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INTRODUCTION

This journal is a labor of love. It remembers scholars, activists, and artists who preceded us. It seeks to sow seeds of radical transformation for the scholars, activists, and artists who will come after us.

In this volume, we showcase the works of scholars from ethnic studies, anthropology, history, sexuality studies, indigenous studies, and critical pacific island studies. This is a testament to the growth of Ethnic Studies as a field. It is a manifestation of the ways in which the Ethnic Studies paradigm—of centering marginalized voices, interrogating the contours of power, and radically imagining a more just, equitable society—has permeated the ways in which the greater academy operates.

We thank Drs. Amy Sueyoshi and Russell Jeung for their continued confidence and support. We are also indebted to all of the professors within the College of Ethnic Studies who have trained and empowered their students to produce excellent scholarship, creative expression, and the desire to share their work with our community.

We would also like to thank the authors who have allowed us to share their work with our readership and the academic community-at-large. The work of scholar-activist-artist Miah McClinton graces the cover of this volume to commemorate the 50th anniversary of the College of Ethnic Studies.

This is what has transpired over fifty years. There is, yet, much work to do. But it is at once a privilege, exigence, and celebration to anticipate the next fifty years.

Seon-Hye Moon
Jose Lumbreras

April 2019
CONTRIBUTORS

karina bañuelos is a queer Chicana/x Caxcán, Wixáritari, and Yoeme descendent whose scholarship focuses on Chicana/x Critical Place Inquiry, Critical Latinx Indigeneities, entanglements of settler colonialism in Latin America, and place-based epistemologies that fight overwhelming homogeneity within Latina/o Studies. Their current work within the non-profit industrial complex is being the project director of two research grants that assess culture as a social determinant of health, leading towards state and nationwide advocacy for culturally-based youth programs and interventions for urban American Indian/Alaska Native/Indigenous youth.

kristen bernal is a mixed race native (Chicana/Mescalero Apache) and first generation college student. Originally form the Central Valley, she later moved to the Bay Area to pursue a Bachelors then Masters degree in Ethnic Studies. Her work centers around restorative justice, mutual aid and community led conflict resolution practices.

ayanna grady-hunt is a former editor and journalist currently serving as a nonprofit leadership consultant with a retained executive search firm. As a consultant, Ayanna focuses on developing inclusive processes for identifying, recruiting, and retaining diverse leaders for high performing nonprofit organizations. Ayanna has a B.A. in Journalism from Georgia State University and a M.A. in Practical Theology from Columbia Theological Seminary. She will begin her PhD studies in September 2019 at Graduate Theological Union in Berkeley, CA. where she will focus on the construction of a womanist theology of Christian mission. Ayanna has one child – a son, Jelani Riyadh – an artist living in Atlanta. She enjoys reading the work of womanist theologians, listening to a wide variety of music, drinking tea, and traveling. She spent the summer of 2017 living in an international guesthouse in Les Cayes, Haiti, a place that has she has come to refer to as a spiritual home.

sarah gowing is currently studying at San Francisco State University, working towards an MA in Ethnic Studies. Her thesis researches how racial demographic data is collected and disseminated within higher education, and how aggregating certain populations obscures student success rates for various groups. As a multiracial individual who grew up in several countries, she is especially interested in examining the ways in which people are “othered” by society and the state, and how they then navigate life through that framework. She received her BA degrees in Sociology and Economics/Business from Westmont College, where she was the President of the Multi-Ethnic Student Association and was awarded the Dave Dolan Student Leadership Award. She hopes her work and life help bring about Shalom for all. Grâce à her family, friends, and God.

brandon igarta (they/he) is a kanaka maoli poet, musician, and lifelong student whose ancestors were carried by the waters of the Pacific and the Atlantic. As part of the Sexuality Studies Master’s program at San Francisco State University, they aim to investigate modern constructions of indigenous queer identity and sexuality in Hawai‘i.
They are the Fall 2018 recipient of the Grant A. Larsen scholarship and a Spring 2018 recipient of the Myrtle Clark Award. Their poetry has been primarily showcased on the radio show and podcast It’s Lit with PhDJ; more of their work will be included in the upcoming anthology from Locked Horn Press titled Read Water. For the future, Brandon plans to return home and enter one of several prospective PhD programs that center Native Hawaiian issues.

Levalasi Loi-On is a second-generation mixed Samoan who grew up moving between cities in California, Alaska and Arizona. She is a Student Success Coordinator in Asian American and Pacific Islander Student Services at SFSU and teaches at City College of San Francisco in Interdisciplinary Studies. As a recent graduate of the Ethnic Studies master's program at SFSU, her research focuses on Pacific Islanders within education and specifically looks at the impacts of Critical Pacific Islands and Oceania Studies in San Francisco. Her submission is the last chapter of her thesis, titled "Concrete Ocean: Critical Pacific Islands & Oceania Studies Pedagogy" and is excited for the future growth of Pacific Studies in the College of Ethnic Studies and continental U.S.

Jose Lumbreras is first-year doctoral student at the University of California, San Diego in the Department of History. He received a Master’s in Ethnic Studies from San Francisco State University and Bachelor’s in Sociology from the University of California, Santa Barbara. His broad research interests cross with historical geography, history of capitalism, comparative race & ethnicity, and social movements.

Miah McClinton is a queer black woman-identified student working towards an MA within the College of Ethnic Studies. She is interested in the politics of space, racialized landscapes, and the relationship between healing the land and healing the people. She is concurrently pursuing a degree in Landscape Architecture from Merritt College. Miah would like to express gratitude for the people who have worked to create, preserve, and expand the SFSU College of Ethnic Studies. She would also like to thank the Earth, the water, the plants, the animals, the fungi, the rocks, the sun, the moon, the wind, and the clouds for supporting life and connecting us to the universe.

Terrilyn R. Woodfin is a graduate student at San Francisco State University in her last semester of graduate studies. Her research explores the use of the powwow drum as a source of healing in American Indian communities. She will continue her educational endeavors after graduation. She is an unapologetic poet; published author; singer; and motivational speaker. Woodfin is the parent of two grown children. She and her family currently reside in San Francisco, California. She hails from Knoxville, Tennessee, but moved to Orange County, California in 2002, and in 2011 she relocated to the Bay Area.
Blooming into Critical Consciousness –
A Crossword Puzzle

miah mcclinton

puzzle and hints on the following pages
FIFTY YEARS AND BEYOND ~

BLOOMING INTO

CRITICAL CONSCIOUSNESS DOWN

1. A method of internal decolonization characterized by Audre Lorde's quote: "Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare."
2. Pacific Islands and Oceania Studies, new minor within the Coll. of Ethnic Studies
3. Social, ancestral, and/or national construction of identity based on culture
4. The practice of prioritizing the group over the individual
5. An estimated 1500 migrant workers currently in custody by the Department of Homeland Security
6. 9 humanitarian aid volunteers working with No Name Deaths/No Más Muertes facing criminal charges for dropping off water for migrants
7. Resistance, Oakland-based organization focused on abolishing the prison industrial complex
8. Largest dept. within the College of Ethnic Studies, and largest of its kind in the US
9. Number of years since the founding of the College of Ethnic Studies
10. Rights, a right that is believed to belong to every citizen
11. TWLF demographics

BY: MFM
SPRING 2019
FIFTY YEARS AND BEYOND ~
BLOOMING INTO
CRITICAL CONSCIOUSNESS

ACROSS

1. Rivera, radical gay liberation and transgender rights activist who said: "Hell hath no fury like a drag queen scorned."

2. One, estimated number of students around the world who participated in the March 15, 2019 Youth Climate Strike.

3. Grace Lee, radical philosopher, feminist, and civil rights activist who said: "Activism can be the journey rather than the arrival."

4. Anita, radical cartographer, indigenous activist and director of the Sovereign Bodies Institute, who said: "Any policy that doesn't address violence is not going to end that violence."

5. Frantz, radical psychiatrist, philosopher, and revolutionary who said: "Imperialism leaves behind terms of life which must clinically detect and remove from our land but from our minds as well."

6. Maria Téllez, radical historian and commander in the 1979 Sandinista Revolution.

7. Radical civil rights activist who said: "I am an advocate for a thorough understanding of what confronts them... and the basis of what they're creating in their own programs."

8. Screaming, the Riot at Compton's Cafeteria, documentary about 1966 queer resistance to police harassment in San Francisco's Tenderloin district.


10. Richard, guiding figure in American Indian occupation of Alcatraz and development of American Indian Studies at San Francisco State University.

11. Rights, a right that is believed to belong to every person.

12. Rave culture values well-suited to ETHS?


14. -activist, role of an Ethnic Studies student.

15. Ojibwe, indigenous peoples of the land on which San Francisco State University now sits.

33. Radical, decentralized, self-determination group in Chiapas, Mexico.

34. American Studies, degree offered within the College of Ethnic Studies.

35. Student-led journal featuring creative writing, poetry, oral histories, and artwork published by Latina/Latino Studies.

36. Term for a painter in the struggle?

38. Race and Ethnic Studies, degree offered within the College of Ethnic Studies.

40. Afrocentric celebration of graduation.

42. The act of setting free from imprisonment, slavery, or oppression; freedom from limits on thought and behavior.

43. Arab and Muslim Ethnicities and Diasporas Studies program.

44. Ethnic Studies; degree offered within the College of Ethnic Studies.

48. Crenshaw's analysis of interlocking and compounding systems of oppression.
Chicana/x Critical Place Inquiry and “Mestizo Mourning”

karina bañuelos

“Land is life—or, at least, land is necessary for life. Thus contests for land can be—indeed, often are—contests for life.”

Patrick Wolfe

The term ‘Native’ undergoes many contexts, yet can elucidate the importance of space and place. Deloria’s spatial/temporal dichotomy employed in God is Red: A Native View of Religion aims to set these differences in order to avoid diminishment of peoples’ cultural histories: “[i]n a world in which communications are nearly instantaneous and simultaneous experiences are possible, it must be spaces and places that distinguish us from one another, not time nor history.” But claims of indigeneity, as spaces and places, continue to be shaped by territorial land seizures between the U.S. empire and Mexico, are both contested and supported within American Indian and Chicana/o Studies. As spaces and places become malleable to new conditions, developments, migrations, and law, the rewriting of the settler as the native in a constant effort to justify continuing colonial occupation as Chickasaw scholar Jodi A. Byrd in The Transit of Empire: Indigenous Critiques of Colonialism uses “Indianness” as a status that’s transmittable to undermine American Indian claims to land. Byrd uses the words of Chippewa writer Gerald Vizenor to frame “[t]he Indian with an initial capital [as] a commemoration of an absence—evermore that double absence of simulations by name and stories.”

Critical place inquiry, as developed by Eve Tuck, is described as “a set of concepts, practices, and theories which move beyond understandings of place as a neutral backdrop, or as bounded and antiquated concept, or as only a physical landscape... [that] addresses spatialized and place-based processes of colonization and settler colonialism, and works against their forgone-ness or naturalization through social science research.” In a means to understand Chicana/x positionality in general for this
chapter, I argue that although Chicana/x positionality locates indigeneity as a means for critical subjectivity, Chicana/x positionality additionally needs to “unravel its problematic entanglements with neocolonial structures of Indigenous erasure.”\(^5\) Chicana/x Critical Place Theory, I argue, is an attempt to welcome Chicana/xs and other Latina/x writers to resituate place as the fundamental paradigm and critically assess Chicana/x place-making in recent theorizations. Chicanas as Indigenous subjects and Indigenous autonomy is essentially “…a fight over the ability to represent [I]ndigenous people as more than postcolonial Mexican subjects.”\(^6\) The question of Chicana/x Critical Place as diasporic subjects first is a trauma theory approach to understanding mestizo mourning and manifestations of loss in lieu of place-making. Ni de aquí, ni de allá connotes a historicity of mourning, one that is contextually and literately active displacement. The position of Chicana/x Critical Place calls for Chicana/x to mourn rather than recreate and reindigenize manifestations of place.\(^7\)

**Historical Unbelonging**

Understanding the uses of Chicana/x indigeneity “…must take into account a centuries-long process of colonization that has resulted in the formation of subject who have historically occupied a complex position somewhere between ‘settlers’ and ‘Indians,’ or, perhaps more aptly and accurately put, a position as both Indigenous and settler” (original emphasis).\(^8\)

Albertos, Hartley, Cotera and Saldaña-Portillo’s analyses on the complication of Chicana/x indigeneity and the unfixed nature in locating where that is and what it would look like continue to rest on the fringes of empire and boundaries. Albertos goes on to say that “if we were to continually decolonize our fields of knowledge, we must look at indigenism not as a means to reify essentialist notions of self but as a way of deconstructing essentialist notions of self”—pulling towards what Eve Tuck and K. Wayne Yang describe as the move towards ‘late identity.’\(^9\) Tuck and Yang have used the term late identity to describe a somewhat surrogate identity as a means to not talk about race, but more like a process of self-actualization that “…can replicate the colonizing genetic lineage project of scientific racism still used to categorize Indigenous people,” while simultaneously drawing to the current economic structure of late capitalism where identity becomes property, as it’s malleability and “…flexibility has currency; identity becomes another mode of accumulation.”\(^10\)

Eve Tuck, namely known for her work in urban education and Indigenous Studies, has critically developed research that validates how place informs identity within a scientific and social studies paradigm that calls back to the critical nature of delineating
place as position, placing more of an emphasis on place as being meaningfully part of these axes. (Tuck and Yang, 2012). The act of claiming voice, she adds, “…through identity forecloses Indigenous sovereignty, subordinating it to recognition from the colonizing nation-state”—where “‘identity’ [becomes] a way to avoid the work of theorizing the conundrums of settler colonialism… [and] identity as a construct can invest in anti-blackness and simultaneously can be used to undermine Indigenous sovereignty.11

The internal articulations of place for Chicanas/xs is then an act to re/member the essence of place rather than patenting essentialist notions of self—and use the multiplicity among Indigenous-Chicanas/xs in their mourning, healing, and late identity conceptualizations. Identity is intrinsically tied to location/land—and Latinos/xs identify themselves from their respective countries of origin. However, how does one activate paths without memory? Indigeneity without place?

Chicana indigeneity (certainly with its roots in ‘claiming’ Nativeness in the U.S. Southwest) can then be seen as settler emplacement, different than Indigenous place—a means of identity formation that is stand-in for place/origin.12 Identity revolves on a state of knowing—Manu Vimalassery, Juliana Hu Pegues and Alyosha Goldstein articulate this as an emerging ‘epistemologies of unknowing’ that seek to problematize “colonial unknowing endeavors to render unintelligible the entanglements of racialization and colonization, occluding the mutable historicity of colonial structures and attributing finality to events of conquest and dispossession…” which in turn, describes “…how colonialism requires a constitutive relation to Indigenous peoples and differential racialization for its claims to place, employment, and wordings that notions of forgetting, elimination, and absence tend to neglect”(emphasis mine).13 This ‘epistemology of unknowing’ can easily be seen as the pull that holds all inquiries of Chicana/x indigeneity at its core—the unknowing and the nepantlism, the settler state constructs of identity and racialization, blood quantum and overlapping colonialities—that cause for re/turn to heritage, tongue, history and place. The embodiment of both Indigenous and settler within Mexican citizenship-making taken beyond the northern frontier of what we call the U.S. borderlands situates this contestation, a racial multiplicity, that positions “…the derivative nature of mestizo identity from Indigenous identity” in a dialectic that Cotera and Saldaña-Portillo call mestizo mourning.14

Mestizaje as the outcome of colonial space/place-making, particularly along the northern frontier allowed mestizos and afro-mestizos to participate in ongoing conquest—which is contrary to the historical analysis found in many contemporary Chicana/Latina mixed race literature. Contrarily, mestizos and afro-mestizos were not all coerced as servants and slaves to travel to the northern frontier pre-Treaty of Guadalupe Hidalgo—
instead, they were welcomed as vecinos, *citizens*, that sought flexibility in place-making outside the rigid confines of castas and empire that previously denied their social mobility (Cotera and Saldaña-Portillo, 2014). The supplanting of mestizo from Indigenous post-Treaty of Guadalupe Hidalgo forced many Mexicans to disavow their multiracial status as mestizos and afro-mestizos to adopt whiteness for incorporation of citizenship—Cotera and Saldaña-Portillo argue that this coercion has produced Indigenous ancestry as a lost object (562)—“[t]hus, when Chicana/os lay claim to indigenous heritage, they do so from the condition of mestizo mourning, a mourning that is not merely an appropriative gesture of Native tribal identity, but rather a psychic restoration of an indigenous past denied them by exigencies of U.S. colonial history and law.”\(^{15}\) Although Cotera and Saldaña-Portillo focus on how U.S. racialization impacted mixed race Mexican people after land was seized, the “colonized condition” of disavowal extends far south from the ridges of the northern frontier/empire—where disavowal of indigeneity has and continues to be a historical process that renders Indigenous people to a false past. Disavowal of indigeneity happened long before U.S. involvement and racialization in the late 1800’s.

In an effort to move away from Freudian psychoanalysis of melancholia, understanding mestizo mourning from a trauma studies perspective could shed light on this historical process. The hindrances, as Irene Visser describes, of developing decolonized trauma theory from the ‘complexity of the entanglement of complicity’ (Almaguer, 1994), agency, and guilt’ ties into mestiza identity development and mestizo mourning.\(^{16}\) The dramatization of postcolonial literature in particular[,] aims to ahistoricize traumatic memories that often conflict with collective memory under systems of oppression. In a symposium titled “Decolonizing Trauma Studies” held at the University of Northhampton on May 15\(^{th}\), 2015, speakers were asked to address five key questions facing contemporary theorizations of trauma studies—for the purposes of linking this discourse to mestizo mourning, I will focus on three key questions—1) does trauma studies suffer from psychological universalism and what is the relationship between individual and collective traumas when discussing non-Western/minority culture groups? 2) What are the implications and challenges of a decolonized trauma theory for our understanding of our own disciplines and their relations to others? And 3) What are the implications for pedagogy particularly thinking around the ethics of detachment and identification?\(^{17}\)

In using these questions to guide the analysis of mestizo mourning and the homogeneity found in trauma theory, they inextricably point to conflations between the historicization of Chicanas and Indigenous subjectivity. This example of psychological
universalism is prevalent throughout Chicana/Latina studies discourse, particularly in the naming of mourning through Cotera and Saldaña-Portillo’s analysis where U.S. race-making is different than Mexican race-gatekeeping made possible through indigenist policies. Race-gatekeeping in the sense where Indigenous people maneuver without the flexibility of moving into whiteness as widely and as easily as mestizas/xs—all the while, white and white-passing Mexicans living in the freshly seized territory were able to take the fullest advantage land grants should they actively prove they had less than 1/32 of Indigenous blood in California courtrooms for their land claims to be seen as legitimate. Mexican elites that stayed within national borders continued to seize ejido, communally-owned land from Indigenous people. The relationship and differences between individual and collective trauma then must come from a critical entrance point where variance in experience, complicated histories of entanglement and assimilation need to be had. What many Chicana/Latina scholars rely on is the collective trauma that colonization has brought—however, as nationalism and systems that actively designate foreigner-status due to nation-making policies between the United States and Mexico, the perpetual issue of place is then one that holds an incomplete point of entry.

For Chicanas reconfiguring their ties to indigeneity without relationality, the usage of trauma studies serve as the underpinning for developing critically conscious unknowing in place of homogenizing narratives of unknowing that actively displace Indigenous relationality. This simultaneously points to the challenges raised in bringing about decolonized trauma theory particularly in assessments of colonial unknowing and mestizo mourning that rarely critique the ethics of reattachment, and the processes that welcome them. To develop a pedagogy around critically conscious unknowing and Chicana/x Critical Place would then challenge the material relationality to the land we use as a vantage point to look into the past. Indigeneity must be based in expansiveness and responsibility to our relationality to all aspects of being, and in doing so can unearth collective mourning and bring collective healing.

Mythification of Unknowing

This relative unknowing has been expanded on by Gloria Anzaldúa and Borderlands theory that reflects the naming of space; in-between, yet Indigenous, “[c]radled in one culture, sandwiched between two cultures, straddling all three cultures and their value systems, la mestiza undergoes a struggle of flesh, a struggle of borders, an inner war.” The trajectory of identity politics for Chicanas/xs and the scholars that dissect them have since continued to move away from holding Spanish ancestry in high esteem and sought to understand their own indigeneity. However, forging the common
linkages for Mexica/Nahua deities and cosmologies for Chicanas/xs as Anzaldúa and Aztlán-era Chicana comrades have, does not negate the reality of Indigenous history and ancestry, but, as Contreras argues, holds a reliance of myth in the discourses surrounding Native representation. The relationship between European primitivism and Chicana/o indigenism relies on the knowledge production of the former, and the embodiment of the latter. The creation of homogeneity among racial and ethnic groups stems from a purely white implementation—in which collective histories, origins, and place fade within the backdrop of the new citizen. The positioning of the mestiza citizen within Anzaldúa’s framework and Chicana scholars throughout, rests on a heavy reliance to access indigeneity through Mexica/Nahua cosmology and spirituality.

Usage of the U.S./Mexico border and the Mexica/Nahua capital of Tenochtitlan (now Mexico City) as the locales to situate the space for Chicana/x indigeneity to take fold, then to imagine a time where the Mexican was not an immigrant, becomes the attempt to affirm this case. The recognition of Motherland and mother, as both Mexican and Indigenous, and its counterpart as the U.S. and Anglo within the making of mestiza/Chicana consciousness makes space for what Sheila Marie Contreras writes to “…activate claims to Indigenous origins that emanate from Mexico, which are more available to Chicanos, on one hand, because of their perceived status as immigrants, and, on the other, because of the more recognized claim to indigeneity in the United States made by American Indians.”

As a means to weigh the overlapping colonialities between American Indians and Chicanas/xs in the borderlands, recognition as Indigenous from the state become focal points in finding the proper place of Chicana/x Indigenous subjectivity—particularly, with the construction of the mestizo concept and Mexico. Although American Indians within the confines of U.S. empire have similar histories of colonization as Mexicans/Chicanxs, Anglo and Spanish methods in Indigenous subjugation were and are very different[,] and is what makes this possible connection for solidarity much more intricate. In an effort to carve space in weaving narratives of displacement and trauma, rather than clutch to the reliance of mythification, Chicana/x Critical Place Inquiry then asks Chicana/x scholars and people alike to critically assess the entrance points and utilization of overlapping colonialities to produce this relative place of unknowing and whether the ways we engage in those methods are ethical. Decolonizing trauma studies and understanding Indigenous relationality to land and place calls for slow movements towards mourning and honoring the unknowing. While Indigenous people around the world recognize the multiplicities of indigeneity, homogeneity of multiplicity becomes, yet again, another colonizing, Western methodological approach to synthesizing
expansive sets of Indigenous knowledge, place-making, and resistance that has allowed narratives of survival and thrivance to persist despite attempts to render its silence. Acknowledgement of the “…unspeakable gap [of violence] in the nationalist historiography” in Mexico and the subsequent “…material and semantic tension between nonindigenous and indigenous perspectives on [Yaqui] indigeneity” in particular, juxtapose the origins of un/knowning between Chicanas and Indigenous people. Utilizing Yoeme scholar Ariel Zatarain Tumbaga’s (2018) quotations to critically assess the makings of Chicanas/o indigeneity in the U.S.-borderlands, points to the lack of historicity in epistemologies of knowing. Utilization of epistemologies of unknowing has developed a sector of literature that facilitate pathways of remembering that does not account for the variance of Indigenous identity and indigeneity throughout the Americas. The lack of historicity that inform epistemologies of unknowing, based in myth is what prolongs journeys of knowing and of reknowing.

Notes


7. In his paper “Returned to Sender: Some Predicaments of Re-indigenisation,” Jeremy Beckett envoques Povinelli’s analysis of Indigenous alterities and multiculturalism in Australia to delineate indigenous identity from andic identity, pointing to hegemonic domination as a means for “…[post]colonial multicultural societies [to work] … primarily by inspiring in the indigenous subject a desire to identify with a lost indeterminable object – indeed to be the melancholic subject of tradition” (110). The problem of indigenizing or reindigenizing settler systems of belief, Western configurations of self and belonging, see Elina Hill’s (2012) work “A Critique of the Call to ‘Always Indigenize!’” Peninsula: A Journal of Relational Politics, 2 (1). University of Victoria.

8. Cotera and Saldaña-Portillo, 554.
10. Tuck and Yang, 3.
11. Tuck and Yang, 15.
12. Tuck and Yang, 5.
19. Contreras, 38.

References


Performance as a Form of Healing and Coalition Building

Visibilizing the violence perpetuated on Native women’s bodies has also been applied in performing Nishnaabeg resurgence thought art. In remembering performances during an exhibition called Mapping Resistances, Leanne Simpson details how performance art is an act of resistance against erasure. Presence is valued by Simpson as an action of taking back space and how “Indigenous people interact with space in cultural and political ways [that attempt to] address the continual colonial mapping and erasing of Indigenous presence” (Simpson 2011). The act of taking up space by performing traditional knowledge ways of oral narratives re-centers ways of being that are inherently Native and political. When Native communities are able to be present and visualize these performances, it incites consciousness raising modalities that center around resurgence and reclamation.

Performance as a mode of nation building is powerful because it teases out knowledge ways that have been obscured by settler colonialism. Even more so these developments of consciousness raising through artistic/political performance gives space to rebalancing self and give hope to the possibility of visioning new realities of being. Rebecca Belmore, an Anishnaabekwe performance artist, performed for Mapping Resistances as a mode of operationalizing presence as a method of resurgence. Belmore’s performance, as described by Simpson as a “political, intellectual, spiritual and emotional innovation strategically designed to infuse a colonial space with non-authoritarian power, presence and connection” (Simpson 2011). Belmore’s performance materializes as method into actualizing the realities of being a Native woman living under settler colonialism. There is a time during her performance where she uses milk to paint x’s on the side of a building while another native woman methodically cleans off her work with a hose. Simpson describes the performance as a metaphor for native women producing sustenance while it is systematically being erased by settler colonization. Belmore’s performance establishes modalities of resurgence by actualizing
Native women’s will to recover under colonization. Performance here encapsulates the need for more avenues of Native based cultural resurgence practices that can inspire traditional recovery. Native empowerment through performance implies that “resurgence is collectivized, moving from being an individual act, vision or commitment, to one that functions on the level of family. It moves to a group of families, then a portion of a community, then a community and so on” (Simpson 2011). Mechanisms in coalition building as described by Simpson are involved in performance as an agent of consciousness raising. Practicing traditional knowledge ways in modernity invites Native communities “back into itself” by obscuring the colonial lens.

Performance as modes of coalition building also inspire remembrance of traditional knowledge ways. In Sandra Lamouche’s account of her sister’s disappearance, Lamouche narrates the power of reconnecting spirit with tradition can assist in finding Missing and Murdered Indigenous Women (MMIW). Reconnecting spirit with tradition as mechanisms in remembering recovers how self-determination and tradition was and can be mechanized as alternatives to justice when the state fails. Lamouche recalls going to her elder to help find her sister by using her traditional spiritual practices to successfully find the missing sister (Lamouche 2018). Remembering and practicing traditional knowledge ways function here as a method of survivance. Utilizing Native religion to assist in finding MMIW is a praxis of restorative justice. Recovering and reclaiming religiosity as an alternative form of finding justice mimics restorative justice by organizing community members to perform what they want to see done for the betterment of the victim and the community.

A culturally responsive advocacy is also a mechanism in coalition building by the sharing and promoting traditional ways of healing and justice. The hoop dance is one way that remembrance and sharing stories provides space for coalition building and consciousness raising. The hoop dance describes the cyclical transitions of survivance encompassing trauma and healing. Lamouche describes that the “hoop dancer transitions form one shape to the next [representing] life struggles. The transition also shows how everything in life is interconnected” (Lamouche 2018). In performing traditional methods of storytelling and healing, the person performing holds a responsibility to their Nation and traditions. For resurgence and reclamation to survive colonization, new formations of presence and space taking must be performed. The hoop dance characterizes re-creation as a source of gaining equilibrium. In performing traditional knowledge ways as sources of reclamation and coalition building towards culturally responsive modes of justice, the hoop dance and other methods of
reclamation also assist in building community roles that are responsive to how resurgence can effectively lead to community based justice without the usage of the state.

Performance and coalition building can also assist in developing awareness and modalities of transformative justice. Community centered strategies that operationalize traditional ways of knowing can succeed in addressing MMIW. Walking With Our Sisters is an art installation and culturally relevant coalition building modality that uses beading as a way to raise consciousness around MMIW in North America. In organizing with Native folks who have lost women to violence, Walking With Our Sisters utilizes beading vamps as a practice in coalition building. Community and family members who have lost women to violence are offered a space to engage and heal with each other through beading. Beading becomes a source of reclamation by inspiring dialogue concerning MMIW, sharing narratives concerning the violence enacted by the state and patriarchy to also build political consciousness. The vamps are a visual representation of the ongoing epidemic of femicide in Native communities. As a mechanism “grounded in the cultural relevance of the local community; the act of organizing produces networks of relational meaning making that produce and transmit distinct knowledge about community” (Harjo, Navarro and Robertson 2018). Engaging in beadwork for those involved are performing resurgence as a method in movement building. Beadwork that celebrates the lives and narratives of MMIW offers a space for transformative justice to flourish. Offering beadwork as a ceremony in resurgence assists in inciting Native communities towards organizing around MMIW. The beadwork on moccasin vamps establish a responsibility amongst beaders and those witnessing the work alike. The beadwork assists in motivating communities to actualize responses concerning MMIW and how to prevent the loss of Native women. The practice of traditional knowledge ways develops an awareness that other realities are possible by inspiring Native communities to be responsible for each other’s well being.

The settler state develops methods of erasure that invisibilize Native women. We cannot count on colonial modalities of prevention and advocacy to help Native women survive. Performing traditional knowledge ways that recenter Native women’s bodies as sacred and valuable is needed in advocate and Native spaces. In remembrance and resurgence of tradition, coalition building can manifest providing strategies toward protecting Native women. Performing traditional knowledge ways offers those involved a space to become empowered and incite change. Operationalizing traditional knowledge ways inspire dialogue concerning the abuse and trauma induced by the settler state. Even more importantly, performing traditional ways can build coalitions that
strategize towards decolonized resurgence practices that bring Native women to the front.

References


Constructing a Womanist Anthropology

ayanna grady-hunt

The narratives of communities of color, indigenous communities, and the women within them, have been (mis)translated for centuries by anthropologists who exist outside of these communities. As a profession and practice, Western anthropology has been dominated by White, male research-practitioners and academicians. While White women have joined the ranks of academy in increasing quantity, it remains a place rooted in scholarly precepts that prize patriarchal Eurocentricity as the standard for normativity. White women participate in, contribute to, benefit from, and guard their place within this precept; thus feminist anthropology, while placing emphasis on women’s experience, is not exempt from Eurocentric hegemony. As a womanist-theologian utilizing anthropological methodology to construct a theology of Christian mission rooted in justice for Black women and girls, I seek to develop a methodology that counters this.¹ This paper begins the construction of such a methodology by engaging the work of two indigenous women of color anthropologists – Dr. Linda Tuhiwai Smith and Dr. Gina Athena Ulysse.

A leading theorist on decolonization of the Maori in New Zealand, anthropologist, scholar, and research-practitioner, Smith – Maori herself – has developed an indigenous cultural critique in her book, Decolonizing Methodologies: Research and Indigenous People.² Smith’s book is both for indigenous research-practitioners (Maori and otherwise) as well as anthropologists who exist outside of these communities. For indigenous research-practitioners, Smith identifies 25 projects to develop a methodology that restores power, humanity, and justice to Maori communities. One of these projects includes “Reframing.” Of “Reframing” Smith writes:

It is about taking much greater control over the ways in which indigenous issues and social problems are discussed and handled. Governments and social agencies have failed to see many indigenous social problems as being related to any sort of history. They have framed indigenous issues in ‘the indigenous problem’ basket, to be handled in the usual cynical and paternalistic manner. Many indigenous activists have argued that such things as mental illness, alcoholism
and suicide, for example, are not about psychological and individualized failure but about colonization or lack of collective self-determination.3

For research-practitioners outside of Maori communities, Smith critiques their impulse to ignore the implications of colonialism on the cultural memory, practices, and current communal health of the Maori when they come to survey and report. Smith critiques the Western hegemonic presumption that words like objectivity, research, and history have universal meaning. History, she writes, tells the story of the “victors” of oppression and land. Additional notes of interest in Smith’s indigenous cultural critique include:

- The geographic demarcation of East vs. West as a construction of racist Eurocentric ideology to design a system for deciding what cultures are savage versus what cultures are civilized. Once identified as savage, certain cultural groups and their lands were justifiably subjected to imperialism, control, and commodification.

- Challenging Western anthropology’s positivist approach to defining cultural progression. Positivism measures cultural progression according to 19th century Darwinist evolutionary patterns. This is in direct contrast to worldviews which measure a person’s moral, communal, and spiritual progression in ongoing cycles of experience, awareness, and wisdom. Western anthropology has used positivism as the standard for quantifying cultural progress since its inception, making biased judgments on indigenous communities for a perceived lack of sophistication.

While Smith’s work is rooted in Maori decolonization, colonialism was, and remains, a worldwide project that altered the course of history for indigenous communities across the globe. In her book, Why Haiti Needs New Narratives: A Post-Quake Chronicle, Ulysse, a Haitian American anthropologist, artist, and performer, engages in auto-ethnography and public anthropology as social critique, two extremely effective practices of womanist theory.4 Ulysse is targeting the U.S. mass media. Why Haiti Needs New Narratives is a collection of articles and online blogs written for publications like Huffington Post in response to U.S. media coverage of Haiti following the 2010 earthquake. Ulysse is responding to dozens of U.S. articles and broadcast reports which she demonstrates consistently communicated one very clear message – Haiti as the poorest nation in the Western Hemisphere—in its post-quake coverage. Ulysse’s critique is that this single-story reporting was a tool used to purposely de-humanize Haitian people, de-value their pain, and keep Haiti shrouded in mystery.
Like Smith, Ulysse critiques the presumption that all words hold universal meaning. Ulysse challenges Eurocentric hegemonic ideology that defines poverty and wealth in terms of material and structural resources. She highlights the Haitian Revolution, arguably the greatest revolution in world history, and Haiti’s place of honor in the symbolic imagination of Diasporic Africans the world over as an enduring symbol of Black power, courage, and victory.5

Conclusion

Franz Boas, the father of modern cultural anthropology and mentor to African American folklorist Zora Neale Hurston, developed the theory of historical particularity. Of historical particularity, Boas writes “In order to understand history, it is necessary to know not only how things are, but how they have come to be. Each cultural group has its own unique history, dependent partially upon the inner development of the social group and partly upon the foreign influences to which it has been subjected.”6 Colonialism as an ongoing destructive force can be interpreted in light of historical particularity. A 21st century anthropological methodology that does not interpret indigenous communities and the people within them in light of colonialism and that does not simultaneously strain toward redemptive methodologies is irresponsible and invalid.

Notes

1. Womanist theology takes seriously Black women and girls as made in the image of Yah. For womanist theology, Black women and girls and their experience of race, class, economic, and gender oppressions are the foci. Christian mission is a multi-disciplinary, multi-cultural act of loving engagement in and with the world.


3. Smith, Decolonizing Methodologies, page 153

4. Auto ethnography is a form of qualitative research in which an author uses self-reflection and writing to explore anecdotal and personal experience and connect this autobiographical story to wider cultural, political, and social meanings and understandings. Public anthropology addresses public problems in public ways.

5. Haitian Revolution (1791-1804), the successful revolt of enslaved Africans on the island of Domingue, leading to the first independent nation established by previously enslaved persons.

References


Analyzing Images of Poverty in Christian News Magazines

Over thirty years ago, political scientist Martin Gilens (1996) argued that “our opinions and behavior are responses not to the world itself but to our perceptions of the world” (p. 515), claiming that our perspectives may not reflect reality, but instead our impressions of reality. Much of this framework can be created and established through mass media, which both influences and is influenced by public perceptions. One subject matter often discussed in the news is the issue of material poverty and welfare in the United States, which then sways how the public views these topics. However, as the literature review will demonstrate below, several studies have shown that, in the media, some population groups are overrepresented experiencing poverty, while others are underrepresented (Gilens, 1996; Van Doorn, 2015). These public misperceptions are not benign, because they can influence government policies and laws.

Nevertheless, there has not been research on Christian news sources and whether they too use images to inaccurately perpetuate certain stereotypes. It is important to research Christian sources because approximately 70% of people in the United States identify as Christian (Pew Research Center, 2019), and this segment of the population thus wields much power in both media and politics. This study accordingly examines how Christian news sources portray people experiencing poverty in the United States as compared to the actual demographic statistics of those in poverty by analyzing three different contemporary sources: Christian Century, Christianity Today, and Sojourners.

There are four hypotheses through which the data will be analyzed:

$H_1$: Blacks will be overrepresented while every other race will be underrepresented.

$H_2$: The elderly will be underrepresented.

$H_3$: The majority of people will be shown not working.

$H_4$: The majority of people will be shown in an urban context.

These four hypotheses compose the backbone of the study, though a literature
review of previous and related research is first provided to structure the research.

**Literature Review**

The following literature review will establish the background for the four hypotheses, as well as the theories on why the misrepresentations exist in news media and why it matters. There have been several studies analyzing how the media has portrayed people experiencing poverty in the United States, both in print and television. The most well-established is Martin Gilens’ (1996) study, “Race and Poverty in America: Public Misperceptions and the American News Media,” which he later turned into a book titled *Why Americans Hate Welfare: Race, Media, and the Politics of Antipoverty Policy* (Gilens, 1999). In his first study, Gilens reviewed three news magazine sources between 1988 and 1992, and discovered that blacks are overrepresented in the images about poverty, compared to the actual poverty rate (62% of those pictured compared to the true rate of 29%) (p. 520). However, he noted that the content of the article matters, as he found that blacks are less likely to be pictured in association with articles about more ‘sympathetic’ topics, such as employment programs (more on this below).

Clawson and Trice (2000) continued Gilens’ work by studying five news sources in the ensuing five years, from 1993 to 1998, an important time frame due to the intense conversation around welfare in the United States at the time. They concurred that blacks are overrepresented in magazine media images, especially alongside stories about topics that are less popular. Additionally, unlike Gilens, they also coded for Latina/os and Asians, thus expanding the discussion. However, they saw no magazine portrayals of Asians, and Latina/os were similarly underrepresented in images about poverty (2000). As a follow up, Van Doorn (2015) examined three news magazines from 1992 to 2010, to learn whether attitudes toward welfare changed after the welfare reform movement, and if media portrayals differed in good and bad economic times. He too found that blacks are overrepresented (52% of those pictured) and that Latina/os are underrepresented, though there was no statistical difference in the images from before welfare reform compared to after (2015).

Moreover, these three studies examined the relationship between poverty and the ages of those portrayed. All three observed that although there is fairly accurate numerical representation of children experiencing poverty, the media rarely depicts the elderly as being poor, even though they make up approximately 10% of the poor. Furthermore, when the elderly are shown, they are almost always white, which both Gilens (1996) and Van Doorn (2015) theorize is due to the fact that they are considered to be members of a “sympathetic” group. “Sympathetic” groups are those that are
considered more ‘worthy’ of assistance (e.g., elderly and people with disabilities), whereas other groups are seen as ‘unworthy’ (e.g., immigrants and the unemployed) (Van Oorschot, 2006). In a similar study, Van Oorshot (2006) found that the media chooses who to portray in images about poverty depending on whether or not they want to encourage or discourage support for welfare and spending on government aid.

Gilens (1996) also examined whether blacks are depicted as working or not working, and found that “while 27 percent of non-blacks are shown as working, only 12 percent of the African American poor are portrayed as workers” (p. 524). News media also portray poverty as almost always an urban issue, with 96% of the poor shown in urban settings (Gilens, 1996). However, Clawson and Trice (2000) did observe that a few other stereotypes about the poor (e.g., being criminals, alcoholics, drug addicts, etc.) were not as prevalent as they had originally believed.

In a similar study, Kennedy, Luther, and Combs-Orme (2005) examined how the media has covered welfare (more specific than poverty) between 1993 and 2000, and how it relates to poverty, gender, and race. They corroborated the other studies by showing how television news uses images of female blacks when depicting stories of welfare (49% were black and almost 75% were female). In addition, they found that the media tended to depict blacks’ usage of welfare is due to mostly personal characteristics and flaws, while depicting white people’s usage of welfare is due to situational factors such as economic issues (Kennedy et al., 2005). This was supported by another study that analyzed changing media depictions of welfare in the 20th century, from 1929 to 1996 (Misra, Moller, & Karides, 2003). They learned that when people of color are depicted, articles are more likely to use a “dependency” framework (portraying the poor as dependent on government support and unable to help themselves) compared to a “help the needy” or “family support” framework (welfare programs exist to get the needy back on their feet and help families provide care or balance care and work).

Similarly, Rose and Baumgartner (2013) discovered changes in the way the media discussed the poor from 1960 to 2008, revealing a transition from focusing on outside, systemic factors of poverty to individual responsibility. Though they do not explain why these changes took place, Misra et al. (2003) found that the change in public perception about welfare programs (from good to bad) during the 1950s and 1960s was a result of the changing face of welfare (from white workers to young, black, single mothers), demonstrating that the shift was not by chance but coincided with how the media depicts the poor (p. 496). However, a study by Kim, Carvalho, and Davis (2010) found that the media attributed causes and solutions for poverty more to societal factors than individual responsibility. They theorized that journalists tend to be more liberal than
the general public, and poverty stories are often written when there are changes in policies or natural disasters, where individual responsibility plays a smaller role.

The photographs associated with those experiencing poverty is crucial as Avery, Peffley, and Glass (2010) discovered that identical news stories can be interpreted in different ways depending on whether the race of the pictured is white or black, and if the written content portrays the welfare reform as a success or failure. When welfare reform is described as having problems with helping the poor get back onto their feet, the black mother is more likely to be blamed for losing her job compared to the white woman. Moreover, when a black woman was pictured next to an article about TANF (Temporary Assistance for Needy Families), participants said that the five year maximum was too long for the program, but conversely said that five years was too short when a white woman was pictured.

Thus, the above research provides a crucial background and framework for my current study, which addresses a gap in the literature of no studies on specifically Christian news magazines and sources. This is important because they have a different target audience, and therefore might use different images for their depictions of people experiencing poverty.

Methods & Data Collection

The chosen research method was a content analysis of photographs in three different Christian news magazines, where the data collected came from within an eleven-year time period, between January 2005 and December 2015. This was to ensure high validity across time, and reduce the effect of economic variance (e.g., the Great Recession of 2008), which could affect the media portrayal of poverty. Moreover, the most recent research had only gone through 2010, and one aim of this study is to determine whether these misrepresentations persist.

A purposive sampling method was used, and the three selected news sources were Christianity Today, Christian Century, and Sojourners. These were chosen because they are established Christian print magazines that have existed for several decades and have relatively high circulation bases, not including their online readers. First, Christian Century was founded in 1884 and has a circulation of 36,000. Christianity Today was started in response to Christian Century in 1956, and its monthly issue is sent to 130,000 readers. Sojourners is also a monthly news magazine, begun in 1971, and currently has 35,000 readers. These three sources also represent various Christian denominations and foci, where Christian Century is the “flagship” mainline Protestant news magazine while
Christianity Today is written primarily for Evangelical Christians. Meanwhile, Sojourners is dedicated towards various aspects of social justice: poverty alleviation, interfaith dialogue, peacemaking, and global and national economic development.

For all three news magazines, the database ProQuest was used to sift through the issues for the specified eleven years (2005-2015). The words “poverty,” “poor,” “welfare,” “homeless,” “unemployment,” “low income,” “lower class,” “under class,” and “crime” were searched to cast a wide net to find all relevant articles, and are considered indicators of poverty. Those articles were then read to ensure that the stories and news were focused solely on issues about poverty. Only those discussing material poverty or welfare in the United States were kept, not ones about global poverty, international relief, or other topics (e.g., “spiritual poverty” or “blessed are the poor in spirit”). Out of those, only the ones with accompanying photographs (as opposed to cartoon drawings) of people in poverty were kept and analyzed.

Overall, 89 photographs were found in total, containing 147 distinct individuals. 13 of the photographs with 23 individuals came from Christian Century, 28 photographs with 48 individuals came from Christianity Today, and 48 photographs with 76 individuals came from Sojourners. Each individual was then coded and entered into the Statistical Package for the Social Sciences (SPSS) for analysis with the following variables: race, gender, age, context, work, year published, source magazine, and number of people in each photograph. The first category (race/ethnicity), consisted of Asian, Arab, black, Latina/o, Native American, white, and Multiracial/Other/Unsure. The second category, gender, was divided into female and male. Although these categories are problematic, it is still how the majority of the world divides and sees people. Each individual was also coded into one of four age groups (0-13, 14-21, 22-65, and 65+), and for those in the 22-65 age range, they were divided into whether they were pictured “working” or “not working.”

One potential limitation is the difficulty in determining who in the image is shown to be a person experiencing poverty. It was also occasionally difficult to code the age or race of an individual being portrayed. However, a second coder was utilized, and there was a high reliability rate of 97%.

Results

This study demonstrated that the first hypothesis was correct: blacks are overrepresented while every other race is underrepresented. There were a total of 80 black people, which accounted for 54.4% (shown below) of the individuals pictured in the news magazines (compared to the actual national percentage of 23.1%) (DeNavas-
Walt & Proctor, 2014). Conversely, whites were only pictured 37 times, making up 25.2% of the photographs (compared to the true percentage of 42.1%). In addition, Asians and Latina/os were underrepresented in the images (only 2.7% and 15.6%, respectively), and there were no photographs of Native American or Arab people.

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<thead>
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<tr>
<td>Black</td>
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</tr>
<tr>
<td>Latina/o</td>
<td>23</td>
<td>15.6</td>
</tr>
<tr>
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<td>0</td>
</tr>
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</tr>
<tr>
<td>White</td>
<td>37</td>
<td>25.2</td>
</tr>
<tr>
<td>Other/Unsure</td>
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<table>
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<th>Frequency</th>
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<tr>
<td>65+</td>
<td>2</td>
<td>1.4</td>
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The second hypothesis was also confirmed: the elderly are underrepresented in photographs compared to their actual poverty rate. There were only two photographs of people over the age of 65 (both white) from all three sources, comprising only 1.4% of the individuals, far below the true percentage of almost 10% in the United States. As mentioned previously, this misrepresentation is significant because the elderly are considered part of the “sympathetic” and “deserving” group, which could increase the support for public expenditures on welfare programs.

The third hypothesis was likewise confirmed by the results of this study: the majority of people are shown not working. Only 30 out of the 147 people were shown working (20.4%) from all three sources combined. However, many of those individuals were children who were shown working in school. When only considering the working-age adults, only 8 people (11% of all the working-age adults) were depicted doing some type of work rather than merely standing or sitting around. In reality, approximately 65% of working-age people experiencing poverty have worked in the past year in the United States. Thus, this drastic underrepresentation continues to perpetuate the stereotype that the poor are lazy and just need to go out and find a job.

Lastly, the fourth hypothesis was also proven to be correct: the majority of people are depicted in an urban context. Only 5% of the images were in rural areas, while in reality slightly over 17% of the poor in the United States live in rural areas. This perpetuates the stereotype that poverty is located only in inner cities, and ignores the fact that a significant percentage of those experiencing poverty live in rural and agricultural areas. The greatest number of photographs of individuals were taken in schools (there were many articles about education and poverty) at 29.3%, while there were also a significant number of residential and street photographs.
There were a few additional findings of interest unrelated to any of the four hypotheses. When looking at the variable of gender, it was discovered that males were overrepresented in the news magazines (55.8% compared to the actual national poverty rate of 44.5%). When comparing gender across race, it was found that the single largest percentage was black females (29.9% of total), followed by black males (24.5%) and white males (19%). The fact that black females represented the largest proportion in the news magazines is consistent with the stereotype of the “welfare queen.” Moreover, there was a much higher proportion of white males (75.7%) compared to white females (24.3%), and this held true for Latinx people as well.

Discussion / Conclusion

After completing the research, it was found that all four hypotheses were supported by the findings. Black people were indeed greatly overrepresented in the images, while every other race was underrepresented. Meanwhile, the elderly were underrepresented while children were overrepresented. The majority of people in the images were also shown to be not working, especially the working-age adults, and the majority of people were shown in urban contexts. This study thus demonstrated that previous research findings are also reflected in Christian media sources, which is sadly unsurprising considering how Christians are not immune to stereotypes.

One avenue for further research is to look at how physical and mental disabilities are depicted in images associated with poverty. There were no pictures of people with any discernable physical handicaps, and it is difficult to tell from a photograph whether a person has a mental disability. This is important because people with disabilities are considered “sympathetic” groups, and viewers might thus be more accepting of increasing aid to support the poor. Another area for future research is to see whether there are differences between Protestant, Catholic, and Orthodox publications, since
the three sources used in this study were all Protestant, and there are major
denominational and traditional differences.

References


Re/membering the Body

Revitalization of indigenous culture movements open space for the past, present, and future(s) to convene within the body. This essay seeks to engage feminist discourse with indigenous literature to meditate on decolonial methodology. Both the physical, psychic, and cultural place of indigeneity and the fleshy, personal, and intimate place of sovereignty must be given space in our work—just as the indigenous body and the land cannot be separated, so too the indigenous body and the nation. By extending this interconnectedness we arrive at the usage of re/membering, which is deployed to connect the act of returning to memory for cultural revitalization and the act of putting back together that which has been torn apart. Memory, then, becomes a core component of the return to indigenous knowledges using what is already deep within the bones. Thus re/membering will be viewed through a holistic approach to healing from colonial violence.

Scholars and activists have named sites (such as the body, land, language, etc.) which have been disrupted by colonial powers as spaces where the healing process manifests. As part of decolonial work, cultural revitalization efforts have surfaced to reconnect communities who have been dispossessed by settler colonialism. The renaissance of indigenous cultures marks a turning point for the reclamation of indigenous knowledges. When looking at revitalization there is a question of gender—how does one return to indigenous knowledge ethically, without perpetuating the structural gendered violence of the colonialist frame? By reclaiming stories, indigenous people redistribute knowledge that has been excluded by the colonial and neoliberal ideas of what is considered knowledge.

To begin the return journey, one must first rethink the anatomy of the occupied nation. Discourse of colonialism disembodies politics, separates sovereignty from viscera, forgets that nations are composed of flesh. Elizabeth Lindsey (2006), with credit to Jonathan Osorio, describes the American occupation of the Hawaiian nation, of the subsequent cultural crisis of its people, as dismemberment (“In the Hour of
Remembering”). As a practice that severs the limbs, intentionally cutting away that which makes the body independent and whole, framing the dispossession of indigenous peoples as dis/memberment furthers the bodily metaphor of nation. Dis/memberment severs the reciprocal connection with land, leading to the installation of oil pipelines that leak into the water supply, or the usage of sacred land to build telescopes. It disrupts intergenerational transference of cultural knowledge, so that elders pass without being able to bestow their repository of knowledge upon the youth and the younger generations become strangers to their own culture. Therefore, to reach back through the trauma of dis/memberment and reclaim this knowledge, Lindsey suggests that we work with memory “to dig deep and go back to the core of what is driving us and where we are wounded and where we need to be whole” (p. 13). Thus, to heal from dis/memberment is to re/member the self. Once the self has healed, then those collective healed selves can re/member the nation.

Elizabeth Lindsey engages with memory work as a way for indigenous peoples to return to the knowledge of their ancestors. In her 2006 essay “The Hour of Remembering”, she argues that the native people of Hawai`i suffered a “psychological, emotional, and spiritual trauma” (p. 12) in addition to a physical separation from the land as a result of American occupation. Over time, the people of Hawai`i were subject to assimilation into American culture through the banning of Hawaiian language in school, private ownership of land, commodification of previously banned cultural practices, and overthrow of the monarchy. A similar methodology of colonialism was deployed in earlier centuries against the native peoples of North America, wherein American settlers systematically disconnected Indigenous peoples from their culture.

First, we must consider the ethics of doing such memory work, so that when we do the work we are not perpetuating the same colonial rhetoric that we are aiming to recover from. Lindsey’s concerns of memory resonate with Viet Thanh Nguyen’s thoughts on memory and war. In his 2016 book Nothing Ever Dies Nguyen discusses the concepts of memory in relation to the trauma of war, defining a just memory as one that honors forgotten voices in violent histories by making space for their narratives. A just memory neither excludes nor exalts, neither exonerates nor embellishes. A just memory strives for no victimization. Nguyen warns of the dangers of engaging memory in identity politics. “Something is always forgotten” (p. 10) when doing memory work, whether at the behest of administrators in the memory industry selling narratives of American patriotism in movies of war and historic memorabilia stores or because of the sheer difference of scope between a collective memory and a total memory. By refusing to prescribe
positions of victim the just memory also seeks to remember what has been deliberately left out in victimization narratives.

In line with memory, the foundational concept of death must also be re-indigenized. Hong argues for the rethinking of death in her book *Death Beyond Disavowal*. Her analysis of Cherrie Moraga’s autobiographical reflections finds a space where the beginning and the end of life temporally align. Moraga experiences the passing of souls between states of life — the death of a friend occurred around the time of the birth of her son. For her, the space left behind after loss allowed her to redefine the space for growth. Thus, death becomes “not solely an end, a finality, but also a possibility” (Hong 2015, p. 92). Maybe, then, the near-death(s) of Indigenous cultures can create possibility space into which the nation grows. In cultures with oral traditions death already carries consequences for the future. William Nuʻutupu Giles and Travis Thompson stress the importance of storytelling in cultures where there was no written language. Apprentices of cultural experts were chosen to memorize the vast repertoire of epic poems, wisdom, and mythologies to pass on the knowledge to the next generation, thus making memory the lifeblood of Indigenous cultures. If no one learned the stories of the universe, then the stories would die with their memory keeper. Death was more than just the physical deterioration of the body or the passing of a soul; “So the knowledge of a person’s death was the same as a library burning down” (Button Poetry 2015). The possibility space becomes vital to Indigenous cultures as a space for re/memberment, offering a chance for people to break time/place and evoke the past into the present. With storytellers reviving the still tongues of their ancestors, the genealogy of knowledge transmission defies death itself.

The possibility space may compel storytellers to recount these near-death stories but such expression of violence in that space may not be productive. Nguyen asks us to be aware of which stories are told, cautioning writers to pay attention to the ways in which certain traumas are published. When writing stories about war and injustices directed at one’s own ethnic group an author must consider the ways in which their work may perpetuate the same discourse of victimization they may be trying to avoid. “Each racially defined ethnic group in the United States gets its own notable history for which it is remembered by Americans” (Nguyen 2016, p. 200), a trauma narrative that transforms into capital in the memory industry as an ethnic script. For Indigenous women these stories often include narratives of gender violence. Within these scripts women are always acted upon, always violated and disempowered. These interconnected traumas demand a greater need for stories for Indigenous women to use as guides through memory work.
However, given that institutions of storytelling are subject to the narratives of colonial society they are built within, one might have to turn to cultural mythologies to find stories centering Indigenous women. Jamaica Osorio speaks about the ways in which power is used to manipulate memory and body to exclude narratives of Indigenous women throughout history. “No Seed Left Unturned” documents her work of reclaiming the body through cultural stories that challenge media stereotypes. Hawaiians in Western media are often represented as “primitive” and barbaric (p. 33), often lacking intelligence; in political cartoons of the annexation period Queen Liliʻuokalani was portrayed as an “Africanized” monkey. Moreover, the sexualized “hula girl” image has been popularized by the memory industry that pulls at the heartstrings of the patriotic afterimage of World War II. By reoccupying the moʻolelo of the goddess Hiʻiaka and Hopoe as a story of love between women, Osorio reclaims the body as inseparable from the land. She uses the term mana wāhine, which translates roughly to “powerful woman” (though, the semantics of mana and of wāhine are lost in this English language reduction), to challenge the ethnic script of kānaka maoli women. By focusing on feminine sensuality, memory workers create space for Indigenous women to re/member themselves.

Another perspective on the relation between the self and the land is presented in Leanne Betasamosake Simpson’s chapter “Land as Pedagogy”, in which she argues for decolonized education. Indigenous education, she says, holds two values of the utmost importance: learning and teaching must “come through the land”, and that learning must “[occur] in an Indigenous context using Indigenous processes” (p. 154). Within the framework of Indigenous education the outside world becomes the classroom. Land demands engaged presence when teaching. The relationship between the phases of the moon and the probability of good fishing would be missed by a student with less than engaged presence. Furthermore, Simpson argues that learning cannot happen without the consent of both the student and the teacher. This exchange is vital to Indigenous education in that it disrupts Western education that has been used to exert power over Indigenous persons as both a tool of assimilation and an expression of colonial violence enacted against body and mind. And so through Indigenous education the mind, body, spirit, and flesh are re/membered. Simpson’s re/vision of land decolonizes the exploitative neoliberal relationship with the land and offers a guideline for addressing the aftereffects of colonization within educational structures.

And how do we preserve the land for the future? As another scholar looking at the relationship between people and the land, Noelani Goodyear-Kaʻōpua also envisions a present and future in which the indigenous model of land relations is central
to decolonization efforts. In “Protectors of the Future, Not Protesters of the Past: Indigenous Pacific Activism and Mauna a Wākea”, Goodyear-Kaʻōpua explores the motivations behind the protectors of Mauna a Wākea, whose disruptions on the mountain stalled the building of the Thirty-Meter Telescope (TMT). The mountain embodies the confluence of past/present/future as the home of Lake Waiau where ancient chiefs and priests would bathe, the site of recent demonstrations and arrests of kiaʻi mauna (protectors of the mountain), and the speculative scientific and cultural possibilities embedded in its volcanic soil. The mountain itself is considered sacred and maintains spiritual significance as a residence of powerful spirits (of which one protector mentions they are all wāhine or women). Moreover, the mountain is a perpetual source of water – construction upon the mauna poses a potential threat to the water tables that sustain life through the island of Hawaiʻi. Though the protectors of Mauna a Wākea, Goodyear-Kaʻōpua asserts that “we need to fundamentally shift the system that structures our relations to land” (p. 188) to avoid the foreclosure of Indigenous futures. When we position ourselves as protectors, we work against the narrative of Indigenous protesters. More often than not Indigenous civil disobedience stems from a place of deep connection with the land.

Osorio, Giles, and Thompson touch on methodology of decolonial storytelling, wherein memory workers take indigenous stories and repeat them, thereby producing new connections with the present. The concurrent repetition and reconstruction of narratives is what Hong would call “improvisation” (p. 108). Improvisation implies that there is something already written as a guide for its readers to follow — in the colonial context these are the ethnic scripts that place the violence of colonialism at the forefront. In her improvisational technique Osorio openly defies the ethnic script that reads kānaka maoli bodies as barbaric savages, instead reading the feminine body as sensual and intertwined with the land. Giles and Thompson assert the vitality of the oral tradition in present day that is haunted by the past, that dis/membered people will always find a way to re/member the past/present, as “a language is the most dangerous weapon you can give to a bloodline of storytellers”. As jazz musicians work within the principles of jazz music when they improvise, so too do indigenous storytellers work within their cultural frameworks to carry stories into the future.

Another common thread between memory work and indigenous storytelling is the reclamation of language. Katrina-Ann Oliviera traces the reclamation of the Hawaiian language as part of decolonization efforts, discussing both the criminalization of ʻŌlelo Hawaiʻi and the revitalization through educational institutions in the late 1970s. Her chapter emphasizes the deep connection between the health of the language and
identities of Indigenous peoples are inextricably linked to [their] languages” (p. 78). Oral traditions require language as the vehicle for the transmission of knowledge, so therefore the death of the language leads to a death of the culture. Though intergenerational transmission routes may be severed one may learn to reach back through improvisation. Oliveira’s imagining of language harmonizes with Lindsey’s reading, for when one can speak their language they begin to bridge the gap between the past and present. For Indigenous people who have had been dispossessed, the ability to speak their own language is a key step in the decolonization process.

Music gives language yet another avenue for expression as healing from dis/memberment. The musical group known as A Tribe Called Red is reclaiming Indigenous music while blending it with the Western electronic genre. Their discography integrates a mixture of Indigenous voices, drum beats, and bells with the heavy pulse of electronic synthesizers to produce tracks where the two complement each other. Music videos include clips of First Nations people dancing in full regalia and interacting with the urban environment and modern technology. This reorients First Nations voices in the present, contradicting the notion that these cultures have disappeared after settler colonialism dis/membered their nations. In addition to this modern reorientation some of the music videos of “Suplex” and “Electric Pow Wow” include clips of children running, boxing, wrestling, engaging with the environment and the animals within it. Portraying children as active affirms the perpetuation of Indigenous existence. By recontextualizing First Nations voices within the present and as visionaries for the future, A Tribe Called Red dislodges the colonial perspective of Indigenous being as a relic of history.

Re/memberment can also be done through the revival of Indigenous languages through music. As a member of the Wolastoqiyik of Eastern Canada, Jeremy Dutcher’s music takes the songs that were recorded in the Wolastoq language over 100 years ago on wax cylinders and pairs it with classical opera and piano. Only about 100 speakers of Wolastoq remain, and so by producing an entire album in the language, Dutcher makes it accessible to a new generation and new technologies. Through his efforts in language revitalization and cultural perpetuation Dutcher is a part of what he calls the “indigenous renaissance”. By working within and against the conventions of classical European music using language and music, indigenous peoples can look towards a future where their languages are taught, their knowledge passed on, and their nations re/membered.

Decolonization happens when we position ourselves in the future. We can stay in the past and wallow in the trauma but at some point we must move on, as it becomes unhealthy for us to ruminate. By looking forward we can begin to engage in what Hong terms improvisation. A wonderful quote from Lindsey’s essay (cited as a quote from an
informal communication with her friend Manu Meyer): “Postcolonial is not a physical place, it is a mental one” (p. 16). Meyer and Lindsey’s postcolonial future exists as a mental framework, possibly only as a state of mind or imagine futurity. However, decolonization cannot happen purely in the mind; as Noelani Goodyear-Ka‘ōpua points out in her essay, decolonization happens when we preserve what is left of the past, which includes the physical. “Indigenous futurities seek to transform settler colonialisms for all who are caught within such relations of violence and exclusion” (p. 185). Indigenous futures cannot be secured without decolonizing reproduction. Reproduction seamlessly merges the flesh and the nation, offering a speculative futurity for indigenous peoples that has been foreclosed. Under the neoliberal regime, reproduction is a means of re-producing bodies for labor. Indigenous women have faced sexual violence, forced sterilization, environmental hazards that link to birth defects, and threats to homemaking on top of the trauma of the dismemberment of the nation. The bodies of Indigenous women have systematically been rendered surplus to the colonial capitalist machine. Reproduction is essential to both the dismemberment and the healing from, though in different ways; the machine needs “alienated subjects” (Hong 67) to perpetuate its use of surplus labor carried out by surplus bodies. In contrast the healing needs the reproduction of Indigenous bodies to continue the nation, so that cultural knowledge can continue to be passed down from generation to generation.

Returning to Hong’s definition of improvisation, something must exist for it to be re-produced and therefore improvised. Thus, Indigenous concepts of family exist in what Hong would call “queer time” (p. 105); that is, Indigenous reproduction exists outside the neoliberal schedule of reproduction and labor. Family networks are expansive and can extend to whole communities. By focusing on the family as a unit to pass on stewardship of the land, indigenous cultures disrupt the ideas of the family as a reproductive unit to produce bodies for the workplace. Indigenous reproduction does not look at the future and see possibilities for labor. The future is seen as a place for the body, the land, the nation to be restored.

Stories are integral for Indigenous nations to heal from dis/memberment. They contain Indigenous knowledge vital to cultural perpetuation, including worldviews, names of important chiefs, creation myths, and methods for consensual education. The lines between body and mind, land and self become intertwined. Indigenous decolonization requires us to re/member that the nation is not just a political entity. The nation is its people, and so long as it has a body, the body can continue to heal.
References


Critical Pacific Islands & Oceania Studies (Pedagogy)

When I explain to people that my research examines Pacific Studies, I often receive mixed reactions of total disinterest and quizzical faces. My journey through graduate school includes an active participation in these efforts, but when we as students are misunderstood and told to appease – I get these same feelings of anxiety and loneliness that I felt as a child, not knowing how to explain where my parents came from. The constant explaining, confusion, othering, and challenging (in)visibility / power is frustrating. As a field in the Bay Area, Pacific Studies has seen a recent growth at multiple educational institutions, and remains a multi-dimensional phenomenon despite often being misconstrued. A major part of the indifference is the intentional lack of awareness of the Pacific and its relationship to the U.S. and its misnomer as the mainland. (FOR MANY, THIS IS NOT THE MAINLAND!)

This study was designed to collaboratively report the work and influence of the professors and students from Pacific Studies programs in San Francisco. By collecting our stories, I hope to present what is unique to this time and place and honor the seeds that have been sown by many – and especially the land that we stand upon. Since there are many existing critiques of what is happening I constantly felt the need to read everything, but know that this is a process that will continue. For data collection, paper
surveys were distributed in three SFSU and two CCSF courses to assess their feelings at the end of the Fall 2017 semester while syllabi were collected to analyze the content simultaneously. Engaging in the talanoas was daunting and rewarding because of how important it was to adhere to the cultural practices that I realized is a regular occurrence. All it took was food, space, and the time to record our relationships in this way and I am so grateful. This final chapter will address the research questions by defining the significance of Critical Pacific Islands and Oceania Studies and its pedagogy.

**Critical Pacific Islands and Oceania Studies**

Naming is key. Critical Pacific Islands and Oceania Studies takes Pacific Studies and adapts it to be responsive to students in urban cities in the continental U.S. The discipline is known as Pacific Studies, but it is also referred to as Pacific Islands Studies with the impression of area studies. However, I would like to argue that the Pacific Islands in the title sees our people as islands and vice versa - rather than small islanders to be studied. While Critical will continue to be explained, the professors adopt critical race theory and critical pedagogy as central tenets in their practice and Oceania is the challenge to see beyond western borders. Although the full name is not used elsewhere, it is also fluid and subject to change. More so, defining its pedagogy through its purpose, context, content, and methods will continue to explain further.

**Critical PACS Pedagogy**

The purpose of Critical Pacific Islands and Oceania pedagogy is to free us from the confines of a knowledge system that separates us, by reminding us of what it means to relate - through the narratives of Pacific / Pasifika / Moana / Oceanic peoples. The colonial paradox of education is one way to describe how we were colonized through schooling, but our continued existence and revival of cultural knowledge and collective wealth is how we merge our worlds to decolonize. Our self-determination lies in addressing the invisibility of Native Hawaiians and Pacific Islanders by challenging what has been written about us, writing our own stories, and living and adapting. In this mo(ve)ment, we organize for us because of the harshest realities that are pushing us out of our communities and our own hunger to know more about our cultures that are left out. After being constantly told no, and who are you, and where is that again - we fight for these radical sacred spaces to connect.

Contextually this is a unique space in the expensive city of San Francisco. Although many families are getting pushed out of their homes because of gentrification,
we must not forget that waves of migration brought families here to build the rich communities of color that make San Francisco what it is today. Stories of Pacific Islanders in that history are not often told, but our existence and contributions are many. There are multiple Pacific Islander organizations across the Bay Area, but only a limited few offer culturally-specific programs in San Francisco throughout the year. This year, community advocates came together to urge support from the local school district which resulted in the passing of a resolution to support NHPI students at the K-12 level. As a community we are doing the best we can to fight these issues, but it takes multiple strategies to build power.

Critical PACS has been described as radical, a political project, and home away from home for some. Its components include interdisciplinarity to offer multiple academic approaches, comparative analyses within the content, and contemporary narratives from peoples and communities from the Pacific, including in the U.S. The content within these courses are situated around the strengths of the current instructors which vary from education, film, health, ethnic studies, and pacific studies but they branch into history, culture, art, and activism. Students challenge hegemony on two fronts by questioning American imperialism to theoretical realism with tā, vā and sā. In order to help envision the purpose, context, and content of Critical PACS and education - I wanted to provide another visual map to accompany Dr. Palaita’s Western and Ocean Knowledge System. In Figure 5, schooling represents a banking model that places the student as the individual pressured to succeed and isolated from the various spaces where knowledge is transactional.

![Figure 5. Schooling Knowledge System](image)

In Figure 6, we are all students / learners where our discourse becomes the various lessons that are taught and learned from the participants as: love, affirmation,
community, responsibility, relationships, and tā, vā, and sā. There is also no center, and both examples represents the lens or framework used to present curricular content in the world.

![Figure 6. Critical PACS Knowledge System](image)

Each professor has their own way of methods of teaching, but the examples that stood out from the syllabi and talanoas varied from multimedia, collaborative group work, story-telling, oral histories, film-making, advocacy projects, and guest speakers through talanoa. The Annual Talanoa Series at CCSF featured alumni and Associate Marriage and Family Therapist Tibebe “Tupi” Worku, who discussed self-care and hyper-individualism, Kumu Hinaleimoana Wong-Kalu who shared her experiences as a Native Hawaiian mahū, and Dr. Kealalokahi Losch from Kapiolani Community College in Hawai‘i that proposed his theories on oral tradition as a method to pass down Pacific Islander knowledge and culture. These are all open to the public for all to attend, and oftentimes Pacific Islander students from around the Bay Area are present. All of these examples and more, allow students to leave with the adoption of a lens that allows them to maintain relationships and honor others. Each site tells the two-fold story of ocean with VĀSĀ in practice and canoe as a model.
Pacific Praxis

I have learned so much about how these courses have impacted others. For these professors, their classrooms help them to find joy, purpose, and liberation. They are able to practice what they tell their students to do in chasing their dreams and building spaces. All of the students, no matter their background, expressed feelings of affirmation, belonging, and clarity. They have gained a tremendous amount of knowledge about a part of the world that they might have known nothing about and walk away with confidence and growth in genuine relationships. As a student, peer mentor, and instructional aide - I am so appreciative to have experienced this alongside them. Through praxis we have helped to create the following responsive recommendations together. In order to strengthen these programs, we must build strong student services components and a formal support group for faculty alongside our Pacific Studies curriculum. In the classroom, we would need to work on increasing student engagement, awareness of academic rigor, and participation from Pacific Islanders. This development would also need appropriate funding from the university to institutionalize these programs with a physical location and provide more courses and sections, including courses focused on language, gender, and sexuality. Since other students and community members have already expressed interest in Pacific Studies programs, we should expand our outreach and partnerships to make sure to increase enrollment and community participation. Lastly, this outreach must include a stronger and clearer definition of Critical Pacific Islands and Oceania Studies and include focusing on addressing the consequences and controversy of the term Asian Pacific Islander.

There are endless possibilities for future research opportunities. Quantitative research can also be conducted on Pacific Islander students to help understand the fuller picture of this phenomena, but it must be disaggregated and comparative to other communities in order to understand what is happening here. The major limitation within this study includes the sample size of CCSF students that participated in the in-class survey. Although the courses provide a broad definition of the Pacific, the content does not always reach beyond islanders that do not have ties to the U.S. In order to think about settler colonialism and decolonization extensively, these courses must make these political statuses and relationships more obvious.

Towards the end of my last talanoa, Angela shared her thoughts on the impacts of Pacific Studies, that have stuck with me throughout this process.

So it is not just for Polynesian students, it's for everybody. If you can come in here and you can learn something and you can take away something
and you can change. You can’t change the world, but you can change your world. If that encompasses 20-30 people, if everybody took that mindset I might not be able to change the entire world. But I can change my world and my community. If everybody took that concept, technically you could change the world and I could see studies changing the world, I mean it’s changed City College and the Bay Area. And people are paying attention, I mean apparently it is changing across this country. I mean with what you’ve shared with me but where they’re going and how they’re going to the east coast. So somebody’s been talking. Somebody has noticed and I mean they are talking about it at state, I mean so you know the conversation is brewing. It’s like, it’s like a pressure cooker. It’s just mounting and mounting and mounting and eventually you gon’ hear the whistle on top of the pot sizzling around and whirling around like crazy because it’s saying that it matters and not just not just PI studies. What will that put in the mind of American Indian Studies? What would that put in the mind of Africana Studies? It’s kind of like you’re planting seeds, and you plant those seeds and you water it eventually there’s going to be a bud and there’s going to be a sprout and then there’s going to be a flower and then you see what I’m saying. So it’s extremely important. It’s still in the grass roots stage.

Students have helped to build these programs for over ten years, which have inspired the recent growth at San Francisco State University and interest of students and schools across the state. Similar to this process, when students shift their ways of viewing the world it is not about what they do but how they treat others and create together. In this concrete ocean, the envisioning of ocean as a space of relating and connecting rather than separating is exactly how we as students and teachers are thriving.
The transnational turn in the discipline of history has opened new lines of inquiry. Using a transnational lens invites a cross-disciplinary approach and historical analysis to explore connections across borders. Transnationalism serves as a methodology to think beyond the nation as the basic unit of analysis. This paper provides a book review summary of Banana Cultures: Agriculture, Consumption, and Environmental Change in Honduras and United States, Guano and the Opening of the Pacific World: A Global Ecological History and Buying into the Regime: Grapes and Cold War Consumption in Chile and the United States. Each prose uses a transnational approach to study the history of science and materialism in Latin America from the nineteenth to the twentieth century. The books under review examine how the history of a commodity can reveal the relationship between environmental history, social and cultural history, and consumer history transnationally.

In Banana Cultures: Agriculture, Consumption, and Environmental Change in Honduras and United States, John Soluri discussed how the mass production and mass consumption of bananas between 1870 and 1975 altered the landscape of the Northern Coast of Honduras. Soluri traced how the transition of the banana from an exotic fruit in the late nineteenth-century to a commodity of mass consumption in the United States filled the region of the North Coast of Honduras with railroads, hospitals, and electricity: instilled monocultural landscapes, and altered the labor conditions and livelihoods of populations in Honduras. Soluri’s story connected the United States’ economic power and market campaigns to the environmental and social transformations that shaped the North Coast of Honduras. Soluri moves across disciplines to weave a story that follows the banana from the plantation to the market and into people’s homes in the United States. Soluri used biologists’ and geographers’ perspectives, as well as cultural, environmental,
and social history, to discuss the transnational relationships between Honduras and the United States.

Soluri used sources ranging from census data from Honduras, fruit company records, published scientific papers, Honduran and U.S. government correspondences, oral testimonies, and song lyrics, as well as recipes and advertisements from U.S. market campaigns. He chronologically traced the change that the North Coast of Honduras and the United States banana trade experienced throughout the late nineteenth century to the twentieth century. In the first chapter, “Going Bananas,” Soluri discussed the pre-Untied Fruit era as the early phase of the banana trade. He mentioned how the early interactions between banana growers, exporters, consumers, the Honduran state, and U.S. banana companies formed the first steps to the expansion of export banana production. Soluri argued that the new possibilities of global trade and agricultural modernization turned the Gros Michel banana into a valuable commodity. Soon thereafter, plagues, such as Panama disease, a soil-borne disease limit the production of bananas. Banana companies were compelled to introduce what Soluri referred to as the “shifting plantation agriculture.”2 The transition meant that growers and exporters had to relocate to pathogen-free soils to overcome the Panama disease and continue to export bananas to the United States. Soluri explained how the shifting plantation method created a struggle over local resources between the people from Cuyamel, Cortez; Mezapa, Atlantida; Sonaguera, Colon; and La Paz, Colon against fruit companies.

Soluri also discussed how the appearance of a second pathogen, the Sigatoka disease, an air-borne disease, that altered the livelihoods of Honduran workers and communities. He explained that the invention by United Fruit scientist Vining Dunlap of the Bordeaux spray saved the banana trade and created a reliance “upon chemical compound to control agroecological processes.”3 While some people obtain a better paying job spraying Bordeaux to control the Sigatoka disease, at the same time, its use caused repository illness plantation workers. Soluri reveals that the chemical used to control Sigatoka disease permitted a banana export boom at mid-century. Interestingly, in chapter five, “Revisiting the Green Prison,” Soluri used oral history to juxtapose Ramon Amaya Amdor’s novel Prision verde with the experiences of former fruit company employees to capture the field worker’s livelihood in the banana plantations.

Banana Cultures also provides a window to explore the processes that changed the banana market between the 1940s to 1975. Soluri discussed how by 1975 the banana trade had reorganized the landscape and changed the livelihood of the community in the Northern Coast of Honduras. During the mid-twentieth century, the companies began to ship bananas in packaged card boxes, reflecting the rise of self-serve
supermarkets in the United States after World War II. The mass consumption of supermarket bananas was accompanied by a new advertising regime led by the United States consumer icon Miss Chiquita, a culturalism. The reappearance of pathogens also forced fruit companies to switch from the Gros Michel banana to the Cavendish banana. Soluri explains, however, that the switch to the Cavendish banana did not end plant pathogens, and over time the use of agrochemicals the pesticide Nemanoge became common practice.

Soluri ends by providing a comparative analysis that explained how the history of agricultural commodities could teach us about the environment, regional dynamics, consumer culture, and agricultural history. The history of commodities, therefore, provides a platform to find new ways to illustrate the interplay between global and local changes.

In *Guano and the Opening of the Pacific World: A Global Ecological History*, Gregory T. Cushman tells the story of the global commodification of guano to illustrate the relationship between humans, other organisms, and the physical environment. Cushman focused on the “ecological, geopolitical, cultural significance of guano, guano islands, and guano-producing birds since 1800, and guano’s ensuing influence on the commodification of nitrates, phosphates, coconuts, fishmeal,” in the Pacific World. He argues that the Pacific World is central to understand the modern development of Peru, Chile, New Zealand, United States, Australia, and Japan. Thus, *Guano and the Opening of the Pacific World* entwines a cultural, geopolitical, and ecological history to explain the relationship of the Pacific World to European imperial expansion, the emergence of the industrial revolution, the growth of human population, and unfortunately, the testing of thermonuclear weapons. His historical analysis sheds light on the interaction of people, birds, fish, and the climate.

Cushman discussed the transformation of guano from the Pacific World into a valuable commodity. In chapter two, “The Guano Age,” he explained the opening of the Pacific World in the early nineteenth-century under the Peruvian state. This early era was known as the “guano age.” Marine bird excrement and mineral nitrates became a symbol of growth and sustainability for Peru and other places around the world. Cushman gives credit to Prussian naturalist Alexander von Humboldt for the globalization of guano and nitrates as well as the incorporation of the Pacific World to the early global trade network of the nineteenth century. In 1802, Von Humboldt visited Peru, and the smell of guano led him to start an international guano experiment that marked new relationships between humans, nonhuman organisms, and the environment from the Pacific World with many other parts and peoples across the earth.
Trade across the Pacific World introduced new modes of land, labor, and resource extraction. Cushman referred to the term “neo-ecological imperialism” to discuss the conquest state of ecological imperialism. He described how the prosperity of some European countries required the second stage of neo-ecological imperialism to sustain their prosperity after exhausting the resources from the colonial frontier. The second stage included massive importation of soil nutrients and other resources from overseas empires in the Pacific Basin to European countries. In chapter three, “Neo-Ecological Imperialism,” Cushman provided two case studies of neo-ecological imperialism to describe how neo-European powers undermined indigenous environments and societies of the Central Pacific. The first case discussed the American nation-states in the Island Pacific. The American nation-states began to claim uninhabited land with guano deposits in the Pacific and Caribbean Basins. The second case discussed how Australia and New Zealand also moved into the Central Pacific to extract land and resources to improve the lives of their society. In chapter four, “Where is Banaba,” Cushman tells the story of the Banaba Island and the indigenous people to discuss the benefits and consequences of their participation in the neo-ecological imperialism of the modern world.

The second part of the book focused on the changes in the Pacific World at the turn of the twentieth century. The guano industry had proven to be a success for the modern development of several countries and new career trajectories for some people. The history of guano is also a story about the rise of professional scientists, engineers, economist, and environmental governance. In chapter five, “Conservation and the Technocratic Ideal,” Cushman discussed the emergence of technocratic ideas to manage natural resources. The goal of this newly trained professional class was to develop ways to preserve the natural environment against the effects of global capitalism. In chapter six, “The Most Valuable Birds in the World,” Cushman discussed how as a result of new technocrat ideas in 1909, Peru opened the new Compania Administradora de Guano (CAG) to control the agroecological system of the region. The use of new government systems to control the environment would involve the role of politicians, capitalists, scientists, and engineers to find the best ways to limit access to natural resources and concentrate the control and power of the environment to a few individuals and institutions.

In the last chapters of Guano and the Opening of the Pacific World, Cushman discussed the revival of Malthusian ideas. Thomas Robert Malthus predicted that the food supply would not meet the world’s population needs and the world would then turn into a fiasco. The worries of population growth, food supply, the standard of living, and war
shaped the “intellectual discourse and public policy on agriculture and production during World War I and the 1920s.” Cushman demonstrated how Malthusian ideas led to the beginning of a global environmental movement, as scientists around the world traveled to seek new ideas and techniques to improve their environmental conservation programs. In chapter eight, “The Road to Survival,” Cushman tells the story of scientists, activists, and campaigns that were popular in the 1930s and 1940s to trace the trajectory of the international movement for the protection of wildlife. Cushman also demonstrated how the revival of Malthusian ideas spread into Mexico, had a strong presence in Peru and influenced other Third World countries to create new agroecological projects to preserve the natural environment. In his conclusion, Cushman explained how in the twentieth century, in the Pacific World, places such as Kiritimati-Christmas Island, turned into the testing grounds for thermonuclear weapons. Cushman’s story demonstrated how the history of guano could teach us about new relationships that entangle different histories to tell the story of the world from the perspective of the Pacific World.

The work of Heidi Tinsman in Buying into the Regime: Grapes and Cold War Consumption in Chile and the United States demonstrated how the consumption of agriculture commodities offered the opportunity to engage in the most recent historiography that combines stories of U.S. America and Latin America using a transnational approach. Tinsman’s discussion integrates ethnography, oral history, literary criticism, quantitative data, and archival research to illustrate the relationship between Chile and California throughout the twentieth century. She tells a story about the relationships between Chile and California from the 1920s to the emergence of the neoliberal economic policies that reconfigured Chile under Pinchot’s military rule.

In chapter one, “The Long Miracle,” Tinsman provided a social and economic history to trace the development of Chile’s fruit export from 1920 to the 1980s. She highlighted the sexual division of labor that opened the opportunity for female workers to partake in a significant role in the Chilean labor sector. More so, Tinsman linked how early the state-led economic initiatives of grape production in Chile formed part of the early relationship between Chile and California. Tinsman also shed light on the California Boys, a group of Chilean agronomists that trained at the University of California. The California Boys played a significant role in the expansion of the Chilean fruit industry in the twentieth century.

Buying into the Regime also demonstrated how consumption contributed to gender negotiations in Chile and California as well as dietary ideas in California. The consumer culture that emerged in Chile and California was best explored in chapter two, “Fables of Abundance,” and chapter three, “The Fresh Sell,” where she applied a
feminist analysis of consumerism to examine female’s consumption of house appliances in Chile and grape consumption in California. Furthermore, in chapter four, “Boycott Grapes!,” Tinsman offered a comparative history of dissent in the United States. She traced how two separate movements in California emerged around the same time but had little contact with each other. The United Farm Worker’s movement boycotted grapes in California, while Chile solidarity movements boycotted against “grapes and other Chilean imports.” Tinsman elaborates her research on social mobilization in chapter five, “Not Buying it,” where she explored how in the 1980s pro-democracy movements challenged the consumer culture during the Pinochet regime. She illustrated how Chilean women played a central role in organizing pro-democracy activities. Female organizing in Chile under the military dictatorship became antithetical to the patriarchal order that was identified and reinforced under Pinochet.

Tinsman’s history of commodities demonstrated how consumption is not unidirectional, but that Chile and California simultaneously experienced a consumer culture during the rise of the grape industry. She explained how consumption was a phenomenon experienced in Chile as in California. In Chile, women’s consumption challenged the presumed patriarchal order in the household and used their income to buy house appliances, furniture, and cosmetics as they negotiated gender relationships with men. Women’s consumption in California increased with the help of Californian and Chilean marketing campaigns which promoted the idea of fresh and healthy fruit. It also reflected the emergence of a new dietary idea of eating fresh fruit and living a healthy life. Tinsman’s work suggested how globalization forged new relationships across borders that provided a window to explore how local dynamics relate to global processes.

The three books reviewed in this paper demonstrated how the history of a commodity could reveal the relationship between environmental history, social and cultural history, and consumer history transnationally. This new body of literature suggests the investigation of a new history that questions the global conceptual framework developed during the Cold War. The scholarly work reviewed in this essay is a step forward to discover new methods to produce new stories that connect human, nonhuman, places, ideas, goods, and other things across the earth. Overall, the books reviewed explored how local and global dynamics inform one another to reveal connections across time and space.
Notes


3. Ibid., 15.


6. Ibid., 19.

7. Ibid., 207.


References


Who Knew?

terrilyn r. woodfin

Who knew that when kings; queens; princes; and princesses were stripped of their royalty and great scholars and scribes were reduced to mere animalistic characters forced onto ships as cargo to another world not their own, to be treated and looked at as breed, stock, and machinery?

Who knew that one day not them but the bounty of their loins would return to their former glory in this new land?

Who knew that when genocide; relocation; long walks; trails of tears; wars; and governmental urbanization movements took place that one day their offspring would become the catalyst for change?

Who knew that when railroad tracks were being laid all across America by enslaved persons that one day their children of children would become mayors; governors; doctors; and lawyers that would fight against injustices against its own people?

Who knew that one day the South Pacific would not only walk the halls of institutions of higher learning but be professors that teach the exact history of the people?

They turned the self-hate into self-love by embracing their cultural ways.

Who knew that when Jim Crow was making a difference with people of color; when strange black and brown fruit was hanging from poplar trees that one day the remnant would walk the corridors of places of learning? Who knew they would earn degrees that would put them in positions to teach the colonized?

Who knew that during that one day there would be a college for peoples of color to have an opportunity to become more that their ancestors were allowed?
Who knew that as the phoenix rises from the ashes of death, the College of Ethnic Studies would still stand tall from the ashes of conflict?

Who knew that Africana Studies would scoot over and share their space with American Indian Studies; Asian American Studies; Latino/a Studies; Arab Studies; Race and Resistance Studies; and Pacific Island Studies?

I know the ones that sacrificed their freedom.

The ones who became martyrs, and who died in suspicious fires. The ones who were brutally beaten and forced to walk away from their homelands while being treated as foreigners in their own land. The ones forced to face a new reality that once they were great motivators of this country and then be sent to places not their own.

Even though they now rest, they are standing proud and regal as we their descendants positioned on their shoulders press forward reclaiming the greatness of our past!

Who knew? Who knew? Who knew?
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Please stay tuned for announcements about next year’s festival!