



It has been particularly important in Japan, China, and the Chinese-speaking areas. *Houxiandai zhuyi he wenhua lilun* (Postmodernism and Cultural Theory), published in China in 1987 and reprinted in Hong Kong and Taiwan in 1988 and 1989, had a transformative effect on Chinese critical discourse.

Fredric Jameson

Professor and Chair of the Program in Literature and The Center for Critical Theory, Duke University

The End of Temporality

Friday, October 11 / 4:30 PM / College Eight 240
Sponsored by the Literature Department, the Institute for Humanities Research, the Center for Cultural Studies, and the History of Consciousness Department

In a language and a land hostile to its operations, Fredric Jameson has crafted a dialectical critical method of singular power and efficacy. His metacriticism, ranging in register from the inescapable, hortatory "Always Historicize" to the real work of historicizing a wide range of critical, filmic, artistic, and literary genres, has been central in the continuation of a vibrant and engaged Marxist critique. Postmodernism, history, narrative, form itself—he has not only shaped our understanding and conception of these and other fundamental elements of critical discourse, but has made the political stakes of this discourse clear. Jameson's Marxism is a capacious one—not eclectic, but attentive to the logic of the critical situation. Few critics, for instance, would be capable of making both Adorno and Brecht central to a critical project, as Jameson did in *Late Marxism: Adorno, or, the Persistence of the Dialectic* (Verso, 1990) and *Brecht and Method* (Verso, 1998).

Jameson is the author of seventeen books and dozens of essays. His criticism is the subject of many studies, including books by Perry Anderson, Douglas Kellner, and others. His work has been translated into all the major European and Asian languages.

Periodization, historicization, and temporality have always been central concerns in Jameson's work. His most recent book, *A Singular Modernity*, is being published this fall by Verso. It examines revivals of discussions of modernity and aesthetic modernism against the perceived disappearance of alternatives to capitalism, offering a meta-critique of the concept and a diagnosis of the stage of capitalism which has given birth to it. His talk at Santa Cruz represents further thinking on these questions.

What is... identified as the history of ideas is poorly equipped to deal with intellectual regressions of this kind, which can often more plausibly be accounted for by political conjunctures and by institutional dynamics. The defeat of Marxism (if it really was defeated) checked the flow of much contemporary theory at its source, which was the Marxist problematic as such (even if it traveled via the detour of Sartrean existentialism and phenomenology). Meanwhile the professionalization (and increasingly, the privatization) of the university can explain the systematic recontainment of theoretical energy as such, as aberrant in its effects as it is anarchist in its aims. But this is precisely why such reinstitutionalizations and their regressions can scarcely be numbered among the consequences of postmodernity, with the latter's well known rhetoric of the decentered and

the aleatory, the rhizomatic, the heterogeneous and the multiple. Nor can one imagine that this was exactly what Jean-François Lyotard had in mind when he celebrated the displacement of the "grand narratives" of history by the multiple language games of the postmodern, which surely implied the invention of new games and not the artificial resuscitation of those of the academic yesteryear.

—from "Regressions of the Current Age," Preface to *A Singular Modernity*.

About his talks this quarter, Dean Godzich writes:

The two talks bring together two lines of research I have been working on during the past decade. The first has focused on the category of the subject in the context of western modernity. It is my contention that the modern subject is characterized by a homology between discourse and action. In the first talk I will present a synoptic view of this homology and argue that it is the ground upon which the strong subject of modernity has been built. In the second talk I will turn to my other concern: globalization and its significance for scholars in the human sciences. I will use the synopsis presented in the first talk to identify areas

Wlad Godzich

Dean of Humanities, UC Santa Cruz

The Modern Subject Meets Globalization

TWO LECTURES
Wednesday, October 16 / 5-7 PM
Wednesday, October 23 / 5-7 PM
Kresge 159

The Center for Cultural Studies is pleased to present a two-part talk by Wlad Godzich, who over the last decade has been a central figure in a number of scholarly discussions of globalization, humanism, and literature. Indeed, many of the concerns shaping Dean Godzich's recent work on the global are present in his early work as a medievalist, where he traced the concurrent emergence of vernaculars, print technology, and political administration. With the 1988 publication of his essay "Emergent Literature and the Field of Comparative Literature" (reprinted in Godzich, *The Culture of Literacy*, Harvard, 1994), Dean Godzich explored an ongoing concern with the problematic of emergence, which has led not only to reconceptualizations of literary history, but to dialogues with natural and social scientists engaged in similar work on new forms of knowledge.

in which the subject is affected. Some of these areas will be analyzed in some detail, others identified as research topics for the future. A surprising outcome of the juxtaposition of these two research projects has been the re-emergence of imagination as a central and dynamic category for thinking the subject in the context of globalization.

Wlad Godzich has taught at Columbia, Yale, the University of Minnesota, the University of Toronto, and the Université de Montréal, and has held many visiting appointments in North America, Europe, Africa, and Asia. Before coming to UC Santa Cruz he was at the Université de Genève (Switzerland) where he held the Chairs of Emergent Literature and Comparative Literature. He is the author of several books, notably *The Emergence of Prose* (Minnesota, 1987) and *The Culture of Literacy* (Harvard, 1994). He was co-editor of the acclaimed 88-volume series *Theory and History of Literature*, published by the University of Minnesota Press.

New National & Transnational Forms

Asia-Pacific-America Research Cluster Speaker Series

This year the Asia-Pacific-America Research Cluster is presenting a year-long series of linked colloquia. Next quarter's theme is "Translation and the Post-colonial Asia Pacific," followed by a writers' series in the spring.

LING-CHI WANG Professor of Ethnic Studies, UC Berkeley

Kaihua jieguo zai haiwai: Literatures of the Chinese Diaspora in the Age of Globalization

Wednesday, October 2 / 4 PM / Oakes Mural Room

Professor Ling-chi Wang is a distinguished scholar and activist on Asian American issues. He was at the center of the struggles that shaped the creation of the Ethnic Studies Department at UC Berkeley, and has been an advocate ever since of the department's social activist agenda, particularly in the wake of the Bakke court decision and other attacks on affirmative action. He has been centrally involved in activism, scholarship and dialogues about the rights of Chinese-speaking students in K-12 education, the housing crisis in San Francisco's Chinatown, the 1996 campaign finance scandal, and, most recently, issues around the Japanese government's responsibility to Chinese, Koreans, and other Asian targets of Japanese aggression during World War II. He played a key role as strategist and advisor during former Los Alamos National Laboratory scientist Wen Ho Lee's battle against espionage charges. His recent publications in Asian American studies include "Being Used and Being Marginalized in the Affirmative Action Debate: Re-envisioning Multiracial America from an Asian American Perspective" in *Asian American Policy Review* and "Structure of Dual Domination" in *Amerasia Journal*.

Originally trained as a specialist in ancient Semitic languages, Professor Wang has also worked extensively on the literature and culture of the Chinese diaspora. His *Chinese American Poetry: An Anthology*, edited with Henry Yiheng Zhao, was published in 1991 by the University of Washington Press. *The Chinese Diaspora: Selected Essays*, co-edited with Wang Gungwu, appeared in 1998 (Singapore: Times Academic Press). Professor Wang is currently organizing a November conference on the literatures of

the Chinese diaspora. This body of literature is written in several languages: Chinese, English, Spanish, French, Malay, and Tagalog among them. Because this literature does not fall under the rubric of Chinese national literatures, it receives little attention from scholars in Taiwan and China. Treatment of Chinese diasporic literature within the fields of European or American minority literatures rarely allows for attention to the global contexts and transnational articulations of its various national sites. Professor Wang aims at the creation of a new field of study.

VICENTE RAFAEL Professor of Communication, UC San Diego

The Cell Phone & the Crowd: Messianic Politics in the Contemporary Philippines

Tuesday, November 19 / 4 PM / Oakes Mural Room

Vicente Rafael writes on postcolonial theory, communications, race and ethnicity, translation studies, and Philippine studies. His first book, *Contracting Colonialism: Translation and Christian Conversion in Tagalog Society Under Early Spanish Rule* (Duke, 1988), traced the complex politics of language in the conversion of Tagalog speakers to Catholicism under Spanish colonialism, finding in the linguistic record the shaping of colonial ideology and resistance to it. *White Love and Other Events in Filipino History* (Duke, 2000) treated the last 100 years of Philippine and Filipino history, linking concerns of nationalism, race, gender relations, and colonialism. Professor Rafael's edited volumes include *Figures of Criminality in Indonesia, the Philippines and Colonial Vietnam* (Cornell Southeast Asia Program Publications, 1999) and *Discrepant Histories: Translocal Essays on Filipino Cultures* (Temple, 1999). His talk this fall explores the roles of the cell phone and the crowd as two related but distinct technics in conjuring up a messianic politics during "People Power II," the recent civilian-led coup that ousted Joseph "Erap" Estrada from the presidency in January of 2001. It inquires into the ways in which a middle-class politics of wishfulness comes to rest on the imagined capacities of technologies to communicate at a distance and call forth, as well as defer, the arrival of justice. Finally, it asks how the promise of telecommunication holds forth the possibility of momentarily flattening social hierarchy, a possibility simultaneously longed for and dreaded by those most anxious to chart the course of this promise.

Gauri Viswanathan

Professor of English and Comparative Literature, Columbia University

Colonialism, Hinduism, and the Problem of Historiography

Monday, October 28 / 4 PM / Oakes Mural Room

The Religion and Culture Cluster continues its lecture series this fall with a presentation by Professor Gauri Viswanathan, whose fields of interest are intellectual history; education, religion, and culture; 19th-century British and colonial cultural studies; and the history of disciplines. Her recent book, *Outside the Fold: Conversion, Modernity, and Belief* (Princeton, 1998), is a major reinterpretation of conversion. Centering on colonial subjects in British India and on minority communities within Britain, she sees in religious conversion both a mode of resistance and an alternative epistemology. *Outside the Fold* won numerous prizes, including the 1999 Harry Levin Prize awarded by the American Comparative Literature Association for best book in comparative literature, the James Russell Lowell Prize awarded by the Modern Language Association for best work of literary criticism, and the 2000 Ananda K. Coomaraswamy Prize awarded by the Association for Asian Studies. Her first book was *Masks of Conquest: Literary Study and British Rule in India* (Columbia, 1989), which demonstrated how the colonial and imperial context shaped the formation of English literary study as a field of knowledge. Professor Viswanathan recently guest-edited a special issue of *Ariel: A Review of International English Literature* on "Institutionalizing English Studies: the Postcolonial/Post-independence Challenge". She has received Guggenheim, NEH, Mellon, and American Institute of Indian Studies fellowships, and is currently research collaborator on a major international project on globalization and autonomy, based in Toronto and Hamilton, Canada.

Co-sponsored by the History of Consciousness

Aamir Mufti

Associate Professor, Comparative Literature, UCLA

Towards a Genealogy of Postcolonial Secularism

Tuesday, November 21 / 4 PM / Oakes Mural Room

Aamir Mufti has emerged in recent years as one of the most interesting voices in colonial and postcolonial literary and cultural studies. He received his Ph.D. from Columbia University, and taught previously at the University of Michigan. His research interests are wide-ranging—Marxism and aesthetics, minority cultures in Europe and elsewhere, exile and displacement, human rights, refugees and the right to asylum, modernism and fascism, language conflicts, and the history of anthropology. Many of these concerns are often considered under the rubric "postcolonial." Mufti prefers the term by which Edward Said characterized his own critical practice: secular criticism, whose referent is not only the religious/secular divide, but a range of belief systems, including the national. These concerns are elaborated in Mufti's article, "Auerbach in Istanbul: Edward Said, Secular Criticism, and the Question of Minority Culture" (*Critical Inquiry*, Autumn, 1998), and in his introductory writing and editorial work in *Dangerous Liaisons: Gender, Nation, and Postcolonial Perspectives*, co-edited with Anne McClintock and Ella Shohat (University of Minnesota, 1997). He has also written on blasphemy and literature, the post-literate public sphere, and the Urdu-language short story. His book, *Enlightenment in the Colony: The Jewish Question and Dilemmas in Postcolonial Culture*, is forthcoming from Princeton University Press. His talk this fall comes out of this project, and suggests that the legacy of the Jewish question in Europe informs and shapes the contemporary crisis of secularism in postcolonial societies.

OTHER GLOBALIZATIONS: HISTORIES, TRANS-REGIONALISMS, AND CULTURAL FORMATIONS

THE CENTER FOR CULTURAL STUDIES announces a new fellowship program entitled *Other Globalizations: Histories, Trans-regionalisms, and Cultural Formations*. Funded by the Rockefeller Foundation as one of its Resident Fellowships in the Humanities and the Study of Culture, the program will offer two or more fellowships per year to visiting scholars beginning in Fall 2003, and continuing for a total of three years. The deadline for the first group of applications is **February 1, 2003**.

Globalization—whether conceived as a historical period, a concept, a political position, or simply a scholarly orientation—has been formative in shaping work in the humanities and social sciences over the past decade. Originally centered in the United States, the discourse of globalization is now as important in scholarship in East Asia, Europe, Latin America, and elsewhere. This project starts from the premise that the current period is not the latest stage in the long durée of globalization, but one of many globalizations in history, and of a particular and distinctive kind. Our knowledge of the nature of globalization is at an early stage, and we welcome proposals that treat phenomena or concepts that are occluded or overlooked in dominant discourses of contemporary globalism. The project also invites scholarly work on moments of globalization that predate the contemporary era, or that, for a variety of reasons, never entered the world historical stage under the sign of the global. We encourage focus on a variety of transnational, transcultural, or trans-regional phenomena through categories of analysis developed in contemporary globalization theory. We welcome projects which expand the concept of globalization by thinking about certain historical trajectories—conventionally understood through the models of diffusion, influence, or dissemination, centered on empires and nation-states—as traces of spatially and temporally uneven processes of globalization.

Fellows can be from any discipline; their research projects should involve global or trans-regional phenomena. We expect that most applicants will be from history, literature, art history, cultural studies, anthropology, or related disciplines. All prospective applicants should be committed to exchange with scholars working on areas other than their own. Fellows' scholarly work need not be in English, but fellows should be able to use English in scholarly exchange and dialogue. The Center will work with visiting scholars in the organization of small conferences and colloquia, and we anticipate that these events will be lively additions to our community in the coming years.

The fellowship is designed for non-UCSC faculty members or independent scholars, and is not intended for graduate student research. The Center offers University affiliation, library access, copying and computer facilities, a private office, and a congenial interdisciplinary environment. We anticipate offering 2 year-long fellowships each year, with a stipend of \$40,000 and benefits; fellowships of shorter duration may also be arranged.

Applicants are asked to submit an up-to-date curriculum vitae with all contact information (email, fax, home and office telephone, mailing address); a description of the proposed project (1000 words maximum, plus bibliography); two letters of recommendation, evaluating the proposed project and the applicant's qualifications; and one short writing sample (published piece or conference paper). An application form can be downloaded from the center's web site, or mailed or emailed on request.

Application deadline: February 1, 2003.

Contact: Stephanie Casher, Office Manager,
Center for Cultural Studies, Oakes College,
University of California, Santa Cruz, CA, 95064, USA.
Phone: 831-459-1274; fax 831-459-1349;
email: cult@cats.ucsc.edu.

Colloquium Series

In fall 2002, the Center for Cultural Studies will continue to host a Wednesday colloquium series, which features current cultural studies work by campus faculty and visitors. The sessions are informal, normally consisting of a 30-40 minute presentation followed by discussion. We gather at noon, with presentations beginning at 12:15pm. Participants are encouraged to bring their own lunches; the Center will provide coffee, tea, and cookies.

ALL COLLOQUIA ARE IN THE OAKES MURAL ROOM

OCTOBER 2

Jerome Neu Philosophy, UC Santa Cruz
An Ethics of Fantasy?

OCTOBER 9

Chris Berry Film Studies, UC Berkeley
Where Do You Draw the Line? Ethnicity in Chinese Cinemas

OCTOBER 16

Vanita Seth Politics, UC Santa Cruz
The Timing of Race: or What Made Race Classification Possible?

OCTOBER 23

Flora Veit-Wild Department of African Studies, Humboldt University, Berlin
Borderlines of the Body in African Literature

OCTOBER 30

Brian Catlos History, UC Santa Cruz
Infidels and Allies: A Reappraisal of the Ethno-Religious Element in Western Mediterranean Politics in the Era of the Crusades

NOVEMBER 6

David Kim Philosophy, University of San Francisco
Black Atlanticism: Africana Studies and Pacific Empires

NOVEMBER 13

Audrey Jaffe Center for Cultural Studies, UC Santa Cruz
Measurement Without Numbers: Figures of Nineteenth-Century Statistics

NOVEMBER 20

Brett Ashley Crawford Performing Arts, American University
The Arts Audiences in the 21st Century—Community, Consumer, or Tourist

BRIAN CATLOS is Assistant Professor of History at UC Santa Cruz. He is editing the final draft of a forthcoming book, *The Victors and the Vanquished: Christians and Muslims in Catalonia and Aragon, 1050-1300* (Cambridge), while conducting archival research on Muslims and Jews living under Christian rule in medieval Iberia, and exploring larger questions regarding the nature of the political, economic, and social interaction of ethno-religious communities. He writes, "The Middle Ages is traditionally portrayed as an era of 'conquest' and Crusade in Iberia and the Maghrib. This paper takes the career of a Muslim mercenary in thirteenth-century Christian Aragon as the departure point for a reassessment of the role of ethno-religious identity and ideology in the politics and society of that age."

DAVID KIM is Assistant Professor of Philosophy and Director of Asian American Studies at the University of San Francisco, where he holds the NEH Chair for 2002-3. His essays include "The Color Line in the Era of Pacific Empires" in David Theo Goldberg and Tommy Lott, eds., *The Color Line: Du Bois on Race and Culture* (Blackwell Press, forthcoming). His book-in-progress, tentatively entitled *The Black Pacific*, investigates a largely hidden but rich tradition of black liberatory thought on Asia, from the late 19th century through the Cold War era. His talk will highlight various strands of this tradition, notably the work of W.E.B. Du Bois, Richard Wright, and C.L.R. James, and their significance for two important works in Africana studies, Paul Gilroy's *Black Atlantic* and Cedric Robinson's *Black Marxism*.

Resident Scholars

This fall the Center for Cultural Studies is hosting four visiting scholars: Brett Ashley Crawford, Leigh Gilmore, Audrey Jaffe, and Flora Veit-Wild.

BRETT ASHLEY CRAWFORD is Assistant Professor in the Department of Performing Arts at American University. She received a Ph.D. in theatre history and criticism and a graduate certificate in women's studies from the University of Maryland, College Park and an M.F.A. in arts administration from Texas Tech University. Her current projects include research on and conceptualization of the future of audiences in America and the practice of audience development in arts organizations; gender, race, and management in the creative and administrative arenas of the arts; women and leadership; and the use of technology in arts and education. Her research on audience development investi-

gates the complex intersections between race, gender, ethnicity and class in an increasingly competitive, niche-driven cultural marketplace.

LEIGH GILMORE continues in residence for a second year at the Center for Cultural Studies. Associate Professor of English at Ohio State University and the author of (among other works) *The Limits of Autobiography: Trauma and Testimony* (Cornell, 2001), she is working on a book provisionally entitled *Zones of Privacy*. The book explores the crafting of a legal subject in the United States endowed with privacy but not liberty, and elaborates a "jurisprudential unconscious around what has come to be called privacy in the 20th century." Her research this year, she writes, will "work through a history of privacy that draws on notions of jurisdiction, zoning, and the family in law, and romance and memoirs in literary and cultural studies."

AUDREY JAFFE is the author of a book on Dickens, *Vanishing Points: Dickens, Narrative, and the Subject of Omniscience* (University of California, 1991), and more recently of *Scenes of Sympathy: Identity and Representation in Victorian Fiction* (Cornell, 2000). She has taught at NYU, the University of Toronto, and Ohio State University, where she was until recently an Associate Professor of English. When not visiting UC Santa Cruz she can be found in Berkeley, where, at the moment, she teaches a nineteenth-century-novel course for UC Extension and thinks about the graph. Her talk, part of a project about the genealogy of and meanings attached to the image of the graph in modern culture, will address representations of identity in statistical history, focusing especially on the work of nineteenth-century theorists such as Quetelet, Galton, and Jevons.

FLORA VEIT-WILD has been Professor of African Literatures and Cultures at the Department of African Studies, Humboldt University, Berlin, since 1994. From 1983-93, she lived in Harare, Zimbabwe, where she researched and published widely on the history and developments of Zimbabwean literature. Her works include *Teachers, Preachers, Non-Believers: A Social History of Zimbabwean Literature* and, co-authored with Anthony Chennels, *Dambudzo Marechera: A Source Book on his Life and Work* (both 1992). Veit-Wild's colloquium talk is drawn from her current project on "Borderlines of the Body in African Literature." Her earlier work in this field includes studies of pain, authorship, the female body, and madness in African literature.

2002-2003

Research Clusters

Research clusters are groups of faculty or faculty and graduate students pursuing a collaborative research effort. Clusters are encouraged to share elements of their work with the larger community, and to work toward the production of a tangible scholarly event such as a workshop, conference, speaker series, or publication. Most of the clusters include reading groups. All clusters are actively interested in new members.

Asia-Pacific-America Cultural Studies

Contacts:
Rob Wilson, rwilson@cats.ucsc.edu
Andy Wang, wchimin@hotmail.com
Considers the relationships among discourses on Asia, the Pacific, Asian-America and diasporic Asian communities. We take these categories to be social and cultural circuits whose production must be considered in relation to gendered and expansionist practices of colonialism, transnational capitalism, racism and militant nationalism.

Civilizational Thinking

Contacts:
Anna Tsing, atsing@cats.ucsc.edu
Gail Hershatter, gbhersh@cats.ucsc.edu
Now in its fifth year, this cluster, funded by a grant from the Ford Foundation, continues its project of examining how regions are configured and configuring in the everyday habits of scholarship.

Native Research Cluster

Contact: Kim Tallbear, ktallbear@alum.mit.edu
Focuses on contemporary issues in Native American Studies and communities with an emphasis on interdisciplinary and hemispheric perspectives.

Popular Culture

Contact: Kevin Fellezs, kaf@cats.ucsc.edu
This cluster engages a wide range of popular cultural forms and idioms, including language games, hip hop culture, popular music, film, transgender representations, religion, and tourism.

Queer Theory

Contacts:
Julie Cox, jmcjls@earthlink.net
Maria Frangos, mef@cats.ucsc.edu
A collaborative endeavor bringing together graduate students and faculty members, the Queer Theory Research Cluster meets to discuss recent, innovative work in the field of lesbian, gay, trans-studies and queer theory, as well as foundational earlier texts and movements, to prepare for occasional visiting speakers, and to organize an annual mini-conference or symposium.

Religion and Culture

Contact:
Karen DeVries, kdevries@cats.ucsc.edu
An interdisciplinary group focusing on new models for studying and writing about religion, interrogation of the category of religion, and intersections of study of religions with studies of social and political formation.

Women of Color in Collaboration and Conflict

Contact:
Niki Akhavan, nikia@cats.ucsc.edu
Website: www2.ucsc.edu/woc
Planned activities include an Anniversary Symposium and the 12th Annual Women of Color Film Festival.

Notes on Speakers

JEROME NEU is Professor of Philosophy at UC Santa Cruz. He is the author of *Emotion, Thought, and Therapy* (University of California, 1977), and *A Tear Is an Intellectual Thing: The Meanings of Emotion* (Oxford, 2000), and editor of *The Cambridge Companion to Freud*, (Cambridge, 1991). His book in progress is entitled *Sticks and Stones: The Philosophy of Insults*. About this talk he writes, "Is there, in addition to the ethics of action, an ethics of fantasy? Are there fantasies one ought not to have? Do the problems such fantasies raise depend on their links to desire and action?" Taking up pornographic and sexual fantasies, the talk emphasizes psychoanalytic and legal aspects of the issues.

CHRIS BERRY is Associate Professor of Film Studies at UC Berkeley. He is currently completing a book co-authored with Mary Farquhar and entitled *Cinema And Nation: China On Screen* (Cambridge, forthcoming). His new research, a project investigating "the look" in Chinese cinema, attempts a de-Westernization of film theory. He is also working on the trans-

lation of Lu Fei-i's history of the cinema in Taiwan. In this talk, Chris Berry argues for re-thinking the scope and conceptualization of ethnicity in Chinese cinemas. Illustrated with clips from films such as *Wedding Banquet* (1993), *Serfs* (1963), *Horse Thief* (1986), and *City of Sadness* (1989), this talk explores new models of ethnic relations.

VANITA SETH is Assistant Professor of Political Science at UC Santa Cruz. She is currently working on a project entitled "Genealogies of Difference: European Representations of the Amerindians and Indians," focusing on the period from the 15th to the 19th century. Central to this work is an understanding of how European constructions of difference changed historically. She argues that race as a form of classification and racism as a form of discrimination are ways of seeing difference that are peculiar to the modern, crucially formed in the 19th century. "What made such classification possible," she writes, "is not simply the emergence of medical and anthropological discourses but a radically new conceptualization of time."

Of Interest

The Middle East & the World One Year After 9/11: What's Changed?

Thursday, September 26 / 7 PM / Classroom Unit 2
 Participants: Terry Burke (History)
 Paul Lubeck (Sociology)
 Alan Richards (Environmental Studies)
 Sponsored by the Ad Hoc Faculty Committee on Current Events

Rubén Martínez

November 12 / 6-8 PM
 Holy Cross Church Parish Hall

Mr. Martínez will be a Regents' Lecturer at UC Santa Cruz from November 5-14, sponsored by the Center for Justice, Tolerance, and Community.

Rubén Martínez was born in Los Angeles to Mexican and Salvadoran parents. In his first book *The Other Side: Notes from the New L.A., Mexico City and Beyond*, he explores topics ranging from the life of young people in Los Angeles to his own family in El Salvador to the challenges of Cuba to the emergence of rock music in Mexico. *The Other Side* has become a standard in Latin American Studies and Latino Studies courses throughout the country. His most recent volume, *Crossing Over: A Mexican Family on the Migrant Trail*, traces the travels of one family, beginning with the loss of three brothers in an accident in which a car driven by a coyote (smuggler) crashes during a chase by the U.S. Border Patrol. He goes back to the village of these brothers, and follows members of their family in their trek

north. Martínez demolishes the myth of an untouched rural Mexico, showing how deeply transnational migration flows affect everyday life.

CONFERENCE

Symbolic Actions: Performances, Events, Art Practices

January 4-5 / Cowell Conference Room

An international interdisciplinary conference to explore ritual in its specific forms, and its interdisciplinary description in a variety of art practices, performances, and events both historical and contemporary. This conference is made possible by a collaborative research grant from the France/Berkeley Fund for work between the FRA in Visual and Performance Studies (UCSC) and the Laboratoire d'Anthropologie Sociale, Collège de France. Speakers will include faculty and graduate students: Mark Bartlett (History of Consciousness, UCSC), Donald Brenneis (Anthropology, UCSC), Giovanni Careri (Art History, École des Hautes Études), Mark Franko (Theater Arts, UCSC), Ola Johansson (Theatre Studies, Stockholm University), Virginie Magnat (Theater, UCB), Tyrus Miller (Literature, UCSC), Sally Ness (Anthropology, UCR), Bill Nichols (Film, San Francisco State), Janice Ross (Drama, Stanford), Carlo Severi (Anthropology, Collège de France), Catherine Soussloff (Art History, UCSC), and Andrew Wegley (History of Consciousness, UCSC).

For further information, contact Mark Franko, Theater Arts (mfranko@cats.ucsc.edu).

2003-2004

Resident Scholars Program

The Center for Cultural Studies invites applications from scholars who wish to be in residence at UCSC during the 2003-2004 academic year in order to pursue cultural studies research. The Center offers office space, a computer, University affiliation, library access, and a congenial interdisciplinary environment; regrettably, we cannot provide salary replacement or a stipend. Visitors are expected to participate in Center activities while pursuing their own research. Residencies may span the entire academic year or be held for shorter periods. There is no application form; applicants should send a curriculum vitae, an outline of the research project to be undertaken while in residence at UCSC, and two letters of reference to the following address:

**The Center for Cultural Studies
 Attn: Resident Scholars Program
 Oakes College
 University of California
 Santa Cruz, CA 95064 USA**

Applicants should hold a doctorate or the equivalent. Deadline for receipt of application materials is **February 1, 2003**. Inquiries or requests for further information can be directed to the Center at our address, or we can be contacted by telephone at (831) 459-4899, by fax at (831) 459-1349, or by email at cult@cats.ucsc.edu.

Center for Cultural Studies

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Kai Bartolomeo

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RESIDENT SCHOLARS FALL 2002

Brett Ashley Crawford, American University
 Leigh Gilmore, Ohio State University
 Audrey Jaffe, Independent Scholar
 Flora Veit-Wild, Humboldt University, Berlin

DIRECTORS' FALL OFFICE HOURS

Chris Connery: Wednesday, 10-12 PM in Oakes 315
 Gail Hershatter: Wednesday, 3:15-4:30 PM in Oakes 221
 Directors are also available by appointment



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