



ARIZONA STATE UNIVERSITY

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste current course information from Class Search/Course Catalog.

Academic Unit New College of Interdisciplinary Arts and Sciences Department School of Humanities, Arts & Cultural Studies

Subject WST Number 473 Title Indigenous and Latina/Chicana Representation Units: 3

Is this a cross-listed course? No If yes, please identify course(s)

Is this a shared course? No If so, list all academic units offering this course

Course description: Examines from an interdisciplinary perspective contemporary issues experienced by Indigenous and Chicana/Latina women in the U.S.

Requested designation: Social and Behavioral Sciences-SB

Note- a separate proposal is required for each designation requested

Eligibility:

Permanent numbered courses must have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu or Lauren.Leo@asu.edu.

Submission deadlines dates are as follow:

For Fall 2015 Effective Date: October 9, 2014

For Spring 2016 Effective Date: March 19, 2015

Area(s) proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:

Complete and attach the appropriate checklist

- Literacy and Critical Inquiry core courses (L)
Mathematics core courses (MA)
Computer/statistics/quantitative applications core courses (CS)
Humanities, Arts and Design core courses (HU)
Social-Behavioral Sciences core courses (SB)
Natural Sciences core courses (SQ/SG)
Cultural Diversity in the United States courses (C)
Global Awareness courses (G)
Historical Awareness courses (H)

A complete proposal should include:

- Signed General Studies Program Course Proposal Cover Form
Criteria Checklist for the area
Course Catalog description
Course Syllabus
Copy of Table of Contents from the textbook and list of required readings/books

Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.

Contact information:

Name Alejandra Elenes Phone 602-543-3315

Mail code 2151 E-mail: elenes@asu.edu

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Louis Mendoza Date: 2/6/15



ARIZONA STATE UNIVERSITY

Chair/Director (Signature):

Lucy

Arizona State University Criteria Checklist for
SOCIAL-BEHAVIORAL SCIENCES [SB]

Rationale and Objectives

Social-behavioral sciences use distinctive scientific methods of inquiry and generate empirical knowledge about human behavior, within society and across cultural groups. Courses in this area address the challenge of understanding the diverse natures of individuals and cultural groups who live together in a complex and evolving world.

In both private and public sectors, people rely on social scientific findings to consider and assess the social consequences of both large-scale and group economic, technological, scientific, political, ecological and cultural change. Social scientists' observations about human interactions with the broader society and their unique perspectives on human events make an important contribution to civic dialogue.

Courses proposed for a General Studies designation in the Social-Behavioral Sciences area must demonstrate emphases on: (1) social scientific theories, perspectives and principles, (2) the use of social-behavioral methods to acquire knowledge about cultural or social events and processes, and (3) the impact of social scientific understanding on the world.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[SB] CRITERIA			
A SOCIAL-BEHAVIORAL SCIENCES [SB] course should meet all of the following criteria. If not, a rationale for exclusion should be provided.			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Course is designed to advance basic understanding and knowledge about human interaction.	syllabus, table of contents.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Course content emphasizes the study of social behavior such as that found in: <ul style="list-style-type: none"> • ANTHROPOLOGY • ECONOMICS • CULTURAL GEOGRAPHY • HISTORY 	syllabus, course description, table of contents and article abstracts.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Course emphasizes: a. the distinct knowledge base of the social and behavioral sciences (e.g., sociological anthropological). OR b. the distinct methods of inquiry of the social and behavioral sciences (e.g., ethnography, historical analysis).	syllabus, course description, course assignment description.
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. Course illustrates use of social and behavioral science perspectives and data.	syllabus, course description, course assignment description.
		THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [SB] AREA EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO SOCIAL AND BEHAVIORAL SCIENCE CONCERNS:	
		• Courses with primarily arts, humanities, literary or philosophical content.	
		• Courses with primarily natural or physical science content.	
		• Courses with predominantly applied orientation for professional skills or training purposes.	
		• Courses emphasizing primarily oral, quantitative, or written skills.	

Course Prefix	Number	Title	General Studies Designation
WST	473	Indigenous and Latina/Chicana Representation	C, SB

Explain in detail which student activities correspond to the **specific** designation criteria.
Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1.	The course is designed to examine contemporary issues regarding Indigenous, Chicana and Latina women in the U.S. It is comparative and examines the interactions among diverse Indigenous and Latina/Chicana groups.	Syllabus, p. 1. Course description. See also table of content of books.
2.	The course examines Indigenous, Chicana and Latina women from a comparative and interdisciplinary perspective drawing from history, sociology, women's studies, and cultural studies.	Syllabus, p. 1 course description. See also table of contents and abstracts of articles used in the course.
3. b.	Through the application of borderland theories and the concepts of mestiza consciousness and new tribalism, the course focuses on these methods of inquiry and their relationship to oral history, ethnography, Chicana and Indigenous feminist methodologies, historical analysis, and cultural analysis.	Syllabus: p. 1 see course objectives p. 2 See description of assignment Methodology Synthesis. p. 6 See readings (abstracts are included) in appendix for Weeks 10 & 11, which are the weeks specifically dedicated to study methodologies. However, throughout the semester students also learn how to apply specific methodologies. For example, see p. 5, Week 5. Blackwell's book <i>Chicana Power!</i> , Introduction and Chapter 1 illustrate the use of oral history in social science research. And on p. 7, Week 15 students read Ricourt's ethnographic study of Dominican Women in New York.

4	Students must read, comprehend, synthesize, and apply major Latina and Indigenous methodologies.	Syllabus, see p. 2 description of Methodology Synthesis assignment and Final Paper. See also course learning objectives.
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Arizona State University
School of Humanities, Arts & Cultural Studies
WST 473/JHR 598/MAS 598 Indigenous and Latina/Chicana Representation
Spring 2015, CLCC # 158

Professor: C. Alejandra Elenes, Ph.D.
Phone: (602) 543-3315
Office: FAB N 215
Office Hours: Tuesdays 4:00 to 5:00 pm or by appointment
e-mail: elenes@asu.edu

COURSE DESCRIPTION:

This course examines contemporary issues regarding Indigenous, Chicana and Latina women in the U.S. The course is comparative and interdisciplinary, drawing from history, sociology, women's studies, literature, and cultural studies. Special emphasis is placed on applying borderlands theories, mestiza consciousness, and new tribalism methodologies to the study of Indigenous and Chicana/Latina women's experiences and contributions to contemporary academic discourses. General Studies: C, SB

COURSE FORMAT:

The course is organized as a combination of lecture and seminar where students are expected to actively participate in class discussion and construction of knowledge. Students must come prepared to discuss the readings assigned to each class. Students are encouraged to bring in additional material such as videos and newspaper clippings to augment class discussion. Because this is a seminar, we should have "fun" discussing readings and topics of interest.

Course Objectives

1. To understand the experiences and contributions of Latina (Chicanas, Puerto Rican, Dominican, Salvadoran, and Cuban) and Indigenous women to US cultural diversity.
2. Understand the contributions of Latinas and Indigenous to the development and advancement of feminist theories, epistemologies, and methodologies.
3. Understand the significance of borderland theories and conceptualizations such as mestiza consciousness and new tribalism and their application to the construction of knowledge about Latinas and Indigenous women.
4. Students will learn how Latina and Indigenous scholarship is necessary to examine the effect of contemporary socio, cultural, and political processes in everyday life.

Learning Outcomes:

1. Increase their knowledge about the experiences and contributions of Latina (Chicanas, Puerto Rican, Dominican, Salvadoran, and Cuban) and Indigenous women to US cultural diversity.
2. Expand their knowledge of Latinas and Indigenous feminist theories, epistemologies, and methodologies.

3. Be able to understand and apply borderland theories and conceptualizations such as mestiza consciousness and new tribalism to the construction of knowledge about Latinas and Indigenous women. Students will learn how Latina and Indigenous scholarship is necessary to examine the effect of contemporary socio, cultural, and political processes in everyday life.
4. Students will learn to develop Latina and Indigenous methodologies and how to apply them in their research projects.
5. Students will be able to design, develop and write a research paper.

REQUIRED TEXTS:

1. Anzaldúa, Gloria.(2012). *Borderlands/La Frontera: the New Mestiza*, 4TH edition. San Francisco: Aunt Lute.
2. Blackwell, Maylei. (2011). *¡Chicana Power! Contested histories of feminism in the Chicano Movement*. Austin: University of Texas Press.
3. Limón, Graciela. (1990). *In Search of Bernabé*. Houston: Arte Público Press.

The texts can be purchased at the ASUW Bookstore. There are additional readings on BB.

Note: Please use cell phone etiquette! Turn off your phone and other electronic devices during class. Laptops can only be used for class purposes (not to check email, Facebook, twitter, etc.).

Course Requirements:

Attendance: All students are expected to attend and participate in class discussion. This means arriving to class on time, not leaving early, and participating in the discussion of the readings. Students must let me know if they must miss class and/or leave early. Only real emergencies will credit a student's absence. **Points 10**

Response Papers: Students will write response papers for each of the books we will read during the semester. In total there are three response papers. The response papers will be due the class after we finished discussing each book. These papers must be typed. The length is 3 pp long, double-spaced. Each paper is worth 10 points, for a total of **30 points**. Due dates are marked in the syllabus.

Methodology Synthesis: Students will synthesize the arguments presented in class regarding Chicana/Latina/Indigenous methodologies and explain how they would use Chicana, Latina or Indigenous methodologies in their research projects. More instructions will be given during the semester. **Points 20. Due March 31.**

Group Project: We will divide the class into groups of 2/3 people and each group will research a non-profit community organization (e.g. Chicanos for La Causa) or an activist organization (e.g., No More Deaths) that focus on Native American or Latinas/os. You will research the history of the organization and its impact on Indigenous of Chicana/Latina women. Each group will make a very creative oral presentation of their paper using visual aids (e.g., PowerPoint, videos, collages, etc.) More information will come later in the semester. **Points 20.**

Final Paper: Each student will select a topic of their interest, as long as it is deals with Chicana, Latina and/or Indigenous women or gender. Undergraduate students will write at 10-15-page paper and graduate students a 20-25 page paper. **Points 20. Due May 5.**

Grading Scale:

97-100 points	A+	82-80 points	B-
93-96 points	A	77-79 points	C+
92-90 points	A-	76-70 points	C
87-89 points	B+	69-60 points	D
83-86 points	B	59-00 points	E

Participation Guidelines. This course is designed, for the most part, as a seminar and your participation is necessary. In this class, we will do extensive reading, discussion, and analysis. A high quality discussion will benefit everyone and in order to do so it is important to come prepared to class by completing all the assigned readings. A high level discussion requires listening to others, to ask critical questions, share experiences, and challenge ideas presented in class in a respectful manner. You should also be ready to analyze, interpret, synthesize, and deconstruct the ideas, concepts, assumptions, and implications presented in the readings. This is a collaborative class, and I am looking forward to work and learn with you.

Students are entitled to receive instruction free from interference by other members of the class. If a student is disruptive, an instructor may ask the student to stop the disruptive behavior and warn the student that such disruptive behavior can result in withdrawal from the course. An instructor may withdraw a student from a course when the student's behavior disrupts the educational process under USI 201-10 (<http://www.asu.edu/aad/manuals/ssm/ssm201-10.html>).

As the instructor, I define what constitutes appropriate classroom behavior. Given the content of this course, it stands to reason that students will disagree with each other. However, we need to learn how to make arguments to support our position and maintain a cordial atmosphere and use tact in expressing differences of opinion. The instructor will deal with inappropriate discussion immediately, and students will be notified privately that their behavior and interaction in the class was inappropriate. Student access to the course Send Email feature may be limited or removed if the instructor feels that students are sending inappropriate electronic messages to other students in the course. While the instructor or ASU cannot control what you post on social media, such as Facebook, Twitter, or Tumblr (except those sanctioned by ASU) please think before you post something about a classmate or colleague that can violate privacy or can be hurtful.

Academic Integrity: "The Highest standards of academic integrity are expected of all students. The failure of any student to meet these standards may result in suspension or expulsion from the university and/or other sanctions as specified in the academic integrity policies of the individual academic unit. Violations of academic integrity include, but are not limited to, cheating, fabrication, tampering, plagiarism, or facilitating such activities. The university academic integrity policy is available from the Academic Programs and Graduate Studies Office. Unit academic integrity policies are available from the deans of the individual academic units."

Reasonable Accommodations for Students with Disabilities: The Disability Resource Center (DRC, UCB 130) provides information and services to students with any documented disability who are attending ASU's West campus. Please contact the DRC at (602) 543-8145 if you need any accommodations or have any concerns.

Course/Instructor Evaluation

The course/instructor evaluation for this course will be conducted online 7-10 days before the last official day of classes of each semester or summer session. Your response(s) to the course/instructor are anonymous and will not be returned to your instructor until after grades have been submitted. The use of a course/instructor evaluation is an important process that allows our college to (1) help faculty improve their instruction, (2) help administrators evaluate instructional quality, (3) ensure high standards of teaching, and (4) ultimately improve instruction and student learning over time. Completion of the evaluation is not required for you to pass this class and will not affect your grade, but your cooperation and participation in this process is critical. About two weeks before the class finishes, watch for an e-mail with "ASU Course/Instructor Evaluation" in the subject heading. The email will be sent to your official ASU e-mail address, so make sure ASU has your current email address on file. You can check this online at the following URL: <http://www.asu.edu/epouupdate/>

NOTE: It is possible that some students might consider some of the material in this course to be sensitive.



The course is structured in the following way:

Introduction

Week 1

- 1/13 Course Introduction
Discussion on ideas for group projects
Final Paper

Chicana Feminisms & Latinidades

Week 2

- 1/20 Readings:
Dávalos, KarenMary (2008) "Sin Vergüenza: Chicana Feminist Theorizing" *Feminist Studies* 34(1/2): 151-171. (BB)
Hurtado, Aída (1998) "*Sitios y Lenguas: Chicanas Theorize Feminisms Hpatia* 13(2): 134-161 (BB)
Mendible, Myra. (2007). "Embodying Latinidad: An Overview" in *From Bananas to Buttocks: The Latina Body in Popular Film and Culture*, edited by Myra Mendible (pp. 1-28). Austin: University of Texas Press (BB)
Dávila, Arlene (2008). Introduction *Latino Spin* (pp. 1-21) New York: New York University Press (BB)

Indigenous Women Conquest and Feminist Theorizing

Week 3

- 1/27 Readings:

Smith, Andrea. *Conquest*. Chapter 1 "Sexual Violence as a Tool of Genocide" and Chapter 7 "Colonial Responses to Gender Violence" (BB)
LaDuke, Winona. (1999). *All Our Relations: Native Struggles for Land and Life*. Chapter 9 "NativeSUN: Determining a Future" and Chapter 10 "The Seventh Generation." (BB)
Tohe, Laura. (2000). "There is No Word for Feminism in My Language." *Wicazo Sa Review* 15(2): 103-110. (BB)
Ramirez, Renya. (2007). "Race, Tribal Nation, and Gender: A Native Feminist Approach to Belonging." *Meridians: feminism, race, transnationalism* 7(2): 22-40.

Week 4

2/3 No Class (Maybe library session).

Chicana Activism

Week 5

2/10

Readings:
Blackwell, Maylei. ¡*Chicana Power!* Introduction, Chapters 1, 2, & 3

Chicana Activism (Continuation)

Week 6

2/17 Readings:
Blackwell, Maylei. ¡*Chicana Power!* Chapters 4, 5, & 6

Borderlands: Mestiza Consciousness

Week 7

2/24 Readings:
Anzaldúa, Gloria. *Borderlands/La Frontera*, Introduction to Fourth Edition by Norma Cantú and Aida Hurtado, and Chapters 1, 2, & 3
Anzaldúa, Gloria. "Preface"; Keating, AnaLouise. "Introduction"; & Sandoval, Chela. "Afterword" (2002) *this bridge we call home*, edited by Gloria Anzaldúa & AnaLouise Keating (pp. 1-26). New York: Routledge (BB)
Due: Response paper # 1 ¡Chicana Power!

Borderlands: Mestiza Consciousness (Continuation)

Week 8

3/3 Readings:
Borderlands/La Frontera, Chapters 4, 5, 6 & 7.

Week 9

3/10

SPRING BREAK!!!

Chicana/Latina/Indigenous Methodologies & Research

Week 10

Methodologies

3/17 Readings:

- Anzaldúa, Gloria. (1990). "Haciendo caras, una entrada: An Introduction." *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Women of Color*, edited by Gloria Anzaldúa (pp. xv-xxviii). San Francisco: Aunt Lute. (BB)
- Tuhiwai Smith, Linda. (2012). *Decolonizing Methodologies: Research and Indigenous People, 2nd Edition* Chapter 11 "Choosing the Margins: The Role of Research in Indigenous Struggles for Social Justice." (BB).
- Téllez, Michelle. (2005). "Doing Research at the Borderlands: Notes from a Chicana Ethnographer." *Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social* 4(2): 46-70. (BB).
- Facio, Elisa Linda. (2010). "Writing and Working in the Borderlands: The Implications of Anzaldúan Thought for Chicana Feminist Sociology" *Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social* 10(1): 62-82. (BB).
- Due: Response Paper # 2 Borderlands**

Chicana/Latina/Indigenous Methodologies & Research (Continuation)

Week 11

Chicana/Latina Studies Research

3/24 Readings:

- Castañeda, Carmelita "Rosie" (2008). "Ni de Aquí, Ni de Allá." *Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social* 7(2): 20-48. (BB)
- Menchaca, Martha. (2013). "The Social Climate of the Birthright Movement in the United States." *Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social* 12(2): 28-55. (BB)
- Sendejo, Brenda. (2013). "The Cultural Production of Spiritual Activisms: Gender, Social Justice and the Remaking of Religion in the Borderlands." *Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social* 12(2)" 59-109. (BB).
- Galarte, Francisco. (2014). "Transgender Chican@ Poetics: Contesting, Interrogating, and Transforming Chicana/o Studies." *Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social* 13(2): 118-139.

Puerto Rican Women

Week 12

3/31 Readings:

- Acosta-Belén, Edna & Santiago, Carlos E. (2006) "Social and Civil Rights Struggles" pp. 147-167 (BB)
- Romero-Cesareo, Ivette (1994) "Whose Legacy?: Voicing Women's Rights from the 1870s to 1930s" *Callaloo* 17(3): 770-789 (BB).

Quiñonez Rivera, Maritza (2006). "From *Trigueñita* to Afro-Puerto Rican: Intersections of the Racialized, Gendered, and Sexualized Body in Puerto Rico and U.S. Mainland" *Meridians* 7(1): 162-182. (BB).

Video: *Brincando El Charco*

Due: Methodology Synthesis

Puerto Rican Women (Continuation)

Week 13

4/7 Readings:

Negrón-Muntaner, Frances. (2004). "Barbie's Hair: Selling Out Puerto Rican Identity in the Global Market" and "Jennifer's Butt: Valorizing the Puerto Rican Racialized Female Body" pp. 206-246 *Boricua Pop*, New York: New York University Press. (BB).
Dávila, Arlene (2004) Introduction *Barrio Dreams*, Berkeley & Los Angeles: University of California Press. (BB)

Salvadorans in the U.S.

Week 14

4/14 Readings:

Limon, Graciela. *In Search of Bernabé*
Menjívar, Cecilia. (2000). Chapter 2 *Fragmented Ties*, Berkeley & Los Angeles: University of California Press. (BB)

Dominican Women & Cuban Women

Week 15

4/21 Readings:

Ricourt, Milagros. (2002). "An Added Burden for Dominican Women" in *Dominicans in New York City: Power from the margins*. pp. 87-94, New York: Routledge. (BB);
Ricourt, Milagros (2007) "Reaching the Promised Land: Undocumented Dominican Migration to Puerto Rico" *Centro Journal* 19 (2): 225-243. (BB).
Behar, Ruth. "Introduction: *Bridges to Cuba/Puentes a Cuba*, edited by Ruth Behar pp.1-18. Ann Arbor: University of Michigan Press. (BB)
García Cristina. "Inés in the Kitchen" in *Little Havana Blues: A Cuban-American Literature Anthology*, edited by Delia Poey and Virgil Suárez pp. 152-157. Houston: Arte Público Press (BB).

Due: Response Paper # 3 *In Search for Bernabé*

Week 16

4/28 Group Presentations

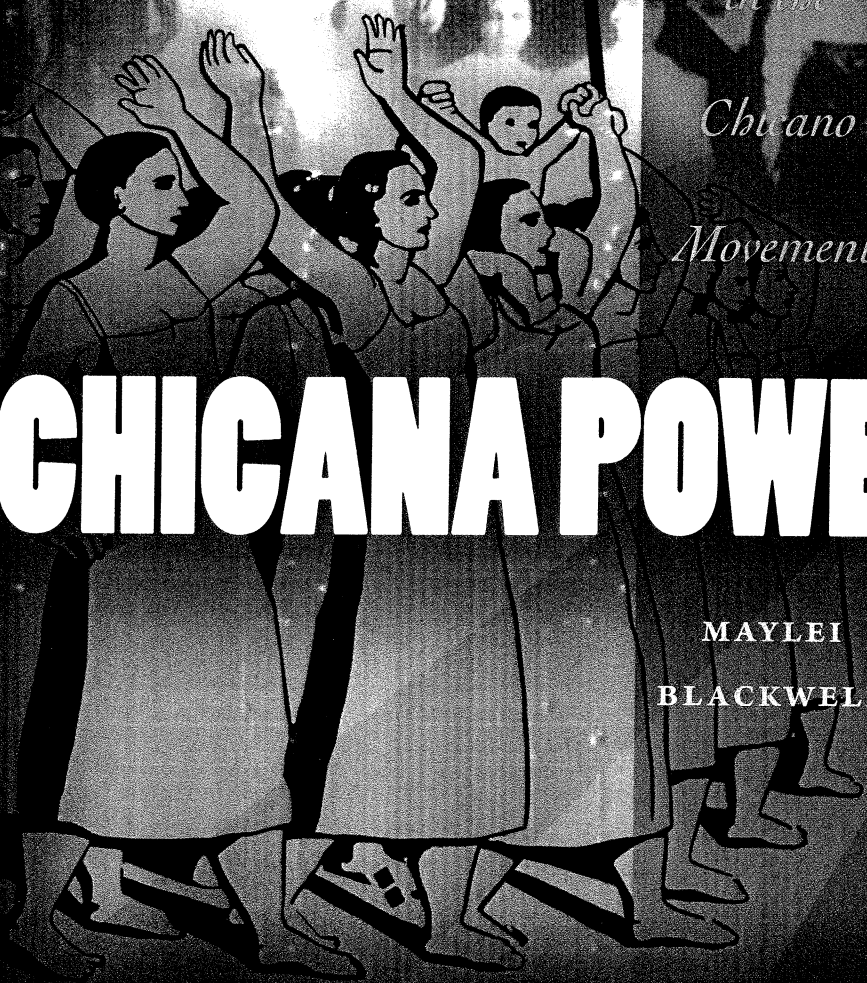
Final Paper Due May 5, 2015 in my office



*Contested
Histories of
Feminism
in the
Chicano
Movement*

¡CHICANA POWER!

MAYLEI
BLACKWELL



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Gloria Anzaldúa

Borderlands

La Frontera

The New Mestiza

25TH ANNIVERSARY

FOURTH EDITION

Borderlands La Frontera

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Chicano Spanish

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Bernabé

AMERICAN BOOK AWARD



WINNER 1994



The following articles' abstracts or table of contents are included in this proposal:

Anzaldúa, Gloria. (1990). "Haciendo caras, una entrada: An Introduction." *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Women of Color*, edited by Gloria Anzaldúa (pp. xv-xxviii). San Francisco: Aunt Lute.

Castañeda, Carmelita "Rosie" (2008). "Ni de Aquí, Ni de Allá." (2): 20-48.

Facio, Elisa Linda. (2010). "Writing and Working in the Borderlands: The Implications of Anzaldúan Thought for Chicana Feminist Sociology" *Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social* 10(1): 62-82.

Galarte, Francisco. (2014). "Transgender Chican@ Poetics: Contesting, Interrogating, and Transforming Chicana/o Studies." *Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social* 13(2): 118-139.

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Making Face, Making Soul

HACIENDO CARAS

*Creative and Critical Perspectives
by Women of Color*



edited by **Gloria Anzaldúa**

Anzaldúa

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NI DE AQUÍ, NI DE ALLÁ

Carmelita "Rosie" Castañeda

In this autobiographical essay, I explore how my four socially marginalizing subject positions have complicated social integration in my professional life. I use the term distancers to identify these modes of being and doing. To date, my distancers of gender, race, and sexual orientation have been publicly known. Now I make public my fourth distancer, that of disability. I discuss all four distancers in the context of social oppression and set forth the means by which I navigated the academic terrain toward a career in the professorate. The immediate goal of this essay is to lend voice to the marginalizing circumstances lived by those of us with multiple distancers who forge a career in the academy. Faculty with multiple distancers are acutely vulnerable because of our dispersal among predominantly mainstream institutions (PMIs). This article is offered as a proposal to promote radical transformation within the academy by formulating what can be done at the macro/institutional level by staff and at the micro/personal level by faculty with multiple distancers to gain meaningful inclusivity for such faculty at PMIs. [Key words: higher education, multiple social identities, the academy, disability, gender and sexuality, race, social oppression]

Not without a secret kept have I navigated the institution of higher education into a faculty position in teacher education at a university in the Northwestern United States. That I am Chicana is apparent. A lesbian, not so apparent, but I am publicly out. When added to my being a lesbian woman of color, a secret identifier distances me fourfold from mainstream culture—that is, from membership in social groups traditionally invested with power and privilege in the United States. Today, I am a member of the academy historically described in the United States as a white, middle-class, male-dominated conclave, whose procedures for retention and tenure reinforce dominant social-group membership by resisting support for the needs of faculty from underrepresented groups (Turner and Myers 2000). The academy thus functions as the reflection of mainstream culture—and promotes the

I'm on a plane returning to Denver, Colorado, after creating community at a highly emotional gathering of women and men at the University of Texas, San Antonio, to celebrate the twenty-year anniversary of Gloria E. Anzaldúa's *Borderlands/La Frontera*. I feel invigorated and inspired from the communal energies and exhausted by Anzaldúa's challenge of fleshing our realities. My carry-on bag holds three of Anzaldúa's books and seventeen pages of typed and handwritten notes. What a privilege to be living in the imaginary of Gloria E. Anzaldúa.

WRITING AND WORKING IN THE BORDERLANDS: The Implications of Anzaldúan Thought for Chicana Feminist Sociology

Elisa Linda Facio

In Borderlands/La Frontera (1999), Anzaldúa theorizes border studies for the social sciences (Arredondo, Hurtado, Klahn, Najera-Ramirez, and Zavella 2003; González-López 2006; Levitt 2001; O'Brien 2009; Segura and Zavella 2006; Torres 2003). AnaLouise Keating adds, "*Borderlands*, which is frequently anthologized and often cited, has challenged and expanded previous views in American Studies, Chicana and Chicano Studies, composition studies, ethnic studies, feminism, literary studies, critical pedagogy, women's studies, and queer theory" (2005, 3). Particularly, Anzaldúa (1999) offers 'borderlands' and the 'new mestiza consciousness' as concepts, along with the methodological tool of autohistoria,

which pertain to this discussion as points of departure for theorizing the everyday life of Chicanas. It is important to note, however, that *Borderlands/La Frontera* is not necessarily considered her *trabajo destacable* as this would disregard or dismiss Anzaldúa's post-*Borderlands/La Frontera* contributions. As Anzaldúa explains, in *Interviews/Entrevistas* (2000), "*Borderlands* is just one project of this overall umbrella project that is my life's work, my life's writing. And this new book on composition, the writing process, [the construction of] identity [and] knowledge is like a sequel to *Borderlands*" (Keating 2000, 268). Through her work, Anzaldúa challenges us to engage with a more theoretically complicated feminist subject. The following essay discusses the implications of Anzaldúan theory and method in the development of Chicana feminist sociology.

Anzaldúa, Sociology, and Chicana Feminists:

From Marginalization to Intellectual Reciprocity

Slightly more than twenty years after the publication of *Borderlands/La Frontera* (1987), Anzaldúa's work is now influencing the social sciences (González-López 2006; Keating and González-López 2009; Levitt 2001; Martínez 2002; Segura and Zavella 2007). Her work is now part of the larger Chicana sociological discourse, but has yet to fully be accepted by the mainstream sociological canon as critical and legitimate scholarship. As a member of the American Sociological Association for the past fifteen years, I have seldom heard Anzaldúa referenced or cited in presentations or witnessed her work highlighted in a major forum at the annual conference. I do not recall ever seeing her texts sold at the book exhibits—where a badge is required for entry, restricting admittance only to those who are able to pay costly conference fees.

In Rebecca Aanerud's assessment regarding the impact of one of Anzaldúa's earlier works, *This Bridge Called My Back* (1981), she argues that this

Please don't. I have a family.

—Gwen Amber Rose Araujo¹

TRANSGENDER CHICAN@ POETICS: Contesting, Interrogating, and Transforming Chicana/o Studies

Francisco J. Galarte

The paucity of literature available in Chicana/o Studies about and by transgender Chicanas/os contributes significantly to the marginalization of this community. This article addresses institutional, epistemic, and quotidian violence experienced by transgender Chicanas/os; these violences result from misconceptions that exist about the complexities and nuances that comprise transgender identities, embodiments, and practices. The essay discusses key debates related to transgender Chican@s in Chicana/o Studies and posits the category of "transgender" as a critical frame for attending to the intersections of race, gender, and sexuality.¹ Attending to transgender as a category in the Chicana/o Studies context has the potential to enliven and enrich pedagogical approaches while contesting heteronormative patriarchal disciplining and institutional violence furthered by the exclusion and marginalization of transgender Chican@s in our classrooms, scholarship, and everyday lives.

Key Words: transgender, Chican@, queer studies, violence, pedagogy, gender non-conforming

THE SOCIAL CLIMATE OF THE BIRTHRIGHT MOVEMENT IN THE UNITED STATES

Martha Menchaca

This paper explores the social and political context of the birthright movement in the United States, which since 1993 has prompted anti-immigration activists to introduce congressional legislation that would deny citizenship to U.S.-born children whose parents are undocumented or are non-permanent legal residents. Furthermore, the paper examines the U.S. Justice Department's opposition to the birthright legislation, and chronicles the counter response of Latinos to anti-immigration social movements. It is argued that Mexican Americans and Asian Americans have been the target of the legislation.

Key Words: birthright citizenship, immigration, cultural citizenship, undocumented, state of necessity

There is no denying that many U.S. citizens perceive undocumented immigration to the United States from Latin America, specifically from Mexico, as a national problem. The question, however, which many Americans disagree upon, is whether U.S. law should be reformed and the U.S.-born children of undocumented immigrants be denied birthright citizenship. Proponents of ending birthright citizenship argue that this would be an effective manner of reducing undocumented immigration, while critics argue that this is not the best way to deal with the problem, as the U.S. Constitution would have to be revised and a long-standing Republican tradition that has defined America would undergo transformation.

The aim of this article is to chronicle the birthright debate in the United States and examine its social and political context. By employing Giorgio Agamben's theoretical argument concerning "the state of exception" (2005), I argue

THE CULTURAL PRODUCTION OF SPIRITUAL ACTIVISMS: Gender, Social Justice, and the Remaking of Religion in the Borderlands

Brenda Sendejo

This essay explores the remaking of religion and the presence of a social justice ethic in the contemporary spiritual practices and beliefs of Tejanas of the post-WWII generation. This work draws on ethnographic research conducted in the Texas-Mexico borderlands with eighteen Tejanas involved in social justice causes since the late 1960s. Using the theory and praxis of spiritual activism as put forth by Gloria E. Anzaldúa, this essay examines patterns of spiritual change in the lives of three Tejanas. Such cultural change is reflective of women's social worlds; political acts tied to the material realities of women's experiences. By reconfiguring how they view and practice spirituality—which includes a shift away from organized Catholicism—women are critiquing and working to reverse gender hierarchies, patriarchy, and other social inequalities within and outside of organized religion. Today, women's activism takes the form of spiritualized activism, whereby they do the inner spiritual work that gives them the strength to do the outer work of creating social change as spiritual healers, educators, and community activists.

The day María Elena Martínez entered our graduate seminar in the spring of 2004—I was both nervous and excited to meet the woman who had played such a significant role in the Texas Chicana feminist and Chicana/o civil rights movements.² The context of her visit was an oral history project we were conducting on women's involvement in La Raza Unida Party (RUP), the national independent political party that formed in Texas in 1970 to raise awareness of social and political inequalities affecting Mexican-origin communities in the United States. The Texas RUP was the most successful political organization at getting Mexican Americans into the political arena through local and regional elections, and women played a pivotal role.³

Article Abstract

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DOING RESEARCH AT THE BORDERLANDS: Notes from a Chicana Feminist Ethnographer

Michelle Téllez

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Abstract

This article explores the tension between activism and scholarship and develops a counter-narrative intended to reformulate the tension. Framed by and in conversation with the groundbreaking work of Chicana and women of color feminist writers and scholars whose work critiques cultural, political, and economic conditions in the United States and whose work embodies the goals of advocacy scholarship, the essay offers a pathway for negotiating and disrupting dichotomies. Fundamental to this piece is the creation of bridges between the production of knowledge in the academic world with communities struggling for social justice and the application of it to the concept of *mestizaje*.

Notes and References

This item contains 41 references.

Notes

- 1 my forthcoming dissertation, "Globalizing Resistance: Maclovio Rojas, A Mexican Community en lucha" from Claremont Graduate University.

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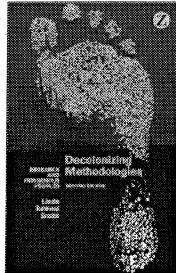
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'Decolonizing Methodologies: Research and Indigenous Peoples is our recognized, not-to-be-messed-with standard of excellence ... we thirsted for more of the same.' - Margaret J. Maaka, Professor of Education and Director of Ho'okula'iwi Center for Native Hawaiian and Indigenous Education, University of Hawai'i at Manoa

'Thirteen years of influence later, with updates and additional chapters, the second edition will secure and expand the place of this book as a classic in articulating the field of indigenous methodologies, 'talking back' to imperialist research and building capacity in indigenous communities.' - Professor Patti Lather, Ohio State University

'In its first edition, *Decolonizing Methodologies* claimed space for Indigenous research through critiquing western knowledge creation as a monocultural enterprise and by affirming Indigenous knowledge systems in research practice. In its second edition, Linda Tuhiwai Smith, the preeminent voice in decolonizing research, considers the current landscape of Indigenous research -- its complexities, intersections, and transformative potential -- from the position of someone who has been there. *Decolonizing Methodologies* remains persuasive, evocative, and enduring.' -

us how to get the story right and how to tell it well in thoughtful, thought-provoking, and inspiring ways. Indigenous research demands no less.' - Jo-ann Archibald, Associate Dean for Indigenous Education, University of British Columbia

'Linda Tuhiwai Smith's great mana again confers on us knowledge to work with and think through by consolidating and extending the work of the first edition of *Decolonizing Methodologies*. She equips indigenous scholars with a series of methodological and political strategies for developing research that is enabling and empowering. Emerging scholars who want to link their research to pursuits for indigenous sovereign justice will be inspired by the way Tuhiwai Smith discusses and examines the metaphorical terrain of struggle that shapes and informs indigenous research. More than anything this book provides an understanding of why indigenous methodologies and research matters.' - Professor Aileen Moreton-Robinson, Indigenous Studies Research Network, Queensland University of Technology, and Deputy Chair, Indigenous Higher Education Advisory Council

'A text of broad intellectual reach and political depth, fifteen years ago *Decolonizing Methodologies* transformed the fields of educational research and critical epistemology. Since that time, Tuhiwai Smith's brilliant analysis has survived over time, perhaps even more provocative today, as neoliberalism colonizes the definition and production of science. *Decolonizing Methodologies* rapidly became a critical classic and has migrated into prison studies, (im)migration studies, disability studies, feminist theory, queer theory and has fundamentally disrupted the broad landscape of social science. Insisting that researchers resist the hegemonic stance of objectivity, trouble notions of validity and generalizability and attend deeply to ethical and political questions of For whom? By whom? and Toward what form of social justice? Linda Tuhiwai Smith offers us a radical liferaft for sailing through treacherous waters of colonial science; at once a radical manifesto and a sweet delicate text that can carry new (and old) researchers forward to a radical vision of social research as it must be.' - Professor Michelle Fine, City University New York

'*Decolonizing Methodologies* announces the obsolescence of Western old ways of methodological thinking. It shifts the geography of reasoning and puts the horse back in front of the cart, using anthropology, history, and education to liberate Maori people rather than using Maori people to advance the disciplinary goals of anthropology, history and education. The brilliant and powerful argument cuts to size and takes away the self-attributed privileges and exceptionalism of Western epistemology; it shows that the house of knowledge has many rooms and that no one any longer has the master key; it dispenses with a long-lasting salvationism entrenched in Western ways of thinking and being from which people around the globe need to be helped because they are epistemologically deficient and ontologically inferior. I have included the book for many years now in my graduate seminars, generally composed by students of different ethnicities and nationalities. It is always revealing to see in the discussions who is feeling empowered by the book and who is feeling threatened and bothered. The significance of the argument for the worlds to come is enormous. The decolonizing move of history and anthropology shows that knowledge it is not only constructed, but it is constructed by certain types of bodies and certain types of local histories, including the local histories and bodies of Saint Thomas or GWF Hegel. Linda T. Smith's book is a landmark in the process not only of decolonizing methodology but of decolonizing imperial Western knowledge and ways of knowing.' - Walter Mignolo, William H. Wannamaker Professor of Literature and Romance Studies, Duke University