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Introduction: Environmental justice movements for a post-capitalist world

2010 NACCS Proceeding Editors

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It is our privilege to present this modest collection of papers and plenary addresses as the select proceedings of the 37th Annual Conference of the National Association for Chicana and Chicano Studies, which convened on April 7-10, 2010 in Seattle. The theme of the Seattle conference was “Environmental Justice Struggles for a Post-Neoliberal Age.” This marked the first time in the history of NACCS that the association adopted an environmental or ecological theme for the annual gathering held for the benefit of the thousands of students, research scholars and teachers, librarians, and community members active in the vibrant interdisciplinary field of Chicana and Chicano Studies across the U.S. and in Mexico, Latin America, Europe, and Asia.

Ecological concerns among Chicana/o scholars run deeper than the more recent academic record might suggest.¹ Environmental sensibilities were reflected in the work of many of our intellectual mentors including forbearers like Américo Paredes and Gloria Anzaldúa. Starting in the 1950s, Paredes studied ‘folk’ culture as the memory of daily-lived practices and experiences of Mexican-origin people. The *corridos* he collected typically contained vital references to specific places and especially towns and regions within the Greater Mexican North including the South Texas borderlands (Paredes 1958 [2010]). The landscapes of Paredes’ beloved South Texas homeland were inscribed with meaning and memories creating a sense of common history, place attachments, and shared cultural citizenship among Mexican-origin people of the bioregion. Paredes understood that place is something more than a blank page for the unfolding of the drama of human action. He viewed South Texas *ranchero* culture as a product of place as much as processes of social change occurring over time (Paredes 1995).

In the monumental 1987 book, *Borderlands/La Frontera*, Gloria Anzaldúa clearly rings numerous distinct ecological notes as many presenters have noted at recent NACCS gatherings.² Among the many vital and influential insights offered by Anzaldúa is the idea that the body and place are intimately interwoven yet torn apart by the imposition of borders. But the embers of human agency persist and Anzaldúa invokes the ancient Mexica concept of *nepantla* (the in-between place) to suggest the possibility of a subversively liminal state of being the transgressive subject can use to move across and subvert borders. Individual and collective forms of resistance emerge in these interstitial spaces and are principal sources of social, cultural, spiritual and political transformation. The U.S.-Mexico border becomes recognizable as a political ecological construct that unnaturally splits the land in half and violently separates families and communities – all now subjected to the Border Panopticon but new social forms and relationships originate in these liminal spaces. The environmental justice movement arose partly because, as the heirs to a transgressive binational culture, Chicana/os led resistance to the imposition of borders not all of which are geographic and most of which are by-products of colonialist political projects.

The ecological roots of Chicana and Chicano Studies run deeper than the prescient work of Paredes and Anzaldúa. It has been suggested that the indigenous origins of Mexican and Chicana/o culture reside in deep ancestral knowledge, belief, and customs produced by land- and water-based civilizations; these are still part of cultural traditions and practices accompanying the Mesoamerican Diaspora to the Greater Mexican North, *el norte* (Peña 1998, 2005). The ethnoecology and agroecology of the Mesoamerican urban gardeners at South Central Farm illustrate this in a very poignant and compelling manner (see Juarez in this collection; Mares and Peña 2010; 2011).

The history of Chicana/o ecological thought – and the persistence of traditional environmental knowledge (TEK) and environmental justice struggles with a decisively anti-capitalist bent – remain largely uncharted so we adopted the conference theme with the intent that scholars, teachers, professors, and cultural workers of Chicana/Chicano Studies would leave the gathering ready to respond by integrating environmental issues *and* the critical study of

neoliberal capitalism into Chicana and Chicano Studies college and high school curricula. This in itself was an act of resistance by NACCS because the call for papers addressing the integration of critical race, environmental, and anti-capitalist studies came on the heels of the passage of Arizona's draconian laws against ethnic studies and the undocumented binational working class. The 2010 theme was therefore also adopted to spark conversation and debates about commitments to participatory social action research given the tradition of activist scholarship that started way back in 1972.

We have a saying in the environmental justice (EJ) movement that bears repeating: "We do not want an equal piece of the same rotten carcinogenic pie." The EJ movement has redefined environmental "sustainability" by taking it back from the World Bank and the United Nations; back from the Sierra Club and Nature Conservancy; back from the corporate purveyors of global maldevelopment. We are reclaiming it through grassroots declarations and actions in support of autonomy and resilience for place-based ecological democracy. The EJ movement is restoring our relationship to the environment as our common – the place where we live, work, play, study, pray, and eat. The environmental justice movement will not settle for equality if that only means we get integrated into the same planet-destroying system that threatens all life with displacement or commoditization. The movement seeks autonomy and self-reliance within local spaces and places by pursuing and sharing strategies that decouple communities from a capitalist machine dedicated to the incommensurable yet relentless servicing of consumer desire governed by the cult of profitmaking. So, clearly, the Earth; each human body; every organism; and the commodity form are all mercilessly intertwined in a destructive mode and environmental justice works to rupture and interrupt this link by creating spaces for grassroots experiments in ecological democracy to transcend the capitalist distortion of the nature of our being in the world. In many ways the selected conference papers and plenary addresses published in this collection all focus on other ways of "being in the world" albeit at different scales and different locations of subjectivity (*not* identity).

Every living organism on the planet needs food and water to live and reproduce. "El agua es la vida" and "Sin agua no hay vida" are two widely spoken *dichos* among residents of the acequia communities of Colorado and New Mexico that we can enunciate in this context. One path to building community resilience is to "take back the garden" as it were. Struggles for food justice and food sovereignty are among the most radical of all social forces today because they represent one practical and joyous way for communities to sever capitalist control of our food sources, cuisines, and ultimately health and nutrition. "You are what you eat," the aphorism goes. So, why let McDonalds or Wal-Mart determine the material substance of your embodiment? This question is being addressed by a greater number of presenters at NACCS conferences and we believe that the children of the diverse Mexican-origin peoples are uniquely positioned to play a considerable role in the configuration of future food and agriculture ecologies created by these struggles.

Decoupling our food and water from the global commodity chains of corporate agribusiness is one of the most radical movements of our time. This is why we urged NACCS members to use the Seattle conference as an opportunity to explore our deep ancestral knowledge and skills in agroecology and ethnoecology. These represent some of the deepest sources for the resurgence of community-based spaces of food autonomy that draw on indigenous knowledge of land, water, plants, animals, climate, weather, and other biophysical conditions tied together in dynamic interrelationships.

The paternalistic pundits (e.g., Flanagan 2010) have sternly warned that the last thing a first generation college-bound high school Chicana student wants to do is start getting her hands in the dirt of the edible schoolyard *milpa*. This is allegedly contrary to her family's hopes born of struggling over the generations to escape from the grinding oppression and hunger faced by her farm working ancestors. The papers and plenary addresses presented at the 2010 conference challenged this condescending view and demonstrated that the children of *braceros* speak for themselves and reveal a nuanced set of experiences that continue to maintain our ties to the land, water, place, and community in both urban and rural locales. The selected conference contributions presented in this volume advance the challenge across several dimensions including issues of gender and sexuality that need to enter the

conversation and debates related to environmental justice, food justice, and food sovereignty. These voices also address themes concerned with attaining and sustaining social justice through the rebuilding of resilient local economies and ecological democracy.

Our selection opens with two plenary addresses that were delivered in Seattle. The first is the principal conference thematic plenary speech by Rufina Juarez who offered a community activist view of the environmental and food justice movements. She spoke about the struggle of the South Central Farmers against eviction from their legendary agroecological sanctuary in the heart of South Los Angeles. Looking through the lens of the indigenous women at the farm, Juarez locates this struggle at the center of the environmental and food justice movements. She explains how the eviction “threatened a historic social movement that was underway...[and] ...put our Chicano/Indigenous food justice and sovereignty movement directly under attack.” The eviction of the South Central Farmers was an attack against all forms of Chicana/o-mexicana/o autonomy in city and urban planning. In an inspired passage, Juarez asks that we consider the production of food to be as dehumanizing and exploitative a prospect as so-called ‘Conflict diamonds’:

There is a system that has, for years, allowed diamonds that are mined through slave labor to enter the global jewelry market. This is clearly a significant issue, yet most people only buy diamonds once or twice in their lives. Contrarily, people eat three times a day and we really do not think of how our food gets to the market or who will actually benefit from our consumption. We never speak about, so called, ‘*Conflict Food!*’ This is the nature of food sovereignty.

Next is an address presented during the Chicana Caucus Plenary session by Gloria A. Ramirez of the Esperanza Peace and Justice Center in San Antonio. Connecting the cultural, social, and environmental violence of conquest and colonialism to present-day struggles, this speech offers a history of women’s activism creating ties between environmental and social justice. Social location and ecological circumstances mean that women are the principal subjects that “bear the brunt of environmental plunder and exploitation.” A critical anti-patriarchal tenet of this view: Women’s “bodies become battlefields...subject to conquest in the form of rape, torture and death...”

Ramirez recalls how the legacy and contemporary experience of environmental racism and gendered violence led a group of women activists in Texas to start meeting in 1986 and within a year they had established Esperanza Peace and Justice Center. The work of the Center affirms a longstanding principle of the EJ movement: “We cannot achieve environmental justice without social justice.” Chicanas and other women of color define environmental problems in a more holistic and inclusive manner that insists we include threats to the safety of our bodies and selves on the streets and in our homes, which after all are spaces under constant withering attack by the interpersonal and structural forces of sexist, racist, homophobic, and class-driven violence. For Ramirez, the Ciudad Juarez maquiladora murders illustrate the effects of violence structured into the very nature of everyday home, workplace, and public space environments. The transnational maquila corporations profit from this condition because the exploitation of women’s labor is reinforced by fear amidst a backdrop of pervasive environmental violence. The struggles to end the violence women face in their everyday lived environments must now contend with the granting of personhood status to corporations by the U.S. Supreme Court in 2010.

There is a desired return to place and the recovery of place attachments expressed by most of these authors but it seldom seems a happy homecoming is possible. Memories of devastating events bring images of injuries to self and community in the midst of ignorance about the implications of the chemical age that dawned on those of us who grew up in the fifties and sixties. Ramirez presents this not as a navel-gazing exercise steeped in nostalgia but as a radical interlude that reveals the ambiguities induced by childhood memories that now have the benefit of a generalized awareness of the need for environmental protection. She recalls: “An arroyo...behind our house [was a place where she] spent a lot of time...catching crayfish, *porchas*, tadpoles, frogs and turtles.” Ramirez offers an eloquent statement about the foreboding appearance of a synthetic world: It comes in her memory of health

department trucks fumigating for mosquito control as she joined the other barrio children playfully “running through the clouds of fumes unaware of their toxicity.”

The next set of presentations provides a sampling of the type of environmental studies research conducted by graduate students today in Chicana and Chicano Studies. Gabriel Valle was the recipient of the 2010 Frederick A. Cervantes Student Premio for the best paper presented by a graduate student. His paper was derived from a M.A. thesis on the environmental history and ecological politics of the Lake Tahoe region. The paper presented research findings that challenge mainstream environmentalism through the lens of environmental justice theory and practice. By focusing on what he calls the “political ecology of development,” Valle dissects the racial and class privileges associated with sustainability as a set of actual planning practices and political processes dominated by business and political elites. Valle charts a history of environmental injustice and local struggles that emerged in response to the control of sustainable development from the top-down. Chicana/o activists sought to redefine “redevelopment as a ploy to...further displace low-income residents.” The politics of enclosure and displacement are a principal result of so-called sustainable development projects and Valle’s essay reminds us that this too is a longstanding consequence of environmental racism that sustains white privileges.

In the end, Valle does not seek to reproduce efforts by others to reconcile mainstream sustainable development with the environmental justice principles of equity, community participation and self-determination, and attentiveness to the disproportionate distribution of environmental rights and wrongs. Instead, he wants us to understand something Mary Pardo (1993) long ago characterized as the importance of “placing the human experience at the center of environmentalism and urbanism.” This is needed in order for our communities to more effectively “engage in the deconstruction of social, political, and even environmental institutions not merely as a practice of academic inquiry but as praxis of life.”

The second graduate student contribution takes us from the body politic more directly to the politics of the body. The contribution by Pablo Álvarez is concerned with queer Chicano sexuality and AIDS and “the crossing of borders between ... Mexican family and white culture.” Álvarez explores “the toxic breakdown of the body” through a thoughtful narrative analysis of the short story collection authored by Gil Cuadros, *City of God*. Cuadros (2001) offers an alternative “spiritual vision that supersedes the material world and the breakdown of the toxic body.” The fascinating and strategic theoretical twist revealed in this highly creative paper is that Cuadros arrives at and then “...extends the relationship between the impairment of vision as it relates to the toxic breakdown of the body and divine sight as it relates to the perception of sacredness in death and sexuality.”

The body breaks down; especially under the savage conditions of the geographies of race, class, gender, and sexual privilege produced by the anti-ecological rationality of neoliberal capitalist mass consumer culture. This is a toxic environment but not all the toxicity comes from exposure to chemical pollution. Álvarez’s reading of Cuadros reveals how toxicity comes in the form of daily-lived structural violence and the constant micro-aggressions that stress individual bodies trapped inside damaging fields of power relations. This is made clear in a passage from the short story, “Sight,” that Álvarez considers as especially significant for understanding the dynamics of power in Cuadros’ narratives about the production and reproduction of toxic bodies. Cuadros revealed how the “...doctor represents Western medicine, another example of toxicity”. In the passage, the doctor tries to persuade her AIDS patient to take additional medication, asking: “...what is one more drug to you?” The biomedical model is rendered as constituting yet another act of violence in a system that sustains white privilege and in this case extends the inequities to medicine and healthcare. Western medicine is revealed as a form of biopower (Álvarez does not use this term but it is implied); it exists by virtue of a failure for doctors to divorce themselves from the commodity logic of capitalism. Álvarez illustrates how Cuadros poses the character of an AIDS patient as the subject most able to embody a spiritually grounded understanding that allows him to see beyond the doctor’s savage chemical (mis)treatment of the body. The most marginalized and ravaged body houses the subject most able to transcend pain and envision an existence beyond oppression through the enactment of memory and performance of phenomenological ties to the deepest ancestral realms of sacred rivers, torrential skies, stout trees, and brooding mountains.

The theme of structural violence is also central to the work of Damarys Espinoza whose study of intimate partner violence among indigenous women in Peru contributes to the internationalization of Chicana and Chicano Studies research scholarship. This chapter provides discussion of ethnographic research conducted in collaboration with women living in domestic violence shelters in Lima, Peru. Echoing Anzaldúa, and Álvarez in this collection, Espinoza focuses on “how painful memories accumulate in the body and how one can literally suffer from the symptoms of history”. Displaced Andean women have moved to the city and face a systemic regime of race, class, and gender discrimination that continues the violent assault and deprives them of life, dignity, and the possibility of an escape from material impoverishment. In interviews with native women living at the shelters, Espinoza found they often spoke of “being fearful of breastfeeding their babies” and there was widespread angst that doing so would transmit their “milk of sorrow and worry” to the next generation. Espinoza relies on Theidon (2009) who has previously used the phrase *la teta asustada* – literally the frightened breast – to indicate how violence is embodied as “a phenomenological reality” closely associated with “the violence of memory”.

Another dimension in the embodiment of violence documented by Espinoza is *susto*, a form of fright said to be so intense it results in the flight of the soul/spirit from the body. The women at the shelters expressed an understanding that the memory of violence was transmitted to the next generation and their children were also being traumatized. As one informant explained:

If it affects us as women, as adults – how do you think it affects children? To see your mother humiliated, abused...our children are unable to cope with the violence. A son is traumatized because he can't help his mother. So he grows up with a rebellious attitude and is emotionally stunted.

This leads Espinoza to propose the concept of intergenerational historical trauma as a framework to understand the cumulative effects of gender violence among the women of Lima's domestic violence shelters. She draws from the work of Brave Heart (1998) and her associates who have led the study of historical trauma and its effects across generations among Native Americans.

One significant observation about this is that women's experience of “repeated violence” includes beatings by husbands and partners and disregard and neglect by police in women's police stations. Espinoza's work reaffirms the importance of understanding structural violence especially since police and other juridical institutions designated with the task of addressing the sources of violence against women continue to respond by viewing everything as a matter of individual problems like alcoholism or drug abuse or cultural deficits. Structural violence and historical trauma are ignored and everything gets reduced to the acts of direct physical attack; this places the structural sources of suffering outside the purview of public policy or the concern of authorities. Espinoza notes that indigenous women are responding to this vacuum by “building community organizations and forming their own social support networks that open spaces for healing” (an issue she explores in another forthcoming work).

While Espinoza's study focuses on Peru it contributes to Chicana/o Studies because the lived experiences she maps out parallel those of Chicana and indigenous women of the Mesoamerican Diaspora in the U.S. These groups have all faced similar systematic racial, class, and sexual violence and discrimination. Espinoza provides a model for the study of intimate partner violence set within the framework of the medical anthropology critique of structural violence and historical trauma. This is an innovative applied approach to ethnography that many more of us might follow in our own work on issues of gender violence in Mexican-origin communities in the U.S.

The final chapter in the series by graduate students is a paper on Chicana/o popular culture by Jessica Lozano. Her focus is the new musical genre of the corridor hyphy that has roots in the Bay Area of the 1990s; the latter term originally implied an out of control anger but like much of the associated slang, “the negativity has been replaced by something positive, and hyphy has evolved to be understood as a hyperactive, crazy, amusingly eccentric state

of being.” The focus of the chapter is the development of a first take on a feminist narrative analysis of the music, lyrics, and performances of a Bay Area band known as Los Amo, which is widely recognized as the first corridor hyphy group.

Lozano interviewed the band members and attended various performances to develop an understanding of this musical movement. We quickly learn that the corridor hyphy genre differs from its classical conjunto progenitor because it involves a much faster beat and fast-sung lyrics, so fast at times, Lozano observes, that it becomes difficult to comprehend all of the words. What really sets this genre apart, however, is its open and bemused embracing of sexuality, drugs, and alcohol as topics that are unabashedly and explicitly explored. It is the corridor hyphy exploration of sexuality, and especially women’s sexuality, that becomes the principal focus of this analysis.

Lozano relies on the feminist critique of Mexican norms that govern sexuality to launch her analysis of the corridor hyphy. Drawing from the work of Herrera-Sobek (1990) and Alarcón (1990), Lozano argues that the corridor hyphy present a contradictory tendency: On the one hand, it smashes the conventional binary of the Mexican virgin/whore by presenting women as ‘McDivas’ – in this context to be understood as independent, assertive, and financially stable women who openly assert their autonomy via control of their own sexual activity. On the other hand, the corridor hyphy lyrics, at least in the case of Los Amo, also treat women as sexual objects and sometimes, it appears, as mindless consumers of the very things that turn them into objects of masculine desires. In the end, Lozano criticizes Los Amo for producing lyrics that reproduce sexist and even racist constructs of beauty since women who are seen as “unattractive” are deemed “worthless”.

The last two chapters from these select Seattle proceedings are faculty contributions. Devon G. Peña presents one aspect of work done over more than thirty years on the agroecology and ethnobotany of acequia communities in Colorado’s San Luis Valley. Peña explores the production of *chicos del horno*, an adobe-oven roasted white flint corn that is recognized as a “local, slow, and deep food”. The chapter offers an abbreviated agricultural history of chicos del horno and includes discussion of the ethnobotany of the maize varieties used in historic and contemporary production. Next is a detailed description of the labor process involved in producing oven-roasted corn. This includes a description of agroecological practices involved in producing heirloom corn varieties and a description of the ethno-gastronomy in resulting dishes – recipes and other social and cultural aspects of the preparation and eating of chicos that qualify it as a “deep” food.

Peña situates the production of chicos del horno in the context of community-based organizing work taking place across numerous acequia communities in the Rio Arriba or Upper Rio Grande bioregion. These acequia initiatives are rebuilding traditional local food systems based on respect for “heritage cuisine” with the idea being that a return to local foods and traditional recipes will result in positive health outcomes like the reduction of obesity-associated illnesses. The production of chicos reaffirms the autonomy and self-governance of acequias and this highlights the significance attached to environmental self-determination through the acequia farmers’ reliance on local seed, land, water, labor, and knowledge to produce culturally appropriate healthy and natural foods.

The final chapter in our select 2010 proceedings is a study of the role of Chicana and Chicano Studies in higher education with a focus on Hispanic Serving Institutions (HSIs) and was prepared by Ramon del Castillo and Adirian Wycoff. The authors posit that the growth Chicana/o Studies at Metro can be strengthened by active departmental participation in the university’s initiative to gain HSI status. This initiative, the authors note, is the result of recognition by administrators and faculty of the need to respond to demographic changes and especially the fact that 55 percent of the 72,000 students in Denver public schools are Latina/os and most of these are of Mexican-origin.

Del Castillo and Wycoff present a fascinating quick history of Chicana and Chicano Studies in higher education. This history emphasizes the idea – originally proposed by Mirandé (1985) and Muñoz (1996) – that Chicana and Chicano Studies represents such a radical paradigm shift, in the Kuhnian sense, that it is opposed by the academic

hegemony, which they define as “preponderant influence or authority” of privileged social classes or groups. This has led to a battle for survival of Chicana and Chicano Studies programs nationally. Despite these challenges, the field has continued to push forward “with alternative paradigms...needed to offset the historical stereotypes” and bringing greater awareness of the complexity of race, class, gender and sexuality to the social sciences and humanities. They also argue that “[p]raxis or the combination of theory, action, and reflection [has long] characterized...Chicana/o Studies” [brackets added]. To survive and adapt in contemporary context, the discipline needs to “establish and maintain an identity and critical pedagogical practices, coupled with *la practica*, as an academic program within an institution of higher learning.”

The authors own approach to praxis is based on the idea that Chicana and Chicano Studies can help the university attain HSI status by playing a major role addressing the high dropout rate affecting Latina/o students in Denver. The department is uniquely positioned to provide “culturally competent” programs to promote success and college entrance seeking behavior among these students.

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Endnotes

¹ The first peer-reviewed publications in Chicana and Chicano Studies to focus explicitly on the analysis of environmentalism and ecological problems facing Mexican-origin communities in the U.S. first appeared in the early 1990s and included essays and book chapters by Pardo 1993, Peña 1992, and Pulido 1993. The first monographs with an environmental focus appeared shortly thereafter as Pulido 1996; Peña 1997; and Pardo 1998. The first edited anthology presenting Chicana/o perspectives on ecology and environmentalism appeared as Peña 1998; and the first introductory textbook on ecology and environmentalism for Chicana and Chicano Studies courses appeared as Peña 2005. The paucity of such texts suggests that, within Chicana and Chicano Studies, a focus on environmental problems, social movements, and social justice remains relatively marginal as an area for scholarly research and publications. This is so despite the fact that Chicana/os have provided vital leadership to the environmental justice movement since its advent as a modern social movement in the 1980s. It goes without saying that the roots of Chicana/o environmentalism date back at least to the workers' and land-based struggles of the late 19th and early 20th Centuries; for e.g., Las Gorras Blancas, El Paso Salt War, Cananea, Rio Blanco, Clifton-Morenci strikes, etc.; see Peña 2005:100-03.

² More than a dozen recent presentations at the annual NACCS conference have focused on the ecological imagination in Gloria Anzaldúa. For example:

2008

Lucha Obrera: Aspects of the Transnational Political Recomposition of the Mexican-Origin Working Class, 1994-2007

Espinoza, Damarys. University of Washington. "A Chicana Feminist Rethinking of the Deskilling of Mexican Labor."

García, Raul. University of Washington. "Help Wanted: Farming, Migration, and Labor in San Luis, Colorado."

Chair: Peña, Devon. University of Washington. "The Political Recomposition of the Transnational Mexican-Origin Working Class since NAFTA."

Cultural Destroyers, Mothers, Sexuality, and Food: the Literatures of Ana Castillo, Lucha Corpi, Christina Garcia, and Alicia Gaspar de Alba Marin, Mari Carmen. University of Houston. "The Power of the Archetypal Mother in Ana Castillo's So Far from God and Lucha Corpi's Black Widow's Wardrobe."

Kessler, Elizabeth Rodriguez. University of Houston. "Latinas in the Kitchen: the Rhetoric of Food and Desire."

Chair: Gonzalez, Maria C. University of Houston. "The Early Ana Castillo as Cultural Destroyer: *The Mixquiahuala Letters*."

Comida y Fotografía: Cultural Identity Representation

Rodriguez, Norma. UT San Antonio. "Ceremonial Meals as Stage Performances: Barbacoa in the Center Stage."

Cardenas, Norma. UT San Antonio. "Taco Haven and Mi Tierra: Mexican food production in San Antonio."

Alaniz, Monica. UT San Antonio. "Through Our Eyes: a Migrant Pictorial Study."

Sueños, Protocols and Sacred Sites of Knowing

Rodriguez, Roberto. University of Arizona. "A Methodology for People in between Stories."

Leyva, Yolanda Chavez. University of Texas, El Paso. "The Pedagogy of Sacred Space."

Casanova, Stephen. St. Cloud State University. "Towards Indigenous Chicana and Chicano Studies."

Gonzales, Patricia. University of AZ. "Sueños and Sacred Sight: Dreams as ways of Organizing Knowledge, Diagnosing and Gathering Data."

Cruzando Fronteras Musically and Artistically

Hernández, Roberto. University of California, Berkeley. "'We Didn't Cross the Borders...La Frontera Nos cruzo a Nosotros':

Chican@/Mexican@ Cultural Production Across Genres, Borders, and Spaces."

2007

The Praxis of Shared Knowledge: Mediamaking, Sexuality, and the Consciousness of Learning

Alaniz, Monica. UT San Antonio. "De Eso No Se Habla: An Examination of Cultural and Ecological Effects on the Sexual Health of Mexican-American Migrant Women in Hidalgo County, Texas."

Saldaña, Lilliana. University of Wisconsin-Madison. "From the Barrio to the Classroom: Narratives of Schooling and Identity."

Walden, Lisa. UT San Antonio. "Creativity and Coatlucue Literacy: Latino Screenwriters (Un)Learn Exclusionary Creativity Theory."

Cárdenas, Norma. UT San Antonio. "Force-fed Stereotypes: Mexican Food Discourse in the Media."

Local and Transnational Environmental Injustices: Racial Segregation, E-waste, and Free Trade

Zuniga, Tanya. SJSU. "Racial Segregation & Environmental Injustice: an Analysis of Bayview Hunters Point, San Francisco, CA."

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