

TRAVELS FROM THE TEXAS BORDERLANDS

Edwina Barvosa's family hails from the Texas border town of Eagle Pass, roughly two hundred miles from where Gloria Anzaldúa was born. Yet Barvosa first encountered Anzaldúa's most influential book, *Borderlands/La Frontera: The New Mestiza* far from the Texas borderlands as a graduate student in social and political theory at the University of Cambridge. Now an associate professor, Barvosa joined the Chicana/o Studies faculty in 1998 after completing her doctorate in political science at Harvard University. In the years since first reading *Borderlands* across the Atlantic however, Barvosa's engagements with Anzaldúa's insights into the self and political life have become a defining influence in her research. This is especially true of her recent book *Wealth of Selves: Multiple Identities, Mestiza Consciousness, and the Subject of Politics*, published in the Rio Grande/Rio Bravo: Borderlands Culture and Tradition series at Texas A&M University Press (December 2008).

In *Wealth of Selves*, Barvosa follows Anzaldúa's lead by blending insights from diverse fields to explore and emphasize the internal diversity of the self—or what



Prof. Edwina Barvosa lectures on her new book at UT Austin.

Anzaldúa calls our mestiza consciousness. Both scholars argue that depending on our socialization, all of us potentially have multiple identities. Barvosa considers understanding mestiza consciousness to be vital not only as scholarly knowledge, but as part of our struggles for social justice. In her poetic mixed-genre writings and interviews, however, Anzaldúa purposely does not undertake a systematic treatment of what it means to live our multiplicity. Thus in *Wealth of Selves*, Barvosa seeks to flesh out our understanding of mestiza consciousness by offering a structured interdisciplinary account of what it means for our embodied consciousness to be decentered and diverse not unitary. In so doing Barvosa addresses three open questions. How, if at all, do the multiple identities of

mestiza consciousness cohere as a diverse and even contradictory whole? How does mestiza consciousness furnish our capacity for choice or agency? And what are the political implications of our mestiza consciousness?

The philosophical answers that Barvosa offers to the first two of these questions ultimately have imminently practical political implications. Identity contradictions and the ways that the diverse shards of our psyches conjoin or fragment, has much to do with many matters of political concern, including immigrant incorporation and the false assumptions of assimilationist thought, national identity formation, political coalitions and movement formation, the socially constructed sources of will and political critique, and the longevity of racial, ethnic, and gender conflicts. The book sheds

particular light on the elusiveness of "post-racial" America and how American society can at once maintain a commitment to racial equality while simultaneously sustaining practices of racial subordination that leave Blacks six times more likely to be incarnated than whites. In addressing mestiza consciousness and its political implications,

Barvosa also situates Gloria Anzaldúa in her

rightful place as a dissenting voice in the Western philosophical canon. Anzaldúa is uniquely influential among many others who rejected the unitary subject in Western thought including Hume, Freud, the Frankfurt School, William James, numerous postcolonial thinkers, and many in America's Black intellectual tradition, especially Black feminist thinkers, and W.E.B du Bois who offered his famous and powerful account of "double consciousness" in *The Souls of Black Folk* in 1903.

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MESSAGE FROM THE CHAIR

The spring quarter brought our department many notable successes. The e-newsletter was well received by the various constituencies on our campus and beyond. Many commented on the interesting graphics, informative articles and faculty interview, and the announcements of our faculty's and graduate students' publications and accomplishments. We hope to expand the distribution of the e-newsletter as well as increase the participation of our graduate students and undergraduate majors as well.

In addition to the e-newsletter, we successfully implemented a weekly colloquium series including speakers from our department, speakers from other campuses, and sessions of special interest. We look forward to next year's colloquium series with expanded participation of faculty outside the department and graduate students from across the campus. We are also planning joint sessions with the Black Studies Research Center and the Feminist Studies Department, among other partnerships. We are using the colloquium series as a site for exploring different topics from a transdisciplinary perspective and in

collaboration with different units and constituencies across campus.

We also had the pleasure to participate as a department in the meetings of the National Association for Chicana and Chicano Studies (NACCS) held in Seattle, Washington on April 7-11, 2010 (see group picture in this issue). Of our 21 graduate students, 5 presented at NACCS. Audiences at the panels commented on our students' excellent presentations in style as well as content. Individuals in attendance were impressed with the quality of our graduate program and the training our students are receiving. They were also impressed with our faculty's unity, professionalism, and intellectual work. Overall, our presence at NACCS was a very good beginning for us to think about our participation next year when NACCS will be held in Pasadena and we can increase our input in shaping the conference.

Finally, on April 30 we came together as a department to join the larger communities Don Luis Leal belonged to in a very moving memorial held at the Faculty Club and organized by Professors Maria Herrera-Sobek, Mario García, and Francisco Lomelí. This event provided an opportunity to once again express the importance of Don Luis to the foundation of our department and for us to incorporate his intellectual legacy and wisdom as we move forward to build the best department possible.

We hope you enjoy this quarter's e-newsletter.

In solidarity,
Aída Hurtado

Chair of the Department of Chicana/o Studies and Luis Leal Endowed Chair

TEXAS, cont. from Page 1

Barvosa's effort to concretize and deepen the interdisciplinary moorings of Anzaldúa's concept of *mestiza* consciousness has begun to pay off in growing interest in multiple identities from scholars doing politically engaged research in various arenas. This spring Barvosa delivered two invited workshops on her book—one at the annual Feminist Theory Workshop of the Caucus for Women and Gender Justice at the *Western Political Science Association* meeting, and another at the *Project for Representation, Equity and Governance* of the Political Science Department at Texas A&M University, where she was invited to teach applications of multiple identity theory to studies of bureaucracy and public policy. Barvosa also delivered two invited talks, one on the failure of post-raciality presented at University of North Texas in Denton, and a second on *mestiza* conscious in relation to immigrant loyalty and the growing risk of extreme anti-immigrant sentiment in the American mainstream presented at UT Austin.

UP-COMING EVENTS:

Every Wednesday during Spring Quarter:

CHST COLLOQUIUM SERIES

Dolores Huerta Gathering Room, 1623 South Hall

UCSB CHICANA/O STUDIES

Department Faculty

Gerardo Aldana
Ralph Armbruster-Sandoval
Edwina Barvosa
Dolores Inés Casillas
Mario García
María Herrera-Sobek
Aída Hurtado
Francisco Lomelí
Horacio Roque Ramirez
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Gerardo Aldana
Dolores Inés Casillas
Aída Hurtado



UCSB students and faculty at National Association of Chicana and Chicano Studies Conference. From left to right, seated: Amber Rose Gonzalez, José Anguiano, Dolores Inés Casillas, Horacio Roque Ramirez, Aída Hurtado; standing: Marla Ramirez, Eddy Alvarez, Nicholas Centino, Sara Hinojos, Jessica Lopez Lyman, Ricardo Ortega, Angelica Camacho, Tomás Madrigal

NACCS 2010

2010 Immigrant Beca Recipient

Marla Andrea Ramírez

Presenter Fellows:

Marla Andrea Ramírez

Ricardo Ortega

Undergraduates:

Juan Sebastian Ferrada. "Pal Norte": A Study of Musical Anthems Produced During the 2006 Immigrant Rights Marches."

Juan Jasso "Developing Traditional Farming Plots: Huamiles and Ecuaros"

Julio Vera. "Association of Mexican Immigrant Farmers: A Case Study in Organizing Disempowered Peasants."

Graduates:

Eddy F. Alvarez. "Music, Place and Urban Space: Queer Identity, Vaqueros and Tempo Night Club."

José Anguiano Cortez. "Soccer en tu Idioma: A Transnational Analysis of the rise of Mexican Fútbol in the United States" and "Tuning Out: iPods, Aztlán and Strategies of Survival in Racialized Spaces."

Sara Hinojos. "Offsides!: An Undocumented Immigrant's struggle to Navigate the Field" and "Music, Agency and Gender: Rewitnessing Chico and the Man (1974)."

Ricardo Ortega. "In Search of a Goal: Fútbol Spaces in the City of East Los Angeles", "Latino Undergraduates Navigating the Undocumented University" and "Passing the Vacuum to a Reggaetón Beat: iTunes and the Racialization of Domestic work."

Marla Ramirez. "Undocumented Immigrant Youth & AB-540 College Students: Crossing Physical, Emotional and Educational Borders to Make the DREAM Act a Reality."

Faculty:

Dolores Inés Casillas. Presenter: "Immigration Inquiries, Chicana/o Methods."

Panel Chair: "Sonic Aztlan: Negotiating Sexual, Racialized and Urban Subjectivity through Music, Space and Representation"

Teresa Figueroa. Presenter: "Forming Collaborative Networks to End Hunger among Latinos."

Aida Hurtado (with Mrinal Sinha). Presenter: "The 'Centrality of Women' in the Lives of Feminist Latinos."

Panel Chair: "Collaborations in the Struggle for Social Justice"

Horacio Roque Ramírez: Panel Chair: (Re)Claiming the Queerness in Chicana/o Culture, Families, and Communities



FACULTY SPOTLIGHT

Assistant Professor Horacio Roque Ramirez

*Professor Horacio N. Roque Ramirez joined the faculty in 2003. Prior to that, he held a prestigious University of California President's Postdoctoral Fellowship at UCLA, having earned his Ph.D. at UC Berkeley in Comparative Ethnic Studies. Professor Roque Ramirez examines queer/LGBT Latina and Latino histories in the U.S. and transnationally, emphasizing oral history research methods. He recently published, "In Transnational Distance: Translocal Gay Immigrant Salvadoran Lives in Los Angeles" in *Diálogo* (DePaul University), and is currently teaching CHST 210, a graduate course on research methods. Professor Roque Ramirez serves the Department on its Graduate Committee. He lives between Santa Barbara and his parents' home in Monrovia, California.*

CHST: How did you arrive at oral history within Ethnic Studies?

HRR: I think [I arrived through] what I now understand as my commitment to public history. So this kind of in-between space between the disciplined historian in the research institution and then the commitment to the alternative narratives coming from the grassroots small

community center... now I get it. That's what I was doing, but I really couldn't explain it. Um. You know I wrote a huge chapter in my dissertation just on methods—justifying them. I got a couple of publications out of that, so that's good. I've never identified myself with queer theory. Queer Studies, maybe; Queer History for sure. Even though the Ph.D. is not in history, I think I'm a historian in drag. That's partly what I pass as, the most, on paper. Some of my best friends are historians. [Laughs] But you know, I dabble in anthropology, oral history, ethnographic methods, some sociology. That's kind of my messy road towards the Ph.D., doing oral history of a particular community. It was community studies, which you know used to be more popular, back in the day. For some people [community studies] is kind of passé now. I don't think we're done and over with.

CHST: What are some research projects that you've not been able to get to, but still peak your interest?

HRR: One that I may do this summer is that I'm going to take a little break from the U.S., because everyone needs a break from this country. [Laughs] But to go to Central America, you know, where I do have family, and because of my work I slowly but surely got to be known as the expert in terms of providing [legal] testimony on queer conditions in Central America. So I've done somewhere between 15 and 20 political asylum cases—mainly El Salvador, some in Guatemala, and then a few in México. And I began doing a

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GRADUATE STUDIES

The first Chicana@ Studies Ph.D. program in the country now has six students who have progressed to the final step of focusing on their dissertations. We asked our ABD students to reflect on this milestone and, negotiating their busy schedules, obtained the following responses:



Cristina Serna

What are your thoughts on the process of navigating the Ph.D. program?

Cristina: Being part of the first cohort to go through the doctoral examinations meant that there was a degree of uncertainty about the process. Selecting and mastering the reading lists in our areas of specialization was an unexpectedly lengthy process. However, on a practical note, the reading notes that I prepared have been very valuable for my current teaching and research on Chicana art. The written exams also helped provide a foundation for my dissertation prospectus.

Jessie: I found that having to master 150 texts for the written exams solidified both the breadth and depth of my knowledge of my fields. I used both of my written exams in my prospectus, parts of which I will in turn use in my dissertation. The oral exam was perhaps the least

stressful and intimidating part of the process for me. I really appreciated having my entire committee together in one space giving me feedback on my work, which is something that probably won't happen again until my dissertation defense.

José: The process was new so there was a lot of uncertainty about the process but my committee kept me on track by helping me build a reading list and meeting with me regularly to discuss readings and ideas. The notes I developed from the process still come in handy when I need a quick citation or need to quickly recall the main arguments of texts. And the reading process forces you to pinpoint your "allies and enemies" within the literature on your topic.



José Anguiano

What are some of the obstacles you've encountered thus far?

Cristina: One of the most challenging and unforeseen aspects was the fact that each stage of the examination process took longer than originally expected. We need to work very hard to make progress within normative time. I originally planned to complete and defend my

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GRADUATE STUDIES (cont.)

prospectus a month after the written exams but found that I needed extra time to recuperate from the mental energy you exhaust in this process and to be able to feel confident about the research design of my dissertation project. I spent the summer after my written exams doing preliminary dissertation research in Mexico City, conducting interviews with queer and feminist artists in Mexico and visiting museums and archives. This research gave me concrete realities and individuals to engage with as I clarified the goals and questions that guide my research on queer and feminist Chicana and Mexicana visual artists.

José: I had some health setbacks that may or may not be related to this process. I'm fine now but I've also had to accept that being uncomfortable is a good thing; we should always be questioning our work in productive ways.



Jessie Turner

How does it feel to be ABD and what's your next step?

Cristina: It feels great to be ABD because it is a big milestone in our PhD program. It is also good to know that my dissertation project is more clearly defined. The process of

writing the prospectus gave me an opportunity to reflect more deeply on the vision I have for my dissertation and the questions that inspire me. Doing preliminary research allowed me to remember why I am excited about and committed to this project. My next goal is to obtain dissertation funding so that I can continue the process of research and writing.

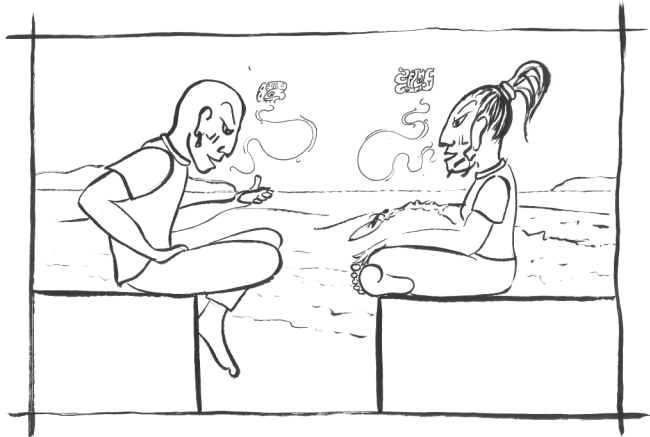
Jessie: I'm really excited to finally be able to begin my dissertation research on identity formation and identity migration in mixed people of partial Mexican descent. My project has two components: an autoethnography on monoracial and multiracial identities across three generations of my own Vermont family, and oral histories with Santa Barbara and Berkeley individuals who have Mexican and at least one other ethnoracial background. This is a population that receives little attention in both Chican@ Studies and Multiracial Studies despite the fact that one quarter of US-born people of Mexican descent intermarry. I look forward to contributing new stories to these literatures.

José: I felt a great sense of relief to be finally through the process but I have to mention that the reaction from grad div was anticlimactic to say the least. I didn't expect a parade but a congrats would have been better than a shrug and a bill for 90 dollars. I am now trying to follow through on my proposed research case studies. I am collecting qualitative data on three communities of listeners, they are: Chicano Morrissey fans,

Chicano iPod users and Mexican custodians on campus who listen to the radio at work. And there is a fourth chapter I'm calling a "listening history" on 1960s

Chicano rock musician Hector Gonzalez. All of this will add up, I hope, to new data on Chicano/Latino listeners of music. We listen to more than Banda!

THE POSADA FILES



Ey.
I'm finally going back to school... going to college.

Right on. You're comin' here? To UCSB?

No way, man. I'm getting my degree on-line, like they say in the commercials.

Wuhhht? But you couldn't even take classes when you had to go to them. Are you seriously gonna do your homework and take exams when they're just e-mailing you about it? No way.

Chale! Check it out. You look through the classes to see which ones only require papers. Then you go to these other web sites that will write your paper for you. All you have to do is type in the subject, figure out what grade you want... y voilá.

Yeah... well, I guess some people do that already...

Yeah, but if you're on-line already? You know. It's like... more efficient!

Huh.
Okay... but what about exams?

Easy. A lot of the fraternities and sororities have posted their exam files on the internet. It's supposed to be for members, but all you need is a code—you can buy 'em on PayPal—and you get access to all their exams with answers for the last like 200 years. Then you use this sick phone app to match the questions on your test to the ones in their files... like I said: choose your grade...

I try not to get greedy, so I'm stickin' to a B+ average.

Hold up, though... no way. No way. Even if you could do it that way, how can you

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EDITORIAL

BY GERARDO ALDANA,
Newsletter Co-editor

First let's just make it clear that if Arizona has outlawed any curriculum that is "designed primarily for pupils of a particular ethnic group" then they have outlawed all education. There is no legitimate way of arguing that the current educational system in the U.S. (certainly in Arizona) is not specifically designed for the European-American ethnic group. To claim that it is not or to claim that European-Americans are not an ethnic group is simply to demonstrate the uneducated perspective that needs to change. (By the way, it's more than ironic to me that two colleagues of mine in Computer Science and I were just granted a huge sum of money by the *National Science Foundation* to demonstrate that it meets best educational practices to embed the teaching of science within culturally specific contexts.)

I won't re-hash the numerous well-articulated arguments around this issue—the legislation is so unsound that anyone with a measured eye should be able to see right through it. The reason I bring it up, then, is that it is not just about the issues—it's also about the people. These types of bills are promoted by individual politicians who are in turn motivated by personal gain. This is, of course, not entirely new... the "newness" comes from the bankruptcy of the ethics behind it.

Here I think we are seeing the moral parallel to the financial debacle we witnessed in the home mortgage crisis. Individual brokers profited

enormously by manipulating "everyday America's" interest in owning a home—an idea that they have been sold since they first set foot in the U.S., either by birth or by migration. Now politicians are jumping on the same tactics: "everyday America's" daily life is in jeopardy, so someone must be to blame. It's far easier for politicians to blame "illegal immigrants" than talk about "illegal employment" or "corporate



colonialism," so they are *making the conscious choice* to follow the morally bankrupt path of "blaming the victim" in order to profit personally. The policies they are pushing are not really going to solve anything—but they will get them re-elected.

This isn't just a problem in Arizona. In this environment, we have to ask if there is a connection to the [case](#) of Prof. Ricardo Dominguez at UCSD? Dominguez is being investigated—under threat of revoking tenure—on two counts related to his research activities. As a member of the Visual Arts faculty, his "Research and Creative Activities" work certainly may not conform to public common sense expectations, but by working in digital technologies with a background in theatrical arts, the assessment of his research becomes all the more complicated. So, for

example, when he is criticized for enlisting computer users to jam the UCOP web site, digitally displaying pointed textual messages, is that politically engaged digital theatre? Or is it a crime? (Does anyone really visit the Office of the President web site? I read one blogger responding that this was like protesting in front of an empty building on an abandoned street.) When he works with a project that

leaves cell phones in the desert as a last-ditch survival option for border-crossers, is that humanitarian digital art, or is it a federal offense?

These are difficult questions, no doubt. But how their investigation is carried out is just as important. Is Prof. Dominguez being investigated because politicians running on an "anti-illegal-immigrant" platform are posturing for their constituents? Has his career and intellectual contribution been reduced to someone else's political chess move? Or is the Office of the President behind the internet investigation, actually claiming injury at the digital protest? One of the dangers here, without sufficient transparency, is that UC administrators may be sending a chilling message. As "a public institution" (with a fraction of its budget coming from the state) will individual faculty research be subject to state legislators' personal agendas? Will we be subject to corporate influence as California Senator Leland Yee has [bemoaned](#), but also to

legislators' re-election campaigns? That kind of "academic freedom"—straight-jacketed by corporate and political influence—cannot possibly provide the education (not skills training offered by other institutions, but *UC education* to think broadly, contextually, analytically, and rigorously) that California needs of its future leaders.

And let's not forget that this threat will not be evenly distributed. That is, would academic senate committees be charged with investigating all faculty research programs to identify potential offenses? Or are we looking at racial profiling at the scholarly level? Should I be worried, for example, that my research has taken me into rural communities in Mexico and Central America, the very places from which many undocumented workers come? Should I be concerned that I have vocalized my opposition to the railroading of on-line instruction into the UC curriculum by OP?

For the sake of the institution, I hope not. And for the sake of our state and nation, I hope further that our elected decision makers stop posturing as though they are championing causes when they are really most interested in re-election and other forms of personal gain. We need people to take *service* seriously. Especially at this time we need our decision makers to stop looting the burning building that our current crises find us in, and start looking for ways to put out the fire.

RECENT DEPARTMENTAL SCHOLARLY ACTIVITY

(Not an exhaustive list)

Franciso Lomelí and Luís Leal (editors). *Camino Real: Estudios De Las Hispanidades Norteamericanas*, Univ. of Alcalá de Henares (Spain), Num. 0 (2009).

"La literatura latina de EE.UU. escrita en español: reto o compromiso con la lengua española?", *Ventana Abierta* 8.28 (2010): 21-4.

Dolores Inés Casillas. "House Calls: U.S. Spanish-language Radio and the Politics of Health." Paper presented at the "¿Que Hay de Nuevo?: New Latina/o Discourses" symposium, UC Santa Cruz on April 16, 2010.

With Deborah Vargas (UCI) and Roshanak Kheshti (UCSD). "Sounding Race." UCHRI Working Group grant.

Ralph Armbruster-Sandoval. "Harvest of Empire: Immigration, Scapegoating, and Social Change." Presentation for the Psychiatric Grand Rounds, Santa Barbara Cottage Hospital, October 28, 2009.

"Teaching Smoke Signals: Fatherhood, Forgiveness, and 'Freedom,'" *Wicazo Sa Review* 23(1): 123-147. 2008.

Mario García. "The Historian as Autobiographer: Ramón Eduardo Ruiz Urueta's 'Memories of a Hyphenated Man.'" In *Prose Studies: History, Theory, Criticism*, Dec. 2009.

Organizer of "The Luis Leal Conference on the Centennial of the Mexican Revolution of 1910" held on Feb. 26, 2010 at UCSB.

Aída Hurtado. "Visuality, corporeality, and power: Transnational images in the creation of relational White/of Color sexualities." Presented at the SPSSI-EASP Small Group Invitational Meeting "Forgotten alternatives: Denaturalizing conditions of injustice and exclusion," The Graduate Center, CUNY, New York City, NY, March 17-19, 2010.

"Immigration, Educational, Economic and Political Perspectives." Invited panelist for the American Association for Hispanics in Higher Education National Conference PBS/C-Span Filming Session, Costa Mesa, CA, March 6, 2010.

Gerardo Aldana. "Glyph G and the Yohualteuctin: Recovering the Mesoamerican Practice of Timekeeping and Nightly Astrology." In *Archaeoastronomy: The Journal of Astronomy in Culture*, Vol. XXI, 2007-2008.

With Diana Franklin and Phillip Conrad (both Computer Science, UCSB). "Animal Tlatoque: A Synergy Between Mesoamerican Cultural History and Endangered Species to Attract and Retain Latina/os and Females in Computer Science." NSF Demonstration Grant.

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FACULTY SPOTLIGHT (cont.)

small project looking at incipient LGBT rights. So I hope to be able to look at what's taking place there. Again on the ground, what's the relationship between the human rights organizations and the economy of queerness. Because you do have nightlife. And you do have, I'm sure, an erotic life for hire. And of course now with on-line you can see it everywhere. So I'm trying to make sense of that. That's a huge project. There's hundreds of documents that I've gathered over the years. It's interesting because I started in Latin American history and did not like it—the way it was being done. I was a recently minted openly gay Latino being. I realized: maybe I can do something related to that. Of course I ended up at Berkeley and that worked out, but now I'm more working my way back to Latin America through queer routes, which is how I ended up in Chicana and Chicano Studies. I never took a Chicano Studies class as an undergrad, but I tell people I ended up in Aztlán through queerness, because that's where they were hiring. So I get paid to be gay. [Laughs]

CHST: Okay, who were two unique contributors to your academic aspirations and formation.

HRR: Two unique contributors. For sure Julia Curry-Rodriguez was my first mentor at UC Berkeley. I had another mentor at UCLA, the late E. Bradford Burns, in Latin American history, and he was a mentor in terms of teaching.

I got into academia because of teaching. Then I realized you gotta get a Ph.D. and you gotta do research and you gotta get tenure, right? But I love teaching, and I love the power of teaching—politically engaged teaching. This man [Burns] did amazing stuff in huge classrooms, lecture halls, about U.S. intervention in Latin America, of course—the reason why I'm here. Obviously he touched a nerve. He was great. Julia Curry-Rodriguez was important in that that's where my oral history interests began, because she grounded the class in oral history in immigrant communities. I've written a little bit about this. It was naming a method, but for a project. It was a project driven via a method.

CHST: All right, let me change gears. Um. Are you reading anything for fun?

HRR: I love horror. Um. Movies, actually movies, and I do read too.

CHST: What would you say is 'classic horror,' either film or book?

HRR: Oh, you know. Possession stuff. You know. I mean, we're talking good classics like "The Exorcist," "The Omen," "The Exorcism of Emily Rose." It's good, high drama. And if you really get into it, you feel like damn, this poor child had it tough, so, after watching that you can go to a department meeting and feel okay, you know... [Laughs]

CHST: [Laughs] Nice. Okay. Uh. Where did you grow up, and do you think it has an impact on what you do today?

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DEPARTMENT ACTIVITY (cont.)

Eddy F. Alvarez (graduate student). "Bohemian Los Angeles and The Making of Modern Politics." Book Review in *Oral History Review* 2010 37: 78-80

Notes:

In February 2010 **Prof. Chela Sandoval's** book *Methodology of the Oppressed* (Minnesota, 2000) was honored by peers at UCLA's César E. Chávez Department of Chicana and Chicano Studies during an international conference held to commemorate the past fifteen years of development in the field. The symposium gathered the work of twenty-five influential Chicana and Chicano scholars and practitioners whose works intersect race, class, gender and sexuality paradigms within both traditional and interdisciplinary fields like Anthropology, Art History, Cultural Studies, Ethnic Studies, History, Literary Criticism, Performance Studies, Queer Studies, Religious Studies, Sociology, and Women's Studies. Organizers asked participants to frame their own work in relation to the theoretical model Sandoval terms "the hermeneutics of love" or the "physics of social love."

Prof. Armbruster-Sandoval was interviewed on the radio with David Cruz and Frank Barajas on Alice McGrath's life. December 7, 2009. Armbruster-S notes that "Alice's involvement in social justice issues spanned some eight decades, with her providing relief to China, supporting the Spanish Civil War, and joining the Communist Party in the 1930s, serving as unpaid volunteer and then executive secretary of the Sleepy Lagoon Defense Committee, teaching classes and writing self-defense books for women, children, and 'cowards' in the 1950s and 60s, organizing more than eighty delegations to Nicaragua in the 1980s, and working for social and economic justice in Ventura in the 1990s and opposing attacks on civil liberties and constitutional rights during the Bush Administration." His work in progress "chronicles Alice's rich, long life (she recently passed away at age 93) [and] offers a new interpretation of the SLDC, emphasizing the importance of multi-racial coalitions for today's struggles for social change."

FACULTY SPOTLIGHT (cont.)

HRR: Immigrant by trade. Political refugee if you want to say that. Not recognized [as a refugee], you know, from El Salvador. Born in 1969. I was 9, 10 when the war hit, and was hit directly by it, though luckily we didn't lose anyone directly or no one experienced sexual assault, as far as I know. But we were in harm's way more than once. Hiding. Escaping from house

to house... we actually flew. It was a mess; I mean it was really luck. It's even possible, now that we think about it, that the INS—INS-then—agents... they probably felt sorry for us. This was just another bunch of immigrants trying to escape a horrible condition, so. Yeah. So we went...

It was a big shock coming to the U.S. We landed in L.A. And then the Valley. And then back to L.A., El Cerreno

Junior High where I learned English. My family lost most everything. And my mother became a live-in nanny. My father was already basically too old to really have a profession. He's 92 years old now; my mother's in her late seventies. It's really a history of struggle, you know, like a lot of immigrants, I think. And education was it. Luckily I was a nerd, and I guess smart enough to get through the whole thing. I ended up in suburbia, in Monrovia. Before white flight, I think. It's roots in immigration, and in struggling, and so, there's not an option not to work, or not to do well. So, I have no patience, as a scholar—I had no patience in grad school—I have no patience for people who are kind of just [PAUSE] considering the world. I mean, that's such a privileged space, I think. Whether you come from privilege or not. But I mean I'm like, you know what? There's so much shit to be done, I'm like: 'I just can't believe you don't have a damn topic.' Because there's a lot of shit to be done. [Chuckles] I'll give you one. I have three, okay, do these two. [Laughs]

CHST: What was your favorite class in graduate school, and do you teach anything like it now?

HRR: Definitely the oral history and immigrant communities class. And, you know, I've given it my own spin.

CHST: And you had a version of that in grad school?

HRR: Yeah. One in Ethnic Studies, with Julia Curry-Rodriguez. That was a semester long, and it's

definitely much better. The quarter system is just evil. You're just pushing. Rushing. You can't take a break. As faculty and as students, I think. It's just evil. Um, and oral history is just this weird method that... people make it seem like it's so simple. You just turn the damn recorder on. Yet, oral history is a lot more exciting and a lot more complicated than that. The moment where it gets really complicated is where you as an oral historian... what the hell do you do with the oral history? What do you do with it? Do you quote directly? Do you break it down? Do you challenge what's been said? There's really a lot of exciting stuff. I think what's exciting about oral history is that you're dealing with living beings. That's what's also hard. Doing archival work, they can't sue you. They can't talk back.

I truly think that everyone can do oral history once you're trained. You have to have a certain commitment. It takes time. It takes courage, I think. It's very humbling.

POSADA FILES (cont.)

afford all of this? This stuff is pretty expensive, right? I mean, it can't be cheap to take all these classes and pay for all these papers, exams, phone apps... c'mon, this has to cost a fortune.

Seriously. You have to spend more time on the internet. Lookit, these schools get all of their money from the Federal government—talk about smart... they're for-profit, but most of their profit comes from government checks. It's like, a different kind of public

(cont. Page 9)

POSADA FILES (cont.)

school. All I have to do is fill out the Pell Grant information with my school application, and they give me money to get my degree—the U.S. pays for your tuition. The schools can set it at whatever they want... they're gonna get paid by the government anyway. All I have to do is fill out the paperwork.

And that covers everything? One Pell Grant pays for all this stuff? Why doesn't everyone do it then?

Naw. It doesn't pay for the whole thing, but they get you student loans... I'm using my Tío Tele's social security number, and they never turn you down for an educational loan. Hey... Hold on... Okay... got it. You have to call me "doctor" now.

Huh? No way. I thought you said you just started?

I did... this morning, during breakfast.

Oh, and hey: they say for five bucks more, I can even get photographs of my graduation ceremony.

Pictures! Let me see.

Yeah. They Photoshop you into commencement at Yale. Check it out.

Wow. Looks nice.

Yeah. I hear that's how W. got his degree...

Serio! Where'd you hear that?

On-line... for one of my classes.

And to think... they kicked you out of school last time for texting.

A large box was discovered outside South Hall earlier this year. Chemical analyses of the dust inside revealed that the box came from the Aguascalientes, León, Guanajuato, Altos de Jalisco region of México.

The box contained a series of scrolls stamped with woodblock cuts and coded in an heretofore unknown writing system. The CHST Department, in conjunction with Computer Scientists at UCSB, decoded these scrolls and found them to reveal documents not unlike the work of José Guadalupe Posada.

We call them "The Posada Files."

UNDERGRADUATE AWARDS, 2010

Distinction in the Major:

Janeth Aleman-Tovar
Joana M. Gonzalez
Bianca Alicia Saldivar

Undergraduate Student Representative:

Liz M. Flores

Carlos Ornelas Service Award:

Angelica Camacho

Graduate Studies Award:

Lizette Arevalo

Outstanding Academic Achievement Award:

Deseray Lorraine Solis

Outstanding Academic Achievement Award – Double Major:

Arturo Ildebra Burciaga Alcala

Spirit Award:

Maria Amparo Muniz
Moses Torres Ramirez

CONGRATULATIONS!

MAYAN SUDOKU, 02

				
		
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