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 the participants for academic work at the graduate level. This year we welcomed ten undergraduates from the following schools:

- Morehouse College
- Spelman College
- Beloit College
- Louisiana State University
- Tougaloo College
- Bates College
- Hampton University
- Jackson State University
- Hobart and William Smith College

Past participants have continued their education at universities such as UCLA, UC Berkeley, Columbia University, Brown University, the University of Michigan, Temple University, Ohio State University, and Georgetown University.

SHI Participant Comments:

Cassandra Laoye, English Arts, Hampton University alumna

"The faculty, the seminars and fellow students have made this experience more than a grad school simulation. My analytical skills have increased, along with my awareness of what is expected of me in graduate school. This program caused me to be more focused and more excited about graduate school."

Avery Daniel, History, North Carolina State University

"The Institute gives me an opportunity to experience different cultures I wouldn't experience at home... It will make the transition from undergraduate education to graduate education easier."

Regina Burnett, English, Albany State University alumna/MA student, African American and Diaspora Studies, University of Indiana

"Being a part of this program is a milestone in my life for two reasons: I am the first student from my alma mater to participate, and the experiences I am cultivating are helping me to prepare for graduate school."

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**DEGREE PROGRAMS IN AFRO-AMERICAN STUDIES**

Dr. Brenda Stevenson (History) continued as Chair of the IDP.

**Interdisciplinary Focus**

From a pedagogical standpoint, one of the major strengths of the IDP continues to be its interdisciplinary, interdepartmental approach to education. As the world becomes an increasingly interconnected place, students need training that will equip them to analyze and negotiate across many kinds of boundaries: geographical, social, political, educational, and economic. IDP-trained students develop critical thinking skills that allow them to analyze African American issues and situate them within the matrix of global concerns.

**Graduate Program**

The two-year MA Program in Afro-American Studies continues to attract a wide range of top young graduate-level scholars who wish to ground themselves in key theoretical issues regarding African Americans and the Diaspora. There is also an MA/JD Program in which students spend one year in the Interdepartmental Program and three years in the UCLA Law School. At least four of the 2004 and 2005 graduating cohort have gone on to PhD programs, and others have plans to do so. Four have gone to law school.

**Program Administration**

In order to facilitate the admissions process, Chair Dr. Brenda Stevenson maintains an IDP Admissions and Awards Committee, composed of affiliated faculty. This group formally reviews files of students seeking admission to the program and makes recommendations for admissions and awards to the Graduate Division. To strengthen and facilitate interaction between the IDP and students, the program has also reestablished the Afro-American Studies Student Association.

For more information, please contact Dr. Lisbeth Grant-Britton at 310.825.3776, lbritton@bunchecenter.ucla.edu, or visit these Web sites: www.bunchecenter.ucla.edu and www.afro-am.ucla.edu
Established as an organized research unit (ORU) in 1969, the UCLA Ralph J. Bunche Center for African American Studies 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.

**College Access Project for African Americans (CAPAA)**

In 2002, the Ford Foundation funded this project to engage scholars, practitioners, parents, advocates, and students in research and discourse about the effects of Proposition 209 on admissions to University of California campuses and its specific implications for African Americans. As part of its commitment to the development of political and educational strategies to overcome constraints imposed by this policy, over a five-year period, CAPAA has offered multiple mini-grants to support theoretical and empirical research that examines the current status of, challenges to, and strategies for improving African Americans’ access to the UC system.

### Significant Developments

During the Spring of 2006, UCLA released its admissions and enrollment numbers which showed a grave admissions crisis for African American students. The Los Angeles community turned to CAPAA researchers at the Bunche Center for an understanding of the data and further research analysis. As presented in the *Bunche Research Reports*, CAPAA research findings helped inform the local community regarding the crisis and provided them with policy recommendations. Based on this community response, the Alliance for Equal Opportunity in Education (AEOE) emerged in June of 2006 as a multi-organization collaborative comprised of national, state, and local African American organizations, including the NAACP, the Urban League, the SCLC, Brotherhood Crusade, prominent Black Church leaders, educators, community leaders, L.A. County assembly members, the UCLA Black Alumni Association, and the UCLA African Student Union. With the research support of the Bunche Center, the AEOE pressed for change in the UCLA admissions process and championed CAPAA’s suggestions for restructuring the admissions process. Last September, UCLA implemented one of CAPAA’s policy recommendations and changed to a holistic admissions process which led to an increase in African American admissions in 2007. Thus, CAPAA was able to influence policy and create positive change.

### Primary Research

In an effort to identify viable correctives to the admissions policies and practices in effect throughout the UC system, CAPAA researchers are finalizing their investigation of the admissions review processes at each of the nine undergraduate campuses. CAPAA is generally interested in determining how the different campuses implement UC guidelines for admission when reviewing student applications.

### Presentations

CAPAA researchers presented at conferences through panels (e.g., 2007 USC Annenberg Institute for Justice and Journalism (IJJ) conference) and paper presentations (e.g., 2006 Association for the Study of Higher Education (ASHE); 2007 National Black Studies Conference; 2007 American Educational Research Association (AERA) conference) in 2006-2007.

### Black Los Angeles Project

Los Angeles County is second only to Cook County, IL when it comes to the number of African American residents. Nearly a million Americans of African descent live, work, and play in the county. The figure is even larger for the Los Angeles metropolitan area.

However, Black Los Angeles has been understudied relative to other important African American urban areas around the nation. The Black Los Angeles Project aims to correct this oversight by focusing the expertise of Bunche Center-affiliated faculty and friends on excavating important knowledge about the history and the contemporary conditions associated with Black Los Angeles. The goal is to draft and publish a definitive, 15-chapter research volume on the subject that is organized around five key themes: Communities and Neighborhoods, Religious Life, Cultural Production, Social Justice, and Political Participation.

### Gigs & Grants

The Bunche center received a second matching grant from the Getty Foundation totaling $4,000 that will be used for the Black Los Angeles Project.

The Center received an award from the Center for Community Partnerships (CCP) for $64,164 (2007-2009) to carry out a partnership 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). Through oral history interviews, researchers seek to document Black politicians and their contributions to community making in Los Angeles from the 1940s to the present.

For more information on CAPAA or the Black Los Angeles Project, 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 postdoctoral fellowship, one pre-doctoral fellowship, and eight faculty/student research grants (including two interethnic grant recipients who were assigned to the Bunche Center by the IAC office).

Pre-doctoral Fellowship:

Deidre Cooper Owens’ proposed project, ‘Corrosive Negro Servitude’ and Laboring Irish Bodies: The Origins of Antebellum Nineteenth-Century Surgical Surgery, examines the connection between class, gender and regionalism as it impacted on the revolution in female sexual surgery during the nineteenth century. Ms. Cooper Owens creates various interesting research linkages, particularly linking slave women and first generation Irish immigrant women to the evolution of American gynecological medicine. Ms. Cooper Owens plans to finish her dissertation during the fellowship year.

Postdoctoral Fellowship:

Sonya Winton is currently a Lecturer at UCLA. She recently completed her doctoral studies in African American Studies and Political Science from Yale University. Dr. Winton’s proposed project is titled The Environmental Justice Movement: NAACP, National Urban League, & Secondary Marginalization. Dr. Winton seeks to dispel the degree to which class influences the allocation of organizational resources by the NAACP and the National Urban League to locally based environmental justice organizations in lower-income African American communities. She is determined to advance the environmental justice field by breaking down the “dominant institutional racism construct” and addressing other forms of marginalization. Dr. Winton plans to devote her research efforts toward collection and analysis of in-depth interviews of organizational leaders. She plans to focus her proposed project on locally based environmental justice organizations located in Los Angeles, California. Thus, her proposed project will involve the study of African Americans in South L.A., which would align with the Bunche Center’s research agenda, particularly the Black Los Angeles project.

IAC Research Grants:

Faustina DuCros
Sociology (Graduate Student)
“Louisiana Migrants in Los Angeles: First and Second Generation Interpretations of Race and Ethnicity” examines how racial and ethnic boundaries work in the process of interpreting identity for Louisiana migrants of Creole, African American, and White ancestry in the Los Angeles context.

Anne J. Gilliland
Information Studies (Faculty)
“Enhancing Intellectual Control over the Early African American Motion Picture Collection at Western States Black Research Center” will investigate, develop, and implement an infrastructure of tools and procedures that would ensure that the African American Cinema archives will be appropriately described, contextualized, and made available for a variety of scholarly and community uses.

Kimberly Khan
Psychology (Graduate Student)
“The Effects of Black Stereotypicity on the Experience of Stereotype Threat” will examine the effect of black stereotypicity (the extent to which an individual embodies the physical features of a given group) on the experience of stereotype threat (the added pressure that stereotyped individuals experience when faced with a situation that may confirm a negative stereotype about their group).

Mignon Moore*
Sociology and Afro-American Studies (Faculty)
“She’s One of Our Own” - The Relationship of Gay Women of Color to Black and Latina/o Communities, and to Lesbian Communities” involves archival research on African American, Puerto Rican, Dominica, and West Indian Lesbians and Lesbian Organizations in NYC, 1960-2005.

Jerome Rabow*
Sociology (Faculty)
“Ethnic Minority Groups’ Perceptions of Whites” will examine perceptions of Whites by the four major ethnic groups: African Americans, Asian Americans, and Latinos/o and Middle Easterners, as well as subgroups within the major racial categories.

La'Tonya Rease Miles
Academic Advancement Program (AAP) (Faculty)
“The National Bowling Association and Black Bowlers in Southern California” will document the rich legacy of The National Bowling Association and provide a better understanding of the important role bowling played in the racial politics of sports that bowling played and continues to play for African Americans in Southern California.

Dennis Tyler
English (Graduate Student)
“The Disability of Color: Reconsidering the Black Body in African American Literature and Culture” will investigate the circumstances of uncanny articulations of race and traces some of its most important consequences in the subsequent development of African American fiction and disability studies.

Christina Zanfagna
Ethnomusicology (Graduate Student)
“Filipin’ the Scripture: Hip-Hop, Religion, and African American Youth” will utilize an ethnographic approach to examine the lives of holy hip-hoppers who negotiate the contested terrains of community, religion, morality, the market, and urban space.

* Interethnic research grant recipient housed at the Bunche Center.
Two of these trustees were in the middle of our movement of protesting and refusing to make any changes. And they panicked the Chancellor into allowing them to pressure him into my expulsion. Dorothy and I also had the privilege later on, when Chancellor Bradsik was 103, to sit with him at lunch where he indicated that nothing should have ever happened to me in that school that year and also to tell us that...to apologize for it, to say that he had no real animosity in his heart about it and is sorry that it ever happened. So we experienced also that moment of reconciliation with a man who was in a tight seat because of the trustees at the university.

Also I want to thank the Freedom Riders from California who are here tonight. You may or may not know that a part of what I was able to do, part of my work in the movement in the late 50s and early 60s, was the training of people in how to do non-violent struggle and make a difference. That's a very important statement to be made on this Thursday evening where we had this tragic example of what violence is about and what violence does in our country. The Freedom Ride that you all came to would never have happened had it not been for our movement in Nashville. Because there was a bus burning in May, in Anniston, Alabama in 1961. Then [there was] a mob in Birmingham, Alabama with the police watching silently in cooperation with the White Citizens Council and the Ku Klux Klan. They met the bus there with extreme violence and a number of people were beaten up, beaten unconscious. So the initial ride was so exhausted by all this injury and mayhem that they voted to discontinue it. But we in Nashville said that we cannot allow the KKK or the White Citizens Council to stop a legitimate movement for justice, a peaceful movement for justice. We unanimously said that we're going to continue the ride and so we recruited among ourselves, students and clergy. And we went to Birmingham then to Montgomery, and therefore continued to the great astonishment of Attorney General Robert Kennedy—a wonderful man—but he didn't understand what this was all about at that time. In any case, we had a young 22 year old woman, Diane Nash, call Robert Kennedy to tell him that the ride was not over and that we would be picking it up out of Nashville. And the consequence of that was then, that in spite of another incident of mob violence in Montgomery, Alabama on Mother's Day in 1961, we began to recruit people and the ride went on. I led the first group of clergy and students into Jackson, Mississippi where we were escorted from Montgomery by the National Guard. That frightened me more than anything else, I have to tell you. But in any case, when Bob Ferrell and Robert Singleton and others [joined us], some of us were already there in jail. But they helped to create the hundreds of people who went to jail in Jackson, Mississippi and later to the state penitentiary. Parchman Farm was and still is a notorious prison of cruelty and torture in the United States. That, of course, caused the reconfiguration of power in the front of the Kennedy White House and the Attorney General's Office so that public accommodation became a part of the civil rights bills and the laws of the land.

I just had to relate that because it represents to me a part of the memory that is mine. I want to very quickly say to you that those years were among the most significant years in the life of this nation. They were for all of us—Martin King, John Lewis, Angela Butler, Dorothy Cotton, Septima Clark, Fannie Lou Hamer, and Annelle Ponder—they were all years in which, I think, the people

Thank you very much. I want to thank the Ralph Bunche Center of African American Studies at UCLA for inviting me to be the [Thurgood Marshall Lecture] recipient of 2007. I'm still very much astonished at the kind of year that has unfolded for me. How does one begin this evening? I want to just share with you just two or three things. One is that my wife Dorothy and I were present when Vanderbilt University announced a permanent endowed Chair in my name. I'm not sure how to take all of that except to say that it's rather extraordinary to be alive—to see what goes around come around, among other things. Dorothy and I are delighted we've both seen this. We were a couple, husband and wife, when I was expelled from Vanderbilt in 1960. That, I think, was the first year of our marriage. I should say immediately that the Divinity School and the faculty had nothing to do with my expulsion. It was a couple of the trustees of the Executive Committee. We were confronting them against segregation. Our mission in Nashville was to begin the desegregation of downtown Nashville. The sit-in was only one of the techniques we used. We used also economic boycotts, we also used poster walks, we also had marches. The idea was that was the white/colorred signs all across Nashville were there by custom, enforced by the police but not by law. It was custom, it was custom across the country, because I got refused service the first time in restaurants and lunch counters in the town where I grew up, in Maslin, Ohio. It was not just a southern thing, it was a national thing, and racism is still a national thing more pervasive than I've ever seen it. That's something we need to come to understand.
I've named and hundreds of others felt very clearly what religion was about and what the church ought to be about. We felt it very profoundly, and we felt it not only in the marches and the mass meetings, we felt it in jail. We felt a common stream of humanity that caused us to stretch our lives in ways that until that time never been stretched, never been confronted, never been provoked. So those were extraordinary years and I am extremely grateful that I've lived through them, and I'm now in the year 2007.

I also just want to document what we've heard this evening about Thurgood Marshall. Most well-meaning citizens of this land are not aware that the Constitution excluded more than half the residents of this society from 1789 until the present moment. But with the exception that the civil rights movement did include, from my judgment, the legal arm that said we want to clean up the Constitution. We want to make it clear that the Constitution is a magnificent document, though it was written at a terrible time when folks like George Mason, Benjamin Franklin and others could not solve the problem of the vote for women, Native Americans and slaves. Nevertheless, they wrote a document that is, by any kind of language or analysis of values, a document for inclusion not exclusion. The team around Thurgood Marshall, the people who did the basic research—sociologists, psychologists, as well as lawyers and I think there were academicians—who were part of that movement of the 30s, 40s and the 50s produced the decisions that caused, in fact, for the first time the Constitution to become an inclusive document. Thurgood Marshall ought to be seen as one of the magnificent heroes in the United States. Because he demonstrated that the Constitution had a contemporary reality that included all citizens of this kind. That was a critical part of the civil rights movement. It's one of the major accomplishments of the changes of the 50s and the 60s and beyond.

I want to quickly conclude by giving you my topic. The topic is quite brief: Moving ourselves from an unknown peril to a noble vision. We, the ordinary people, must see that if we are going to move ourselves and 300 million people—our children, and grandchildren, and the rest of them—if we are going to move them to a different kind of future than what George Bush and company, and the Christian fundamentalist nationalists are demanding of this society, we ourselves will have to do it in our own circumstances. If we are to see UCLA become a university of diversity, become a university where truth, and beauty, and wonder, and the intellect and the power of the intellect, are part into our society so that the society can be reshaped in the image of what it is to be human and alive, it's going to have to be done by people in this room. It won't be done by anybody else.

The second thing I want to lift up is that we are in unknown peril. We the people do not know how far advanced tyranny and authoritarianism are in this nation. We do not know how far advanced the militarization of life in America is. We may be at the point of no return, but I trust and I hope that's not the case. But it's very clear that if you want a nation where the possibility of a democratic experiment is alive then you have to withdraw consent for the status quo in the United States today. There's no alternative. One of the first principles of non-violence is that people who see themselves up against the wall, who know what it is to be oppressed and persecuted, such people must learn how to say no, before they can say yes to justice and truth and to hope. And so we are in unknown peril. But this is certain—if the likes of Jerry Fallwell and George Bush and a host of others, if they prevail, then democracy is dead in this country and the Constitution will be of no meaning. That is, to me, extremely clear.

Most people are unaware of how dangerous our situation is in the United States. While we've made certain kinds of progress against racism, we have not dismantled racism in the United States by any means. Not at UCLA, not in the Congress of the United States, or not at Sacramento, California. It has not been dismantled. It is still alive in well, in subtle ways, all across our country. There are seven million people in the penal system, who are jailed, on probation and so forth. Most of them are poor, young and people of color. There are 2.2 million people in prisons, 73 percent of them are black and Chicano people. We are approaching a time where we will have more people in state and federal prisons than we had slaves in 1840. Already in the penal system we have a kind of serfdom slavery. It's not being called that, but it's precisely that. The criminal justice system is itself criminal. When a nation is building more prisons than it's building schools and universities, there is something that may be fatal in the soul of that nation.

Young people nowadays in college mostly want to make money and that doesn't represent a vision. "Vision" here means a vision about improving the human plight. Vision here means justice; vision here means the inclusivity of human life. Vision here means that, whether we like it or not, or know it or not, and whatever we want to call it, there is a source in the universe from which we have come. And that source has plans for us, about what kind of life we can live and what kind of world we need. Where there is no vision a people perish. The visions that Martin King and Mohandas Gandhi and Eleanor Roosevelt and Mary McLeod-Bethune lifted up across the years of their lives represent the only kind of vision that is going to be possible in the 21st century.

Can we attain it? Yes! But it can only be attained through non-violent action, through non-violent struggle—through using the best of ourselves. Not the worst of ourselves. Non-violence is not the way of cowardliness or passivity or flight from wrong or flight from hurt. Non-violence is about taking the essential values of compassion and love and truth and beauty and wonder, and insisting if you are going to solve a problem, you solve it through those values not by imitating the problem. Not by imitating the wrong, but by learning to do right in the midst of wrong.
We have become an increasingly violent culture and violent nation. Why not? Our military budget, intelligence budget, research budget for weapons of mass destruction is an $800 billion dollar budget annually. Of that, $400-$500 billion dollars is made public but the rest of it is hidden. Congress persistently does a lousy job of oversight. A lot of that money goes for dividends on Wall Street, a lot of that money goes for waste and theft, with almost no protest from the rest of us. The problems of a Virginia Tech cannot be resolved by more security, by more police, by more guns. Some proposals say let teachers have weapons — that if more people at Virginia Tech had weapons, this could never have happened. The truth of the matter is—and the FBI will say this over and over again—that if anyone wants to attack anyone else, they will do it whether you have a gun or not. They will do it when you least expect it. They will try to take you by surprise. The answer to Virginia Tech is to let what a university is about begin to dictate the way we develop our security measures. Not the police but reason and truth and human community can do more to achieve security more than anything else in the world. Franklin Delano Roosevelt said that no nation can be secure with weapons, and he mobilized the largest war machinery of any man in human history in World War II. But he said the only real security is if you create a society where everyone has security from fear, has freedom from fear, freedom from want, freedom of religion and freedom of speech. Organize around those freedoms, and perhaps the greatest president of the 20th century would say, there’s a chance that you could handle the problem of terrorism in a fashion that will make a better world.

Non-violence is not primarily an invention of Gandhi. Non-violence is an invention of the human race across all of written history. Jesus of Nazareth was probably the first and most extraordinary non-violent practitioner that the world knows. Jesus inspired Gandhi, Jesus also inspired me. Jesus inspired Martin Luther King, Jr. Jesus inspired Oscar Romero, Dietrich Bonhoeffer and Annette Ponder and a great, great range of people in the 20th and the 21st centuries. Gandhi used to say, “Everyone knows that Jesus is a non-violent practitioner except the Christians.” I still think that's true. The Christian church still hasn’t discovered that the power of unconditional love and grace is the only foundation by which life can be made whole, life can be healed.

I am persuaded that because so much of what's going on today is on the wrong side of history it cannot prevail and will not prevail. But I am also persuaded that if we pick up the heritage of the struggle of millions and millions of people in the United States for equality liberty and justice (which I think reached a zenith in the years of the 50s and 60s), we will be surprised at what we can do to create what Martin King called the "spiritual and moral revolution". That will turn this country away from violence to non-violence; away from greed and power to community and understanding. Away from hatred, disparity, racism, sexism, violence and materialism, and towards creating a society that can be called a beloved community.

Thurgood Marshall was committed to that, so must we also re-commit ourselves to that tonight. Thank you.

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Lectures and Special Events
2006-2007

UCLA Black Convocation, co-sponsored with the African Student Union, the Interdepartmental Program for Afro-American Studies, the UCLA Office of Student Affairs, the UCLA Black Alumni Association, the UCLA Black Staff and Faculty Association, the Black Graduation Student Association, and the James S. Coleman African Studies Center, October 11, 2006.

A series on African American Performance featuring Harry Elam, Professor of Drama and a Director of the Committee on Black Performing Arts at Stanford University, co-sponsored with the Center for Performance Studies at UCLA and the UCLA Theater Department, October 18, 2006.

Between Hagiotherapy and Slave Narrative: Teresa Chica in Eighteenth-Century Spain, featuring Sue Houchins, Associate Professor of African American Studies at Bates College, co-sponsored with the UCLA Center for Study of Women, November 15, 2006.

The Trouble Between Us: An Uneasy History of White and Black Women in the Feminist Movement, featuring Winifred Breines, Professor of Sociology and Anthropology at Northeastern University, co-sponsored with the UCLA Center for Study of Women November 6, 2006.
## SPECIAL LECTURES

### CIRCLE OF THOUGHT

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<td>H. Sumy Alim, Assistant Professor, Department of Anthropology, UCLA, <em>Get Crunk, Get Huffy, and Get Yo Grown Man Out: How Hip Hop Changed the World</em></td>
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<td>February 2, 2007</td>
<td>Daniel Widener, Assistant Professor, Department of History, University of California, San Diego, IAC Postdoctoral Fellow, The Ralph J. Bunche Center for African American Studies, UCLA, <em>All of Our Tomorrows: Contemporary Organizing in Multiracial Los Angeles</em></td>
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<td>February 9, 2007</td>
<td>Damian Thomas, Assistant Professor, Sport Commerce and Cultural Program, University of Maryland, College Park, <em>'Don't Tell Me How To Think': Arthur Ashe and the Burden of Race</em></td>
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<td>March 2, 2007</td>
<td>Paul Von Blum, Senior Lecturer, Interdepartmental Program in Afro-American Studies, UCLA, <em>Paul Robeson: The Quicksilver Public Intellectual</em></td>
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<td>May 11, 2007</td>
<td>Christina Zaufagna, Doctoral Candidate, Department of Ethnomusicology, UCLA, <em>Flipping the Scripture: Holy Hip-Hop, Religion and Urban Youth</em></td>
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### AUTHORS’ SERIES

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## Densmore Scholarship

In 1991-92 John Densmore (former drummer for the musical group The Doors) established an endowment fund to support UCLA undergraduates who have demonstrated outstanding academic achievement, with preference given to Afro-American Studies majors. Sandra Booker and Robyn Charles were the award winners for this academic year.

## Adderley Scholarship

This scholarship was established in 1976 to honor the memory of the renowned jazz musician Julian “Cannonball” Adderley. Awards are made on a competitive basis to undergraduate students specializing in Afro-American Studies, music, and related areas. Cherie Flowers was the recipient for the 2006-07 academic year. The Center continues to solicit corporate and private donations to replenish the fund.

## UPDATES

### CAAS PUBLICATIONS

The CAAS Publications unit oversees the editing, production, marketing, and sales of texts relevant to the culture and history of people of African descent.

Our latest publication is *Resistance, Dignity, and Pride: African American Artists in Los Angeles* by Paul Von Blum. This book is essential for scholars of African American art and Los Angeles history as well as those interested in visual culture and civil rights.

**ON SALE NOW**

*Resistance, Dignity, and Pride*  
$20.00  
*(price does not include shipping)*

Check our Web site for order forms:  
[www.bunchecenter.ucla.edu](http://www.bunchecenter.ucla.edu)

Sale ends January 1, 2008

### LIBRARY & MEDIA CENTER

The Ralph J. Bunche Center for African American Studies Library & Media Center (LMC) supports academic programs and research projects in African American Studies and provides specialized reference, collection and information services on diverse aspects of African American life, history and culture in the Diaspora.

The LMC hired a Library Assistant, Dalena Hunter in 2006-07.

### FUNDRAISING & DEVELOPMENT

The fundraising dinner in April 2007 commemorated the 18th anniversary of the Thurgood Marshall Lecture series.

The Irvine Foundation contributed $7,500 towards the UCLA African American Task Force.

$14,000 was contributed through matching funds programs to support the Black Los Angeles project.

Jeannette Moore contributed a generous donation towards the establishment of the Roxane Chisholm and Jeannette Chisholm Moore Endowed Scholarship Fund
Ernest Morrell, now Associate Professor, Graduate School of Education and Information Science, received tenure. Dr. Morrell engages in critical scholarship across the fields of literacy education, media and cultural studies, ethnic studies, and urban schooling.

Maureen Mahon, now Associate Professor, Anthropology, received tenure. Dr. Mahon’s research interests include: Cultural Anthropology; race and identity, cultural activism, media and expressive culture; US, African diaspora.

Franklin D. Gilliam, Jr., Associate Vice Chancellor for Community Partnerships, Professor of Department of Political Science, and Director for the Center for Communications and Community at University of California, Los Angeles presented his research on racial attitudes about minorities at UCLA’s first Social Sciences Initiative Symposium, “Dreams Deferred, Denied, Realized: Confronting Inequality in Los Angeles and Beyond.”

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**Faculty Awards**

On December 2, 2006 *UCLA Live* presented Kenny Burrell’s All-Star 75th-Year Tribute Concert celebrating his career as a Master Guitarist and Educator. Guest artists included Pat Metheny, Lalo Schifrin, Barbara Morrison and Hubert Laws, with the Gerald Wilson Orchestra and The Jazz Heritage All-Stars. This was an exclusive tribute concert celebrating the jazz icon’s 75th birth year, his 50th as a recording artist and his 28th as a professor at UCLA.

Harryette Mullen (Professor, English Department) won a PEN Beyond Margins award for her latest book, *RECYCLOPEDIA*.

Devon Carbado was honored with the 2007 Distinguished UCLA Teaching Award. Carbado currently serves as Academic Associate Dean in the UCLA School of Law, and he teaches constitutional criminal procedure, constitutional law, critical race theory and criminal adjudication. He was elected Professor of the Year twice by the UCLA School of Law Classes of 2000 and 2006.

The 2007 University Service Award went to Peter Taylor ’80, of Los Angeles. After beginning as an Alumni Scholarships volunteer, Taylor served several terms on the Alumni Association Board of Directors, including a term as President. He also completed a term on the University of California Board of Regents. Taylor continues to serve on the UCLA Foundation Board of Directors as well as on various committees. Most recently, he chaired a task force on African American enrollment at UCLA and worked to raise substantial scholarships for incoming African American freshmen.
Save the Date

2008 Thurgood Marshall Lecture

Elaine Brown
Former Chairperson of the Black Panther Party and
author of A Taste of Power: A Black Woman's Story

April 17, 2008

During the past year, the Bunche Center has generated substantial news interest. In particular, our ongoing CAPAA Research Reports examining the admissions policies on UC campuses have garnered media attention. Some of the outlets that have featured the Bunche Center include the following:

ABC News
AFX International Focus
Associated Press
Black Voice News
Chicago Defender
Civilrights.org
CNN
Comcast Newscast – Local Edition
Daily Bruin
Daily Nexus Online
Daily Variety
Diverse Issues in Higher Education
In Focus: The UCLA Student
Inside Higher Education
Institute for Justice and Journalism Report
Jet
Journal of Pan African Studies
KABC - Channel 7
KCBS – Channel 2
KCRW - 89.9 FM
KJLH – 102.3 FM
KKBV - 100.3 FM
KLAC - 570 AM
KNBC – Channel 4
KOVR/KMAX – CBS13 News (Sacramento)
KPCC - 89.3 FM
KPFK - 90.7 FM
KPIX – CBS5 News (San Francisco)
KTLA – Channel 5
KTTV - Channel 11
La Opinion
LA Times
Library Journal
Los Angeles Sentinel
Los Angeles Times
National Public Radio
New York Times
Orange County Register
Our Weekly
San Francisco Chronicle
SFGate.com
The Chronicle of Higher Education
The Final Call
The Hollywood Reporter
The Seattle Post-Intelligencer
UC Berkeley News
UCLA Magazine
UCLA News
UCLA Today
United Press International
University Wire
USA Today
U.S. News and World Report
WaPo Newspapers
Yahoo! News