Three outstanding scholars of race and gender, Drs. Tera Hunter, Sharon Monteith, and Andrea Simpson, will join CROW for one year as research fellows beginning in the fall, 2001. Funded by the Rockefeller Foundation’s Humanities Fellowship Program, the CROW fellowships are designed to promote innovative scholarship on race and gender in the mid-South.

Dr. Tera Hunter, associate professor of history at Carnegie Mellon University, will utilize the fellowship to conduct research into African American marriages among free blacks, slaves, and ex-slaves during the nineteenth century. “The Marriage Covenant is at the Foundation of All Our Rights: Slave and Free Black Marital Relations in the Nineteenth Century” will examine the conceptions, obligations and emotional bonds of marriage among diversely situated African Americans.

Hunter plans to pay special attention to the affective bonds of marriage, a topic largely ignored in the highly polemical and contested literature on African American family life. She notes, “In doing research on this era of history [Reconstruction] I was struck by two things: first, the amazingly resourceful ways in which recently freed slaves articulated the meaning of family, and secondly, by the fact that nothing I had read by scholars had fully captured the dynamic complexities of ex-slave feelings and thoughts.”

She will also explore the conceptions and experiences of gender in the context of marital relations. Noting that gender has become highly politicized in African American historiography—with some scholars seeking to displace depictions of “deviant” (i.e. matriarchal) family structures with evidence of patriarchy, and more feminist scholars tendency to emphasize the mother-child dyad—Hunter hopes to render both women and men in their full yet fluid roles in marital relationships.

Dr. Sharon Monteith, senior lecturer in American Studies at the University of Nottingham (United Kingdom), will pursue a project entitled “Race and Rights, Gender and Justice: The Civil Rights Movement and Popular Cinema.” The interrelationship of popular memory and politics with cinematic representations of the civil rights movement is the focus of this work.

“Film is an exceptionally powerful and relevant medium in which to examine popular conceptions of race,” Monteith argues, “because specific images are central to the civil rights era—and to cinematic constructions of it.” Whether it is Elizabeth Eckford walking alone through the hostile white crowd toward Central High School in Little Rock, or Emmett Till’s battered and decomposing body, visual representation is fundamental to the popular meaning and memory of the civil rights era.

The problem in much civil rights cinema, she argues, is the nostalgic effort to achieve national or personal redemption without the structural change that could realize racial equality. “I hope to critique the significance of interracial relationships as the overriding protocol in films by white directors and self-transformation as a problematic trope,” Monteith comments.

Dr. Andrea Simpson, assistant professor of political science at the University of Washington, will utilize the fellowship to study African American women’s contemporary activism in the environmental justice movement in the South. She proposes to compare activism in Memphis, which to date has been relatively unsuccessful in meeting its goals, with that in New Orleans, which has achieved attention, local assistance and at least partial victory.

“My research puzzle is not only about factors that influence a successful effort at mobilization, it is about historical class divisions within the black community and the intersectionality of gender, race, and class identities in both leading and participating in a social-political movement,” Simpson explains.

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New CROW Report Estimates Latino Impact On Memphis

“Over one billion dollars flow into the Memphis economy because of Latino workers,” commented Dr. David Ciscel, co-author of a recent report published by the Center for Research on Women. “That economic impact is a function of the wages they earn and the money they spend in local businesses,” Ciscel explained. The report also estimates that Latinos generate 35,972 jobs in the Memphis metropolitan area.

“Latino Immigrants in Memphis, Tennessee: Their Local Economic Impact” points out that immigrants now play a crucial part in the labor force across the U.S. The same is increasingly true for Memphis.
“It’s time,” she said. “Change the look of the newsletter.”

Bonnie Thornton Dill, founding director of the Center for Research on Women at what was then Memphis State University, gave me that advice (and permission) almost two years ago. Wise as always, she knew that the internal changes at CROW should be expressed in a new look.

With this spring issue, StandPoint replaces Center News, and a new logo adorns our masthead. These changes in name and design do not signify a fundamental shift in the course or purpose of CROW. Indeed, we chose StandPoint because it conveys our feelings of boldness and conviction about the Center’s original mission: to promote an integrative approach to social inequality that insists on the significance of race and class and gender.

You will find on the next pages many of the regular columns and features of the old Center News. The book review, teaching column, and director’s comments will remain. (We decided to eliminate the lengthy bibliographies, primarily because of the many electronic indexes and data bases now available, but recent input from readers who find the bibliographies quite useful is making us reconsider.) Over time, we hope to add new features, such as a regular commentary on popular culture.

This spring we also debut a new web site, which includes much more information about CROW and contains some of our publications (including this newsletter) in electronic form. Look for it on the web at http://cas.memphis.edu/sc/crow.

These many alterations in the “look” of CROW reflect a deeper, ongoing process of re-interpreting our mission in light of the changing times. What are the new frontiers for race-class-gender scholarship? What needs and opportunities for us are present in this historical moment?

The Center for Research on Women originated in 1982 out of the needs and commitments of three women who were part of a distinctive era and generation: they came of political age in the 1960s, earned doctorates in sociology during the following decade, and by the 1980s were seeking to establish themselves in academic careers. Two were women of color and all were from working-class backgrounds. Their experiences in the academy included daily doses of frustration, but their committed presence and that of others like them changed these elite institutions in ways that are lasting and deep.

Finding little data, established literature, or academic support for the research topics they sought to pursue, Bonnie Thornton Dill, Lynn Weber and Elizabeth Higginbotham—the founding mothers of CROW—at least found each other. By establishing a Center for Research on Women, they sought to extend that collegial support to others, disseminate the emerging scholarship to a wider audience, and transform the curricula of higher education.

Today, the context in which CROW operates has changed dramatically. Journals devoted to research on women and/or social inequality publish the scholarship—no longer new—that is burgeoning across many disciplines. Curriculum transformation projects and related resources abound in many professional associations and academic institutions. Online indexes, e-mail and other electronic innovations make it possible to identify and access both the scholarship about race, class and gender, and those who produce it.

At the same time, fundamental social inequalities have only become more extreme. Class inequality is close to an all-time high for the years since World War II. Race remains the most conscious and volatile of inequalities in the United States. Gender inequality becomes even more pronounced as, for example, religious edicts ban women from the pulpit and seek to eliminate sexual minorities from civil society altogether.

Over the past several years, CROW-affiliated faculty have wrestled with the implications of these divergent trends. Our former activities (e.g., curriculum transformation workshops, printed bibliographies on women of color) have become less unique, yet our original focus on race, class and gender seems only more urgent with the passage of time.

Our new mission statement (see page 3) grows out of these internal discussions. It expresses our continuing commitment to conduct, promote, and disseminate scholarship on women and social inequality.

However, three important changes from earlier CROW mission statements are immediately apparent. First is the inclusion of sexuality in the original trinity of race, class and gender.

Although several CROW-affiliated faculty believe that sexuality is appropriately conceptualized as a “subset” of gender, the connection between gender and sexuality is by no means transparent. Political discourse in the United States separates “women’s issues” from “gay/lesbian/bisexual/transgender issues.” The current hostility directed toward sexual minorities, which is evoked so skillfully by the Right, also argues for identifying sexuality as an explicit focus.

A second change from earlier mission statements is the reference to action-oriented research. Although the pursuit of social justice has always guided the Center’s mission, we now live that out in part through community-based research projects that are explicitly directed toward social change. This means that our constituency has expanded to include community allies and partners, and that some of our activities,
The mission of the Center for Research on Women (CROW) is to conduct, promote and disseminate scholarship on women and social inequality. CROW’s approach to research, theory and programming emphasizes the structural relationships among race, class, gender and sexuality, particularly in the U.S. South and among women of color.

CROW-affiliated faculty are committed to:

- The development of feminist and anti-racist theories and methodologies that illuminate the intersections of race, gender, class and sexuality in the experiences of women and girls.
- Action-oriented, community-based research that strengthens our understanding of women’s experiences in Memphis and the U.S. South, supports efforts to enhance the quality of women’s lives in the region, and contributes to local, regional, and national policy discussion.
- Historically grounded research that makes visible global processes affecting institutions, structures of power, and the persistence of inequalities within the U.S. South, and contributes to a better understanding of the region’s relationship to the nation and the world.

The mission of the Center for Research on Women is to conduct, disseminate, and promote research in the field of women’s studies focusing on Southern women and women of color (African American, Asian American, Latina, and Native American) in the United States. The mission has been expanded to include promoting the transformation of curriculum to incorporate race and gender.

The Center for Research on Women will advance, promote and conduct research on women of color in the United States and working class women in the South; enhance the research skills and competencies of scholars studying women of color and working class women in the South; interpret, analyze and disseminate data on women of color in the United States and working class women in the South; and support and promote the educational and career goals of working class women in the South.

Fellows

She hypothesizes that one significant source of difference in the two locales is the presence of what some have called bridge builders, or mediating institutions, in the case of New Orleans. There, the Tulane Environmental Law Clinic provided much needed assistance and enhanced visibility for environmental activists.

The Center for Research on Women has utilized the fellowship program to consolidate a network of race and gender scholars throughout the University of Memphis and, to a limited extent, among faculty at other institutions in the city. Monthly salon discussions and the annual race and gender symposium provide occasions for scholars to exchange their perspectives and research ideas across the disciplines of the humanities and social sciences.

Over the past two years, CROW has hosted four other scholars—Drs. Arthe Anthony, Nancy Bercaw, Thomas Buchanan, and Laurie Green. All are completing book manuscripts based in part on the research and writing they conducted during the fellowships.

Applications for the fellowships have increased each year. “This was the largest and most competitive pool of applications to date,” noted program co-director Dr. Kenneth W. Goings. “We decided to offer three fellowships, rather than the customary two, because of the unusual scope and quality of the applicant pool.”

The fellowships are designed to promote scholarship about a region of the country that, due in part to the underdeveloped infrastructure of higher education, has not received sufficient research attention. “There is a paucity of research on the mid-South, particularly in the social sciences,” explained program co-director Dr. Barbara Ellen Smith. “Even in American history, where Southern history is a huge sub-field, most scholarship has focused on the Southeast.”

“We are quite excited and gratified by the extraordinary research that these fellowships have allowed us to support.”
New immigrants typically settle in working-class neighborhoods alongside more established residents. Some are even buying homes. CROWN's analysis of public records available through the county Tax Assessor's office identified 1,584 Memphis homeowners with Spanish surnames.

“These new Latino families are moving into neighborhoods that offer affordable housing and proximity to their work,” noted Dr. Marcela Mendoza, report co-author and senior researcher at CROWN. The report mentions Jackson Avenue, Binghamton, Parkway Village, Fox Meadows and, more generally, southeast Memphis as neighborhoods where Latinos have settled.

“Latinos increasingly come to Memphis in family groups that include children,” Mendoza commented. During the last school year, according to the study, there were 2,581 Latino students in the public and private schools of Memphis and Shelby County.

The study is part of a community-based research and education project on new racial/ethnic dynamics called "Race and Nation: Building New Communities in the South." The project involves a collaboration among CROWN, the Highlander Center in east Tennessee and the Southern Regional Council in Atlanta. It is funded by the Ford, Rockefeller and Charles Stewart Mott Foundations.

For copies of the report, contact the Center for Research on Women at 901-678-2770 or e-mail crow@memphis.edu.

“Change-Makers” Forum Celebrates Women’s Activism

Generations of women activists spoke about their causes and their commitments on March 4 at a public celebration of Women's History Month called “Change-Makers: Women's Activism in Memphis.” Sponsored by the Center for Research on Women, Women of Achievement and the Women's Foundation for a Greater Memphis, the forum drew approximately 75 people to the Community Foundation of Memphis.

Speaking on behalf of the three co-sponsors, CROWN director Dr. Barbara Ellen Smith welcomed those who attended. “Our goals are to highlight the importance of activism as a strategy for improving women’s status and to celebrate the fact that women have indeed made history in Memphis and continue to do so today.”

Women whose activism began decades ago in the civil rights movement, labor movement and community organizing joined more recent, contemporary activists on the “Change-Makers” panel, which was moderated by Women of Achievement founder Deborah Clubb. For example, veteran housing and welfare rights activist Willie Pearl Butler teamed with Roshun Austin Wilson, a young woman who is now the executive director of the Orange Mound Community Development Corporation, in speaking about their motives and strategies for community action on housing issues. Both pointed to family influences—for Butler the welfare system’s failure to meet the needs of her disabled son, and for Wilson the example of her parents—as important reasons for their activism.

The panel also featured women who have struggled to improve work-
place conditions. “Close your eyes. Picture Norma Rae.” So began labor organizer Alzada Clark, who recounted her harrowing experiences during the 1960’s organizing a multiracial union in Mississippi.

Sharon Pollard, accompanied by her lawyer Kathleen Caldwell, followed up by describing her current battle against the workplace hostility and harassment she experienced as a woman in a non-traditional job. “I didn’t set out to be an activist,” she explained. “They got me in a corner and I had to fight back.”

Long-time political activist Minerva Johnican spoke about the civil rights movement and the drive among African Americans to gain elected office in Memphis. She pointed out that interracial alliances of women have helped open up the political process to women of all races.

The panel concluded with Gayle Rose, founder of the Women’s Foundation for a Greater Memphis and chair of the Rose Family Foundation, who linked the empowerment of women to the wellbeing of the entire community. Drawing on the writings of Nobel laureate economist Amartya Sen, she argued that “women’s empowerment has the most far-reaching capacity to improve the lives of all people—men, women and children.”

Ruby Bright, executive director of the Women’s Foundation, had the last word. She charged the audience with a rousing call to action: “We will make the future. We are the future!”

Noted Yale anthropologist Dr. James C. Scott keynoted CROW’s annual race and gender symposium held on March 27-28. Scott spoke to a large crowd of students and faculty in Ellington Hall auditorium on “I Comply but I Don’t Obey: Modern Forms of Power and Resistance.”

Scott’s best known work, Domination and the Arts of Resistance: Hidden Transcripts, has been widely influential among those who study—and contest—oppression throughout the world. Although based on his fieldwork among peasants in Malaysia, Scott’s observations of “covert resistance” have informed contemporary scholarship in the United States, especially in African American history.

“Scott’s work helped move African American studies away from a preoccupation with the institutional structures that constrain black life, which dominated much of the scholarship during the 1970’s and 1980’s,” explained Dr. Kenneth W. Goings, chair of the Department of History and co-director of the Rockefeller Humanities Fellowship Program at CROW.

“Contemporary historians such as Robin D.G. Kelley and Tera Hunter have used Scott’s insights to guide their explorations of the cultural practices that express and sustain black opposition to oppression,” he continued.

Scott’s work was also influential on the conceptualization of CROW’s fellowship program, financed by the Rockefeller Foundation, on “The Making of Race and Gender: Memphis, the Delta, and the Mid-South.” (See the related article on page 1.)

The symposium continued on March 28 with a panel on “Fight or Flight?: The Politics of Covert Resistance.” Presenters and their topics included Dr. Tom Collins, “Memphis’ Labor Struggles since King;” Dr.
**Meridians:** feminism, race, transnationalism is a new, peer-reviewed interdisciplinary journal that provides a forum for scholarship and creative work by and about women of color and third world women in an international context.

*At the Meridians* is a convergence of scholars, activists, filmmakers, performance artists, and poets interrogating the identities, politics, and practices associated with the terms feminist, third world, and women of color.

—*At the Meridians* conference brochure

The conference *At the Meridians*, held on March 8-10 at Smith College, was a whirlwind three days of paper presentations, lectures, musical and spoken word performances, films, and discussions. The diverse presenters included: Karin Aguilar-San Juan, Angela Y. Davis, Sharon Hom, Chaumtoli Huq, Elizabeth (Betita) Martinez, and Geeta Patel. We viewed films chronicling the activism of Maria Ofelia Navarrete in El Salvador and the (re)covering of memory of Japanese internment in the U.S. We enjoyed the music of zili roots, a Boston-based group whose music originates in the “rhythms and spirituality of the African Diaspora,” and the performance art of Los Angeles-based Denise Uyehara.

*At the Meridians* marked the inauguration of the new journal *Meridians*. Although an unexpected snowstorm considerably diminished the number of people who actually made it to Northampton, over 400 had registered to attend. Despite the abundant snow, the collegiality, camaraderie, and intensity of the three days created much warmth. Those in attendance—from both far away (I shared the ride from the airport with a professor at the Open University in Britain) and near (I ate dinner with an elementary school teacher from Amherst)—were eager to listen and participate in what promises to be a stimulating and engaging venue for issues pertaining to women of color in both the “first” and “third” worlds.

The Women’s Studies Program at Smith College, in association with Wesleyan University and funded in large part by the Ford Foundation, is the home of *Meridians*. Kum-Kum Bhavnani, Professor of Sociology, Women’s Studies, and Global and International Studies, is on leave from her academic appointment at University of California, Santa Barbara to serve as the journal’s first full-time editor. Ruth J. Simmons, out-going President of Smith College, is a strong ally and supporter of the journal; indeed, it was on her initiative that Susan Van Dyne, Director of the Women’s Studies Program at Smith, took on the task of organizing the project.

The conference and the journal it launched remind us that the critical triumvirate of race/class/gender must necessarily be complicated by nationality, place, language, sexuality, age, ability, and so on. *Meridians* is part of the “third wave” (“fourth wave?”) of feminism in which the on-the-ground activism of women (and men) of color is linked to the academy, to a (re)inscription of feminist and progressive social theory, and to the praxis of public policy. Heady stuff. Almost always as difficult to enact as it is to name.

For instance, in one of the most engaging sessions, Complex Subjects, Complicating Representation, Lauren Martin—a New York-based “mixed-race queer feminist artist/activist”—talked of her difficulty in finding a “safe space” in which all aspects of her self are accepted and nurtured. She began with a genealogy of this term “safe space” in feminist thought/theory. She then navigated through her own search for “safe space” and concluded that safety is an illusion dangerous for political activism and emotional well-being. In the ensuing discussion, audience members queried this concept of “safe space” arguing that the creation of “women only,” “queer only,” “black only,” or even “women-of-color only” spaces can be part of an essentializing project. The belief that as women, as queer, as black, or as women-of-color we share a common positionality in the world can be flattening.

Similarly, in a session on the previous day, Acting Out, Acting Up, presenter Chaumtoli Huq—Bangladesh-born and Brooklyn-raised staff attorney with the Asian American Legal Defense and Education Program—utilized the term “plantation economy” to describe the situation of domestic...
workers in New York City. It was a theoretically powerful analysis, grounded in a critical examination of domestic workers’ experiences, that drew historical parallels to the system of slavery in the U.S. South. During the discussion that followed, one of the audience members expressed concern with Hoq’s use of “plantation economy” to describe a contemporary experience that she argued was qualitatively different from that of Blacks during slavery.

It is these tensions between drawing parallels and recognizing differences among women of color that the editors of *Meridians* hope will spark dialogue and action. The journal is currently accepting submissions for issues to be published in 2002. You may submit essays, interviews, poetry, fiction, theater, artwork, and photo-essays, as well as political manifestos, position papers, and archival documents. For more information contact the editors at: *Meridians*, Wright Hall 102, Smith College, Northampton, MA 01063.

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**Dr. Margaret Hunter Reviews: Racing Research, Researching Race: Methodological Dilemmas in Critical Race Studies**

France Winddance Twine and Jonathan Warren, eds.

Twine and Warren’s collection of essays on the role of race in the research process is groundbreaking. By exposing the many ways that our raced bodies and racial ideologies affect knowledge production, Twine and Warren skillfully shift the lens of the social sciences. Their text is also unusual in its simultaneous interrogation of both theory and methods. In short, it makes a unique contribution to social science literature.

Each of the ten chapters focuses on a particular field site. The authors explore how race is created throughout the research process, as well as how it both constrains and enables the researcher with respect to access, rapport, discourse, and knowledge creation.

Twine’s theoretical introduction to the volume lays a foundation for the subsequent discussions of race in the research setting. She raises important questions about insider and outsider status, racial discourse, and racial ideologies. The theoretical discussion is very engaging and the reader may feel disappointed as the chapter shifts from theory to a more descriptive introduction of subsequent chapters.

The remainder of the book covers a variety of topics, locales, and methodologies. Two primary themes run throughout: 1) racial discourses circumscribe our research and knowledge production; and 2) the matching of racial identities between researchers and participants does not ensure a matching of ideologies; as a result, rapport is often not easily achieved.

Several articles address how racialized discourses structure the research process itself. Our theories about race and the language we use to discuss it affect our research questions, methodologies, and interpretations of data.

Jonathan Warren’s chapter, one of the strongest in the collection, eloquently describes how white American researchers in Brazil often experience a heightened sense of white privilege there and then become invested in the official Brazilian discourse of racial democracy in order to defend it. Warren provides a thorough and critical analysis of racial discourse and its effects on research across these two societies.

Other contributions examine how discourses shape the invisible divisions between the personal and the professional. Duneier’s chapter on “peeing” and race, for example, highlights how our racial discourses limit what we think of as appropriate research questions. He describes how his own status as a white, middle class professional potentially limited his ability to see the significant meaning in having (or not) a dignified and legal place to pee. Lorraine Kenny cogently describes the challenge of researching whiteness in a middle class white suburb where the discourse of race strictly circumscribes the private barriers of suburban whiteness. It becomes very difficult even to expose the object of study because there is no language for it.

In addition to the more theoretical contributions by Warren and Kenny, *Racing Research, Researching Race* also offers valuable insights into the relationship between researchers and participants. Several authors assert that racial matching between interviewer and interviewee is not sufficient to establish rapport in the research setting. Kathleen Blee, for example, describing her interviews with women active in white supremacist groups, reports more than one instance of the interviewees questioning whether or not she was “their kind of white person.”

Michael Hanchard’s chapter on being an African American researcher in Brazil also discusses the inadequacy of sharing a racial identity with one’s research participants. Hanchard writes that “Blackness” has no unified meaning in Brazil and may even carry negative connotations—of being too racially conscious—when coupled with an American national identity. Although Hanchard shared some racial characteristics with his participants, the racial match was superficial and he ultimately encountered very distinct ideologies of race in the United States and Brazil.

Naheed Islam reveals similar dilemmas of being the simultaneous insider and outsider in her research community of...
The problem of the color line, identified by W.E.B. Du Bois a century ago, persists, not only in American society, but also in universities and classrooms. Racial Inequality courses that explore the problem of the color line by probing two sensitive subjects—race and inequality—may generate tensions and provoke powerful student emotions.

Many white students in the United States who find it unsettling to examine the contradictions between our nation’s ideological commitment to equality and the persistence of inequality often elect not to take such a course. Frequently, those who do enroll find it disturbing to examine their own assumptions about racial identity and privilege. Minority students who take the course hoping to validate their own experiences from living in a racially divided society may be shocked and disturbed to learn the complicated ways that white students think about race and racism, or how they deny it. All students bring their experiences with and assumptions about race and inequality to class. These experiences and assumptions affect student understandings of class readings, interactions with classmates, and expectations of faculty. Students carefully observe the professor who teaches the class, expecting to find evidence of academic competence along with personal credibility. All faculty, especially if they are white, must demonstrate believability and trust. In my class, students develop trust through readings, discussions and keeping journals.

From the outset, we discredit scientific racism and demystify white privilege. Students quickly learn to engage in discussions of power and privilege and the social construction of race. White students often comment: “I didn’t realize how much I benefit from white privilege,” or “I didn’t think I was a racist until I read this.”

Black students often express surprise that white people don’t “know” this information. Early in the semester these candid exchanges help students learn to trust each other, which makes it possible for us to discuss sensitive issues.

Students often express surprise to find me, a white Southern woman, teaching both graduate and undergraduate sociology courses on racial inequality at the University of Memphis. My own race and region may raise credibility issues at first, but readings and discussions convince even the most skeptical students to question their stereotypes about white Southerners. I like to think that my love of literature and references to the work of Toni Morrison, Zora Neale Hurston, and Richard Wright, my Baptist upbringing and citations from old hymns and scripture, as well as my Southern accent and accounts of discrimination on the basis of speech also make me more credible.

It helps that I am a woman and that many readings focus on race, class, and gender.

I have taught an upper division undergraduate Racial Inequality course for seven consecutive semesters, six of them at the University of Memphis. The first semester I taught the course at the University of Tennessee in Knoxville where most of the students who enrolled in the class were white. At the University of Memphis, where minority students comprise about one-third of the student body, this particular class enrollment ranges from 50% African American and 50% European American to 100% African American. The class sometimes includes Native Americans, Asian Americans, Middle Eastern Americans, and foreign students. From the outset, through readings and class discussion, we acknowledge that members of all racial groups,
including whites, have racial identities. Throughout the semester we work at understanding how racial identities are related to gender and class identities and how these identities are related to historical and global processes.

The Racial Inequality class offers students a “safe” and respectful environment to discuss the social construction of race and structured inequality. The course objectives are: to develop a macro-theoretical perspective on racial inequality, to become aware of one’s own racial identity in a theoretical context, to understand whiteness as a form of racial and social identity, and to understand that race is given meaning through historical and social contexts and is not a natural or biological category. This course is not a social psychology course about attitudes nor is it a social problems course about the nation’s most disadvantaged ethnic and racial groups. It is not a regional studies course about the South as a bastion of racism. My course shifts away from personal attitudes, group pathology, and regional backwardness to concentrate on historical processes, macro-theoretical perspectives, and structural connections to racial identity.

A number of class readings focus on acknowledging and demystifying the privileges of whiteness. Peggy McIntosh’s “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondence Through Work in Women’s Studies,” Abby Ferber’s “What White Supremacists Taught A Jewish Scholar about Identity,” and Ruth Atkin and Adrienne Rich’s “J.A.P: Slapping: The Politics of Scape-Goating” open up discussions of the complexities of white racial identity. Readings from W.E. B. Du Bois, David Roediger, Gunnar Myrdal, Joe Feagin, William Julius Wilson, Gerald Horne, and many others analyze the complexities of structured inequality.

We also address current and historical issues about foreign immigration to the United States as well as historical migration patterns within the United States.

This historical and theoretical context for a course in racial inequality might be expected to generate good results anywhere in the United States, but I find it exciting to teach the class in Memphis where racial matters tend to be dichotomized as black-white issues. Students broaden their understanding of the theoretical complexities of race, while finding ways to analyze their own experiences in class discussions and in their journals. All of us in the class, especially me, learn from these personal accounts. A young African American man, a Gulf War veteran, discussed his military experience in the context of one of our readings about the “double-consciousness” of African American soldiers in the Gulf War. A Native American woman brought her tribal enrollment papers to class in connection with readings about Native Americans and the federal government. An Arab American woman who emigrated from the Middle East discussed her experiences as a devout Muslim woman in America. An African American mother spoke with me privately about tragically losing two sons through violence. White students often talk about how it feels to be a minority in the class. In the context of class readings, students openly discuss being stopped for driving while black, being followed in stores, or being instructed by employers to follow minorities in stores. Many students remark that the course validates their own experience. Others express shock and alarm at the correspondence between readings and class discussions.

Semester after semester, I am amazed at the courtesy and concern shown by class members for each other, efforts at conflict negotiation and resolution within the class, the composition of study groups that emerge, and long-term friendships that blossom. Remember that only ten percent of our students live on campus. Many students say they just do not get to know people in most classes. Yet they form bonds in a class addressing subject matter that many Americans feel uncomfortable talking about.

W.E. B. Du Bois identified the problem of the color line a century ago, but racial divisions are as real today in our society and on college campuses. It is important to find meaningful ways to build alliances across those lines and divisions. I find teaching Racial Inequality courses to be a challenging but meaningful way for students and faculty to address sensitive issues and build strong alliances.
The text in the image appears to be a list of contributors and reviewers, along with brief notes on the importance of race in research settings. However, the content is not complete and does not seem to be a coherent text for review. It includes names of contributors and their affiliations, as well as some notes on the importance of race in research. The text seems to be discussing the role of race in research methodology and its importance in various settings.

Although the text is not a coherent review, it does highlight the importance of race in research, particularly in settings where race may be overlooked. The text suggests that race is an important variable that should be considered in research, and that there is a need for more research on the role of race in different contexts.

Despite the fragmented nature of the text, it does provide insights into the importance of race in research, and the challenges faced by researchers in studying race. The text suggests that more research is needed to fully understand the role of race in different settings, and that researchers should be mindful of the potential impact of race on their research findings.

Overall, the text in the image provides valuable insights into the importance of race in research, and the challenges faced by researchers in studying race. While the text is not a complete review, it does provide a useful starting point for further research on the role of race in research.
Selected CROW Publications on Race and Ethnicity:

- **Perception of Workplace Discrimination Among Black and White Professional-Managerial Women**
  By Lynn Weber and Elizabeth Higginbotham.
  40 pages. 1995. $8.00 No. Copies____

- **Time Traveling and Border Crossing: Notes on White Identity Development**
  By Becky Thompson.
  46 pages. 1993. $8.00 No. Copies____

- **Race and Economic Development in the Lower Mississippi Delta**
  By Bruce Williams, Michael Timberlake, Bonnie Thornton Dill and Darrel Tukuufu.
  34 pages. 1992. $6.00 No. Copies____

- **Female Slave Participation in the Urban Market Economy: Richmond Virginia, 1780-1860**
  By Midori Takagi.
  22 pages. 1994. $6.00 No. Copies____

- **Race, Class and Gender: Representations and Reality**
  By Leith Mullings.
  36 pages. 1992. $5.00 No. Copies____

- **Race and the Reconstruction of Gender**
  By Maxine Baca Zinn.
  20 pages. 1992. $5.00 No. Copies____

- **Race and Gender: Re-visioning Social Relations**
  By Bonnie Thornton Dill and Maxine Baca Zinn.
  26 pages. 1990. $5.00 No. Copies____

- **Doing Diversity: Dangers, Deceptions and Debates**
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