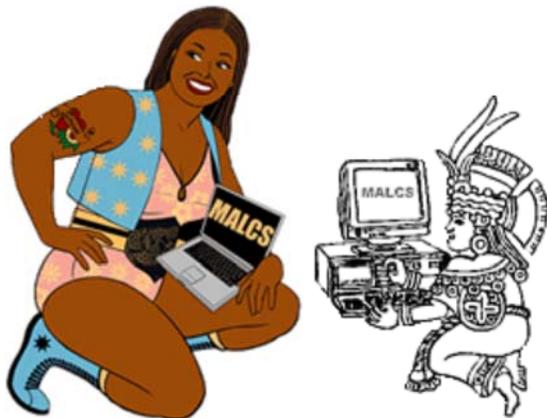


Mujeres Activas en Letras y Cambio Social

(MALCS) Women Active in Letters and Social Change



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Thank You, Susana Gallardo!

Posted April 3rd, 2013 by Theresa Delgadillo

By MALCS Executive Committee: Mónica Torres, Theresa Delgadillo, Rita Urquijo-Ruiz, Ester Hernandez, Marivel Danielson, Judith Flores Carmona, Lupe Gallegos Diaz.

Early in 2013, the MALCS Executive Committee accepted Susana Gallardo's resignation as Webjefa. The Executive Committee of MALCS would like to take this opportunity not only to express our appreciation for Susana's many contributions to promoting the mission and goals of MALCS in her fifteen years of service but also to honor her for creating a distinct digital presence for MALCS by awarding her a life-time membership in MALCS.

Susana took over the administration of our organization's website in the late 1990s from Kathy Blackmer Reyes, who created the first MALCS webpage. When Susana became responsible for the site, she created an entirely new site with important subdivisions dedicated to Leadership, History, Summer Institute and our Journal. As Webjefa Susana secured the domain names and server space for MALCS and related websites to exist, and three years ago created an entirely new online ".org" architecture for us and migrated our website from the previous ".net" architecture. Before that, however, Susana created the dynamic "blog" feature of the

organization's website, where members shared news as well as CFPs and job ads, commented on current events and posted interesting news from other websites. Susana was the motor behind this feature of the site which our members quickly became accustomed to reading and checking and which undoubtedly contributed to the dynamism and stability of MALCS. In recent years, Susana created a MALCS presence on Facebook now largely managed by MALCS Secretary Judith Flores Carmona and Chair Elect Rita Urquijo-Ruiz (where the job ads and call for papers that members share with each other have migrated) and assisted in developing the Mujeres Talk site focused on original research and commentary. Both of these recent developments, in which Susana played an important part, have also expanded member participation in the organization. Susana spearheaded MALCS technology initiatives such as MALCSmail, an email service for members on the Google email platform that she also oversaw and administered. At the Summer Institutes in recent years, Susana reached out to MALCS members to join in blogging for the website with a "how-to" workshop.

When she began as Webjefa, Susana was a graduate student in the Religious Studies Department at Stanford University, where she completed her Ph.D. in 2012. On the way, she joined the staff at San Jose State University and became a mother. Between dissertation research and writing, motherhood and university teaching, Susana managed to find time to make an absolutely critical contribution to growing and promoting MALCS: building a strong MALCS digital face online. The stability and strength of MALCS as well as our ability to continue to attract new members and to carry out our mission and goals owes much to the outstanding work of outgoing Webjefa Susana Gallardo. Susana, we thank you!

Filed under [General News](#) | [Comments \(3\)](#)

[Remembering Cecilia Burciaga](#)

Posted April 2nd, 2013 by Theresa Delgadillo

[Cecilia Preciado Burciaga, Presente!](#)

REPRINTED FROM THE HUFFINGTON POST, APRIL 1, 2013

By Chon A. Noriega

In the spring of 1986 I dropped out of graduate school at the University of Illinois at Chicago, packed up my belongings, and drove 2,400 miles to East Palo Alto so that my then-wife could enroll in graduate school at Stanford University. I had already fulfilled my one dream in life at that time, which was to teach a section of freshman English. Why I wanted to do such a thing I do not know, but I did it, and I was happy. No one else in my family had ever been to college, per se.... Well, my father did live in the locker room at the University of New Mexico during one semester of classes before opting for the army. Then he married, started a family, and continued his education while working full time.

That first night in East Palo Alto, as I slept on the floor of the moving van, the earth shook ... but it did not swallow me. So the next morning I hit the streets, looking for work. I quickly found the one job I truly despise, even though I have returned to it again and again. I became the cut-in man on a paint crew. For those of you who don't know, the cut-in man is the FNG who is handed a three-inch brush and directed to paint all the corners and trim, making things a breeze for the person who rolls out the rest of the wall or ceiling. I had worked in heat treatment factories, restaurant kitchens, parking garages, and even a public relations firm, all settings that demand rapid movement and a tolerance for temperatures that can top 100 degrees. But if Satan has a special corner of Hell for some sinners, no doubt there is an FNG crouched down beside the baseboard,

cutting in before they arrive. That was me. And I was the worse cut-in man in the world.

By fall I found myself re-evaluating my future. I wasn't sure what prospects the university offered — I mean, I had already taught, and once that's done, what else is there to do in academia? Nevertheless, I trekked to the central administration building at Stanford University, seeking some guidance. I still believed in the kindness of authorities. I found myself sitting across from an imposing figure — you know, the type who can throw you into profound doubt about the most basic aspects of your very existence by raising an eyebrow. I had just met Cecilia Preciado Burciaga. She held many titles at Stanford: assistant to the president and advisor on Chicano affairs, associate dean of graduate studies, senior associate provost and associate dean and development officer for student affairs. She was the highest-ranking Latino administrator on campus. But the titles and rank hardly explain her forceful and hands-on commitment to increasing the number of Chicanos in graduate education. Without her unflinching belief in my rather ill-defined abilities, without her down-in-the-trenches sense of strategy, I would not have been accepted into a Ph.D. program at Stanford University for the following year. She made things real for me. She pointed to goals beyond my too-easily-realized dream of teaching freshman English.

But Cecilia also pointed to the magical. “You should meet my husband,” she said, “he’s an artist.” What I remember now is something I did not appreciate back then: I spent a lot of time in Tony’s studio at Casa Zapata, the Chicano-themed dormitory, where he and Cecilia were the resident fellows. Tony was multi-talented, finding success as a muralist, graphic artist, humorist, and founding member of the comedy group Culture Clash; he was also the author of numerous books of poetry, essays, and dichos. I also spent time with Cecilia in her office. She made things happen, and she offered perspective. Cecilia and Tony were role models on many levels, not least as a couple committed to — and living — gender equality. They were, as Tony liked to say, a mixed marriage: Tony was from Texas, un tejano, and Cecilia ... well, she was from California.... If they could work it out, there was hope for the rest of us. Back then being a Chicano graduate student at Stanford was not easy, especially insofar as we negotiated between our commitment to social equity for our community and the upward mobility a place like Stanford helped us secure as individuals.

By 1989 I was seriously prepared to drop out and return to being a cut-in man full time — my graduate stipend had never allowed me to give it up altogether. It was at this point that I met Tomás Ybarra-Frausto, who showed me a different model for participating in academia, and Roberto Trujillo, who paid me a whopping ten dollars an hour to follow that model as an archival assistant for the Mexican American Collection at Stanford’s library. By 1991 I was a Ph.D. and had landed my first job at the University of New Mexico. Looking back 22 years later as a full professor at a major research university, the story of what it means for me to have earned a Ph.D. from Stanford necessarily starts with Cecilia and Tony Burciaga. It is the people, and not the institution, that make a difference.

Cecilia, born in Pomona in 1945 to Mexican immigrants, passed away on Monday, March 25, after a seven-month battle with lung cancer. Tony had passed away in 1996. Both their children are teachers. Artist and educator Amalia Mesa-Bains, who once worked closely with Cecilia, puts her impact in historical [context](#): “She was a person of leadership in the Latino community long before it became fashionable. If things were unjust, unfair, not right, Cecilia would take up the cause and she wouldn’t back down until the problem was fixed. I would consider her one of the people who most embodied the movement toward justice.”

They say that no good deed goes unpunished. That is the price of a commitment to social change. In 1994 Stanford provost Condoleezza Rice laid off Cecilia and closed the crucial position she had occupied for two decades. In 1995 Cecilia became a founding dean for student affairs at the new California State University campus in Monterey Bay. In 2002 the university settled a lawsuit over racial discrimination brought by

Cecilia and two other Latino staff members. The settlement included establishing a \$1.5 million scholarship fund for low-income students from California's Central Coast.

Cecilia was there when I walked into her office seeking guidance, and she firmly and kindly directed me toward a lifelong calling years before I knew it was mine. I was not alone in receiving this kind of help from her; I was one among hundreds. Today those of us who were mentored by Cecilia carry on her legacy in seeking educational access for all students. To use Tony's words in *Spilling the Beans: Lotería Chicana* (Joshua Odell Editions, 1995, page 101), we are her chameleons: "As we move from one world to the other we exchange colors, ideas, symbols and words in order to fit, to relate and to survive. The result is a prismatic iridescence when the difference of colors play on each other, like a rainbow after a rainstorm in the desert. We are chameleons." Cecilia Preciado Burciaga, Presente!

Filed under [General News](#) | [Comment \(0\)](#)

[Call for Submissions: Reader on Cantú](#)

Posted March 23rd, 2013 by Theresa Delgadillo

CALL FOR SUBMISSIONS

Word Images: A Norma Elia Cantú Critical Reader

Editor: Gabriella Gutiérrez y Muhs, Seattle University, author/editor of:

Communal Feminisms: Chicanas, Chilenas and Cultural Exile (Lexington Books, 2007).

Presumed Incompetent: The Intersections of Race and Class for Women in Academia (Utah State University Press, 2012).

Rebozos de Palabras: An Helena María Viramontes Critical Reader (University of Arizona Press, 2013).

Although ethnography is defined many times as "the study of the Other," in Norma E. Cantú it becomes the study of the subjective self and the others who relationally define the self.

Author Norma E. Cantú's writing describes a border culture not only because it speaks Spanish, is bilingual and bicultural, and is mostly located in Laredo and Nuevo Laredo, the U.S. and México, but also because it depicts a bicognitive reality. Sara García has pointed out that Cantú writes about "the border from within the border," what Mary Louise Pratt calls "the contact zone." In her work, Norma E. Cantú depicts the internal, moral, and linguistic borders that Chican@s cross continually throughout their lives in various and diverse manners.

With its mixture of writing and orality, past and present, all mediated by memory, *Canícula: Snapshots of a Girlhood en la Frontera*, Cantú's first groundbreaking novel, could also be read as testimonial literature if defined by Margaret Randall as "the possibility to reconstruct the truth."

We invite submissions on Norma E. Cantú's oeuvre and vision, including but not limited to her criticism, folklore, theory, and literature, as well as her newspaper articles. We welcome academic papers about *Canícula: Snapshots of a Girlhood en la Frontera* and all other works authored by Norma Elia Cantú, including poetry, short stories, opinion pieces, etcetera.

Please send submissions via email by June 1st, 2013 to: casteing@yahoo.com, especially if it is a heavy document, or a lighter document to: gutieryg@seattleu.edu

The manuscript should follow MLA style and be no more than 6,000 words (about 25 pages excluding bibliography and notes).

As part of your submission, include a brief (75 words) biographical note that includes: name, institutional affiliation and areas of expertise.

ACCEPTANCES WILL BE ANNOUNCED BY MONDAY, July 18TH, 2013

Filed under [CFP](#) | [Comment \(0\)](#)

[New Book on Sacred Iconographies by MALCS Member](#)

Posted March 15th, 2013 by Theresa Delgadillo



Member Clara Roman-Odio shares this announcement of her newly published book and link to video interview on it:

Sacred Iconographies shows how Chicanas look beyond local histories and confront new asymmetries produced by transnational systems in the era of globalization. Empowered by the rich traditions of their indigenous spiritualities, Chicanas expose the failures of these systems that claim to pursue the betterment of all, while actually remaining indifferent to, or possibly ignorant of, the poor of color and the poor around the globe. By centering the discussion on these spiritual traditions, sometimes elided or glossed over by scholarship, in spite of the fact that they are fundamental to Chicana literature and art, *Sacred Iconographies* offers an innovative feminist framework for Chicana studies—a framework that aims to develop new critical lines in cross-cultural research within the U.S. and beyond.

[Interview with Clara Román-Odio](#)

Blurbs:

“This landmark publication advances the fields of de-colonial liberation, divinity, and cultural studies. In these pages our guides are ‘anti-icons’ who stand against systems of domination, the divine mothers Tonantzin, Mary, Coatxopeuh, the Virgin de Guadalupe, the feminine and the matrilineal, here to teach us twenty-first-century spiritualities of dissent. Today these figures are facilitating an emerging planetary culture that functions beyond and without borders. This book’s method makes their presence visible – but only if readers are able to think in and through a de-colonizing feminism that is at once spiritual, political, global, and Chicana.” – Chela Sandoval, author of *Methodology of the Oppressed*

“*Sacred Iconographies in Chicana Cultural Productions* examines methodological and pedagogical strategies

for understanding how La Virgen de Guadalupe has served and continues to serve as a venue for artistic and literary expressions of Chicana feminist ways of knowing.” – Josie Méndez-Negrete, Associate Professor, Mexican American Studies, College of Education and Human Development, University of Texas at San Antonio, USA

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[On Remembering Lupe Ontiveros](#)

Posted March 13th, 2013 by Theresa Delgadillo

Chon A. Noriega’s tribute to Lupe Ontiveros on the *Huffington Post* makes our list of must read online material. To read more than the brief excerpt below, click on the title click:

[The Academy’s Conundrum: Lupe Ontiveros](#)

By Chon A. Noriega, Director of the UCLA Chicano Studies Research Center

It’s a conundrum, to be sure. What do you do when your longtime maid dies? After all, she practically raised your children. She cooked your eggs just so, lightly sprinkling them with something red. You asked her what, but you could not make out her response. (Sounded like “tapas”...) So do you send flowers to her family? Does she even have a family? Do you mention it in your year-end letter to friends and relatives? After all, she worked for you for almost 40 years. These are delicate matters. It is what makes life in Hollywood so very challenging.....[see full essay at *Huffington Post* by clicking on link in title above]

Filed under [General News](#) | [Comment \(0\)](#)

[A History of MALCS by Antonia Castaneda](#)

Posted December 31st, 2012 by la Webjefa

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)

1970 *The Comisión Femenil Mexicana Nacional (CFMN)* was founded at the National Chicano Issues Conference, with Francisca Flores as its founding president

1971 Houston Women's Conference Walk Out!

1971 Anna Nieto Gómez taught the first courses on the Chicana Experience at California State University, Northridge (CSUN)

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 *Reed v. Reed*, Supreme Court

1972 CFMN established a learning and help center, the *Chicana Service Action Center*

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

1973-74 Feminist Journal *Encuentro Femenil* begins

1974 Dorinda Moreno founded the San Francisco newspaper *La Razón Mestiza*

1977 Martha Cotera published the book *The Chicana Feminist*

1978 The Pregnancy Discrimination Act is passed

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

1982 The Equal Rights Amendment is defeated

1982 MALCS founded, UC Davis (1982)

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

2011 MALCS Summer Institute: Subcommittee on Institutional Violence formed

2012 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 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

Based on Antonia Castaneda's 2012 MALCS Plenary presentation "MALCS' Decolonizing Work: Naming and Undoing Institutional Violence, From SB1070 to Chicana/o Studies"

Reprinted from [News from Nepantla](#), UCSB Chicano Studies Newsletter, Fall 2011, No. 5. Thank you to Aida Hurtado, Jessica Lopez Lyman, and William Calvo-Quiros.

Filed under [General News](#), [Members in the news](#) | [Comment \(0\)](#)

[Haas fund gives \\$1 million in scholarships for undocumented UCB students](#)

Posted December 11th, 2012 by la Webjefa

Excerpted from [article by José Rodríguez](#), University Relations UC Berkeley newssite

...the Evelyn and Walter Haas, Jr. Fund has awarded \$1 million to UC Berkeley for scholarships for undocumented students — a life changer for students like Rivera. This is the single-largest gift for scholarships of this type at a U.S. university.

The gift will assist the nearly 200 undocumented students at UC Berkeley from 20 different countries who currently qualify, and will help more in the future. These students are not eligible for federal Pell grants, federally backed loans or work-study positions. Their average family income is \$24,000....

As public support for comprehensive immigration reform grows — and with it, an acknowledgement of the plight of students who came to the United States as children and are hampered by their immigration status as they pursue higher education and careers — UC Berkeley is leading the nation in assisting its students who are undocumented. Most of these students were brought to this country by their parents, were educated in California's public schools and achieved academic success, despite barriers resulting from their legal status.

As a diligent high school student in Los Angeles, Rivera thrived in the classroom and juggled numerous family responsibilities, volunteered, worked in a convenience store owned by his family and did homework from 10 p.m. until midnight every night. At UC Berkeley, he embraced campus life, becoming active in student government, but was forced to drop out more than a year ago when he couldn't keep up with the cost of tuition. Next semester, with money he earned working at the store and new state financial aid made possible by the passage of the California Dream Act, he'll return to finish his studies. In the fall, funding from the new Haas, Jr. Fund scholarships will provide additional and much-needed resources for Rivera and others who don't qualify for federal student aid.

"I'm so grateful for this opportunity," said Rivera. Of UC Berkeley's new services and scholarships designed for students like him, he added, "You're not just paying for a student to go to college, you are helping a whole community." [Continue reading »](#)

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New from MALCS!

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Recommended Publications

- [Chicana Matters series @UTPress](#)
- [Latin America Otherwise @Duke Univ Press](#)
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Mujeres Activas en Letras y Cambio Social, 1404 66th Street, Berkeley, CA 94702

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