-8279 or email bb2perry@hotmail.com. ❀

