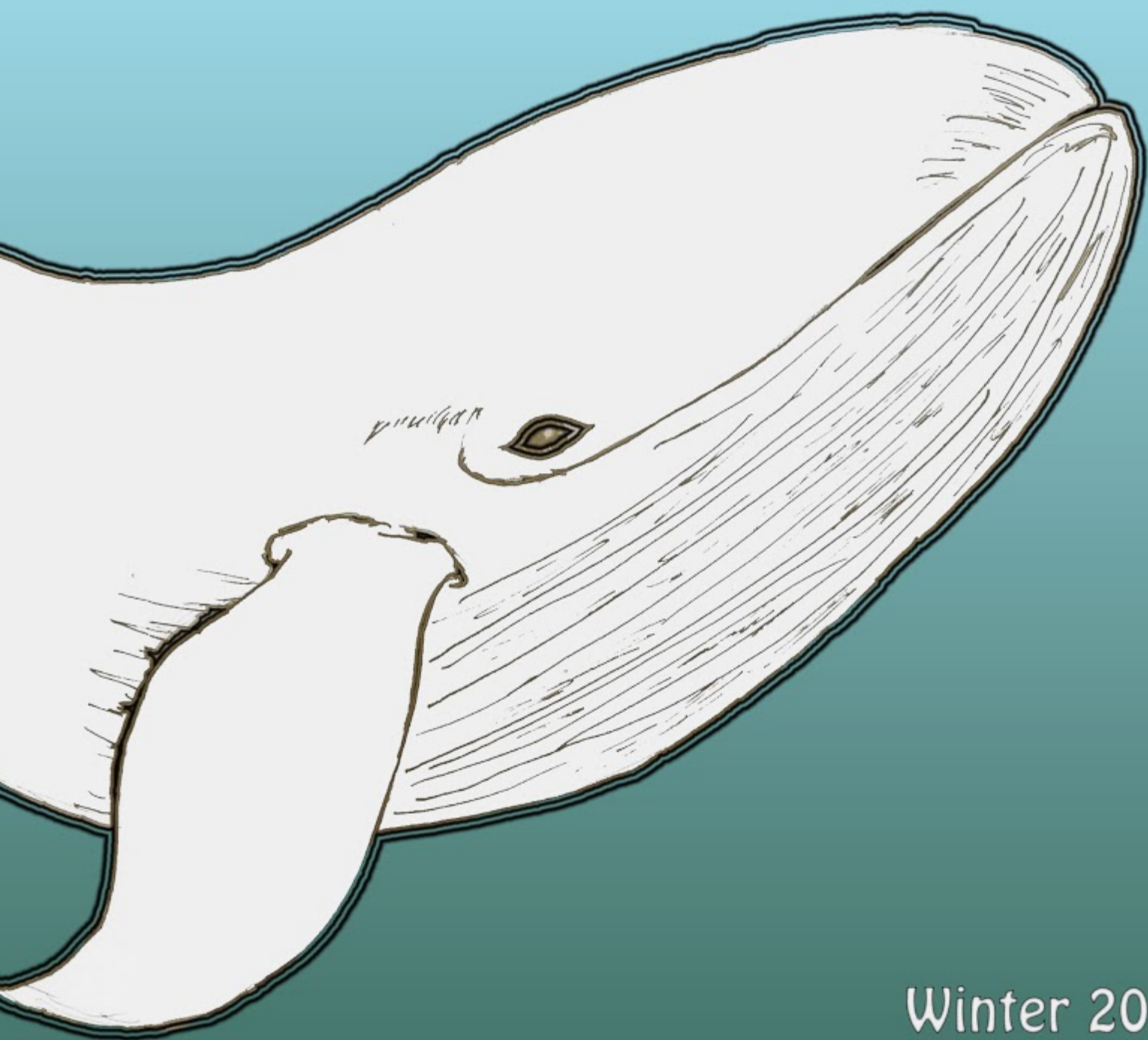


Leviathan Jewish Journal



Winter 2016

LETTER FROM THE EDITORS

In Leviathan's 43rd year of publication, we decided to take a publishing hiatus. In light of our leadership transition this academic year, the organization reevaluated Leviathan's purpose, mission, and legacy at UCSC.

This transformative undertaking started simply, during our weekly meetings. We decided to frame each meeting around a discussion topic that pertained to relevant issues of identity and experience, but were also grounded in journalistic ethics. Opening up the space to all voices provided much insight into the diversity of opinions and backgrounds of our collaborators.

Taking the time to restructure our meetings initially led to more steps backward into Leviathan's past than forward into its future. Our website was slowly decaying, our outreach had ended in missed connections, and members felt uprooted by the structural changes of the organization.

So, we put the Fall 2015 issue on hold and sat down together. First as a leadership board to rewrite our mission, then as a group to ask how we could better serve Jewish and non-Jewish students in our space. And by doing so, we transformed the chain of command into active collaboration which led to a more inspired work environment.

Through a more democratic decision-making process, we were able to bring problems to the table and leave each meeting with hopeful solutions. When the website left us at dead ends, Eva took on the great task of renovating it beyond our expectations. Jason and Lior both brought thoughtful and insightful conversation points to the table. Natalie and Annie consistently came back with new pieces of outstanding art to contribute. Lizzy, Daniel and Wesley wrote captivating pieces that brought new stories into the space.

And through it all, Rose, Arianna, and the two of us remained unified. In creating a more egalitarian space, we at Leviathan Jewish Journal have recommitted to responsibly representing all voices and ensuring that the publication's legacy lives on.



PEACE.

Kelsey Eiland
Zachary Brenner

STATEMENT OF INTENT

Leviathan Jewish Journal is a medium through which Jewish students and their allies may freely express their voices.

We are committed to responsibly representing the views of each individual author. Every quarter, we try our best to publish a full and balanced spectrum of media, exploring Jewish identity and social issues.

The opinions presented in the journal do not always represent the collective opinion of the *Leviathan* staff, the organized Jewish-American community, or the University of California, Santa Cruz.

SEND LETTERS TO:

Leviathan Jewish Journal
UCSC Press Center
1156 High St.
Santa Cruz, CA 95064

FIND US ON THE WEB:

leviathanjewishjournal.com
leviathanvoice@gmail.com

Levia-Folk



Lizzy Asarnow is a junior at UCSC. She is a music and vocal performance major and an Education minor. She enjoys songwriting, working with kids, and trying out new recipes. She hopes to one day be a music teacher for all ages.



Annelise Asch is a second year physics major, and illustrator on the *Leviathan* staff. In her spare time, she enjoys petting dogs, pressing flowers, painting photo-realistically and spontaneously driving to odd places (in that order). She is from the Los Angeles area.



Lior Ayalon is currently a film and digital media senior working through the Integrated Critical Practice Concentration with a thesis about gender, horror films and spectatorship. This is Lior's first year working with *Leviathan*, and they wish it didn't have to be their last! In addition to school and *Leviathan*, Lior is also a Residential Assistant at Porter College, the managing editor for EyeCandy Film Journal, a proud cat mom, and, when they have a time, a functioning human being who gets enough sleep.



Zachary Brenner is an incredibly arrogant and naive jock in his second year with *Leviathan*. He enjoys playing golf, wiping out while surfing, making bad movies, and watching other people solve problems. He is incredibly excited for everyone to read these upcoming issues of the journal!



Jason Brisson is a senior legal studies major as well as a contributing writer for *Leviathan*. When he's not busying himself with his most recent existential crisis, you can find him swimming in the ocean or curled up in bed with a copy of Slavoj Zizek's latest book. He loves Alfonso Cuarón films, and the feeling of fresh underwear still warm out of the dryer. He wonders if that last bit goes too far, but decided to keep it in his bio anyway.



Kelsey Eiland is a fourth year psychology major and co-Editor-in-Chief of *Leviathan* alongside the always awesome Zachary Brenner. Besides hanging out at the Press Center at odd hours of the night, Kelsey loves reading, drawing with Sharpies, and whale watching on West Cliff Drive. She believes her involvement in student media has been the most transformative experience of her college career.



Levia-Folk



Daniel Fleissig is a fourth year psychology major whose passions lie in business and marketing. While writing for *Leviathan*, he also consults for Gesher Group and is a brother of the international Jewish fraternity, AEPi. Daniel also loves soccer and is an avid movie watcher. Currently, his favorite movie is *Birdman*.



Natalie Friedman is a cognitive science major at the University of California, Santa Cruz. She is an illustrator and a writer for *Leviathan Jewish Journal*. Her interests include scrapbooking, going to museums, and going to *Leviathan* meetings. What more could a girl want?



Eva Jason is a second year and it's her second year writing for *Leviathan*. Her major is science, just science (nothing specific yet). Eva enjoys foraging for mushrooms on the natural reserve on campus. She also enjoys cooking. Check out her recipes in *Leviathan*.



Rose Teplitz is currently a second year English literature major and is the art director for *Leviathan*. Working as a page editor and artist for her high school newspaper, Rose found a love for journalism expressed through illustration. When she's not working on *Leviathan*, Rose enjoys reading, hiking through the woods, and painting. She resides near San Francisco.



Wesley Whittlesey is a psychology major from San Diego, California. He's been a competitive swimmer since he was six and he is on the record board at UCSC. He has two younger brothers and has a plethora of pets, including two dogs, two frogs, two turtles, a snake, and a tarantula. He also plans to own a motorcycle at some point in time.



Arianna Weingarten is a fourth year anthropology/earth science & biology double major who is in her second year of production for *Leviathan*. She has a knack for making homemade yogurt and enjoys painting and adventuring. Ar recently adopted a sulcata tortoise named Lola who is expected to live for 150 years. She encourages you all to go watch the movie *Run Lola Run*.



Table of Contents

6 Home Away From Home

by Daniel Fleissig

illustration by Annelise Asch

8 Farming, Judaism, and Capitalism

by Zachary Brenner

illustration by Natalie Friedman

11 Tales from Tel Aviv

by Natalie Friedman

13 Paella Recipe

by Arianna Weingarten

14 MESH at UCSC

by Kelsey Eiland

16 A Snowy Day With Foxes and Rabbits

by Zachary Brenner

illustration by Arianna Weingarten

17 So Where is Waldo, Really?

by Lizzy Asarnow

illustration by Kelsey Eiland

18 Stories from History

by Wesley Whittlesey

20 Ari Shavit comes to Santa Cruz

by Zachary Brenner

22 Reactions to Paris

by Kelsey Eiland

Home Away From Home

BY DANIEL FLEISSIG
ILLUSTRATED BY ANNELISE ASCH

Every Friday night, the walk down Bay Street and King Street is always accompanied by a sense of calmness and relaxation as I prepare myself to enter my home away from home. When I open the door, I am immediately hit by the wafting smell of roast chicken and am bombarded with “Hello” and “How are you, Daniel?”. Such greetings mark my arrival at the UC Santa Cruz Chabad Student Center for a Friday night Shabbat dinner.

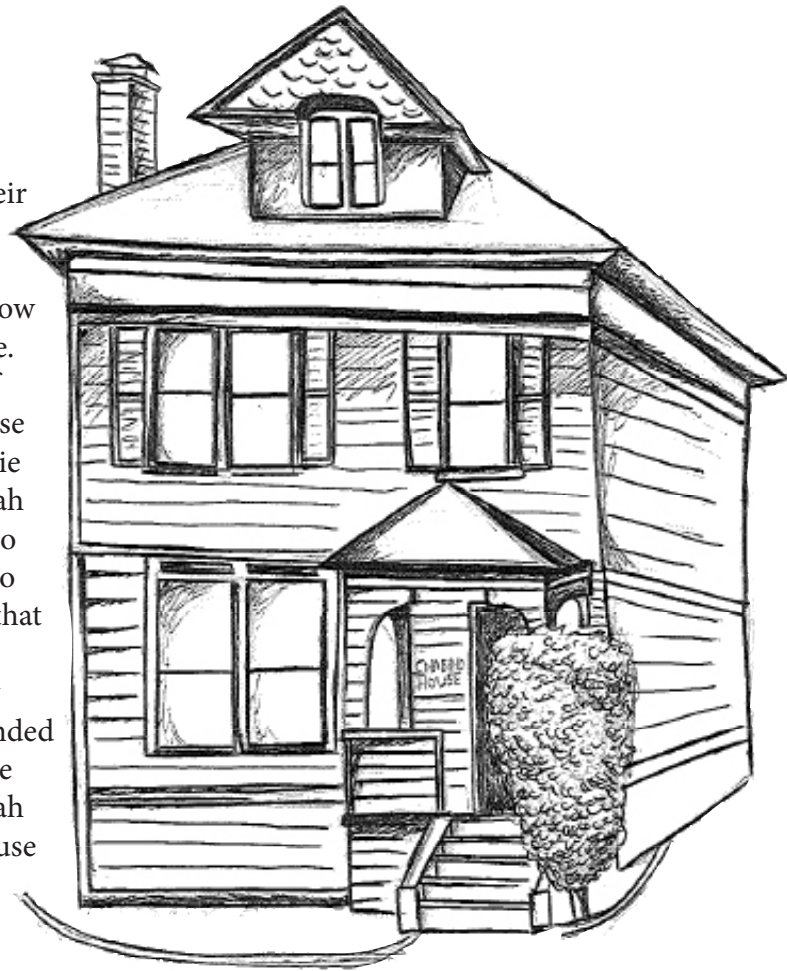
Since before I started attending Chabad, there have been many misconceptions about its organization. Some students think that Chabad is only for Orthodox Jews and many freshmen and sophomores feel that they cannot attend because of this mistaken belief. A number of newer students do not realize that Chabad is a base for Jews, regardless of how religious they are. Further, Chabad is always open to non-Jews who would like to learn about Judaism and engage in the community. There is no intention to make any Jewish student feel uncomfortable or out of place at Chabad.

The Chabad House provides Jewish students a home for Jewish celebration and a center for Jewish education. Chabad’s goals are to make students feel comfortable, get

in touch with their heritage and community, and allow them to grow at their own pace. The two rocks of the Chabad House are Rabbi Shlomie and Devorah Leah Chein. Many who attend Chabad do not understand that the organization is independently operated and funded by Rabbi Shlomie and Devorah Leah who own the house and center.

Anywhere one looks, one can always be sure to find one of the six Chein children as well. Whether you want to play with one of the children, help set up the table, or mingle with the rest of the guests, there is always a place for everyone at the Chabad house.

Chabad’s most popular event is its Shabbat dinners, but people might be surprised to find out the Cheins also serve Shabbat lunches on Saturday afternoons. Both gatherings entail four course meals and I cannot count the amount of times I have left the Chabad house with a full and content stomach. For me, life in Santa Cruz would not be the same if



I did not get the opportunity to dunk my challah into Devorah Leah’s delicious eggplant dip. An optional Shabbat service begins at 7:00pm and dinner begins at 7:30pm. After saying the prayers over the bread and wine, everyone digs in to the first course, which usually consists of challah, hummus, the best gefilte fish I have ever had, and numerous salads consisting of pastas, broccoli, corn, and many other tasty vegetables. The second course is a healthy portion of matzah ball soup, which is a Jewish soup dumpling served in chicken broth with carrots, onions, and celery.

Shabbat in Santa Cruz

*Santa Cruz Hillel & the Chabad Student Center
offer a weekly Shabbat dinner and service every Friday night.
For Hillel, visit 222 Cardiff Place @ 7:00pm
For Chabad, visit 1142 King Street @ 7:30pm*

Finally, the main course arrives and everyone feasts on chicken, potato kugels, vegetables, and rice. Of course, there is often a vegetarian option for anyone who has diet restrictions.

The final course is dessert, which is always accompanied by one of Rabbi Shlomie's Jewish anecdotes and of course a shout-out to Devorah Leah for the amazing meal she cooked for all the guests. There are many other meals and celebrations at the Chabad House, such as Passover, Simcha Torah, and Sukkot. I always know I have a place to go when I want to celebrate a Jewish holiday.

There are many other reasons to go to Chabad outside of sharing a beautiful meal with others. Rabbi Shlomie and Devorah Leah are always available to talk to whenever one would like. Also available are numerous opportunities to expand one's Jewish education. Rabbi Shlomie teaches a number of classes, such as Sinai Scholars, that allow students to explore their heritage and guides students in discovering who they are. Rabbi Shlomie

also teaches two classes for credit at UCSC, Women in the Bible and 18th Century Kabala. Chabad also offers one-on-one study.

The Chabad House often welcomes guest speakers to Shabbat dinners and the education classes. The topics and speakers range from Israeli-related topics to Jewish history or even an interesting Jew in the world. One of my favorite speakers at Chabad was Steve Solomon, a 21-year-old Australian Jew, who spoke about his experiences running in the Olympics. He described his inner struggle during his championship race that took place during Passover as he refused to eat *chametz* despite needing carbohydrates to excel.

This year is the year of Hakhel, which emphasizes unity and gives an 'excuse' to focus on community. In the Torah, there was a commandment that said once every seven years all Jews must gather in the Holy Temple in Jerusalem where the king would read from the Torah to inspire his people. Ever since the temple was destroyed, Jews stopped practicing Hakhel

until a Chabad rabbi brought back the program as he often wondered why Jews should lose out on such an important holiday. This Chabad-inspired program's mission is to bring out as many Jews to strengthen Judaism, regardless if the event is watching a movie together or serving the community.

Coinciding with Hakhel, the Chabad House is starting a new tradition called the Jewish Supper Club where they offer kosher dinner during the week. Another new Hakhel program is encouraging students to get together and study Jewish topics as Chabad is offering to sponsor them with deli sandwiches.

The Jewish community does not realize just how much Chabad contributes and we should all be very grateful for everything they have done. I know that my college experience would not be the same without all the Shabbat dinners I have attended, the wild Simcha Torah celebrations, and the Pesach dinners that were my first away from home.

FARMING, JUDAISM, AND CAPITALISM

BY ZACHARY BRENNER
ILLUSTRATED BY NATALIE FRIEDMAN

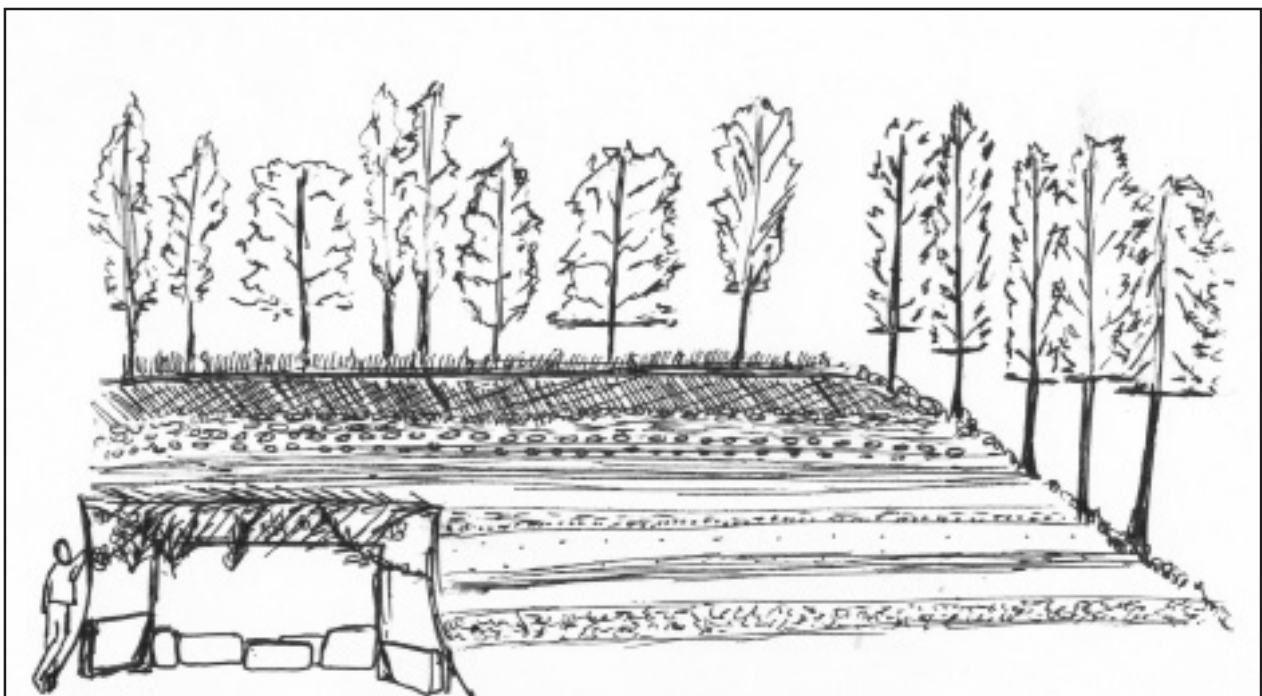
It is midday when I walk across the street from Stevenson Circle to meet Yonah Shapiro for our interview. As I walk through the gates, it takes me only a second to forget that I am at UC Santa Cruz. The garden, if you have not been, is hidden in plain sight. I find Yonah finishing up some last minute farming before his shift is over. It is his second to last day on the job and it seems the perfect moment for us to converse about his experience as an apprentice.

There are three sites where people in the apprentice program focus: the field site, the farm garden, and the Chadwick

Garden. For the first three months of the program, the students rotate from one site to another, attempting to discover which area they will concentrate on for the final three months of the six month program. Yonah chose the Chadwick Garden, which was founded in 1967 by Alan Chadwick who Yonah explains as kind of crazy for building a farm on a sloped cliff.

As a Jew, Yonah feels lucky that he has been able to farm at UC Santa Cruz for many reasons. One of which, he explains, is because Santa Cruz is one of the few places in the world that is considered

a Mediterranean climate. It reminds him of his experience on the Kibbutz in Israel and I sit back and watch him slowly recognize how much he has grown since then. He admits to me that when he first decided to become an apprentice, he was very overwhelmed. "I was on the waitlist... I didn't even get in. I didn't have enough experience". I found that incredibly difficult to comprehend since before we started our "official" interview, he took me around the entire garden and was able to explain what each crop was, its stage of development, and how long it had until it would become rotten.



Yonah explains his apprehension when he began working at the farm. “I knew I would be with all these All-Star farmers... I got really intimidated. I’m just this guy who thinks avocados are cool. But then, I realized, I’m here. I can learn from everyone here. I don’t have to be the shy guy in the back who sometimes raises his hand. I can ask the guy I met yesterday, ‘How do you grow a cucumber?’” This seemed a good link to the rest of our discussion about his experience as a Jew in the program.

He explains how he and his friend Courtney (who he graciously introduced me to at the start of our interview) were among the only Jews. He recalls, “Our second week [Courtney and I] were like, ‘Let’s do Shabbat!’ We got some wine, we got some bread, and then all these other people were like, ‘Hey, I heard you’re doing this Shabbat thing! Can we join?’ And we were like, ‘Wow, we didn’t even think of that!’ It wasn’t about their need to learn about religions, but about them wanting to know how we were brought up and how we’re connected.”

I ask him if that helped him think up the idea for building a sukkah on the farm. A couple weeks before our interview, I met Yonah for dinner at his sukkah on the farm. A sukkah is a three-walled temporary shelter that Jews build on the holiday of Sukkot. The ceiling is meant to be made from leaves so there is space to see the stars

from the inside. Everyone in Yonah’s sukkah, which was over 20 people from the program, seemed genuinely curious about the prayers Yonah was sharing with them. And it was not fake interest or inquiry, but authentic curiosity.

He explains to me the process of how the sukkah was built. Humbled, he tells me that Courtney was the mastermind and all he did was mention the possibility of building it. He recalls the night it happened, after returning from a date. Somehow, the rumor had spread that they were interested in building a sukkah. “I came back that night and it was a miracle. My friends came up to me and wanted to participate in building a fort...they didn’t even know what it was!” He continues by saying, “Two non-Jewish people built it. Courtney and I didn’t even build it.” Listening to this, I am reminded of childhood and the excitement involved with building a fort with your closest friends.

Yonah continues, “It was a beautiful closing holiday for us to be there”. He is proud that they built the sukkah. When the Jews were in Israel, they were farming on their land and built their *sukkot* (plural for sukkah in Hebrew) in the fields. Sukkot is the Jewish holiday that celebrates the harvest, which is why building a sukkah seemed so appropriate.

We tangent to a conversation on modern capitalism and mainstream

consumer culture. I ask him why he thinks people in the farming program are so interested in people feeling united and why so many other groups of people are more egocentric. He explains: “The more time you spend with nature, the more you’re going to realize how little you need.” I ask him if he felt connected before coming to the program. He remembers quitting his job and flying to Santa Cruz last minute on Passover. “When I got into the program, I realized that my friends had everyday jobs doing everyday things. One friend was in car insurance. I was about to go across the country and live on a farm. I was about to separate myself from everyday life”.

We discuss how on the farm, they are all very connected to the natural world and what really matters. The farming world yields strong relationships and connectivity between humans. People learn how the food system actually works and, in turn, learn how relationships and life work without the distractions of technology. Being surrounded by people who are interested primarily in learning and forming meaningful relationships, Yonah is inspired to keep up his lifestyle as best he can when he moves to Los Angeles in the near future. “Going back to city life like LA, I’m wondering how much I can keep”.

He reminds me, however, that farming is not all positive. The corruptness of farming in modern consumerist culture is

undeniable. People buy peppers at the store, yet neglect to understand the painful process of picking that pepper. The farmers responsible for feeding our society get paid close to nothing. In one way, people are incredibly connected to nature and separate themselves from the technology that is regarded as imperative in the capitalistic world, but that farmers are also treated poorly by the system.

Tomorrow, Yonah will be personally responsible for cooking the meals that everyone in the program will eat. "My job tomorrow is to cook three meals for 50 people. Every day, people are exempt from work and cook all three meals with whatever we have."

I think of how I feel

separated from nature and the people who work with the land. I'm constantly buying food at the store and not realizing the process that goes into making that food, but I'm also too concerned with forming opinions and having answers than appreciating what I have. Yonah says, "It's a shame that this kind of lifestyle gets dubbed as 'hippie' or 'flower child, irresponsible love' thing. Yeah, my jeans are ripped, I haven't shaved in a few days, and my hair is long-ish, but [I don't want to be labeled as] a 'hippie'".

We agree that the farming lifestyle has many advantages that are overlooked. His Jewish identity has been partially formed by his experience as a farmer. He explains how on Shabbat, he doesn't use his

cellphone not because it's the Jewish law, but because he likes to separate himself from technology and connect to the Earth.

We part ways, but I can't help but believe I am going to act differently from here on. I will try to stay more connected to the world and my experiences rather than living through my smartphone and laptop. What started as an idea for an interview about a sukkah on the farm turned into an enlightening conversation about life and connectivity. One quote that Yonah shared with me rings through my head as I walk to my 4:30pm lecture: "It's okay to not know and be vulnerable."

Life without Leviathan

WE'RE LOOKING FOR
- writers
- graphic designers
- artists

Life with Leviathan

EARN 2 UNITS!

WHEN
Wednesday at 7pm

WHERE
Student Media Press Center

JOIN LEVIATHAN!

leviathanjewishjournal.com
leviathanvoice@gmail.com



Tales from Tel Aviv

WRITTEN & PHOTOGRAPHED
BY NATALIE FRIEDMAN

The Journey Begins

Birthright is a ten day program for 18 to 26-year-olds in which Israel's greatest qualities are explored. These quick-paced ten days of the Golan Heights, Eilat, Jerusalem, Sfat and Tel Aviv gave me the opportunity to understand the history and culture beyond what I already knew. The abundance of knowledge from the Birthright tour guide is something I would not have received while traveling on my own.

After ten days of Birthright, without hesitation, I extended my trip in Israel for two months. My time alone was very different from my group experience with Birthright. I learned in unique and important ways during both time periods. In Israel, I kept a journal with one page for each day of travel. A few days before the trip, I excitedly headed each page with the weekday and date, promising myself that I would at least write a few words about each day's events.

During my travels, I kept a scrapbook of writing, bus tickets, flyers for events I had gone to, logos from restaurant napkins, stickers from the hostel, drawings of friends, quickly-scribbled directions to get home, museum tickets, artists' business cards, and my plane tickets from Los Angeles to Tel Aviv. As the days went on, the tattered journal became an organized mess as quickly as it became more important to me.

Art Market in Tel Aviv

There were handmade journals at the lively artist walk that happened twice a week in Tel Aviv. I would buy more journals than I could fill with the desire and expectation of more adventures. The Art Fair on Nahalat Benyamin Street took place on Tuesdays and Fridays. While many people in the city rushed to the outdoor market known as Shuk Hacarmel, before Shabbat started (most everything closes from late Friday afternoon until Saturday evening), I would rush through the artist market. Artists from all over Israel would sell intricate one-of-a-kind jewelry, ceramic mezuzahs (a symbol of Judaism placed on the door in a home), tiled challah boards, miniature ceramic statues, and stained glass for the garden (a perfect for gift for my grandmother).

Best of all, I bought a handmade journal coated with turquoise tissue paper that was "the wrong way" because Hebrew books read the opposite direction. On the front, there was a dream catcher with beads, and on the other side, a poem about dreams. Each page held a string attached to a glass bead. In this journal, I would capture only beautiful places; the first thing I drew was Jaffa. Much of the art in Jaffa focuses on the exquisiteness of the landscape rather than social issues in Israel. Here, my goal was to merge the beauty of my surroundings with the beauty of the journal.



Levia-Cookin': Vegetarian Paella

INGREDIENTS:

- 3 tbsp olive oil
- 1/2 yellow onion, finely chopped
- 1 red bell pepper, cut into strips
- 1 yellow bell pepper, cut into strips
- 1 fennel bulb, cut into strips
- 2 garlic cloves, crushed
- 2 bay leaves
- 1/4 tsp smoked paprika
- 1/2 tsp turmeric
- 1/4 tsp cayenne pepper
- 1 tsp saffron threads
- 1 cup Paella rice
- Salt (as desired)
- 2 cups boiling vegetable broth
- 3/4 cup shelled edamame beans
- 6 Roma tomatoes, halved
- 1/4 can of artichoke hearts
- Kalamata olives (as desired)
- 4 tbsp chopped parsley
- 4 lemon wedges

Serves 3-4 people

DIRECTIONS:

Heat a large skillet or pan with olive oil. Gently fry the onion, bell peppers, and fennel on medium heat until golden brown. Then, add in the chopped garlic.

Stir in the bay leaves, paprika, turmeric, and cayenne to the vegetables. Then go ahead and add in the rice, edamame, and saffron, stirring thoroughly. Let the spices boil down for a minute or two before adding in the vegetable broth and desired salt. Then reduce heat and simmer for about 30-40 minutes or until rice has absorbed the broth. Do not cover the pan or stir during this period.

Remove the pan from the heat, testing the medley to add more salt if needed. Chop the Roma tomatoes & artichoke hearts to your liking. Scatter these over the paella and cover the pan with its lid letting it rest for 10 minutes.

Sprinkle the Kalamata olives and parsley on top, and serve with lemon wedges.



Inspired By: Yotam Ottolenghi, chef & author of *Plenty*

Adapted & Tested By: Arianna Weingarten

MESH at UCSC

The Mixed Ethnicities Student Headquarters (MESH) at UCSC is a registered SOAR organization that brings together students who identify as mixed to create thoughtful dialogue while celebrating diversity and creating visibility in the community. I spoke with MESH co-facilitator and active member Rebekkah Scharf about MESH's mission and work on campus.

BY KELSEY EILAND

Kelsey Eiland: Is MESH university-wide or only at UCSC?

Rebekkah Scharf: While many UC campuses have mixed groups, we are the only group called MESH. Other groups are called MSU (Mixed Student Union), but I like the name MESH for the (unofficial) MESHed potato mascot and “Let’s get MESHy” motto.

KE: What is the history of mixed ethnicity-based spaces at UCSC?

RS: I think MESH was the first mixed space at UCSC as well as at the UC.

KE: How many current members does MESH have?

RS: Last year member attendance at meetings fluctuated, but we had about thirty active members. This year many of them graduated and there is a new group of Frosh MESHies.

KE: How long have you been involved with MESH and what is your current role?

RS: I joined as a member of the unofficial club in 2013, my sophomore year. I joined as a general member last year in 2014, and decided to get more involved with an officer position in 2015.

KE: What is MESH’s mission?

RS: The mission of MESH, to me, is to establish a safe space for students who identify as mixed, whether it be mixed culture, race, ethnicity, nationality, or religion. Before college, I had never been a part of a space established for mixed people to exist as we are: mixed. It has always been having to choose one “side” or another. MESH is a space where it is acceptable for students to exist as both and ALL parts of their identity, not just either/or. More importantly, we talk about challenges as well as issues worth celebrating about being mixed, and discuss critically about what it means to be mixed. Since we come from all different backgrounds, what is unique about MESH is that being mixed means different things for different people. Having a safe place to discuss our differences as well as similarities is central to the mission of MESH.

KE: Walk us through a MESH meeting.

RS: [We] say “welcome” to everyone, introduce names and gender pronouns, and [ask] an ice breaker question. Once everyone has been introduced, leadership reports on upcoming events and

updates for MESH. Before we start our discussion, we establish discussion rules and designate a “vibe-checker” to ensure the safe space of MESH. The discussions are led by MESH members and are predetermined at the start of the quarter.

KE: What initially sparked your interest in MESH?

RS: I was literally jumping up and down with excitement when I found out that there was a mixed ethnicities group. I had just read Gloria Anzaldua’s *Borderlands/La Frontera: The New Mestiza*, a Stevenson core course book that discussed mixed race/nationality and language issues. It stands as my favorite book today. I had also written a very passionate paper about how I related to Anzaldua’s feeling of occupying the borderlands between two cultures, neither here nor there, everything but nothing, cancelled out into ambiguity. In the fall after I read this work, I also enrolled in a mixed race literature course for my literature major, taught by professor Melissa Poulsen, who dedicates her studies to mixed literature. That class stands as my favorite literature course at UCSC because we read Anzaldua’s work again,

and I found many more authors to relate to. That quarter I also discovered MESH, and was able to bring all that I have learned and gained insight about to our discussions. It was also an invaluable experience to learn from other MESH members about their experiences of being mixed. I had never been in such a welcoming, safe, open space before, a space where everyone could relate to Anzaldua's experience of occupying borderlands.

KE: Why are identity-based spaces important at the university? Out in the community?

RS: College is a time of identity crises: choosing a major and career path, discovering interests, and finding what you love. It is easy to fall into identity crises, concerning academics, family values, passions, and particularly for mixed people, race. MESH is a space to talk about that, especially in a society (and university) that reduces mixed people to checkboxes where we can only choose ONE race/ethnicity we are allowed to be.

KE: Do you feel like the university provides safe spaces to discuss, express, and explore identity?

RS: There needs to be improvement, starting with changing the UC and related applications to allow students to have more checkboxes available and to choose multiple. There was a student who was turned down for presenting at a multicultural

fair because MESH did not represent just one culture.

KE: Do you feel like students give each other the space to talk about identity safely and critically?

RS: It depends on which students. For me, when I talk to other mixed people about identity issues, they listen and provide a safe discussion. When I talked to people who do not identify as mixed, even my

MESH meetings are open to all students and are held weekly at the Bay Tree Center on the outdoor balcony. For more information, email mesh.represent@gmail.com.

parents, it is often hard for them to understand the things I tell them—the frustration of having to choose only one race and ethnicity on application forms, not feeling accepted by a group I identify with—because to them I might not be 100% “insert identity here”.

Especially as a Jew, what is interesting for me is that unlike many other Jews, I did not go to Hebrew school. My Chinese mother sent me to six years of a Chinese after-school program instead. While I appreciate having learned a different language, as a child, I never felt 100% Jewish, even though my

dad and his side of the family told me that I was. I did not go to Hebrew school or have a Bat Mitzvah, and that has been reason for my Jewish peers to say to my face, “You’re not really Jewish”. For some reason, this hurts more than when people have said that I’m not really Chinese.

KE: Why is MESH an important campus resource?

RS: MESH is an ethnic organization, but it is an ethnic organization for everyone, no matter what someone's background might be. People have come to meetings who did not identify as mixed, but leave with the feeling identifying as such. It is a place where people can explore their own identities as well as learn about others' experiences. In addition, MESH is an important space because we can talk about race as a social construct, and the associated inequalities that arose from the construction of race. MESH is a place to discuss race outside of ethnic studies courses, which not everyone has a chance to take. We also discuss concepts ranging from intersectionality, racial passing, cultural appropriation, microaggressions, and more.

KE: Who can get involved with MESH?

RS: MESH is a place and space for open-minded and tolerant individuals to share deep discussions on race, ethnicity, and culture. We welcome anyone and everyone who would like to join our community.

A Snowy Day with Foxes and Rabbits

BY ZACHARY BRENNER

ILLUSTRATED BY ARIANNA WEINGARTEN

The snow covered the small village on this especially dingy Saturday morning. As usual, James woke up with excitement for the day. The skulk would gather each weekend morning at the tall tree to discuss their plans for the day, and being only cubs, there was not a worry in the world. On this particular morning, James was startled to hear his mother call after him before he left the igloo. It was still dawn, and James liked to leave before his mother woke up—it gave him a sense of independency. And to him, reynards always spoiled the fun.

"Don't stay out too long today—you have to catch up on your schoolwork!" cried his mother. James snarled and left, annoyed. He was the last to arrive at the tree—even Roland had arrived before he did. Roland couldn't even roll a snowball—how could he have made it to the tree first? Resisting his urge to be fed up, James joined the group and listened to the plans for the day. The leader of the pack, Chris, had indicated some sort of exciting journey for this particular day. When James heard of the plans, he could not help but smile in admiration for Chris—a noble, confident fox. Sure, Chris was a year older and had more experience in the wild, but James sensed that Chris might become the leader of the entire village someday.

They left within the next minute. They had heard myths of the village they were traveling to; rabbits as far as the eye could see. Their parents had always stressed the importance of rabbits and other hare species. Today, they would find out what all the fuss was about—certainly they would be nice and playful. James and his friends were always looking for a rival hockey team to play on Saturday afternoons. Would the rabbits be good at hockey? James was unsure, but hoped they would provide good, friendly competition.

They heard a noise from above—a harsh, powerful noise. Immediately, they all knew who it was. Victor: the king of the eagles. Bald and majestic, anyone who earned the respect of the bald eagle clan would be eternally grateful. Possessing tremendous resources and a group of citizens far greater than that of the foxes, the bald eagle clan was the most powerful of any group in the area. Victor soared high and mighty, never looking down to spot the onlookers—he didn't care. As Victor passed, the leash regrouped and continued on their mission. The journey took slightly less than thirty minutes. When they arrived at the neighboring village, they were surprised to see the leader of the foxes, George, at the village. The cubs were not meant to be this far from their

territory, but given that they were already at the rabbit town, they were not intrigued to turn back.

As they watched George, they recognized familiar faces following his lead—the hunting group. Suddenly, James and his friends knew why rabbits were so important—and why they had never seen the rabbits in their humble village. The rabbits were food. Disgusted, James remained still, watching the leader of his group stock the seemingly innocent prey.

Chris' anger crescendoed in front of James' very eyes and in one fluid motion, the slightly older, admirable fox ran out from behind the sheltering trees and screamed after George.

"What are you doing?!!!" cried Chris.

Surprised, George looked back at Chris and approached him slowly and fatherly.

"What are you doing here, Chris? You're not meant to be this far away from our village."

"We wanted to meet the rabbit village. Why are you hunting them?"

"We need to eat, and we need our village to be safe", replied George.

Confused, Chris responded, "They haven't done anything wrong!"

"This issue is greater than the present moment, Chris." George said this in a very convincing tone, as if to remind Chris that he had much to learn.


Chris looked into the eyes of the leader and nodded gently, and began walking back to his friends.

George, unaltered, signaled his hunters to follow him closer to the village.

Chris told his friends that George seemed confident in what he was doing. Still, James was confused. He looked at the situation and saw only innocent rabbits and ravenous foxes. He felt ashamed to be a fox in that moment. Still, he wondered if what George had told Chris was true—was the issue greater than this exact moment? Was there a long and painful history behind the rabbits and foxes? Maybe so. Feeling helpless to make up his mind, James followed Chris and the gang back to their village, thinking about how he would educate himself enough to form his own opinion. But would it be too late?

So Where is Waldo, Really?

BY LIZZY ASARNOW
ILLUSTRATED BY KELSEY EILAND



Let's face it. Waldo isn't really into America. Although he transcends time and space—the villages of Egypt, the raucous festivals of the Middle Ages—we rarely see him here. Maybe he was turned off by the consumer culture. After all, he only carries a small knapsack with him. Or maybe he was bored by our pseudo-stability. Why sit around and talk about problems when you can go back to the time of Napoleon and experience the throes of war?

Regardless, Waldo was disappointed to get a letter from his great aunt Winnie. The postcard, short and sweet, said it was her ninetieth birthday (although Waldo had probably lost track) and that her celebration was on Sunday, at two, in her backyard.

The front of the postcard read "Greetings from Seattle!" in a party-style font, sprawled across a picture of the Space Needle. "Geez," complained Waldo, "this is almost as bad as breaking my glasses and losing my hat. I was planning to disguise myself in a small Swiss village on Sunday. And it was going to be extremely frustrating to find me this time! But I must." So he did.

The plane ride from Fiji to Seattle was long and confusing. Waldo searched for countless places to disguise himself, but the flight attendants insisted he remain in his seat. Beads of sweat formed across Waldo's face as the plane steadily landed, and he bolted out the first chance he got. Waldo found himself in a Starbucks. Surprisingly, he had already disguised himself without even trying. Everywhere he looked, he saw people in bobble hats and large glasses wearing stripes and knapsacks.

"Is this a dream?" thought Waldo, "I don't even have to try to disguise myself. And I've just been trying so hard all my life. What are these people?" So Waldo looked right into the large-glasses-wearing eyes of the barista, and said, "These people...all the ones wearing stripes and knapsacks...what do you call them?" A faint smile passed across the barista's glazed face. "Um, hipsters. I guess. I don't know, it's sort of an obscure concept. You probably wouldn't understand it." But Waldo didn't need to understand. He had found his ultimate disguise.

If he blended in with everyone everyday, the challenge would never cease. He would never have to skip town after someone had uncovered his disguise. The next time someone asked, "So, where's Waldo?" the response would be, "I don't know, but I'm still looking."

Waldo picked up his coffee from the counter and walked over to the door. He took a deep breath and pushed it open. A single tear dropped from Waldo's eye. Immersed in a sea of bobble hats and glasses, Waldo found a certain long sought-after peace. "Seattle," thought Waldo, "Let me call thee home."

Stories from History

BY WESLEY WHITTLESEY



Dr. Hedwig C. Rose

Photo courtesy of Calyse Tobias originally published in *City on a Hill Press*

On Thursday January 21, 2016, Dr. Hedy Rose came onto UC Santa Cruz's campus to give her annual lecture of how life was for her growing up through the Holocaust as a 6-year-old girl in Amsterdam. I was fortunate enough to be able to attend, and to say that it was an emotional and ultimately enriching experience is a complete understatement.

Dr. Rose began by telling the audience how as a girl she was very excited to be able to go to school and learn and to just be outside. It came as a big shock to her when she was told that she was no longer able to go to public schools or to be outside without a jacket that had the Star of David on it. At the time, she was unable to comprehend why this was happening, but these

were signs of the early onsets of segregation for the Jews in Europe. Dr. Rose continues to say that through the year of 1940, things were changing rapidly around her: there was now a curfew installed and enforced throughout Amsterdam, and it was no longer safe for her to go outside. Her once good friends, who were not Jewish, now sneered and looked down at her.

For the better part of 1941, Dr. Rose felt completely alone and confused and yearned for some sense of normalcy. But none of her loneliness and confusion would come to pass. Towards the end of 1940 and the early onset of 1941, Nazi soldiers had been coming to and from Dr. Rose's home to give stiff warnings about the

laws that were being enforced in the country. Nothing was thought of it until one day when the Nazi soldiers returned to her home, and she could tell that something was different this time. She looked at her parents, who both had stern looks on their faces. Her father walked towards the door, turned to say that he loved his family, and then departed with the soldiers. She never saw her father again after that.

Immediately after, Dr. Rose's mother told her and her older sister to gather any belongings they could carry and to follow her out. They left the house, walked down a couple of blocks, and arrived at a local bakery, where a former employee of Dr. Rose's father would house them in their basement. It was in this

basement that Dr. Rose, her sister, and her mother would live for the next four years. Although it was safe, it was dark, cramped, and food throughout was scarce due to the events of WWII. Despite being safe, Dr. Rose yearned to be able to go outside, commenting on how every night she would crawl

Auschwitz, Dr. Rose woke up to see that her mother had died during the night. Although Dr. Rose and her sister were orphaned, the day Auschwitz was liberated was a day that she would never forget. She ran outside elated to be free once again and she couldn't help but cry because she finally believed

into this lecture, I knew I was going to feel something, but even now, I still don't really know how to comprehend how to feel. Dr. Rose told me that I wouldn't know how to feel right away, that it would come with time. Dr. Rose commented how there is a growing number of people around the world

“She has spent her whole life researching and understanding all of the events of the Holocaust so that its memory would never fade”

upstairs, lay underneath the front window, and watch the outside through an air vent, just to be able to feel the fresh air on her face again. Dr. Rose recalled that the highlight of this time was being able to receive postcards from her father from the various places he was taken, until the day when they received a postcard from the Auschwitz concentration camp. Although Dr. Rose didn't know it at the time, her mother and sister knew that that would be a death sentence for her father.

Despite all that was going on around her, Dr. Rose still tried to maintain any kind of normalcy that she could find: her mother taught her basic arithmetic and she learned to read from the books that their friends had around the bakery. In all of the chaos, she still wanted to make the best of things.

In late December of 1944, a month before the liberation of

that things would return to normal.

As time passed, Dr. Rose went back to school, made new friends, and eventually came over to the United States with her sister to live with their aunt and uncle, both of whom had made it out of Europe before the Holocaust began. The horrors of the Holocaust would continue to haunt her for years to come, though. To this day, Dr. Rose comments that her mission is to educate people about what really happened in the 1940s and how truly horrible it was for those who suffered. Although she didn't completely understand everything that transpired at that time, she has spent her whole life researching and understanding all of the events of the Holocaust so that its memory would never fade.

Sitting in the third row of the Music Recital Hall, I was left absolutely speechless. Going

who believe that the Holocaust didn't really happen, and after listening to this lecture, I firmly believe that what happened truly did happen.

Sitting in the third row, I could see clearly the emotion, the strain, and exhaustion on Dr. Rose's face. If she hadn't told this story hundreds of times, I believe that she would have been in tears, as many audience members were. The raw emotion and the personal events that were presented in the lecture are things that cannot simply be acted or fabricated; they are things that have to be felt and experienced. The Holocaust and all of the horrors that are associated with its name truly did happen and it's up to the current and future generations to make sure that the knowledge and memories of these few survivors are never doubted and never forgotten.

Ari Shavit Comes to Santa Cruz

BY ZACHARY BRENNER

On Tuesday October 27, Israeli writer Ari Shavit came to Santa Cruz to speak to students and the community about the Israeli-Palestinian conflict and his life as an Israeli. Shavit is author of the *New York Times* Bestselling book, *My Promised Land: The Triumph and Tragedy of Israel*. He is on the editorial board for the leading progressive newspaper in Israel, *Haaretz*. Having written countless opinion pieces and toured the United States in previous years, Shavit was an exceptional guest to share his knowledge with the Santa Cruz community.

That night, Shavit spoke to a full crowd of spectators at the United Peace Church of Jesus Christ on High Street. Arriving fashionably late, Shavit immediately grasped the crowd's attention by making a bold statement: "I oppose... I strongly oppose occupation and I think that settlements are Israel's worst historic mistake."

In relation to the criticism of Israel, Shavit argued that "The only obsession people have is with settlement building, which I oppose? This is the only evil power in the world?" Shavit claimed that people perhaps pay too much attention to Israel. Maybe people should stop focussing on Israel and focus on other countries who also have complicated issues, like Syria or Saudi Arabia or China. But, Shavit also claimed that a close eye on Israel is important, but only if you look at the situation in a complicated manner.



Perhaps the speech was well received because the audience that came to hear him already knew they would agree with him. The issues he brought up were crucial yet controversial. Israel is a hot topic of discussion and there are many humanitarian issues that must be addressed—Shavit did not beat around the bush. However, Shavit's comments are not to be taken lightly.

He reminds his audience, "Let's look at the context. I think that one of the major problems we have is that both the Israeli and Jewish right and the American, European and sometimes Israeli extreme far left have lost the plot. They really think that Israel is an empire, that the Jews are the masters of the world.

"Let's remind us of the facts. There are three major monotheistic religions in the world. One is over 2 billion people [Christianity], one is over one and a half billion people [Islam], and the third is fourteen million people on a good day [Judaism]. We are a midget."

The point of these words are not to state that the Jews are to be pitied because they have

fewer people than Muslims and Christians.

He continues to say: "If you look at the history of the basic condition of the Jews, this is outrageously distorted. Basically speaking, the Jewish people has contributed so much to humanity and was [sic] treated so badly by such large groups of humanity for such a long time. We are an endangered species. Again, that does not justify occupation or settlements, or massive use of firepower in Gaza."

Jews have been struggling for thousands of years and the fact that people have taken the current situation out of context irritates Shavit and many other Jews as well. Jews might be perceived as successful, rich, White, privileged individuals, but it has not always been that way. The Jews have had to fight for their existence from the outset and the current situation is yet another test for Jews to prove that they have what it takes to be resilient—by doing the right thing by ending the Occupation, ending settlement building, and creating Two States: one for Palestinians and one for Israelis.

Shavit mentioned his

book several times throughout the night—not as a publicity tactic, but as a way to remind people that he is not being hypocritical. “In many ways, this is why I wrote my book. I thought that the narrative regarding Israel was lost by Israelis and others. The human dimension was lost. And I wanted to ask myself three basic ‘Israel’ questions: ‘Why Israel?’, ‘What’s Israel?’, ‘Will Israel?’”

Israel exists because

the work). The Jews had a home. They were seeking to “promote universal values” as Shavit said. And now, Israel is on the verge of throwing that all away with bad politics and oppressive behavior.

Jews had just suffered through the Holocaust and Shavit claims that Jews had every right to take advantage of other people and take revenge through murder. Instead, he says, “These people decided their revenge would

the Palestinians...because I have so much empathy...because there isn’t a racist bone in me... I say, ‘Grow up, my dear friends. Don’t just sit there and wait for everybody to save you.’ The beautiful thing about Israel is the constructive ethos...we decided not to surrender [to our conflict]. Not to be addicted to our tragedy. I say to Palestinians, ‘Don’t compete with the Jews in the victim game. There is no chance you will beat us’... Let there be a Palestine that is a constructive Palestine—taking responsibility for itself.”

Some say that Jews are, in fact, clinging to hateful and miserable attitudes by occupying Palestinian land. I see the Palestinians as hugely disadvantaged and disempowered by the Israeli occupation of their territory, and because of that, I critique Shavit’s argument by arguing that Israel, as the powerful entity, must be the one to continue to take bold steps toward peace. Many Palestinians are to blame as well for constantly rejecting land and not making considerable efforts to end senseless violence toward innocent Israeli civilians. I must also acknowledge that when the Jews were building a home for themselves, they did not face daily military harassment.

Shavit concluded his speech, before the Q&A period, with a sentiment about the conflict that pretty much summed up his speech. He said, “Don’t give up on Israelis. And don’t forget the context”. I have to agree with him—do not give up on Israelis, but also do not give up on Palestinians.

“I oppose... I strongly oppose occupation and I think that settlements are Israel’s worst historic mistake”

the Jews needed a homeland where they could be free of Nazism, anti-Semitism, and dispersion. Unity holds Jews together, but in their desperate search of a place to call home, they overlooked an indigenous Palestinian people. Indigenous at that time after the Holocaust, not indigenous according to different interpretations of the Bible. “This is a deep, tragic, multilayered, multidimensional conflict.” People who write off the situation as existing solely in the present moment are prone to an illegitimate argument.

During the early years of the state of Israel, the Jews took it upon themselves to enhance the land that they lived on. They built homes, they created farming opportunities, they created a socialist environment that actually, arguably, worked (kibbutzim—shared land where people living on the property split

not be suicide bombing. Their revenge was to live.” This claim, to me, is questionable because many would argue that the Jews did, in fact, commit indirect murder by displacing thousands of Palestinian people to claim their land. However, I agree with Shavit that the Jews were in desperate need of somewhere to live without fascism and violence and the undeniable place to turn was the holy, ancient land of Israel.

After taking questions from the audience, Shavit’s opinions became clear. He warned that the conflict could only be solved by a Two State solution, otherwise there would be no hope for peace. He says there is no hope for equality among the two people: there is too much of a history behind the conflict and too much pride involved.

He then turns a critical eye on the Palestinians. He says, “Because I care so much about

Reactions to Paris

BY KELSEY EILAND

BACKGROUND ART BY CINDY SHI

On November 13, 2015, breaking news of a string of terrorist attacks flooded media outlets. News correspondents across the nation narrated video footage of Parisians in panic and shock as the city shut down. 130 civilians were left dead.

The attacks were attributed to the operations of the Islamic State of Iraq and Syria (ISIS), an organization that declared itself an Islamic caliphate after it launched an offensive in Mosul, Iraq in 2014. In an analysis by Graeme Wood in *The Atlantic*, the writer claims two ways in which the US and others have fundamentally misunderstood ISIS: For one, while bin Laden's terrorist networks were working across geographical spaces and worked flexibly, ISIS has required defined territory and a highly-organized hierarchy of leaders to remain in power. Secondly, he claims that ISIS is misunderstood as being a "modern" militant organization, when in fact most of the Western world denies what he calls the "medieval" religious rhetoric used by ISIS to fuel its campaigns.

Based on Wood's analysis, the misunderstandings of how militant groups operate lead to dangerous and oversimplified judgements not only about ISIS, but about Muslims around the globe. Yes, ISIS does claim to operate in the name of Islam and follow the prophecy of Muhammad, but an important distinction to make, according to Wood, is that most Muslims reject the Islamic State's exploitation of religious doctrine.

But in a response to Wood's piece, Caner Dagli points out that Wood's argument is flawed. Dagli makes a striking critique: Many Muslims have been arguing that ISIS absolutely does not take Islamic texts seriously, which counters Wood's claim. According to Dagli, how is it that "non-Muslims retain the right to judge how 'serious' ISIS is in its understanding of core Islamic texts?" And further, who are critics like Wood to determine what Islam looks like for other practicing Muslims in the context of trying to invalidate ISIS's Islam?

Essentially, it's complicated. And not a "complicated" that should be ignored or oversimplified, but one that takes many perspectives and conversations to begin to understand. Even Wood may have gotten a lot wrong. But he engaged in the conversation, and Dagli responded thoughtfully and critically.

Still, in the wake of Paris, the response was either the right responding with blatant xenophobia or the left tiptoeing around critical conversations about geopolitics, religion, and privilege in the context of Paris. And another tragedy became a process of "us" versus "them" grouping, of romanticising violence, of ignoring the complexities of the situation. No one listened, but everyone had something to say.

Westerners, and Americans specifically, as writer Teju Cole has pointed out, are really good at either choosing complacency and despair or adopting the "fix it" savior-like (typically White savior) complex. Both are often void of

critical thought and of meaningful engagement. Both are dangerous.

The complacency and despair mentality is largely perpetuated by news outlets and our culture's lust for sensationalized information delivered straight and fast and most importantly, with answers—but also laden in rhetoric of fear and panic. Fox News correspondent Steve Emerson, who has described himself as a "terrorism analyst", reported that there were "no-go zones", or Muslim communities, in France and elsewhere where police officers and non-Muslim folks don't even venture into. This is not true, and was disproven by NPR and Salon.com not long after. Besides falsifying the narrative by aligning ISIS-led attacks with Muslim communities in Europe, Emerson used the opportunity to coerce already fearful viewers into bigoted and racist rhetoric.

Then, there was the "fix-it" moment: change your profile picture to the French flag, Tweet #istandwithfrance, or provide a rant about why it's time to "take on ISIS". Moreover, selective coverage was not just happening by chance. The lack of coverage for the 147 dead in an attack in Garissa, Kenya last April spoke loudly to which voices in our mediasphere get to speak up—and thus, whose stories are told.

Very few voices in the conversation, so it seemed, took a step back and looked at where the Paris conversations were situated in global systems of power and privilege. The answer—or answers—were and

still are a lot more complicated than Emerson and his colleagues wished to interrogate. And while #standingwithfrance in such moments can express shared grief and solidarity, it needs to be more complicated than that, too.

Nationalism, in the context of “standing with France”, perpetuates pan identity, silences intersectional voices like French Muslims, and really only validates those who are already accepted by French “standard”: White, French speaking, born-into-citizenship Frenchfolk. This alignment of standing with France—or any socially constructed label like

so unquestionably, is to create an enemy of what and who is considered “non-French”. Further, this conflation does a dangerous disservice to Middle Eastern refugees who are also escaping the wrath of ISIS’s mission.

This comes back to the importance of not ignoring what France (and all post-colonial nations) has been complicit in as a colonizing power. One of the many reasons terrorist organizations exist, argue columnists in *The Week* magazine, is to exercise their beliefs (no matter how disagreeable) in a way that will be heard. Nations like

democracy or freedom is somehow acceptable.

This is not to say that the conversation be void of compassion and concern for the grieving, nor should it be void of possible reform. But I also recognize that my access to information via social media is determined by whom I interact with; that is, mostly White, liberal, college-age Americans who will be the first to call out systemic injustice in moments of tragedy but then fall short of continued activism and allyhood (which I am complicit in often).

And solidarity can happen via social media, which

“To align one’s self with France so unconditionally, so unquestionably, is to create an enemy of what and who is considered ‘non-French.’ ”

a nationality or an identity constructed by borders—is overgeneralizing and otherizing. What does it mean to “stand with France”? Maybe because the French stood beside the US in the wake of 9/11, there was a sense of solidarity already established. But does one also support and condone a history of colonialism? Is one also complicit in the militarization of the global south? Does one stand with those who use anti-Muslim rhetoric to fuel the conflation of ISIS’s self-described caliphate with all of the Middle East?

This is not to say that it doesn’t make sense to stand with those who are grieving, who faced great personal and public danger, who have now lost a sense of safety in their community. But what about the French who remain entrenched in the daily threats of systemic racism? To align one’s self with France so unconditionally,

France, England, and the US have historically imposed their beliefs and systems on other countries, taken them over, displaced their native peoples, and waged war on innocent civilians—but because it was done in the name of “democracy” or “revolution” or to simply maintain the military-industrial complex—it isn’t seen as being as dangerous, threatening, or destructive as what happened in Paris.

Terrorism, in its most straightforward definition, is the use of violence as a way to achieve political goals. Was the invasion of Iraq by the US military not an act of terrorism? Was the colonization of the Americas by the French not an act of terrorism? To only call out violence when it is perpetuated by rebel organizations is to ignore the blasphemous double standards of colonialist powers who believe that the death of civilians in the name of

has proven to be an instrumental force in creating social change in recent years—indeed, in Egypt and Baltimore and for LGBTQ rights across the nation. Yet it is necessary to continue the activism, the resistance, and the solidarity, beyond a hashtag or a re-post. And it is necessary to use social media as a platform to call out unjust and libelous mainstream media reporting that is so common on Fox News, CNN, and others.

The conversation also needs to be, well, a conversation—one that includes understanding of situated power, one that includes underrepresented voices, and one that includes listening to those we purport to be in solidarity with. Without such, we will not be able to reach beyond borders and transform our conversations about terrorism, colonialism, and other forms of cyclical violence.

**Study
Judeo-Spanish
with an informal
group of UCSC
students!**

Judeo-Spanish was and continues to be the language of Sephardic Jews around the Mediterranean. Explore the developments of linguistic and cultural shifts resulting from the 15th centuries' diaspora following the inquisition, and the myriad locations that became new Jewish cultural centers.

Depending on the number of interested students and schedules we will find a time that will work for all. We will explore Judeo-Spanish through a combination of textbook lessons, literary sources, and music. No graded assignments and no course credit offered.

**If interested please email
Alma Rachel Heckman:
aheckman@ucsc.edu**