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**Journal**

**Author**
Hurtado, Aida

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Peer reviewed
Estimados Colegas,

With every edition of the Chicana and Chicano Studies Department e-newsletter, one can’t help but feel the possibility and magic of the discipline of Chicana and Chicano Studies. The winter edition of the e-newsletter is no exception. You will be delighted as you read each of the articles and amazed by our accomplishments as a field. From the interview with Professor Gerardo Al- dana, who had a national and international presence in scholarly and media circles explaining the misunderstanding of the Mayan calendar as the end of 2012 approached, to the beautiful and inspiring history of the Department’s Chicana Dissertation Fellow- ships (1978-2005), to the accomplishments of our undergraduates as they expose the public to the wealth and diversity of Xicana/Mexicana music, to the continuing richness of the Department’s intellectual life as represented in the quarterly colloquium series, and finally to the extraordinary range of research presented by our graduate students and faculty at the meetings of the National Association for Chicana and Chicano Studies in San Antonio, Texas.

It is difficult to believe that the discipline of Chicana and Chicano Studies is in decline when so many individuals manifest the vibrancy of the field in so many arenas. It is important to remind ourselves that the field emerged out of struggle and was created by visionaries. Tireless intellectuals and social justice seekers who did not know the discipline’s trajectory but had an unshakeable belief in the power of people to learn about themselves when institutions of higher learning made them invisible. The discipline of Chicana and Chicano Studies was created from this subterranean knowledge with few resources and a lot of dedication and corazón. It developed a space in the academy of creativity and inclusiveness. It is also important to remind ourselves that building a discipline is not linear, without struggle, and without contention. Persistence, vision, dedication, hard work, and a continued belief in the power of positive action will lead to a more just society based on our collective pursuit of knowledge.

There were two recent events that re- minded me to always have faith in the unknown and to trust the goodness and dedication of the human spirit. The first was the archival research conducted for the Chicana Fellowship article included in this newsletter. Over and over we heard recipients of the fellowship share stories of how the books produced by these extraordinary and gifted women are small miracles that few would have predicted and that now have become foundational to the discipline of Chicana and Chicano Studies.

"The books produced by these extraordinary and gifted women are small miracles that few would have predicted and that now have become foundational to the discipline of Chicana and Chicano Studies."
Q: Is there anyone happier than you to see this 2012 hype fade?

A: That would be hard to imagine. When it first started to get big in the media, my colleagues and I agreed that we should take it as an opportunity—a chance to bring up some of the academic interpretations of ancient Mayan cultures. In every interview or talk I’ve given, for example, I’ve included references to individual Mayan historical figures, like K’an B’ahlam, the ruler of Palenque who patronized the hieroglyphic texts that have been misinterpreted to drive much of the 2012 hype. But mostly this has been ignored, and we’ve found ourselves spending our time talking about what the ancient Maya were not.

Q: You were interviewed on numerous occasions by news sources to comment on 2012. What was your standard line?

A: I’m going with “a perfect storm of misinformation.” You really have a situation in which a few misunderstandings have come together in the ‘atmosphere of cyberspace’ to produce an effect that is far greater than the sum of its individual parts. From there, it’s just a matter of going through the errors: problems with interpreting mythology, problems interpreting the Mayan calendar, problems interpreting astronomical records, hieroglyphic records… the farther you go, the more there is to get wrong, and the bigger the storm. The result, then, is a devastation of the public understanding of who the ancient Maya were.

Q: Your recent work challenges Maya scholars the soundness of the fixed numerical value (called the GMT constant) to correlate the dates on the ancient Maya calendar with those on the modern calendar. You make a groundbreaking point that the reading of the calendar may be off by 50 to 100 years. Holy. Smokes.

A: I think one of the interesting possibilities has to do with the relationship between the Classic Maya and other parts of Mesoamerica. With the GMT, for example, the intense interactions between Teotihuacan (the massive Classic period city outside of current Mexico City) and Tikal (a “superpower” of Classic Mayan civilization) occur during the height of Teotihuacan’s power. If the GMT is off significantly, then the connection may have been triggered by the decline of Teotihuacan, and that would give us a very different overall scenario. Yax K’uk’ Mo’, the founder of the Copan dynasty, for example, may not have been a favored prince from Teotihuacan, bringing a new order to part of the Maya region. He may have been a refugee from a crumbling metropolis, looking for someplace far from home to set up shop. Without a secure calendar correlation, though, we have to be open to both (and more) possibilities.

Q: Because of your work, you have travelled extensively throughout Mexico. What is one of your favorite areas to revisit?

A: This is impossible to respond to, so I’ll just go with the most recent. I was just at el Lago de Santiago Atitlán in the Highlands of Guatemala and it was straight power. The lake is surrounded by volcanoes, so you see these massive clouds roll in in the afternoon, playing with the mountain peaks. Then there are lightning storms nightly right over the water, so you feel the thunder and see these bolts of electricity along with their reflections. The first night I was there I was awakened in the early morning by an earthquake—it turns out they’re very common in the area. So basically what’s so impressive is that you can’t help but feel that the earth is very much alive—not just teaming with life (as in bugs, birds, reptiles, etc.), but geologically alive. It’s nothing like the paved-over, polluted, insulated experiences we get used to in so many cities in the U.S.

Q. You are, quite possibly, the only Chicano Studies professor in the nation who teaches a glyph course. How do Chicanos react to learning an ancestral language/code of writing?

A: It takes all forms, which is actually pretty nice. Some students are relieved to finally get at the sources of where so many interpretations of Mesoamerica come from. It’s a powerful thing to see what indigenous authors wrote for indigenous audiences, and then to find that that has been totally reinterpreted by others for their own purposes. When they start seeing the men and women who were just as complicated as any

(Continued on page 9)
Quince Cajas de Libros
(Fifteen Boxes of Books)

Ode to Don Luis Leal

Then I think, and think, and I can’t seem to get the thought out of my mind—quince cajas de libros [fifteen boxes of books]—what do these books symbolize? What do they mean for a life lived?

I pick up a few—beautifully aged, mostly yellow, mostly soft covered—not the fancy type that line the library walls of Downton Abbey. And I smile, one of Don Luis’ jokes comes to mind as told to me by Professor Lomelí—“Don Luis used to say, ‘Yes, I had a professor come and ask me—Professor Leal, I heard they are dedicating a library in your honor at Oxford—you must be beyond elated at the honor.’ Don Luis would reply, ‘What, Oxford? No hombre, I’m getting a library dedicated in my honor in Oxnard!’” Of course, the hearty laugh would follow. So I pick up a tome, and I smile.

As I touch these books, I instinctively put them up against my face and take in the smell of aging paper, and my heart jumps with excitement at the memory of spending long hours reading in the McAllen Public Library as a refuge from the racism in South Texas, the classism in my high school, of the restrictions girls always experience when you are too bookish.

And I smile at the memory and I am no longer sad because quince cajas de libros represent a lifetime of a life lived by a scholar who loved books, who wrote books, who lived by books, who surrounded himself with piles of books, and I am moved by the knowledge that we belong to the same tribe.

Our department commemorates the life and work of Don Luis Leal each January. Aida Hurtado holds the Luis Leal Endowed Chair. Below are excerpts from her ode shared at our community celebration.

I received an email telling me, “we have fifteen boxes of Don Luis’s books—they are about to be burned if no one claims them. The library has already taken all they can and no one else has room for them.” The fifteen boxes arrive in my office, carefully transported by one of the many professors on this campus who admired and befriended Don Luis. They are stashed in a small room off of our department library.

I crack open one of the books and I begin reading—I wonder if Don Luis wetted his fingers to turn the page leaving his DNA on the novel La Casa de los Espiritus [House of Spirits] by Isabel Allende; I wonder if he blew on the pages when they got stuck the way I learned to do with mi mamá Chencha, my grandmother, as a seven year old, reading Mexican gossip magazines during our afternoon siestas in Tampico—we never slept, we read instead.

(Participants at the event from Left to Right: Mario Garcia, Philip Wyatt, Antonio Leal, Aída Hurtado, Sara Poot-Herrera, Carlos Fuentes, and D. Inés Casillas)
Remembering our chicana
Dissertation Fellowship

...a living archive, an archive in the making...

48 fellows

Edited by Amber Rose González

From 1978 to 2005, The Department of Chicana and Chicano Studies at UC Santa Barbara awarded The Chicana Dissertation Fellowship to exceptional doctoral students undertaking research in the field of Chicana studies. Fellows taught one undergraduate course and presented a research paper to the campus community at the end of her tenure. Many of the former fellows are now employed in top universities throughout the country and have become prominent scholars in the field of Chicana Studies.

Each entry contains the fellowship year, fellow name, dissertation title, current position, and current institution or employer. Not all entries are complete. As a living archive project, we welcome additional contributions.

Please email Amber Rose González, arg@umail.ucsb.edu

Several of these dissertations were published and became instrumental texts.

1978-1979

· MARGUERITE MARIN, PH.D.
  Protest in an Urban Barrio: A Study of the Chicano Movement
  Associate Professor, Sociology
  Gonzaga University

1979-1980

· CHRISTINE SIERRA, PH.D.
  Professor and Director, Southwest Hispanic Research Institute (SHRI)
  University of New Mexico

1980-1981

· PAT ZAVELLA, PH.D.
  Women, Work and Family in the Chicano Community: Cannery Workers of the Santa Clara Valley
  Professor, Latin American and Latino Studies
  University of California, Santa Cruz

1981-1982

· JUANA MORA, PH.D.
  Mexican American Student Background Characteristics and School Achievement

1982-1983

· GLORIA ROMERO, PH.D.
  The Social-Psychological Impact of Unemployment Due to a Plant Shutdown on Anglo and Minority Workers. Former California Senator and Current State Director of Democrats for Education Reform

1983-1984

· MARIA REYES, PH.D.
  Comprehension Of Expository Texts: A Study of Third and Fourth Grade Spanish/English Readers

1984-1985

· CAMILLE GUERIN-GONZALES, PH.D.
  Cycles of Immigration and Repatriation: Mexican Farm Workers in California Industrial Agriculture, 1900-1940. Professor, History
  University of Wisconsin-Madison

1985-1986

· MERCEDES LYNN DE URIARTE, PH.D.
  Crossed Wires: United States Newspaper Constructions Of Outside ‘Others.’ The Case of Latinos
  Associate Professor, School of Journalism
  University of Texas, Austin

1986-1987

· ROSA-LINDA FREGOSO, PH.D.
  The Information Society Model in Spain: The Confluence of Cultural and Economic Forces
  Professor, Latin American and Latino Studies
  University of California, Santa Cruz

1987-1988

· OLGA NÁJERA-RAMÍREZ, PH.D.
  Ideology and Social Process in La Fiesta De Los Tastoanes
  Professor, Anthropology
  University of California, Santa Cruz

1988-1989

· ALVINA QUINTANA, PH.D.
  Chicana Discourse: Negotiation and Mediations
  Associate Professor, Women and Gender Studies
  University of Delaware

· INDIRA ROCHA-SINGH, PH.D.
  Doctoral Students’ Perceptions of Stress and Social Support: Implications for the Retention of Targeted Students of Color

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<th>Year</th>
<th>Name</th>
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<td>1990-1991</td>
<td>Maria Soldatenko, Ph.D.</td>
<td>The Everyday Lives of Latina Garment Workers in Los Angeles</td>
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<td>Ana Castillo</td>
<td>Worked on Massacre of the Dreamers: Essays on Xicanismo</td>
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<td>Yolanda De La Cruz, Ph.D.</td>
<td>The Process of Implementing Family Math In Non-Mainstream Families In South Africa</td>
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<td>Merri-Helen Ponce, Ph.D.</td>
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<td>1992-1993</td>
<td>Anna Sandoval, Ph.D.</td>
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<td>1993-1994</td>
<td>S. Terri Gomez, Ph.D.</td>
<td>Contemporary Chicana Feminist Discourse: Negotiating The Boundaries, Borders And ‘Brujos’ Among And Between Critical Counter Discourses</td>
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<td>Lorena Oropeza, Ph.D.</td>
<td>La Batalla Esta Aquí!: Chicanos Oppose The War In Vietnam</td>
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<td>1995-1996</td>
<td>Graciela Hernandez</td>
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<td>Susana Gallardo, Ph.D.</td>
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<td>1997-1998</td>
<td>Claudia Huiza</td>
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<td>Catrina Rueda Esquibel, Ph.D.</td>
<td>Reading Chicana Lesbians: Ambivalence, Erotics, and Authenticity</td>
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<td></td>
<td>Marie “Keta” Miranda, Ph.D.</td>
<td>Subversive Geographies: From Representations of Girls in Gangs to Self-Presentation as Civil Subjects</td>
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1998-1999

- **Elizabeth Flores, Ph.D.**
  Chicana Testimonio and Autobiography: Memory, Representation, and Identity in Lucas, Ruiz, Moraga, and Anzaldúa

1999-2000

- **Judith Huacuja-Pearson, Ph.D.**
  California Chicana Collectives and The Development of a Liberatory Artistic Praxis in America
  Associate Professor and Chair, Visual Arts
  University of Dayton

- **Fatima Mujcinovic, Ph.D.**
  Latina Literature: Differential and Politicized Hybrid Identities
  Professor, English
  Westminster College (Salt Lake City, UT)

2000-2001

- **Mary Rojas, Ph.D.**
  Sandra K. Soto, Ph.D.
  Sexing Aztlan: Subjectivity, Desire, and The Challenge of Racialized Sexuality in Chicana/o Literature
  Associate Professor, Department of Gender and Women’s Studies
  University of Arizona

2001-2002

- **Marivel Danielson, Ph.D.**
  Our Art is Our Weapon: Identity and Representation in Queer United States Latina Creativity
  Assistant Professor, Transborder Chicana/o and Latina/o Studies
  Arizona State University

- **Elida Bautista, Ph.D.**
  The Impact of Context, Phenotype, and Other Identifiers on Latina/o Adolescent Ethnic Identity and Acculturation
  Assistant Clinical Professor, Department of Psychiatry
  University of California, San Francisco

2002-2003

- **Paloma Martínez-Cruz, Ph.D.**
  Interpreting The (Me)Xican Wise Woman: Convivial And Representation
  Assistant Professor, Spanish Language & Literature and Latino Studies
  North Central College

- **Rita E. Urquijo-Ruiz, Ph.D.**
  Las figuras de la peladita/el peladito y la pachuca/el pachuco en la producción cultural chicana y mexicana de 1920 a 1990
  The Figures of the Peladita/Peladito and the Pachuca/Pachuco in Mexican and Chicana/Chicano Cultural Production from 1920 to 1990
  Assistant Professor, Spanish
  Trinity University (San Antonio, TX)

- **Antonia García, Ph.D.**
  Cucurrucucu Palomas: The Estilo Bravo of Lucha Reyes and the Creation of Feminist Consciousness Via the Cancion Ranchera

2003-2004

- **Jennifer R. Nájera, Ph.D.**
  Troublemakers, Religiosos, or Radicals? Everyday Acts of Racial Integration in a South Texas Community

2004-2005

- **Amanda Nolacea Harris, Ph.D.**
  From The Movement to The Post-Movement: Rethinking Anti-Hegemonic Discourses in Chicana Feminist Thought
  Professor, Modern Languages
  Ohio University

- **Maricela Teresa DeMirjyn, Ph.D.**
  Surviving The System: Narratives of Chicana/Latina Undergraduates
  Assistant Professor, Ethnic Studies
  Colorado State University

- **Michelle Téllez, Ph.D.**
  Globalizing Resistance: Maclovio Rojas, A Mexican Community en Lucha
  Assistant Professor, Women’s Studies
  Arizona State University
Alicia Gaspar de Alba is a native of the El Paso/Juárez border. She attended Loretto Academy Elementary School, Eastwood High School, and la UTEP.

In 1985, she moved to Iowa City to begin her doctorate in American Studies, where she enjoyed the snow and her community of queer Latinas/os, but not academia. She moved to Boston and found a full-time job as a braille transcriber at National Braille Press, and also taught English Composition and ESL courses at UMASS Boston part-time.

In 1990 she moved to Albuquerque, New Mexico, to finish her Ph.D. in American Studies at UNM, and since 1992, she has been living in Los Angeles. In 1994, a few months after filing her dissertation, she landed a tenure-track job teaching Chicana/o Studies at UCLA.

In solidarity!

Cristina Serna, doctoral candidate of Chicana and Chicano Studies at UCSB, authored chapter 8, “It’s Not about the Virgins in My Life, It’s about the Life in My Virgins.”

Former Chair of Chicana/o Studies at UCLA

Felicidades
En buena hora to our neighboring UCLA César E. Chávez Chicana/o Studies for their inaugural cohort of graduate students.

In solidarity!

What a Lady...
By Amber Rose González


Alicia Gaspar de Alba and Alma López have gathered an impressive and spirited collection of twelve essays in Our Lady of Controversy: Alma López’s “Irreverent Apparition,” part of the Chicana Matters series edited by Deena J. González and Antonia Castañeda. The essays consider the controversy that ensued in reaction to López’s Our Lady, a digital print that features a reconfigured image of La Virgen de Guadalupe. [...] This anthology is especially timely given the recent ban and subsequent confiscation of Mexican American studies artwork, posters, and books in the Tucson Unified School District in Arizona. The ban, stemming from Arizona’s HB 2281, is a sharp reminder that all art, literature, films, and other forms of creative (and analytical) expression that challenge dominant ideologies are potentially at risk of banishment from K–12 curriculum, and quite possibly beyond. The collection provides critical insights into approaches to controversy, censorship, and cultural politics, all of which Chicana artists and writers are likely to continue to encounter in the years to come.

For the full version of this book review see Aztlán 37.2 (Fall 2012): 227-30.
Undergraduate Profile: Radio Xicana

Radio Xicana airs on KCSB 91.9 FM on Sunday from 12:00am-2:00am. For more information please visit http://www.kcsb.org/ and follow Radio Xicana on Facebook for latest updates http://www.facebook.com/pages/Radio-Xicana/298404750278025

Cristina Cruz Navarro (Black and Chicana Studies Double Major), Vanessa Fernández (Film and Media Studies Major), and Virginia Ramirez (Black and Chicana Studies Double Major), explain the significance of Radio Xicana for UCSB.

Radio Xicana, a community and college two-hour show, rotates its three radio hosts every two years. Former hosts Cecilia Contreras, Jemely Dorado, both graduates of the class 2012, and Vanessa Fernández recently passed the mic to Cristina Cruz Navarro, Vanessa Fernández, and Virginia Ramirez. The weekly program dedicates their music play to tunes seldom heard over mainstream airwaves. Radio Xicana prioritizes musical requests from callers and postings through their Facebook page. Vanessa’s personal taste ranges from hip hop, classic rock, punk and cumbias; Virginia prefers Rock en Español and throwback 80s hits; and Cristina’s heart belongs to Musica Regional Mejicana. “We are not trying to define what Chicana@ music is,” said Virginia. “Chicana@ music is everything because we listen to everything.” Vanessa sees Radio Xicana as “an expression of our borderland identities” through its eclectic musical selections and generous political commentary. Cristina stressed that the program makes “our [Chicana] presence known during these two hours.” Radio Xicana makes acoustic claims of space on campus, in the surrounding community of Goleta and Santa Barbara to Los Angeles County and even across the border in Mexico and Chile. Their transborder listeners are family members, recent graduates and current students studying abroad. As a student-run endeavor, Radio Xicana requires that these women work against a 10-week quarter school system, full class schedules, as well as college and family responsibilities.

Radio Xicana and Mujeres Unidas por Justicia, Educación y Revolución (M.u.j.e.r.) are two of 18 committees under the umbrella organization El Congreso. Members of M.u.j.e.r have long staffed their co-committee Radio Xicana. Described as “a womyn’s support group and political action organization that provides support and advocacy for Chicana/Latina womyn and promotes cultural and gender awareness on campus and in the community,” M.u.j.e.r.’s slogan “YOU DON’T JOIN M.U.J.E.R., YOU ARE M.U.J.E.R.” encapsulates their dedication to community and creative expression.
people today—ancient Mayans “warts and all.” It’s surprisingly difficult to get there, though, since so much of what we think we know is tied to some historical agenda: Colonialism, the European Enlightenment, Modernity. But to find some crack, some fissure through all of that and to appreciate ancient Mesoamericans for their “everyday people”-ness. Yeah, I’d say that’s pretty challenging, but hugely rewarding.

Q: As a Chicano undergraduate at Berkeley, did you ever wear the “Aztec sun” symbol on a t-shirt?
A: Yup. I was most active in HES (Hispanic Engineers and Scientists), and I have to say, we had some pretty impressive artists who would combine Mesoamerican art with images from modern science and technology. I didn’t know anything about Mesoamerica back then, but I liked the shirts. Actually I’m reminded of them here annually by the UCSB Science and Technology Day designs. I guess some things just have to happen.

Q: Rumor has it you’re an avid surfer. But are you any good?
A: Well, I don’t know how “good” I am, but every time I’m paddling back in after a session, I can’t wait until the next time I can get out again. Even if it’s months between surfs, which sadly does happen now. It’s really just the experience of it that’s so compelling.

Q. What’s your standard fare for breakfast?
A: Nothing standard about it. In my opinion, three kids pushes you over the edge. I guess some parents respond by becoming super-organized or something... me, I’m swimming along in (barely) controlled chaos.

Q: Our colleague Gerardo Alanda, Professor of Chicana/o Studies and Anthropology, spoke recently at the Los Angeles County Museum of Art (LACMA). In his public lecture he shared popular misgivings about the Mayan calendar. His research explores the origins of the Maya Long Count Calendar as an astronomically inspired tool used politically and culturally for the establishment and stability of early Preclassic communities.

Origins of the Maya Calendar

Our colleague Gerardo Alanda, Professor of Chicana/o Studies and Anthropology, spoke recently at the Los Angeles County Museum of Art (LACMA). In his public lecture he shared popular misgivings about the Mayan calendar. His research explores the origins of the Maya Long Count Calendar as an astronomically inspired tool used politically and culturally for the establishment and stability of early Preclassic communities.
FRIDAY, MARCH 22ND

Panel: Latina/o Perspectives on Treating Medical Bias with Accountability and Healing Alternatives


SATURDAY, MARCH 23RD

Panel: Documenting Our Histories: Story Telling as a Tool of Resistance


- Calvo, William A. University of California, Santa Barbara. “El Chupacabras: NAFTA as a Monster of Late Capitalism.”

Panel: Gender, Race, Religion, and Youth Impacts on Latin@ Political Empowerment


SATURDAY, MARCH 23RD

Panel: Found in “Translation”: Research on race and the politics of language


Panel: Regionalisms: The Affects of Geographical Spaces and Cultures on Self Constructs


- Calvo, William. University of California, Santa Barbara. “Border Terror: The Devil as a System of Harm and Vulnerability along the border.”


Panel: Soy lo que soy: Human Rights Justice ≠ Legal Document


Panel: SWAPAS: Community Storytelling as Curriculum

- Simone, Adrianna. University of California, Santa Barbara.

- Bermudez, Rosie. University of California, Santa Barbara.

- Toriche, Gloria. University of California, Santa Barbara.

- Garcia, Magda. University of California, Santa Barbara.
The Chicana and Chicano Studies department hosts a weekly colloquium series inviting students, faculty, staff, and community members to “come and take a sip of knowledge.” To date the department has held over 77 presentations providing an intellectual space to share research, participate in fruitful discussions, and foster community.