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NOTICIAS DE NACCS
ESTABLISHED 1972
NATIONAL ASSOCIATION FOR CHICANA AND CHICANO STUDIES NEWSLETTER
WWW.NACCS.ORG
Volume 38, Number 4, November/December 2009

From the Chair:

Chicanismo in the Twenty-First Century

By: Nohemy Solórzano-Thompson, Chair

When I first moved to Eastern Washington in 2003, I attended a local Latino community organization that works with the local Mexican and Mexican American population. As I introduced myself as a Chicana at the meeting, a woman remarked how that was a word she had not heard since coming from Texas decades ago. This comment continues to haunt me to this day. It is not that people of mexicano origin are not a large group in Eastern Washington, it is that for many of them, Chicanidad is not seen as a relevant identity.

I became a Chicana in college thanks to the activism and leadership exhibited by other self-identified Chicanos. Until that point, I saw myself as a Mexican. It was through coursework and informal conversations that I understand what being Chicana and Chicano meant and how that identity was who I was or at least who I was becoming.



One of the first lessons about Chicanidad I learned is that it is not an identity you are born with, it is an identity that you claim. My parents do not identify with Chicanismo. My mother is mexicana, my father is Nicaraguan and grew up in Los Angeles. He is more familiar with Chicanismo, but as a Central American, that is not identity he particularly claimed as a child in 1950s L.A. I do not have children, but if I were to have any, I wonder if they would become Chicanos or not.

As the current Chair of NACCS, I have become even more visible as a Chicana at my institution and in my community,

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Scoping the 2010 Annual Conference – Seattle: Environmental Justice Struggles for a Post-Neoliberal Age

By: Devon G. Peña, Chair-Elect

As we continue preparations for the April 2010 Conference, I have been tracking news relevant to the theme of our annual gathering in Seattle. There are plenty of signs indicating that the theme of environmental justice was a wise and timely choice.

Take for example the issue of "food justice." A recent UN report states that there are more than 1 billion people going hungry and thirsty each day. In the United States, the Department of Agriculture just released a report noting that for the first time in three decades hunger has increased. There are now close to 50 million people, 17 million of them children, going hungry each day in our hyper-consumer, neoliberal society. This study confirms that Mexican-origin and other Latina/o groups are still among the



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NOTICIAS DE NACCS

Editor:
Mari Castañeda
mari@naccs.org

Production Editors
Kathryn Blackmer Reyes
Julia Curry Rodríguez

Layout/Design:
Design Action Collective

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NACCS Business Office
Attn: Noticias de NACCS/
Newsletter Editor
P.O. Box 720052
San Jose, CA 95172-0052
email: editor@naccs.org

Noticias de NACCS is the official newsletter of the National Association for Chicana and Chicano Studies. Published four times yearly, with a circulation of 800, Noticias de NACCS includes current comments on Chicana and Chicano Studies, news of Chicana and Chicano Scholars, Association activities and more. Noticias de NACCS is sent to all NACCS members, outside subscribers, and selected non-subscribers.

Honoring and Remembering One of the First Chicana Historians: Shirlene Soto

By: Mary Pardo, NACCS Member



On El Dia de los Muertos, the Chicana/o Studies Department, CSUN commemorated the passing of one of our most beloved faculty members, Dr. Shirlene Soto. Shirlene , Professor Emeritis was killed in a head on collision on Highway 46 just north of Bakersfield on October 23, 2009. Her husband, Walter Earl Elliott, was also killed when a driver going in the opposite direction attempting to pass two trucks collided with their car. During the summer of 2009, Shirlene retired and moved up north with her husband to live closer to her parents and extended family. Shirlene's passing deeply saddens us, but it is an opportunity to recognize her contributions to our field of study and to the quality of our lives.

Shirlene, one of the first and few Chicana historians, authored Emergence of the Modern Mexican Woman, her participation in revolution and struggle for equality (1990). Dr. Soto taught in our department for 29 years and was best

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ELECTIONS FOR NACCS BOARD TO BE HELD

Beginning February 14th, NACCS will open its NACCS Board elections. In this newsletter and on www.naccs.org the candidates for the positions of Chair-Elect, Secretary and At-Large Rep are listed along with their statements. If you would like to participate in the election you will need to be a current, 2010, member. If you have not renewed, now is the time. The election will run for two weeks and end on February 28th. Voting will take place online only. Instructions for voting will be sent via email.

The following candidates are running for a position for the NACCS Board:

Chair Elect (elect one – one year position)
Jaime H. Garcia

Secretary (elect one – two year position)
Cynthia Duarte

At-Large Representative (elect one – two year position)
Roberto D. Hernández
Michelle Téllez

Voting opens Feb 14th to 28th. Details at naccs.org

Candidate For At-Large Representative

Michelle Téllez, Arizona State University



1. Describe your past NACCS organizational involvement.

I have been involved with NACCS since I attended my first conference in 1998, which was held in Mexico City; that year I presented the work I was doing as an elementary school teacher. Since then, I have remained an active member of the organization and I have regularly presented and NACCS conferences; I was also an invited speaker for the Chicana Plenary in 2007. Currently, as a faculty member, I am working with my graduate students to bring them into the organization; together, we recently submitted a proposal for the spring conference. One of the many strengths of NACCS is the breadth of representation demonstrated in the membership, with most members having strong links to communities, students, families and organizations outside of academia. My own trajectory highlights this unique facet of NACCS.

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CONFERENCE EXIBIHIT TABLES: Want an Easy Way to Promote Chicana/o Art, Programs, Books, Institutions, and Organizations?

By: Ana Juarez, Treasurer



Let people know they can purchase Conference Exhibit Tables and Program Ads for our Seattle meetings, especially if they are from the area! All you need to do is brag about our conference and tell them to visit www.naccs.org. The web site will explain all the details. Seriously, you can help Chican@ literature, art, artists, authors, organizations, vendors, academia, and NACCS, by spreading the word about the availability of exhibit tables and program ads at our annual conference. Common exhibitors and advertisers include:

Book Authors and Presses: Do you have a favorite press? Would you like to browse certain books? Encourage presses and authors to sell at NACCS!

If you have books available for sale, make sure your publisher will be at NACCS, and consider participating in the conference book signing. Presses specializing in Chican@ or Latin American Studies, and topical or regional bookstores might also be interested in buying an exhibit table or ad.

Chican@ Themed Art, Music, Artists, Organizations, and Vendors : Artists, musicians, organizations, and vendors of Chican@ products, goods and services will have access to over 700 conference participants interested in everything Chican@. This is a great opportunity for publicity and increased visibility.

Student and Faculty Programs and Diversity Offices: If you or your institution is interested in promoting your institutions' degree programs, centers, scholarships, and so forth, or in increasing student and faculty diversity, you can advertise and recruit by buying program ads or exhibit tables. Your NACCS audience will include over 500 graduate students, faculty, and Chican@philes at the conference.

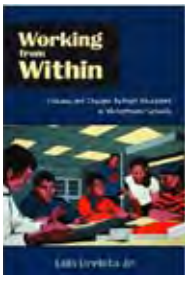
Conference Program advertisements range from $200 for the smallest size ad, to $800 for a full-page ad, and exhibitors receive a discount.

Exhibit Tables are 6-8 feet long, and range from $375 for a shared table, to 650 for a full table. Second tables are discounted, and the purchase of a conference program ad qualifies you for table discounts.

Please go to http://www.naccs.org/naccs/Exhibits_EN.asp , or email Executive_Director@naccs.org or ana@naccs.org for further information.

BOOK REVIEW: Luis Urrieta Jr.'s Working from Within: Chicana and Chicano Activist Educators in Whitestream Schools

By: Perlita R. Dicochea, NACCS Member



Capturing the dichotomy between reproduction and resistance, Luis Urrieta Jr. offers his guiding research question: "Can Chicana and Chicano activist educators change whitestream schools by working within them?" (1). In Working from Within: Chicana and Chicano Activist Educators in Whitestream Schools, Urrieta gives credence to the in-between sites of agency, the "cracks" forged between reproducing social hierarchies in academic institutions and resisting those inequities as his respondents reveal a common theme of "playing the game." Careful to specify that Chicana and Chicano is the term of self-identification employed by the students and educators interviewed in his study, Urrieta demonstrates a more nuanced idea of "activism." The agents of change in Urrieta's work find various ways

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Now Accepting Donations: Send in Your End-of-the-Year Tax-Deductible Donations and/or Join our Development Committee

By: Ana Juarez, Treasurer

Remember that NACCS is a tax-exempt organization, and that contributions are tax-deductible. If you have not yet renewed your membership, you can donate to NACCS when you renew. If you have already renewed and forgot to donate, please go to www.naccs.org and click on the donation link, or send a check to the address below.

I am happy to report that we have established a Development Committee and welcome volunteers from our general membership. The National Board has established a tradition of donating a minimum of $50, and is eager to pursue fundraising through our new Development Committee. NACCS continues to publish a great newsletter, put on a great conference, and provide one of the few spaces for scholars and activists to come together for collaboration and renewal. We also pride ourselves on fostering future scholars, especially

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Call for Submissions: Pasado, Presente, y Futuro: Forty Years of Chicana and Chicano Studies in Texas

NACCS-Tejas Foco Regional Conference
The University of Texas at Austin
February 25-27, 2010

The year 2010 marks the 40th anniversary of the formal establishment of Mexican American Studies in the academy in Texas. Since the early 1970s, many approaches have been developed and employed in the field of Chicana and Chicano Studies, some focusing on political economy, others on cultural studies, some focusing on the specificity of the Tejano experience, others focusing on how Texas fits into the larger experience of Mexican Americans in the United States and linkages to Mexico and Latin America. Chicana and Chicano Studies in Texas has drawn from many intellectual approaches and fields, and struggled to expand the definition of the academy, activism, and intellectual life.

The goal of the 2010 NACCS-Tejas Foco Regional Conference is to examine questions around a "Texas School" of Chicana and Chicano Studies. We invite scholars of Chicana and Chicano Studies, members of NACCS, and the general public to submit proposals for papers, panels, or performances that engage the question of whether there is (or is not) a Texas-based approach to Chicana and Chicano Studies. Submissions may look at the past, present, and future of Chicana and Chicano Studies in Texas to outline such a "Texas School" of thought or may call into question the very idea of such a proposition. The conference will also consider whether there is more than one school of thought within Texas.

Proposals for papers, panels, or performances should include a 250-word abstract (maximum length) and must include full contact information. Paper proposals can come from individuals or co-authors. Panel proposals must list all participants who have agreed to serve on the panel. Performance proposals must provide technical requirements. The deadline for submissions is January 8, 2010. All proposals must be submitted by e-mail attachment to Luis Guevara at lvg@mail.utexas.edu

ANNOUNCEMENTS FROM NACCS MEMBERS

NEW PHDS, NEW POSITIONS, NEW PROMOTIONS – CONGRATULATIONS!

Marisol Cortez recently received her PhD in Cultural Studies from UC Davis. The title of her dissertation is "The Ecology of Scatology: Excretory Encounters in American Cultural Life."

Jerry Gonzalez recently received his PhD in History from USC. He is currently a Post-doc fellow in Latina/Latino Studies at the University of Illinois, and will be starting a tenure-track position at the University of Texas, San Antonio.

Lori Rodriguez is now an Assistant Professor in Chicana/o Studies at the University of Minnesota.

Marco Cervantes, Ph.D. Candidate in the English Department at the University of Texas at San Antonio, received a Ford Dissertation Fellowship and also was hired in the Biculturual/Bilingual Studies Program. His dissertation is titled: "Afro-Mestizaje: Towards a Theory of Blackness in Tejano Fiction, Poetry and Music."

John M. Gonzalez was promoted to Associate Professor with tenure at the University of Texas at Austin in the English Department. He is also affiliated with the Center for Mexican American Studies (CMAS).

SPECIAL ACTIVITIES AND AWARDS – ADELANTE GENTE!

Dr. Arturo Madrid, the Norine R. and T. Frank Murchison Distinguished Professor of Humanities at Trinity University, has been honored with the 2009 Dr. John Hope Franklin Award given by Diverse Issues in Higher Education magazine. Dr. Madrid received the award for "intellectual excellence and integrity in research in scholarship." The award is named after leading African-American educator John Hope Franklin, who helped create the field of African-American studies and who wrote the groundbreaking book From Slavery to Freedom: A History of African-Americans in 1947. This was the fifth time that Diverse has presented the prestigious award. Past recipients have included The Bill and Melinda Gates Foundation; Dr. Johnnetta Cole, president emeritus of Spelman College; and poet Maya Angelou. Recently, Dr. Madrid was a member of the U.S. Commission on the Future of Higher Education and was a fellow of the Council on Foreign Relations and National Academy for Public Administration. He also served on the board of the Fund for Improvement of Post Secondary Education.

Dr. Yolanda Broyles-González, a professor in the Department of Mexican American and Raza Studies at the University of Arizona, has been elected to The Phi Beta Kappa Society for a 3-year term. She is currently a. In response to her election, Dr. Broyles-González remarked, "More than ever, our commitment to ideals of higher education needs to find expression in society at large. I gladly accept the honor of being elected a Phi Beta Kappa Senator and I look forward to being part of guiding the national office in policy matters and future directions," she added.

Dr. Mari Castañeda was recently awarded the 2009 President's Public Service University of Massachusetts for her research and teaching about Latina/o communities, media activism and college access in Western Massachusetts.

Congratulations to the newly established Department of Chicana/o & Hemispheric Studies at Western New Mexico University! For more information, please contact: Dr. Magdaleno Manzanárez, Professor of Political Science &

Assistant to the VP of Academic Affairs for Educational Initiatives.

Congratulations to the new established Mexican American Studies major and minor at the

University of Texas-Pan American! For more information, please contact: Dr. Sonia Hernandez, Assistant Professor and Director of Graduate History Program, Department of History and Philosophy, www.utpa.edu/mas.

Congratulations to the newly established Department of Mexican American and Raza Studies at the University of Arizona! For more information, please contact: Dr. Yolanda Broyles-Gonzalez, Ph.D., Professor, Mexican American and Raza Studies & Research Center, University of Arizona, Tucson.

NEW BOOKS, ARTICLES AND RESOURCES

Luz María Gordillo, Mexican Women and the Other Side of Immigration: Engendering Transnational Ties, Forthcoming June 2010, UT Press.

Emma Perez, Forgetting the Alamo, or, Blood Memory: A Novel, 2009, UT Press.

Richard Rodriguez, Next of Kin: The family in Chicano/a Cultural Politics, 2009, Duke University Press.

Amelia María de la Luz Montes. Editor, María Amparo Ruiz de Burton: Who Would Have Thought It? 2009, Penguin Classics.

Suzanne Oboler, Editor, Behind Bars: Latino/as and Prison in the United States, 2009, Palgrave-Macmillan.

Ben Olguin, La Pinta: Chicana/o Prisoner Literature, Culture and Politics, Forthcoming Dec. 2009, UT Press.

Nannette Regua and Arturo Villareal, Mexicans in San Jose, 2009, Arcadia Publishing.

Ernesto Martinez, "Dying to Know: Identity and Self-Knowledge in Baldwin's Another Country." PMLA 124.3 (May 2009): 782-797.

Karen Mary Davlos, Yolanda M. Lopez, 2008, University of Minnesota Press.

John M. Gonzalez, Border Renaissance: The Texas Centennial and the Emergence of Mexican American Literature, 2009, UT Press.

Richard R. Valencia, Chicano Students and the Courts: The Mexican American Legal Struggle for Educational Equality, 2008, New York Press.

Richard R. Valencia, Dismantling Contemporary Deficit Thinking: Educational Thought and Practice, Forthcoming April 2010, Routledge.

Manuel Barajas, The Xaripu Community Across Borders: Labor Migration, Community and Family (2009) University of Notre Dame Press.

Sandra K. Soto, Reading Chican@ Like a Queer: The De-Mastery of Desire (2010) University of Texas Press.

Manuel G. Gonzales, Mexicanos: A History of Mexicans in the United States (Re-Issue 2009) Indiana University Press.

Felipe de Ortego y Gasca, along with co-editors Magdaleno Manzanarez, Gilda Baeza Ortego, and Alexandra Neves, is now Editor of the 2 vol. Greenwood Encyclopedia of Latino Issues Today.

The new volume entitled "Teatro Chicana. A Collective Memoir and Selected Plays", edited by a Chicana collective which includes Laura Garcia and Sandra Gutierrez, has been awarded the Susan Koppelman Award for the Best Edited Volume in Women's Studies in Popular and American Culture in 2008. This award is given by the Popular Culture/American Culture Association.

The Ethnic Studies Library at UC Berkeley has just completed a finding aid to valuable historical documents relating to the development of the Chicano Studies Program at UCB. The collection includes proposals for the Third World College; information on the structure and goals of the Chicano Studies Program; administrative and faculty correspondence; committee minutes; reviews; reports; curriculum information and instructional materials; student organization records, particularly Movimiento Estudiantil Chicano de Aztlán (MEChA); campus events; program sponsored projects; recruitment materials; and publications. "Finding Aid to the University of California, Berkeley. Chicano Studies Program Records, 1961-1996, bulk 1969-1980 (CS ARC 2009/1)" is available via the Online Archive of California: http://www.oac.cdlib.org/findaid/ark:/13030/kt087031sh?query=chicano. For more information, please contact: Lillian Castillo-Speed, Librarian, Ethnic Studies Library, 510-642-3947, csl@library.berkeley.edu

La Jotera Collective a publication originally started by MEChistAs from la Universidad de Oregón during the 1980s and was refounded last year with the creation of a Joteria Gender & Sexuality board position in the University of Oregon MEChA Chapter was released during the 40th Anniversary MEChA Conference in Eugene, Oregon. The second volume of this 'zine is currently being prepared and submission are being sought. A call for art of resistance, existence, joteria, and allyship for publication in a zine that will travel nationwide and will be also be available online in PDF format. DEADLINE is FEB 14th – Please email lajotera@gmail.com for more information or submission.

SERVING THE LATINO/A COMMUNITY THROUGH THE BRACERO HISTORY PROJECT

José M. Alamillo, NACCS Member

By the time my students and I finished the two-hour interview with ex-Bracero, Feliciano Zurape we were in tears. Separated from his family and small rural village in Michoacán, Mexico for twelve months, he recalled how lonely he felt when other Braceros eagerly waited to receive mail from their loved ones. But because he could not read or write and had no access to a telephone, there was no way of communicating with his family. My students never expected to hear such heart-wrenching stories when they signed up for my Chicano/ Studies Service Learning course at California State University Channel Islands. During the 2008-2009 academic year, my Chicano/a studies students not only conducted interviews with ex-Braceros but also organized town-hall meetings in Oxnard and Santa Paula, California to introduce the Bracero History Project to the local Latino/a community.

In 2008 the California State University Channel Islands joined the Smithsonian Institution's National Museum of American History along with other universities and museums to document and preserve the bracero experience. The Bracero History Project has collected over 700 interviews and dozens of photographs, documents and artifacts that tell the story of the largest guest-worker program in U.S. history. The Bracero Program brought approximately 3 million individual Mexican male workers into the United States impacting immigration patterns, labor organizing efforts, inter-ethnic and intra-ethnic community relations, family dynamics and gender relations. Many of these oral histories and images can be found in the website: www.braceroarchive.org or in the new exhibition, "Bittersweet Harvest: The Bracero Program, 1942-1964" at the Smithsonian Institution and other locations across the country.

At my campus, the Chicana/o Studies Program and Centers for Community Engagement and Multicultural Engagement viewed this national oral history project and exhibition as an opportunity to establish long-term partnerships with community organizations. We develop a relationship with local community centers, high schools, art galleries and museums and Latino/a organizations. However, as we started collecting interviews from ex-Braceros, many of which worked and lived in Ventura County, we realized that the interviewees wanted something more in return for their stories. They wanted information about the pending class action lawsuit that rep-

Continued on page 17

National Association for Chicana & Chicano Studies
37th Annual Conference
Grand Hyatt Seattle • Seattle, WA • April 7-10, 2010

Last Name

First Name

Mailing Address

Email

Phone Number: Home or Work (Area Code)

Institutional Affiliation

Membership

Additional member categories available at www.naccs.org.

- ☐ Under $20,000.....$45.00
- ☐ $20,000-$34,999.....$60.00
- ☐ $35,000-$44,999.....$70.00
- ☐ $45,000-$54,999.....$80.00
- ☐ $55,000-$64,999.....$90.00
- ☐ $65,000-$74,999.....$100.00
- ☐ $75,000 and over.....$125.00
- ☐ Undergraduate $30.00*
- ☐ Graduate $40.00*
- ☐ Retired.....$60.00
- ☐ NACCS Scholar.....no fee

**Proof of student status required.*

Caucus Dues

$10.00 per caucus or $5.00 for students per caucus

Caucus participation is optional

- ☐ Chicana
- ☐ Community
- ☐ COMPAS
- ☐ Graduate
- ☐ Indigenous
- ☐ Joto
- ☐ K-12
- ☐ Lesbian
- ☐ Student

Donations

For Chicana/o Studies Legal Defense Fund
$25☐ $50☐ $75☐ Other $_____

Development Fund $25☐ $50☐ $75☐
Other $_____

Student Support $25☐ $50☐ $75☐ Other $_____

Immigrant Student Beca $25☐ $50☐ $75☐
Other $_____

Leonor R. Guerrero Scholarship Fund $25☐ $50☐ $75☐
Other $_____

Total

Registration Fees: $ _____

Membership Dues:$ _____

Caucus Dues: $ _____

Donation: $ _____

TOTAL: $ _____

Registration Fees

Fee includes all ticketed events

Early Bird Registration available online only through 1/2/2010

NACCS Members
- ☐ Registration (except students).....$170.00 ($190 after 3/14)
- ☐ Student (except High School students).....$90.00 ($110.00 after 3/14)
- ☐ Income Less than $20,000.....$90.00 ($110.00 after 3/14)

Non Members *You may submit member dues and register for the conference as a member.*
- ☐ Registration.....$200.00 ($220.00 after 3/14)
- ☐ Student.....$110.00 ($120.00 after 3/14)
- ☐ Income Less than $20,000.....$110.00 ($120.00 after 3/14)
- ☐ High School Student.....$30.00

Extra Lunch Ticket: $60 ___

Demographics

Gender: ☐ Male ☐ Female Year of Birth: _____

- ☐ 4 yr. University/College
- ☐ 2 yr. College
- ☐ Private
- ☐ Public

- ☐ Assistant Professor
- ☐ Associate Professor
- ☐ Professor
- ☐ Lecturer
- ☐ Librarian
- ☐ Graduate Student
- ☐ Undergraduate
- ☐ Staff
- ☐ Administration
- ☐ K-12 Administration
- ☐ K-12 Teacher
- ☐ High School Student
- ☐ Community
- ☐ Retired
- ☐ NACCS Scholar
- ☐ Other _____

Foco (regional chapter):
- ☐ Colorado
- ☐ East Coast
- ☐ Mexico
- ☐ Midwest
- ☐ Northern California
- ☐ Pacific Northwest
- ☐ Rocky Mountain *(AZ, NM, WY, NV, UT)*
- ☐ Southern California
- ☐ Tejas
- ☐ Uncertain

Payment

Check: Make payable to NACCS.
Returned checks will incur a $30.00 service charge.

Credit Card: ☐Visa ☐MasterCard

Credit Card Number

Expiration Date

Card Holder Signature *(Mandatory for Credit Card payment)*

Mail form to:
NACCS, P.O.Box 720052, San Jose, CA 95172-0052

REFUNDS Requests for refunds must be submitted in writing postmarked by March 7 2010. A $30.00 service fee will be deducted from all registration fees. No refund requests will be accepted after this deadline.

NATIONAL ASSOCIATION FOR CHICANA AND CHICANO STUDIES

2010Annual Conference
Grand Hyatt Seattle, Seattle, Washington
April 7-10, 2010

CHILDCARE REGISTRATION FORM

Childcare will be provided only to pre-registrants.

- **Children enrolled in childcare must be toilet trained.**
- **Pre-registration is required. The NACCS Child Care Registration form and the Waiver Indemnity Agreement form are due February 9, 2010 (postmarked). A waiver must be signed for each child. If no waives is submitted, childcare service cannot be offered. Please attach these completed forms to your pre-registration form for processing. On-site childcare registration will not be available.**
- **Regular meals and snacks for children enrolled in the day care program are the parent's responsibility.**
- **We request that parent not bring children who are ill. Childcare attendant will administer no medications.**
- **If parent registers child and does not use scheduled service, parent will be liable up to $400.**

1. Name of Child _____ Age _____ Gender _____
Medical/Diet restrictions: _____
My child is allergic to: _____

2. Name of Child _____ Age _____ Gender _____
Medical/Diet restrictions: _____
My child is allergic to: _____

3. Name of Child _____ Age _____ Gender _____
Medical/Diet restrictions: _____
My child is allergic to: _____

Please specify the times you will need childcare on each day. Please review conference schedule to determine need.

Thursday (8:00 a.m. - 6:00 p.m.) _____
Friday (8:00 a.m. - 6:00 p.m.) _____
Saturday (8:00 a.m. - 6:00 p.m.) _____

In case of emergency please indicate where you can be contacted or receive messages during the conference.

Hotel: _____
Phone number: _____
Room: _____

A WAIVER MUST BE SIGNED FOR EACH CHILD. IF NO WAIVER IS ACCOMPANIED WITH CHILD CARE FORM NO SERVICE CAN BE OFFERED. WAIVER IS LOCATED ON BACKSIDE OF THIS PAGE.

NATIONAL ASSOCIATION FOR CHICANA AND CHICANO STUDIES

WAIVER RELEASE AND INDEMNITY AGREEMENT

For and in consideration of permitting (1) _____ (Name of Child) to enroll in the child care service offered to parents who are participating in the National Association for Chicana and Chicano Studies conference scheduled on April 9-11, 2009, New Brunswick, NJ, the undersigned hereby voluntarily releases, discharges, waiver and relinquishes any and all actions or causes to action for personal injury, property damage or wrongful death occurring as a result of engaging or receiving instructions in said activity or any activities incidental thereto wherever or continue, and the Undersigned does for him/her self, his/her heirs, executors, administrators and assigns prosecute, relinquishes any claim for personal injury, property damage or wrongful death against the National Association for Chicana and Chicano Studies or any of it officers, agents, or employees for any of said causes of action of any of said person, or otherwise.

It is the intention of (2) _____(Name of Parent) by this instrument, to exempt and relieve the National Association for Chicana and Chicano Studies from liability for personal injury, property damage or wrongful death. Furthermore, the National Association for Chicana and Chicano Studies or any of its officers, agents or employees are released from any responsibility for liability arising from Party #2's illegal actions or omission.

Planing for childcare is based on demand. If you are unable to attend, or if you decide not to bring your child(ren) to the conference you must notify NACCS immediately (or 24 hours prior to the conference). If you reserve services and do not attend the conference or do not notify NACCS you will be billed for 1(one) day of childcare up to $400.00 for contracted service.

The Undersigned acknowledges that he/she has read the foregoing two paragraphs, has been fully and completely advised of the potential dangers incidental to participation in the National Association for Chicana and Chicano Studies related child care and is fully aware of the legal consequences of signing the within instrument.

_____ _____

Signature of Parent/Guardian Date

(Chicanismo in the Twenty-First Century) continued from page 1

so the question of who or what is a Chicana or Chicano is increasingly more relevant in my everyday life. Some of these questions come from youth of mexicano origin, who have heard of Chicanismo in a text or in a website, but do not have a concrete idea of what it means to be Chicana and Chicano. Most importantly, they are not sure if this is a relevant identity that defines their experience.

As a Chicana, this disconnect with mexicano youth is troubling. It is not an isolated experience, either. Outside of some parts of the South West and California, Chicanismo is not the prevalent identity that people of Mexican origin claim; and even most troubling, it is not what young activists of mexicano origin claim either. Yes, we can all name some counter-examples, but these do not reflect the national trend.

Are Chicanas and Chicanos becoming an endangered identity? Are losing ground to the identity words of Latino, and (gasp!) the much vilified, Hispanic? I sincerely hope the answer is no, however, Chicanismo can only continue to be relevant if we make it so. It is our personal responsibility to ensure that the ideals of Chicanismo continue evolving and responding to the needs of our population, especially our youth.

The 2010 NACCS conference theme is concerned with our youth. I challenge you all to take it upon yourselves to connect with youth in your everyday life and teach them about Chicanismo. Last fall, I taught a course on Chicana Literature and Culture. At the end of the course, several of the mexicano students in the class told me that finally they understood what Chicana and Chicano meant and after learning about it, they felt they were Chicanas and Chicanos.

Let us use NACCS as a space to not only exchange scholarly ideas among Chicanas and Chicanos, but to also bring in more people (especially youth) into Chicanidad. NACCS continues to be one of the few professional organizations that continuously welcomes and encourages the participation of high school and college students. We provide a forum for them to develop as professionals, but we should also provide a forum for them to grow as Chicanas and Chicanos. Most importantly, we need to work with the youth to ensure the survival of Chicanismo in the twenty-first century.

Let's gather in Seattle next April and begin the Chicana and Chicano revolution, again!

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Preparing people to lead extraordinary lives

(Scoping the 2010 Annual Conference – Seattle: Environmental Justice Struggles for a Post-Neoliberal Age) continued from page 1

most vulnerable populations at risk of "food insecurity," which is USDA doublespeak for hunger and malnutrition. Our youth in particular are negatively affected and alarming rates of childhood obesity and diabetes are clearly a call for action against a food system that is slowly killing us off in the fields and at the table.

Another recent study by the EPA demonstrates that Latina/o populations are still the group most likely to be subjected to cumulative and multiple environmental risks. We suffer multiple exposures and cumulative effects because contaminated water, air, soils, and foods affect the places where we live, work, play, and pray. This combines with our lack of access to health care and low-income status to create numerous cascading effects that threaten the health and wellbeing of our communities. Governmental neoliberal practices have led to a decline or marginalization of the participation of our communities in environmental decision-making, and much of this is due to the persecution and profiling of our communities as "illegal's." A community's perceptions of risk are now considered leading factors affecting Latina/os as a vulnerable population.

The corporate-controlled global food system, along with the carbon-based energy economy to which it is irrevocably linked, is a major source of contemporary struggles for the right to not go hungry. Indeed, corporate monopolization of our food systems has become the focus of widening social movements for social justice and ecological democracy through the revitalization and resurgence of local community-based food systems. This is the struggle for "food sovereignty" that has become a hallmark of environmental justice organizing across the world. The corporate-dominated global food system is being resisted by millions of people in localities spread across the world. These movements seek fundamental transformation of the privatized enclosure of all life that the agro-biotechnology factories in the fields have come to represent.

Food justice is the preeminent environmental justice struggle of our time because it addresses an issue that affects every living organism on the planet and not just every person. The way we make and consume food impoverishes and sickens farm workers, but it also destroys our soils, ecosystems, water, and biodiversity. Climate change is a direct result of our corporate agribusiness model that contributes at least 25 percent of the planet's global emissions of methane and carbon dioxide, principal components driving the process of climatic change.

The emerging efforts to rebuild local communities in the face of such globalization depend on resurgent direct actions for place-based prosperity and democracy. The struggle for environmental and food justice challenges neoliberal ideology at its core by rejecting globalization, privatization, the notion that rights are tied only to selfish "rational" individuals, and the commoditization of life and living systems.

The same NAFTA-induced diaspora that led to the movement of Mesoamerican peoples forcibly displaced from their ejidos and homelands has produced a new subjectivity that is perhaps best illustrated by a sign I saw at the L.A. May 2006 mass protests against racism and oppression of immigrants: "No somos ilegales, somos obreros transnacionales." The sign was carried by a large group of Zapotec and Mixtec workers who are part of the diaspora remaking L.A. as transnational suburb of indigenous peoples aptly named, "Oaxacalifornia."

Pollution does not stop to check in at the border inspection station; neither do the transnational workers or the Monarch Butterfly. The trans-boundary nature of the struggle against neoliberal enclosures is a major factor redefining the prospects for environmental justice. Multinational non-governmental organizations are circulating these struggles beyond borders in ways that creatively bring Zapatista communities together with progressive and radical networks for environmental justice everywhere.

One of the goals of the 2010 NACCS Conference is to bring these movements together with activist scholars and researchers to rekindle our organization's commitment to conduct social action-research our communities want us to engage in to nurture more effective struggles for social and environmental justice.

There are numerous challenges facing the environmental justice movement in Chicana/o and other communities of color. Among these are the pervasive influence of neoliberal strategies that continue to be enacted within governmental agencies and the NGO community. This includes a continuing disconnect between federal environmental justice policies and the civil rights laws that had sustained direct action in decades past. There is a looming threat posed by the shift toward genomic informatics including toxicogenomics and mass genotyping that could further reduce democratic participation in the assessment of risk or discourses on environmental and public health that will lie beyond the reach of the average person. This is the problem of the "scientization" of environmental justice as discursive shift that requires we educate ourselves with critical knowledge of these new domains of risk science. We must redouble efforts to prevent the reduction of environmental justice to rational-choice calculations based on quantitative cost-benefit analysis. Such an approach begets the formula: "We all get an equal piece of the same rotten carcinogenic pie."

The number of outstanding submissions for papers, panels, roundtables, and poster sessions is an encouraging sign of the relevance and concern our communities share with issues related to environmental and social justice. We have dozens of proposals focused on the 2010 conference theme and anticipate a momentous and history-making gathering. We look forward to seeing everyone in Seattle on April 4-7, 2010.

(Elections for NACCS Board to be held) continued from page 2

2. Describe your contributions to Chicana and Chicano Studies.

As an undergraduate student at UCLA, I became actively involved in the struggle for a Chicana/o Studies department on our campus. Through our collaborative efforts, the Cesar E. Chávez Center was formed in 1993. My induction to the field was as an activist and I feel that my contributions to the field stem from this initial engagement. My work as a former elementary school teacher in a border community, my involvement in a Chicana/o theater troupe in California, and my work as scholar, complement each other to inform my particular contributions to the dynamic field of Chicana/o Studies; the discipline was born out of a demand for recognition of our histories and a desire to have a place in society that marks our unique cultural and political positionalities. That said, my own research was born out of my experiences as a transfronteriza Chicana and my projects center on the agency and life histories of border dwellers along the U.S./Mexico border, highlighting the political subjectivities of Chicanas/Mexicanas. I have several publications that center on this theme, including: "Doing Research at the Borderlands: Notes from a Chicana Feminist Ethnographer" (Chicana/Latina Studies, 2005) and "Community of Struggle: Gender, Violence and Resistance on the U.S.-Mexico Border" (Gender & Society, 2008). My book, "Gender, Citizenship, Land and the State: The Struggle for Autonomy at the U.S. Mexico Border," is under contract with the University of Texas Press. I am also working on two other important projects: one that documents the incidence of sexual violence against migrant women border crossers and, the second, a project on binational labor organizing in the Tijuana/San Diego region.

3. Describe your contributions to advance the interests and needs of the community.

I have had an unwavering commitment to my community throughout my adult life as evidenced in the projects and community organizations in which I have been involved. I believe that academic life and community engagement are intimately connected and in the four years that I have been on the faculty of ASU, I have continuously built those bridges. Along with teaching classes that highlight the particular experiences of Chicanas/os, I have served as faculty mentor for students in the TRIO program and as co-advisor for MEChA. I have also been actively involved in organizing the annual Border Justice event on our campus, a two-day gathering that has focused on a number of issues pertaining to the border, including: gender justice, criminalization of migrants, corporations and the border, etc. Furthermore, my hope is to provide students with the opportunity for continued community and civic engagement; for example, because of my involvement—as both a volunteer and an executive board member—with the Arizona Interfaith Alliance for Worker Justice (a center that tends to the needs of migrant workers), my students were able to collaborate with the organization to plan and participate in a May Day event last spring. It is only through the creation of these bridges that we can continue to work towards advancing the needs of our communities at multiple levels.

Roberto D. Hernandez, UC Berkeley



1. Describe your past NACCS organizational involvement.

NACCS has always been a place where I have felt at home, surrounded by scholars, educators, and activists alike, brought together by a sense of shared purpose. I first started attending and presenting original research at NACCS in 2000 (Portland, OR) as a third year undergraduate student at UC Berkeley. I have continued to attend and present my scholarship at NACCS regularly. Each year, I began incrementally involving myself with more than just presenting work during the annual meetings. While still an undergraduate, I was actively involved in the Northern California FOCO, serving as both a student rep and presenting at a Regional NoCal FOCO NACCS Symposium. As a graduate student, I have been involved in Northern and Southern California FOCOs, the COMPAS caucus and its special sessions on the wars, and most recently in the creation and development of the Indigenous Knowledges/Indigenous Peoples Caucus and Research Division, where I served as a Caucus Rep for two years. I have also served as a reviewer of submissions for the Annual Conference the last three years. In 2007, I received the Cervantes Premio and presented my paper in the Student Plenary. In turn, I encourage my own students to submit their papers and two of them have received the Premio in the last couple of years. NACCS conferences have always been a way to maintain a sense of connection with other students and faculty in the field, but I have equally sought to extend those relationships beyond the annual gatherings. I believe the work we do to stay connected and engaged with one another, across FOCOS and Caucuses, between conferences is equally important and vital to our field, which is why I think I would make a great At-Large Rep.

2. Describe your contributions to Chicana and Chicano Studies.

My contributions to Chicana/o Studies have been in my many roles as a student, organizer, teacher and scholar. Following footsteps of many before me, I took to heart a talk on implementation of Chicana/o Studies courses in high school curriculum. Only a junior in high school, I organized a group of my peers to agitate and push for a Chicana/o History course, and within a year managed to secure what, thirteen years later, is the only such course in the school district. My contributions also extend to fostering vibrant intellectual engagement in the scholarly communities we find ourselves in, through the organizing of several major conferences, international symposia, and my own research, teaching and incipient publications on border violence, cultural production, hemispheric indigeneity and social movements. I am a comparative and interdisciplinary Ethnic Studies scholar, grounded in Chicana/o Studies, Native Studies and Black Studies. I was a Visiting Scholar at the Center for Chicano Studies at UC Santa Barbara, and currently a Visiting Scholar at the Center for Black Studies Research also at UCSB. My primary research/teaching interests are in Chicana/o history, social movements, radical political thought (feminist, indigenous, and third

world left) in the U.S. and Latin America, anti-colonial politics, border studies and Black-Brown relations. As such, I helped found a Decolonial Feminisms working group at Berkeley and a Decolonial Knowledge and Power Summer School in Tarragona, Spain. I am also working on translating to English important works by Latin American scholars and the intellectual and political interventions of the Movement of the Indigenous of the Republic (MIR)—descendants of former colonies in France—as I find their insights on colonialism and global indigeneity are of relevance to Chicana/o Studies scholars.

3. Describe your contributions to advance the interests and needs of the community.

I was born in Guadalajara, but raised right on the U-S///Mexico border, and attended university in Northern California. While still relatively young, I have been involved for the last 15+ years in the advancement of the justice and equality in the many communities of which I have been or am a part. I have been and am a member of various community organizations that advocate for freedom and justice, always from the perspective of los de abajo—the wretched, the lumpen, the squinted-eyed—in any given relationship of power. What this means is that I begin from a starting point that asks how do I listen and take into account in my every action and position the embodied and lived realities of all my own "others" racially-, sexually-, economically-, geopolitically-speaking. I have organized various conferences, protests, forums, teach-ins, events, and actions to advocate for these multi-faceted concerns, but first and foremost from the understanding that my own issues are by far not the only or even the most important. As an undergraduate and graduate student, I have remained equally committed to developing Chicana/o Studies at all levels of curriculum, both as a student insisting on the highest standards and rigor on our own part, and actively advocating and organizing for such programs in the San Francisco/Oakland Area for years. This has, unfortunately, included many campaigns to "save" or "defend" Chicana/o Studies and Ethnic Studies when faced with budget cuts and administrative attacks, such as a 1999 strike at UC Berkeley that I was actively a part of in several capacities. All of the above experiences speak to my pluriversal approach to the academy, community and social world. I firmly believe that such principles of listening, hearing, and engaging with everyone, despite our differences, make me a great candidate for At-Large Rep.

Candidate For Secretary

Cynthia V. Duarte, Notre Dame



1. Describe the nominee's past NACCS organizational involvement.

I first became involved with NACCS as an undergraduate at UCLA (B.A. 1996). I continued to attend and present my work while in graduate school at Columbia University (Ph.D. 2008) and now as an academic. While living in the North East I became involved with the East Coast Foco, attending regional meetings both in the East Coast and at NACCS Conferences. I was fortunate to be elected Secretary of NACCS for 2008-2010 and have participated as a board member and on various committees for NACCS including the new Immigrant Student Beca. As Secretary I have been in charge of organizing meetings, following up with board logistics and duties as well as interact with the membership to help then utilize NACCS in the most productive way. My membership and involvement with NACCS has been both a reflection of my commitment to the Chicana/o community as well as need for a "safe space" to present my work and receive feedback that has advanced my scholarship. Due in no small part to NACCS members and leadership, Chicana/o studies has continued to evolve. The advancement of Chicana/o studies not only shapes people academically, but inspires and prepares new activist leaders through scholarship and mentorship. I have benefited from this holistic approach and I consider it my responsibility to serve NACCS at the organizational level.

2. Describe the nominee's contribution to Chicana and Chicano Studies.

I am currently a Faculty Fellow at the Institute for Latino Studies at the University of Notre Dame and Visiting Assistant Professor of Sociology. I teach courses on race and ethnicity, urban sociology and immigration. At my previous appointment at Quinnipiac University, I created and taught the first Latino Studies survey course. Whether I'm teaching a traditional Chicano/Latino studies course or not, I always include the Chicana/o experience in my syllabus. My scholarship is within the fields of Race/ethnicity, Urban Sociology, Inequality and Chicana/o Studies. Specifically, I research issues of identity among 3rd & 4th Generation Chicana/os in Los Angeles, California. I have brought the results of my research to various NACCS meets and have found the support and comments invaluable. I am publishing articles on this topic and am currently working on a book manuscript on the history of urban change in Los Angeles and the effect this has on Later Generation Chicanos.

3. Describe the nominee's contributions to advance the interest and needs of the community.

Since graduate school I have been active in mentoring and guiding students of color in their pursuit of a higher education. At Columbia University I ran the Minority Affairs Summer Research Program which gives undergraduates of color the experience of doing original research and prepares them for applying and succeeding in a Ph.D. program. I was highly active in recruiting Chicano/Latino students to the program and have continued to mentor many of these students as they pursue their own graduate careers. As a Professor in the Northeast and now Midwest it is evident that there is a vacuum of Chicano/Latino academics to serve the small but growing Chicano/Latino students on campus and the outlying communities. I along with other faculty of color on campus take seriously our responsibility as mentor and advisor to students as they navigate their way through higher education.

Continued on page 13

Candidate For Chair-Elect

Jaime H. Garcia, University of Texas at Brownsville



1. Describe the nominee's past NACCS organizational involvement.

I have been active in NACCS for over ten years. During that time I have served as Tejas Rep for four years and Treasurer for two years. During my tenure as treasurer I assisted in the preparation of budgets and financial reporting. I served as editor for the selected proceedings of the 2001 conference published in 2006. Over the years I have also served as reviewer for conference presentation proposals. Finally, since 2002 I have served as co-facilitator for the homophobia workshop.

2. Describe the nominee's contribution to Chicana and Chicano Studies.

My contributions to Chicana and Chicano Studies has been primarily in the area of education. I have served as a consultant to school districts to assist them in improving assessment procedures in gifted education so that those practices are more equitable for Chicano and other underrepresented populations. Currently my research team is involved in a project that is examining the views of community that children living in a colonia in south Texas have.

3. Describe the nominee's contributions to advance the interest and needs of the community.

In the community I have been involved in a number of ways. At the University of Texas at Brownsville I have served as advisor to the campus' Gay Straight Alliance. I have also developed a program to assist Chicana and Chicano middle and high school students learn college and scholarship application processes. At regional conferences for high school students with predominately Chicano populations, I have presented on program options at universities.

Teaching at a university and living in a region with a high Chicana and Chicano population I strive to ensure that the voices of Chicanas and Chicanos are included in the courses I teach and the interactions I engage in. I attempt to further include issues faced by immigrant and low income populations due to conditions in the region. Preparing teachers to work with these populations is critical to ensuring that children and youth receive the same opportunities as others.

Students and Faculty Respond Forcefully to the Privatization of Public Higher Education

By: Roberto D. Hernández, NACCS Member

Fall 2009 has witnessed a two-fold process of budget cuts and furloughs coupled with increasing student fees on campuses across the country. These currents, however, have been met by an equally forceful response by faculty, staff and students alike. In California, it is important to note the three university systems—the Community Colleges, the California State University (CSU) and University of California (UC)—have been subject to a divestment of state funds for several years prior to the recent economic downturn, arguably since the 1978 passage of Proposition 13 and the 2004 Compact on Higher Education signed by UC and CSU with Governor Schwarzenegger. While some have faulted legislators and tight budget crunches at both the state and federal levels as responsible, this process is underpinned by an increasing shift towards the privatization of higher education with campus administrators bearing equal responsibility for exacerbating what demonstrators call "the death of public education".

The latest round of budget cuts and fee increases, most recently the UC Regents' passage of a 32% fee hike, have differed in significant ways from previous ones. First, UC President Mark Yudof unilaterally declared "emergency powers" for himself over the summer in an affront to a long history of shared governance. Second, campus faculty and staff are now being affected in more direct ways through furloughs and layoffs. Third, Chicana/o Studies, LGBTQ Studies, Black Studies, Ethnic Studies, Women and Gender Studies, Labor Studies, and other related campus units borne of struggle, long a target of budget cuts, are now being slated for elimination. In short, despite large campus reserve funds, endowments and a solid bond rating, the economic crisis is being touted as an excuse and justification for the wholesale dismantling of the major political, intellectual and institutional access victories of the last 40 years. Recognizing the severe implications of the cuts and fee hikes, people across each

Continued on page 14

campus have come together to stand against the impending privatization.

Faced with unbearable tuition increases, many students find themselves unable to afford a public education, some seeking additional employment or student loans to complement insufficient student aid, while others are increasingly being forced to withdraw. Some struggle to enroll in classes, now that fewer courses are being offered. The burden has most acutely fallen on the shoulders of working-class Chicana/o students and other students of color, many who have taken to the frontlines in the demonstrations against the UC Regents and President Yudof, importantly joined by faculty and staff alike. While some campus protestors have banded behind a slogan of "Save the University," students and faculty of color have critically argued that to "save" a status quo that has historically been unfavorable to Ethnic Studies-related programs and people of color would be a mistake. Instead, the manufactured "crisis" should be an opportunity to transform the university into the one we would like in the future.

A series of protests have rocked most if not all UC's; Berkeley, Davis, Los Angeles and Santa Cruz each resulted in building takeovers and police-initiated skirmishes. At the CSU's, protests have occurred at Fresno, Fullerton, San Diego, Bakersfield and Los Angeles to name a few. Following a successful UC-wide Day of Action on September 24, momentum built to varying degrees on the different campuses. A three-day strike was held on November 18-20 to coincide with a UC Regents meeting at UCLA, where faculty, staff and students expressed their outrage at the fee hikes and budget cuts and were met with a barrage of baton-swinging, riot-geared police who showered the crowds with pepper spray to "protect" the Regents and keep them from being held accountable. At Berkeley, an occupation of Wheeler Hall resulted in the UC Police calling in the City of Berkeley Police and Alameda County Sheriffs. All three units would then take turns throughout the day, assaulting hundreds of supporters gathered outside with several reported injuries due to the battering of metal barricades into the crowds to push them back, and repeated use of batons; one graduate student had two of her fingers broken, willfully smashed by a baton-wielding officer as her hand simply rested on the metal barricade.

On November 23, demonstrators took their protests to the UC Office of the President in Oakland to demand a public meeting with President Yudof. While his staff claimed he was not there, other top administrators promised to march to Sacramento with students to advocate for more funding for higher education. Yet when faced with earlier cuts, UC administrators failed to challenge legislators, instead launching their own privatization campaigns. Such has been their approach: from day one UC administrators have tried to co-opt and redirect campus protest energies, denying their complicity, when they too bear responsibility for exacerbating the situation. They engage in a circular logic: they are currently privatizing to at once dramatize the declining amount of state funding they receive while simultaneously rationalizing the long-standing goals to fully privatize public education. While some argue the administrators' gestures should be welcomed as support, the fact remains privatization was happening before the crisis, and upon public outcry, top administrators have tried to siphon protests for their own political maneuvering. Marching to Sacramento now would be fine, but does not leave them off the hook for their role in the killing of public education. Nonetheless, having been involved in two major campus protests campaigns, one successful, the other less so, the solidarity displayed by faculty, staff, and students should be applauded, rather than treated with suspicion, as it is such strength in unity that has led to victories against administrators in the past, while mistrust among allies will surely end up being counterproductive. Roberto D. Hernández is a doctoral student in the Dept. of Ethnic Studies, UC Berkeley.

Noticias de NACCS seeks reviewers for the following books:

- ***Badmen, Bandits and folk Heros: the Ambivalence of Mexican American Idneity in Literature and Film. By Juan J. Alonso. Arizona University Press.***
- ***Dancing Across Borders: Danza y Bailes Mexicanos. Edited by Olga Najera-Ramirez, Norma Cantu and Brenda Romero. University of Illinois Press.***

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(Honoring and Remembering One of the First Chicana Historians: Shirlene Soto) continued from page 2

known by students and faculty for her gentle strength, love of history, high expectations of students, and care for their well being. Our colleagues agree on the words that best describe her—gracious, gentle, cordial, considerate, rigorous about historical methods and accuracy, and tough as nails when it was necessary. In Chicana/o Studies she taught "History of the Chicana/Mexicana, Chicana/o Culture, "Chicano Culture"and Women in Latin America. Her courses were always filled to capacity and she taught her courses with a passion for exploring how Chicana/s Mexicanas took an active role in movements for social change. One year, she initiated an Academic Decathlon, engaging hundreds of our students in an exciting exchange of knowledge that ended in a scholarship for the winner. For me, she was the kind of "Rock of Gibraltar mujer" who I could confide in and count on for compassion, calm well- reasoned advice, and concern for our Department and our colleagues. Dr. Karin Duran observed that, "Her quiet manner often gave way to passion when she described her teaching and her students and we were often graced with her wit and humor."

As one of the first Chicana historians, Shirlene made important contributions to the field of Chicana/o Studies as well as to the field of History. She attended NACCS throughout the years and looked forward to seeing friends and colleagues. According to historian, Dr. Deena González, Chicana/o Studies, Loyola Marymount, "When Antonia Castañeda and I were in graduate history programs---she at Stanford, me at Berkeley---and we began attempting to track down other Chicana historians who worked in any field, we came up with just 3 "known" names: Professors Shirlene Soto, Louise Año Nuevo de Kerr, and Ana Macias (Midwest, who is Spanish). We knew of Gloria Miranda and a few others, but these true "first" formally-trained historians meant the world to us. We eventually met them, worked with them on committees or projects, and found each one encouraging. Today, Chicana historians number about 29 or 30. My condolences to Shirlene's family members; she was a hard working academic and a supportive mentor to so many of us."

Rudy Acuna recalled that Shirlene came to us almost by accident. She was part of a CSU administrative fellows program and after serving as an Assistant to the Vice-President for Academic Affairs, she was retained by CSUN as an Assistant Vice-President. After several years of being away from the classroom, she returned to her true love, teaching, as a full professor in Chicana/o Studies. Her arrival accelerated the transformation of the department which numbered 27 tenure track faculty members, two-thirds of whom were women. Many of the faculty members remember her lectures on Sor Juana Inés de la Cruz. Shirlene was the ideal colleague, one who gave that term a good name. The only thing that the faculty members as a whole regret is that we did not have more time to tell Shirlene how much we appreciated her. She seemed indestructible having courageously battled multiple sclerosis; she struggled to continue teaching her classes and prevailed. It does not seem just that this tragedy took her away from us.

(Now Accepting Donations: Send in Your End-of-the-Year Tax-Deductible Donations and/or Join our Development Committee) continued from page 3

by providing awards and support for travel. In addition to the NACCS scholars and Student Cervantes Premios, this year we implemented the NACCS National Book Award and the Immigrant Student Becas.

Donations can be applied to the general fund, Student Support, Development Fund, Leonor R. Guerrero Scholarship Fund, Focos or Caucuses, and the new NACCS Immigrant Student Beca Fund.

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(BOOK REVIEW: Luis Urrieta Jr.'s Working from Within: Chicana and Chicano Activist Educators in Whitestream Schools) continued from page 3

to remain committed to an activist Chicana/o worldview within their respective educational institutions as students and teachers. Urrieta's application of positioning, identity and agency, Chicana feminist theory, social movement literature and, to an extent, Mexican folk knowledge contextualizes the case studies. The result is a collection of detailed, thoughtful narratives, which complicate the line between negotiating and strategizing within mainstream institutions and "selling out."

The narratives are organized into four groups: undergraduates planning to enter education; K-12 teachers; graduate students in education programs; and education professors. Beyond Chicana/o self-identification and fitting into one of the above groups, respondents also had to articulate an activist orientation. Each group consisted of six persons, three men and three women, for a total of twenty-four participants ranging in age from 19 to 57. Urrieta conducted ethnographic interview data, which entailed shadowing participants on campus at meetings and in the classroom as a way to garner further insight about daily activist practices. The data revealed major themes including experiences in K-12 schooling, Chicana and Chicano identity production, practices of education activism, and negotiating and strategizing change by playing the game.

Urrieta concludes the majority of the participants represent a select group who were among those positioned as smart during their K-12 years of schooling. This positioning involved a leveling of other, remedial Mexican students that some respondents later reflected on as misguided. For instance, Isadora, explains, "There were raza at my school, but they were in regular [classes]…Everyone always talked bad about the regular kids….It's kind of bad, but I did feel like, oh, I'm not a regular kid. I felt extra special or something….I don't think I ever outwardly made fun of them, but I know I would look at them and think, you're dumb!" (37). While feeling special was relational with internalizing the inferiority of other Mexicans, a concurrent pattern Urrieta elaborates on is the experience of cultural isolation, as one among few Mexicans in honors courses or on the college track. Positioned as smart or dumb, Urrieta finds that interviewees noted the invisibility of Latina/o culture, history, and experiences in the U.S. within the curriculum as a significant concern, one that continues to inspire many of the respondents' current work and community activities.

The bridge between early positioning and current activism expands in detail the process by which Urrieta's respondents "became" Chicana/o through an identity shift. This process involved intellectual engagement, activist rites of passage, leadership, and raising consciousness. Contexts, or figured worlds, wherein respondents engaged in conversation and activism with other Chicanas/os was a key element in shifting toward Chicanisma/o. For some respondents becoming Chicana meant being exposed to and pursuing more personal, educational and career options in the face of sexism and patriarchal social systems. Others became more connected to their families and regained respect for their elders and parents. Still others learned more of the struggles of other Latinas/os by building relationships with peers. All of them pursued education and activism in some capacity as a direct result of becoming Chicana/o.

Interviewees ranged in terms of the kinds of activism in which they engaged both between each other and at various stages of their own individual growth and Chicana/o consciousness. Undergraduate students may take on more typical "activist" roles by partaking in marches and protests, Urrieta contends, while graduate students and teachers often live an activism of the everyday. This is of particular import as Urrieta offers a more complex and broad notion of activism, a redefinition inspired by his interviewees. He maintains that many of his respondents seek out spaces for democratic practice and "some kind of social change in society" (102) as one respondent states. However, others were clear that working toward narrow goals, such as increased access to higher education, without a longer-term goal of transforming unequal social systems and exclusive institutions might be activism, but a limited kind. One respondent reflects, "In terms of activism, people have this perception of activists as protestors, or crazy people, but protesting is just one branch of activism… there's so many other ways. I guess my definition of activism is doing something that tries to eliminate certain problems in struggling to make life better. Not necessarily your life, but the lives of your people, whoever you identify with or those you care about" (95). All of the respondents make decisions during and after college considering those they care about. In one example, a respondent was one of two persons during a LSAT exam to help another test-taker experiencing a seizure. Upon the observation of the rest of the room too concerned about their scores, the respondent decides to pursue bilingual teaching instead.

Most refreshing is the context Urrieta provides for women's consciousness and experiences, many of whom were encouraged by their mothers and educated about sexism from their mothers. Yet, the conflicting reward structures and differential expectations for men versus women as well as ongoing sexism that remains in academia, particularly for those Chicana respondents who went on to become professors, is not addressed. Even so, Urrieta offers a foundation for considering further issues around choices, consequences, and competing reward structures for Chicana and Chicano activist educators. Perhaps it is in further application of Urrieta's final section, "Transas, Movidas, y Jugadas," which is a theoretical review of culturally-specific political maneuvering, that the stresses and tensions in the daily lives of Chicanas and Chicanos who navigate mainstream, social, and personal systems with social justice intensions and commitments to egalitarianism both within whitestream schools and within non-white contexts can be further explored.

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resented ex-Braceros who had 10 percent of their wages withheld in a savings fund by the Mexican government but that money was never returned to them. After years of litigation a settlement was reached in October 2008 with the Mexican government in which ex-Braceros would receive $3,500 in back pay but only if they provided documentation that worked under the Bracero Program between 1942 and 1946. Because they were only given two months to file claims to reclaim the lost funds, we decided to spread the word about the settlement and help our interviewees file claims. Unexpectedly, our purpose changed from simply documenting the bracero experience towards advocating on behalf of ex-braceros to reclaim their hard-earned wages.

The Bracero History Project like other archival projects that emerge from universities and museums must not only establish community partnerships but also consider how these projects will serve the Latino/a community in the present political climate and for the long term. In "Preservation Matters: Research, Community and the Archive," Chon Noriega reminds us the archive is a political institution with a dual mission: (1) establish community partnerships (2) conduct research that makes a difference. Key to this mission is to incorporate the "community's own contexts" in order to made these projects relevant to the pressing needs of the Latino/a community (Chon Noriega, "Preservation Matters: Research, Community and the Archive" in A Companion to Latina/o Studies, edited by Juan Flores and Renato Rosaldo (Wiley-Blackwell Publishing, 2007). José M. Alamillo teaches in the Chicana/o Studies Program at California State University Channel Islands.

The Bittersweet Harvest / Bracero Oral Histories Exhibit:





The archive of oral histories conducted by the Smithsonian in preparation for the Bittersweet Harvest exhibit is available at www.bracero-archive.org. The exhibit that opened in the National American Museum of History this past Fall 2009, will begin its traveling exhibit beginning in February 2010 in San Jose, CA. To schedule or to see if this exhibit is coming to a location near you, see www.sites.si.edu for the tour itinerary.

"AHORA QUE": A MUSICAL COMPOSITION ON CHICANO ACTIVISM

By: Noe Ramirez, NACCS Member

1. Reconosco tu historia si senor
En El Valle de Tejas tierra del sol
Haz peleado con todo tu corazon
Por los derechos de toda la poblacion
2. La unidad por la causa aqui se dio
En El Valle de Tejas tierra del sol
Me dado cuenta que estas en un gran error
Tu Movimiento Chicano ya se quebro
Chorus
Y Ahora que? Que vas hacer?
Chicano ser!
Para mover nuestra raza otra vez~~~~~
3. En El Valle de Tejas tierra del sol
El movimiento Chicano se realizo
Y con el paso del tiempo se te olvido
La juventud ni conose lo que paso
4. Estableciendo tu vida profesional
Has perdido el concepto de comunidad
Es importante Chicano reconocer
Que los hijos Del Valle deben saber
Chorus
Y Ahora que? Que vas hacer?
Latino hoy, Chicano ayer!
(Repeat verse fading in and out)

Noe Ramirez, Ph.D., LCSW, is an Associate Professor at UTPA in the Social Work Department and is currently working a 10 song CD that aims to promote the Chicano causa, its legacy and Chicano cultural awareness.

SPEAKING OUT FOR IMMIGRANTS

By: Alvaro Huerta, NACCS Member

Immigrants, even those who are here without documentation, deserve health care. Let's remember the context of the ugly outburst by Rep. Joe Wilson. R-S.C., who shouted, "You lie!" during President Obama's eloquent speech to a joint session of Congress. Wilson was reacting to Obama saying, "There are also those who claim that our reform efforts would insure illegal immigrants. This, too, is false. The reforms I'm proposing would not apply to those who are here illegally." In the aftermath of Wilson's rudeness, most Democrats and pundits denounced him for his lack of civility and his lack of respect for the office of the president. But few people grappled with the central question: Why shouldn't undocumented people get health care?

If we are to believe the written words of the late Sen. Ted Kennedy, invoked by the president, that access to healthcare is above all a moral issue, then why should it matter if someone lacks legal status in this country?

Isn't health care a human right? And aren't immigrants, with or without legal documents, also human?

As the son of Mexican immigrants, I often ask myself: Where's our Gandhi who will stage a prolonged hunger strike for the humanity of undocumented workers? Where's our Martin Luther King with the magnificent oratory skills capable of moving a country in the right direction for those who toil in our agricultural fields, front yards, homes and kitchens?

mericans benefit tremendously from the sweat and labor of undocumented immigrants. Immigrants have historically contributed to making this nation the most powerful and affluent country in the world. From building the railroads to the freeways, from making the bricks to the buildings, from growing our food to serving it, from raising the children of the wealthy to cleaning their homes, immigrants continue to make a valuable contribution to this country.

What's more, while these immigrants cannot receive Social Security benefits, they pay into the system.

This is definitely not the time for Obama and the Democrats to try to get the Republicans on board by denying immigrants health care. It is time for both Democrats and Republicans, along with the citizenry of this country, to acknowledge and appreciate the more than 12 million undocumented workers who help us all in so many ways. "Los de abajo" (those on the bottom) should be able to enjoy the fruits of their labor with a sense of dignity and respect. They earn it everyday when they work hard here in the United States.

Alvaro Huerta is a Ph.D. student in the department of city and regional planning at the University of California, Berkeley and a visiting scholar at the Chicano Studies Research Center at UCLA. This article was originally published on Sept. 19, 2009 in The Progressive: http://www.progressive.org/mphuerta091909.html



Contact NACCS:

Chair:
Dr. Nohemy Solórzano-Thompson
nohemy@naccs.org

Chair-Elect:
Dr. Devon Peña
devon@naccs.org

At-Large Representatives:
At-Large_Reps@naccs.org

Executive Director:
Dr. Julia Curry Rodríguez
Executive_Director@naccs.org

General Assistance:
naccs@naccs.org