

RESISTIR no es un delito, es la obligación de todos.

—Asociación Madres de Plaza de Mayo

EDITORS' COMMENTARY

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If you happened to visit the Plaza across the street from the government house in Argentina on Thursday 6 January 2005, the hottest day for the past twenty years, you would—provided that your energy level allowed it—have joined the Madres de Plaza de Mayo in their walk. The women are in their seventies and eighties and have been marching every Thursday since 1977 to demand justice on the cases of their disappeared children and to endorse all struggles against social inequalities. The ones who cannot walk tend a table and sell books, videos, buttons, and stickers that proclaim: “TO RESIST is not a crime, it’s everyone’s duty.” In that spirit, Laura Bonaparte, a member of the Madres-Línea Fundadora, and mother of Aída, Irene, and Víctor, disappeared at the hands of the authorities in Argentina, traveled to Ciudad Juárez to lend her emotional and material support to the mothers of the women assassinated in Mexico, to whom we devoted our re-inaugural issue.

Nurtured by their actions, our journal continues to be a space to resist. We embrace our obligation, as we gather strength to confront the next four years of the Bush regime. As Chicana/Latina feminists we re-imagine and re-create ourselves as part of our authentic liberation. Self-definitions become an

emancipatory praxis that allow us to position ourselves against agents, policies, and acts of oppression. This issue of *Chicana/Latina Studies: the Journal of Mujeres Activas en Letras y Cambio Social* examines positionalities and provides readers with yet, more intellectual and spiritual tools for resistance.

Es en momentos como éste, cuando el imperio se fortalece, que encontramos fuerzas en el texto y las acciones de Emma Sepúlveda "I Am Afraid of the Security Moms", quien arriesga su seguridad física en la tarea de esclarecer a sus lectores. Against the avalanche of U.S. nationalism and xenophobia unleashed from the White House, we choose with Zulema Moret, as well as the poets in *Mujeres mirando al sur*, Mariela Dreyfus, María Auxiliadora Álvarez, and Victoria Guerrero, to build our own nation as an imaginary community that sustains and empowers us. Our new visions of ourselves, grounded in the paths and knowledge of otras mujeres que caminaron y resistieron antes que nosotras, are critical at this time when the administration redefines knowledge, free speech, and human rights. Our contributor Michelle Téllez offers us a roadmap for the journey when she links her activism and her scholarship. Likewise, Irene Lara encourages us to reconsider the positionality of the bruja and to reappropriate her as a sexual and spiritually empowered woman. Our cover art by Chicana artist Diane Gamboa documents, for example, women's remedios. In this case, la curandera's formula merge with Gamboa's feminist recipe for relationships. Enmei Carrasco's poetry combines the rage and the humor that we need for the road, yet, the choice of the author not to disclose her identity serves as a reminder of the risks we are taking as feminist scholars and activists who chose to leave our mark in the U.S. academy.