Message from Director Darnell Hunt

Riding down Los Angeles’ Crenshaw Boulevard on a recent fall night was a moving experience for me. There, along Black L.A.’s center of gravity, unfolded a spectacle as surreal as it was strangely familiar. Thousands of people, mostly African American and mostly young, had taken to the streets. Police cars marked every intersection. Animated pedestrians gestured to passing motorists, who responded with honks and cheers. Others waved signs and t-shirts and chanted slogans. It was a moment that seemed to break with business-as-usual, when individual lives suddenly connected with some larger whole.

No, the Los Angeles Lakers hadn’t just won the NBA championship. Just minutes earlier, the major broadcast networks had projected Barack Obama the winner of the 2008 presidential election. The stunning landslide election of America’s first black president – only 43 years removed from the 1965 Voting Rights Act – felt like an end and a new beginning. The scene along Crenshaw Boulevard was of a community made manifest.

The feeling was palpable. It was evocative of the one many black Angelenos had shared sixteen years earlier. Then — amidst the fires set off by the acquittal of four police officers for the infamous, videotaped beating of motorist Rodney King – some dared hope that the destruction might actually pave the way to a brighter future. Similarly, this was a feeling grounded in optimism, a feeling that everything had suddenly changed, a feeling of transcendence.

Of course, the degree to which America became something altogether new on November 4 remains an open question. Throughout the 2008 presidential race, Barack Obama ran both as the candidate of hope and the candidate of change. He undoubtedly represented a break with the failed policies of the Bush Administration, and for many Americans, this change alone evokes considerable hope. But what about racial change? Does the election of Barack Obama signal the arrival of a new America 2008 seems headed in an entirely different direction to the nation’s most meaningful presidential election. And America 2008 seems headed in an entirely different direction than America 1984. But when I consider the musings of newspaper columnists in the days following the election, I’m troubled by the parallels. I’m troubled not because I reject the possibility of Dr. King’s dream or the importance of hope, but because so many want desperately to believe that Obama’s election, in and of itself, has ushered in a post-race America.

The truth is that the next few rounds of America’s race game have yet to play out, and much work remains to be done before we can say justice has finally won. Still, it’s hard to look into the eyes of the youth who lined Crenshaw Boulevard that night and not see Obama’s election as a game changer.

Darnell M. Hunt
Director
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.

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 welcomed ten undergraduates from the following schools:

- Fisk University
- Grambling State University
- Hampton University
- Howard University
- Jackson State University
- Morehouse College
- North Carolina A&T State University
- Spelman College

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

SHI Participant Comments:

David Rozzell, Morehouse College stated: “SHI was one of the best college experiences I’ve had in terms of getting me prepared for post-graduation. [The] staff was energetic, I felt like a real professional and the presentations made the most of the experience.”

Alise Parrish, Hampton University stated: “I’ve learned more about critical thinking and just being confident in my abilities and now I feel prepared to go on to whatever graduate program I choose. I have never gotten that feeling from any other program I have attended.”

Terrica Sampson, Fisk University stated: “I enjoyed my time here...the seminars...the workshops really opened my mind for graduate school and helped me to critically think about issues and African American Studies. I hope other students apply for SHI, [it] really helps you find your way”.

Selah Johnson, Spelman College stated: “I really enjoyed my time here...[it] has been one of the greatest experiences of my life. I learned so much about African American history and how it correlates with other disciplines... Mentors were helpful and taking field trips to the African American Museum was helpful. I will definitely recommend [the program] to other undergraduate students.”

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. Several of the most recent graduating cohort have gone on to PhD programs, and others have plans to do so.

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 Gant-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)

Significant Developments

UC Admissions Study and Report
Since affirmative action was outlawed in California’s public institutions (with the passage of Prop. 209 in 1996), the admit rate of African American undergraduates has declined dramatically at almost every UC campus. The inability of each campus to consider race in the admissions process has had a disastrous effect on diversity at most UC campuses. In 2002, as a response to this crisis, the UC system designed an admissions policy known as comprehensive review in order “to improve the quality and fairness” of the UC admissions process by mandating that campuses consider a full range of students’ accomplishments, as well as their experiences and circumstances. The admissions policy prohibits the consideration of race.

CAPAA researchers have been studying the UC admissions process for the past couple of years, culminating in the latest Bunche Research Report titled, “Gaming the System: Inflation, Privilege, and the Under-representation of African American Students at the University of California” (released January 2008).

“Gaming the System” examines how each UC campus has operationalized comprehensive review and, more specifically, how each campus’ admissions process affects African American access to the UC system. The report assesses how well comprehensive review at each UC campus (except UC Merced, which does not employ comprehensive review) addresses educational disparities and ensures ethnic and racial diversity. In general, the report’s analysis of the operationalization of comprehensive review at each UC campus indicates a commitment to evaluating students beyond traditional indicators of merit by considering applicants’ personal achievements and life challenges to determine their admissions decisions.

However, the report also finds that campuses still rely too heavily on traditional indicators of merit in the admissions process. When combined with the stratospheric demand for freshman slots (particularly at the most prestigious campuses), this approach leads to inflated admissions “prices” that underrepresented minorities are often unable to pay due to K-12 disparities throughout the state. “Gaming the System” charges that the majority of the UC campuses surveyed do not make adequate efforts to account for the disadvantages experienced by African Americans and other underrepresented minorities in K-12 education. In the end, the UC campuses’ over-reliance on inflated numbers dilutes the impact that a consideration of other important indicators of merit (e.g., tenacity, creativity, commitment to community service, or academic achievement within the context of challenges) could and should have in the admissions process. In light of this, the report presents recommendations on what the UC system, each UC campus, and the community can do to increase and preserve diversity at each UC campus.

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 monumental 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.

The culmination of this groundbreaking research will be the book, Black Los Angeles: American Dreams and Racial Realities. Radically multi-disciplinary in approach and comprehensive in scope, the 16-chapter volume will rely on detailed case studies of black life in Los Angeles in order to connect the dots between the city’s racial past, present, and future. Black Los Angeles: American Dreams and Racial Realities is not the typical anthology. Each of its case study chapters, in its own way, connects up with five central themes that focus the volume: communities and neighborhoods; political participation; religious life; cultural production; and social justice. Historical and contemporary anecdotes employ oral histories, maps, photographic images, demographic data, and other statistics in order to stitch contributors’ chapters together into a coherent and compelling narrative about the relationships between Los Angeles and being black in America. The volume will be published by NYU Press in early 2010.

Primary Research

The Center is working on various projects within the Black Los Angeles Project, including two projects funded by the Center for Community Partnerships (CCP). Dr. Belinda Tucker is the PI for the first project titled “Examining the Needs of Adult Family and Close Ties of Incarcerated Persons in L.A. County,” which is in partnership with Friends Outside in Los Angeles County and the UCLA Center for Culture and Health. It sets out to present a detailed description of the psychosocial impacts of incarceration on the adult family members and close friends of inmates in California, particularly in Los Angeles. The second project is titled: “The Black Los Angeles Oral History Project: Black Politicians and How They Make Community,” and is in partnership with the California African American Museum and the UCLA Center for Oral History Research (COHR). The Center is also conducting an ethnographic study that seeks to gain a comprehensive understanding of the purpose and functions of the political organization, the Alliance for Equal Opportunity in Education (AEOE).

For more information on any of the research projects at the Bunche Center, visit www.bunchecenter.ucla.edu.
INSTITUTE OF AMERICAN CULTURES (IAC)

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 seven faculty/student research grants (including one interethnic grant).

Pre-doctoral Fellowship:

Christina Zanfagna’s (Ethnomusicology) proposed project, *Flippin’ the Script(ure) in the City of Angels: Hip-Hop, Christianity, and the Politics of Salvation*, examines the complex manner that commercialized cultural forms such as hip-hop mix with religious practices in urban settings. One of her advisors states that her research would provide a “much needed ethnographic perspective” on hip-hop and “spirit” literature. We believe her research would be a “welcomed asset and contribution” to the Black Los Angeles Project at the Bunche Center. We hope to foster an intellectual community in hip-hop and ethnic studies, particularly African American Studies, which has already begun at UCLA through the Working Group in Hip-Hop Cultural Studies.

Postdoctoral Fellowship:

Libby Lewis (African American Studies and Women, Gender, and Sexuality Studies) Libby Lewis has a Ph.D. in African American Studies and Women, Gender, and Sexuality Studies from UC Berkeley. She completed her doctoral studies in September 2008. Dr. Lewis’ project is titled *The Monolithic Media Myth: Struggle Over Representations of “Blackness” in Television News*. Dr. Lewis seeks to understand how notions of “Blackness” circulate in U.S. corporate television news media and how dominant readings of raced, gendered, sexualized bodies are exercised and struggled over in the knowledge production process of the media. Her project explores strategic and tactical patterns employed by Black journalists to grapple with notions of “Blackness” in their news coverage throughout the African Diaspora. Dr. Lewis plans to conduct twenty additional extensive interviews and to work on her manuscript, while working on an accompanying DVD about the project.

**IAC Research Grants:**

- **Walter Allen** (Education), Faculty, “Globalism, Higher Education, and Diversity: Trends, Prospects and Challenges.” Dr. Allen seeks to examine the comparative experiences of students across international higher education contexts at selective flagship institutions and how these experiences shape the preparation of college students for diverse global societies.

- **Tina Henderson** (Psychiatry), Faculty, “A Discussion with African American Ministers in Los Angeles.” Due to the lack of HIV/AIDS discourse in African American churches, Dr. Henderson plans to form African American minister focus groups to identify attitudes and beliefs which act as barriers towards servicing HIV-infected congregants, to identify the psychosocial and cultural factors associated with sexuality stigma, and to explore attitudinal and behavioral differences by geographical location.

- **Ernest Morrell** (Education), Faculty, “Life in Our Schools: Youth Research, College Access, and Educational Reform.” Dr. Morrell seeks to investigate the potential of apprenticing African American and Latino teens in urban Los Angeles as action researchers of conditions in their schools to inform conversations about urban school reform and to increase the college access of the students involved.

- **Chinyere Osuji** (Sociology), Grad Student, “Black-White Interracial Marriage in Los Angeles and Rio de Janeiro.” Ms. Osuji will examine black-white interracial unions in two “marriage markets”—Rio de Janeiro and Los Angeles—and uncover whether notions of “color-blindness” and/or “racial democracy” are part of the discourse of people in unions in Brazil and the U.S., as well as the implications of these relationships for racial inequality in both societies.

- **Susan Solt** (Afro-American Studies), Grad Student, “OThELLO, the Signifying Moor: Africa and the Matter of Race in Shakespeare’s England.” Ms. Solt will examine the relationship between the English and Africans in the age of Shakespeare and the issues of identity formation that resulted from this first encounter.

- **Janira Teague** (History), Grad Student, “African-Americanization: African Americans and Immigrants of African Descent in the United States Construct a Black Identity.” Ms. Teague plans to conduct an important project that will examine intraracial relations among African descendants (African Americans and Caribbean immigrants) in the United States from the emancipation of Blacks in America to the mid-1920s.

- **Michael Stoll** (Public Policy), Faculty, “Redlining or Risk? Race and Auto Insurance Rates in Los Angeles.” Dr. Stoll plans to use a unique data set to examine the relative influence of place-based socioeconomic characteristics (or “redlining”) and place-based risk factors on the place-based component of automobile insurance premiums which will reveal whether there is support for claims of racial discrimination in setting of auto insurance rates.

* Interethnic research grant recipient housed at the Bunche Center.
own, we have a duty to come on back home, we have a duty to do everything we can to raise up our people and to remember ourselves, and to remember that we are still not free, that we are living in the house that we built with our blood.

We must never forget that it was the blood that brought us here. We have a duty to commit our lives and our life’s work, like the people that we know before us, like Thurgood Marshall, like Dr. King, and all those unnamed, anonymous heroes and sheroes, and people who gave so much. You got the people who say, ‘oh, we died for the vote.’ No, we didn’t die for the vote. We died to put people in office who were going to take care of business. Fannie Lou Hamer didn’t give her eye just for us to vote, but for us to vote for someone who was going to make a change in this country and in our lives. So, I think that we have to get back to this and that’s the message that I think is the legacy of Thurgood Marshall and what has happened at this school and other schools and these Black Studies programs, that we have to continue to commit our life’s work until one day we can say, in fact, that we are free at last, free at last. Thank you very much.

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**Lectures and Special Events 2007-2008**

**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, the Academic Advancement Program October 2, 2007.

**Coloring the Vote: Race, Politics and Disenfranchisement**, sponsored with the American Indian Studies Center, Asian American Studies Center, Chicano Studies Research Center, and co-sponsored by the Graduate Division, Center for Community Partnerships, Institute of American Cultures, UCLA School of Law, UCLA School of Law Critical Race Studies Program, UCLA Office of Faculty Diversity, UCLA Social Sciences-Colleges of Letters and Science, UCLA Student Affairs, UCLA Center for the Study of Race, Ethnicity and Politics, January 26, 2008.

**Live from Baghdad: Real World Intersections**, by Jerry Quickley, Performance Poet, co-sponsored with the Center for Performance Studies, January 24, 2008.

**Pouring Tea: Black Gay Men of the South Tell Their Tales**, by Patrick Johnson, sponsored with the Center for Performance Studies and the Department of Theater, February 21, 2008.

Faculty Awards

Walter Allen, Professor, Department of Education was awarded the American Educational Research Association’s (AERA) Presidential Citation for his commitment to the production of high-quality social science research on matters of pressing importance to many publics. He was honored for his significant research contributions focused on higher education, race and ethnicity, family patterns, and social inequality.

Vickie Mays, Professor, Department of Psychology and Department of Health Services received several awards including American Psychological Association’s (APA) 2007 Award for Distinguished Contributions for Research on Public Policy, the APA’s 2007 Master Lecture in the Area of Health Psychology, the Western Psychological Association’s 2007 inaugural annual award for Social Responsibility for her work on Katrina and Mental Health Disaster Response.

Ernest Morrell, Associate Professor of Education, Urban Schooling and Associate Director for Youth Research at the Institute for Democracy, Education, and Access (IDEA) was awarded the Education Department’s distinguished teaching award for his phenomenal teaching and mentoring in his undergraduate, doctoral, and TEP courses.

M. Belinda Tucker, Professor, Department of Psychiatry and Biobehavioral Sciences, joined the Graduate Division as Associate Dean on September 1, 2007.

Antronette Yancey, Professor School of Public Health, received a Center for Disease Control grant totaling $4.25 million over five years to address health disparities related to heart disease, stroke and cancer among African Americans, Latinos and Asians at the local, state and national level.

The Roxanne Chisholm and Jeannette Chisolm Moore Endowed Scholarship will be used to support students interested in African American Studies.
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 attention in the media throughout the nation and beyond. Some of the outlets that have featured the Bunche Center include the following:

Ad Week
Cape Times (South Africa)
Chronicle of Higher Education
Daily Bruin
Daily News of Los Angeles
Diverse Issues in Higher Education
Globe Trekker
Inside Higher Education
KCSB-91.9 FM (Santa Barbara)
KJLH – 102.3 FM
KNBC – Channel 4
KPFK - 90.7 FM
KTLA - Channel 5
La Opinion
LAist
Los Angeles Sentinel
Los Angeles Times
Los Angeles Wave
New York Times
Our Weekly
PR Newswire
Speak Up Radio
State News Service
Targeted News Service
TV One
UCLA Today
University Wire
US Fed News
was that we had been free between April of 1968 and November of 1993. I must have slept through it because I remember being in the Black Panther Party from April of 1968 until 1978 and thinking that I was fighting for freedom. I remember when Dr. King said that we weren’t free. If I didn’t know we weren’t free, he was telling us that we were going to Washington to cash our check, get our reparations, get some redistribution of wealth, get some medical care and so forth. But we’ve forgotten that.

He said the problem was the break down of the black family. I was thinking to myself, that probably happened somewhere in the 1600s when we started being piled on to those ships and taken from the continent and taken from our mothers and fathers, our history and so forth. Then he said what about those unwed teen mothers? Those bad girls laying up having all those babies, not even caring about themselves and messing up the black community by having unwed children? As a product of an unwed mother, I took offense at that. As a child I was often called illegitimate, and I often wondered what made me illegitimate or a bastard. The irony of that statement is of course, that the highest number of teen pregnancies in America, the highest percentage came in the 1950s, not in the 1990s. But we don’t let facts get in our way because we don’t want to like that sister in the ‘hood. She’s like a Martian to us.

Clinton suggested that there was nothing wrong with America. Something’s wrong with you, having all these babies out of wedlock, killing each other and what I’m going to help you do is I’m going to help you with the 3 strikes crime bill and everybody went for it. But for the Black Caucus that bill wouldn’t have passed; and so that criminalized a lot of people. As we well know, here in the state of California, this burgeoning population of prisoners is doubling, and of course, most [are] Black men. That’s the result of the 3 strikes crime bill and we went for that because we said, well, he’s right, we need to fix ourselves. What is wrong with us?

Then there was that Shaniqua having all those babies. He says, well, I’m going to help her too. I’m going to give you the welfare reform bill, we’re not paying anymore for those out-of-wedlock little children that she’s laying up having all the time, and so forth and so on. But, the fact was that Martin Luther King would have never said that. Martin Luther King loved people. He didn’t condemn Black people and poor people. Even though he was a graduate of Morehouse, which he entered at 16 years old, he could have gone off into the sunset like a whole lot of preachers and just gotten his little church. He made a choice to work for his people and see himself as a part of a community of people, to devote his life to that. He would not have condemned the poor because we know that he was assassinated while organizing the poor people’s campaign. So, Martin Luther King wouldn’t have condemned the poor and said further criminalizing poor women, when we know that the poor of the country, of the world, are women and their children. He would have never said that.

Legacy

What little progress we have made is because our people fought and we died and we paid in blood, and it was not because of the benevolence of anyone, but from the struggle that our people put forward, and we’re here to honor and talk about the legacy of Thurgood Marshall, then we have to remember Brown.

In 1945, we have this man Thurgood Marshall, leading various cases together under the Brown theory, and little Linda Brown’s father saying, ‘wait a minute, separate is not equal as to public education.’ What happened here at UCLA was a huge uprising going on in San Francisco State over development of a Black Studies program matter and that was by protest. What happened here at UCLA was a similar thing. There was a design for a program that the students weren’t involved in and the students said, ‘we’ve got to have student involvement in these programs, and of course, at that January 7th 1969 meeting, there was a dispute over whether or not the students had the right. Those people who were targeted to be killed that day, were my friends, John Huggins and Bunchy Carter. I was there, so I’m here to tell you that I know it was the blood that brought us here today, if you don’t know it, I’m here to testify for that.

We, Black people, who were brought out of the cotton fields and the rice paddies, who survived, we are the children of those that survived the beatings, the rapes, and the murders, the loss of generation upon generation, and resisted, generation upon generation, we are the children of those who fought and survived the chain gang, the Klan, the Black codes, Plessy, and the failure of Brown. We are the children of those who defended our people against Lynchings, who protested, who resisted, who tried to overcome, and did overcome sometimes, all that Jim Crow meant, who got beatin’ down and rose up anyway, and uplifted the rest of us. I know it was the blood and we have to remember that and stop pretending that something is wrong with Shaniqua and Dante and those little Black children that we don’t like sometimes, and think they made bad choices. We did not get here on our own, we did not raise up on our
We have gotten to a point where we have whitewashed the truth. We know it was the blood that brought us here, we didn’t get here because we were really, really smart. We have people like Condoleezza Rice, who opposed Affirmative Action when she was the Provost of Stanford University, and yet, she came in to Stanford University on an Affirmative Action program as a professor. You have Clarence Thomas who went to Holy Cross on a King scholarship and has almost destroyed the whole notion of worker’s rights, employment and equal opportunity. We have Wardell Connerly. Wardell Connerly and Connerly Associates got all of their money by referring to himself as a minority owned business and now advocating the end of Affirmative Action. So we have got to get back to who we have always been and begin to understand that we did get here from somewhere and it wasn’t because we’re all really smart or did any work or did anything.

Many of us Blacks [have] become advocates for what I call New Age racism. We say that this is a sort of new age choice and in this nation that so many Black people are living in such desperate and disparate ways, we say that it’s something about personal choice. I pegged this [thinking] to Bill Clinton, that would be Hillary’s husband. The reason that I peg it to him is because in 1993 Bill Clinton stood in the pulpit where Dr. King gave his last great speech and he talked about in Memphis, Tennessee that night before he was assassinated and Dr. King said, “I’m not fearing any man tonight, I’ve been to the mountain top seeing the other side, knowing we’re going to get there. Might not get there with you but we as people will get there.” We all love that last moment and Dr. King’s voice so powerful and so wonderful. I want to just make note here because there is this notion that the Black Panthers were these violent people and Dr. King was non-violent and that we didn’t like him. He was as much our hero as Malcolm X. We loved Dr. King and many of us still do see him as a hero and also a revolutionary, not some 2-dimensional person that has been re-invented over the years as somebody who was not a serious struggle fighter for the liberation of all oppressed people.

People are saying that “We are in the post-racial period.” That means there’s no more real racism and so there’s no more debt to pay, no more reparations, no more worrying about anything else. I think that one of the things [that] is beginning to permeate our discussion, is that we don’t remember that we are a people and that we are still struggling for something. We are [saying] that we have come to the end of Blackness and the Black problems of America. The “white man’s burden,” as it used to be called, has now been effectively lifted and we can all go forward as though there was no history and no struggle and no blood that has been shed. As a result, we’ve come to the conclusion that the disparities that we suffer today in America as an oppressed group of people are the result of personal failures, individual bad choices, some sort of new age wrong-doing, or maybe it’s even genetic. As far as some people are concerned, maybe we’re just lazy and that’s why we have so many problems in the Black community. Otherwise, we can’t explain it because racism is over and it’s all about personal choices. It’s all about what we’ve done and what we haven’t done.

Many of us Blacks [have] become advocates for what I call New Age racism. We say that this is a sort of new age choice and in this nation that so many Black people are living in such desperate and disparate ways, we say that it’s something about personal choice. I pegged this [thinking] to Bill Clinton, that would be Hillary’s husband. The reason that I peg it to him is because in 1993 Bill Clinton stood in the pulpit where
SPECIAL LECTURES

CIRCLE OF THOUGHT

October 12, 2007
Senta Georgia, Postdoctoral Fellow, Hillblom Islet Research Center, Stop and Go: Beta Cells, Cell Cycle and Implications for Emerging Diabetic Therapeutics.

February 8, 2008
Deidre Cooper Owens, Doctoral Candidate, Department of History, UCLA, On Equal Footing?: A Medical History of Enslaved and Irish Immigrant Women.

March 7, 2008

May 9, 2008
Mignon Moore, Assistant Professor, Department of Sociology and Afro-American Studies, UCLA, Still a Child of God: Contradictions and Cohesion in the Negotiation of Community Life for Black Gay Women.


AUTHORS’ SERIES


40th ANNIVERSARY

The Bunche Center will celebrate 40 years of service to the UCLA and Los Angeles communities during the 2009-10 year. We are planning many wonderful activities that will be open to the public. In the fall we will have a kick-off event to set the tone for the whole year. We are planning a retrospective, special lectures and talks, an exhibition and many other activities throughout the year. Please check our website later in the year for more information.

www.bunchecenter.ucla.edu

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. Phyllis Thompson was the award winner 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. Adam Shumate was the recipient for the 2007-08 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.

The publication Resistance, Dignity, and Pride: African American Artists in Los Angeles by Paul Von Blum is available in limited quantities. 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.

Resistance, Dignity, and Pride
$20.00
(price does not include shipping)
Check our Web site for order forms: www.bunchecenter.ucla.edu

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 an Assistant Librarian, Dalena Hunter in 2007-08.

FUNDRAISING & DEVELOPMENT

The fundraising dinner in April 2008 commemorated the 19th anniversary of the Thurgood Marshall Lecture series.

A donor via the the Getty Fund contributed matching funds for the Black Los Angeles research project.

Various donors contributed to the Director’s discretionary fund during 2007-08.

Black Los Angeles: American Dreams and Racial Realities, a multidisciplinary volume that explores the historical and contemporary contours of Los Angeles’ black community, will be released in spring 2010 by NYU Press. The volume is a culmination of the Bunche Center’s Black Los Angeles Project. It includes chapters by Bunche Center-affiliated faculty and is edited by Bunche Center Director, Darnell Hunt, and Assistant Director for Research, Ana-Christina Ramon.