



The Day After November 7, 2012

Editorial by **Aída Hurtado**

PROFESSOR AND CHAIR
DEPARTMENT OF CHICANA AND CHICANO STUDIES

"Four More Years," was the chant going on in the dingy bar full of "alternatives" gathered to celebrate my son Matt's successful campaign for San Francisco School Board and what we hoped would be President Obama's reelection. The President gave the speech of his life (again) and all of us in the audience felt life once again made sense. Not because we idolized the President (as was common in the masculinist politics of the recent past), but because he provided the aperture for the rest of us to be our better selves. The 2008 election had been about a coalition of African Americans, progressive whites, and some conservatives believing in his message of hope and unity—even when it was still an unfulfilled ideal. The then-candidate Obama was allowing, through his brilliant rhetoric, the possibility of one country brought into being through forgiveness and redemption. Barack Obama embodied the consciousness so desired by a nation built on the hatred necessary for slavery to exist, the continued racism



Aída Hurtado

necessary for the colonization of people of Color, and by the continued misogyny against women. Obama represented a new, compassionate, wise masculinity of potential leadership to deliver us to the



shores of understanding and unity.

These past four years were a let down for many of the promises made

in his vision of hope. Unity and compassion are hard ideals to fulfill. Privilege and power are difficult to give up when identities

are built on little more than being

thankful that you are not "them"—the underprivileged, the poor, the "endarkened other," the "deviant," the non-conforming, the homosexual, the sexually free—all those that make life messy and don't conform. Many left Obama's vision because it strained their capacity to change, to be patient and wait, to work hard

(Continued on next page)

Climbing the Mountain

JEFFREY C. STEWART

PROFESSOR AND CHAIR
DEPARTMENT OF BLACK STUDIES



The election of Barack Obama to a second term as president of the United States is historic in many senses. But perhaps a few are relatively important for students

at the University of California looking out over the horizon of their futures. Relatively far down in the list of commentaries after the election was one that caught my attention: "2012-13 Competency Gap." The article focused mainly on differences in Democratic and Republican turnout the vote strategies, but the implication was also clear: Obama's reelection machine had been more competent than Mitt Romney's. Initially, this reference reminded me of Thomas Jefferson's comment in *Notes on Virginia*, "Comparing them (Blacks) by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to the whites; in reason

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even when there is no payoff, to keep hoping even when rationality tells you otherwise. Obama became the loneliest man in the world abandoned by hordes of previous admirers because he was not the savior they expected. He opened the door of consciousness but the work had to be done by us—not what most bargained for. We live in easy times of push button realities where swiping a screen takes you to the multiple worlds provided by the Internet. But in this case, we could not swipe ourselves into an idyllic universe provided by Obama's vision of a "more perfect union." So many left and retreated to their gated communities, to the religious rhetoric of the 1950s, to the persistent tropes of racism where the President became the hustler who was "chuckin' and jiving" (quoting Sarah Palin), the retard (quoting Ann Coulter), the street preacher who engages you for a few minutes with his eloquence and then

*"At exactly 2:00 AM
Chicago time he took
the stage... and he spoke
to us as adults, as equals."*

***"This was not
about me, it
was about you"***

*And we finally understood.
We are a community.
We are our brothers'
and sisters' keepers.
We are the change we
have been waiting for."*

loses the audience because he starts "talking crazy."

It is no coincidence that the President never gave another "inspirational" speech after he was elected in 2008—not even at his inauguration. He refused to play the part. He did not give us easy outs by keeping us "inspired" to avoid coming to grips with the harsh realities of social change. He turned to the specifics, he provided an excruciatingly painful roadmap to changing structures, he would not display his daughters as loveable puppies (gollywogs) to gain sympathy, he would not kiss his wife in public to prove sex between dark bodies was normal and part of a loving relationship. Above all, he did not absolve us from our own individual responsibility



to change our surroundings and become the "change we wanted to see."

He forced this country to grow beyond the adolescent desire to be taken care of by a "leader." He refused the privilege of his gender and of his elected office, to reinscribe the mode of leadership that infantilizes its citizens to follow "the father" and then rebel when the path is not the one desired. He stood firm as he was accused of the most demeaning epithets constructed over centuries of racialization and fueled by hatred of the "other." Former supporters denounced him for not delivering the redemption he promised. And he did not waiver. He did not recoil from his own humanity, as he was required to order unspeakable acts of violence because, in his view, there were few if any alternatives. He acted like the flawed, fragile, brilliant, wise, compassionate leader he was elected to be. He was not our father, our savior, the "magic negro" who could perform surreal miracles inexplicable to mere mortals. Instead, he did the hard job of bringing this country to adulthood. And the majority of the

voters responded to the challenge—they grudgingly, without the blind love of four years ago, decided to reelect President Obama and reject the false rhetoric of the powerful white father who promised the false rewards of eternal adolescence—someone to take care of us even when the promise is false.

When the vote demonstrated to the President that the country was ready for the hard work of change, he gave us the speech we had



all been waiting for. At exactly 2:00 AM Chicago time he took the stage with his beautiful wife and his "girls"—moved to tears at the miracle of growth—and he spoke to us as adults, as equals. "This was not about me, it was about you." And we finally understood. We are a community. We are our brothers' and sisters' keepers. We are the change we have been waiting for. We all cried in this dingy little bar, in the middle of the Mission in San Francisco, and we understood that our President had opened yet a second door to another four years of hard, difficult work for all of us to accomplish the change we had all been hoping for. ☘

(Climbing... from page 1)

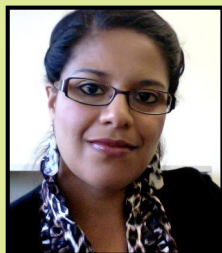
much inferior.” Jefferson, I thought, must be turning over in his grave! This election sends a powerful message to all students of Color: if you work hard, if you compete without an iota of inferiority in your heart, you will win, you will succeed. The cream does rise to the top! But a second message issues from this election as well. Notice how many individuals and groups and voting blocs that historically have not been on the same side of political issues, who maintain even today their disagreements, all voted for the same candidate. Recall that in the run-up to the election, there were worries that once Barack embraced gay marriage and stopped the government from challenging

“Maybe, just maybe, that mountain that Dr. Martin Luther King, Jr. talked about towards the end of his life has finally been climbed, and a vision of a New America lies over the horizon.”

state marriage laws, church-going conservative African Americans might desert him. Yet, African Americans voted for him in higher percentages than in the 2008 election. Notice that some believed that Latina and Latino Americans might not vote for him for similar reasons or out of resentment that he had not pushed immigration reform hard enough during his first term. Yet Latina and Latino voting for Obama crushed Romney. Seventy-three percent of Asian Americans voted for Obama—the highest income, highest educated racial minority in America. Women voters turned out in droves for Obama. Perhaps we are on the brink of something new, something different from how we have framed ourselves in the past. Perhaps we are now no longer simply a diversity but a federation of different histories, different perspectives, different loyalties who nevertheless have a common perspective for the 21st century. Maybe, just maybe, that mountain that Dr. Martin Luther King, Jr. talked about towards the end of his life has finally been climbed, and a vision of a New America lies over the horizon. ☞

Voting in a Mixed Legal Status Family

MARLA ANDREA RAMÍREZ



In a Mexican mixed legal status family of seven where only the eldest daughter is a U.S. citizen, the presidential elections become a family matter.

While this may be similar to other U.S. families, only one member in my family can exercise the right to vote. Every four years my eldest sister and I exchange particular texts and calls, but this year Karina considered casting a Republican vote. This, after her local pastor in Arizona dedicated his sermon and passionate support for candidate Mitt Romney. Her view changed after we talked at length about Romney’s position on race, class, immigration, and gender politics. My sister’s vote is also my vote, since my prolonged immigration case has placed me in a “liminal legality,” to borrow Cecilia Menjívar’s coined term.

My mixed legal status family and our familial vote is not an exception. Many legally undocumented people shape how family members and friends vote. For instance, DREAMers used social media platforms to express their political perspective on the presidential candidates. Their “tweets” and “posts” informed their circle of friends to create a communal vote.

Latina/o demographics as well as voting patterns have transformed the U.S. electorate. In both 2008 and 2012, Latina/os voted in larger percentages to help elect and reelect the first African-American president (Pew Hispanic Center and CNN). President Barrack Obama secured an overwhelming 71% of the Latina/o vote as Romney held just 23% Latina/o support. While President Obama lost the white vote by 20 points, reports CNN, he won the Latina/o vote by approximately 40 points.

President Obama’s second term has already reintroduced conversations on immigration reform and the economy, reflecting his electorate’s demands. Immigrant Latina/os are waiting for legislative change they can believe in, to move forward on becoming a part of the formal electorate. ☞

2012 Elections Results* (Data from the Washington Post)

Demographic Category	Total Voters	Voted for Obama
By Gender		
Women	53 %	55 %
Men	47 %	45 %
By Race		
White	72 %	39 %
Black	13 %	93 %
Latina/o	10 %	71 %
Asian American	3 %	73 %
By Age		
18 to 29:	19 %	60 %
30 to 44	27 %	52 %
45-64:	38 %	47 %
65+:	16 %	44 %

BookFinder

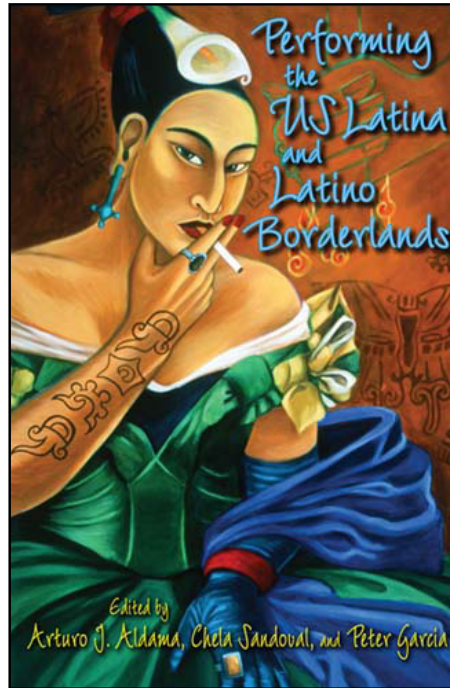
RECENT BOOKS BY OUR FACULTY SARA V. HINOJOS

• ARTURO J. ALDAMA, CHELA SANDOVAL, AND PETER J. GARCÍA, EDs. *PERFORMING THE U.S. LATINA AND LATINO BORDERLANDS*. BLOOMINGTON: INDIANA UNIVERSITY PRESS, 2012. FORMAT: 522 PAGES, 27 BLACK & WHITE ILLUSTRATIONS ISBN: 978-0-253-00574-8

Professor Chela Sandoval (Chicana and Chicano Studies, UCSB) co-edits this trailblazing collection of methodology, theory, and case studies of performances based and inspired by the geographical, legislative, and lived borderlands. This co-edited anthology weaves methodologically Chicana feminist theory and borderlands epistemology through a Gloria Anzaldúa lens, in order to emphasize the significance of performance and its liberatory practices for communities living on the margins of margins.

From the beautiful front cover artwork by Maya González to the back cover, *Performing the U.S. Latina and Latino Borderlands* is staged and organized as a performance across twenty-four chapters. The front cover features a protagonist who serves as the emcee for the collection, a lovely heartfelt dedication to Anzaldúa, and a thoughtful foreword/blessing by Alicia Gaspar de Alba. The body of the anthology is divided into four actos: Acto One, Performing Emancipation: Inner Work, Public Acts; Acto Two, Ethnographies of Performance: The Río Grande and Beyond; Acto Three, Nepantla Aesthetics in the Trans/nacional; and Acto Four, (De)Criminalizing Bodies: Ironies of Performance.

Acto One analyzes how liberation work occurs through a committed and transformative relationship between inner work and public acts. Acto Two offers a topography that charts visual and sonic representations of the Borderlands, where readers are invited to view, listen and witness along “the Río Grande and Beyond.” Chapters in Acto Three each contribute to different definitions of liberation and explore third space meanings across physical borders. The final set of chapters in Acto Four analyze outlaw performances and how these works enable



healing processes not just for the individuals but also for the psyche of the community as a whole. Together, the collection contributes to different forms of achieving de-colonizing justice.

Ultimately, *Performing the U.S. Latina and Latino Borderlands* develops an array of different methods that reveal and explore a borderlands approach to “Borderland Performance Studies.” This emerging field is committed to an alter-Native cultural engineering that the editors identify as “de-colonizing performativity.” The editors remind us that methodologies of the oppressed arise from the materiality of U.S. Indigenous, mestiz@, African@, and Spanish-language traditions that expands the field of Performance Studies while de-colonizing Borderlands approaches to theory and action.

This labor of love goes beyond examples of performances; it was created as a de-colonial project that provides new inroads for talking, theorizing, writing, and witnessing our multiple positions across racial, gendered, linguistic, class, cultural and sexual borderlands. ☿

Book Presentation by Chela Sandoval:
Wednesday, January 16th, 2013
Dolores Huerta Room, UCSB, (South Hall 1623)

Outreach Through Mesoamerica

Over the past decade, Professor Gerardo Aldana



(Chicana and Chicano Studies) has led students, staff and faculty at UCSB in the creation of outreach programs based on Mesoamerican cultural activities. Using a culturally relevant pedagogy, science, technology, engineering and mathematics (STEM) activities have been woven into Mesoamerican cultural content to spur interest in both academic realms, and education in general. We now have alumni and partners all over the country and have found

a way to keep them apprised of what's still happening at UCSB, but also to make the learning modules available to the public at large. We've now created the Ce Akatl website (<http://www.chicst.ucsb.edu/projects/1reed/index.htm>), and invite you to explore it (tutorials, photos, video) as well as find new venues for its application.

Tell us what you think on Facebook (<http://www.facebook.com/ce.akatl>) or in our Q&A forum (<http://1reedQA.wordpress.com/>)! ☿

Graduate Student Corner

"WHAT TEXT DO YOU FIND USEFUL TO TEACH RACE AND WHY?"

■ Michele P. Baca

Racism in U.S. Welfare Policy: A Human Rights Issue by Linda Burnham works great for understanding intersectionality as it explicitly describes the institutional relationship between race, class and gender. Welfare history is also a great way to get students to see the factual evidence of institutionalized racism, and to show how popular discourse (i.e. the Welfare Queen) is used to manipulate and divide.



■ William Calvo

I like **Richard Delgado's *Critical Race Theory: The Cutting Edge*** because of the array of topics covered (intersectionality, nationalism, queerness, structural determinism); mixed methods and sources applied to analyze race (storytelling, court documents, newspapers); the variety of areas explored (literature, law, politics, economics); and finally the racial diversity of the contributors.



■ Nicholas Centino

I still find **Peggy McIntosh's *White Privilege: Unpacking the Invisible Backpack***

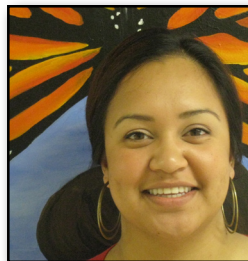


useful in talking about the everyday ways that race and power shape our lives.

■ Sara V. Hinojos

Both **Gloria Anzaldúa's *"La Prieta"*** and **Cherríe Moraga's *"La Güera"***

address not only race, but gender, sexuality, region, and class, on a personal and systematic level. These two experiences remind us about the importance of phenotype in our community and that race is skin deep.



■ Amber Rose González

Gonzalo Santos' *¿Somos RUNAF-RIBES? The Future of Latino Ethnicity in the Americas (Latinos in Education: A Critical Reader)* serves as a useful



introduction and overview of race relations because it's teeming with historical data, theoretical concepts, and terms that can be unpacked in lecture. Paired with Anzaldúa's **"now let us shift... the path of conocimiento ... inner work, public acts"** (*This Bridge We Call Home*), these texts name the social structures, relationships, and identities that have been inherited from history, while allowing students to see that they have the agency to create something else.

■ Gustavo Lopez

I consider **Tomas Almaguer's *Racial Fault Lines: The Historical Origins of White Supremacy in California***

a treatise on the dynamic nature of racialization and a valuable tool for the study of race. By using a comparative approach, this book reveals a dialectic relationship between the racialization processes of different racial



groups. Almaguer argues that race is a central organizing principle in the determination of California's social hierarchy.

■ Jessica Lopez Lyman

Paulo Freire's *Pedagogy of the Oppressed*

provides students with language to discuss systems of power and invites them to critically reflect, which is imperative when confronting racism.



■ Adrianna Simone

Moraga and Anzaldúa's ***This Bridge Called My Back*** is a powerful text to use when teaching race because it explores the multifaceted nature



of race studies and racial experiences by women of color. It is also a powerful tool that breaks down the binary of "us versus them" in order to build new bridges for coalitions and collaborations. ☿

Mujeres Activas en Letras y Cambio Social

MALCS



Summer Institute UCSB 2012



JESSICA LOPEZ LYMAN

UC Santa Barbara hosted the 30th Mujeres Activas en Letras y Cambio Social (MALCS) Summer Institute July 18-21, 2012 - an annual conference dedicated to gathering Chicana/Latina/ Native American/Women of Color artists, scholars, and community leaders to address issues facing our communities. The site committee, which included students, faculty and staff, hosted over 250 institute participants from across the nation. The theme for the 2012 institute was "Todos Somos Arizona: Confronting the Attacks on Difference." Inspired by community organizations that challenge anti-immigrant legislation and anti-ethnic studies curriculums, the conference was an opportunity to share, witness and think innovatively about ways to create social change in our personal lives, local communities, and systemic structures.

Through art exhibits, performances, workshops, and panels, the institute integrated multidimensional creative and scholarly responses to difference. From dancing together to Aretha Franklin's R-E-S-P-E-C-T at the Tortuga Awards Dinner hosted at Casa de La Raza, a local community center, to attending plenaries on institutional violence, it is evident that the MALCS Summer Institute represents the transformative power of cultivating intergenerational relationships within and beyond the university. ☼

Next Year's Institute
Ohio State University
July 17th-20th, 2013



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WWW.SYLVIAJI.COM/

How did we get here?

A Short Timeline... ...a long tradition!

MALCS

* Based on **Antonia Castañeda's** 2012 MALCS Plenary presentation "**MALCS' Decolonizing Work: Naming and Undoing Institutional Violence, From SB1070 to Chicana/o Studies.**" (See page # 9 for Castañeda's Bio)

Coyolxauhqui

Francisca Flores, found the journal *Regeneración*

1969-1970

Anna Nieto Gómez became **MECHA's** first women president at **California State University, Long Beach (CSULB)**



1971

Students at California State University at Long Beach started a newspaper: *Hijas de Cuauhtemoc* with Anna Nieto Gómez and Adelaida Del Castillo as the founding editors

1972

CFMN established a learning and help center, the **Chicana Service Action Center**

National Association of Chicano Studies (NACS) founded (1972)

• 1973-74

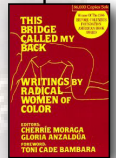
Feminist Journal *Encuentro Femenil* begins



• 1977

Martha Cotera published the book *The Chicana Feminist*

• 1981 **Cherrie Moraga and Gloria E. Anzaldúa** edited *This Bridge Called My Back*



1982

Mujeres en Marcha, UC Berkeley Graduate Students organize and present the panel, "*Chicanas in the 80s: Unsettled Issues*," at the NACS Conference in Tempe, Arizona—to address issues of gender inequality in Chicano Studies and NACS

1984

NACS conference title and theme "*Voces de la Mujer*," and NACS publication, *Chicana Voices: Intersections of Class, Race, and Gender* (published in 1993)

1986

First Chicana Plenary at NACS. Chicana Caucus is born, via Resolution passed at business meeting; intended to institutionalize the divestment of sexist, homophobic, and other discriminatory language at the organization's conference and at all other NACS events and activities

1990

Lesbian Caucus (now LGBTQ Caucus) established

1991

Norma Alarcón, **Third Woman Press**, publishes *Chicana Lesbians: The Girls our Mothers Warned Us About*, edited by Carla Trujillo; **Emma Pérez's** pivotal article, "*Sitio y Lengua*."



1992

Joto Caucus established at the NACS Conference in San Antonio, TX

1993

San Jose – violence towards women and Queer folk occurs at **NACS Conference**



• 1994 **Violence Against Women Act of 1994**

1994-1999

Resolution stating **NACCS's** zero tolerance policy of sexism and homophobia is passed

1995

NACS changes its name from National Association of Chicano Studies to **National Association of Chicana and Chicano Studies**



1999

NACCS rewrites the preamble of the Association to reflect contemporary language regarding gender and sexuality

2000

In **United States v. Morrison**, the Supreme Court rules that part of the **Violence Against Women Act** is unconstitutional



The struggle to "Save Ethnic Studies" ensues with efforts to repeal anti-immigrant/anti-Latino/Anti-Mexican American Studies legislation, most immediately SB1070 and SB2281 in Arizona; copy cat legislation in Alabama, Mississippi, Texas, and elsewhere.

2012

MALCS Summer Institute: Subcommittee on Institutional Violence formed

MALCS Santa Barbara

Expands language to include **(Afro/Asian)-Latinas** as well as **Transgendered and Gender Non-Conforming Queer** in their membership



* Timeline designed by **William Calvo-Quiros**

Casa de la Raza César E. Chávez Center: 41 Years of Advocacy in Santa Barbara

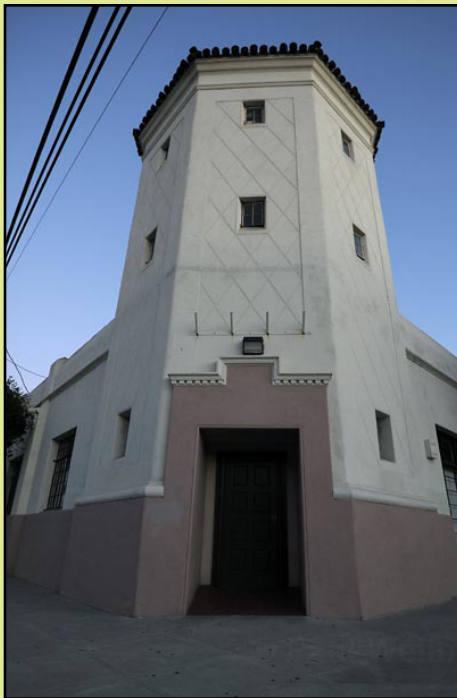
AMBER ROSE GONZÁLEZ

Since opening its doors in 1971, the Casa de la Raza César E. Chávez Center has provided educational, cultural, and social advocacy to the Santa Barbara Chican@/Latin@ and immigrant communities. The long-standing non-profit community center provides an umbrella of services and strives to inform, empower, and improve the quality of life for Santa Barbara's socially and economically disadvantaged citizens.

I do not remember the first event I attended at La Casa but I vividly remember feeling an abundance of emotional and spiritual sustenance; so much so that I returned again and again. Soon thereafter I began organizing cultural and educational events as a volunteer. After a few years I was invited to join the Board of Directors. I

recently sat down with Raquel López, Director of Casa de la Raza and Dr. Marisela Marquez, President of the Board and discovered that my story is not unique. La Casa has provided Chicana@ and Latin@ students from UCSB a home away from home for over 40 years. Faculty and other members of the UCSB community have collaborated with La Casa in different capacities over the years.

Dr. Marquez, who is also Associated Students Executive Director at UCSB recalls, "There has always been a cultural and political symbiotic relationship between La Casa de la Raza and UCSB students, faculty, and staff. I've never known it not to exist." In 2001 when Dr. Marquez became Board President, La Casa reached out to El



Congreso, the official M.E.Ch.A chapter at UCSB and the umbrella organization for Chicana@/Latin@ activist student groups on campus, to select a member of their organization to sit on La Casa's Board of Directors. The official partnership with El Congreso endures.

On March 31, 2012 La Casa celebrated their 40th anniversary with a dinner and silent auction that honored Dr. Jorge Huerta, founder of Teatro de la Esperanza and Chancellor's Associates Professor Emeritus at UC San Diego. Dr. Aída Hurtado gave the keynote address, which made a visible connection between the UCSB Chicana and Chicano Studies Department and La Casa. Moreover, the Chicano Secret Service theater group shared a special performance. Thomas Carrasco, co-founder of the group, was a doctoral candidate in Chicana and Chicano Studies at the time. Another significant event signaled the developing partnership between the department and La Casa. Ms. López was granted the Tortuga Award at the 2012 Mujeres Activas

en Letras y Cambio Social (MALCS) summer institute. Dr. Hurtado, MALCS summer institute site chair, presented the award to Ms. López.

(Continued on the next)

La Casa's Upcoming Events 2013

■ **Winter/Spring:**
- Women's Luncheon

■ **Spring:**
- Annual Anniversary Dinner

■ **Summer:**
- Torta Booth during
Santa Barbara's Fiestas

■ **Fall:**
- Fiestas de Otoño Concert & Dance
- Día de Los Muertos Celebration
- Latino Gala Ball
- Mercado Tonantzin,
(4th Annual Holiday Marketplace)
- Las Posadas

(Casa de la Raza... from page 8)

Ms. López and Dr. Marquez expressed the desire to continue to strengthen collaborations between La Casa and UCSB. "Over the years, in the work that I've seen with university folk from the beginning, from El Plan de Santa Barbara to now, is that we have a natural, long-standing relationship that should continue into the future with the university and other like-minded scholars," said Ms. López. They shared with me three areas that La Casa seeks to develop: an archival program with the Chicano Studies Institute (CSI) or the California Ethnic and Multicultural Archives (CEMA) to document the history of Casa de la Raza and Latinos in Santa Barbara. Second, develop official collaborations between UCSB, La Casa, and the Latino community. Third, build their existing relationship with the Chicano Studies Institute (CSI). La Casa also hopes to collaborate with more national organizations like MALCS.

Our conversation concluded with giving thanks. La Casa is grateful for the many partners and allies they have at UCSB including professors Carl Gutiérrez-Jones, Laura Romo, Victor Rios, Teresa Figueroa, Marisela Marquez, Ralph Armbruster-Sandoval, Richard Duran, Manny Casas, Diane Fujino, George Lipsitz, Cedric Robinson, Elizabeth Robinson, and Aída Hurtado. Casa de la Raza looks forward to expanding their community network and making new connections. ☿

Featured Chicana Scholar

Antonia Castañeda

Tejana born Chicana feminist historian Antonia Castañeda received her Ph.D. in U.S. History at Stanford University. Now retired, she taught in Chicana and Chicano Studies and Women's Studies at UC Santa Barbara, and in the Departments of History at UT Austin and St. Mary's University in San Antonio. Castañeda's scholarly publications include the prize winning article "Women of Color and the Re-Writing of Western History." She is co-editor of the Chicana Matters Series, UT Press; is a founding member of MALCS; is a member of the Advisory Board for the Recovering the U.S. Hispanic Literary Heritage Project; serves on the Board of the Guadalupe Cultural Arts Center; and is Chair of the San Antonio Commission on Literacy. Castañeda received the 2007 National Association of Chicana and Chicano Studies Scholar of the Year Award. ☿



Mayan Sudoku

SUDOKU IS A SIMPLE AND FUN GAME OF LOGIC. THE RULE IS THAT YOU NEED TO FILL THE GRID SO THE MAYAN NUMBERS BETWEEN 1 - 9 OCCUR ONCE IN EACH ROW, COLUMN, AND 3 X 3 BOX. HAVE FUN!

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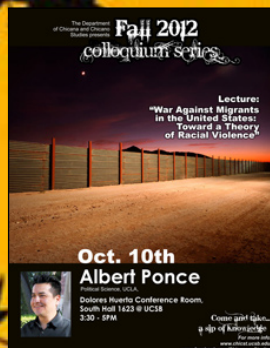
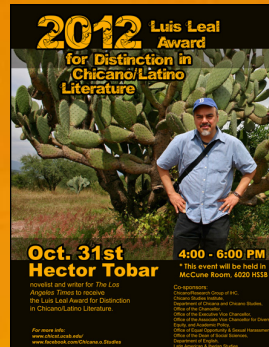
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"come and take a sip of knowledge."

Our presentations
from Fall 2012:



The Chicana and Chicano Studies department hosts a weekly colloquium series inviting students, faculty, staff, and community members to "come and take a sip of knowledge." To date the department has held over 80 presentations providing an intellectual space to share research, participate in fruitful discussions, and foster community.

forthcoming

Colloquia

Winter 2013 Schedule

Wednesdays 3:30 pm

Dolores Huerta Room, South Hall 1623

JANUARY 9

TEACHING RACE, TEACHING GE COURSES
(MICHELLE P. BACA, CRISTINA SERNA, AMBER ROSE GONZÁLEZ)

JANUARY 16

PERFORMING THE U.S. LATINA/O BORDERLANDS
(CHELA SANDOVAL, CHICANA AND CHICANO STUDIES, UCSB)

JANUARY 23

LUIS LEAL MEMORIAL EVENT

JANUARY 30

FAVIANA RODRIGUEZ
VISITING ARTIST

FEBRUARY 6

INVISIBLE NO MORE: UNDERSTANDING
THE DISENFRANCHISEMENT OF LATINO MEN AND BOYS
(AÍDA HURTADO, CHICANA AND CHICANO STUDIES, UCSB)

FEBRUARY 13

MONSTROSITY, METAPHOR, TEXTS
(JORGE ESTRADA, DOCTORAL CANDIDATE, UNIVERSITY OF NEW MEXICO)

FEBRUARY 20

ACADEMIC COMMUNICATION
UNDERGRADUATES ENCOURAGED!

FEBRUARY 27

WHEN IN DOUBT: STRATEGIES FOR WRITING AND FILING!

MARCH 6

HOMEBOYS DOCUMENTARY, MULTICULTURAL CENTER (MCC)
6:00PM START TIME
Q&A WITH THE DIRECTOR DINO DINCO TO FOLLOW

MARCH 13

NACCS PREPARATION

MARCH 20

NO COLLOQUIUM
(DEPARTMENT IS ATTENDING NACCS CONFERENCE
IN SAN ANTONIO, TX)

