The academic year 2009-2010 marked a milestone for the Bunche Center. The Center celebrated its fortieth anniversary with an exciting array of programs and projects — we welcomed Professor Emeritus Harry Edwards as our 21st Thurgood Marshall Lecturer and Professor Charles Henry as our fourth Bunche Chair Lecturer; the Center’s vibrant history was showcased in “Art, Activism, and Access,” a powerful exhibit at the Fowler Museum commemorating the 40-year contributions of UCLA’s four ethnic studies centers; and the Center’s 8-year-old Black Los Angeles Project produced a groundbreaking, edited volume on black life in the city, Black Los Angeles: American Dreams and Racial Realities (NYU Press, 2010).

Less than ten years from now, in 2019, the Bunche Center will turn 50 and UCLA will celebrate its centennial. We begin the countdown to the alignment of these important milestones by prioritizing a number of key initiatives over the next few years. First, the Center plans to capitalize off of its faculty resources and location by reinvigorating a commitment to the Race and Hollywood Project. This project was initiated in 2001 with the Center’s “Primetime in Black and White” report series and in coming years will explore a host of important questions about black representations, particularly as they are impacted by the behind-the-scenes and in-front-of-the-camera practices of the Hollywood entertainment industry. The Center also plans to follow up its College Access Project for African Americans (2002-2008) with a research initiative that will continue to investigate access and equity concerns for African Americans in public higher education, looking closely at the material benefits of diverse campus populations for the broader public good. Finally, the Center will continue to pursue opportunities to forge lasting, intimate connections to the region’s African American communities, especially through place-based initiatives that bring Center faculty, students, and programs to areas far beyond the boundaries of Westwood.

In a time of fiscal uncertainty and considerable challenges, I am excited about the prospects for the Bunche Center’s future. I am confident that the Center will continue to make important contributions to both the academic and broader communities, and I invite you to join us in this important work as the Center moves toward 50.

Darnell M. Hunt
Director, Bunche Center
Professor of Sociology
SUMMER HUMANITIES INSTITUTE 2010

The Summer Humanities Institute (SHI) provides intense training in humanities scholarship to students primarily from Historically Black Colleges and Universities (HBCUs). Generously funded by the Andrew W. Mellon Foundation, the SHI is designed to prepare participants for academic work at the graduate level. This year we completed the program with nine undergraduates from the following schools:

Clark Atlanta University  
Fisk University  
Hampton University  
Howard University  
Morehouse College  
Paine College  
North Carolina Central University  
Spelman College

Past participants have continued their education at universities such as UCLA, Carnegie Mellon, Indiana University, and Georgetown University.

![2010 SHI participants]

SHI Participant Comments:

"...a fantastic, cultural, and academically enriching experience that I will never forget... Thanks to them, graduate school no longer seems like an insurmountable monolith beckoning at my front door... programs like this create leaders, people who are more than equipped to follow through on their childhood promises of making a difference and creating a better environment for future generations... my life has forever been changed by my experience."

–Dimabo Tienabeso

“The program fosters social and political awareness in a way I have never witnessed before. I am more able to see my way in the world, and serve as an agent of change in my own community... Before coming here I had merely entertained the thought of graduate school, but now it is a plan in motion... At my home institution the resources available pale in comparison to what UCLA has to offer. A program such as this one makes it possible for those of us who have chosen to attend HBCU’s to share in the opportunities presented at large research institutions such as UCLA.”

–Kimberly Morant

“I was not only offered academic lessons, but life lessons as well... The graduate style seminars, and the constant communication with current graduate students, make me feel as though I am fully prepared for the graduate school experience... I can honestly say this has been the most life-changing summer of my life.”

–Stefon Plummer

“The SHI program offered participants an opportunity to perform our own research in the manner that it would be performed at a research one institution. We were pushed to our intellectual bests... I am now certain that I am intellectually capable of not only earning a Ph.D. but also using it to positively affect my community.”

–Jahmese Fort

“For me, the Bunche program was a life-changing experience both in and outside of the classroom... I was introduced to graduate-level work and given the opportunity to adjust to a more intense and rigorous style of study than what I was used to as an undergraduate student. The classroom experience burgeoned my confidence in my ability to not only reach, but do well on the graduate level.”

–Jonathan Collins

DEGREE PROGRAMS IN AFRO-AMERICAN STUDIES

Graduate Program
The MA program in Afro-American Studies continues to attract a wide range of top graduate-level scholars who wish to ground themselves in key theoretical issues regarding African Americans and the Diaspora. Several members of the most recent graduating cohort have gone on to PhD programs, and others have plans to do so. There is also an MA/JD Program in which students spend one year in the Interdepartmental M.A. Program and three years in the UCLA Law School.

Departmentalization
As a department, Afro-American Studies will continue to draw on the strengths of core Afro-American Studies and Bunche Center professors, as well as affiliated faculty in other departments. Afro-American Studies faculty continue to be committed to developing students’ critical thinking skills to allow scholars to analyze African American issues and situate them within the matrix of global concerns.

Program Administration
In order to facilitate the admissions process, outgoing Chair Dr. Brenda Stevenson maintained an IDP Admissions and Awards Committee, composed of affiliated faculty. The committee discussed and voted on key issues regarding potential graduate students and assisted in making recommendations for admissions and awards to the Graduate Division. The IDP encourages both undergraduates and graduates to present conference papers on the research they have undertaken while at UCLA.

The IDP hopes that donors will come forward to provide funding for these undertakings and other programmatic endeavors.

Dr. Brenda Stevenson (History) completed her final year as IDP Chair. Beginning 2010-11 Dr. Mark Sawyer (Political Science) began as the new Chair of the IDP.

For more information, please contact Dr. Lisbeth Gant-Britton at 310.825.3776, lbritton@bunche.ucla.edu, web: www.afro-am.ucla.edu.
RESEARCH

Established as an organized research unit (ORU) in 1969, the Ralph J. Bunche Center for African American Studies at UCLA has a primary commitment to undertake and sponsor research that enhances our understanding of the history, lifestyles, material conditions, and sociocultural systems of women and men of African descent in the Americas and in the Diaspora.

**Bunche Center Archival Project**

Since February 2009, the Bunche Center has engaged in work associated with its $25,000 digitization grant from the Haynes Foundation titled the “Bunche Center for African American Studies Archival and Digitization Project.” This archival project has been assessing, preserving, and creating an archive for the holdings of the Library and Media Center of the Bunche Center. In addition to the archival collections it already held, the Bunche Center was able to obtain and begin digitizing NOMMO, the black student newsmagazine at UCLA, which started in 1968 and is known as the first black student magazine on any college campus. The Center plans to move towards making the archives available on the internet in collaboration with the UCLA Digital Library Program.

**Black Los Angeles Project**

Black life in Los Angeles has been understudied relative to other important African American urban areas around the nation. Yet Los Angeles has been and remains an essential reservoir of black activity whose input on broader cultural, political and social developments is insufficiently understood. The Ralph J. Bunche Center for African American Studies at UCLA aims to correct this oversight. The Center has been engaged in a multi-year research initiative, the Black Los Angeles Project, a major undertaking that explores the historical and contemporary contours of L.A.’s black community by bringing together the work of scholars from across Southern California.

_Black Los Angeles: American Dreams and Racial Realities_ is the culmination of this research initiative. Based on innovative research, the original essays are multi-disciplinary in approach and comprehensive in scope, connecting the dots between the city's racial past, present, and future. Through historical and contemporary anecdotes, oral histories, maps, photographs, illustrations, and demographic data, one can see that Black Los Angeles is and has always been a space of profound contradictions. Just as Los Angeles has come to symbolize the complexities of the early twenty-first century city, so too has Black Los Angeles come to embody the complex realities of race in so-called “colorblind” times.

The book's co-editors are the Bunche Center Director, Dr. Darnell Hunt, and the Bunche Center Assistant Director, Dr. Ana-Christina Ramon. Contributors include scholars from Southern California, including Bunche Center-affiliated faculty such as Professors Scot Brown, Mignon R. Moore, M. Belinda Tucker, and Paul Von Blum. NYU Press released the book on April 21, 2010.

**Primary Research**

The Center completed its third year of a Center for Community Partnerships-funded project titled, “The Black Los Angeles Oral History Project: Black Politicians and How They Make Community,” with the California African American Museum and the UCLA Center for Oral History Research (COHR). The principal investigator is Dr. Ana-Christina Ramon. Through oral history interviews, researchers documented Black politicians and their contributions to community making in Los Angeles from the 1940s to the present. As a generation of influential Black politicians begin to age, it is imperative to capture their stories now. These oral histories provide a richly textured social, political, and personal context for the political events in Los Angeles and the Black community over the past sixty years and serve as an on-going resource for teachers, researchers, writers, filmmakers, and others to utilize in years to come. The researchers have filmed the interviews and will be wrapping up the study in 2010. Edited footage will be made available on the Bunche Center website. The audio recordings will also be made available through the Center for Oral History Research’s digital initiative.

The Center also began work on _Our Stories: A History of L.A.'s African American Female Authors_, a project in collaboration with writers/producers E. Jeffrey Smith and Elan Sobel. The project will present the story of black female authors in Los Angeles from the 1940s to the present, examining how the female perspective of their literary work informs and exposes elements of black life in L.A. in ways that differ vastly from their male counterparts. Although the project has not been funded yet, the Center has conducted pre-interviews with Paula Woods, Lisa Teasley, and Wanda Coleman that were filmed for promotional purposes. The short trailer is available for viewing on the Bunche Center website.

**Publications**

To preview the _Black Los Angeles_ book that was released in the spring of 2010, the Bunche Center released the _Bunche Research Report_ titled “Black Los Angeles: A Preview,” Vol. 5, No. 1, in October 2009. The report provided an overview of the book and presented the book’s four sections: Space, People, Image, and Action. Each section is accompanied by a historical or contemporary anecdote that did not appear in the book.

**Events**

_The Black Los Angeles Symposium_  
To accompany the release of the book in the spring of 2010, the Bunche Center hosted a symposium on Black Los Angeles that was held on May 25, 2010 in Royce Hall at UCLA. The event was free and open to the public. The Center gathered premier scholars, community members, and the staff of elected officials to discuss the current state of Black Los Angeles. The symposium explored issues covered in the volume, such as the relationships between urban processes and race and the interplay between social research and community empowerment. Each of the book’s four sections—Space, People, Image, and Action—was discussed at the symposium by a two- or three-person panel and was followed by a Q & A session.

Panelists included Clyde Woods (UCSB), Gerald Horne (U. of Houston), Marycelyna Morgan (Harvard), Vickie Mays (UCLA), Adilifu Nama (CSUN), Erin Aubry Kaplan (journalist), Elaine Brown (author/activist), Danny Bakewell (LA Sentinel), and Mark Sawyer (UCLA). The event was moderated by Professor Kimberly West-Faulcon (Loyola Law Professor). The Center was also presented with two proclamations from state elected officials at the symposium. See Photos on page 14.

For more information on any of the research projects at the Bunche Center, visit [www.bunchecenter.ucla.edu](http://www.bunchecenter.ucla.edu).
Each year the IAC, an administrative entity composed of UCLA’s four ethnic studies centers, with oversight from the UCLA Graduate Division, sponsors a competitive fellowship and grant program to support research by faculty, visiting postdoctoral scholars, and graduate students.

This year the Center has awarded one predoctoral fellowship, and eight faculty/student research grants (including one inter-ethnic grant).

**Predoctoral Fellowship:**

Chinyere Osuji, a doctoral candidate in the Department of Sociology, will be the Bunche Center’s 2010-2011 IAC Predoctoral Fellow. Ms. Osuji’s project, “Marriage and Mistura: Black-White Unions in Rio de Janeiro and Los Angeles,” will examine the experiences of black-white couples in the U.S. and Brazil, both multiracial societies with significant populations of African descent, in order to show the extent to which interracial marriages lead to a blurring of racial boundaries. The review committee believes that she is a strong student who will likely complete her dissertation in 2011, particularly with the help of this fellowship. Ms. Osuji’s advisors describe her as a “talented, self-motivated,” “entrepreneurial, smart, [and] creative” student scholar. In regards to her research, one advisor writes: “I am confident that her work will be mandatory reading for the next generation of students.” Another writes: “[S] he will eventually produce an important and perhaps innovative book in an area where the quality of research has often been mediocre.”

**IAC Research Grants:**

**Basirat Alabi,** Grad Student, Psychology, “Black American Diversity: Achievement, Attitudes and Identity.” Alabi will examine the pattern of relations between ethnic group perceptions and academic attitudes of students from African American and African immigrant families.

**Jean-Paul deGuzman,** Grad Student, History, “Shaking up the Suburbs: From Marketing to Mobilization in the San Fernando Valley.” deGuzman’s project focuses on complicating the urban/suburban dichotomy through the lenses of immigration, marketing, popular culture, and multiracial community formation in the San Fernando Valley. For this project, he will focus on SF Valley State College (now CSUN) and SF Valley HS in the late 1960s and their relationships with local community institutions.

**Aisha Finch,** Asst. Prof., Women Studies and Afro-Am, “Troubled Revolutions.” For her book project, Finch follows the emergence of a dynamic resistance movement in western Cuba, fashioned by enslaved and free people of African descent in the 1840s. She will use the grant to visit Havana and the Cuban National Archives to consult the collection called La Comision Militar.

**Aletha Harven,** Grad Student, Education, “Exploring Factors that Counteract the Negative Impact of Racial Discrimination on Black Adolescent’s Achievement.” Harven examines the moderating effects of parent advocacy and friendship support on the indirect path between Black adolescents’ perceptions of racial discrimination in school and their academic achievement.

**Stefan Timmermans,** Prof., Sociology, “Getting Access to Health care in South Central Los Angeles.” Timmermans examines how religion mediates access to health care among African Americans. He and his colleagues will study the different strategies low-income African Americans employ to navigate health care services and whether religion does or does not factor into these action strategies.

**Christopher Newman,** Grad Student, Education, “Engineering Success for African American Collegians.” Newman will study how schools of engineering encourage or obstruct the support of successful African American engineers by using data gathered through six case studies of universities that demonstrated success in producing a large number of African American undergraduate engineers.

**Deirdre Pfeiffer,** Grad Student, Urban Planning, “African American Migration to California’s Inland Empire.” Pfeiffer will investigate whether Los Angeles County African Americans moving to the Inland Empire, a primarily exurban region, enhances their social mobility. She will use a multi-method approach in her study.

**Mignon Moore,** Asst. Prof., Sociology & AfroAm, “Invisible Families: Gay Identities, Relationships and Motherhood among Black Women.” Moore examines how race, ethnicity, and class influence the ways women who are gay find partners, form families, and understand their sexual orientation, challenging a number of generalizations about lesbian family patterns that have been drawn from research almost exclusively focused on White, middle-class feminist women.

**Celebrate 40 years of service to UCLA and Los Angeles Community.**
...Over the course of my life and career as a scholar activist I have found that the study of history is the effort that best rewards inquiry toward the end of understanding present circumstances and their trajectory going forward. Today more than ever we must understand at least our recent past as a people if we’re going to have an informed conversation and dialogue, much less strategy, concerning where we are as a society and where we might be headed as a nation. There is a famous literary work which begins, “It was the best of times and it was the worst of times.” If the truth be told, of course, it is always the best of times and the worst of times. All times on the grand scale of societal developments and the evolution of a nation are a mixture of joy and exasperation... Confronted with such an aggregate reality, what should we be doing? What should be our focus today? What features of the social, cultural, and political landscape should command priority interest and attention.

Our most reliable guide here can only be the lessons of past. In this regard, if there is one book that I would direct you to, it would be The Fire Next Time by the brilliant novelist, short story writer and essayist the late James Baldwin. Though published some forty eight years ago, The Fire Next Time speaks to us over the decades and provides a chilling illumination of some priority dynamics, driving the urgency of our current and evolving circumstances. It also guides us in some measure toward the depth of commitment and the caliber of courage that will be needed if we are to institute and defend remedies capable of altering our present course and direction.

It was 1962, following eight years of effusive euphoria in the wake of Brown v. Board of Education Topeka Kansas, the Supreme Court decision striking down separate but equal as the law of the land. A new young Catholic president had been in office two years and had shown somewhat less of an affinity for accommodating Dixiecrat interests on civil rights issues. Expectations had become so elevated and exuberant that the National Association for the Advancement of Colored People promulgated the slogan, Free by 63’. But Baldwin discerned another more complicated and troubling dynamic emerging in integrated group affairs. Put most simply, Baldwin had summarized that contradictions and problems at the interface of race and society in the totality of their reality were so deep-seated in their sources, so devastating in their contradictions and the scope of their consequences, that they threatened not only to derail the established civil rights movement but to dilute its relevance.

You see Baldwin understood that the civil rights movement from the 1950s into the early 1960s was largely a church-based clergy-led, race-driven, black-middle-class-oriented movement targeting racial segregation particularly in the South. In the North, Midwest, and the West, while race was still a major demarcating feature in human relations, class was looming as an ever-increasing influence on black life-chances and prospects in the traditional black community, particularly as the black middle class migrated out of the community in pursuit of increasing integration-generated opportunities. In fact, the civil rights leadership of the day and its mainstream sponsors and supporters were so at odds with some of Baldwin’s views that they wouldn’t allow him to speak at the 1963 March on Washington. Not least upsetting of Baldwin’s perspectives was the concluding paragraph of his book where he wrote these prophetic lines, “If we do not change course, if we do not dare everything, the fulfillment of that prophecy recycled in song by a slave is upon us ‘and God gave Noah the rainbow sign. No more water the fire next time.’”

In terms of modern day application and promise, his reference was clear, not withstanding civil rights successes and, in some part, precisely because of the character of those successes, we were approaching a day when many among the black masses would no longer be nonviolently tolerant, patient in the face of fire hoses and water cannons turned on black people in our position to their just pursuit of their civil and human rights. By daring everything, Baldwin meant that everybody counts. That all civil and human rights are indeed indivisible, that indeed it was not enough to just declare that injustice anywhere is injustice everywhere. That we could no longer put forth strategies, pursue goals, and institute programs that selectively created opportunities for some while consigning others deliberately or by unintentional collateral outcomes to the ranks of the undeserving, the unqualified, the disqualified and ultimately the dispossessed. The interests and issues of all historically excluded groups must be in the mix on the table and included in the goals and strategies of the struggle.

By the time of the March on Washington in 1963, Baldwin was being resoundingly reviled and dismissed as a wild-eyed contrarian, as an alarmist, and as a crank. As someone lost in the corridors of his own mind, perhaps confused and confounded over his dual minority status as a gay black man. So, though he was the most heralded and noted black protest writer of the day, he was not allowed to speak at the March. As was also the case, by the way, with Bayard Rustin who organized the March on Washington. But Bayard Rustin, you see, like James Baldwin, was openly gay.

The civil rights act passed in 1964. The voting rights act passed in June of 1965. But then in August of 1965 the black community of Watts exploded in a firestorm of urban inner-city rebellion. As early as 1964, we had already seen the emergence of Malcolm X, the cultural political Godfather of a new wave of militancy. By 1966 there was Huey Newton and branches of the Black Panther Party being established in black communities throughout the West, Midwest and the Northeast. H. Rap Brown and Stokely Carmichael gave a more radical strategy of a militant stance for the Student Non-Violent Coordinating Committee, which increasingly came to be referred to simply as SNCC. As early as 1963, Medgar Evers had been murdered, four little girls had been killed in a church bombing, and countless other violent acts were perpetuated against black communities, black churches and black people. And the young president who had offered so much hope had been assassinated. In the wake of these and similar developments, James Baldwin was eventually hailed as a modern day prophet, and The Fire Next Time was enshrined as one of the classics of black protest literature.

How then do we gauge our circumstances today against this background and our understanding of our recent history, our experiences and outcomes over the last half of the 20th century? As was the case at the

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**THURGOOD MARSHALL LECTURE ON LAW & HUMAN RIGHTS**

Harry Edwards Lecture April 29, 2010
onset of the 1960s, America has a new young president who had the audacity to incite and initiate a new dawn of hope and elevated expectation. Along with an African American family in the white house we have what is arguably the most progressive democratic majority in the history of the United States Congress. We have an African American in the all-important chief law enforcement position of attorney general and even a “wise Latina” on the United States Supreme Court. On top of it all, we have the largest black middle class in American history... the experts tell us that on the average African Americans have made significant strides in closing the income and education gaps with the white mainstream.

But from 2008 to the present America has been experiencing the most devastating economic times in almost eighty years - the economic conditions of urban black communities have approximated these conditions and worse, driving increasing numbers of people, particularly young black males, to greater reliance on the underground mainstream.

With no vision of hope or inclusion in the economic mainstream, too many black youth no longer value education. This, in combination with poorly resourced, deteriorating urban educational institutions overall, has resulted in black student drop-out rates that are approaching 40 percent nationally. In California nearly 50 percent of black males do not finish high school and over a quarter of black males 15 to 34 years of age are under the control of the courts - either under suspicion, under investigation, under indictment, under arrest, on bail, incarcerated, on probation or on parole. And California is not exceptional. Nationally, black males are more likely to be arrested if suspected, convicted or plea bargained... if adjudicated, incarcerated and executed... When combined with the epidemics of obesity, drug addiction, AIDS and other poverty and lifestyle related urban afflictions, this violence constitutes an urban public health crisis that no amount of health care reform or guaranteed health care insurance coverage is likely to abate. They are again being left out... Most certainly greater than what we faced during the height of the civil rights movement of the 50’s, 60’s and early 70’s.

The expanding diversity of our cities has generated increased stakes and compounded the difficulties of challenges as Latino’s, Asian Americans, newer immigrant populations, and people driven from the suburbs back into the urban centers by sky-rocketing energy prices and collapsed housing markets, compete for space, jobs, housing and institutional access... So when we fight for full rights and opportunities for women, when we fight for full rights and opportunities for gays, when we fight for full rights and opportunities of all of the people in our urban centers, we are fighting for ourselves. We are fighting the struggle of the 21st century to carry on the struggle. We need to stop talking about illegal aliens as if the people who attend our schools, who work our fields, who clean our hotels, and who work in our hospitals are somehow from another planet... We do less at our peril not to speak of leaving open opportunities for such draconian ill-conceived, ill-advised and unjust developments as what we have witnessed in Arizona, where state law allows police to stop people who the officer has “a reasonable suspicion” might be undocumented while claiming that no racial or ethnic profiling is involved. I’ll leave it to the lawyers and constitutional experts to determine if the law passes constitutional muster, but until somebody explains to me how “reasonable suspicion” can involve anything other than racial and ethnic profiling, this law most certainly doesn’t pass the sniff test.

The diversity and urgency of the challenges will either propel this nation to hitherto unprecedented heights of purpose, possibility, and productivity, or it will drag us down into a ever-deepening spiral of social, political and economic chaos toward a national nervous breakdown. Will the fire next time be a prairie fire progressive movement based on inclusion or yet another fire storm of violence and unrest fuelled by competing interests, desperation, and rage? It was 1962 and then attorney general Bobby Kennedy stated, “If we keep the faith and continue the effort, a Negro can become president of the United States in forty years.” When asked why he believed that, he responded: “Why not?” He missed it by a mere six years. So when in the back of your mind you ask, “Edwards how can everyone be included in a movement? We have interest groups. We have different needs. Many of us are moving in different directions. How can the interests of everyone be part of the discussion and included in our strategies and in our goals? Why do you think something like that is even possible? My response is, ‘Why not?’” Thank you very much. I appreciate your potential.
BUNCH CHAIR LECTURE

Charles Henry February 11, 2010

...Tonight I’m going to talk about Ralph Bunche and Barack Obama... Transcending Race: the Cases of Ralph Bunche and Barack Obama. Times are out of joint. We have an African American president yet representatives call him a liar publicly and the Republicans hold an alternative State of the Union message in the capital of the confederacy, Richmond Virginia. It seems that some have transcended race but others have not.

I was only three years old when Ralph Bunche won the Nobel Peace Prize so it didn’t really register with me. However, I now know that it was quite a national celebration among African Americans when that happened…I was about eight years old when the Brown decision was handed down by the Supreme Court. I was the only black student in my elementary school so it probably should have registered with me but it didn’t. But I now know that it was a cause of celebration among many African Americans, or as we were called then, Negros. I also know that it inspired Martin Luther King and Ralph Bunche to predict that within ten years America would be fully integrated…The old folks had a word that described such events—it was jubilation.

Undoubtedly, no event before or since matched the jubilation marking the emancipation proclamation. For many years, well into the 20th century, blacks would celebrate this day of jubilation... Colonel Thomas Wentworth Higginson was on the scene in Port Royal, South Carolina the morning of January 1, 1863... Ceremonies opened with a prayer and a reading of the Emancipation Proclamation, followed by a presentation of colors to the First Carolina Volunteers. Reverend Mansfield French delivered to Colonel Higginson a silk flag bearing the name of the regiment and the proud proclamation “the year of jubilee has come.” As Higginson waved the flag, African American men and women in the audience broke in with the national anthem. The freed peoples burst of patriotism was utterly unexpected and moved many to tears. Higginson recalled, “I never saw anything so electric it made all other words cheap. It seemed the choked voice of race at last un-loosed.” Humbled, he wondered how he could follow with his speech. Just think of it. The first day they had ever had a country. The first flag they had ever seen which promised them anything as a people...

I was ... even more aware of my history by the time of the March on Washington, the symbolic high point of the civil rights movement. I remember coming home in the late afternoon and finding my father uncharacteristically sitting in front of the television set and on the screen flashed images of more black people than I’d ever seen in one place at one time...

By the time of Jessie Jackson’s 1984 speech, before the democratic national convention, I was in the audience and fully aware of the implication of Jackson’s challenge to the democratic establishment. There was much weeping and a sense of pride but no jubilation. After all, Jackson had lost the nomination. So it was in Denver in 2008 that I got a sense of the jubilation experienced by my ancestors. Walking into that stadium with a long line of Obama supporters, I met a black woman in her 80s dressed from head to toe in hot pink high heels (we’re walking on gravel). Said she had driven all the way from Southern California to witness Obama’s nomination. She wasn’t alone. There were a lot of other people like that who had come even further that we had met...

The events I’ve recounted here mark periods of racial progress in our nation’s history. In fact, I believe Phillip Crinklier and Roger Smith and others that such periods are relatively rare occurrences in our past and the racial status quo is generally the norm. In fact, three periods of racial progress have been identified in the past and I believe Obama’s election represents the beginning of a fourth such period. I want to briefly speculate on how long this period might last, what direction it might take, by drawing some lessons from the earlier periods. Unfortunately, these periods of racial progress almost always come on the heels of a national crisis. In fact, the worst kinds of crisis, they come on the heels of wars. Wars destabilize the status quo but they also allow for the emergence of new ideals, new organizations and of new leaders.

The first such period in our nation’s history followed the Revolutionary War, and although the American Revolution has been called a conservative revolution, that changed the political framework but not the social framework. As the French and the Chinese and the Russian revolutions, it still provided a philosophy and a language that would come to support black freedom and equality. Black slaves and their ancestors, as well as the founders of the republic, would use the natural rights language...

In fact, the language of civil and political rights justified the revolution and was considered so dangerous that it was not continued and it would not become current again until the post WWII period. This disappearance of rights language coincided with a shift in white justification for slavery in the beginning of the 19th century. This changed from an apologetic support for slavery best illustrated by Jefferson’s famous phrase about fearing the wrath of God over its continuation, much less like reverend Wright’s “God damn America” comment. The shift from fearing God to seeing slavery as a positive good helped polarize the country and lead to the Civil War.

Perhaps the most notable reaction to this development of a white ideology of supremacy was the rise of radical abolitionism by roughly 1830, symbolized on one hand in 1829 by David Walker’s appeal and on the other hand Nat Turner’s rebellion in 1831. This radical abolitionism was more inclusive. It took women and blacks to leadership positions. It was more willing to justify force, and it called for immediate emancipation, not gradual emancipation.
The second period of racial progress begins with the civil war and ends with the Compromise of 1877. Lincoln believed the Emancipation Proclamation was the central act of his administration and the most important governmental action in the 19th century... Of course the problem Lincoln and his allies faced was that the military victory by the North did not mean an ideological victory of the North, despite the reframing. Moreover, no white political leader North or South had imagined a nation of blacks and whites co-existing as free and equal citizens. In fact, Lincoln himself, up until the middle of the civil war, believed colonization of blacks was the only viable solution...

Without an economic base, blacks were unable to protect the political gains of radical reconstruction. Despite its brevity, reconstruction provided some valuable political lessons for blacks in general... Black political leaders were spoken of as representatives of their race. Not because of any particular position but because their accomplishments were emblematic of blacks' essential equality. The emergence of this doctrine of equality signaled a new color blindness in which political conflict would no longer be defined along lines of race. Many blacks made it clear that in pressing their equality they were not asking for special privileges...

Once again war provided the political space for another period of racial progress, following WWII... WWII was fought to make the world safe against Aryan i.e. white supremacy. The blatant contradiction of millions of veterans returning home to a segregated United States became untenable both domestically and in our battle to win the Cold War...

The white reaction to black power ushered in a revolutionary period that has lasted 40 years from 1968-2008. During this period, race has been the third rail of American politics and no Democratic presidential candidate has achieved a majority of the white vote since then, including Barack Obama. Once again wars helped usher in the Obama era, not one but two, with a key assist from the economy. There's no doubt that Obama ran a brilliant de-racialized campaign...
I would like to thank Dr. Tucker and Dr. Hunt for their introductory remarks, and the Institute and Bunche Center for this Visiting Scholarship to document the chaotic first year in the life of the Center for Afro American Studies: The year that appears to be lost in later chronologies of the Center.

My original research proposal to the IAC was to (1) find the people who played major roles in implementing the ten activities specified in the original Center for African American Studies Proposal, (2) conduct in-depth interviews with everyone I locate, and (3) fact-check our memories against the archives and other media. The plan was to combine our recollections in a paper about what happened in that critical year. I feel strongly about giving credit to those who were committed to the success of the Center. However, the short paper grew unavoidably longer the day I first visited the UCLA archives.

What I discovered in the archives was extensive documentation of activities in 1967 and 1968 that preceded the launching of the four Ethnic Studies Centers in 1969, activities that are too great to discuss in one paper, so I am forced to limit my observations. The documents include lists of the names of faculty and staff who met in task forces and retreats to formulate the nature of the University’s response to the “Urban Crisis.” This term was coined by the Kerner Commission in its 1968 Report and used by President Hitch in his Inaugural Address, entitled “What we Must Do.” President Hitch scheduled a meeting for late December 1968, to which presidents of nearly 100 universities were invited, to begin to challenge the “Urban Crisis” through university-led community service, but he then abruptly called the meeting off at the last minute for reasons that were never made clear.

What I found even more interesting is the fact that many of the names of faculty and staff who worked with students at the meetings that produced the Ethnic Study Centers proposals at UCLA, were the same as those who campaigned against McCarthyism in the 1950’s and against racial discrimination in Westwood during the early sixties. I participated in the latter anti-racism campaigns from 1960 (when I received my B.A.) to 1964 (when I advanced to candidacy for the Ph.D). In the early sixties, students and faculty supporters successfully exposed UCLA’s failure to enforce policies against discrimination in housing, employment and services in Westwood. A new Chancellor, Franklin Murphy, took decisive action by appointing a Chancellor’s Committee on Discrimination, with History Professor Bradford Perkins as Chair and me as the student representative. This and similar successes created a cadre of activists that supported such things as the southern student Sit-ins (with picket lines at Woolworth stores near Westwood) and efforts to register black voters in the South (with food, clothing and tents shipped to farmers who lost their sharecropping farms when they registered to vote). These activities ultimately led to my election as President of the UCLA Chapter of the NAACP in 1960 and to organizing the UCLA Freedom Riders, who helped fill the jails in Jackson, Mississippi in 1961. Such activities created a host of friends on and off campus during the early 1960’s, and placed my name before the BSU, five years later, when I returned in 1969.

This paper limits the issues of that first year to the four I consider the main problems encountered during implementation of the proposal to establish the Center.

1) The initial chaos following the shootings of Bunchy Carter and John Huggins on 1/17/1969.
2) The alleged war between the Black Panther Party and the US organization.
3) The desertion of the Center by many who promised their support, but changed their minds.
4) Final implementation of the activities in the Center proposal.

Despite formidable problems, we managed to implement 90% of the original proposal. While this paper documents our efforts and the people who helped to achieve them, it also suggests further research too involved to pursue here that the archives help us to understand. They will be discussed in a longer paper or book.

The long version of this paper will be available soon at www.bunchecenter.ucla.edu.
Ethnic Studies emerged as an intellectual movement in the wake of societal transformations associated with the Civil Rights Movement. The controversial 1969 firing of professor Angela Davis, the tent city erected in support of South African divestment in the 1980s, the Chicano Studies hunger strike of 1993—for forty years UCLA has played a key role in our nation's continual struggle with diversity, access, and inclusion. *Art, Activism, Access: 40 Years of Ethnic Studies at UCLA* explored UCLA's role in voicing the most significant issues of underrepresented communities in the fabric of American life. The exhibition included powerful murals, graphic art, films, ephemera, and photographs from the archives of UCLA's American Indian Studies Center, Asian American Studies Center, Bunche Center for African American Studies, and Chicano Studies Research Center and captured key moments in a remarkable history.
On January 21, 2010 this symposium celebrated forty years of the Bunche Center through panel discussions with key individuals who were instrumental in shaping the Center’s legacy. The two panels were moderated by first Bunche Center director Bob Singleton and current Director Darnell Hunt. Speakers included former UCLA administrator Chancellor Charles Young and former directors Molefi K. Asante, Claudia Mitchell-Kernan, M. Belinda Tucker and Richard Yarborough. Speakers also included Virgil Roberts, former student; Mary Jane Hewitt, Program Coordinator; Mandla Kayise, former student and BSU Chair; and Alva Stevenson, staff and former M.A. student.

Charles Young: They were some of the most complicated years I think we’ve lived through, at least in my lifetime...There were a lot of pressures. There were a lot of efforts that were sometimes not being rewarded. There was a lot of discontent. As a part of all this discontent, UCLA began to come together around the realization that there were things that needed to be done...unusual things and novel things.

Virgil Roberts: When I came to UCLA, there was no Black Caucus. ...most black people couldn’t vote, the Voting Rights Act wasn’t passed until 1965. There were no black people in commercials. ...There were no black people on TV. I was a student at UCLA when we had our first black homecoming queen, and the Westwood merchants refused to give her any gifts. It was still an America that was in the midst of fighting Apartheid. Martin Luther King was still alive and there were still demonstrations and...still a question about what was going on in America... So one of the first things we did was create a course...studying things in the black community...By having an organized research unit, we could recruit faculty and salt them across the university so that they would be in every department and that would allow every department to have the influence of a black face and a black presence.

Molefi Asante: Afro-Centricity started here at the Center...people in Philadelphia think it started there. It started here in the Center...it’s about agency...We are not on the margins of Europe...we are actors in our own history and if we are actors in our own history then we are Afro-Centric.

Mary Jane Hewitt: So I guess when the thought of the Center came up, they thought of me...and led me out of UCLA Extension into programs on campus: Upward Bound...The African American Studies Center grew out of that need to concentrate study on African Americans and their accomplishments in a Pan-African sense, not just American. And they were ready.
Claudia Mitchell-Kernan: The students have...with respect to the Center...been a motivating force in terms of what we have tried to achieve. They've also been historically a catalyst in a way that is really quite extraordinary for academic programs...I think education is for life and if you are being provided an education that does not allow you to make a contribution to the community you belong to, the society you belong to and lately...the globe, then I think your education has really be deficient.

M. Belinda Tucker: When you think about the kinds of people who regularly came through the Center, people I never would have had an opportunity to meet like: St. Clair Drake...the poets, the writers, the scientists...the musicians...I could not have a richer experience I think anywhere on earth...We got research funding, we got conference funding that allowed us to really begin to address some critical issues and that's what I think the genesis of these Centers was...

Richard Yarborough: ...The central role that the Center plays, has played and will pay in diversifying the faculty--this has been brought up, but I can't say enough. I would not have been added to the faculty in English if it had not been for the Center's faculty line that was given to English and the collaborative search that ended with my presence here. And to the extent to which I have had an impact on issues, the presence of grad students, diversifying the English department could not have happened without the opportunity offered to me by the Center for African American Studies. I recall participating in the Summer Humanities Institute, a program started when I was director. A program that brings advanced undergraduates, mostly from HBCUs, for a range of activites designed to prepare them for grad school...This is one of the ways that UCLA, the Center makes a difference, a real difference in the profession and in students' lives.

Mandla Kayise: African American Studies courses were a core component of the campus climate that was talked about earlier that facilitates the adjustments of students to the university environment and allows them to gain some focus, and really in many cases figure out what they want to do with their lives professionally...When I was Chairperson we were involved in a campaign for faculty tenure. It was a very critical time in the mid 80s for the tenure of African American faculty...in terms of them being available to students and providing that supportive environment.

Alva Stevenson: By the time Dale Trelevan hired me in 1984 he was set to send the first IAC grant in collaboration with the Bunche Center, and it would be the beginning of a long association with the Center in which we had these IAC grants to interview on the history of African American's in Los Angeles. I think it would be safe to say that in 1984 there was no such effort going on anywhere to document our history in the city.

Mandla Kayise, Claudia Mitchell-Kernan, M. Belinda Tucker, Richard Yarborough, Alva Stevenson

Mandla Kayise, Alva Stevenson, Claudia Mitchell-Kernan, M. Belinda Tucker, Richard Yarborough
SPECIAL PROJECTS AND EVENTS

BLACk LOS ANGELES SYMPOSIUM

Sewit Mehanzel, Jazzmine Gordon, Isaiah Lauwerys, Janae Bell, Jeannette Moore, Darnell Hunt

Ricardo Guthrie

Gerald Wilson, Cheryl Keyes

Gerald Wilson, Cheryl Keyes

Kenny Burrell, Gerald Wilson, Cheryl Keyes, Claudia Mitchell-Kernan

John Outterbridge

Elaine Brown, Danny Bakewell, Kimberly West-Faulcon, Mark Sawyer

Clyde Woods, Gerald Horne, Kimberly West-Faulcon

Marcyliena Morgan, Vickie Mays, Kimberly West-Faulcon
Professor Jacqueline Cogdell DjeDje, chair of the Department of Ethnomusicology in the UCLA Herb Alpert School of Music, was awarded the Alan Merriam Prize at the 2009 meeting of the Society for Ethnomusicology in Mexico City, for her book, “Fiddling in West Africa: Touching the Spirit in Fulbe, Hausa, and Dagbamba Cultures” (Indiana University Press, 2008). The annual prize recognizes the most distinguished, published English-language monograph in the field of ethnomusicology.

Darnell M. Hunt, director of the Ralph J. Bunche Center for African American Studies and professor of sociology at UCLA, was listed among the 2009 Power 150 in the December 2009 issue of Ebony magazine. For the past 46 years, Ebony magazine has chosen its Power 150, a list of the most influential black Americans.

UCLA professor and jazz guitar legend Kenny Burrell was honored with The Recording Academy President’s Merit Award for his lifetime contributions to jazz music. Burrell pioneered the guitar-led jazz trio with bass and drums in the late 1950s. The Academy honored Burrell with a GRAMMY Salute to Jazz tribute Tuesday, January 26, 2010 at the GRAMMY Museum at L.A. Live.

January 25, 2010 Vice Provost Rosina Becerra of the Office for Faculty Diversity and Development and Associate Dean M. Belinda Tucker of the Graduate Division received a New Scholars grant for $97,500 from the Elsevier Foundation to support faculty women in science, technology, engineering and mathematics (STEM) in the early stages of their careers as they strive to balance child care and family responsibilities with the demands of academic life.

April 7, 2010 School of Public Health Professor Dr. Antronette Yancey was named to the board of directors for the Partnership for a Healthier America. The partnership, an independent, nonpartisan organization, was created to mobilize the private sector, thought leaders, media and local communities to further the goals of first lady Michelle Obama’s Let’s Move! campaign to curb childhood obesity within a generation.

April 7, 2010 Harryette Mullen, a professor of English, was selected as the recipient of the fourth annual Jackson Poetry Prize. Launched in 2007, the annual prize honors an American poet of “exceptional talent who deserves wider recognition”. Judges described Mullen’s poems as “brilliant and enigmatic, familiar and subversive. Like jewels, her poems are multifaceted and shoot off lights. Mullen uses the techniques of sound association, innuendo, and signifying, and in this way makes the reader alert to the cunning of the English language.”

April 15, 2010 Andrew Apter, a professor of history and anthropology and director of UCLA’s James S. Coleman African Studies Center, was chosen to receive the 2010 Guggenheim Fellowship. Selected on the basis of “achievement and exceptional promise for continued accomplishment,” each fellow receives a grant to support his or her work. The John Simon Guggenheim Memorial Foundation has distributed more than $281 million to more than 16,900 individuals since its establishment in 1925.

May 19, 2010 Darnell Hunt was named as an Honorable Mention recipient for the Academic Senate’s Diversity, Equity, and Inclusion Award for his role in making UCLA one of the most ethnically, culturally and economically diverse campuses in the nation. He worked with the Alliance for Equal Opportunity in Education Coalition to advocate for implementation of comprehensive admissions policy at UCLA following the 2006 black admissions crisis.

June 8, 2010 Mignon Moore, assistant professor of sociology, was selected as chair elect of the Race, Gender and Class section of the American Sociological Association. The section, one of the largest in the ASA, promotes research examining the intersections between race, gender and social strata.
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Darnell Hunt, Director; Ana-Christina Ramon, Assistant Director, Research; Jan Freeman, Management Services Officer; Veronica Benson Cole, Financial Officer; Yolanda Jones, Front Office Coordinator; Alex Tucker, Special Projects & Community Outreach Coordinator; Dawn Jefferson, Grants Editor; Lisbeth Gant-Britton, Student Affairs Officer; Dalena Hunter, Librarian; and Jamel Greer, Assistant.