

The Institute of American Cultures at UCLA

"Creating new scholarly understandings for the emerging America"

A proposal to restructure and refocus the Institute of American Cultures

November 28, 2011

EXECUTIVE SUMMARY

The UCLA Institute of American Cultures (IAC) is being re-envisioned and restructured to advance understanding of the new social and cultural realities in America. The unparalleled population shifts that have occurred in recent decades have transformed our sociocultural landscape, expanding both intra-group diversity as well as opportunities for intersectional exchanges. Drawing on ethnic and American studies that serve as its intellectual core, the IAC will be devoted to the study of *emerging America*. Though the defining moment is essentially demographic, it also signals increased fluidity with regard to race, ethnicity, identity, and culture, and thereby compels a re-examination of basic concepts by which we understand the relations of individuals, social groups, communities, and institutions.

The new IAC will serve as the administrative hub for the four ethnic studies centers, and will also initiate campus-wide programs and collaborations that support a wide range of disciplinary approaches to the study of American cultures at UCLA. In taking such an approach, the IAC aims to increase campus-wide capacity to study emerging America with an emphasis on academic excellence, civic engagement, and diversity, while also pursuing strategies to ensure long-term sustainability. Located in Los Angeles – one of the most diverse and dynamic urban areas, and arguably a bellwether for the new demographic and sociocultural changes – the new IAC is well positioned to make innovative contributions to research on emerging America. Among other activities, the IAC will both support and initiate original research focused on emerging America, foster a productive

multidisciplinary intellectual environment on- and off-campus (through lectures, symposia, conferences, and workshops), link the research mission to professional development activities for faculty and students, and engage strategic partnerships with the broader community. A focused commitment to understanding emerging America through the mechanism of the IAC establishes this endeavor as a University-wide priority, and harnesses the intellectual resources needed to advance the proposed work. It is difficult to imagine any institution better equipped than UCLA to assume this exciting and compelling challenge.

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The Institute of American Cultures at UCLA

"Creating new scholarly understandings for the emerging America"

The Institute of American Cultures (IAC) at UCLA is being re-envisioned and restructured to advance understanding of the new social and cultural realities in America occasioned by the unparalleled population shifts that have occurred over the last several decades. Drawing on ethnic studies that serve as its intellectual core, the IAC will be devoted to the study of the *emerging America*: the dramatic transformation of our sociocultural landscape through remarkable changes in racial/ethnic distributions and characteristics of local and national populations. The core of the reconstituted IAC will be the four ethnic studies research center: the American Indian Studies Center (AISC), the Asian American Studies Center (AASC), the Ralph J. Bunche Center for African American Studies (Bunche), and the Chicano Studies Research Center (CSRC) under the leadership of a new Vice Provost for the IAC. By capitalizing on the ethnic studies centers' unique capabilities and interests the IAC will be able to pursue an enriched and innovative research and service agenda into emerging America. The goal is to illuminate and comprehend the derivation and impact of these massive social/cultural changes on individuals, communities and institutions, while also encouraging civic and cultural engagement as well as public service. Accordingly, the research mission of IAC is to explore in-depth and through multiple disciplines and methodologies the experiences, histories, cultures, impacts of, and interactions among the shifting populations of this new national amalgam.

Since this new IAC initiative derives substantially from the interests and contributions of the UCLA ethnic studies research centers, the scholarly perspectives embedded within the fields that now comprise ethnic studies will inform this effort. However, it is quite clear that American studies, as a co-anchoring disciplinary structure, will frame our work within the larger conceptualization of the American nation-state (i.e., the United States) as a set of evolving phenomena. American studies' distinctive history within the academy suggests a synergy with ethnic studies that should present an especially productive foundation for the proposed initiative.ⁱ

The new IAC will serve as an administrative hub for the four ethnic studies centers, and will also initiate campus-wide programs and collaborations that support the wide range of disciplinary approaches to the study of American cultures at UCLA. The Institute will also facilitate and support campus efforts to increase the integration of ethnic studies throughout the academy. Favorably located, given these expanded goals, the new IAC is well positioned to make innovative contributions to research on the demographic and social complexities of the emerging America.

A Unique Opportunity

The four ethnic studies research centers at the core of this initiative were launched during the late 1960s—a time when racial and ethnic lines were fairly straight-forward, well-understood, and the boundaries between them were keenly enforced. It was also a time when the contributions and experiences of ethnic minorities in the U.S. were neither adequately nor accurately reflected in the academy's pursuits. In the ensuing years, scholars in these institutions and others have worked to ensure that curricular offerings

and knowledge generation at UCLA are designed to more faithfully portray the circumstances and perceptions of persons of color in the U.S. and the understandings, motivations, and structural forces that have produced and influenced them. The research and curricular agendas pursued in ethnic studies have developed fairly consistently along these initial lines of demarcation. Yet, Los Angeles and California more generally, have undergone profound changes in their demographic make-up and environs since the advent of ethnic studies. There is substantial evidence of new population dynamics and sociocultural manifestations attendant to these changes that, in turn, evoke the need to explore the interplay among the increasingly diverse groups and cultures. In addition, ethnic residential succession, new ethnic enclaves, changes in labor market participation, new political alliances, as well as competition and conflict can all be discerned as components of the altered social ecology.

The phenomena generated by this intriguing new landscape present an unparalleled opportunity for first hand observation and study of the transformations occasioned by group evolution, proximity and interaction. Though these trends may be especially characteristic of southern California, their meanings for America at large cannot be overestimated. The America that existed at the birth of ethnic studies and American studies is different in many respects from our contemporary emerging society, but among the most significant and potentially impactful is the increasing diversity and complexity of its populace. Specifically, Latino and Asian groups have experienced unprecedented growth nationwide, but most significantly in California. Both the state and Los Angeles County have now been “majority-minority” for over a decade. Moreover, these population increases have been accompanied by an unparalleled and expanding heterogeneity of

culture, religion, race, and language. Meanwhile, the gradual blurring of boundaries among some population segments is evidenced by the increased prevalence of multi-racial/ethnic households, marriages, partnerships, and the individuals who are products of these unions (See Appendix A for a more detailed description of the changing demographics that drive this initiative).

This general phenomenon is also apparent in major European cities, such as London and Amsterdam, and has generated some scholarly attention there. In describing the new complexity of the British population driven largely by recent immigration patterns, Vertover (2007) coined the term “super-diversity” (defined as “a level and kind of complexity surpassing anything previously experienced in a particular society” – Vertover, 2011) and raises important concerns about the tendency to view these new conjunctions simply within ethnic frameworks, rather than considering the full spectrum of complicating factors that affect our ability to develop appropriate policies to address this new reality. He also decries the lack of meaningful research on these questions: “Fresh and novel ways of understanding and responding to such complex interplays must be fashioned if we are to move beyond the frameworks derived from an earlier, significantly different, social formation” (Vertover, 2007, p. 1049). In re-envisioning the new IAC, we recognize this imperative at the outset, and gain insight from the wealth of research conducted under the auspices of the ethnic studies research centers and the IAC that has explored the heterogeneities within race and ethnicity, on the basis of demographics, culture, language, and other critical factors.

As noted above, the multi-racial mega-city is not, in and of itself, a uniquely distinctive entity (Fong & Shibuya, 2005). Chicago, Miami, and New York City in the U.S.

and key European cities are also among the most ethnically diverse large cities on the planet. Yet, the state of California and the Los Angeles region present a set of distinguishing features that present an unparalleled opportunity for scholars to document and understand an unfolding social phenomenon: 1) The state of California and Los Angeles Country have for some time been “majority-minority.” 2) California is the most populous state and Los Angeles is the most populous county in the nation; L.A. is also home to among the largest concentrations of all major ethnic groups. 3) Of all states, California has the largest foreign-born population by far (at just under 10 million, more than twice that of 2nd place New York). 4) Southern California is arguably the world’s trendsetter and media center which foregrounds these emerging identities and exchanges quite literally as they occur. From these observations, it is clear that California presents a racial/ethnic tapestry that compels analytical models that address these realities. Typically, race analysis has been binary, examining how a particular minority group has fared under a system that has been dominated by a white majority. We believe that a more expansive lens that incorporates the multiple orders and facets of relationships as well as their complexities within that tableau may prove to be a more useful tool in our attempts to make sense of the emerging America.

A Brief History of Ethnic Studies at UCLA

The focused, inclusive study of American cultures at UCLA began with the creation of the four ethnic studies research centers in the fall of 1969; and, as such, has always been diversity-focused, multidisciplinary, translational, and transnational. The four centers emerged directly from the civil rights movement of the 1960s. Students, with support from

key faculty and community representatives, protested the fact that the histories, experiences and contributions of persons of color were inadequately addressed in UCLA's curriculum and demanded structural change and greater faculty and student diversity. These groups worked with then Chancellor Charles Young to establish four Organized Research Units (ORUs)—one each for Afro-American, American Indian, Asian American, and Chicano studies—designed to conduct interdisciplinary research on issues of concern, to establish library and archival collections, new academic publications and to recruit and develop scholars trained to work on these new academic pursuits (Mitchell-Kernan, 2010). The ORU was thought to be a better vehicle for establishing new fields in the UC system than a teaching department, and, in fact each center later helped to construct affiliated degree programs at the undergraduate and graduate levels. Although the centers provided a home for their affiliated IDPs and provided support through research grants and fellowships to their faculty and students, instruction was not an explicit function of the ethnic studies ORUs.

Resources and staffing were always issues of concern, but two critical developments were so instrumental that the current Institute of American Cultures would probably have never come into existence without them. First, a chancellorial decision to commit faculty lines to each of the centers provided them with the resources to initiate and facilitate faculty hirings in established departments. Those new positions created the imperative for ethnic studies development at a time when traditional disciplines were reluctant to move in the proposed new directions. The initial commitment of four FTE was later increased to six for most centers. The second crucial development was a 10-year Ford Foundation award in 1971 to support campus intellectual development in ethnic studies that

established a base of funding for faculty and student research grants as well as fellowships to support both graduate students and postdoctoral scholars. This funding, which effectively launched the IAC, was committed by Ford on the condition that UCLA would continue its support of the program when the Ford grant ended. The significance of these two initiatives for the growth of scholarship in ethnic studies at UCLA (and in the field at large) cannot be overstated. Notably, and largely through the IAC structure, the four centers have worked together to secure and advance the academic moorings of ethnic studies in the academy through faculty and graduate student development, support for basic and applied research, curricular transformation, the conduct of original research, dissemination (publications, programs, and partnerships), library services, and preservation (archival collections).

In the years since the IAC was launched it has awarded over \$4 million in fellowship funding to 175 graduate student and 136 postdoctoral/visiting scholars and over \$3 million to support over 1,000 research grants to faculty, students, and research staff. These grants have been made to scholars in nearly all sectors of the university, including both north and south campuses, all College divisions and nearly every professional school. While focused most specifically, of course, on the four broad racial/ethnic groups represented by the centers, the topics investigated have been diverse, ranging from health disparities, to the role of community-based institutions, to changing perceptions about success, labor, or racial status.

Though the IAC was the engine for the development of an ethnic studies research agenda throughout the university, the centers themselves sought and received substantial external funding to advance their basic research agendas. Since 1990-91, the centers have

raised nearly \$12 million to support their internal research programs. (The awarding foundations and federal agencies are listed in Appendix B). The centers have conducted original and compelling research on a range of important topics. Most relevant to the proposed effort, however, are the programs that have engaged and influenced their communities (See Appendix C for a representative listing) as this initiative will maintain the centers' emphases on issues of public concern.

The Mission, Principles, and Structure of the New IAC

The overarching mission of the new IAC is to seek in-depth understanding of the experiences, histories, impacts of, and interactions among this new expanse of American cultures. Scholarship in this Institute will be multi- and interdisciplinary, as well as multi-method. A core value and focus of the new IAC is civic engagement, through the phases of planning, performance, and outcome assessment. The core of the reconstituted IAC is the four ethnic studies organized research units (ORUs): the American Indian Studies Center (AISC), the Asian American Studies Center (AASC), the Ralph J. Bunche Center for African American Studies (Bunche), and the Chicano Studies Research Center (CSRC). The new IAC will serve as an administrative hub for these four centers, and will also initiate campus-wide programs and collaborations that support the wide range of disciplinary approaches to the study of American cultures at UCLA. The Institute will also facilitate and support campus efforts to increase the integration of ethnic studies throughout the academy. Favorably located, given these expanded goals, the new IAC is well positioned to make

innovative contributions to research on the demographic and social complexities of the emerging America.

The fact that there is much to understand in this dynamic is exemplified by the troubling fact that this nation's election of the first only partially "white" president was accompanied by a 400% increase in threats against the president (relative to those against Bush) (Kessler, 2009) as well as "a rise in racist hate groups, and a new wave of antigovernment fervor" (Bender, 2009). In a more positive vein, though, multi-ethnic individuals, families, neighborhoods, associations, and organizations are producing brand new cultural expressions and identities that are not merely displays of hybridization, but harbingers of needed refinements in our understandings of group identity formation. We argue that the new IAC is especially equipped to address these kinds of issues. With a history of collaboration and mutual sensitivity, coupled with deep multi-disciplinary knowledge of the groups of concern, the new IAC would engage this inquiry in ways that other entities are not inclined or able to embrace.

Though the disciplinary perspectives that have been most identified with American Studies are literature and history, and to a lesser extent, sociology, the new IAC is designed to seek participation from broader sectors of the academy, including other disciplines in the humanities, social sciences, the arts, life and health sciences, communication, business, education, law, social welfare, public policy, and other more applied settings. The use of the term "American cultures" (as opposed to American studies) is deliberate and reflects the need to distinguish the proposed entity from the more typical conceptions of American studies in U.S. academic institutions. The name also reflects our intent to address both the distinctive and unifying *cultural* frames of reference that ground the work of this institute.

The new Institute of American Cultures represents a programmatic and methodological innovation in the study of American cultures, one that builds upon UCLA's unique history in this field. The goals of the new institute are: (1) to develop and launch multidisciplinary initiatives related to the study of racial and ethnic intersections in the emerging America that build upon comparative advantages at UCLA and for which there is currently no existing support, (2) to develop and expand innovative research on the conditions and experiences emerging from race/ethnic group membership, identity, and attribution in the emerging America, with particular reference to the traditionally underrepresented "minority" populations, (3) to develop robust partnerships and innovative funding models that can ensure long term sustainability for the IAC and centers, and (4) to enhance civic and community engagement at UCLA through organized research, graduate training, and public programs, while prioritizing UCLA's diversity goals.

Principles and priorities. American studies and ethnic studies have common identities and goals, due in part to their overlapping origins and missions. This new initiative draws upon key tenets evident in each, including the multi-disciplinary framework, the push against intellectual boundaries more generally, the demand to address societal problems and complexities, and the need to engage communities. The following principles will guide academic advancement in this new structure:

1. The new IAC will promote and facilitate interethnic, interracial and cross-cultural research that illuminates both the challenges to and the opportunities for greater understanding in our increasingly diverse society. In one sense, this is an explicit recognition that failures in intercultural communication and understanding are at

the heart of many of society's most intractable problems. The new IAC presents an opportunity to become a campus and national leader in this area, given the natural laboratory that our location provides. The fact that these four centers have been a model of inter-ethnic cooperation for over 40 years, despite their primary group-specific focus, bodes well for the development and performance of the proposed inter-ethnic and comparative agenda.

2. The new IAC will prioritize inter- and multidisciplinary research and scholarship. Though intellectual contributions will often emerge from single disciplines even within the new structure, we believe that insight is best achieved through multiple lenses.
3. Given the transnational origins and impacts of nearly all of the groups encompassed by the ethnic studies research centers, as well as critical interest in the worldwide reach of United States' policies and cultures, the scope of the work to be conducted in the Institute is necessarily transnational. This will tap into the centers' historical priorities that often interrogated the origins and locations of groups that now reside in the U.S. But it presents another interesting set of issues to pursue. For example, one Master's student in Afro-American Studies examined Japanese perceptions of African Americans and how urban Black culture had been embraced as a life-style by significant segments of Japanese youth. Also of interest is the impact of immigrants who have spent many years in the U.S. on their home nations when they return years later. This follows a long-line of research in American Studies that seeks to examine the impact of the U.S. in all its forms on societies throughout the world.

4. The new IAC will facilitate and promote civic engagement through active involvement with community representatives as partners and through a commitment to community service (e.g., seeking solutions to community and societal dilemmas; providing broader access to public goods). Though the term “translational” varies in meaning among disciplinary settings, the new IAC is committed to making intellectual, artistic, and professional advancements accessible (i.e., translating scholarly assets) to our broader communities. We will strive to incorporate students in such efforts through vehicles such as “service learning” and collaborations with student groups.

These guiding principles should not be viewed as an abandonment of the historical core research agendas of the four core centers. Clearly, advancement of intersectional scholarship requires the continued development of a fundamental knowledge base for the range of American cultures and populations that will be the focus of our work.

Previous and related efforts. We do not make the claim that no similar mission has never been pursued. Two related efforts are deserving of note. The *Civil Rights Project* was launched at Harvard University by Gary Orfield (now at UCLA) and Christopher Edley (now dean of the law school at UC Berkeley) in 1996. One product was a *Color Lines* conference held in 2003 that produced over 100 reports aimed at understanding the “more complex multiracial setting” currently characteristic of the U.S. Some of these studies were reported in the resulting book, *Twenty-First Century Color Lines: Multiracial change in contemporary America* (2009). This revealing set of examinations certainly sets the stage for the proposed pursuit, particularly with respect to the theoretical considerations of racial and

ethnic identity in an evolving context. Despite this very consequential beginning, the color lines issue is no longer a primary focus of the continuing Civil Rights Project.

A second effort that may be indirectly related to our own initiative is the University of California Center for New Racial Studies, which is a multi-campus research program launched in 2010 and based at UC Santa Barbara. As stated on their website, the center's mission is "to support innovation in UC-based race/ethnicity research and teaching and to encourage interdisciplinary and collaborative work focused on advancing social/racial justice in an era of changing racial dynamics and persistent racial/ethnic conflict and inequality" (U of California Center for New Racial Studies, 2011). All four of the UCLA ethnic studies research centers signed on as participants and collaborators in this undertaking. Though several meetings were held at UCLA in the summer of 2010, none of the centers have been contacted further about future activities. Moreover, the research projects currently funded by the Center do not represent the kind of work proposed for the new IAC (see Appendix D).

We therefore know of no other endeavors devoted to the goals articulated in our mission. The Harvard-based *Color Lines* writings serve as an extremely useful introduction to a number of the issues that we proposed to explore, but even that project did not appear to envision the compelling agenda that we propose to undertake. The absence (to our knowledge) of a similar effort is most surprising given the striking changes that propel this initiative, but we believe that our previous investment and accomplishments, our unique institutional histories, and complex environs privilege this commitment at UCLA.

It should be noted that the centers have supported and developed a number of projects by both faculty and students that align with the proposed new focus of the IAC.

Appendix E is a full list of relevant projects funded by the Institute of American Cultures between 1984 and 2011. Although the proposed effort will go far beyond the small grants awarded to faculty and graduate students by mounting larger collaborative externally-funded projects, for illustrative purposes, we list several of those previously funded studies here:

- Lorrie Frasure (faculty), “Multiracial Politics after Obama: Results from the Collaborative Multiracial Post Election Survey”
- Peter Nabokov (faculty), “The Hunts and their Worlds: A Family-Centered Inquiry into Inter-Ethnic Relations in the Southwest: 1848-2002”
- Michelle Magalong, (student), “Ethnic Municipal Designations and Physical Markers in Multiethnic Neighborhoods: Assessing Public Participation”
- Julie Park (student), “Race, Religion, and the Campus Climate: Exploring a Multi-Ethnic Campus Religious Group”
- Allison Mary Varzally (student), “Knowing Non-Anglo Neighbors: Social Mixing Between People of Color in the Pacific West, 1920-1950.”

Proposed Activities

Over the next three years, the following specific activities will be conducted:

1. Prepare several research and training proposals for external support on the new core intersectionality focus with the following goals:
 - to secure multi-year external funding for research and archival projects
 - to secure additional external support for research training (graduate student and postdoctoral/visiting scholar fellowships)

- to be especially attentive to new funding opportunities that allow for or facilitate community partnerships
2. Hold annual and periodic special conferences and symposia on the topic of race/ethnic intersections. Since the IAC will develop broad, but targeted community links and collaborations, these relationships will help to identify foci of current interest and facilitate assembling the relevant expertise.
 3. Continue and expand the data access and archival functions already being undertaken in the ethnic studies research centers' multi-purpose libraries with the following emphases:
 - Provide access to archived materials of value to the participating units and communities, including documents, music, historical records, photographs, etc.
 - Assist in the acquisition and preservation of materials of value to the Institute and its relevant communities. This would include working in collaboration with the Young Library Special Collections as well as maintaining community-based partnerships in order to maximize our efforts on the campus.
 4. Develop Institute Internet on-line presences that will inform and manage information for its constituencies, including a state-of-the-art website, Facebook page, Twitter account and other relevant domains as the technologies emerge. The centers have also discussed developing new mechanisms for intellectual exchange, including, for example, an on-line interactive blog/cultural forum.

5. Facilitate coordination of ethnic/American studies activities across campus in the following ways:
 - Maintain a master calendar of presentations and events related to Institute concerns, with website and Facebook postings
 - Devise and oversee campus community building events that will encourage interactions among faculty, students, and other scholars, including both social and scholarly events (e.g., working paper sessions)
6. Coordinate workshops for students and faculty for new methods and constructs that will facilitate and enhance cross-cultural and intersectional research (e.g., photovoice, new data analysis techniques, use of geo-coding in ethnic research).
7. Facilitate public engagement with the Institute through strategic partnerships across campus and in the broader community (e.g., partner with the Fowler and Hammer museums to encourage greater and more diverse access to art displays).
8. Work with the Development Office to raise the Institute's fundraising profile and to construct and implement development goals. All of the above efforts must be integrated into a dynamic strategic plan that understands communications, public programming, and development as central drivers for the research missions and research program.

Summary

We believe that the re-envisioned and restructured Institute of American Cultures is well positioned to advance our understanding of a momentous occasion in American

history—a dramatic shift in the racial/ethnic composition of the population. As has often been the case in the past, California serves as a bellwether for a phenomenon that is likely to characterize many more U.S. cities, counties, and states. This effort draws upon the intellectual foundations and insights of ethnic and American studies, the significant contributions and resources of the ethnic studies research centers, and the considerable talents and interests of our world-class faculty and students. Though the defining moment is essentially demographic, it compels a re-examination and interrogation of basic concepts that seem inadequate to fully capture these new events and processes. The essential constructs of race, ethnicity, identity, and culture are being reconsidered and re-interpreted, and have a new fluidity that requires further scrutiny and analysis. These are extraordinary times and surely academics all over this country are studying various aspects of this phenomenon. We believe, though, that a focused commitment to understanding this emerging America through the mechanism of an Institute establishes this endeavor as a University-wide priority, and harnesses the intellectual resources needed to advance the proposed work. We cannot imagine that any institution is better equipped than UCLA to assume this exciting and compelling challenge.

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APPENDIX A

Relevant Population Trends

Table 1 presents race and Hispanic origin distribution trends from 1950 through 2010 for the total U.S. population, the state of California, and Los Angeles County. In general, the proportion of residents reporting their race as White has decreased for the nation as a whole, but quite substantially for Los Angeles, and in particular for Whites not of Hispanic origin (who now constitute less than 30% of Los Angeles County residents). Meanwhile, Latino and the Asian/Pacific Islander populations have steadily increased. Today, 1 of every 2 residents of Los Angeles County, 1 of 3 in the state, and nearly 1 in 6 nationally are of Hispanic ancestry. At the dawn of the new century, California became the 2nd “majority-minority” state” (after Hawaii), with ethnic minorities (i.e., persons who did not report “white only” as their race) representing 53% of the population in 2000 and 60% in 2010 (U.S. Bureau of the Census, 2011).

In general these groups are also becoming more diverse. Though the Black population nationally has not substantially increased on a proportionate basis (though it is numerically larger), and has actually become less prominent in Los Angeles County, the percentage of Blacks from the African continent, the Caribbean, and Central and South America in particular has steadily increased. In 1970, only 1.1% of the Black population nationally was foreign born, by 2010, the proportion had risen to 8.8% (U.S. Bureau of the Census, 2011). Our own analysis of Los Angeles census data from 1980 determined that persons declaring themselves “Black” even at that time came from over 100 different countries. Though mid-19th century census data reported only persons of Chinese, Japanese, and Filipino ancestry (then the dominant populations), the Census Bureau’s 2009 Ancestry Codes contain 131 distinct Asian and Pacific Islander listings (U.S. Census Bureau, 2010). Similarly, there are currently 48 Latino and 104 relevant African and Caribbean codes (though, in fact, persons of any race can hail from any nation on earth). Although these identifiers are helpful in describing the scope of today’s diversity (largely because the Census now displays greater recognition of the distinctions between ethnicity and national origin), they fail to fully convey the distributional complexity that exists as a function of national, racial, ethnic, linguistic, and religious distinctions. For example, the Los Angeles indigenous population from Mexico is growing, producing even greater linguistic diversity. Immigrating Oaxacans are largely Zapotec, whose language of the same name consists of over 50 mutually unintelligible varieties (Munro, 2003).

The expansion in individual identifiers also stems from very significant increases in interracial/inter-ethnic marriage and partnership, multi-racial/ethnic households, and individuals reporting multi-racial/ethnic ancestry and giving birth to diverse ancestry children. Table 2 lists the proportion of each major Census defined “race group” nationally that reported multiple races in the 2010 Census, which included 15% of all Asian ancestry persons, 44% of all American Indian/Alaska Natives and 56% of all Pacific Islanders. The overall prevalence of interracial marriage has increased quite significantly, going from

310,000 couples in 1970 to 2,413,00 couples in 2010. The Pew Foundation's (Passel, Wang & Taylor, 2010) analysis of the 2008 Census Bureau's American Community Survey determined that 14.6% of all new marriages in the United States were interracial/ethnic: 9% of Whites, 16% of Blacks, 26% of Hispanics and 31% of Asians married someone from a different race or ethnic group. In general, western states have displayed the highest rates of intermarriage; with 44% of all westerners reporting in 2008 that a family member is in an interracial marriage.

Table 1
 Historical Race and Hispanic Origin Distribution for the United States, California,
 and Los Angeles County

U.S. Population							
PERCENT	White	Black	American Indian	Asian/Pacific Islander	Other Race	Hispanic (any race)	White (not Hispanic)
2010 (one race)*	72.4	12.6	0.9	5.0	6.2	16.3	63.7
2000 (one race)*	75.1	12.3	0.9	3.7	5.5	12.5	69.1
1990	80.3	12.1	0.8	2.9	3.9	9.0	75.6
1980	83.1	11.7	0.6	1.5	3.0	6.4	79.6
1970	87.5	11.1	0.4	0.8	0.3	(NA)	(NA)
15% sample 1	87.7	11.1	0.4	0.8	0.1	4.7	83.2
1960	88.6	10.5	0.3	0.5	--	(NA)	(NA)
1950	89.5	10.0	0.2	0.2	--	(NA)	(NA)

California							
PERCENT	White	Black	American Indian	Asian/Pacific Islander	Other Race	Hispanic (any race)	White (not Hispanic)
2010 (one race)*	57.6	6.2	1.0	13.4	----	37.6	40.1
2000 (one race)*	59.5	6.7	1.0	11.2	16.8	32.4	46.7
1990	69.0	7.4	0.8	9.6	13.2	25.8	57.2
1980	76.2	7.7	0.9	5.3	10.0	19.2	66.6
1970	89.0	7.0	0.5	2.8	0.7	(NA)	(NA)
15% sample	89.5	7.0	0.4	(NA)	(NA)	13.7	76.3
1960	92.0	5.6	0.2	2.0	0.1	11.9	78.0
1950	93.7	4.4	0.2	1.7	---	(NA)	(NA)

Los Angeles County							
PERCENT	White	Black	American Indian	Asian/Pacific Islander	Other Race	Hispanic (any race)	White (not Hispanic)
2010	50.3	8.7	0.7	14.0	---	47.7	27.8
2000	48.7	9.8	0.8	12.2	23.5	44.6	31.1
1990	56.8	11.2	0.5	10.8	20.7	37.8	40.8
1980	67.9	12.6	0.6	5.8	13.1	27.6	(NA)
1970	86.3	10.1	.003	.03	(NA)	(NA)	(NA)
1960	90.3	7.6	.001	.02	(NA)	(NA)	(NA)
1950	93.4	5.2	(NA)	(NA)	(NA)	(NA)	(NA)

*Only includes respondents selecting one race only.

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Table 2.

Percentage of Major Race Groups in U.S. Reporting Multiple Races: 2010

Total Population	2.9%
American Indian/Alaska Native	43.8%
Asian ancestry	15.3%
Black/African American	7.4%
Native Hawaiian/Other Pacific Islander	55.9%
White	3.2%
Some other race	12.1%

APPENDIX B

External Foundations and Federal Agencies Funding Ethnic Studies Centers Since 1990

Administration for Native Americans
Annenberg Foundation
AT & T Foundation
California Community Foundation
California Endowment
Carnegie Foundation
Civil Liberties Public Education Fund
Coca Cola Foundation
Ford Foundation
Fox Entertainment
Fund for the Improvement of Post Secondary Education
Getty Foundation
The John Randolph Haynes Foundation
Hilton Hotels Corporation
James Irvine Foundation
Japan Foundation
Jewish Family Foundation
Joan Mitchell Foundation
J P Morgan Chase Foundation
Los Angeles Times Foundation
Los Tigres del Norte Foundation
Mayo Cancer Center
Mellon Foundation
Museum of Fine Arts, Houston
National Association of Latino Arts and Culture
National Endowment for the Arts
National Endowment for the Humanities
National Institute of Justice
National Institutes of Mental Health
National Park Service
National Science Foundation
Office of Civil Rights
Office of Education
Pacific Bell Foundation
Running Strong/Christian Relief Services
Rockefeller Foundation
Smithsonian Institution
Social Science Research Council
Union Bank of California Foundation
The Andy Warhol Foundation for the Visual Arts
The Walt Disney Company
The California Foundation
Washington Mutual Foundation
The William and Flora Hewlett Foundation
United American Indian Involvement

APPENDIX C

Representative Sampling of Ethnic Studies Centers Community Based Projects

- The Chicano Research Education Project (Haro & Noriega): Brings together stakeholders in public education, faculty, and students to address pressing educational issues through research, summits, and conferences. Policy briefs are prepared and distributed to state and local officials and school board members. Recent topics have included undocumented students, school finance and the influence of charter schools on Chicano education.
- The College Access Project for African Americans (CAPAA) (Hunt & Ramon): A five-year grant from the Ford Foundation to examine the crisis of underrepresentation for African Americans in the UC system following the passage of Proposition 209. After the law was implemented in 1997, barring consideration of race and ethnicity in admissions, the number of African American freshmen dropped sharply across the UC system. Results from this research program led to a change in the undergraduate admissions review process.
- Law Enforcement and Criminal Justice Under Public Law 280 (Goldberg & Champagne): Tribes have sovereignty over their lands except for certain legal areas where the federal government shares jurisdiction. In 1953, PL 280 transferred that federal jurisdiction to six states, including California, and opened that option to other states. This study surveyed the federally recognized tribes in California about their experiences with state law enforcement.
- Economic needs of Asian Americans and Pacific Islanders (AAPI) in Distressed Areas: Establishing Baseline Information (Ong & Miller): One of the first policy-oriented studies focusing on disadvantaged AAPI communities, providing baseline statistics for 17 poor AAPI neighborhoods across the United States (e.g., population characteristics, employment density, linguistic isolation) as well as insights from a survey of community-based organizations. It examined the spatial characteristics associated with AAPIs living in economically distressed neighborhoods and provided needed baseline information for the Economic Development Administration (EDA), U.S. Department of Commerce, and other federal departments that were developing economic development programs aimed at AAPI communities.

APPENDIX D

FACULTY PROJECTS FUNDED BY THE UNIVERSITY OF CALIFORNIA CENTER FOR NEW RACIAL STUDIES 2011 - 2012: Race/Gender/Class Intersectionality

Faculty Grants

Amar, Paul (shared award with Mark Sawyer, Political Science, UCLA) — Associate Professor, Global & International Studies — Santa Barbara — The Racial Missions of Militarized Humanitarianism in Haiti: Clashing Formations of Brazilian and Cuban Internationalism

Falcón, Sylvanna — Assistant Professor, Latin American & Latino Studies — Santa Cruz — Examining Transnational Feminist Interventions in the UN's Efforts to Combat Racism

Joseph, Suad — Professor, Anthropology & Women and Gender Studies — Davis — Breaking the News: U.S. Media Representations of "Veiled Muslim Women" in the Reign of Islamophobia

Iewallen, Ann-Elise — Assistant Professor, East Asian Languages and Cultural Studies — Santa Barbara — Unravelling: The Cipher of Race and Gender in Indigenous Women's Empowerment

Lipsitz, George — Professor, Black Studies and Sociology — Santa Barbara — Intersectionality Among Immigrant Women: Assessing the Leadership Development Strategy of Asian Immigrant Women Advocates

Nuru-Jeter, Amani — Assistant Professor, School of Public Health — Berkeley — Gendered Racism, Social Class, and the Health of African American Women

Penner, Andrew — Assistant Professor, Sociology — Irvine — An Intersectional Analysis of How Social Status Shapes Race

Vargas, Deborah — Assistant Professor, Chicano/Latino Studies — Irvine — Sounding Chicana Racialized Genders and Sexualities

Graduate Student Grants

Apolloni, Alexandra — C. Phil., Musicology — Los Angeles — Singing the Swinging Sixties: Race, Voice, and Girlhood in 1960s British Pop

Breckenridge-Jackson, Ian — Ph.D. Student, Sociology — Riverside — The New Orleans Rebirth Movement: Composition and Regional Impact

Corage Baden, Andrea — MPH, Ph.D. Candidate, Social and Behavioral Sciences — San Francisco — Exploring health equity discourse and its implications for practice

Gupta, Arpana "Annie" — Ph.D., Psychiatry (Semel Institute of Neuroscience and Human Behavior) — Los Angeles — Brain Processing Associated with Discrimination Among Intimate Partner Violence Positive South Asian Women

Jabour, Tania — Ph.D. Candidate, Literature — San Diego — Spectacular Subjects: Race, Rhetoric, and Visuality in Nineteenth Century American Public Cultures

Kim, Mimi — Ph.D. Candidate, School of Social Welfare — Berkeley — Contesting Feminisms: Intersectionality and Social Movement Challenges to Gender-Based and State Violence

Mendoza-Garcia, Gabriela — Ph.D. Candidate, Critical Dance Studies — Riverside — Bodily Renderings of the Jarabe Tapatio in Early 20th-Century Mexico, Millennial Mexico and the United States: Race, Nation, Class, and Gender

Peterson, David — Ph.D. Candidate, Sociology — Irvine — Colliding at the (Color-blind) Intersections: Liberal College Students Negotiate the Relationship between Race, Class, Gender and Sexuality

Ruiz, Stevie — Ph.D. Candidate, Ethnic Studies — San Diego — Citizens in the Making: Interracial Politics and Land Rights in the Imperial Valley, 1907-1942

Sangrey, Trevor Joy — Ph.D. Candidate, History of Consciousness — Santa Cruz — "Put One More 'S' in the USA": The Productive Fiction of the Black Nation Thesis

Santos, Adrianna Michelle — Ph.D. Candidate, Chicana and Chicano Studies — Santa Barbara — Chicana Survival Narratives: Representation, Gender Violence and Politics

APPENDIX E

Institute of American Cultures Supported Intersectional Projects

1983-2012

<i>Center</i>	<i>Year</i>	<i>Recipient</i>	<i>Department/Major</i>	<i>Faculty/Student/Staff</i>	<i>Topic</i>
CSRC	2011-2012	Blackwell, Maylei	Chicana/o Studies	Faculty	New Transnational Hubs: Rewriting Race, Gender and the Indigeneity in Los Angeles
CSRC	2011-2012	Epstein, Liana	Psychology	Graduate Student	Deputizing Disrespect-How Policy Poisons Intergroup Interactions
CSRC	2011-2012	Purtill, Maureen	Urban Planning	Graduate Student	Pushing the Boundaries of Citizenship from the Intersections of Race, Gender and Immigration Status
CSRC	2011-2012	Rosas, Abigail			On the Move and in the Moment: Community Formation, Identity, Politics, and Opportunity in South Central Los Angeles, 1945-Present
Bunche	2010-2011	Alabi, Basirat	Psychology	Graduate Student	Black American diversity: achievement, attitudes, and identity (Nigerian and African-American comparisons).
CSRC	2010-2011	Huidor, Ofelia	Education	Graduate Student	Riding the Yellow School Bus in a Post-Brown Era: Experiences of Mexican-Origin Students in a Racially Integrated Suburban School Setting.
CSRC	2010-2011	Zamora, Sylvia	Sociology	Graduate Student	Mexican Immigrants' Racial Perceptions of African American Pre and Post-Migration.
AASC	2009-2010	Takahashi, Lois	Urban Planning	Faculty	Blended Labor Markets for Korean and Latino Immigrant Worker
Bunche	2009-2010	Frasure, Lorrie	Political Science	Faculty	Multiracial Politics after Obama: Results from the Collaborative Multiracial Post Election Survey
Bunche	2009-2010	Osuji, Chinyere	Sociology	Graduate Student	Marriage and Mistura: Black-White Interracial Marriage in Los Angeles and Rio de Janeiro
Bunche	2009-2010	Rivers, Natasha	Geography	Graduate Student	An Evaluation of Historical and Contemporary Sub-Saharan African Migration to and within the United States
AASC	2008-2009	Magalong, Michelle G.	Urban Planning	Graduate Student	Ethnic Municipal Designations and Physical Markers in Multiethnic Neighborhoods: Assessing Public Participation
Bunche	2008-2009	Allen, Walter	Education	Faculty	Globalism, Higher Education, and Diversity: Trends, Prospects, and Challenges

Bunche	2008-2009	Teague, Janira	History	Graduate Student	African-Americanization: African Americans and Immigrants of African Descent in the United States
Bunche	2007-2008	DuCros, Faustina Marie	Sociology	Graduate Student	Louisiana Migrants in Los Angeles: First and Second Generation Interpretations of Race and Ethnicity
INTER	2007-2008	Moore, Mignon	Sociology	Faculty	"She's One of Our Own:" The Relationships of Gay Women of Color to Black and Latina/o Communities, and to Lesbian Communities
INTER	2007-2008	Paddison, Joshua	History	Graduate Student	American Heathens: Religion, Race, and Reconstruction in California
INTER	2007-2008	Park, Julie	Education	Graduate Student	Race, Religion, and the Campus Climate: Exploring a Multi-Ethnic Campus Religious Group
CSRC	2006-2007	Rico, Rita	Political Science	Graduate Student	Pan-Latino Identity and Coalition: Political Strategy or Contrived Grouping
INTER	2006-2007	Armenta, Amada	Sociology	Graduate Student	Cuban Emigration: The Impact of Remittances in Different Racial Groups
AASC	2005-2006	Nukaga, Misako	Sociology	Graduate Student	Children's Formation of Friendship and Ethnic Identity in Multicultural Environment
AASC	2005-2006	Shresthova, Sangita	World Arts and Cultures	Graduate Student	Meeting Spaces, Mediating Places, Transforming Ethnicity: Investigating South Asian Cultural Expression and Diasporic Identities on US College Campuses
AASC	2005-2006	Smith, Jordan	Comparative Literature	Graduate Student	De-sign-ing Colonial Culture: 20th Century Japanese Emigration Policy and the Evolution of Nikkei Culture in Latin America
AASC	2004-2005	Burchman, Sathya	Ethnomusicology	Graduate Student	The Musical Expression and Construction of Asian Ethnicity in Suriname, South America
AASC	2004-2005	Kajikawa, Loren Yukio	Musicology	Graduate Student	Who's Enjoying the Shadow of Whom?: Duke Ellington's 'Far East' Compositions and the Asian American Jazz Orchestra
INTER	2004-2005	Graham, Sandra	Education	Faculty	Who Am I? The Development of Ethnic Identification in a Multi-Ethnic Society
	2004-				Race, Conflict, and Empire: Native and African-American Relations in the Late Nineteenth-Century Indian Race, Race, Conflict, and Empire: Native and African-American Relations in the Late Nineteenth-Century Indian

INTER	2005	Schreier, Jesse	History	Graduate Student	Race, Conflict, and Empire: Native and African-American Relations in the Late Nineteenth-Century Indian Territory
AASC	2003-2004	Poblete, JoAnna	History	Graduate Student	Ambiguous Colonials: Filipino and Puerto Rican Experiences in Hawai'i from 1900-1935
AISC	2003-2004	Nabakov, Peter	World Arts & Cultures	Faculty	The Hunts and their worlds: A Family-Centered Inquiry into Inter-Ethnic Relations in the Southwest 1848-2002
Bunche	2003-2004	Sawyer, Mark	Political Science	Faculty	Diaspora Racisms: Racial Processes in the Americas and the Transformation of U.S. Race Relations
Bunche	2002-2003	Sawyer, Mark	Political Science	Faculty	Race, Immigration, and National Attachment: A Study of Cuban Americans and Dominican Americans
AASC	2001-2002	Sueyoshi, Amy	History	Graduate Student	Race-ing Sex: The Competition for Gender and Sexual Identity in Multi-Ethnic San Francisco
AASC	2001-2002	Yuen, Anthony	Asian American Studies	Graduate Student	Coming of Age: Mixed Heritage Asian Pacific Americans
INTER	2001-2002	Pena, Yesilemis	Psychology	Graduate Student	The Effect of the "Mulatto Escape Hatch" on Race Relations in the Caribbean Latino Countries; Cuba, Puerto Rico, and the Dominican Republic
AASC	2000-2001	Shih, Johanna	Sociology	Graduate Student	What is the Meaning of Race in a Local-Global Economy?
AASC	2000-2001	Worrall, Brandy	Asian American Studies	Graduate Student	Mixed-up: Mapping Out Biracial Narratives on a Body of Competing Tongues
INTER	1999-2000	Varzally, Allison Mary	History	Graduate Student	Knowing Non-Anglo Neighbors: Social Mixing Between People of Color in the Pacific West, 1920-1950
Bunche	1998-1999	Feldman, Heidi	Ethnomusicology	Graduate Student	The Afro-Peruvian Musical Work of Susana Baca
Bunche	1998-1999	Henry, Jerry	Film and Television	Graduate Student	The Black Experience in Mexico
Bunche	1997-1998	Sterling, Marvin Dale	Anthropology	Graduate Student	The African as Global Other: Hip-Hop, Visual Media, and Gendered Selfhood in Japan
INTER	1997-1998	Kurashige, Scott	History	Graduate Student	Building a Multi-ethnic City: Neighborhood Formation in Los Angeles' Westside, 1925-1975

AASC	1996-1997	Park, Kyeyoung	Anthropology	Faculty	The Making of Race, Ethnicity and Culture: 1992 Los Angeles Crisis
Bunche	1996-1997	Cooper, Carolyn Joy	Anthropology	Postdoctoral Fellow	Bridges of Sound: A Comparative Analysis of African-American and Jamaican Popular Music Genres
CSRC	1996-1997	Shinseki, Kyle	Urban Planning	Graduate Student	The Chicano/Mexicano Community in Hawaii
Bunche	1989-1990	Brooks, Ronald	Architecture and Urban Planning	Graduate Student	Struggles for Self Determination: Black and Latino Tenants Participation in Public Housing
CSRC	1989-1990	Brooks, Ronald	Urban Planning		Struggles for Self Determination: Black and Latino Tenants Participation in Public Housing
CSRC	1989-1990	De Anda, Diane	Social Welfare	Faculty	Latino/Anglo Bi-Ethnic Adolescents: An Exploratory Study
AASC	1988-1989	Mass, Amy	Sociology	Postdoctoral Fellow/Visiting Scholar	Ethnic Identity Development in Children of Interracial Japanese American Families
AASC	1988-1989	Williams	Sociology	Graduate Student	The Dynamic of Race Relation in the Development of Identity of Amerasians
AASC	1988-1989	Zheng, Dehua	Asian American Studies	Graduate Student	The Contributions of Chinese Americans in Anti-Japanese War
AASC	1985-1986	Kitano, Harry	Social Welfare	Faculty	Asian American Interracial Marriage
CSRC	1984-1985	Salgado de Snyder, Velia Nelly	Social Welfare		Inter-ethnic Marriage among Mexican-Origin Women
AISC	1983-1984	Chapman-Thorne, Tanis	History	Graduate Student	People of the River: Mixed-Blood Families on the Lower Missouri

ENDNOTES

ⁱ ***Historical notes on American studies.*** During its relatively brief trajectory, American Studies as an academic pursuit has undergone numerous periods of self-reflection and renewal (e.g., Deloria, 2009; Lipsitz, 1998; Mechling, 1997). In his seminal essay “‘Paradigm Dramas’ in American Studies,” Wise (1979) cites the progressive writings of the early 20th Century as the seeds of this drive to “explain” the American experience, though the early literature suggests that it was as much a movement as an academic enterprise. From the beginning, its proponents have expressed the need to break free of traditional scholarly conventions and disciplinary boundaries (Deloria, 2009; Wise, 1979). In the process, some contributing disciplines underwent fundamental change (e.g., the legitimacy of American literature was finally recognized).

Not surprisingly, students and scholars began to take issue with the fact that this emerging discipline’s thrust was not representative of the full expanse of American experiences. During the 1960s and 1970s groups whose histories and experiences had not been embraced by the American studies movement began to develop their own disciplinary structures. This period witnessed the rise on American campuses of programs and departments focused on specific ethnic groups and women, and eventually those that recognized the range of sexual orientations (Pease & Wiegman, 2002). Some viewed this as the “coming apart” phase of American Studies (Pease & Wiegman, 2002; Sklar, 1970; Wise, 1979). Yet, the academic units currently listed as official members of the American Studies Association include many ethnic studies programs (ASA website). Clearly, these programs are now well-embedded within the field and viewed as core domains of focus and inquiry.

The dominant writers in American studies in recent decades have also espoused a community and public service orientation that holds the academy accountable for addressing societal inequities and ills. Ruth Wilson Gilmore, the current president of the American Studies Association, exemplifies the field’s core values of disciplinary integration and civic engagement. After obtaining degrees in drama, she eventually earned a doctorate in economic geography and social theory from Rutgers. Her most recent book, *Golden Gulag* (2007, University of California Press), examines the political and economic forces that have led to a massive increase in incarceration rates in the U.S. and the growth of the prison industry. No longer at USC, Gilmore continues to be a member of the Economic Roundtable of Los Angeles, as is American Indian Studies Center Director Angela Riley. Though formerly part of Los Angeles County government, the roundtable is now an independent research organization that addresses local social and economic problems (Economic Roundtable, 2011). Under the new IAC, we wish to develop more of these kinds of partnerships and working relationships with local entities.

Besides the question of inclusiveness, other concerns about the values and future of American studies have been raised: Has American Studies existed to support American hegemony? How are the constructs of transnationalism and globalization to be addressed within the field? Is there a central intellectual core? Clearly, as with any other discipline or field, debates within will persist and intensify as the territory covered expands and the priorities are contested. Yet, it may be the field’s expansive nature that has led to what is arguably its most cogent criticism. That is, despite the strong association with literature and history, what is now considered to be under the purview of American Studies has expanded so substantially that some question the discipline’s apparent absence of boundary. Deloria (2009) quotes a campus administrator’s admonition, “If American studies is so much *everything*, then how can it be *anything*?” Mindful of this critique, we believe that our focus on the expanding complexity of our social landscape is innovative, practical,

and consequential, and that UCLA offers unique resources by which to examine the challenges, strengths, and opportunities presented by this new social landscape.