Most of the increase in scholarship on immigration following the 1965 Immigration and Naturalization Act has followed the dramatic rise in non-European immigrant diversity, but has been heavily focused on Latino, Asian, and European socioeconomic attainment and assimilation. According to the last U.S. Census, African immigrants to the United States from the mid-20th century now number approximately one million persons, mostly from West, East, and North Africa, with smaller numbers from Southern and Central Africa. In comparison with other immigrant communities, there have been relatively few studies, sociological or otherwise, of this growing demographic and the ways they influence or are influenced by U.S. society. Although there are 52 African nations (and hundreds of distinct ethnolinguistic groupings within those), studies have either treated African immigrants as a homogenous group or have assumed their assimilation into Black American society. Understanding the extent of African assimilation into U.S. society has important political and social policy implications in the U.S. context, especially in the areas of civil rights and political action.

Studies of Black immigrants to the United States are predominantly focused on migration from the Caribbean and West Indies, given the fact that two-thirds of first-generation Black immigrants are from the Caribbean and Latin America. However, immigration from sub-Saharan Africa has grown rapidly since the 1970s for a number of reasons, including increasingly restrictive immigration policies among European countries. Moreover, changes to U.S. immigration policy have directly affected the rates of legal migration to the United States: The 1965 act eliminated the quota system, and refugee policies in the 1980s also facilitated immigration. The most dramatic jump in African immigrant population was between 2000 and 2005, according to the 2007 report by Mary Mederios Kent, “Immigration and America’s Black Population,” when 40 percent of the current African immigrant population arrived.

How do Black Caribbean and Black African migration differ? Studies of Black Caribbean migration have found evidence of assimilation with Black America, in terms of residential location (including sub-enclaves within largely Black American areas) and the socioeconomic status of immigrants over time. Although some studies find that Black Caribbean migrants from former British colonies fare better than African Americans, especially in terms of education and employment rates, this effect seems to largely disappear by the second generation, when the children of Black migrants experience socioeconomic decline relative to their parents. The pressures of assimilation on second generation Black migrants seem to operate differently from other immigrant groups, obliterating, for example, the country-of-origin economic distinctions between relatively affluent Jamaican migrants and less well off Haitian migrants.

With respect to continental African migration, migrants come from all parts of the socioeconomic spectrum, as economic migrants, students, spouses or relatives of American citizens, on work visas, or as executive notes.

The immigration issue has exploded again into the national spotlight with Arizona’s draconian law. Given the issue’s complexity, I would like to touch on four key points. Rather than looking at the immigration issue in isolation, we should recognize the effect of our current socio-political situation as the country deals with a deep recession in the Obama era. Secondly, we should consider the role of immigration in Anglo-American globalization, which has become the received wisdom for elites. Thirdly, immigration should be viewed in historical context, with specific attention to slavery. Lastly, it is important to understand how immigration relates to the tension between states and the federal government.

In the current climate, there is significant racial anxiety, and groups are using implicitly racial terms to redefine what it means to be “truly” American and to reclaim America based on reactionary White values. Considering the birther movement, calls for secession, and the attacks on President Obama as being “other,” there is little doubt that racial anxiety is a significant factor. This does not suggest that all people opposing President Obama’s policies are driven by race.

Racial anxiety is not the same as racism. Research in mind science suggests that most Americans are subject to racial anxiety, and can have anxiety (continued on page 3)
in one setting and embrace inclusion in another. Our cognitive networks operate unconsciously, and saliency of the various networks depends on environmental cues. Discussion that the president is not a real American or not Christian is likely, during a recession, to trigger racial anxiety. Note that Rand Paul attacked the administration’s criticism of BP as un-American. The claim that private America can discriminate is not only a libertarian position, but a position also held by shareholders and segregationists. The right has controlled this new Southern strategy while moderates have been largely silent.

Regarding immigration and the Anglo-American style of globalization, it should be noted that this style is a form of neoliberalism that protects corporate prerogative while resisting regulation. Simultaneously, it attacks unions, workers, and democracy. This model advances the free flow of capital and jobs while constraining the movement of citizens and labor, creating structural imbalances in favor of capital.

On the third point, the history of slavery informs current immigration debates. During slavery, there was hostility toward slaves and free Blacks who were viewed as unfair competition to White labor. With few exceptions, White workers did not try to develop common cause with Black workers. The corporate elite did not face the same level of resentment except during the populist movement. In the 1930s and 40s, Blacks were often seen as scab labor and lacked union representation. Today, undocumented workers are seen as taking jobs and driving down wages, and their status results in their being greatly exploited. However, hostility is directed toward them, not toward their status or corporate elites.

The fugitive slave laws required all states to help apprehend slaves. Later, the Supreme Court struck down the Missouri Compromise asserting federal control over immigration and citizenship. States could not make a binding agreement on slaves traveling to free states. The fugitive slave laws did not trust free states to apprehend fugitive slaves despite a general support of states’ rights on slavery by a right-wing court. The law also allowed for the papers of any Black person to be demanded. If a person could not produce papers, then s/he could be put into slavery unless s/he could prove s/he was not a slave.

In Arizona, the legislation does not trust police to enforce anti-immigration statutes. It has empowered citizens with the right to sue the police. There is still the question about whether immigration is a state or federal issue. Even though citizenship claims are in the federal purview, we seem willing to allow the state to step in as long as the immigrant “other” pays for it.

John A. Powell, Executive Director

The Kirwan Institute for the Study of Race and Ethnicity is a university-wide interdisciplinary research institute. Its goal is to deepen our understanding of the causes of and solutions to racial and ethnic disparities and hierarchies. This includes an explicit focus not only on Ohio and the United States, but also on the Americas and our larger global community. Our primary focus is to increase general understanding that, despite many differences, human destinies are intertwined. Thus, the institute explores and illustrates both our diversity and common humanity in real terms.

The institute brings together a diverse and creative group of scholars and researchers from various disciplines to focus on the histories, present conditions, and the future prospects of racially and ethnically marginalized people. Informed by real-world needs, its work strives to meaningfully influence policies and practices.

The institute also focuses on the interrelatedness of race and ethnicity with other factors, such as gender, class, and culture, and how these are embedded in structures and systems. Collaboration with other institutions and organizations around the world and ongoing relationships with real people, real communities, and real issues are a vital part of its work.

The institute employs many approaches to fulfilling its mission: original research, publications, comparative analyses, surveys, convenings, and conferences. It is part of a rich intellectual community and draws upon the insight and energy of the faculty and students at Ohio State.

While the institute focuses on marginalized racial and ethnic communities, it understands that these communities exist in relation to other communities and that fostering these relationships deepens the possibility of change. It is the sincere hope and goal of all of us that the institute gives transformative meaning to both our diversity and our common humanity.
The Changing Face of Black America (continued from page 1)

political refugees. Anecdotal evidence suggests that Africans from most countries do not identify themselves as “Black” until arriving in the United States, especially those from countries that did not experience official apartheid and segregation (unlike, for example, South Africa or Zimbabwe). There is anecdotal evidence that African migrants, particularly members of large immigrant groups, are strategically using larger national identities to overcome barriers to socioeconomic advancement faced by African Americans. This is despite the reality that they come from a diversity of ethnic groups in their respective countries. Nigeria (the largest sender of African migrants to the United States) is comprised of hundreds of ethno-linguistic groups, the largest three of which are the Yoruba, Igbo, and Hausa (each of these subdivided by geographic variations in dialect and traditional practices). Communities such as Little Ethiopia, located in the relatively affluent west side of Los Angeles (and far from traditional African American communities in the southern part of the city) are visible evidence of these processes at work. Social networks in the United States seem to adhere strongly to these subnational group identifications.

The study by sociologist John Arthur, Invisible Sojourners: African Immigrant Diaspora in the United States, combines census data and personal interviews of individuals from large African immigrant populations in four U.S. cities, uncovering evidence of identification between Africans and West Indian migrants from nations colonized by the same European countries, especially along the lines of education status and the attempt to deflect anti-Black racism by emphasizing their foreign-born status, in turn a source of strain with African Americans. Yet the divergence between Africans and West Indians occurs in the extent to which Africans self-segregate and rely on their own social networks.

Another circumstance particular to African migration is racial differentials among African migrants. Until 1980, the largest numbers of African migrants were classified as “White” migrants, and were from Egypt. By 1990, the picture shifted as the largest numbers of African migrants were mostly young, highly educated, Black males from Nigeria. Still, there is anecdotal evidence that White Africans and Arab Africans from North Africa experience another set of issues around ethnic identification upon arrival and settlement into American society.

New Directions for Research

A number of questions remain to be explored with respect to African immigration in the United States. There is a conspicuous absence of studies that comprehensively track patterns of African family formation and fertility as additional dimensions of ethnic identification among immigrants in the United States. Moreover, the studies of African migration are piecemeal—there is currently no overarching theoretical framework that combines qualitative studies and empirical modeling to account for migration decisions by Africans (in particular, the change in destination from Europe to the United States resulting from the growth of restrictive immigration policies in Europe), evidence of return migration, and how these affect their respective norms and family formation characteristics by nationality or ethnicity. Assimilation, family formation, and fertility among African immigrants have real implications for the well-being and evolution of a politics that is uniquely focused on the social and economic aspirations of Black America. What is apparent at the moment is that as the African-born population grows and the second generation emerges, the assimilation that is happening appears to be a two-way process—Africans and African Americans are being transformed by their dynamic interaction and this in turn is changing the definition of what it means to be African American.

Although some studies find that Black Caribbean migrants from former British colonies fare better than African Americans, especially in terms of education and employment rates, this effect seems to largely disappear by the second generation, when the children of Black migrants experience socioeconomic decline relative to their parents.

References


Real Problems Concerning Immigration

Caitlin Watt
Legal Research Associate

I t’s hard to say racism is a thing of the past these days. For a while, after Obama was elected, there was some talk about a post-racial America. An African American had become president! A wise Latina became a Supreme Court justice! Then, just when the funeral pall for racism came back from the loom, Arizona—perhaps catching on to the zombie fad—decided to become explicitly racist.

As a border state that provides a desert entry-way to an estimated 450,000 undocumented immigrants a year, and one that also has a rapidly increasing Latino population already in its citizen ranks, Arizona has been among the most vigilant of the anti-immigrant states in the nation. In describing Arizona’s history of anti-Mexican legislation in a 2008 New York Times article, Patricia Vroom, chief counsel for the United States Immigration and Customs Enforcement agency in Arizona, refuted my instincts, saying that, “Arizona doesn’t hate brown people. I think really what you’re talking about is more of a tension of ‘Well, wait a second here, I thought I knew that this was my land, what are you doing coming on my property and presuming to take it over?’” Read that twice. She’s not talking about how Mexicans felt when colonists took over.

Part of this “my land” sentiment is due to the rising population of Hispanics in Arizona relative to the expansion in the greater United States. Arizona is expected to be majority minority by 2015—long before the rest of the country’s 2050 date. In addition, Arizona’s Mexican population grew by 30% between 2000 and 2005. In response to this demographic shift, in late April, Arizona Governor Jan Brewer signed into law SB 1070, also known as the Support Our Law Enforcement and Safe Neighborhoods Act. This act requires law enforcement officials to investigate the citizenship of individuals if there is a reasonable suspicion that the person is an illegal immigrant. It also empowers citizens to demand that law enforcement check the citizen status of suspicious individuals. The (most) obvious problem with this law is that it places a burden of carrying extra identification on anyone who could reasonably appear to be an immigrant. Of course, by “illegal immigrant,” Arizona means Mexican.

The argument that Arizona’s laws are mandated racial profiling is not new. A similar law was twice vetoed by former Governor Janet Napolitano in the years before Governor Brewer’s reign. Even this year Arizona, under pressure of appearing too racist, pulled back on the law and added that there must be a lawful stop before police are required to ask you for papers because you look or act too Mexican to be American. This, I suppose, adds an air of legitimacy to the uprooting and removal of Mexicans from Arizona. However, racial justice advocates familiar with the criminal justice system know that a lawful stop includes a pretextual stop. This means that police officers can legally stop your car for the most minor of infractions to traffic law and then proceed through any number of fourth amendment devices to search your car and demand identification. The “lawful stop” provision doesn’t make the law any less discriminatory.

The most obvious solution to Arizona’s new law is to preempt it with federal immigration reform. The bigger issue here is that we need to change the system that drives the problems Arizona is misguidedly trying to address: border violence, drug smuggling, and immigrant labor.

The most obvious solution to Arizona’s new law is to preempt it with federal immigration reform. The bigger issue here is that we need to change the system that drives the problems Arizona is misguidedly trying to address: border violence, drug smuggling, and immigrant labor. The current administration has not demonstrated that it is up to the task. In response to the drama in Arizona, President Obama is sending 1,200 National Guardsmen and women to Arizona to police the new miles and miles of border fences under the guise of stopping drug smugglers and decreasing border violence (which occurs not in America but in Mexico). Just like the rest of the war on drugs, enforcement of the “supply side” is heavily racialized even though most of the users and sellers are White. The response also ignores the fact that until the demand side of the war is stymied through either legalization or a significant shift to decriminalization and rehabilitation efforts, there will always be smuggling problems. And while we’re on the subject, perhaps the assault weapons ban should be reinstated to curb the import of heavy weapons into Mexico, as President Calderón has requested time and time again. Obama, through his de facto legitimization of Arizona’s concerns, is perpetuating the racist war and ignoring the substantial harm it causes.

And while the Arizona law does take a stab at addressing businesses that hire undocumented immigrants, the total burden of the law falls upon the immigrants. We need to reevaluate a system that places the greater burdens on the ones most exploited by that system. Not only do we ship off high-paying (and often union) manufacturing jobs to largely nonunion and low-paying Mexican factories to exploit the harsh-on-workers Mexican system, we also punish those who seek to escape the system we helped create. We use our capitalist structure to twice damage Mexican labor—first by improving our business capital by shutting off jobs to the cheaper Mexican market and second by chasing low overhead by seeking out undocumented workers to labor for low cost in our own country. In addition, we are forced to pay for these damages to undocumented immigrants by being billed to keep immigrants in ICE prisons, and we’re being forced to pay for a failing drug war targeted at minorities who are not the driving force of any drug problem. To top it off, we complain that these “illegals” are coming in and exploiting us by using our system for their benefit. This kind of thinking shirks our responsibility. We need to focus on the big picture: that businesses are exploiting entire countries of black and brown people to benefit executives, that they are exploiting White’s racial anxieties to distract them from the slow drain of high-paying local jobs to low-paying countries, and that we have the power and agency to tell Arizona and Washington to make the changes necessary to stop exploitation in all its forms.
Following Arizona Governor Jan Brewer’s signing of the highly contested SB 1070, the immigration debate gained intensity across the nation, drawing a deep divide between those supporting the law and those who find it anywhere from draconian to, in the words of President Obama, misguided. As news of the bill spread across the nation, inflammatory statements and sentiments regarding immigrants and their perceived impact on American society proliferated. Many of these anti-immigrant sentiments are based on stereotypes and misconceptions, often coupled with varying degrees of nativist and xenophobic fears.

Immigrant rights advocates and many others in the social justice field have found themselves increasingly engaged in conversations regarding the Arizona law, the myths surrounding immigration, and the forces that compel immigrants to enter the United States in the first place. One strategy for successfully countering the masses of misinformation is to direct the discussion toward identifying the varying characteristics of those who immigrate to the United States. Immigrants to the United States certainly are not homogeneous. While unskilled, low-wage Latino workers receive a lot of media attention, the immigrant population in the United States is far more diverse. In our work at the Kirwan Institute, we often talk about framing and how the ways in which we present information can influence how audiences perceive and receive those ideas. While the tensions surrounding the Arizona law persist and the Obama administration eyes comprehensive immigration reform legislation on the horizon, careful attention to messaging will continue to be significant as we seek to bring a social justice perspective into these debates. Recognizing the role of highly skilled immigrants is one approach to reframing immigration discussions to promote a more inclusive understanding of how immigrants positively shape U.S. society.

Employment in these sectors is accompanied by considerable educational attainment, much of which often has already been attained prior to entry into the United States. The percentage of immigrants arriving with a bachelor’s degree or higher has been steadily rising since the 1980s; in 2004, over one-third of the foreign-born population (age 25 and older) who had arrived since 2000 had at least a four-year degree or higher has been steadily rising since the 1980s; in 2004, over one-third of the foreign-born population (age 25 and older) who had arrived since 2000 had at least a four-year degree or higher. As many members of the “baby boomer” generation approach retirement, highly skilled immigrants help to replenish this supply of workers, thus keeping the United States competitive in the global marketplace that is increasingly driven by technological advancements and innovations.

Highly skilled immigrants are often glossed over in immigration debates, yet they have had a significant impact on many aspects of American society. Recognizing this often-overlooked pool of talented workers, particularly with a focus on the vital contributions they make to the U.S. economy, broadens people’s perceptions of immigrants to more accurately represent this population. Reframing immigration discussions to account for a more inclusive view of the varying types of individuals who immigrate to the United States allows for more robust discourse.

An April 2010 report by the Fiscal Policy Institute highlights the occupational distribution of immigrants in the United States. Approximately two-thirds of all immigrants in the United States reside in these metro areas. Immigrants are distributed quite evenly across four main occupational categories: 24% work in managerial and professional specialty occupations; 23% are in technical, sales, and administrative support positions; 21% are in the service industry; and 29% are in blue-collar professions. More concretely, according to the Migration Policy Institute’s calculations of 2005 Census data, the foreign-born comprise considerable proportions of the U.S. labor force in many highly skilled professions:

1. In every 5 doctors
2. In every 5 medical scientists
3. In every 5 computer specialists
4. In every 6 biological scientists

The United States benefits from the knowledge and expertise that highly skilled immigrants bring to our workforce and economy. Moreover, immigrants are also important to the future development of these technical fields. As many members of the “baby boomer” generation approach retirement, highly skilled immigrants help to replenish this supply of workers, thus keeping the United States competitive in the global marketplace that is increasingly driven by technological advancements and innovations.

Sources:


International Perspectives

“Nothing Comes from Nothing”: Structural Racialization and the Global Food Crisis

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Last year, the Food and Agriculture Organization of the United Nations (FAO) revealed that there are over a billion hungry people around the world—roughly 16% of world population. In Rome, Italy, last November, the World Food Summit (WFS) called for immediate action to end global hunger by 2050. However, given that by the middle of the 21st century world population will reach 9.2 billion, the end of global hunger may require major changes in global food policy.

Statistical evidence shows that 70% of world population will be urbanized before 2050 (Oxfam, FAO, and UN Reports). The process of urbanization will result in severe damage to rural agricultural sectors in underdeveloped countries. Consequently, disparities within the global food system will only deepen, and the dysfunctional system of global food and sustenance intake will dominate our media outlets. If we continue to progress within the current structure, underdeveloped nations will face increasing economic, environmental, and social stresses. These increasing stresses will have a harmful domino effect on the future of countries in the global South—where approximately half of the world’s population lives—and the agrarian communities in these countries will be completely wrecked. The campaign to end global hunger will keep lingering as fashionably cliché unless we reverse structural imbalances in our global system.

The conditionality and global practices imposed by international financial institutions, backed by powerful northern countries, have contributed and exaggerated structural imbalances in global trade giving rise to the food crisis, as well as other global crises. On one hand, the Structural Adjustment Programs (SAPs) of the 1980s restrained most countries in the global South from investing in the agricultural sector—the World Bank (WB) and International Monetary Fund (IMF) imposed loan conditions that excluded state control on agriculture sectors, which harmed the agriculture sector in rural areas and created dependency on the local food supply. Meanwhile, northern countries were doing just the opposite.

Countries of the South weren’t able to invest and develop agricultural commodities due to loan restrictions, unjustified high interests, and the asymmetrical global trade system. The United States and European Union increased their agricultural production by benefiting from inconsistent policies of subsidies, tariffs, “free trade” agreements, and unequal quota systems. The overproduction of agricultural commodities led by the United States and EU has dominated global markets where poor countries became the dumping places for the surplus crops of the United States and EU, which are often sold at lower prices than domestic crops, driving domestic farmers out of the market. On the other hand, poor countries have been prohibited from pursuing similar policies of subsidizing their agricultural sectors, and forced to accept unfair “free trade” agreements that made their agricultural products super-costly. As a result, these countries have lost one opportunity after another to advance their local agricultural sectors.

These systematic policies of underdevelopment have forced poor countries to import basic agricultural and food commodities from wealthier nations. The end-result of this global trade system was the boosting of the agricultural sectors in the global North while devastating social-welfare in the global South where citizens were extremely vulnerable and unable to feed their citizens.

A response to the devastation caused by such structural policies was the food aid phenomenon, wherein poor countries have been forced to offer political loyalty in exchange for food aid from developed nations. The generosity of donor countries is often used as a political tool to manipulate development plans in recipient courtiers, in favor of the donor countries’ interests.

The current global trade system is a dysfunctional regime fostering imbalances in trade. For instance, intellectual and industrial property rights (IPR), influenced by powerful international actors such as multinational corporations, powerful Northern countries, and the World Trade Organization (WTO), have hijacked the right of poor countries to development, where unrestricted deregulation of foreign trade is shaped by the interests of the most powerful countries in the global North. Such practices have deprived poor countries of their rights to pursue the appropriate path for suitable and sustainable development, to command desirable protection of their environment, and to apply indigenous practices to agricultural sectors and local food systems.

Current global trade relations in reality resemble colonialism, in which a demonstrated scandalous socio-economic-political hegemony of long-standing racialized structures is reinforced. That leaves countries of the global South with only one “magical” solution: to open their markets to “low-cost” agricultural commodities from the global North. As such, the call to end hunger in our world by 2050—albeit an admirable and humanistic goal—is far from possible with the current global trade system in place.

There is an immediate need to employ a systematic and collective effort to recognize food sovereignty as a fundamental right of states in order to remove structural imbalances that have paralyzed poor countries of the global South from achieving equality and equity in the first place.
Traveling North, Traveling South

Tom Rudd
Senior Researcher

Traveling North

On the drive north from the airport to the hospital—outside the invisible yet very perceptible boundary of the city.—Matthew is impressed by the smoothness of the highway and the remarkable absence of litter along the roadside and on the tree-lined median. White fences stretch for miles along new housing developments with names that suggest wealth, privilege, and power.—The Lakes at Pheasant Run, The Estates at Burwick Hall, The Pinnacle, Kinsington Manor. Many of these communities are cordoned off from the everyday world by iron gates. One development, about two miles from the hospital with a sign announcing “Homes Starting at $550,000,” is separated from the road by a physical barrier that includes a stone wall, followed by a wooden fence, followed by a row of evergreen hedges, followed by a row of taller evergreen trees, followed by a row of taller maple trees. Even to Matthew, who grew up in this affluent suburb about 15 miles north of the city, the buffer seems excessive. About a mile from the hospital, he passes Kendrick Middle School, a sprawling brick and aluminum structure that bears the unmistakable architectural influence of Frank Lloyd Wright.

The hospital is a 10-story granite and marble structure situated on 10 acres of park-like ground. As Matthew enters, the anticipation of seeing his nephew for the first time is palpable. A young blond woman greets him cheerfully at the front desk and directs him to the fifth floor. On the ride up in the glass-walled elevator, he marvels at the atrium rising up three stories in the center of the building replete with tropical plants, water fountains, and what appears to be a red and yellow Chihuly glass fixture. On the third floor he is directed to the nursery viewing area where an attendant asks for the baby’s name. He tells her “Kenneth Matthew Robinson.” “Are you a relative?” she asks. Beaming, he announces that he is Matthew Robinson, brother of the baby’s father. The child is sleeping when the nurse carries him tenderly to the window and removes his cap revealing the red hair that he shares with his uncle and his father. “Isn’t he beautiful?” she asks, rhetorically, through the window. Even through the slightly tinted glass, Matthew can see that the baby is indeed beautiful, healthy, and content.

After the baby is back in his crib and the nurse has departed, Matthew scans the faces of the other newborns—11 in all—and considers, just for an instant, what the world might have in store for them. Except for the invisible family history embedded in their colorful name bracelets, the babies are remarkably alike—pink faces, heads covered, ivory-colored blankets. Because he is trained as a social scientist, Matthew predicts—with what he knows is a high degree of certainty—that as the lives of these children unfold, they will be rewarded not just for who they are, but also for who their parents are, and unless they choose to rebel against the myriad opportunities presented to them, most will experience good health, prosperity, success, and a life they have reason to value.

Traveling South

On the drive south from the airport to the hospital, Matthew is surprised by the dramatic changes he observes as he crosses into the central city. He grew up in this city and although he has not returned for nearly 10 years, he did not expect this level of decline. Abandoned buildings and boarded-up homes dominate the landscape. Dodging potholes and debris in the road, he notices that Fisher Avenue and Central Avenue—streets that were racially integrated when he was a boy—now appear to be totally Black and poor. At the intersection of Martin Luther King Boulevard and Spring Street, Matthew passes his old elementary school, a low one-story building now in a state of dramatic physical decline. The playground is gone, but more strikingly, the building itself has cracked down the front into two sections and these sections have been fastened together with an enormous steel beam above the front door, secured with large visible bolts and painted in red, black, and green. ironic, Matthew thinks, that the colors of African American pride should be painted on such a striking symbol of isolation and abandonment.

The hospital is on Martin Luther King Boulevard; in close proximity is a payday lender, a night club, and a pawn shop. The building is old and in need of renovation. As he enters, an armed guard asks Matthew for identification and directs him to the front desk where he is told to go to the west wing on the third floor. On the walk across the third floor he observes that most of the doctors and nurses are White and that most of the patients and non-professionals are people of color. As he approaches the main desk on the neonatal intensive care unit, a thin woman in her mid-30s looks up from her computer screen, observes him, then lowers her head again. Standing patiently at the counter, Matthew assumes that the woman is tending to some urgent matter on her computer, but when there is no greeting after a minute, he announces himself. “Excuse me, I’m here to see a new baby.” The woman lifts her head slowly. “What is your name?” “Matthew Robinson,” he replies. “And the child’s name?” “Kenneth Matthew Robinson.” “Are you a relative?” Thinking that this is a rhetorical question, Matthew hesitates before answering. The woman says, “Only relatives are allowed in the nursery viewing area. Are you a relative?” Her head is shaking slightly. He tells her that he is the baby’s uncle, brother of the baby’s father. “Take a seat,” she orders.

After about 30 minutes, a slender doctor with the face of a 20-year-old arrives in the waiting area. “Mr. Robinson, I’m afraid that your son’s condition has not improved since we saw you last night.” His voice is clinical, not sympathetic. “I think you’re confusing me with my brother, Kenneth Robinson,” Matthew replies. The doctor’s face reddens, but he does not reply immediately. Matthew speaks. “When I talked to my brother two days ago, he said that there were some complications. What’s the problem?” “Well, in simple language, your nephew was born premature, probably due to his mother’s diabetic condition, and he is having difficulty breathing. We see this condition in many of the babies born here.” “What’s the prognosis?” Matthew asks. “It’s too early to tell. He is on oxygen and we’re monitoring him very closely.” “Can I see him?” Matthew asks. “Of course.”

As he stands at the viewing window of the intensive care unit, a familiar feeling of dread works its way slowly up from his stomach. A sign hanging from the front of the incubator identifies his nephew. Like all of the other babies in the unit, he is small, fragile, and brown. Machines dominate the space; their sounds resonate in a low, syncopated rhythm. Matthew recalls a line from a Langston Hughes poem: “Good morning daddy, ain’t you heard, the boogie-woogie rumble of a dream deferred.” As he looks over the faces of these fragile babies, he wonders just for a moment what the world will have in store for them as their lives unfold. He prays silently that they will all overcome their physical problems, but even if this happens, he knows that because of who they are and where they were born, they will face extraordinary challenges in the quest for happiness and a life they have reason to value.

(continued on page 8)
Talking about Race

These two vignettes illustrate the fundamental reality that, in the United States today, the opportunity for each citizen to benefit from the best that America has to offer, the opportunity to fully develop the potential that resides in each of us from birth, is severely constrained by the person’s race. While barriers to opportunity are constructed around individuals and groups on the basis of other factors including ethnicity, socioeconomic status (“class”), gender, and sexual preference, research shows that structural and institutional barriers based on race are the most durable and damaging. For example, in the United States, a poor African American family is two to three times more likely than a comparably poor White family to live in a “low-opportunity” community characterized by low-performing schools, high crime rates, high unemployment rates, inadequate housing, and poor health care. The city of Chicago illustrates this fact all too well. In Chicago the average poor Black child lives in a neighborhood with a poverty rate of 34.5% while the average poor White child lives in a neighborhood where only 8.7% of his neighbors are poor. Stated succinctly, the poverty rate in the average Black child’s neighborhood in metro Chicago is four times higher than the poverty rate in the average poor White child’s neighborhood.

Racialized barriers around opportunity are the products of a process that we call “structural racialization,” the process by which people, institutions, practices, policies, cultural messages, and systems interact across opportunity domains to produce and sustain racial inequality. A structural racialization analysis assists us in identifying and understanding the often invisible connections between housing, education, employment, transportation, and other opportunity domains that produce and sustain racial disparities and unbalanced access to benefits in our society. Our research and scholarship tells us that while individually based racial prejudice and discrimination do have some impact on the racial landscape in the United States, structural dynamics account for most of the barriers to opportunity faced by African Americans and other populations of color. ■


Whose Country?

Tom Rudd
Senior Researcher

When the tea partiers, Rush Limbonians, and right-wing, gun-toting, Christian ideologues talk about “taking the country back,” they are talking about the country that was stolen from the American Indians and built on the backs of Black slaves. They are talking about a country that preaches Democracy but practices privilege, exclusion, exceptionalism, greed, opportunity hording, plutocracy, injustice, and bigotry. They are talking about a place where every citizen is told that he or she can achieve a life of prosperity, comfort, freedom, and happiness but not told how to navigate around barriers to opportunity that confront those who are black, brown, or poor. In this tea party country, social and economic benefits are awarded on the basis of one’s position on a rigid, deeply entrenched hierarchy. The greatest rewards go to those at the top—mostly White men; the greatest burdens go to those at the bottom—the “imagined others.” This hierarchy is maintained through an elaborate system of structural privilege, a system controlled principally by those at the top.

So, whose country is that? Not mine. The country I envision is a true Democracy, a place where we cannot predict, with any degree of accuracy, the life chances of an innocent newborn baby simply on the basis of where he or she is born, or the color of his or her skin. It is a place where everyone understands that our fates are linked and everyone embraces the truth that if one group suffers, we all suffer. It is a place where justice, equal opportunity, civility, and freedom are reified every day, not just in our laws and policies but in the way that we live our lives. It is a place where creativity, intellectual curiosity, and innovation are encouraged and rewarded, not to exacerbate greed in the marketplace, but to improve the lives of every citizen.

These two visions of what America should look like are fundamentally different. This difference, I believe, has created an ideological fault line in America with true White progressives and liberals and people of color on one side and the tea partiers, the Rush Limbonians, nativists, White supremacists, and other social/cultural/economic misanthropes on the other. Pressure is building at a tremendous rate along this fault line and much of this pressure is generated by shifts in the prevailing racial paradigm.

Research shows that an increasing number of White Americans say they believe in equal opportunity for all Americans regardless of race, ethnicity, religion, or gender. But research also shows that most of us are guided by an unconscious set of values and attitudes that we acquire over the course of our lifetime, beginning at a very early age. Typically, these implicit values and attitudes are far less egalitarian than our explicit values and attitudes. So, for example, an elementary school teacher may say—and explicitly believe—that she has equal expectations for all of her students, while in fact, implicit racial bias lowers her expectations for students of color and stimulates subtle differences in the way she behaves toward these students. What scholars and social scientists call “White privilege” is a form of this implicit racial bias. It is the collective unconscious belief that White people are entitled to their position at the top of an imagined social/political/economic hierarchy, that this is the natural order of things. So, for example, last year when I asked the manager of a high-end restaurant in Seattle why all of the serving staff were White, she responded with a look of total bewilderment. When she did speak, it was clear that she had not been confronted with this question before and that she could not fathom, even remotely, what the problem was.

The problem is that in America race matters as much today as it ever has, but we want to deny this reality. Tea partiers say that they hate President Obama because he is leading the country toward Socialism (“chaos” in tea party language). While the tea partiers say, “Let them eat cake,” President Obama says, “Give everyone a piece of the pie.” Explicitly, this may be the cause of the intense animosity among these folks toward the President, but at a deeper level—where truth lives—it is more likely that they hate him because he is an “uppy” brilliant man of color who dares to confront and challenge pervasive and deeply entrenched inequities, privileges, and abuses of the citizenry that have defined America for centuries. These inequities, privileges and abuses have been sanctioned by a hierarchical social system that is energized by the prevailing racial paradigm. The reality that a man of color occupies what many call the most powerful position on earth distorts this paradigm and leads to both predictable and unpredictable consequences. Tea partiers believe they are mounting a legitimate revolt; in fact, they are committing treason against Democracy. ■
Conference Update

Transforming Race: Crisis and Opportunity in the Age of Obama

Our biannual conference, held March 11–13, 2010, was a resounding success. Transforming Race: Crisis and Opportunity in the Age of Obama featured 50 dynamic workshops and panel sessions, three preconference workshops, a number of thought-provoking films, four engaging plenary sessions, and one fabulous performance by the award-winning playwright and performer Sarah Jones. It also drew the enthusiastic participation of 400 scholars, social justice leaders, advocates, business people, policymakers, students, researchers, teachers, nonprofit and community leaders, and just plain folks.

For a deeper look, explore the conference archive page for photo highlights, video recordings of selected sessions, and PowerPoint presentations shared by several conference speakers at transforming-race.org/archive.html.

Thanks to all those who helped make this event dynamic, engaging, and powerful. We’re looking forward to Transforming Race 2012—mark your calendars now for March 15–17, 2012!

Kirwan Experts in the News

National news outlets turned to the Kirwan Institute for expertise and insight on a variety of topics in the months of February through May.

A March Washington Post op-ed article by john powell regarding the disproportionate impact of the jobs crisis on minorities was also carried by USA Today, The Miami Herald, and the Minneapolis-St. Paul Star Tribune. Two other separate Washington Post articles (in February and May) also quoted powell on national jobs policy.

A Kirwan Institute media teleconference focusing on the disparate impact of the Recovery Act at one year led to separate articles published in at least 10 media and also served as background for a widely published Associated Press article, carried by MSNBC and ABC News and a variety of other media.

Kirwan's report on the same topic—ARRA & the Economic Crisis – One Year Later: Has Stimulus Helped Communities in Crisis?—was featured on a 45-minute March C-Span interview with John powell.

Syndicated Chicago Tribune columnist Clarence Page quoted John powell on employment disparities and federal jobs policy in a column also carried by the Houston Chronicle, South Florida Sun Sentinel, Columbus Dispatch, and The Guardian in the UK.

Powell also appeared on National Public Radio's Tell Me More in February to discuss race and the Obama era.

Andrew Grant-Thomas was interviewed on the Columbus-based WOSU Radio talk show All Sides with Ann Fisher in February about how Obama's election was rooted in the civil rights era, in March about the Kirwan Institute's Transforming Race conference, and in April about the Kirwan Institute's State of Black Ohio Report.

The CNN "Living" web site also interviewed Grant-Thomas in March about Black unemployment.

Michelle Alexander's new book The New Jim Crow: Mass Incarceration in the Age of Colorblindness was spotlighted by the Tavis Smiley Show, Newsweek, CNN International, and Bill Moyers Journal, among other media.


John powell also was quoted in separate stories about school desegregation by the Detroit Free Press and the Louisville Courier-Journal.

Media Update
GIS Update

Build a Fair Florida Campaign: NSP and Housing Recovery in the Sunshine State

The Kirwan Institute’s ongoing partnership with the Miami Workers Center (MWC) and Research Institute on Social and Economic Policy (RISEP) at Florida International University to study the impact of economic recovery on marginalized communities in Florida is in its next phase. This phase of the campaign’s research focuses particularly on a federal program that was designed to counteract the negative effects of foreclosures on the housing market, the Neighborhood Stabilization Program (NSP). This research will highlight the benefits and shortcomings of this targeted program by:

- studying the program details
- quantitative analysis
- analyzing NSP-related stories, comments, and editorials from national, state, and local media
- interviewing NSP fund recipients and fair housing advocates
- interviewing local residents
- providing policy- and program-related recommendations

The report will also highlight some of the best practices in program implementation based on our interviews with NSP fund recipients. The report is due for release this summer. Some of the maps created for this project are displayed here.

Mapping Child Well-Being in Jacksonville, Florida

The Jessie Ball duPont Fund has awarded a $49,000 contract for the Kirwan Institute to perform a Geographic Information Systems (GIS) mapping and data analysis of child well-being in the Jacksonville, Florida, area. The six-month study will assist the Jacksonville Children’s Commission by mapping the distribution of opportunity for children, based on education and neighborhood conditions in Duval County, Florida.

Factors such as student mobility, health data, and related neighborhood factors will be used to create a geographic and demographic map to analyze children’s access to services and opportunities. The Kirwan Institute will provide the analysis as a resource to assist with planning for future preventive children’s services countywide.

Race-Recovery Index

The Race-Recovery Index, a project of the Kirwan Institute, is designed to measure how all people—but particularly marginalized populations—are faring in the midst of the national recovery efforts. The two primary tools for measurement used on a monthly basis are the national unemployment figures by race, and the federal contract procurement of the American Recovery and Reinvestment Act of 2009 (ARRA). Additional forms of measurement may eventually be added.
NSP1 Overview: Funding and Properties by County
This map shows the relationship between the location of NSP1 funding and the number of properties that have been purchased, per the quarterly reporting. Source: Florida Department of Community Affairs, U.S. Department of Housing and Urban Development (HUD)

NSP1 and Opportunity in Tampa
This map shows the relationship between access to opportunity and the location of properties that have been purchased with funds from the Neighborhood Stabilization Program (NSP). Data sources include the NSP1 quarterly reports, and the U.S. Census Bureau (2000).

Development
The work of the Kirwan Institute is made possible by the generous support of numerous people and organizations. External funding includes the following:

**W.K. Kellogg Foundation**
The African American Male Project
Advanced Racial Equity Planning Project

**The Ford Foundation**
General Operations
The Diversity Advancement Project
The Integration Initiative

**Public Interest Projects**
Fulfilling the Dream Fund (National Fund)
“A New Paradigm for Affirmative Action: Targeting Within Universalism”

**The Tides Foundation**
Linked Fate Fund for Justice of the Tides Foundation
Core Operating Support

**The Open Society Institute**
School Desegregation Project
Core Operating Support
Framing Racial Justice through Emotive Strategies

**The Atlantic Philanthropies, Inc.**
“Designing and Advocating for a Just and Equitable Economic Recovery” (Fair Recovery)

**Northwest Area Foundation**
Geography Opportunity Project

For more information on making a commitment to excellence with a donation to the institute, please contact:

**Tara McCoy**
Fiscal and Human Resources Manager
Kirwan Institute for the Study of Race and Ethnicity
(614) 688-5571
mccoy.266@osu.edu
Kirwan and the Office of Minority Affairs have just published Volume 3 Number 2 of Race/Ethnicity: Multidisciplinary Global Contexts, the theme of which is Human Rights, Social Justice, and the Impact of Race. The issue features an article by Doug Rutledge and Abdi Roble, “The Infrastructure of Migration and the Migration Regime: Human Rights, Race, and the Somali Struggle to Flee Violence.” Other articles include an interview with participants who attended the Durban II conference in April 2009, an article about the D-Town farmers of Detroit, recommendations from Opportunity Agenda, case studies of current issues in Australia, examples of how the arts are used to communicate human rights in Kenya, information about storytelling as an instrument for racial justice, and facts about attitudes towards immigrants.

Please contact Leslie Shortlidge for submission deadlines and information (shortlidge.2@osu.edu). See Style Guidelines (raceethnicity.org/styleguide.html) to prepare your document in accordance with the style guidelines of Race/Ethnicity. Submission of artwork for the cover that relates to the theme of the issue is welcome. See raceethnicity.org/coverart.html for submission guidelines.
Kirwan Institute Events

Upcoming Co-Sponsored Events

2010 Authors and Conversations
Soul Food Luncheon Series
October 22, 2010
Hale Black Cultural Center
Featured speaker Professor John Powell.

Other Upcoming Events

New Discussion Group for Editors
A new discussion group for editors at Ohio State conducted their inaugural meeting on May 5, 2010. If interested in future meetings, please contact Ruthmarie Mitsch at mitsch.2@osu.edu or Leslie Birdwell Shortlidge at shortlidge.2@osu.edu.

Recent Kirwan Events

Mississippi Chicken
May 12, 2010
Gateway Film Center
Film screening and panel discussion
For more information, see article at right.

Telling Stories to Change the World with Hector Aristizabal
April 29, 2010–May 1, 2010
Human rights activist, artist, and creative director Hector Aristizabal spent three days at The Ohio State University engaging scholars and students through a lecture, play, and workshops to explore how theater and art can transform the political world.

Citizens United v. FEC
April 12, 2010
Saxbe Auditorium, Moritz College of Law
A panel discussion on corporate personhood and the legal and social implications of the recent Supreme Court decision in Citizens United v. FEC featured John Powell, Cliff Arnebeck, and Greg Coleridge.

Recent Co-Sponsored Events

Annual Distinguished Lectures in Asian American History
May 6, 2010–May 7, 2010
University of Michigan, Ann Arbor, Michigan
Featured Scott Kurashige, Associate Professor of History, American Cultures, and Asian/Pacific Islander American Studies, and Emily Lawsin, lecturer in American Cultures, Asian/Pacific Islander American Studies, and Women’s Studies at the University of Michigan.

The President and Provost’s 2009–10 Diversity Lecture & Cultural Arts Series

“Mind Bugs: The Science of Ordinary Bias”
Mahzarin Banaji
April 29, 2010
Saxbe Auditorium, Moritz College of Law

Other Recent Events

Loving Civil Rights Award
May 20, 2010
Hartford, Connecticut
John Powell, executive director of the Kirwan Institute and Gregory H. Williams Chair in Civil Rights and Civil Liberties at the Moritz College of Law, was the honoree and keynote speaker at the Loving Civil Rights Award dinner presented by the Connecticut Fair Housing Center.

Ohio Premier of Mississippi Chicken Catalyzes Discussion of Immigration, Intergroup Relations, and Worker Justice
On May 12 and 13, 2010, the Kirwan Institute organized the Ohio premier of Mississippi Chicken, bringing the film and its creators to Columbus and Cincinnati for a series of screenings and conversations. Questions of race, workers’ rights, and exploitation form the crux of this intriguing documentary that captures the perilous, fragile, yet amazingly hopeful world of Latin American immigrants in a rural Mississippi poultry town where chicken plants offer jobs but little else. Though the film is set in the South, the issues it raises—abuse and resistance, insecurity and hope, alienation and belonging—resonate in communities in Ohio, across the country, and beyond.

The Columbus screening, with an audience of over 200, was followed by a panel discussion with the filmmakers and organizers from the Ohio-based Immigrant Worker Project. The Cincinnati screening, held at Su Casa Hispanic Center, was enriched by a robust dialogue between the founders of a worker center in Mississippi and immigrant and U.S.-born workers and their allies from southwestern Ohio.

Interested Ohio State faculty, students, and community members—with the support of Ohio State’s Migration, Transnationalism, and Border Politics Working Group, the Center for Latin American Studies, the Department of Sociology, the Cincinnati Interfaith Worker Center, the Center for Community Engagement, Ink Tank, and Reform Immigration for America-Ohio—worked with Kirwan staff to organize these and related events, using the filmmakers’ visit as a catalyst to discuss the themes of immigration, intergroup relations, and worker justice.

(These topics will be further explored in Kirwan postdoctoral research fellow Angela C. Stuesse’s forthcoming book, Globalization Southern-Style: Immigration, Race, and Work in the U.S. South.)
Formally and informally, in ways big and small, in their professional lives, their personal lives, or both, a great many people are working to advance the cause of racial equity and social justice in the United States and around the world. What would the United States look like in a generation or two if the successes of that work matched our aspirations? This is the central question posed by Visions 2042: Notes toward a Racial Order Transformed, a project of the Kirwan Institute for the Study of Race and Ethnicity. 2042 is the year most often forecast by the U.S. Census Bureau as the time when the United States becomes a country with no racial majority. Most Americans assume that in light of recent demographic trends, such a tipping point is inevitable and, once achieved, the moment will be of practical as well as symbolic significance.

Whether or not demography proves to be destiny, 2042 is a convenient focal point for meditations on our racial future—far enough away for significant change to occur, not so far as to encourage flights of science fictionalizing. This is the premise of Visions 2042: What might substantial racial progress look like three decades from now? If the seeds of transformation are in place right now, how would we recognize them and what might they be? How do we move from here to there? Who has what role to play in that movement?

From Monday, May 24, through Thursday, May 28, we featured on our Race-Talk blog (race-talk.org) a selection of responses to the Visions 2042 challenge submitted by thinkers and dreamers, women and men of all stripes. Please visit the web site and engage their insights, inspirations, and aspirations for a healthier, more inclusive racial future.

Still ahead on the Visions 2042 path, possibly, are an edited volume, a convening, and a new area of Kirwan work devoted to collaborative long-term planning for transformative racial change. If you’d like to make a contribution to any or all of these efforts, please contact Andrew Grant-Thomas (grant-thomas.1@osu.edu).

Visions 2042: Notes toward a Racial Order Transformed

“All men dream, but not equally. Those who dream by night in the dusty recesses of their minds wake in the day to find that it was vanity. But the dreamers of the day are dangerous men, for they may act their dreams with open eyes, to make it possible.”

T.E. Lawrence, “The Seven Pillars of Wisdom”

Visions 2042: Notes toward a Racial Order Transformed

Angela Carlberg, a GIS volunteer, is a graduate student in American politics with a focus on race, gender, and ethnicity at Ohio State and an affiliated scholar with the Institute for Women’s Policy Research. Prior to joining IWPR, Angela attended the Ralph Bunche Summer Institute at Duke University and presented her paper “Stand by Your Man(Hood): Implications of Male-Identification Among African-American Men and Women” at the 2006 American Political Science Association Annual Meeting.

New Staff Summer Interns

Wendy Ake joins the Kirwan Institute as an international program summer intern. She has undergraduate degrees in physics and geography with a specialization in critical human geography. Previously she worked for the Women’s Fund of Central Ohio and Badil, an NGO in Bethlehem, West Bank, that addresses advocacy and research pertaining to Palestinian refugees including internally displaced persons. She has also engaged in activism on international political movements. These experiences have influenced her path and research interests as she intends to continue study in the field of geography grounded in critical theory and oriented towards individuals taking action with a view towards creating social change.

Ingrid Babri is a summer law intern entering her second year of law school at Ohio State. She earned a BA in international studies and Persian from Ohio State in 2009. Ingrid has served as president of the Persian Language Club and Minority Affairs director for the College Democrats. Prior to working for the Kirwan Institute, Ingrid was an intern for a law office that specialized in foreclosures, debt disputes, and bankruptcy.

Angela Carlberg, a GIS volunteer, is a graduate student in American politics with a focus on race, gender, and ethnicity at Ohio State and an affiliated scholar with the Institute for Women’s Policy Research. Prior to joining IWPR, Angela attended the Ralph Bunche Summer Institute at Duke University and presented her paper “Stand by Your Man(Hood): Implications of Male-Identification Among African-American Men and Women” at the 2006 American Political Science Association Annual Meeting.

Ingrid Babri
Qian Hao is a GIS intern from northeastern China and received her BS in GIS from Central South University in 2009. Currently, she is a first-year master’s student in the Department of Geography at Ohio State. Her specialization is in GIS and Spatial Analysis. In the past, she has done some customized GIS projects involving everything from designing to implementation. She is also interested in web-based GIS and its application.

Lowell Howard is an undergraduate summer intern pursuing a BA in international studies at Ohio State. In 2009 he was awarded a David L. Boren National Security Exchange Program award, allowing him to study Portuguese, international relations, and economics at the Catholic University of São Paulo, Brazil. This experience greatly strengthened his understanding and appreciation of democratic ideals, reinforced his conviction that such principles need to be universal regardless of race or ethnicity, and broadened his research interests to include similarly related issues.

Brandy Jemczura is a graduate summer intern at the Kirwan Institute. She holds a BA in sociology from Roanoke College and a teaching license in elementary education. As an undergraduate, Brandy was named a summer research scholar and traveled to Ghana where she conducted a comparative analysis of community characteristics in rural Ghanaian villages and intentional communities in the United States. Prior to beginning graduate school, Brandy taught language arts in Virginia and ESOL (English for Speakers of Other Languages) in Poland. She is currently a graduate fellow at Ohio State, pursuing an MSW and an MA in public policy and management.

Richard Muniz is a 2010 Kirwan summer law intern. He is currently a rising second-year juris doctor candidate at the Moritz College of Law at Ohio State. He received his BA in political science from the University of Colorado at Boulder. His research areas of interest are the intersections of race, gender, and sexuality and civil rights and liberties.

Catrina Otonoga is interning with the media relations department at the Kirwan Institute this summer. A native of Cleveland, Ohio, Catrina recently graduated from Ohio State with an undergraduate degree in journalism. She previously interned at the Institute of War and Peace Reporting in London, England, where she reported on the 2009 presidential elections in Afghanistan, as well as issues related to security and peace in Afghanistan. She will be attending Case Western Reserve University School of Law in autumn.

Bayan Sabouri is an undergraduate summer intern pursuing a BS in business administration with a specialization in real estate and a minor in city and regional planning. His work experience includes interning at the City of Bexley Department of Development, two years of serving and hospitality at Ohio State’s Faculty Club, assisting the staff and faculty in the office of the Department of Marketing and Logistics, as well as interning with a brokerage team at the commercial real estate investment firm Marcus & Millichap. Primary interests and activities include involvement in the Baha’i community, Persian cultural events, training for the Columbus Marathon, and keeping on the pulse of the local urban real estate redevelopment scene.

Madeline Stambaugh, a GIS summer intern, recently graduated from Ohio State with a BS in landscape architecture and a minor in French. She was president of the Student Chapter of the American Society of Landscape Architects and enjoyed working hard to create an installation competition for Ohio State students. She was also actively engaged in the Ohio Union Activities Board as a Collaborative Events Committee member. A highlight of her academic career was her study abroad in Dijon, France, where, besides studying the French language and culture, she gained great knowledge on the tasting of Dijon mustard. A major area of interest for her is community development and urban renewal.

Marland Turner, a summer law intern, is a third-year law student at the Moritz College of Law. Before law school, he completed his undergraduate career at Ohio State in 2008 with a BA in political science and economics. His research interests include race, politics, urban redevelopment, and labor and employment law. Marland is currently an associate editor for the Entrepreneurial Business Law Journal at Moritz Law and has recently written a legal note on employment discrimination. He has served as a 1L representative and an executive board member for the school’s Black Law Student Association chapter.
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