



CRES 2018-19 NEWSLETTER

TABLE OF CONTENTS

I.	Welcome Message from CRES Directors.....	1
II.	Faculty Profiles, Office Hours, Courses for 2018-19.....	2
III.	CRES Student Representatives, Interns, Peer Advisors for 2018-19.....	12
IV.	CRES Announcements.....	15
V.	CRES News/Spotlights.....	16
	a. New CRES Faculty Spotlight: Jenny Kelly	
	b. Pilipinx Historical Dialogue's Homecoming to CRES	
	c. CRES Spotlight on Undergrad Organizing: Central Valley Freedom Summer	
	d. CRES Graduate Research Spotlight: Fourth Death of <i>Hansenin</i>	
	e. To Karen Tei Yamashita on the Eve of Her Retirement	
VI.	CRES 2018-19 Course Offerings.....	25



CRES 10 (Fall 2018), taught for the third consecutive year by Professor Nick Mitchell, who as a History of Consciousness graduate student, led the charge in organizing for CRES.

Dear CRES community,

As a degree-granting program, Critical Race and Ethnic Studies (CRES) is now entering its fifth year. Our half-decade anniversary coincides with the fiftieth anniversary of the 1968-69 Third World Liberation Front (TWLF) strikes in the Bay Area that inaugurated ethnic studies as a curriculum, a racial justice project, and a critique of racial capitalism. In their democratizing strike against the corporate university, students shut down San Francisco State for five months. Their goal, as Angela Davis writes, was to make “the educational process relevant to the historical realities of oppressed people.” Even though seventy percent of San Francisco public school students in the late 1960s were students of color, they represented just sixteen percent of the SF State student body. Black student enrollment declined from twelve percent of the student body at the outset of the 1960s to less than three percent by the end of the decade. During a time of aggressive U.S. war in Vietnam, the university administration at SF State called in a special police unit trained to crush “ghetto rebellions” and then-governor Ronald Reagan, declaring a state of

emergency, deployed the National Guard in an attempt to smash the student strike at UC Berkeley. Students of color, radical activists, and their allies put their bodies on the line, fighting for a vision of liberatory knowledge that university administrators and state officials sought to destroy by sheer force.

In 1969, at the end of the academic year that saw students organize under the TWLF banner at SF State and UC Berkeley, the first graduating class at UC Santa Cruz took over the graduation stage to protest discrimination against students of color and to call for ethnic studies. For the next four and a half decades, students ceaselessly organized for ethnic studies on this campus. The student newspaper, *TWANAS* (Third World and Native American Studies), and Engaging Education (e2) are a testament to prior movements, and CRES is unthinkable outside this long history of student-driven struggle for ethnic studies.

As a latecomer to the ethnic studies scene, CRES has come of age during an era of reactionary rage. The unabashed nativism, xenophobia, transphobia, and misogyny of the present powerfully argue the urgency of CRES. Tellingly, during these troubled times, CRES has vibrantly grown. In the past year alone, the number of CRES majors more than doubled. We start this new academic year strengthened by the addition of seven scholars who have come on board as principal faculty members. It is no exaggeration to state that CRES has overnight become one of the most imaginative, cutting-edge ethnic studies programs in the nation—arguably unrivaled on the level of faculty research. This year, we welcome a new faculty hire, Jenny Kelly (Feminist Studies), a scholar of settler colonialism and U.S. empire who received her BA in Feminist Studies and Literature at UC Santa Cruz. In a historical moment in which international avenues of support for national liberation struggles have often had to be forged anew, Professor Kelly's research into political tourism in occupied Palestine sheds powerful light on the possibilities of solidarity today. Six incredible scholars—and dedicated teachers—from across campus have also joined CRES ranks: Ronaldo Wilson (Literature and Creative Writing), Jerry Zee (Anthropology), Savannah Shange (Anthropology), Nidhi Mahajan (Anthropology), Micha Cárdenas (Art & Design: Games + Playable Media), and Camilla Hawthorne (Sociology). We are immensely stronger as a community because of their commitment to CRES.


This year brings a bounty of heartening developments on many fronts:


- **Black Studies minor:** In solidarity with members of the Afrikan Black Student Alliance (A/BSA)—now Black Student Union (BSU)—who claimed Kerr Hall two years ago, calling for Black Studies as a formalized area of study, CRES has been working to establish a Black Studies minor. We will continue to advocate for the allocation of institutional resources to make this possible.
- **Critical Ethnic Studies journal:** Fittingly, given our emergence as a program in the same juncture that saw the rise of critical ethnic studies as an academic-activist project, the *Critical Ethnic Studies* journal, under our co-editorship, will be housed at UC Santa Cruz for the next three years. In tandem with our work for the journal, we anticipate organizing public programs around key conversations and debates in critical ethnic studies.
- **Pilipinx Historical Dialogue:** For the second year in a row, Pilipinx Historical Dialogue (PHD), the longest-running student-led course on campus, will be offered under CRES. Two of last year's coordinators, Mikayla Konefal and Danielle Howard, are serving as CRES peer advisors this year.
- **CRES Undergraduate Collective:** Trained in political organizing, our undergraduate program representative, Jared Semana, is convening a CRES undergraduate collective that brings together representatives from the major campus student-of-color organizations to meet on a regular basis.
- **CRES on social media:** Thanks to our CRES intern, Mariana Jimenez, CRES now has a social media presence on Facebook and Instagram.
- **Works-in-Progress events:** Our graduate student representatives, Christine Rosales and Ka-eul Yoo, are organizing events featuring faculty and graduate student research—stay tuned!

Last but not least, we close on a note of gratitude and love. The brilliant writer, Karen Tei Yamashita (Literature and Creative Writing), a principal CRES faculty member from the start, will retire at the end of Fall 2018. In the earliest days of CRES, she joined her strength and vision to ours, not only making this program possible, but also, in so doing, to quote from her description of the aftermath of TWLF movement in her novel, *I Hotel* (2010), refusing to “leav[e] the work of education to the bureaucrats.”

Sincerely, Neda Atanasoski (CRES Director) and Christine Hong (CRES Undergraduate Director)

CRES CORE FACULTY 2018-19

NEEL AHUJA	Office Hours: on leave Fall 2018 Office: Humanities 1, Room 441 Website: https://ahuja.sites.ucsc.edu/research/ Email: neel@ucsc.edu Phone: 831-459-4658
	I am Associate Professor of Feminist Studies and I teach CRES 100, the upper-division core course required for all CRES majors. I draw on research in postcolonial theory and feminist science studies to explore the geopolitics of the body (articulated through race, gender, species, and disability) in the context of colonial forms of governance, warfare, and security. I am the author of <i>Bioinsecurities: Disease Interventions, Empire, and the Government of Species</i> and have written a series of essays on the transnational politics of human-animal relations. I am currently working on a new writing project analyzing global relationships between migration, war, and climate change.
Winter 2019: CRES 100 Comparative Studies of Race and Ethnicity CRES 190/FMST 194 Senior Seminar	

NEDA ATANASOSKI (CRES Director)	Office Hours: Fall 2017 Wed. 2-4 p.m. or by appt. Office: Humanities 1, Room 337 Email: natanaso@ucsc.edu Phone: 831-459-2773, 831-459-1924
	Neda Atanasoski is Professor of Feminist Studies and Director of Critical Race and Ethnic Studies at UC Santa Cruz. She is the author of <i>Humanitarian Violence: The U.S. Deployment of Diversity</i> (University of Minnesota Press, 2013) and <i>Surrogate Humanity: Race, Robots, and the Politics of Technological Futures</i> (co-authored with Kalindi Vora and forthcoming with Duke University Press, March 2019). She is also the co-editor of a 2017 special issue of the journal <i>Social Identities</i> , titled "Postsocialist Politics and the Ends of Revolution." Atanasoski has published articles on gender and religion, nationalism and war, human rights and humanitarianism, and race and technology.
Fall 2018: FMST 194O Politics of Gender and Human Rights Winter 2019: FMST 201 Feminist Methodologies	


<p>MICHA CÁRDENAS</p>	<p>Office Hours: Fall 2018 Office: Digital Arts Research Center, Room 233 Website: michacardenas.org Email: michacardenas@ucsc.edu Phone: 831-459-3221</p>
	<p>micha cárdenas, PhD, is Assistant Professor of Art & Design: Games + Playable Media. cárdenas is writing a new algorithm for gender, race and technology. Her book in progress, <i>Poetic Operations</i>, proposes algorithmic analysis as a means to develop a trans of color poetics. cárdenas's co-authored books, <i>The Transreal: Political Aesthetics of Crossing Realities</i> (2012) and <i>Trans Desire / Affective Cyborgs</i> (2010), were published by Atropos Press. Her artwork has been described as "a seminal milestone for artistic engagement in VR" by the <i>Spike</i> art journal in Berlin. She is a first-generation Colombian American, born in Miami.</p>
<p>Winter 2019: DANM 201 Algorithms of Race and Gender Spring 2019: AGPM 129 Special Topics in Games and Playable Media</p>	


<p>VILASHINI COOPAN</p>	<p>Office Hours: Fall 2018 TBA Office: Humanities 1, Room 633 Email: vcooppan@ucsc.edu Phone: 831-459-5632</p>
	<p>I am an associate professor of Literature. My research interests include postcolonial studies; comparative and world literature; literatures of slavery and diaspora; globalization studies; cultural theory of race and ethnicity. I am the author of the book <i>Worlds Within: National Narratives and Global Connections in Postcolonial Writing</i> (Stanford University Press, 2009). My articles include "Net Work: Area Studies, Comparison, and Connectivity," <i>PMLA: Publications of the Modern Language Association of America</i>. (May 2013); "Ghosts in the Disciplinary Machine: The Uncanny Life of World Literature," <i>Comparative Literature Studies</i> (2004); "Comparative Literature in an Age of Globalization," <i>Modern Philology</i> (May 2010); "The Double Politics of Double Consciousness: Nationalism and Globalism in The Souls of Black Folk," <i>Public Culture</i> (2005).</p>
<p>Fall 2018: LIT 80H The Politics of Fashion Spring 2019: LIT 101 Theory and Interpretation: Love LIT 190T Postcolonial Novel</p>	


<p>CAMILLA HAWTHORNE</p>	<p>Office Hours: Fall 2018 by appt. Office: Rachel Carson, Room 204 Website: https://www.camillahawthorne.com Email: camilla@ucsc.edu Phone: 831-459-2460</p>
	<p>Camilla Hawthorne is Assistant Professor of Public Policy and Inequality in the Department of Sociology. She is a principal faculty member in the Critical Race and Ethnic Studies program, and an affiliate of the Science & Justice Research Center. She also serves as project manager and faculty member of the Black Europe Summer School, an intensive program on race and citizenship held each summer in Amsterdam, the Netherlands. Camilla is a critical human geographer and interdisciplinary social scientist broadly interested in the racial politics of migration and citizenship, inequality, social movements, and Black geographies. Her teaching is focused on race, immigration and citizenship, political economy, space and inequality, and social theory.</p>
<p>Winter 2019: SOCY 117E Migrant Europe Spring 2019: SOCY [TBD] The Political Economy of Race SOCY 105B Contemporary Social Theory</p>	


<p>CHRISTINE HONG (CRES Undergraduate Director)</p>	<p>Office Hours: Fall 2018 Mon. 10:30 a.m.-12:30 p.m. and by appt. Office: Humanities 1, Room 416 (CRES office) Email: cjhong@ucsc.edu Phone: 831-459-2920</p>
	<p>I am an associate professor of Literature. I specialize in transnational Asian American, critical Korean, U.S. war and empire, and comparative ethnic studies, focusing on U.S. military empire in the post-1945 Asia-Pacific region. My forthcoming book, <i>The Price of Inclusion: Race, Militarism, and the Pax Americana in Cold War Asia and the Pacific</i>, examines the double-fronted nature of U.S. counterrevolutionary violence—the twinned logic of racial profiling and the target—that emerged in the wake of Japan’s Pacific War defeat. Along with documentary filmmaker Deann Borshay Liem, I directed the Legacies of the Korean War oral history project. I am on the board of directors of the Korea Policy Institute and the executive board of the Critical Ethnic Studies Association. Along with Neda Atanasoski, I co-edit the journal, <i>Critical Ethnic Studies</i>.</p>
<p>Winter 2019: LIT 133G The Nuclear Pacific LIT 251 Race, Labor, and Migration in the Twentieth Century (U.S.-focused) Spring 2019: LIT 133H Haunted by the Forgotten War: Literature and Film of the Korean War</p>	


<p>JENNY KELLY</p>	<p>Office Hours: Fall 2018 on leave Office: Humanities 1, Room 239 Email: jlkelly@ucsc.edu Phone: 831-459-3585</p>
	<p>I received my PhD in American Studies with a Portfolio in Women's and Gender Studies from University of Texas at Austin, where I trained in transnational American studies, critical race and ethnic studies, feminist studies, and comparative colonialisms. My research engages questions of settler colonialism, U.S. empire, and the fraught politics of both tourism and solidarity. I am completing the manuscript for my first book, <i>Invited to Witness: Solidarity Tourism Across Occupied Palestine</i>, a multi-sited ethnographic study of solidarity tourism in Palestine that draws from research I completed as a 2012-2013 Palestinian American Research Center Fellow. I argue solidarity tourism functions as a localized political strategy, and an emergent industry, through which Palestinian organizers refashion conventional tourism to the region by extending deliberately truncated invitations to international tourists to come to Palestine and witness the effects of Israeli state practice on Palestinian land and lives.</p>
<p>Winter 2019: Militarism and Tourism (grad seminar) Spring 2019: FMST 145 Racial and Gender Formations CRES 194/FMST 194 Senior Exit Seminar: Militarism and Tourism</p>	


<p>NIDHI MAHAJAN</p>	<p>Office Hours: Fall 2018 Tues. 3:15-5:15 p.m. Office: Social Sciences 1, Room 402 Email: nmahajan@ucsc.edu Phone: 831-459-1009</p>
	<p>I am an assistant professor in Anthropology. My research focuses on mobility, sovereignty, regulation, and economy in the Indian Ocean. I am currently working on a book manuscript titled "Mooring: The Dhow Trade and States in the Western Indian Ocean." This ethnography examines how mobile Indian Ocean trade networks contend with the boundaries of sovereign states across East Africa, the Middle East, and South Asia by establishing alternate social imaginaries that lie at the margins of states. Prior to joining UC Santa Cruz, I was a Mellon Sawyer Seminar Postdoctoral Fellow at the Center for Humanities at Tufts University, and at the IIAS-ASC at Leiden University. My research and writing have been supported by an SSRC Transregional Research Junior Scholar Fellowship, the ACLS/Mellon Dissertation Completion Fellowship and the Wenner-Gren Foundation's Dissertation Fieldwork Grant.</p>
<p>Fall 2018: ANTH 130A Anthropology of Africa ANTH 248 Shadowy Dealings: Anthropology of Finance, Money, and Law Spring 2018: ANTH 110x Anthropology At-Large: Piracy ANTH 129 Other Globalizations: Cultures and Histories of Interconnection</p>	

<p>NICK MITCHELL</p>	<p>Office Hours: Fall 2018 Mon. 11 a.m.-1 p.m. Office: Humanities 1, Room 437 Email: nmitchel@ucsc.edu Phone: 831-459-5776</p>
	<p>I trained in critical theory, black radical thought, and feminist theory at UC Santa Cruz, where I received a PhD in History of Consciousness with an emphasis in Feminist Studies. During that time I served as a founding coordinator of the Black Cultural Studies Research Cluster and the Critical Race and Ethnic Studies Graduate Collective. My research and teaching explore the social arrangements of knowledge and the ways that knowledge and its institutional practices arrange social worlds. I am at work on a book tentatively titled <i>Disciplinary Matters: Black Studies, Women's Studies, and the Neoliberal University</i>, which argues that attention to the historical formation of minoritized fields of study and intellectual activity offers a crucial—and heretofore undertheorized—perspective on the forces that transformed U.S. universities from crowning institutions of Cold War liberalism to levers of neoliberal retrenchment.</p>
<p>Fall 2018: CRES 10 Critical Race and Ethnic Studies: An Introduction FMST 200 Feminist Theories Winter 2019: FMST 20 Feminism and Social Justice (fulfills CRES 101 requirement)</p>	


<p>MARCIA OCHOA</p>	<p>Office Hours: Fall 2018 Wed. 3-4:30 p.m. Office: Humanities 1, Room 342 Email: marcia8a@ucsc.edu Phone: 831-459-4356</p>
	<p>I am an anthropologist specializing in the ethnography of media. My first book is on the accomplishment of femininity among beauty pageant contestants (misses) and transgender women (transformistas) in Venezuela. My work focuses on the role of the imaginary in the survival of queer and transgender people in Latin America, and the place of these subjects in the nation. I also work with El/La Para TransLatinas in the Mission District in San Francisco to develop programming and social justice work that promotes transgender Latina participation and reflects the style and grace of translatina survival. My research interests include transgender studies, gender and sexuality, race and ethnicity, Latina/o studies, media and cultural studies, ethnography of media, feminism, queer theory, multimedia production, Latin American studies - Colombia and Venezuela, citizenship and social participation, social documentation, and colonial historiography.</p>
<p>ON FELLOWSHIP LEAVE</p>	


<p>JUAN POBLETE</p>	<p>Office Hours: Mon. 11:30 a.m.-12:30 p.m., Wed. 2-3 p.m. Office: Humanities 1, Room 530 Email: jpoblete@ucsc.edu Phone: 831-459-5734</p>
	<p>I am a professor of Latin/o American Literature and Cultural Studies, and the author of <i>La Escritura de Pedro Lemebel como proyecto cultural y político</i>, Santiago: Cuarto Propio, 2018; <i>Hacia una historia de la lectura y la pedagogía literaria en América Latina</i>, Cuarto Propio, (forthcoming); and <i>Literatura chilena del siglo XIX: entre públicos lectores y figuras autoriales</i> (Cuarto Propio, 2003 and 2018); editor of <i>Critical Latin American and Latino Studies</i> (University of Minnesota Press, 2003) and <i>New Approaches to Latin American Studies: Culture and Power</i> (Routledge, 2017); and co-editor of <i>Andrés Bello</i> (IILI, 2009), <i>Redrawing The Nation: National Identities in Latin/o American Comics</i> (Palgrave, 2009), <i>Desdén al infortunio: Sujeto, comunicación y público en la narrativa de Pedro Lemebel</i> (Cuarto Propio, 2010), <i>Sports and Nationalism in Latin America</i> (Palgrave, 2015; and Spanish translation in Cuarto Propio, 2018), and <i>Humor in Latin American Cinema</i> (Palgrave, 2015). I am currently at work on three book projects: one on Latin American cinema, another on US Latino Cultures in a transnational context, and one entitled <i>Ángel Rama y la Crítica Cultural Latinoamericana</i>.</p>
<p>Fall 2018: LIT 189S Cultura Popular en América Latina Winter 2019: LIT 288Y/230A New Keywords in Cultural Studies Spring 2019: LIT 1 Introduction to Literature LIT 189X La Literatura de Chile</p>	


<p>ERIC PORTER</p>	<p>Office Hours: Tues. 9:40-11:45 a.m. and by appt. Office: Humanities 1, Room 235 Email: ecporter@ucsc.edu Phone: 831-459-5287</p>
	<p>I am a professor of History and the chair of History of Consciousness. My research interests include black cultural and intellectual history, US cultural history, jazz and improvisation studies, urban studies, and critical race and ethnic studies. I am the author of <i>What Is This Thing Called Jazz? African American Musicians as Artists, Critics, and Activists</i> (University of California Press, 2002), winner of an American Book Award; <i>The Problem of the Future World: W.E.B. Du Bois and the Race Concept at Midcentury</i> (Duke University Press, 2010); and, with the photographer Lewis Watts, <i>New Orleans Suite: Music and Culture in Transition</i> (University of California Press, 2013).</p>
<p>Fall 2018 HISC 232 Music/Social/Thought Winter 2019 HIST 201 Directed Research Colloquium</p>	


<p>FELICITY AMAYA SCHAEFFER</p>	<p>Office Hours: Fall 2018 Wed. 12-2 p.m. and 4-5 p.m. Office: Humanities 1, Room 334 Email: fsg@ucsc.edu Phone: 831-459-2363</p>
	<p>Felicity Amaya Schaeffer is an Associate Professor in and chair of the Feminist Studies Department. Her book, <i>Love and Empire: Cybermarriage and Citizenship Across the Americas</i>, was published in 2013 with NYU Press. She is working on a new project called “Tracking Migrants: Biosecurity Across Erotic Borders” that follows the de-humanization of Latina/o migrants branded as biothreats, or deviant and criminal threats. In this project, I follow the ways state surveillance remakes relations between technology-the-body-and nature, and then decolonize these state regimes through an Anzalduan approach to what I call an erotic cosmology: using the body as a technology to hone our senses deeper into the sensual relationality of human-animal-cosmic ontologies.</p>
<p>ON FELLOWSHIP LEAVE</p>	

<p>SAVANNAH SHANGE</p>	<p>Office Hours: Fall 2018 Mon. and Wed. 2-3 p.m. Office: Social Sciences 1, Room 404 Email: shange@ucsc.edu Phone: 831-459-1008</p>
	<p>Savannah Shange is a Black diaspora scholar who works at the intersections of race, place, sexuality, and the state. She is assistant professor of Anthropology at the University of California, Santa Cruz and was most recently a postdoctoral associate in Black Bodies at the Rutgers Center for Historical Analysis. She holds a joint PhD in Africana Studies and Education from the University of Pennsylvania. Her writing has been featured in <i>Women and Performance</i>, <i>The Feminist Wire</i>, and <i>Anthropology News</i>. Her research interests include Black femme gender, queer of color critique, and the afterlife of slavery.</p>
<p>Fall 2018 CRES 110Q/ANTH 110Q Queer Sexuality in Black Popular Culture Spring 2019 ANTH 130F African Diasporas in the Americas ANTH 238 Afterlife of Slavery</p>	


RONALDO WILSON	Office Hours: Fall 2017 Tues. 9:30-11:30 a.m. Office: Humanities 1, Room 238 Email: rvwilson@ucsc.edu Phone: 831-459-5247
	<p>Ronaldo V. Wilson, PhD, is the author of <i>Narrative of the Life of the Brown Boy and the White Man</i> (University of Pittsburgh, 2008), winner of the 2007 Cave Canem Prize., <i>Poems of the Black Object</i> (Futurepoem Books, 2009), winner of the Thom Gunn Award for Gay Poetry and the Asian American Literary Award in Poetry in 2010. His latest books are <i>Farther Traveler: Poetry, Prose, Other</i> (Counterpath Press, 2015), finalist for a Thom Gunn Award for Gay Poetry and <i>Lucy 72</i> (1913 Press, 2018). The recipient of fellowships from Cave Canem, the Djerassi Resident Artists Program, the Ford Foundation, Kundiman, MacDowell, the National Research Council, the Provincetown Fine Arts Work Center, the Center for Art and Thought, and Yaddo, Wilson is currently Associate Professor of Creative Writing and Literature at the UCSC, serving on the core faculty of the Creative Critical PhD Program, and co-directing the Creative Writing Program.</p>
Fall 2018: LIT 169A White Flow(n): Race, Gender, and Material LIT 297A Baldwin's Sentence: (Our Sentence) Politics of I.D. and Form Winter 2019: LIT 169 Green Ache: Ecopoetics, Race, and Material	


KAREN TEI YAMASHITA	Office Hours: Fall 2018 Wed. 2-3 p.m. and by appt. Office: Humanities 1, Room 231 Email: ktyamash@ucsc.edu Phone: 831-459-2167
	<p>Karen Tei Yamashita is the author of <i>Through the Arc of the Rain Forest</i>, <i>Brazil-Marú</i>, <i>Tropic of Orange</i>, <i>Circle K Cycles</i>, <i>I Hotel</i>, <i>Anime Wong: Fictions of Performance</i>, and <i>Letters to Memory</i>, all published by Coffee House Press. <i>I Hotel</i> was selected as a finalist for the <i>National Book Award</i> and awarded the <i>California Book Award</i>, the <i>American Book Award</i>, the <i>Asian/Pacific American Librarians Association Award</i>, and the <i>Association for Asian American Studies Book Award</i>. She received a US Artists Ford Foundation Fellowship and is Professor of Literature and Creative Writing at the University of California, Santa Cruz.</p>
Fall 2018: LIT 179A Creative Writing Studio: Fiction	


<p>ALICE YANG</p>	<p>Office Hours: Fall 2018 Tues. 9:30-11:30 a.m. Office: Stevenson provost office Email: ayang@ucsc.edu Phone: 831-459-2328</p>
	<p>I am an associate professor of History, the provost of Stevenson College, co-director of the Center for the Study of Pacific War Memories, and CRES director this fall. My research interests include transnational Asian American history, memories of the Pacific War and the War on Terror, oral history, and civil rights. My publications include <i>Historical Memories of the Japanese American Internment and the Struggle for Redress</i> (Stanford University Press, 2007); <i>Major Problems in Asian American History</i> (Houghton Mifflin, 2003, 2nd edition 2016); and <i>What Did the Internment of Japanese Americans Mean?</i> (Bedford/St. Martins Press, 2000). I am currently researching transnational memories of World War II in the Pacific and memories of patriotism and protest during the War on Terror.</p>
<p>ON FELLOWSHIP LEAVE</p>	


<p>JERRY ZEE</p>	<p>Office Hours: Fall 2018 Tues. 4-5 p.m., Wed. 2-3 p.m. Office: Social Sciences 1, Room 331 Website: https://zeej.sites.ucsc.edu Email: jzee@ucsc.edu Phone: 831-459-4684</p>
	<p>I am assistant professor of Anthropology. My work examines political experiment, environmental science and engineering, and the politics of bodies and exposure in contemporary China and downwind. I am interested in how meteorological and environmental insecurity in deranged weather systems forces new configurations of society, environment, and state. My current book project, <i>Desert/Storm</i>, examines how dust storms and air pollution are reshaping the conditions and ends of political and environmental life in China.</p>
<p>Fall 2018: ANTH 146 Anthropology and the Environment Winter 2019: ANTH 196W: Anthropology of Weather and Exposure ANTH 220: Constructing Regions</p>	


CRES STUDENT REPRESENTATIVES, INTERNS, PEER ADVISORS 2018-19


<p>KARA HISATAKE</p>	<p>2018-19 Graduate Representative Department: Literature (CRES and HAVC DEs) Email: hisatak@ucsc.edu</p>
	<p>I was born and raised on O‘ahu where much of my family still resides. Hawai‘i is also the focus of my research; in my dissertation, titled “Queer Pidgin: Unsettling U.S. Settler Colonialism in Hawai‘i’s Language Politics,” I study the relationship between Pidgin (Hawai‘i Creole English), ‘ōlelo Hawai‘i, and English, investigating the importance of Pidgin in debates on Native Hawaiian self-determination, resistance to the myriad forms of settler colonialism including tourism, and the possibility of Asian American and Pacific Islander solidarity. In addition to teaching Asian American literature, Pacific Island literature, and writing courses, I currently work with the Japanese American Museum of San Jose. You can find my work soon in <i>Amerasia</i> and the collection <i>Archiving Settler Colonialism</i> (2018).</p>


<p>DANIELLE HOWARD</p>	<p>CRES Peer Advisor (Spring 2019) Major: CRES Minor: Education Email: damhowar@ucsc.edu</p>
	<p>Hey y’all. My name’s Danielle. I’m a third-year, College Nine affiliate CRES major and education minor! My areas of interest is definitely the Filipino/Pilipinx community, alongside other Asian American communities. I’m also interested in several social issues including gentrification and rent control, the juvenile justice system, immigration, and the foster care system. You can catch me in multiple spaces on campus including several aspects in Bayanihan (fka as the Filipino Student Association) and Anakbayan Santa Cruz! I’m a past Bayanihan core member & academic coordinator of Pilipinx Historical Dialogue, alongside Mikayla, who is also in this newsletter! And I’ve also worked with several nonprofits organizations in the Bay Area, one being Filipino Advocates for Justice located in Union City, where we worked closely with tenants to pass Just Cause for Eviction, as well as establishing rent control for the entire city. Anywho, my door is always open even if I’m not in the CRES office! Just send an email my way and I can do what I can to help you out!</p>

MARIANA JIMENEZ	2018-19 Professional Career Development Program (PCDP) Intern for CRES Major: CRES Minor: Education Email: mgarc169@ucsc.edu
	<p>I was born in Oaxaca, Mexico, and brought to California at the age of 3 where I then grew up in Carlsbad (San Diego County). I am a second-year undergraduate majoring in CRES and minoring in Education. I took CRES 10 in the fall of my freshman year, and as I studied the course material, I was taken aback by the colonial history I had been deprived of. CRES has granted me the language to comprehend my experience in connection to that of other POC, and has sparked a deep desire for me to become a future educator.</p>

MIKAYLA KONEFAŁ	Peer Advisor (Fall 2018 and Winter 2019) Majors: CRES Environmental Studies Email: mkonefal@ucsc.edu Office Hours (Fall 2018): Mon. 10:30 a.m.-12:30 p.m. and Thurs. 1:30-3 p.m. (and by appointment)
	<p>Mikayla Aruta Konefał is a second-generation Filipino-American (Pilipinx) and Polish student studying ENVS and CRES for their third year. Their study interests revolve around feminism, political ecology, social movements, environmental racism and justice, critical Pilipinx studies, and literature. In their second year at UC Santa Cruz, they co-coordinated an independent study class, Pilipinx Historical Dialogue, which is housed under the academic aspect of Bayanihan and the CRES program (sponsored by Christine Hong). Today, Mikayla primarily organizes with Anakbayan SC, focusing on developing the CRES Dept and creating educational and dialectical spaces for Pilipinx within Santa Cruz. They are the peer advisor for the CRES Dept. during the fall quarter. Their drop-in hours are Mondays, 10:30am-12:30pm and Thursdays, 1:30pm-3:00pm in the CRES office (Humanities 1, Room 416).</p>

CHRISTINE ROSALES	2018-19 Graduate Representative Department: Psychology (Feminist Studies and CRES DEs) Email: chelrosa@ucsc.edu
	<p>Christine Rosales is a Social Psychology PhD candidate earning designated emphases in Feminist Studies and Critical Race and Ethnic studies (CRES). Her interests involve learning about everyday acts of resistance enacted by historically marginalized groups, how we can engage in visionary pragmatism, and how we can work together to dismantle and uproot systems of oppression. At the UC Santa Cruz women's center, she directs the M.I.N.T. program designed to assist womxn who are underrepresented in higher education (i.e., first-generation college student and/or person of color) prepare and apply for graduate school through mentoring, workshops, and community building. She is excited to be a CRES graduate student representative this year and hopes to contribute to strengthening and building the CRES program.</p>

JARED SEMANA	2018-19 CRES Undergraduate Representative Major: CRES Email: jsemana@ucsc.edu
	<p>I am a son of South Stockton and who grew up in the ruins of Little Manila which formerly housed the largest Filipino American community in the early 20th century outside of the Philippines. As a Critical Race and Ethnic Studies Major, I study the historical conditions that have led to proliferation of the Filipino Diaspora and revolutionary movements, contemporary and past, that have sought to address the root causes of oppression transnationally. Through examining sources of cultural production, I hope to develop a deeper understanding the Filipino Diaspora and seek inspiration for my own work. I am also the Politikal Educasyon Officer for Anakbayan Santa Cruz, a progressive, anti-imperialist organization that seeks to serve the needs of the Filipino Diaspora and other marginalized communities. This work is tied to our continual support and collaboration with the Critical Race and Ethnic Studies Program.</p>

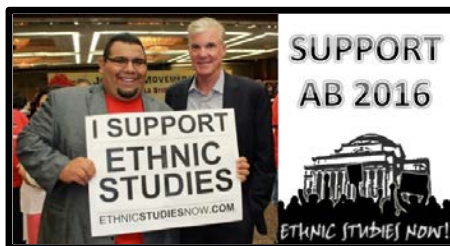
<p>KA-EUL YOO</p>	<p>2018-19 Graduate Representative Department: Literature (CRES DE) Email: kayoo@ucsc.edu</p>
	<p>Ka-eul Yoo is a PhD candidate in the Literature department who works at the intersection of disability studies, war/empire studies, transnational Asian American studies, and critical Asian studies. Her current project examines U.S. biopolitical practices around concepts of disease and disability in Cold War Asia. Recently, with the support of The Humanities Institute summer research fellowship, a Korean American Scholarship Foundation award, and Social Science Research Council Dissertation Proposal Development Program funding, she conducted archival research in Sorokdo (a leprosarium in South Korea) and presented her research findings on U.S. Cold War biopolitics around Hansen's disease patients' bodies at 2017 Inter-Asia Cultural Studies Society conference and 2018 American Comparative Literature Association annual meeting. She received her master's degree in English literature at Yonsei University, South Korea.</p>

ANNOUNCEMENTS

CRES NOW ON FACEBOOK AND INSTAGRAM

CRES is now on Facebook and Instagram! Just look up CRES at UC Santa Cruz on Facebook —also, our Instagram username is @cresatucsc—to stay updated on events, classes, and other cool things! Please send announcements, information, and photos to Mariana Jimenez at cressocialmedia@gmail.com!

CRES MAJOR + EDUCATION MINOR = JOBS



Did you know that majoring in CRES and minoring in Education mean job opportunities in teaching? In 2016, the California legislature passed a historic bill, AB 2016, encouraging school districts across the state to offer courses in ethnic studies at the high school level. On September 16, 2016, Governor Brown signed this bill into law. In California, CRES majors who minor in education and subsequently pursue a teaching credential specializing in social sciences or English language arts are strongly positioned to get unionized jobs in public education. Feel free to drop by the CRES office for advising.

TWANAS

TWANAS is an activist publication that works to engage and change the UCSC community via journalism, creative writing, and artwork. To learn more or submit work, email twanaspress@gmail.com. The submission deadline for Fall 2018 is 11/18/18.

—NEW CRES FACULTY SPOTLIGHT—

JENNY KELLY

Abridged interview with Robert Parke, CRES and biochemistry double major and member of Students for Justice in Palestine (SJP). Longer interview on CRES website and Facebook page.

RP: In your book, one of the terms is “solidarity tourism.” I was wondering if you could dissect that term and how it relates to either Christian Zionism or Israeli occupation.

JK: The term “solidarity tourism” can be an incoherent term because solidarity tour participants vary so dramatically—you can have a thematic delegation like an anti-colonial solidarity, anti-prison or queer delegation. People come to Palestine who have expertise in those areas and come with the expectation that they will work with the communities they already are working with. You also have people who are visiting Israel while backpacking and want to learn more about the occupation or people who are Christian youth pastors who come back, bring their delegations, and then go back home to help their communities and congregations unlearn the Zionism with which they were raised. You have people with all different sorts of motivations coming to Palestine on solidarity tours. Solidarity tourism itself is a very fraught and complex category. In some ways it’s a pedagogical enterprise. It’s about teaching people who know very little about settler colonialism in Palestine and Israeli settler colonialism. It also goes by different names, so some people call it “alternative tourism,” and when it’s more of a critique it is called “occupation tourism.” Solidarity tourism makes sense in terms of naming because I want to hold onto the labor of the Palestinian tour guides who are doing this work in order to inculcate solidarity.

RP: What forms of education and decolonizing the land are there in terms of strategies, internationally or otherwise?

JK: What the tourists are learning is a lot of what we learn in BDS organizing, which is about the ways in which you can take your own communities and networks and hold them accountable to working towards the decolonization of Palestine. For example, the youth pastor brings delegates to Palestine and goes back and forth trying to reshape her congregation’s relationship with Zionism, and intervenes in Christian Zionism. A lot of people on those delegations were central to the Presbyterian church passing the boycott resolution—same with the American Studies Association where there was huge organizing in the wake of delegations that helped pass the boycott vote. In moments like those, there is deep acknowledgement of U.S. complicity and also a very clear understanding of your role—your role as a pastor or your role as an academic—so you are holding not only your government accountable, but also the associations that you do your work in accountable. A lot of the people I interview are trying to teach personal practices about boycott and institutional practices of divestment and really having a broad understanding of colonialism—but also understanding the way that the U.S. concretely supports Israeli occupation.

RP: Are there ways to get people to learn, for this knowledge to be expressed, without the necessity of traveling and seeing the actual place?

JK: Yes, absolutely. One of the things that is really central to my book project and what I think and write about is why working on behalf of and in solidarity with Palestine has become so sutured to witnessing its effects. Why do people feel the need to go to Palestine? One of the reasons has to do with what constitutes evidence, which involves witnessing. Sometimes this negates the volume of literature and scholarship and work that Palestinians have produced on their own condition. That’s one of the problems inherent in it. But I refuse to talk about it as solely as a voyeuristic enterprise because it is also crucial to keeping Palestinians on their land, and a lot of tour guides see their work as keeping them on their lands. But of course there are so many ways to get involved in being in solidarity with Palestine without going to Palestine.



Olive Tree Campaign, Beit Eskaria, 2012

RP: As new CRES faculty, would you talk about your interests in the program?

JK: Yes, I am jointly appointed in Feminist Studies and CRES. I'm thrilled to be here not only because it's this very sweet homecoming [to my undergraduate institution] but also because I am joining a department and program that are absolutely invested in the study of race and empire, and the study of U.S. empire and the study settler colonialism, and thinking through how that is raced and gendered. Being able to see Palestine in that analytic frame is actually really rare and being invited into a department that values scholarship on Palestine from a comparative colonial perspective is hugely important. I think supporting work on Palestine in a department like CRES also allows for thinking through multiple kinds of transnational solidarities—thinking through anti-prison work and thinking through anti-militarism and thinking through the transfer of technologies between police in the U.S. and the Israeli military. CRES and Feminist Studies are places with the sort of colleagues that value this scholarship. If you think about all the sort of difficulties that people who work on Palestine face in academia, this is a really important thing.

RP: Because Palestinian work is so demonized, there's blacklisting. A lot has been put into establishing a very hard Zionist framework. How does it feel to now have a possible position to do work within academia to support what you want to do outside of academia, especially when you still see few people doing this work explicitly in academia?

JK: I remember in my first year in grad school going to a conference at Columbia where Rashid Khalidi talked about his grad students being scared to work on Palestine. Since I started doing this work, the conversation has changed largely because of the organizing around the boycott resolution but the attacks on people who work on Palestine and particularly on Palestinian scholars is so palpable and the effects are so wide-ranging and pernicious that what I think people do is find each other and they support each other and they find those places where that work is supported. I found that my last postdoc at the University of Illinois at Urbana-Champaign in Asian American Studies was a place where my work belonged because Asian American Studies as a field prioritizes displacement, the question of refugees, and war and militarism. It's like that here with CRES and Feminist Studies, where there is no question that my work belongs in CRES and in Feminist Studies. It oftentimes is difficult to convince search committees or journals that Palestine and tourism and solidarity and militarism are all feminist issues. With my being here, there's no question that my project is a Feminist Studies project because of the way my department thinks about feminism and thinks about feminist scholarship. Supporting scholarship on Palestine within academia is so important, in the context of repression of scholarship on Palestine, because very valuable political work happens in the classroom. I know that I came to my political world through feminist studies classes and through theory, books, and reading and I know that a lot of people get their insight or get into activism or political work through their time in classes. I am very committed to supporting scholarship on

Palestine and teaching on Palestine and teaching broadly on settler colonialism and questions of solidarity and questions of militarism in the classroom because really important work happens there in addition to what we do outside.

RP: Moving back to future work or possibilities for the liberation of Palestine, do you see international coalitions of more militant groups that existed such as the Japanese Red Army or the PFLP (Popular Front for the Liberation of Palestine) supporting each other that way again or is that time and form of coalition squashed out by capitalist and imperialist powers?

JK: That's a very good and very difficult question. That's also a question about hope and futurity. I definitely don't think that radical anti-colonial coalition is impossible. It just takes different shapes and forms and I see the possibilities for radical coalitional, anticolonial work in being able to think relationally about the anticolonial work that we all are thinking through—the work my colleagues are doing around militarism in Vieques and militarism in Palestine and the afterlife of U.S. foreign policy and militarism. There are moments where Third World liberation feels very distant but I think there are vibrant [ongoing] examples. Part of that is really thinking through, not fetishizing the newness about now, the lessons we can learn from people who have done this before and not discounting elders and older ways of thinking through coalitional work. In my research I have talked to so many people who are thinking concretely about the right of return and what that would look like and how to blueprint that and how to implement that. Those conversations are about liberation, anticolonial work, and decolonization.

RP: I'd like to wrap up with a question from a student here, a member of SJP. The question revolves around non-governmental organization and the effects politically of "NGO-ization" in Palestine, specifically with relief efforts, shifting political tendencies, and other forms of work at that level.

JK: I thought a lot about this in my interviews and talked about this with the organizers and tour guides. NGO-ization is a huge problem in Palestine and a lot of that is about parachuting in—not having a sustained relationship with community members and coming in and telling Palestinians how to do their own work and how to think about their own conditions, and narrating to Palestinians their own goals, which are colonial logics, including what gets funded and what gets prioritized and the kinds of work that become palatable to become prioritized and funded through NGOs. There's a lot of work that keeps Palestinians on their land that works under rubrics of NGOs that gives those organizers and people who work there the protection of being able to do that work, so I would talk to tour guides who, on the one hand, felt very limited and would talk about having to tailor their projects to what the NGO wants and thinks is valuable, which is often not about decolonization. It's often about whatever that particular organization is prioritizing. But then they would also talk about how doing that work, satisfying the requirements of that NGO, also enabled them to do their other work that is about decolonization. So it's very complicated. It's about limitations that are put on a stateless people under occupation, and being able to have a critique, and at the same time also supporting the work that keeps Palestinians on their land in the context of expropriation and settlement.

RP: Well, thank you, Dr. Jenny Kelly, for doing this interview. Welcome to CRES and Feminist Studies. I'm so glad to have someone who supports Palestine and who is very forward about it on campus.

JK: Great! I'm so excited to be here and meeting more students in SJP and also supporting students that work on Palestine. I'm very excited to be here.

RP: Long live Palestine!

PILIPINX HISTORICAL DIALOGUE'S HOMECOMING TO CRES

By Danielle Howard and Mikayla Aruta Konefat



PHD class (Winter 2018)



PHD class (Spring 2018)

Pilipinx Historical Dialogue, otherwise known as PHD, has been near and dear to many Pilipino/Pilipino-Americans (Pilipinx) at UC Santa Cruz for many years. Housed under the academic aspect of Bayanihan (fka Filipino Student Association) and first offered during the 2002-2003 school year, it is the longest-running, continuous student-facilitated course on campus. The class emphasizes a horizontal-learning pedagogy, where the “teachers” of the classroom are peers to the students. This creates a space like no other on campus; whereas there is no formal class on critical Pilipinx and/or Pilipino studies, students for nearly a decade and a half have undertaken the responsibility of creating a learning and sharing space dedicated to the Pilipino and Pilipinx experience.

Over the past year and a half, PHD underwent significant transformation. Prior to the 2017-2018 school year, PHD was offered for several consecutive years as a group independent study through the Sociology Department where it was sponsored and mentored by Professor Steve McKay. To honor the original vision of the first PHD organizers to anchor PHD in an ethnic studies program on campus, Bayanihan core members, the 2016-2017 academic co-coordinators (Anabell Gimena, Nicholas Heimann, and Jennifer Santos) and the 2017-2018 academic co-coordinators (Danielle Howard, Mikayla Aruta Konefat, and Shirley Delgado) decided to transition PHD to Critical Race and Ethnic Studies (CRES), where it was mentored by Professor Christine Hong this past year.

A class like PHD is part of the vibrant political educational legacy of students in the Bay Area who have organized and demanding ethnic studies at campuses of higher education. The academic co-coordinators who put in countless, unpaid hours of physical and emotional labor are directly addressing the university's failure to provide critical classes that center on California's largest Asian minority group — Pilipino-Americans. PHD's move to the CRES program is a homecoming that honors the struggle and resilience of the past and current coordinators that prove that critical Pilipinx studies is here not only to stay, but also to thrive.

* Note: PHD is currently co-coordinated by Mia Aniceto, Alex Munoz, and Jon Coelho, and mentored by Christine Hong. It will be offered Spring 2019. To get involved and/or learn more about the class details, email academics.ucsc@gmail.com.

— CRES SPOTLIGHT ON UNDERGRADUATE ORGANIZING —

CENTRAL VALLEY FREEDOM SUMMER

(Excerpted from UCLA's [Just Talk: Voices of Education and Justice](#))

Drawing inspiration from the 1964 Freedom Summer in Mississippi, Central Valley Freedom Summer places young people at the center of efforts to root out injustice and expand democracy. The project is led by UC Santa Cruz sociologist, Veronica Terriquez. This past summer, two CRES majors, Jose Orellana and Jared Semana took part.



I had no interest in investing in my community or organizing. What changed all of that for me was taking Ethnic Studies in college—having that kind of deep, introspective look at what it means to be Filipino and Filipino-American in the context of places like the Central Valley. That was a life changing moment. It engrained and clarified for me why folks need to be engaged and politically motivated. And centering one's identity in the organizing community and tradition makes that engagement much more potent.

— Jared Semana

Can you each tell us where you grew up and who you have been working with this past summer?

I'm **Jose Orellana** from Delano, California. Currently I'm a third year student at UC Santa Cruz. I interned at the Center on Race, Poverty, and the Environment.

My name is **Jared Semana**. I grew up on the south side of Stockton, right next to the aluminum oil district that was destroyed in the 1960s. I interned this past summer with Fathers and Families of San Joaquin, which is an organization dedicated to, among many things, disrupting the school to prison pipeline.

How do you describe the Central Valley Freedom Summer project—what is it and its purpose?

Jose Orellana: The Central Valley Freedom Summer is a research and organizing project that brings together students from UC Santa Cruz and UC Merced who hail from the Central Valley. It places students in community-based organizations across the Central Valley that focus on civic engagement, youth advocacy, and registering and increasing the voting population of the Central Valley. We study and draw upon the legacy and lessons of the 1964 Freedom Summer happened in Mississippi, which was run by the Student Nonviolent Coordinating Committee (SNCC). We utilize the same principles and apply them to the context of the Central Valley, because the Central Valley has a lot of problems that are usually ignored. What we're trying to do is draw attention to youth civic engagement and increase the voting population.

Jared Semana: When you examine the voting disparities within the Central Valley in the 2014 midterms, older white people voted at almost seven times the rate of youth of color. The Central Valley Freedom Summer in a lot of ways is targeted towards closing those disparities, by building up participation in voting in such a way that would be more representative of the communities that exist here.

What drew you to this project and made you want to commit your summer to doing this work?

Jared Semana: Part of what made the Central Valley Freedom Summer very special is that most people don't necessarily think about the Central Valley when it comes to social or political issues, but there's a long and rich history of organizing for social justice through the Central Valley. Organizers with ties to Stockton like Philip Vera Cruz and Larry Itliong who were very much a part of the United Farm Workers movement. They were able to organize across the Central Valley and inspire people to realize that they have the capacity to make change. Being from south Stockton, which has had a large Filipino community and tradition of Filipino organizers since the early 20th century, and recognizing the present problems of the Central Valley and connecting them to the past that I feel like I'm very much rooted in, it became clear to me that this project was the best way to honor the people who have inspired me the most.

Jose, in what way has your purpose in life changed?

Jose Orellana: Before Central Valley Freedom Summer, I didn't even know what I was going to major in, let alone what I was going to do with my life. When you go to these conferences, there are all these youth from Northern and Southern California and like three people from the Central Valley. I know how lucky those other kids are to have an established civic infrastructure for youth, and opportunities to be empowered, to get engaged, to change their environments. My purpose now is to continue studying, and continue building a civic infrastructure for young people like myself.

In an *LA Times* op-ed, Professor Terriquez and Randy Villegas point out the vast majority of young adults in California say they plan to vote, but only 16% voted in the June primaries. How do you make sense of this gap? What needs to happen for more young people to make it to the polls?

Jared Semana: There's a difference between articulating why voting is important versus why voting is relevant. Everybody believes it's important to vote for things like the presidency, because presidents set policies. But things that are local are really relevant like voting for the school board and city council. Those officials decide how much is invested and where it is invested in our communities. Talking about voting in local elections makes it more relevant, and showing youth how there are disparities in our communities when it comes to investing in things like green space, funding for school programs, things like that, helps to build their interest as we outline the process of registering to vote and clarifying questions around it.

Jose Orellana: About two weeks ago we passed the "Empowering and Preparing Young Voters for a Stronger Democracy" resolution which will give access to non-partisan groups like Loud4Tomorrow or Central Valley Freedom Summer to go into any of the three joint union high schools and register voters. The L.A. Unified School District passed something similar, and that's where we got the idea. Up to now it's been really hard going into high schools and doing presentations and voter registration. There are barriers like having to submit your PowerPoint two weeks in advance, and there's a new rule where you can't even do presentations during school hours—*any* type of presentation.

This project also helps empower students, because we created a youth voter council to hold the school board accountable to follow the resolution. The district leadership has to make sure they supply students with voter registration cards, with pens, with voter education literature, stuff like that. We really want to make sure the youth are involved in every policy process. We wrote in the youth voter council because we want to create shared power between students and district leadership.

A couple of years ago, Professor Terriquez led a study in which she asked young adults if they voted in the last election. If they said yes, she asked why, and if they said no, which was very common, she asked why not. Amongst those that said no, many said that voting doesn't matter. Did any of you get that response from any young people you interacted with, and if so, how did you respond?

Jared Semana: In Stockton, we encountered the same mentality. I tried to help them connect elections and the landscape in Stockton—the issues that were present in their minds already. One thing that I heard was

that, on the north side of Stockton, there is a golf course that a small minority of citizens use and costs the city close to a million dollars a year to maintain. They juxtaposed that with issues present in south Stockton, like lack of basic infrastructure—things as basic as sidewalks and streetlights. Investing in schools when there is a literacy crisis in Stockton.

While illustrating how voting relates to investments in schools had a significant impact, so did talking about things like the election for sheriff, because those elections help shape policies and collaborations with ICE. Many communities in Stockton are very vulnerable to this administration's position on immigration and status. Stockton has one of the largest Cambodian populations within the country, so this is very pertinent. So thinking through how to center the experiences of people in your community, and specifically youth, are ways to rile folks up to ensure they vote. A lot of traditional discourse about why it's important to vote emphasizes one's duty as a citizen, and those things are very preachy and don't activate youth voting in a meaningful way.

Let me pick up on Jared's point about the importance of centering discussions around the experiences of people in the local community. I was thinking about that in light of some of the strategies that national organizations will be using in the next month in swing districts like those in the Central Valley. People from L.A. or New York will robo-call people in the Central Valley. That is a very different strategy from what you did. Does it make a difference for young people to engage other young people in their own communities? Does it make a difference when this is done face to face?

Jose Orellana: What gets people past the tipping point is the peer-to-peer contact. The importance of having local youth talk to other local youth has become very clear in our research with Central Valley Freedom Summer. Having local youth running voter registration booths is a very effective way to get young people to register. No one listens to young people better than their peers—those who share their classrooms, go to the same schools, who look like them. What's going to determine the 2018 elections depends largely on how we strategize our narratives to get people out there to vote.

Imagine you're speaking to the teachers and the principals who will read this: what practices would you like to see in high schools that would help young people forge political identities? What practices would build understandings about the importance of being politically engaged in high school?

Jared Semana: Growing up in Stockton, like many of us from the Central Valley, I always wanted to leave—mostly because of my community's reputation, according to the dominant narrative. I had no interest in investing in my community or organizing. What changed all of that for me was taking Ethnic Studies in college—having that kind of deep, introspective look at what it means to be Filipino and Filipino-American in the context of places like the Central Valley. That was a life changing moment. It engrained and clarified for me why folks need to be engaged and politically motivated. And centering one's identity in the organizing community and tradition makes that engagement much more potent.

Investing in classes like Ethnic Studies and providing opportunities that center around local issues is key. That's a form of political education, because it helps students and adults contextualize what the youth are going through. The chance to have mentors and clubs that can guide organizing activities is key, because that too provides outlets for that kind of political socialization, which many times can be very frustrating. Learning about your community sparks a fire in people, and it is vital to an outlet for that.

I'm angry about how my community has been overlooked and disinvested from, and that is also why I used to be ashamed to be a part of my community. My response to it now is asking, how do I organize? How do I change this so that other youth don't go through the same things? Sometimes building a love for one's community can only develop through things like ethnic studies classes.

—CRES GRADUATE RESEARCH SPOTLIGHT— FOURTH DEATH OF *HANSENIN*

By Ka-eul Yoo



Autopsy table at Sorok-do. Photo taken by author.



Mi-gam-a, children of *hanseonin*, were permitted to meet their parents once a month and had to stand in a separate row with no touching permitted. Credit: Sorok-do Catholic Church.

Hanseonin^{*}, or Hansen's disease (leprosy) patients in South Korea, have historically described themselves as experiencing three deaths. The first death corresponds to their diagnosis, the second to their mandatory autopsy, and the third to their cremation and burial in a designated charnel house on Sorok Island. Although Hansen's disease is a mildly communicable, curable bacterial skin disease, phobia around the disease has persisted in the modern era, allowing *hanseonin* to be exploited as a showcase for imperialist notions of racial hygiene at the same time that their disease was figured as an internal enemy. In other words, Hansen's disease has served as a useful pretext for colonizers to exert control over colonized populations, and in South Korea's case, Japanese, U.S., and South Korean governments not only wielded total control over but also racialized *hanseonin* along non-normative lines. In my research, I argue the weaponization of *hanseonin* for political interests is the "fourth death" of *hanseonin*.

Before the arrival of Christian missionaries in the 1900s, Koreans regarded *hanseonin* as objects of pity rather than ostracization. Once missionaries built sanitariums for *hanseonin*, the public began perceiving the disease as highly contagious. The 1910 establishment of Japanese colonial rule hastened ostracization, and from 1916 onward, the Japanese Government General of Korea quarantined *hanseonin* in Sorok Island, a "leper colony," mandated the sterilization of those who wished to marry, and maintained full control over their bodies after death. This imperial violence broadly viewed Koreans as "unsanitary" and requiring the medical intervention of the "hygienic" colonizer. Moreover, by spreading the misperception that Hansen's disease is inherited genetically, the colonizer racialized *hanseonin* as disabled bodies unfit for Korean citizenship. These ideas and practices continued during the linked eras of U.S. military rule (1945–1948) and South Korean military dictatorship. Forced sterilization and abortions continued until the 1990s.

Current *hanseonin* advocacy led to Japan in 2006 agreeing to a reparations settlement and the South Korean government in 2017 admitting to having subjected *hanseonin* to forced abortions and castration. Hansen's disease is no longer seen as an ill-fated disease and only about five hundred residents (approximately ten patients are active) now live on Sorok Island. Yet the fact that most research and political advocacy has focused on the periods of Japanese colonial rule and South Korean military dictatorship means that U.S. policy on Hansen's disease patients during the American occupation—including hate crimes committed against *hanseonin*—and its impact remain relatively unexamined, a lacuna that further marginalizes *hanseonin*. In particular, positive assessments of U.S. policies toward *hanseonin* need to be reexamined. For example, the United States presented self-governance on Sorok Island as a humanitarian and democratic alternative to Japan's quarantine policy, yet in reality this was a part of the U.S. empire-building project in Asia.

^{*} *Hanseonin* is a compound word that combines "Hansen" and "in" (인, 人, people) and signifies both people with and those who have recovered from Hansen's disease in South Korea. This term can also include people who are more broadly related to Hansen's disease such as medical staff.

TO KAREN TEI YAMASHITA ON THE EVE OF HER RETIREMENT

By Christine Hong



Yamashita family outside barracks at Topaz.



Letters to Memory (2017)

I've often thought with wonder about Karen Tei Yamashita ("KT") as a luminous presence on our campus, writing, thinking, laughing, and lighting the space of the Santa Cruz forest with the brilliance of her ideas and synaptic connections. Her oeuvre—imaginative, formally innovative, bold—exceeds easy description and categorization. To wit, even as KT regaled me with stories that appear in latest work, *Letter to Memory* (2017), as she was writing it, I had a hard time envisioning how her father's personal papers, instances of Afro-Asian solidarity specific to her family, conversations staged along epistolary lines, dear friends transformed into narrative muses, and a worlded framework might come together in the space of a single book. The complex beauty of a work that defies genre, that invokes the stuff of memory yet refuses to be pinned down as memoir—indeed tilts in momentous scope toward epic—eluded me. Before I read *Letters to Memory*, I could not imagine a creative memorialization of the American concentration camp experience that departs in tone and tenor from the somber realism of so much Nisei and Sansei fiction on the subject.

Letters to Memory is a work that, from the remove of decades and from the curiosity of one who came after, mulls on the camp as it was mediated and refracted through *stuff*—"[h]undreds of photographs and documents, pamphlets and paintings, homemade films and audiotapes and gramophone records, and diaries." Not simply the mundane, pedestrian, and everyday jumble of life, stuff, as *Letters to Memory* demonstrates, is the material basis from which epic narratives, in the first instance, spring. Spare and unencumbered, epic narratives typically come to us—over the vast passage of time—as words detached from circumstances. Yet the leftover materiality of lives once lived are, KT reminds us, all that we have to approach the mysteries of history—what she calls the "unanchored but planetary space of the heart." In this quest, only the epic poet can "by fiction, by imagination" enable the "retriev[al of] the irretrievable" yet not without risk of rendering smooth that which was rough and of making tidy that which was chaotic. Style, form, plot: these are the tools with which the epic poet typically sorts through the "wreckage and debris" of history. Yet, in *Letters to Memory*, the opposite obtains. That which was presented as smooth—too smooth—is exposed for its jagged edges and its devastating chaos. It is precisely because of her family's vast "archive of saved stuff" that KT proposes a critical revision to the too-smooth epic tale that commences on December 7, 1941 with Japan's attack on Pearl Harbor. Against the triumphalist nationalist account that culminates in VJ-Day, KT retrieves from her family's voluminous collection of carefully preserved materials an account of the nation that begins with the trials and tribulations of a "yes-yes" family, human "salvage" whose experience of national victory was racial abjection. She starts her epic on April 30, 1942 when "barbed wire fenced in one family among hundreds at Tanforan."

There is no social scientific ruse of empirical access in *Letter to Memory*, no fictional dramatization of historic moments of Japanese American mass removal and mass incarceration, but a meditation on how even those who lived through THE EVENT, so to speak, bore fleeting witness to WHAT HAPPENED, so to speak.

“[E]very history is a story told,” mediated through and “weighted by the knowledge of the teller”—and freighted, moreover, by the materiality of history. In contrast to those in possession of vivid memory or those possessed by such memory, the heirs to histories of loss and the distillers of their meaning are in this regard not necessarily marked by lack. As is the case with other *sansei* generationally removed from direct experience of the camps, KT’s was an inheritance of dispossession yet in the form of a compendious family archive. If art historian Paul Williams postulates the “object-poor” nature of societies in the aftermath of atrocity and mass injustice, KT notes that those who initially took only what they could carry, including a behemoth of a Hoover vacuum and a circuit-shortening waffle iron, would become witting and unwitting documentarians of their own lives, leaving boxes upon boxes of stuff and the monumental task of sorting for people like her, her niece and research assistant Lucy Boltz, and UC Santa Cruz’s Special Collections.

I’m reminded of a short story, “KonMarimasu,” that KT wrote as a coda to *Letters to Memory*. Marveling at the decluttering wizardry of Marie Kondo, an organizing consultant who has helped her Japanese clients dispose of a total of over one million items—an estimated 20-45 garbage bags per person—KT wonders: “Where did it all go? Into the Tokyo Bay? You glance over at the corner of the study that could be your Tokyo Bay, boxes filled with letters, photographs, artifacts, and piles of supporting documentation—a massive dumping place of the thing called your family archive.” In this story, which documents the cross-country trip KT took with Lucy to visit the major concentration camps, she describes the preservationist impulse that characterizes these sites of memorialization. In one location, a local historian tells her every saved object possesses “a story and meaning”; in response, KT describes herself dutifully taking a photo of a glass jug that, she is told, once held sake made by camp inmates. Lurking around the edges of this wry anecdote about the compulsion to preserve and record is a sense of disquieting erasure, of the immateriality and disposability of figures themselves sorted into categories of the spoilage and the salvage. How do throwaway people, those deemed war trash, war remnants, biopolitical excess, construct meaning? In the wake of historical loss, hoarding often ensues. This, KT makes us consider, is a symptom of history. She poses a profound question, “Can the trauma of the hoarder be undone with the methodic and ceremonial movement of clothing, books, paper, miscellany, and sentimental value rendered into honorary trash?”

So in closing, to return to the work of the contemporary epic poet confronted by an archive that stands as testament to historical loss: KT argues that her task is to “carefully connect the dots before eras[ing] them.” Here, I’d like to return to the Yamashita family papers and retrieve a haiku or two that KT’s father Hiroshi John Yamashita published in a book whose multimedia blend of poetry and color images anticipates, on a quiet register, the signature bold and ambitious books that KT would subsequently publish through Coffee House Press. Titled “Victory,” the first haiku suggests an orientation that only one who lived through the camps and pondered their injury might adopt: “To triumph is to/Forget the self and focus/On the under-dog.” Here are suggestions of the anti-hubristic, anti-triumphalist epic we see KT vivify with wisdom and brilliance in *Letters to Memory*. And finally, a haiku that reads, in retrospect, as an injunction from father to daughter titled “Life’s Task”: “Life is picking up/The broken pieces and/Making something of it.”

CRES COURSE OFFERINGS 2018-19

This is a preliminary course list. Courses may be added as they become available. Please check in with the **CRES Undergrad Director (Christine Hong cjhong@ucsc.edu)** or **CRES Advisor (cres@ucsc.edu)** to draft your emphasis in the major through selected courses. If you have taken, are taking, or plan to take a course not listed on this document but that has significant CRES content, including independent studies, you can petition to have it count for the major.

* Fulfills the outside the U.S./transnational requirement.

FALL 2018

Emphasis	Course #	Course Title	Instructor
CORE	CRES10	Critical Race and Ethnic Studies: An Introduction	Mitchell, Nick
IA	ANTH 110Q	Sexuality in Black Popular Culture	Shange-Binion, Savannah T.
IA	ANTH 130A	Peoples and Cultures of Africa*	Mahajan, Nidhi
IB	ANTH 130L	Ethnographies of Latin America*	Delgado-P, Guillermo
IIIA	ANTH 158	Feminist Ethnographies	Kramer, Alejandra
IA	ANTH 179	Slavery in the Atlantic World: Historical and Archaeological Perspectives	O'Malley, Gregory
IID	EDUC 104	Ethical Issues and Teaching	Glass, Ronald
IB	EDUC 160	Issues in Educational Reform	Bartlett, Lora
IC	EDUC 171	South and Southeast Asian Schooling and Immigration*	Gordon, June A.
IIIC	HAVC 163	The Native in Colonial Spanish America	Staff
	HIS 110A	Colonial America 1500-1700	Westerkamp, M.J.
IA	HIS 116A	Unchained Memory: Slavery and the Politics of the Past	Jones, Catherine A.
IA	HIS 137A	Africa to 1800*	Anthony, David H.
IC	HIS 140D	Recent Chinese History*	Hershatter, Gail B.
IA	HIS 158	The Escapes of David George: Biographical Research on Slavery and Early America	O'Malley, Gregory
IB	HIS 190A	Slavery and Race in Latin America	Diaz, Maria E
IB	LALS 100	Concepts and Theories Latin American and Latina/o Studies	Arredondo, Gabriella F.
	LALS 171	Brazil in Black and White*	Pinho, Patricia
IIIB	LALS 172	Visualizing Human Rights	Falcon, Sylvanna M.
	LALS 180	Borders: Real and Imagined*	Staff
IIA	LGST 110	Law and Social Issues	Gerston, Larry
IID	LGST 111B	Civil Liberties	Beaumont, Katharine E.
IB	LIT 133I	Global Japan: Literatures of the Japanese Diaspora*	Obayashi, Yuki
IID	LIT 146F	The Dissenting Tradition in America	Gruesz, Kristen Silva
ID	LIT 165C	Mesoamerican Indigenous/Indigenista Literature	Padilla, Stephanie Luna
IIIB	LIT 169A	White Flow(n): Race, Gender and Material	Wilson, Ronaldo V.
IB	LIT 189S	La Cultural Popular en la Narrativa Latinoamerican*	Poblete, Juan
IE	LIT 190Y	Topics in Jewish Literature Culture	Thompson, Bruce
IIB	PSYC 153	Psychology of Poverty	Bullock, Heather E.
IIA	SOCY 128I	Race and Law	Fukurai, Hiroshi
IID	SOCY 152	Body and Society	Mccullen, Chrisite G
IID	SOCY 172	Sociology of Social Movements	Gould, D.

WINTER 2019

Emphasis	Course #	Course Title	Instructor
CORE	CRES 100	Comparative Theories of Race and Ethnicity	Ahuja, Neel
CORE	CRES 190	Senior Seminar: Topic TBD/Offered with FMST 194	Ahuja, Neel
CORE	FMST 20	Feminism and Social Justice 2018-2019 Iteration of FMST 20 WILL SUBSTITUTE FOR CRES 101	Mitchell, Nick
IC	ANTH 130I	Cultures of India*	Pandey, Annapurna
ID	ANTH 130I	Native Feminisms, Gender and Settler Colonialism	Ramirez, Renya
IIB	EDUC 128	Immigrants and Education	Mosqueda, Eduardo

IIC	EDUC 141	Bilingualism and Schooling	Bunch, George
IIC	EDUC 177	Teaching Culturally and Linguistically Diverse Students Math and Science	Ramirez, Renya
IIIB	FILM 165B	Race on Screen	Wang, Yiman
IB	FILM 165E	Chicana/o Cinema, Video	Leaños, John Jota
IIIB A	FMST 123	Feminism and Cultural Production	Aptheker, Bettina
IA	HAVC 115	Gender in African American Visual Culture	Staff
IID	HIS 110H	Greater Reconstruction: Race, Empire and Citizenship in the Post-Civil War United States	Jones, Catherine A.
IA	HIS 137B	Africa from 1800 to Present*	Anthony, David H
IIB	LALS 112	Immigration and Assimilation	Staff
IB	LALS 143	Race and Ethnicity	Staff
IB	LALS 152	Consumer Cultures Between the Americas	Rivas, Cecilia
IB	LALS 175	Migration: Gender and Health in Latina/o Communities	Staff
IID	LGST 128	Poverty/Public Policy	Saha, Subhra
IID	LGST 128M	International Law and Global Justice*	Fukurai, Hiroshi
IIC	LIT 133G	The Nuclear Pacific*	Hong, Christine
III B	LIT 155A	Cinema and Subjectivity: International Cinema*	Sahota, GS
IB	LIT 189A	De la conquista a flor Juana*	Zimmer, Zachary A.
IID	POLI/FMST 112	Women and the Law	Dent, Gina
IB	POLI 140C	Problems in Latin American Politics*	Niedzwiecki, Sara
	PSYCH 159H	Community Based Interventions	Langhout, Regina
IID	SOCY 128C	Social History of Democracy, Anarchism and Indigenism	Fukurai, Hiroshi
IIA	SOCY 145	Sociology of Masculinities	Mccullen, Christie G.
IB	SOCY 156	Latina/o Identities	Pedroza, Juan

SPRING 2019

Emphasis	Course #	Course Title	Instructor
IC	ANTH 110P	India and Indian Diaspora Through Film*	
	ANTH 129	Other Globalizations: Culture and Histories of Interconnectedness	Mahajan, Nidhi
IA	ANTH 130F	African Diasporas in the Americas*	Shange-Binion, Savannah T.
IIIA	ANTH 131	Women in Cross-Cultural Perspective	Ramirez, Renya
IIC	EDUC 125	Multicultural Children's Literature for Elementary Classrooms	Scott, Judith
IIC	EDUC 164	Urban Education	Mosqueda, Eduardo
IIC	EDUC 170	East Asian Schooling and Immigration*	Staff
IIC	EDUC 173	Seminar in Critical Pedagogy	Glass, Ronald
IIC	EDUC 181	Race, Class, and Culture in Education	Staff
IIIA	FMST 115	Gender, Sexuality, and Transnational Migration Across the Americas	Cemail, C
	FMST 145	Gender and Racial Formations	Staff
IIIC	HAVC 123A	Modernity and Nationalism in the Arts in India*	Thangavelu, Kirtana
IB	HAVC 162	Advanced Studies in Pre-Hispanic Visual Culture: The Maya*	Dean, Carolyn
IA	HIS 121A	African American History to 1877	Anthony, David H.
ID	HIS 125A	Indigenous Histories of California	Haas, Lisbeth
IB	HIS 134B	History of Mexico, 1850 to Present*	O'Hara, Matthew D.
IIB	HISC 117	Making the Refugee Century: Non-Citizens and Modernity	Nguyen, T.
IIB	LALS 165	Contemporary Peru*	Staff
ID	LALS 170	Indigenous Struggles in the Americas	Davis, Muriam H.
IIIA	LALS 178	Gender, Transnationalism, and Globalization	Staff

ID	LGST 135	Native Peoples Law	Staff
IC	LIT 133H	Haunted by the Forgotten War: Literature and Film of the Korean War	Hong, Christine
	LIT 137A	Global Cities*	Staff
IC	LIT 138B	Regions in American Literature, Hawai'i	Wilson, Rob
IE	LIT 164J	Jewish Writers and the American City	Thompson, B.
IC	POLI 140D	Politics of East Asia*	Read, Benjamin

EMPHASES

IA	African Diaspora
IB	Chicano/a, Latino/a, Latin American
IC	Asian American/Pacific Islander/Asian
ID	Native Studies/Indigeneity Studies
IE	Jewish Studies
IIA	Labor
IIB	Migration
IIC	Education
IID	Rights and Revolution
IIIA	Feminism
IIIB	Visual Culture
IIIC	Science Studies

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