

EDITORS' COMMENTARY: We Are All “Under one Moon”

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At the time of this writing, more than seven thousand indigenous people and their supporters are standing their ground in Standing Rock, North Dakota, in an effort prevent the completion of the Dakota Access Pipeline and protect the tribe's water from potential contamination. The significance of this cannot be overstated, as leaders and members of more than two hundred Indigenous nations across the United States and internationally have mobilized on behalf of the Sioux Nation. In recognition of our efforts to stand together, it is fitting we draw inspiration from a painting by Shoshone/Arapaho artist Sarah Ortegon, our featured artist for this issue. In “Under One Moon,” Ortegon depicts landscape that ranges from Monument Valley, Arizona, to Crow Heart Butte in Wyoming, to Niagara Falls in New York and reminds us that from every corner of this earth, we are all “under the same moon”—the “earth is a living being”—and deserves our protection.

Chicana/Latina Studies: The Journal of Mujeres Activas en Letras y Cambio Social was founded to create an intellectual and artistic space that would bring to print the scholarly, literary, creative and artistic works of Chicana and Indigenous feminists. Conjoined with our mission to remain actively involved in the issues of our times, we now find ourselves at a historical moment—a moment that requires our individual and collective resolve—to strategize, organize, and mobilize against the authoritarian, harmful, backward, and capricious regime about to take office in the United States. The words of feminist and humanitarian Aurora Levins Morales provide solace, as we enter this period:

This is not any moment in the past that terrifies us. It is a new moment. Instead of speculating on all the bad things that will happen, let's reach for each other and start building our unified resistance. Let's treat each other really well. Let's stay flexible and responsive. Let's refuse to despair. Let's refuse to panic. Let's accept the change history has given us.

We are facing off against an extreme right government that will put very bad policies into place and mobilized movements of white nationalists who will continue to scapegoat and will feel empowered to be more reckless and violent.

We will need to be very resourceful. We will need to sustain each other. Let's not let any of us get isolated. Let's resist by being communal. Let's protect each other. Let's continue to cherish life, cherish each other, cherish the earth, and our vision of a just society . . . so let's all get some rest and mobilize our love. (Facebook post: November 9, 2016)

Indeed through our work as scholar activists, we offer alternatives to hegemonic ideologies, hateful speech, and white supremacy. We offer more than reactive politics; we engage in the creation of new epistemologies and ontologies to bring attention to injustices and issues affecting our communities. The results of the Presidential election augur difficult years to come, signaling that progressive agendas of the women's, LGBTQ, and civil rights movements are at dire risk. There is no denying this was an election based on a campaign that resorted to racist, sexist, misogynist, homophobic, xenophobic, and Islamophobic rhetoric. The 2016 US Presidential election revealed to the public at large what readers of *Chicana/Latina Studies* have known for a long time: that the entrenchment of power based on the aforementioned elements are integral to the fabric of this nation.

The Southern Poverty Law Center documented more than four hundred incidents of hateful harassment in the week after the election (<https://www.splcenter.org/>), including Latina/o elementary school children being subjected to rants and cheers of their families' pending deportations, swastikas painted in churches and synagogues, and students parading with Trump banners while shouting "white power." We cannot be silent about this hate, nor should we resort to polite discourse. Indeed, we must voice our opposition to hate and violence; regardless of who wins an election the public must not forego their constitutional rights to protest or to petition the government. History has shown us how the dangers of nativist ideologies coupled with totalitarian proclivities can lead to such actions as the repatriation of Mexicans during the Depression (including US citizens), the incarceration of Japanese during World War II, and the rise of the Third Reich.

In Arizona, while we mourned the results of the Presidential election, we celebrated the end of a twenty-four year period in which Sheriff Joe Arpaio reigned over Maricopa County, putting into place practices, policies, and conditions that violated numerous human and civil rights. With the passage of state laws in the mid-2000s designed to curb undocumented immigration, Arpaio unleashed his virulent anti-immigrant stance to oversee a series of raids that targeted people of Mexican descent. Latina/os, unlawfully detained, filed lawsuits and won based on evidence that racial profiling had taken place. Even after a GOP-appointed federal judge ordered Arpaio to stop enforcing federal law, Arpaio remained defiant. In October, 2016 the U.S. Justice Department charged Arpaio with criminal contempt of court, even as he sought re-election for yet another term. The nonstop organizing by People United for Justice, a grassroots umbrella organization with leaders and organizers from the Center for Neighborhood Leadership, LUCHA, Puente, and Mijente waged a campaign, "Bazta Arpaio," to ensure Arpaio was not re-elected.

The articles, creative writing, artistic production, and book reviews in this issue add to the Chicana/Latina and Indigenous social justice body of work seeking progressive social change. The essays bring to the fore the voices and ways of being of Indigenous women, immigrant mothers/activists, and lesbian immigrant street vendors. In doing so, the authors actively engage in an in-depth critique of colonization and genocide, inhumane immigration policy, and economic exploitation. Marisa Elena Duarte, in her essay “Uneven Exchanges: Borderlands Violence and the Search for Peace at Sand Creek,” shows how the legacy of colonialism is manifested in epistemic violence in institutions of higher education. Duarte argues that Indigenous feminists engage in the practice of “subversive lucidity” in order to restore epistemic justice. Scrutinizing the evidence of the violence inflicted on Native communities and their resilience helps, according to Duarte, Indigenous women, children, and communities to intertwine epistemic justice with cultural memory.

Similarly, Ariana Vigil, in her essay “Heterosexualization and the State: The Poetry of Gloria Anzaldúa,” provides a critical examination of the role of sexuality in colonialism, neocolonialism, and state formation based on her analysis of three poems by Gloria Anzaldúa: “We Call them Greasers,” “Cervicide,” and “*Yo no fui, fue Teté*.” Vigil examines the ways in which Anzaldúa’s poetry implicates heterosexualization and heterosexism with the physical and psychological violence levied on Chicanas and Chicanos. Through her poetry, Anzaldúa links conquest and violence with the formation of an Anglo-dominated state and the processes of racialization and social, political, and economic oppression of Chicanas/os.

Laura Muñoz and Jillian Báez, respectively, give voice to immigrant women’s experiences in their essays. Muñoz’s article, “Bar Tasco: Latina Immigrant

Vendors' *Mestiza Consciousness*," is based on the stories of queer Latina immigrant street vendors in Los Angeles. Using Anzaldúa's concepts of collisions of social worlds and mestiza consciousness, Muñoz analyzes the ways in which Latina immigrant street vendors' bodies constantly collide in their respective social worlds and produce new epistemologies, in spite of wounds, pain, and ruptures that result from physical and symbolic violence. Báez, in "Voicing Citizenship: Undocumented Women and Social Media," explores the mediation of voice by social media through two case studies of undocumented mothers, Flor Crisóstomo and Elvira Arellano. Through a rhetorical analysis of Facebook pages and blogs, she documents both the potential and the limitations of social media to deploy marginalized voices. Specifically, she studies how social media offers a platform for Crisóstomo and Arellano to assert their understandings of citizenship. This view of citizenship is more complicated than those depicted by the mainstream media. Such complex declarations challenge, Baez argues, the normative meanings of citizenship. In sum, the essays in this issue engage in decolonial praxis that honors Chicana, Latina, Indigenous, and Queer women's individual and collective agency.

In her first issue as creative writing editor, Patricia Trujillo brings to *Chicana/Latina Studies* readers a wonderful collection of short stories, poetry, and a creative essay. Through these texts the authors voice their perspectives on social inequality, immigration, family, education, and violence. Isabel Kathryn Ball's story, "Where the Metal Meets My Hand," focuses on the fence that divides border cities. The story reflects the metaphorical meaning of the borderlands expressed in Chicana scholarship, but in this case the protagonist literally ends up living in the border fence. In Anita Rodriguez's "The Lost Story," the narrator reminds us of the need to honor cultural memory, and of survival from the perspective of an old Church. Lydia A. Saravia's essay, "Mi Tía: Stories of a Murdered Scholar in Guatemala," honors cultural memory

against forgetting violations of human rights. Yolanda Nieves's poetry speaks of movements such a migration, sojourners, loss and gain. Nieves also talks about healing ancient wounds and survival.

Decolonizing the West

For the first time in MALCS's history, the University of Wyoming hosted the Summer Institute. The theme of the Institute, "Deconstructing the Equality State: Remnants of Colonialism, Trauma, and Invisibility," addressed the violence, trauma, and injustices imposed on Indigenous peoples in Wyoming. Institute Site Committee Co-Chair Cecilia Aragón encouraged participants to take time to reflect upon our Indigenous past, while Co-Chair Irlanda Jacinto reminded us that ". . . institutions of higher learning and cultural knowledge production need to ensure that the voices of Native peoples are heard and acknowledged." Plenary sessions voiced concerns over gender, trauma, cultural appropriation, fighting colonialism, imprisonment, and healing. We extend a big mil gracias to the Site Committee Co-chairs and the Site Committee for their warm welcome to Wyoming and the concerted effort, patience, and diligence required to host the Institute. The Institute was a success thanks to the Co-chairs (Aragón and Jacinto) and site committee members: Alin Yuriko Badillo-Carrillo, Sophia Beck, Michelle Eberle, Ashley Enos, Vanessa Fonseca, Blanca Estefani Infante de la Cruz, Joy Landeira, Norma Claudia Lira-Perez, Debra Littlesun, Sandra Loza, Robyn Lynne Lopez, Anetra Parks, Rachel Sanchez, Mary Katherine Scott, Lilia Soto, Reinette T. Tendore, and Melanie Vigil. We extend a sincere thank you, on behalf of MALCS and the journal, to all the sponsors and community participants from the University of Wyoming and the Laramie community.

We are proud to feature the artwork of Sarah Ortegon of Eastern Shoshone and Arapaho heritage, who was also the featured artist for the Summer Institute in

Laramie, Wyoming. Her art, like so many of our featured artists', is political, heartfelt, and personal. Ortegon draws from indigenous history, her own mestizaje, and her feminine power and energy to create art that compels us to remember the atrocities and traumas of the past, to remember our ancestors, to hold sacred the animal inhabitants, and to treasure and attend to the lands in which we reside.

We are pleased to report a number of advances in *Chicana/Latina Studies*. Submissions to the journal have increased. We thank our dedicated editorial board members and our national advisory board members whom, despite full schedules and responsibilities, somehow find the time to ensure that our scholarly and creative work is expertly reviewed. For the past two Institutes, we have added a new workshop that allows attendees to participate in a workshop that will inform them about the journal with respect to our review policies, our mentorship program, and the Writing Workshop, and to demystify any questions about the journal and our practices. They were both well attended, with over a dozen participants in each. Continuing the successful tradition of the Writing Workshop, former editor Josie Mendez-Negrete facilitated this year's workshop to another cohort of inspiring and prospective authors. We look forward to their submissions and the steadfast commitment of all involved to feminist processes that support the publication of our work.

Words cannot do justice to the dedication and work by MALCS' webjefa, Seline Szkupinski-Quiroga, who also worked with Lee Hodson of VizRED Digital Media and Web Design to revise the journal website. For the past eighteen months, Seline methodically and patiently worked with us to update and revise the journal's website. The website now includes links and all important information related to manuscript and creative works submissions, guidelines for artists interested in having their work featured in the journal, in

addition to a chronicling of the journal's history, and the ability to see the table of contents and artwork for every issue since the journal's inception. Please go to Journal.malcs.org to check out our new website.

We now have a new logo for the journal. ASU student Lucía Sandoval helped with the design through her employment with Cultural Sponge. The inside floral image represents a group of women collectively working together. If you look at it in a downward direction you can also see chairs situated around a circular working table. The swirling symbols represent the lenguas needed to speak out, especially on behalf of those in greater need. Finally, a book and a sun may also be seen in this image, representing growth and change.

It warms our hearts and intellectual spirit to see new and established Chicana, Latina, and Indigenous scholars produce high quality, feminist scholarship. We will continue to generate scholarship and artistic work with the optimistic belief that we can intervene, even if in a small way, against inhumane actions and formations. We offer this issue as a call to action—a call to strengthen our resolve as we go about our daily personal and work lives—so that we might engage in the work, organizing, and collective action to resist the forces attempting to dismantle the gains of the past sixty years. ¡En solidaridad caminamos adelante!