Examining how systems of race, gender, ethnicity and other dimensions of inequality mutually shape and reinforce one another.
Greetings!

It has been another productive and exhilarating year. While writing these comments, I received a call from the National Council for Research on Women (NCRW) notifying us that the Consortium on Race, Gender, and Ethnicity (CRGE) won the prestigious Research and Scholarship Award! The award is in recognition of recent outstanding research and the production of knowledge built on theoretical perspectives that advance understanding of the experiences of women and/or girls in society. (See www.ncrw.org for more information.) We are honored to accept this award and thank NCRW for their support and recognition.

In the last few months, we have been in the process of developing a renewal grant for CRGE funding. In terms of a quantitative review of our accomplishments, we were thrilled by the mentoring that has taken place at CRGE, the number of intellectually inspiring events, the seed grants for pilot studies, and the research that we have conducted over the last eleven years. In the past two years, we have in collaboration with other colleges and departments submitted over $4 million in grants to the National Institutes of Health (NIH).

Since the beginning of CRGE, we have provided mentoring to over 20 graduate students and about 5 junior faculty of color. On page 5, meet the newest members of our mentoring community, Renina Jarmon, our 2009-2011 CrISP Scholar, and our summer intern, Herbierto Yanis, a historically underrepresented undergraduate student from New York City. Over the last three years, from 2007-2010, CRGE has awarded $42,000 in seed grants to junior faculty as part of our Qualitative Research Interest Group (QRIG) and co-sponsored by the Maryland Population Research Center (MPRC). These seed grants have supported 15 faculty members across 10 departments. The seed grant awardees for 2010-2011 with a short description of their projects are included on page 14.

Within the last year, we updated our website and revamped our Intersectional Research Database into a very user friendly research tool. This is the only national research database that catalogs empirical research on intersectionality. We have over 200 citations and expect to add about 30-50 annotations a year. Features of the website and database are included in this publication. Our communications coordinator, Beth Douthirt-Cohen, and Dr. Laura A. Logie have both invested significant effort and time to enhance our public image and make CRGE resources available to our UM community and the external scholarly community.

As is our praxis in Research Connections, we highlight intersectional research by former graduate students. Research syntheses from two former graduate students from the Department of Women’s Studies (Drs. Saraswati and Williams) explore the intersectional topics of beauty and whiteness in Indonesia and a feminist analysis of American nationalism in U.S.-Russia relations. Our book corner highlights recent publications that engage in interdisciplinary and intersectional work. The reviewer Ms. Ana Perez is a promising scholar in the Department of Women’s Studies and is the author of this incisive and insightful review on the recent book, The Specter of Sex: Gendered Foundations of Racial Formation in the United States.

The last section highlights the accomplishments of the CRGE community – CrISP scholars, faculty and affiliate faculty. Over 40 faculty from 20 disciplines and departments are engaged in the work of CRGE. This issue represents the depth and quality of the work that CRGE promotes at UM. During this next academic year, our plans include continuing to develop a strong infrastructure for collaborative research teams and projects, strengthening QRIG, building our intersectional database and mentoring graduate students and junior faculty of color. It is essential that CRGE continues its work as a scholarly center that specifically advances different ways of thinking about inequality, social change and social justice, while furthering the Provost’s Strategic Diversity Plan for the university.

We thank you, our UM community, for your continued support as CRGE continues its research and scholarship in intersectional research as a valued resource both on and off the University of Maryland campus.
For the last decade, CRGE’s Colloquium has served as an intellectual site that brings together faculty, graduate students and external experts to dialogue about new ways of thinking about a wide range of complex inequalities in U.S. society. Since our inception, CRGE has provided a series of provocative cross-cutting colloquium that bring together researchers, policy makers and activists/practitioners to discuss controversial issues that address major diversity issues in research and public policy.

CRGE has reached across many colleges and departments to extend the breadth and depth of the dialogue. The colloquium serves as a venue to encourage graduate students from all disciplines to present their research on the intersections of race, ethnicity, gender, class, sexuality and other dimensions of inequality.

During this academic year, 2009-2010, in co-sponsorship with the School of Public Policy, the colloquium series is focused on the intersections of inequality and public policy. The series has covered issues such as the experiences of racial/ethnic minority groups in the criminal justice system, the impact of health care reform on the under or uninsured, and the struggles involved in the desegregation of housing.

Since 2001, CRGE has convened 70 sessions, with approximately 30 outside experts and activists, and about 45 UM faculty members who have served as presenters, discussants or facilitators, and about 40 graduate students who have presented their work and obtained valuable intellectual feedback from faculty. Our greatest contributions in this intellectual landscape have been to expand the realm of diversity of thinking, of presenters, and of important topics that are associated with social justice. Our future plans are to collaborate more closely with other units who wish to support a forum of diverse ways of thinking so as to increase the quality and the reach of intersectional ideas across the UM campus.

CRGE is pleased to announce the launching of a new edition of our publication Intersecotnal Research at the University of Maryland: Research on Diversity, Equity & Inclusion (Fall, 2010). CRGE first published this directory in 2004 to capture the vast amounts of work on the UM campus that focuses on issues of race, gender, ethnicity, class, sexuality, and their intersections. In this updated directory, it is apparent that the University of Maryland, in addition to housing CRGE, is a national leader of this kind of work. This leadership is established through our superior research programs and faculty whose scholarship brings issues of diversity, equity and inclusion to the forefront and creates new theory, methodology, and pedagogy to better understand our world and promote social justice.

CRGE’s Graduate Colloquium Offers Intellectual Space
In November 2009, CRGE launched a new website to serve as an expanded resource for intersectional scholarship and events. Below are some of the features of the site that may be helpful to scholars and graduate students. If you have any recommendations for the site, or wish there were other resources we offered, please do not hesitate to contact us.

**FEATURES OF CRGE’s NEW WEBSITE**

**INTERSECTIONAL RESEARCH DATABASE**
Offers a searchable database of intersectional scholarly articles & book annotations.

**CRGE PUBLICATIONS**
Offers all of CRGE’s current and previous publications including Research Reports, Campus Directories, and our Decade Report.

**CRGE CALENDAR OF EVENTS**
CRGE offers a calendar of intersectional news & events on the University of Maryland campus and around the country.
We were delighted to welcome Herbierto Yanis Jr. as a research intern in the summer of 2009. The National Institute of Mental Health-Career Opportunities in Research Education Training (NIMH-COR) program at Hunter College sponsored the internship.

Mr. Yanis is an undergraduate student majoring in psychology with a minor in sociology at Hunter College. Mr. Yanis is of Puerto Rican descent and grew up on the Lower East Side of Manhattan in N.Y. His goal for the 8-week summer internship was to engage in a research project where he could obtain additional research skills.

Mr. Yanis was involved in a research project that assessed the psychosocial determinants on the health of Central and South American immigrants. Drs. Ruth E. Zambrana and Laura Logie served as his mentors. His assignments included conducting a literature review and writing annotations. He was also offered the opportunity to take a SAS course to enhance his quantitative skills.

Building on our strong infrastructure for mentoring, CRGE faculty extended Mr. Yanis opportunities to access research resources on the UM campus to further his research skills. He developed and presented a poster for the NIMH-COR conference in New Mexico. In his own words, Mr. Yanis described why he is pursing a Ph.D. in psychology:

“From a young age I knew intuitively that minorities were not treated equally, but I did not understand why. As I became educated, majoring in psychology with a minor in sociology and looking to pursue a Ph.D., I learned of the socially constructed patterns of inequality in which minorities become entangled.”

It was a pleasure having Mr. Yanis as a summer fellow. We hope that our mentoring pushed him closer to his dream of obtaining a Ph.D. in psychology.

Renina Jarmion is a first year doctoral student in the Department of Women Studies. She completed her undergraduate degree in psychology at New School University in New York City. She then attended Brooklyn Law School for two years, before deciding that she had a greater contribution to make as a feminist scholar. Her research areas of interest are globalization and the city, black women’s sexuality and pop culture, and the role of technology in the definition of self.

As a CrISP scholar, Renina is interested in learning about the ways in which, intersectionality, as an analytical lens can be applied to her interdisciplinary research interests. Her academic journey involves taking courses in history, sociology and technology so as to develop a wider interdisciplinary lens to use in her doctoral research.

During the past academic year, Renina has been involved in a number of CRGE projects. She has been engaged in writing annotations for the Intersectional Research Database and tracking down faculty affiliates for inclusion in the upcoming Faculty Research Directory on Diversity, Equity and Inclusion. She is also involved as a research assistant to a project on early Latino and African American family formation and mothering. In this capacity, she provides research support to both the director and assistant director in the design and development of a research study that will be submitted for external funding. We are pleased to have her with us this year.
This qualitative study sought to explore the semiotics of skin color in transnational Indonesia in relationship to race, ethnicity, nationality, sexuality and gender, and specifically to understand skin color in an Indonesian context as a transnational construction.

Born and raised in Indonesia, I quickly realized there was a connection between skin color and constructions of female beauty. Like many teenage Indonesian girls in the pursuit of beauty, I, too, tried out various skin-whitening products, not realizing the racial hierarchies and systems of significations embedded in these skin-whitening practices. It was not until after I delved into theories of gender, globalization, race, racialization, and racial identity formation that I began to connect some dots, make new meanings, and ask critical questions about these practices. I was curious to find out why, for example, many women in Indonesia practice skin-whitening routines, using creams, lotions, soaps or pills, and how processes of globalization impact these practices?

This study explored the effects of transnational circulations of people, objects, and ideas on our understanding of skin color, as it intersects with and complicates other categories of identity such as race, gender, nationality, and sexuality, in a transnational context. Focusing on the effects of circulations of beauty ideals to Indonesia from India (during the tenth to fourteenth century), the Netherlands (during the height of Dutch Colonialism from 1900-1942), Japan (during Japanese Occupation of 1942-1945), and the United States (during the post-reform era to 2006), this study was the first interdisciplinary study that details a transnational history of gender, skin color and race.

Approaches and Perspectives
This interdisciplinary study used “beauty” as an organizing trope to limit its analysis, ensuring analytical depth. This analytical depth is further ensured by choosing specific sites of analysis to highlight particular historical periods and countries from which specific people, objects, and ideas travel. The sites I examine include Old Javanese adaptations of Indian epics (to understand the workings of “color” in pre-colonial times); beauty product advertisements that functioned as propaganda for Dutch and Japanese colonialism; skin-whitening ads published after 1998 in the Indonesian edition of the American women’s magazine Cosmopolitan; and an interpretive reading of the Buru Tetralogy novels (Bumi Manusia, Anak Semua Bangsa, Jejak Langkah, and Rumah Kaca) by Indonesia’s best known author, Pramoedya Ananta Toer. Interviews with Indonesian women were also integrated in this study.

Many scholars on Indonesia have noted that traditional or archival sources for the pre-colonial period are practically non-existent. Hence, I followed in the footsteps of previous scholars in turning to other sources such as kakawin (Old Javanese poems), folktales, myths, legends, Chinese records, Arab travel writings, and even relics to understand the past employing textual analysis. Five Old Javanese texts: Mahābhārata, Arjunawiwaha, Bhāratayuddha, Sutasoma and Kresnāyana were used to understand the meanings of skin color in signifying an ideal of beauty during this period.

For the colonial and postcolonial period, I undertook archival research and made use of excellent collections of Indonesian materials available in three countries: the Library of Congress in Washington, D.C. in the United States, Arsip Nasional Republik Indonesia (the National Archive of the Republic of Indonesia), and Perpustakaan Nasional Indonesia (the National Library of Indonesia) in Jakarta, Indonesia, and the KITLV library in Leiden, Netherlands. I employed a historical perspective, charting when particular advertisements appear in order to understand why they appeared at particular moments in history. Additionally, I incorporated a semiotic analysis to decode the meanings of various “signs,” specifically in whitening advertisements.

The use of Pramoedya Ananta Toer’s Buru tetralogy allowed “other” or non-institutional voices to be heard. These novels were particularly apt for this work not only because he is Indonesia’s best-known and most-celebrated (male) author, but also because “his fiction preserves an archive of Indonesian history against the official amnesia of” Soeharto’s repressive regime (1966–1998). The inclusion of fictional works attempt to disrupt and complement the dominant history of Indonesia to tell a more holistic history. They also lend themselves as useful sites of analysis because they reflect the experiences and are products of an author who had traveled across national borders, allowing me to chart how “travel” figures in his writings and in
Discoveries & Implications
A close reading of women's representations in the oldest surviving Indonesian literatures made visible that “white,” “bright,” or “light” skin color was highly prized in Indonesia even prior to European colonialization. This can be seen from the metaphor of the moon, white marble, or other bright and shining objects employed to describe female beauty in these texts. Second, this study demonstrated that in more recent popular media, representations of women clearly considered “especially beautiful” demonstrated that unlike in the U.S. where “white” is synonymous with “Caucasian,” in Indonesia multiple categories of whiteness have been valorized during different moments of Indonesian history. Pointing out the shifts in meanings of light skin color in these periods, this study exposed the ways in which various nation-, race-, and ethnic-based categories of whiteness exist in post-independence Indonesia and have become the signifiers for skin color. This means that unlike in the United States where all lighter skin is “better,” light skin color in Indonesia, is only considered better when the skin color signifies specific “preferred” races or nationalities. Chinese light skin color, for example, is considered less desirable than Japanese light skin color. These findings deepen our understanding of racial formation—especially that “race” and racial formation are not always patterned on the Western notions of skin color as seen in, for example, the United States.

Third, making use of Pramoedya Ananta Toer’s Buru tetralogy novels, this study argued that the cultural construction of female beauty matters because it influences the structure of a racialized masculinity in postcolonial Indonesia. In postcolonial novels, it is common to see portrayals of formerly colonized men, who were dehumanized during the colonial era, reclaiming their “lost” humanity. In Pramoedya’s novels, possessing “beautiful” women is one of the means offered to rebuild manhood. Nevertheless, one needs to also pay attention to how the narrative of beauty is also needed to make sense of the novels: beauty anchors not only the structure of masculinity in postcolonial Indonesia, but also the novels. That is, possessing the most beautiful women in the room as access to (heterosexual) masculinity would not make sense without the larger narrative of beauty to support it.

Lastly, interviews with Indonesian women offered a fresh perspective in viewing the skin-whitening phenomena in Indonesia. Rather than arguing that women practice skin-whitening routines specifically to emulate Caucasian white beauty, this study argued that skin-whitening practice is a manifestation of a more localized system of inequality that is rooted in color, nationality, and gender. That is, Indonesian women learn to feel embarrassed and ashamed about themselves and project these feelings onto/through their skin (and its color). At the micro level, women are made to feel malu (embarrassed) about their skin color by comments made by family members and friends. Situating these practices within a macro level, women are made to feel malu (ashamed) of their position as women by the state’s gendered construction of women as inferior. The women spoke, for example, of receiving worse treatments from their own people compared to Caucasians they encounter in their daily lives.

In charting the circulations of people and ideas across national borders and their effects particularly on our understanding of skin color, this research uncovers how the maintenance of global order and hierarchies relies on the ways in which various countries and their people participate actively in maintaining such a global order. Hence, this study invites readers to rethink whiteness beyond its exclusive association with Caucasian peoples and to comprehend the complex ways in which transnational circulations of gendered popular culture depend on how whiteness is capable of maintaining its currency across the globe.

L. Ayu Saraswati earned her Ph.D. in Women’s Studies from the University of Maryland and is currently an Assistant Professor at the University of Kansas in Women, Gender, & Sexuality Studies. Her current work explores sexuality in cyberspace.
Imagining Russia: 
A Feminist Analysis of American Nationalism in U.S.-Russian Relations

By Kimberly A. Williams, Ph.D.

Introduction
Since at least the Second World War, the field of international relations (IR), in both its academic and “real world” incarnations, has been largely male-dominated and highly masculinist in its nearly universal application in the conduct of geopolitics. This dominant approach, which prioritizes national sovereignty and security, not only “privileg[es] the state and the military sector and view[s] violence as endemic to the international system,” but also assumes that elite, white men’s experiences and perspectives are paramount. During the last thirty years or so, however, feminist IR theorists have attempted to mitigate traditional IR’s reliance on political realism. They have argued, first, that the core concepts of realist IR, such as war and security, are, themselves, dependent upon gender hierarchies (i.e., the notion that that which is conceptualized as “masculine,” such as military intervention, is more valuable and legitimate than that which is considered “feminine,” such as diplomacy), and, second, that a thorough understanding of world politics is impossible without being aware of the ways in which geopolitics affects and is affected by both men and women.

Grounded firmly in feminist IR, this project sought to consider these issues within the context of U.S.-Russian relations by interrogating the gendered, heteronormative, and ethnocentric dynamics of U.S.-Russia policy between the demise of the Soviet Union in 1991 and the U.S.-led invasion of Iraq in 2003. Using what feminist political scientist Cynthia Enloe terms a “feminist curiosity,” that is, a mode of feminist inquiry whose objective is figuring out how things got to be the way they are so that they might be different, I examined the production and operation of particular assumptions about Russia and Russians that have been invoked to craft, support, and implement U.S. policies toward and in the Russian Federation. Through analyses of several American popular and political culture texts, including NBC’s hit drama series The West Wing (1999–2006), the exhibits of Washington, DC’s International Spy Museum, two Twentieth Century Fox films entitled Anastasia (1956 and 1997), and a series of U.S. congressional hearings on U.S.-Russian relations, the project called attention to the production and operation of “gendered Russian imaginaries” (i.e., the range of masculinities and femininities that have been assigned to narrative and visual depictions of Russia and Russians in American political and popular culture) that have been invoked as part of American nationalism to craft and support U.S. foreign policies.

Approaches and Perspectives
Located at the vortex of several distinct although always already interrelated and interconnected intellectual genealogies, this project relied on three crucial foundational precepts:

1. Stories told about the past have tangible effects in the present, particularly within the context of nationalist projects, which are always in flux and are, consequently, malleable.

2. Nations, nationalisms, and relations between nation-states are constituted by and through gendered, ethnocentric, and heteronormative discursive configurations.

3. These always already gendered, ethnocentric, and heteronormative (his)stories a nation tells about itself are widely promulgated via a wide range of cultural texts which are intrinsically imbued with political significance, operating as sites of public pedagogy that make meaning and, therefore, affect material conditions and experiences.
As such, I employed in this project a feminist transdisciplinary research approach that drew explicitly on the methodologies and perspectives not only of feminist IR, but also of cultural studies, feminist intersectional theories, feminist development studies, performance theories, the history of U.S. foreign relations, and studies of nationalism. Each of these locations of knowledge production has its own intellectual genealogy/ies, and, because my work required the flexibility of multiple and simultaneous perspectives, this project drew from and was in constant dialogue with each of them. Conceptualizing gender as a shifting signifier, I identified and examined five post-Soviet sites where gendered, ethnocentric, heteronormative images of and assumptions about Russia and Russians were invoked in U.S. popular and political culture throughout the first post-Soviet decade to create knowledge in the United States about Russia and Russians. As a predictable holdover from the anti-Soviet rhetoric of the Cold War, Russian femmes fatales and obtusely obstructive (male) Russian leaders showed up in episodes of The West Wing, in the permanent exhibits of the International Spy Museum, and in U.S. congressional hearings that debated the merits and details of 1991’s Freedom Support Act, which authorized the distribution of U.S. foreign aid to the independent states of the former Soviet Union, and 2000’s Trafficking Victims Protection Act.

Added to these familiar negative narrative and visual depictions were three new gendered Russian imaginaries that emerged entirely out of the 1991 collapse of the Soviet Union and subsequent U.S. attempts to (re)constitute the Russian Federation as a geopolitical ally:

1. Young, naïve female victims of economic collapse and sex trafficking.
2. Ineffectual (and, hence, discursively emasculated) Russian (male) politicians and civilians who were unable to protect “their” women from the ravages of Soviet collapse and the transition to capitalism.

Conclusions
My analyses revealed five distinct but inherently interrelated gendered Russian imaginaries that were deployed simultaneously in U.S. popular and political culture throughout the first post-Soviet decade to create knowledge in the United States about Russia and Russians. As a predictable holdover from the anti-Soviet rhetoric of the Cold War, Russian femmes fatales and obtusely obstructive (male) Russian leaders showed up in episodes of The West Wing, in the permanent exhibits of the International Spy Museum, and in U.S. congressional hearings that debated the merits and details of 1991’s Freedom Support Act, which authorized the distribution of U.S. foreign aid to the independent states of the former Soviet Union, and 2000’s Trafficking Victims Protection Act.
3. Russian/East European male political leaders who, although slightly peculiar and emotionally volatile, had potential as geopolitical helpmates.

Each of these five gendered Russian imaginaries, whether the predictable Cold War holdovers or the new post-Soviet versions, depended for its existence on another gendered imaginary, this one of the (White, male) American hero who, according to the rhetoric of American nationalism, is required by any means necessary to protect and defend not only the national security and sovereignty of the U.S. and its citizens, but also the weak and downtrodden everywhere. Within the context of the first post-Soviet decade, this meant “rescuing” the (young, White, female) “victims” of sex trafficking while blatantly intervening in Russia’s domestic affairs by dictating the terms of Russian nation-building and encircling that country with U.S. and/or NATO military installations.

The existence of this (White, male) American hero also signals a post-Soviet resurgence of the dichotomous Cold War-era discourse that legitimated U.S. expansionist strategies as a virtuous and moral quest for freedom while those of the Soviet Union were conceptualized as evil and duplicitous. As my research demonstrates, the Cold War has, since 9/11, been used as a cautionary tale in U.S. political and popular culture in order to legitimate the contemporary “war on terror.” Not only have Arabs/Muslims come to stand in for the Soviet Union/communism in American national/ist narratives, but, according to those same narratives, it may be that Russia, too, although an overt supporter of the U.S.-led “war on terror,” is undermining U.S. efforts through its diplomatic relationships with U.S. enemies in the Middle East, particularly Iran.

Interventions and Implications
Given the Russian Federation’s status as the world’s second-largest oil producer after Saudi Arabia, the importance of post-Soviet Russia to contemporary geopolitics, particularly within the context of the Middle East, can no longer be in any doubt. Consequently, the mistakes, assumptions, and triumphalist arrogance of the United States since 1991 must be reckoned with and accounted for. This project contributes a feminist analysis to that endeavor by incorporating the approaches and perspectives of transnational feminist cultural studies, theories of performance, and feminist theories of international relations into an analysis of American nationalism and U.S. foreign policymaking in order to draw attention to the links between cultural and national identities, the gendered politics of knowledge production, and the circulation of power in transnational contexts.

The scope of this project demanded that I be, concomitantly, an historian, a political scientist, a literary scholar, an economist, a performance theorist, a scholar of nuclear proliferation, and a cultural critic—just to name a few of the hats I wore while conducting this research. As such, I utilized a feminist transdisciplinary methodological approach that conceptualized popular and political culture texts as sites of public pedagogy that work discursively (although not always successfully) as systems of cultural representation to construct knowledge about Russia in particular times, places, and spaces for specific political purposes. I use transdisciplinary rather than interdisciplinary to describe my research approach in order to draw attention to the ways in which it necessitates a tolerance for—and, indeed, the embracing of—research approaches that are uncomfortable, ambiguous, and messy. It encourages active and purposeful shifting between and among multiple academic locations in order to make knowledge that could not have been made otherwise. Consequently, it is my hope that this project can operate simultaneously as both a research model and a theoretical paradigm within which to interrogate the ways in which gendered, ethnocentric, heteronormative discursive configurations are integral to the formulation of American national/ist narratives and U.S. foreign policy objectives.
In keeping with this goal, the project makes two interrelated critiques. The first is of the role the United States plays in sustaining the traffic in women from Russia to the United States. According to a report from the United Nations Center of International Crime Prevention released in May 2003, Russia tops the list of countries providing women-as-commodities in the global economy. Although most Russian women end up in Germany, the United States ranks second as a prime destination for women trafficked out of Russia. The United States government has, of course, admonished Russia on (what it perceives as) that country’s continued neglect of human rights, including with regard to the traffic in women; however, it refuses to acknowledge its own complicity in creating the economic devastation in the region that has resulted in the forced migration of women and children from Russia to the United States.

This complicity is the impetus behind the second critique offered, which is the disclosure of the institutionalized and systemic exploitation of gendered, ethnocentric, and heteronormative neocolonial rhetoric at work in both the material conduct of U.S. policy toward as well as in popular representations of Russia in the United States. Despite U.S. overtures of friendship toward (or at least begrudging attempts at cooperation with) Russia since 1991, the relationship between the two countries continues to deteriorate—largely as a result of U.S. policies that take their shape within the context of a triumphalist American nationalism that has been plagued by what U.S. foreign relations historian Robert D. Dean terms an “ideology of masculinity.” This mindset demands from its adherents a self-conception necessitating the “cultivation of imperial masculinity” (i.e., the drive for U.S. hegemony in the world) and “the willingness to use American military power to kill unseen foreigners.” Just as Cold War triumphalism, with its intrinsic justification of geopolitical unilateralism, has become an integral part of American nationalism in the post-Soviet period, so have masculinism, ethnocentrism, and heteronormativity become constitutive of the formulation and conduct of U.S. foreign policy.

Kimberly A. Williams earned her Ph.D. in Women’s Studies from the University of Maryland and is currently an Assistant Professor at Mount Royal University in Calgary, AB, Canada. Her manuscript based on the research described here won the 2009 Dissertation/First Book Prize in Women’s and Gender Studies and will soon be published by SUNY Press.
Sally Kitch engages in an interdisciplinary and comparative account of the gendered contours that have shaped formations of race in the United States. Kitch explores the specific ways that gender ideology shaped public understandings of race. These public understandings often naturalized and formed gendered racialized categories of “Mexican women,” “Asian men,” and “Black women” among other gendered racial categories and identities. Kitch traces a history of U.S. gendered racial ideology over a two hundred year timeframe. The book is organized chronologically and thematically divided into five main sections with a total of sixteen chapters. Each section has an introduction and conclusion summarizing the main themes. The heart of the book explores how categories and definitions of racialized bodies, blood, and citizenship shaped U.S. gendered racial formations.

Kitch advances feminist theorizing of intersectionality and other integrative frameworks that pay close attention to the interconnectedness of gender and race. She combines racial formation theory and an interdisciplinary approach to engage in a discursive analysis of historical documents found in religion, politics, science, and public policy. Kitch posits that gender identities and gender characteristics shape ideas about racial difference. In specific examples, she demonstrates how femininity and masculinity influenced U.S. racial formations. For instance, Kitch discusses how Native American men were feminized by U.S. racial policy and practice, while African American men were hyper-masculinized and hyper-sexualized. She also demonstrates how the concept of racial blood worked as a gendered metaphor to establish “natural” racial difference.

Kitch’s discussion of racial blood includes a close examination of 19th and 20th century gendered contours of hypodescent and the Eugenics movement. She notes that hypodescent was enforced by “status of the mother laws” that reinforced White racial dominance (137). For instance, White mothers of mixed race babies were sent “warning” letters by the Bureau of Vital Statistics to ensure that their children were not to attend White schools or mix with White society. In comparison, White men who had mixed race children were not held to the same standards. The 1924 Preservation of Racial Integrity Act supported by the Eugenics movement restricted any White person to marry outside their race. This ensured a Black-White color line crystallized as the dominant racial formation and increased the scrutiny of white motherhood. With the support from Eugenicists, White women were considered the guardian of White racial blood and any measure to protect Whiteness would be taken under the guise of patriotism and progress.

Kitch’s contribution to racial formation theory and intersectionality lies in the wide net that she casts. In less than three hundred pages, Kitch lays out the key historical moments and set of ideas that have enormously shaped how we understand the race-gender connection. Kitch also offers us concrete suggestions on ways to incorporate a gendered racial formation analysis into politics and feminist theorizing. In the final section, she discusses the practice of “political play” and “racial passing” as potential sites of coalition-building and furthering theorizations of “race-gender” intersectionality. She looks to Gloria Anzaldua’s notion of border identities as a way of dislodging the dominance of the Black-White binary. Kitch suggests that considering the formation of the male-female dichotomy will similarly open up the theoretical space to consider the complexities of racialized gender. The take-away message that Kitch drives home is that the foundations of racial formation—racialized bodies, racial blood, and citizenship are all gendered constructs. These powerful constructs shaped numerous institutions and practices that interpreted, classified, ranked, and created racial difference producing a hierarchical structure based on gendered and racialized categories. Kitch’s book reminds us not to lose sight on the important ways that power and dominance depends on the control, distinction, separation, and stratification of gendered racialized bodies and communities (63).

Ana Perez is a Ph.D Student in Women’s Studies and a 2005–2007 CrISP scholar.
The Qualitative Research Interest Group (QRIG) is a working group composed of faculty and graduate students who use qualitative research as an important method in uncovering the lived experiences of marginalized populations. QRIG crosscuts disciplines, fields and subject matters.

QRIG welcomed DR. CELESTE WATKINS-HAYES

Dr. Celeste Watkins-Hayes presented her ethnographic analysis of the implementation of welfare reform on the front lines of service delivery at the Qualitative Research Interest Group (QRIG) speaker series on November 16, 2009.

Dr. Watkins-Hayes was recently promoted to Associate Professor of Sociology and African American Studies at Northwestern University. In addition to her faculty appointment, Watkins-Hayes is a Faculty Fellow at Northwestern's Institute for Policy Research and Cells to Society (C2S): The Center on Social Disparities and Health. With Mario Small of the University of Chicago, Watkins-Hayes is the organizer of the website, www.urbanorgs.org, which aims to profile new thinking at the intersection of organizations, inequality, and urban conditions. Watkins-Hayes has published numerous articles in the areas of sociology, African American Studies, and public policy studies.

Dr. Watkins-Hayes’ recent book, The New Welfare Bureaucrats: Entanglements of Race, Class, and Policy Reform (University of Chicago Press, 2009) is an examination of how welfare officers navigate the increasingly tangled political and emotional terrain of their jobs. She is currently researching the social and economic consequences of HIV/AIDS for Chicago-area women. In 2009, she received a Robert Wood Johnson Foundation Health Investigator Award and a National Science Foundation Early Career Award to conduct this research.

In her QRIG presentation, Dr. Watkins-Hayes discussed how the professional, racial, class, and community identities of welfare caseworkers and supervisors shape the implementation of welfare policy as well as other organizational dynamics. Her findings show that while welfare reform changed the job descriptions of front-line staff members (from eligibility-compliance claims processors to welfare-to-work caseworkers), these agencies were largely unable to undertake the steps necessary to change employees’ professional identities. As a result, welfare reform did not unfold as planned, and a piecemeal system of service-delivery is now underway.

Most importantly, though Dr. Watkins-Hayes witnessed caseload reductions and increased work among low-income mothers, inequalities abound in how clients receive the services most likely to influence their abilities to sustain economic self-sufficiency. In effect, this incomplete welfare-to-work revolution has solidified many of the long-standing tensions around race, class, and community-belonging in ways that have direct and indirect effects on service-delivery and other organizational dynamics.
The Qualitative Research Interest Group (QRIG) in collaboration with the Maryland Population Research Center (MPRC) (see www.mprc.umd.edu for further information regarding MPRC) is pleased to congratulate the following faculty community of qualitative researchers who were awarded the 2010 QRIG Seed Grants for their innovative research.

Jacqueline Wallen, Associate Professor, Department of Family Science
Risk and Resiliency Factors in the Life Stories of Elderly Women: An Intersectional Perspective on Health and Well-being

Based on 4 years of student reports from an upper-level Family Science class entitled “Adult Development and Aging,” this study will examine approximately 372 semi-structured interviews of women 65 and older. An interpretive analysis of the life stories will be carried out using techniques developed by Bowleg (2008) in order to address questions such as: What are the major themes concerning health and well-being? How do these themes differ among and within specific intersections of age, race, ethnicity, and immigrant status?

Brooke Fisher Liu, Assistant Professor, Department of Communications
Managing Racially-charged Crises: Perspectives from the Trenches

This project will examine racially-charged crises through the eyes of intervention practitioners who deal with situations on the ground. Specifically, the researcher will conduct 35-50 in-depth interviews with senior crisis communicators experienced with managing racially-charged crises. This perspective is critical because the vast majority of research on managing crises in general, and racially-charged crises in particular, takes a quantitative approach, mainly through content analyses and experiments.

Meina Liu, Assistant Professor, Department of Communications
When Symbolic Boundaries of Gender, Race, and Ethnicity Intersect: Identity (Re)Construction as a Contested Space for Second-generation Asian and Arab Female Immigrants

This study examines the gendered ethnic and bi-cultural identity (re)construction of second-generation Asian and Arab female immigrants as a contested space for meaning making. Utilizing a framework of symbolic boundaries, the study seeks to understand how first-generation immigrant parents and their daughters discursively position themselves among varied possible identity (re)constructions at the intersection of gender, race, and ethnicity, and within a web of stereotypes, competing ideologies, and paradoxes.

Miriam Phillips, Assistant Professor, Department of Dance
D’mba’s Dance Lost and Found: Revealing the Fronds of Meaning in a Baga Masked Performance Event through Qualitative Dance Research

The Baga people are one of the smaller ethnic groups in Guinea, West Africa, yet their masks are renowned among international African art collectors and museums throughout the world. Their most famous mask, D’mba, has been refashioned as a Guinean emblem. Despite the illustriousness of this gigantic mask, little has been researched about the dance event that contains it, nor the meaning that the mask holds for Baga villagers today who have had to give up, then reinvent their culture.
2009-2010 KUDOS & AWARDS

Former CrISP Scholars’ Awards

Congratulations to our former CRGE Interdisciplinary Scholars (CrISP) for their achievements in their academic progress and completion of the PhD.

Clare Jen, PhD: 2009 PhD American Association of University Women Award; Completion of PhD 12/08

Angel Miles: 2008 Graduate School Enhancement Award and 2009 Southern Regional Education Board Dissertation Award

Manouchka Poinson: 2008 Southern Regional Education Board Dissertation Award

Ana Perez: 2008 Graduate Student Summer Research Fellowship Award

CRGE Faculty Community

Bonnie Thornton Dill has been appointed for the 2009-2010 academic year as the Stanley Kelley, Jr. Visiting Professor of Distinguished Teaching in the department of Sociology at Princeton University. Dr. Dill is teaching Inequality: Race, Class and Gender, a course that has been cross-listed under Sociology, Women’s Studies, and African American Studies.

Laura A. Logie presented Health Care Factors Most Likely to Predict Self-Perceived Health Status among Central and South American Immigrants at the 137th American Public Health Association Meeting; and An Intersectional Gaze and it’s Utility to Public Health Research in Diverse Latino Communities at the 30th Annual National Women’s Studies Association.

Ruth Enid Zambrana was appointed by the National Academy of Sciences, Institute of Medicine (IOM) as a member of the Committee on Lesbian, Gay, Bisexual, and Transgender Health Issues and Research Gaps and Opportunities. In fall 2009, Dr. Zambrana gave a keynote address entitled Latina Identity, Representations and Accomplishments to the U.S. Department of the Treasury. Additionally, she presented at two conferences in Shanghai, China in June, 2009. The first presentation, The Status of U.S. Latina Feminist Thought: Contributions to American Women’s Studies, was delivered at the at the International Conference on Gender Studies at Fudan University. She also was a member of a panel entitled Defying the Odds: Lessons from Women of Color in American Women’s Studies, at the National Association for Promoting Women’s Talents Conference at Shanghai Second Polytechnic University.

Elsa Barkley Brown is the recipient of the University’s 2010 Women of Color Faculty Award. The award is presented by the President’s Commission on Women’s Issues each year to faculty members who have made exemplary contributions and a positive impact on minorities in the UM community.

Susan Robb Jones is the recipient of The National Association of Student Personnel Administrators’ (NASPA) 2010 Robert H. Shaffer Award for Academic Excellence as a Graduate Faculty Member. The award was presented at NASPA’s annual conference in March 2010, in Chicago.

Nelly Stromquist's book, The Professoriate in the Age of Globalization (Sense Publishers, 2007), was selected for publication by ANUIES (the Mexican Association of Universities and Higher Education Institutions). The book will be translated into Spanish and will have wide dissemination in Latin America.

Harriet Presser will be awarded the Jessie Bernard award at the August 2010 meetings of the American Sociological Association. The Jessie Bernard Award has been given for thirty years in recognition of scholarly work that “has enlarged the horizons of sociology to encompass fully the role of women in society.”

Jeffrey Q. McCune, Jr. has been announced as the 2009-2010 Beta Omicron Distinguished Alumni at Cornell College, for his scholarship, personal, and academic achievement. He becomes the youngest Cornellian to receive such an honor. This spring 2010, he returns to Cornell to give a public lecture and hold workshops. Professor McCune has also been invited to join the Scholars’ Network on Masculinity and the Well-Being of African-American Men, a Ford Foundation sponsored exchange between scholars in masculinity studies whose research could effect policy and media politics.


Martha Nell Smith has been named one of five Distinguished Scholar-Teachers at the University of Maryland for 2010-2011. Senior Academic Vice President and University Provost Nariman Farvardin cited Smith’s innovative approaches to scholarship and teaching as “models of what a professor at a fine research university should be.”