

Doing Critical Race and Ethnic Studies in a Neoliberal Age???

UC SANTA CRUZ • HUMANITIES 1, ROOM 210
FREE & OPEN TO THE PUBLIC

FRIDAY, JUNE 6 • 4:00-6:30 PM
The Prison Industrial Complex and the Public University

SATURDAY, JUNE 7 • 9:30 AM-5:30 PM
Militarization, Criminalization, and Racial and Gender Violence
Political Education and Activist Knowledges

Participants include **Corrina Gould** (Indian People Organizing for Change); **Lara Kiswani** (Arab Resource and Organizing Center); **OT Quintero** (Barrios Unidos); **Michael James** (Engaging Education); **Misty Rojo** (Justice Now); **Isa Noyola** (EI/La Para Translatinas); **Sami Abed** (Resource Center for Non-Violence); **Gina Dent** (Feminist Studies @ UCSC); **Christine Hong** (Literature @ UCSC); **Marcia Ochoa** (Feminist Studies @ UCSC); **Sadie Reynolds** (Sociology @ Cabrillo College); **Xamuel Banales** (Ethnic Studies @ Northern Arizona State University); **Tierney Yates** (Black Unity Group @ San Jose State University); **Nancy Kim** (Asian American/Pacific Islander Resource Center @ UCSC); **Carolyn Dunn** (American Indian Resource Center @ UCSC); **Jasmine Syedullah** (CRES Student Working Group); **Sandra Harvey** (CRES Student Working Group); and **Jessica Whatcott** (CRES Student Working Group), as well as representatives from IGNITE, Sin Barras, the Committee for Justice in Palestine, Students Informing Now,...and others!

Presented by the Critical Race and Ethnic Studies Research Cluster, with generous support from the Division of Humanities, Graduate Student Association; UC Presidential Chair in Feminist Critical Race and Ethnic Studies; UC Center for New Racial Studies; Office of Diversity, Equity, and Inclusion; Stevenson College; and the Departments of American Studies, History, Literature, and Politics.

For more information, including disabled access, please visit <http://hr.ucsc.edu/event/doing-cres-in-neoliberal-age/>

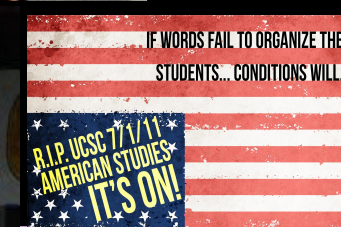
LA PROMESA DE LOMA PRIETA, QUE NO SE REPITA LA HISTORIA (THE PROMISE OF LOMA PRIETA; THAT HISTORY NOT REPEAT ITSELF); the University of California at Santa Cruz, Colton College, June/Alcorno 1992. All rights reserved. Photo by Alberto Gonzalez.



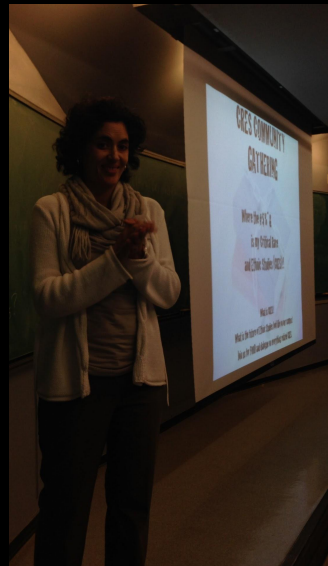
WELCOME!!!

From protest...

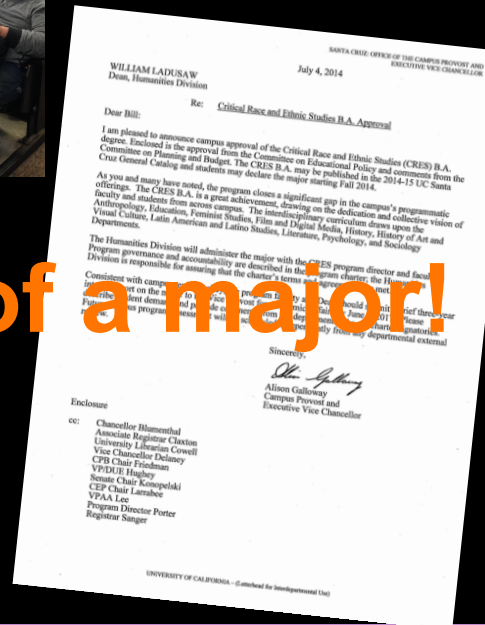
to proposal...



...to Introducing CRES 10



...to the birth of a major!



Where we go from here...



**will require that we learn to remember
what the whole university system
teaches us to forget...**

SPILLERS: Well, I think if you are trying to create the library or improve it or expand it, preserve it and push it—it seems to me that’s history right along. You know? (Forty-five years from now, when I likely won’t be around—though if I live as long as my mother, I will. She’s ninety-eight. Though if I am here in forty-five years, I am sure I won’t have as much sense. [Laughter] I think I probably won’t be working, still. At least I hope not.)

Fifty years from now, if young, apprentice scholars are trying to put together this period of American culture and global culture, and if somehow they lose sight of Black Studies and civil rights movement and aftermath, that means that something didn’t happen right today. So that the lost women’s project or the lost studies projects means that we didn’t do something right today.

Along in the 1970s or an Alice Walker and rediscover the gravesite of Zora Neale Hurston: that means that we didn’t do something right today.

Between 2010 and 2060 that the world forgot about that? There has to be a way that you help to make it possible for somebody down the line to put the picture together. And so that means that the Black Studies project is greater than any generation of individuals or of any individuals. You know, it just keeps going because it’s not about individuals alone. It’s a set of protocols working through individuals and what you want to survive are the protocols. Of course, it’s really nice if you’re remembered. But it’s for the thing to go on. So that’s what I think the community has at stake and that’s what we do.

The Only Possible Relationship to the University Today Is a Criminal One

“To the university I’ll steal, and there I’ll steal,” to borrow from Pistol at the end of *Henry V*, as he would surely borrow from us. This is the only possible relationship to the American university today. This may be true of universities everywhere. It may have to be true of the university in general. But certainly, this much is true in the United States: it cannot be denied that the university is a place of refuge, and it cannot be accepted that the university is a place of enlightenment. In the face of these conditions one can only sneak into the university and steal what one can. To abuse its hospitality, to spite its mission, to join its refugee colony, its gypsy encampment, to be in but not of—this is the path of the subversive intellectual in the modern university.

Worry about the university. This is the injunction today in the United States, one with a long history. Call for its restoration like Harold Bloom or Stanley Fish or Gerald Graff. Call for its reform like Derek Bok or Bill Readings or Cary Nelson. Call out to it as it calls to you. But for the subversive intellectual, all of this goes on upstairs, in polite company, among the rational men. After all, the subversive intellectual came under false pretenses, with bad documents, out of love. Her labor is as necessary as it



- Can the university foster creative approaches to Critical Race & Ethnic Studies that remain as accountable to the activist legacies that brought it into being as they are to the traditions of cutting-edge scholarship to which its intellectual formation is indebted?
- Can the CRES curricula bring academics, activists, and students face-to-face in coalitional political education projects that are of mutual benefit to both the university and community?
- Can CRES refuse the familiarity of “siloe” approaches to the study of race and ethnicity and provide practical tools for collective examination of the “familiarity” of race itself?
- If so, then what are the protocols of disidentification CRES can use to dismantle the “common sense” of the university’s investments in CRES? esp. those that are currently reproducing the logics and values of liberal humanism, capitalist heteropatriarchy, and settler colonialism within the very architecture of its institutionalization?

Report Back from

September 19-21, 2013

*Decolonizing Future Intellectual Legacies
and Activist Practices*, the second major conference
of The Critical Ethnic Studies Association

**Horizontal Pedagogies &
Tensions:**

**Towards Decolonizing
Introductions to Critical Race
and Ethnic Studies (CRES)**

Our Proposal: To fund a team of folks who have taught and/or studied at community colleges, Cal states, and UCSC to travel to the 2nd major CESA conference and host a roundtable discussion about the future of CRES;

A roundtable that would be the first step helping us at UCSC think creatively about what our commitment to the late 60s, early 70s activist advent of ethnic studies might mean for the inauguration of CRES today.

our travel to chicago was generously funded by

The Office of The Dean of Students, Alma Sifuentes
the Graduate Student Association UCSC's Humanities Division The
Office for Diversity, Equity, and Inclusion the UC Presidential Chair of
Feminist Critical Race and Ethnic Studies Kresge College Oakes College
Cowell College WITH EXTRA SPECIAL THANKS FOR THE
ADMINISTRATIVE SUPPORT OF THE INTERDISCIPLINARY
STUDIES OFFICE esp. MARTI STANTON!!!

Roundtable Queries

- What can "community engagement" mean or be (given what we do NOT want it to look like based on our various previous experiences with such initiatives)?
- What implications does the “critical” return to ethnic studies really have for us intellectually? pedagogically? In terms of institutional accountability?
- What questions, guiding principles, and legacies are central to CRES? What “sets of protocols” do we want to remember not to forget?

Break-Out Group Take Aways

Query	Recommendations		
Accountability	<ul style="list-style-type: none"> • systems of accountability that challenge 1) systems of domination, and 2) the non-profit industrial complex. • community history projects (where people from the communities CRES students are engaging lead the history-making). • efforts to redistribute university resources. • to keep it local. • UNcritical service learning programs in higher education institutions • a discussion seminar that would allow students to discuss and critically assess their practice with their peers and the faculty person teaching the course • a Community Review Board (CRB) or Activist Review Board (ARB) -- in lieu of an IRB -- composed of community members that would vet community projects proposed by students. 		
Guiding Principles	<ul style="list-style-type: none"> • envision an end goal for the work of CRES where the need for its organization no longer needs to exist, where the University no longer exists <p>Points of Reference</p> <ul style="list-style-type: none"> • decolonizing colonial histories (U.S. focus); Third World Liberation Front; Self-determination; Community as central/holds knowledge; Local-global/third world context (gets lost); Change institutional standards K-12; Against imperialism <p>Protocols and Methodologies</p> <ul style="list-style-type: none"> • Love as a central method; Marginalized voices – CRES needs to be attuned (eg, condition of most of the world who live consequences of our consumption practices) • Change needs to be part of the process, but does it need to be institutionalized? or, how do we acknowledge it won't be perfect 		

Doing Critical Race and Ethnic Studies in a Neoliberal Age...



Requires learning to fight for more than just the
romance of community accountability.