(1) **Introduction**

The University of California at Santa Barbara requests support in the amount of $249,250 from the Rockefeller Foundation for the Humanities to create a program of Humanities Fellowships entitled "The Dynamics of Chicana/o Literacy." Over the three years of the program, the fellows would be housed at the Center for Chicano Studies at UCSB.

The Center for Chicano Studies was founded in 1969 to develop and to support research on the history and contemporary socio-cultural, political, artistic, and economic conditions of Chicanos, Mexicanos and Latinos. The Center brings together faculty who engage in Chicana/o Studies through workgroups, collaborative research, creative projects, publications, conferences, seminars, and exhibits. The Center supports a Visiting Research Scholar in Chicana/o Studies and, with the Department of Chicano Studies, the Luis Leal Endowed Chair.

The Center has enjoyed dynamic growth in recent years, growth that has infused the Center with new faculty and resources. As a result, the Center is positioned to pursue truly interdisciplinary dialogues and projects while drawing on a number of the most accomplished humanists and social scientists in the field. The Center’s interdisciplinary working groups constitute a primary vehicle for bringing together faculty from diverse departments as they research issues of common intellectual concern. These working groups have organized numerous seminars, workshops, international conferences and institutes during the last ten years. The Rockefeller Humanities Fellows would therefore encounter a wide array of opportunities for intellectual exchange and collaboration.
The goals of the proposed Rockefeller Humanities Fellowships at UCSB’s Center for Chicano Studies will be to enable interdisciplinary, comparative research that will rethink in a global context the study of migration to, from, and within the United States, and particularly the Southwestern United States. Together, the fellows and the Center’s leadership (Denise Segura, the Center’s Director and Professor of Sociology, and Carl Gutiérrez-Jones, the Center’s Associate Director and Professor of English and Comparative Literature) would formulate scholarly collaboration across UCSB’s programs and departments on issues of migration.

(2) Chicano and Cultural Studies at UCSB

UCSB’s Center for Chicano studies offers a unique and rich site for the establishment of this fellowship program. UCSB’s commitment to international studies is long-standing; however, within the last five years, this priority has become a primary objective guiding the research growth of the University as a whole. Home to the Department of Chicano Studies, The Davidson Library Special Collection in Chicano Studies, The California Ethnic and Minority Archive, as well as the Center for Chicano Studies, UCSB possesses tremendous long-standing resources for studying Southwestern border dynamics. In addition, the University houses a dynamic and exciting program in Global Studies, as well as an affiliated program in Global Peace and Security. Overall, UCSB has a deep commitment to excellence in Chicano, Global and Cultural Studies, a fact reflected in the University’s development of the infrastructure required to foster ground-breaking research.

(a) The Department Of Chicano Studies. Founded in 1969, by a group of Chicano activists and intellectuals who met to formulate the foundational document El Plan de Santa Bárbara, the Department of Chicano Studies is made up of eight faculty, as well as numerous affiliated faculty and researchers, including two Chicana Doctoral Fellows annually. Over the past three decades, the department has developed an interdisciplinary curriculum that focuses on gender, culture, and institutions. Teaching and research in the Department probes the roots of a cultural tradition beginning with the pre-Columbian cultures of Mexico and extending into many areas of contemporary American society, including politics, education, literature, the arts, and religion. The Department fosters insight into the historical and cultural significance of Chicanos as a group situated regionally, nationally and internationally.
(b) The Chicano Studies Collection at Davidson Library: Coleccion Tloque Nahuaque. The Colección Tloque Nahuaque is a unique resource for comprehensive Chicano/Latino information and specialized reference services. Visiting scholars from both this country and abroad consider it to be one of the finest collections of Chicano materials anywhere in the world. Established in 1971, the Colección specializes in the multidisciplinary field of Chicano/Latino Studies. It is the only such collection in the U.S. operated as a discrete library unit within a major university library. Its holdings of approximately 14,000 volumes and close to 500 journals and newspapers distinguish it as a national bibliographic resource on Chicanos/Latinos. The collections’ development within the Colección is the responsibility of a full-time Chicano Studies Librarian and is supported by a senior paraprofessional and five student assistants.

(c) California Ethnic and Multicultural Archive. The California Ethnic and Multicultural Archive (CEMA) in the Donald C. Davidson Library at the University of California, Santa Barbara is a permanent program offering collections of primary research materials that document the cultural and political experiences of the African American, Asian American, Chicano/Latino, and Native American ethnic groups in California. The broad-based collection of materials represents the cultural, ethnic, and racial diversity that characterizes the state's population. Since 1988, CEMA has been building a highly successful program by which a number of organizations and individuals have committed to depositing their personal papers and other holdings in the Davidson Library.

(d) Program in Global and International Studies. Global Studies was established as an interdisciplinary program in the College of Letters and Science at UCSB in 1998; it is currently home to thirteen faculty as well as affiliated faculty drawn from twenty two departments. The program is distinctive in its emphasis on the transnational processes and interactions that are bringing the world together across traditional national boundaries, and is one of the first in the nation to offer international studies framed within contemporary globalizing trends as a central organizing theme. The Program pursues a cultural and ideological emphasis, a socioeconomic and political emphasis, and geographically-based “area studies.” The first (cultural and ideological) emphasis focuses on the emergence of transnational ideologies and global cultures (and the rebellions against them). This includes the study of cultural change and interaction, the resurgence of ethnic and religious loyalties in the contemporary world, and the rise of new ideological constructs that reach across national boundaries. This emphasis also pursues the cultural impact of world-wide telecommunications and mass media. The second (socioeconomic and political) emphasis looks at the globalization of the economy,
new development strategies, and changes in social systems and political alliances in the
contemporary world. It considers global finance and transnational businesses-whose
production and consumption networks extend around the world, as well as the
globalization of the labor force. This emphasis also explores global environmental issues,
and emerging regional and international political patterns that lead to new political
alliances and reconfigurations in a changing world order.

(3) The Center for Chicano Studies

The Center's mission is to develop a research infrastructure that can lead the field of
Chicana/o Studies at both the national and international level. Attainment of this goal is
fostered by activities that bring together faculty with diverse training in order to
strengthen the development of an interdisciplinary research program. This
interdisciplinary agenda builds upon a distinctive feature of the field--its intellectual
evolution as a mosaic that engages methodologies and theoretical concerns that traverse
diverse social science and humanities disciplines. The products of this mosaic often
challenge conventional epistemologies while creating knowledge grounded in the lived
experiences of Chicana/o communities. Hence the Center's emphasis on faculty work
groups, collaborative projects, lectures, symposium, and publications that reflect this set
of concerns.

The Center organizes and co-sponsors numerous programs and events which focus on the
needs of our local communities and foster mentorship activities between faculty, graduate
students, undergraduates and community scholars. Since October 1997, the Center has
sponsored three conferences devoted specifically to questions of migration in a global
context. The first, a conference entitled "Immigration and Welfare Reform" (October
1997), brought together local and state policymakers, scholars, students and community
members to dialogue on recent immigration reforms that affect our local communities.
The following year, the Center sponsored “The Dynamics of Chicana/o Literacy:
Chicana/o Arts in an Age of Displacements” (November 1998), a conference which drew
together sixteen scholars to discuss specifically the opportunities for rethinking the field
by considering migration in a global context. In 1999, The Center co-organized with UC
Santa Cruz's Chicano/Latino Research Center a conference titled "Mexican Women in
Transnational Context" (April 1999), an inquiry regarding the multiple changes occurring
as Latinas are being integrated into various labor markets through globalization. These
events in particular have confirmed our sense that the future of Chicano Studies will be
intimately bound to a rethinking of migration in a global framework. The addition of the
proposed fellows would allow us to take such study to the next level because their sustained dialogue at UCSB would allow us to explore the topic with a new intensity and focus.

(a) Faculty. As part of advancing a national presence in Chicana/o Studies research, the Center supports a Visiting Research Scholar and, with the Department of Chicano Studies, the Luis Leal Endowed Chair. The Visiting Research Scholar is selected through a national search that advertises for specific research interests. During the current 1999-2000 academic year, Professor Arturo Aldama, a specialist in border culture is holding this position and bringing his considerable talents to our planning process. The Visiting Scholar resource will supplement the scholars made available by the Rockefeller Humanities grant annually, and therefore give us an even more effective cohort of visiting scholars working on the same themes at any given time. In addition, the Luis Leal Endowed Chair in Chicano Studies is designed to cultivate new research initiatives and projects that foster collaboration between the Center and the Department of Chicano Studies faculty. The Luis Leal Endowed Chair and Professor of Chicano Studies is acclaimed literary critic, author and poetess, Maria Herrera Sobek. Faculty at the Center include:

Mario T. Garcia (Ph.D., UC San Diego) is Professor of History and Chicano Studies at UCSB. He is the author of several books including Desert Immigrants: The Mexicans of El Paso, 1880-1920; Mexican Americans: Leadership, Ideology & Identity, 1930-1960; Memories of Chicano History: The Life and Narrative of Bert Corona; Ruben Salazar-Border Correspondent: Selected Writings, 1955-1970; and The Making of a Mexican American Mayor: Raymond L. Telles of El Paso. He is the Director of the Latino Leadership Project and the Research Liaison between the Department of Chicano Studies and the Center for Chicano Studies.

Carl Gutiérrez-Jones (Ph.D., Cornell University) is Associate Professor of English and the Program in Comparative Literature at UCSB. He is the Co-Principal Investigator of the Center for Chicano Studies' program "Laboring Toward the 21st Century: Interdisciplinary Research on the Chicana/o and Latina/o Working Poor. He is also the Principal Investigator & Coordinator of the interdisciplinary working group on migration in a global context. He developed and produced the unique and heavily visited internet research site, "Affirmative Action and Diversity Project: A Web Site for Research" (http://humanitas.ucsb.edu/aa.html). Dr. Gutiérrez-Jones is the author of Rethinking the Borderlands: Between Chicano Culture and Legal Discourse (1995), and has written
numerous essays on the New Western History, the color-blindness movement, border theory, and the rhetoric of racial injury. He is currently completing a book entitled “Race, Rhetoric and Injury” which considers current debates about race in history, sociology, and genetics, as well as legal and cultural studies.

Barbara Herr Harthorn (Ph.D., UC Los Angeles) is the Director of Social Science Research Development for the Office of Research at the University of California. She is the Co-Director of the Center for Global Studies, Institute for Social, Behavioral and Economic Research. She also serves on the Center for Chicano Studies Advisory Committee. Dr. Harthorn's research and publication areas focus on maternal and newborn health among Mexican farmworkers in California.

Maria Herrera Sobek (Ph.D., UC Los Angeles), Professor of Chicano Studies, is the Luis Leal Endowed Chair at UCSB. A renowned literary critic, poet, and folklore specialist, Dr. Herrera Sobek has published numerous books, articles and scholarly essays. Her books include: The Bracero Experience: Elite Lore versus Folklore; Northward Bound: The Mexican Immigrant Experience in Ballad and Song; and The Mexican Corrido: A Feminist Analysis. She has edited several volumes including: Chicana Creativity and Criticism: Culture Across Borders; Mexican Immigration and Popular Culture; Chicana Writers on Word and Film; Saga de Mexico; and Reconstructing a Hispanic/Chicano Literary Heritage. Currently Dr. Herrera Sobek is working on an anthology on narco-corridos and a book on contemporary critical theories and corridos as well as a volume on Chicana writers. She is also co-organizing the East/West Chicano Institute to be held at Cornell University in conjunction with UCSB’ Center for Chicano Studies.

Raymond Huerta, J.D. is Affirmative Action Coordinator at the University of California, Santa Barbara and Lecturer in the Department of Chicano Studies. As the Interim Director of the UCSB/Autonomous University of Queretaro, Mexico, he is involved in developing Mexican Studies at the Center for Chicano Studies and the Department of Chicano Studies. Mr. Huerta's research focuses on the civil rights of Chicanos/Latinos in the U.S. He has recently published a well-received essay on California's initiative process and its implications for Latinos.

Luis Leal (Ph.D., University of Chicago) is Professor Emeritus at University of Illinois, Champaign-Urbana, and currently Professor at the University of California, Santa Barbara. His extensive published works have been compiled in Luis Leal: A Bibliography with Interpretative and Critical Essays (1988). Among his most recent
books are *Aztlan y Mexico* and *No Longer Voiceless* (1995). In 1991 he received the Aztec Eagle from the Mexican Government and in 1997, the National Humanities Medal from President Clinton. In 1988, he was made a member of the Academia Norteamericana de la Lengua Espanola, and also a corresponding member of the Academia Espanola. Professor Leal's research interests are centered around the history of Chicanas/os and Latinas/os writers. He has studied the authorship of the first novel published in Spanish in the United States (Jicotencal, Philadelphia, 1826), and the literature about Joaquin Murrieta. In association with Professor Victor Fuentes, Professor of Spanish and Portuguese at UCSB, he edits the literary periodical, *Ventana Abierta: Revista latina de Literatura, Arte y Cultura* (a publication sponsored by the Center of Chicano Studies). Professor Leal teaches classes in the Department of Chicano Studies at UCSB and is an ex officio member of the Center for Chicano Studies Advisory Committee.

Francisco A. Lomeli (Ph.D., University of New Mexico) is Professor in the Department of Spanish and Portuguese and in the Department of Chicano Studies where he serves as Chair. He is a member of the Center for Chicano Studies Advisory Committee and Co-Principal Investigator of the program "Laboring Toward the 21st Century: Interdisciplinary Research on the Chicana/o and Latina/o Working Poor." Dr. Lomeli has published a number of works on both Chicano and Latin American literature. His specializations range from narratology to literary history, including translations (i.e. *Barrio on the Edge* by Alejandro Morales). Among his publications are *La novelistica de Carlos Droguett: Poetica de la obsesion y el martirio* (1983), *Handbook of Hispanic Cultures in the U.S.: Art and Literature* (1993), and *Dictionary of Literary biography: Chicano Writers* (1989 & 1993).

Fernando Lopez-Alves (Ph.D., UC Los Angeles) is Associate Professor of Political Science at the University of California, Santa Barbara. He is also the Director of UCSB's University of California in Washington D.C. (UCDC) Program. Dr. Lopez-Alves is the author of *The Origins of Democracy and State Formation in the Americas* (forthcoming, Duke University Press). His research utilizes a comparative historical methodology to analyze the formations of democracies and other state formations in Latin America.

Chela Sandoval (Ph.D., UC Santa Cruz) is Associate Professor of Critical and Cultural Theory for the Department of Chicano Studies at UCSB. She also serves on the Advisory Committee of the Center for Chicano Studies. Dr. Sandoval is a member of the History of Consciousness School of Cultural Theory, and a participant in the Women of
Color Cohort. Sandoval's ground-breaking essays have had wide circulation and she has recently had a book accepted for publication at the University of Minnesota Press.

Denise A. Segura (Ph.D., UC Berkeley) is Associate Professor of Sociology at the University of California, Santa Barbara. Most of her research and publications have analyzed Chicanas/Mexicanas and employment stratification as well as the intersection of family and work. In collaboration with Beatriz Pesquera, UC Davis, she is writing a book tentatively titled, "Malinche Speaks: Chicana Feminism as Heresy and Empowerment." Professor Segura has recently published a ground-breaking study of the Latino community is Isla Vista.

Inés Talamantez (Ph.D., UC San Diego) is Associate Professor of Native American Religious Studies and Managing Editor of New Scholar: An Americanist Review. She has written two books on Native American oral traditions and has just completed a manuscripted titled "Isánálkésh Gotal: Introducing Apache Girls to the World of Spiritual and Cultural Values." She has written numerous articles on women, religious studies, and environmental studies. She is a frequent lecturer at conferences and universities. Her major research interests are contemporary Native American religious traditions and philosophies, Mexican studies, Chicana/o studies, and environmental studies.

(b) Developing Scholars. The Center makes a priority of fostering research initiatives and training activities for graduate and undergraduate students. Each grant processed through the Center typically offers support to graduate and undergraduate students. Each year the Center invites all graduate students doing advanced (post-M.A.) research in Chicana/o or Latina/o Studies to submit proposals for funding support. Typically six to eight projects are supported in amounts that range from $1,000-2,500. The Center also offers a limited amount of funding to students who have been invited to present Chicana/o or Latina/o Studies research at conferences. In addition, undergraduates interested in enhancing their research skills may apply to the Undergraduate Student Internship Program which provides stipends to work on faculty projects. This program, coordinated by faculty and the Center's Community Outreach Assistant, strives to enhance the research skills of undergraduate students interested in Chicana/o Studies. In each of the three years of its existence, this program has supported eight-ten undergraduates. During 1997-98, the undergraduate interns and the coordinators successfully developed a Teen Center in neighboring Isla Vista which opened October 1, 1998. Throughout the summer of 1998, the Teen Center offered tutorial workshops to junior high and high school students.
(c) Impacting Communities. As one of only two organized research units devoted to the study of Chicana/o and Latina/o populations in the University of California system, the Center is often called upon to provide information to local community agencies, community leaders, state and national entities as well as to the local campus community. Thus, public service forms an integral part of the Center's mission. Each year the Center co-sponsors numerous community events designed to enhance an understanding and appreciation of Chicana/o and Latina/o society and culture. The faculty who are involved in the Center attend numerous community functions and meet individually with community activists and leaders as part of the process of developing connections that can lead to extramural funding initiatives. In addition to the funding potential of such interactions, support of cultural and academic activities of constituencies which have played important roles in the development of Chicana/o Studies offer important opportunities to enhance UCSB-Community relationships. These efforts have led to the development of a Teen Center in Isla Vista. The Center is also home to a Kellogg grant supporting innovative academic outreach efforts.

(d) Working Groups. The Center’s five working groups form the intellectual base of the Center’s programmatic activities. The groups include faculty members and visiting scholars, as well as graduate and undergraduate students. These groups develop a variety of projects and activities that meet their collective research interests. Members often participate in more than one group. These groups include:

The Interdisciplinary Workgroup on Chicana/o and Latina/o Working Poor Populations: J. Manuel Casas, Education; Carl Gutiérrez-Jones, English; Maria Herrera Sobek, Chicano Studies; Raymond Huerta, Chicano Studies; Francisco Lomeli, Spanish & Portuguese, Chicano Studies; Fernando Lopez-Alves, Political Science; Juan-Vicente Palerm, Anthropology; Denise Segura, Sociology; Steve Trejo, Economics.

The Queretaro/Mexican Studies Working Group: Raymond Huerta, Chicano Studies; Francisco Lomeli, Spanish and Portuguese and Chicano Studies; Fernando Lopez-Alves, Political Science; Ines Talamantez, Religious Studies.

The Community Studies Working Group: Francisco Lomeli, Spanish and Portuguese and Chicano Studies; Denise Segura, Sociology; Juan Vicente Palerm, Anthropology.

The Migration and Culture Working Group: Carl Gutiérrez-Jones, English; Barbara Herr Harthorn, Global Studies; Francisco Lomeli, Spanish & Portuguese,
The Chicana Arts and Creative Expression Working Group: Maria Herrera Sobek, Chicano Studies; Francisco Lomeli, Spanish and Portuguese and Chicano Studies; Ines Talamantez, Religious Studies; Patrick Jose Dawson, Davidson Library.

(e) Programs and Services at the Center. The Center initiates and coordinates a wide range of activities promoting knowledge about Chicana/o communities and their cultures. These activities include:

* publication of newsletters, annual reports, and a website to update the University community about activities in the field;
* support of faculty and graduate research through research grants;
* funding for faculty and student research travel;
* support for workshops, performances, conferences, readings, lectures, exhibits, and film screenings organized by faculty and students;
* publication of a working paper series and a literary periodical;
* support for exchanges with institutions in Mexico, Europe, and Latin America;
* support for visiting faculty and community scholar lectures;
* a visiting scholar program.

(f) Facilities. The Center has recently relocated to UCSB’s South Hall, and with this move has gained significant space in a building which also houses the Department for Chicano Studies and the UC Linguistic Minority Research Institute. The Center now has ample space to accommodate faculty, staff, and student affiliates, with six offices for UCSB and visiting faculty, as well as a conference room and two student computing labs. Fellows will receive comfortable, centrally-situated offices with easy access to Davidson Library, the University Center, and new recreational facilities.

(4) The Proposed Rockefeller Fellowship: "The Dynamics of Chicana/o Literacy"
As a residency site for Rockefeller Humanities Fellows, the Center for Chicano Studies would advertise the fellowship program in a wide variety of academic journals, bulletins and newsletters, as well as the Chronicle of Higher Education. We would also contact various web lists and user groups. The Center maintains an extensive direct mailing list which we would also use to announce the fellowships. The publicity efforts should produce a field of applicants which is ethnically diverse, of various ranks professionally, and inclusive of independent male and female scholars. During the three-year grant cycle, we plan to support at least six fellows, with each individual fellowship lasting for a ten month period. We will also consider requests from successful applicants who wish to shorten the period of residency (with commensurate adjustments in stipend and other fellowship offerings). Fellows will be in residence from September 15 to June 15 for the fellowship year. Each 10 month fellowship stipend will be $35,000. Fellowship applications will be reviewed by a selection committee drawn from the Center’s affiliated faculty and staff. This committee will be chaired by Carl Gutiérrez-Jones; the additional members will be Denise Segura, Francisco Lomeli, Chela Sandoval, Barbara Herr Harthorn and Maria Herrera Sobek. The selection of applicants will be guided by the Center’s mission and preference will be given to candidates who submit proposals which are innovative in their thinking about literacy, hybridity and mobility, and which demonstrate analytical clarity, as well as comparative and theoretical acuity. An ideal fellow would pursue study that avoids narrow group boundaries and identities as well as singularly local (geographically) research. We anticipate that fellows will come from a variety of Humanities and Social Science disciplines, and that their work will be linked by a common desire to explore aspects of cultural literacy affecting distinct, yet interrelated communities.

(a) Fellowship Residency and Support.
The Center for Chicano Studies will support the fellows’ research activities by supplying each participant with office space, access to an internet-linked computer and laser printing, the library privileges of a visiting faculty member, Xeroxing and telephone privileges. The Center is fortunate to have an excellent administrative assistant; however, the Center does not have as much staff support as it would like. It is our hope that more staff support will be made available by the university in the near future, and the fellows will certainly receive as much assistance as possible. Because the Center has made a priority of mentoring students through research assistantships, fellows will find much support of this sort available for collaborative projects. Fellows will be provided with medical and dental insurance through UCSB’s existing plans; such insurance will cost approximately $2000 per fellow, per year.

(b) Integration of Fellows.
Fellowship Recipients will be fully integrated into the intellectual activity of the Center for Chicano Studies, and faculty at the Center will work to help fellows make significant connections with faculty, staff and students in related programs. To this end, we would establish a seminar series incorporating faculty from relevant programs on campus. Fellows will also be appointed to the Center’s Advisory Committee. In addition, we will incorporate the fellows into existing, beginning-of-the-year receptions and similar functions. To be sure the participants are fully aware of the events available to them, Center faculty and staff will also confirm that the fellows are added to our existing networks of electronic and direct mail announcements. The fellows themselves will make a public research presentations during their fellowship year, and another at a conference to be held at the close of the three-year cycle. In addition to these activities, the fellows will participate in the “Dynamics of Literacy” work group which will meet in a seminar format on a weekly basis. Through these various formal and informal means, the fellows will be fully welcomed into the intellectual exchange at the University.

(5) Theoretical Rationale for the Fellowship Program

"The Dynamics of Chicana/o Literacy" Resident Fellowship program that we propose at U.C. Santa Barbara will build on the considerable strengths of Chicana/o Studies, and particularly on the field's interrogation of border dynamics. From the field's inception with the groundbreaking work of Américo Paredes (With His Pistol in His Hand, 1958) to José Saldívar's bold rethinking of U.S. cultural studies through the lens of Chicana/o cultural production (Border Matters: Remapping American Cultural Studies, 1997), participants in this interdisciplinary undertaking have demonstrated that the study of border culture is fundamentally important for understanding a whole range of regional and national dynamics. One sign of this impact may be found in the works of New Western Historians who have rewritten both western and national U.S. history by
supplanting Frederick Jackson Turner's "frontier thesis" with the model of a "legacy of conquest," a model significantly informed by the findings of Chicana/o studies scholars.¹ Critical Race Studies has also drawn on this research, in turn making it the basis of a burgeoning "Latino Critical Studies" movement that builds on the long-standing engagement of legal rhetoric in Chicana/o Art.²

In one sense, both border studies scholars and those who have extended their work have lent evidence to Peter Stallybrass and Allon White's assertion in The Politics and Poetics of Transgression (1986) that "what is socially peripheral is so frequently symbolically central" (5). However, recent years have seen interest in bipolar border/center and core/periphery dynamics yield to more complicated visions of how border, regional and national cultures are mediated; this transition, in its most radical forms, has led to conceptions of border culture that would supplant U.S. and Mexican national culture altogether under a rubric of mestizaje.³ The focus on complicated border mediations has, in turn, led to an intense exploration (and frequently celebration) of hybridity.⁴ The progress of Chicana/o studies in recent years may be linked to an increasingly subtle understanding of how this hybridity is produced, and the implications of this production. Along these lines, José Saldívar makes a crucial intervention in Border Matters when he argues for a better historical grounding of hybridity; such improvement, he argues, will come as scholars shift their focus to specific, often
overlooked, mass cultural processes, including the production and reception of music, film, and television (Saldívar, 34, 122). In part, Chicana/o scholars like Saldívar are reacting to critiques of hybridity that have grown out of postcolonial studies, for instance Ella Shohat's and James Clifford's arguments that more attention needs to be given to dimensions of power embedded in distinct expressions of hybridity and syncretism. Recognizing that a revised notion of hybridity is crucial for rethinking the border dynamics that have played a fundamental role in the development of the field, cultural critics like Néstor García Canclini and Saldívar have offered rich models, models that anticipate important emergent trends in global, postcolonial and cultural studies generally. In these contexts, scholars are working to complicate overly global, historically loose conceptions of hybridity, an effort which brings considerable critical attention to the work of Homi Bhabha, a prominent theorist of the concept. Reformulating hybridity as a cultural practice, critics like Saldívar and García Canclini have worked to critically engage the dynamism that is obscured when hybridity remains too abstract. Although not framed in precisely this way, their work invites cultural critics to ratchet their purview to local battles, thereby revealing the ways hybridity as a form of literacy is enabled, or alternately resisted, by mono-cultural agendas. Saldívar's *Dialectics of Our America* offers a powerful example of this type of analysis in a reading
of the U.S. publishing industry's handling of Arturo Islas' novel, The Rain God (Saldívar, 105-120).

Such readings of this dynamic process have been slow to generate a broad-scale rethinking of hybridity because the concept has been significantly affected by fairly circumscribed notions of political identity (including ideas of citizenship, race, gender, sexuality and class, played out at national, group and individual levels). Given the history of white supremacy documented by critics like Tomas Almaguer (in Racial Fault Lines) and artists like Ana Castillo (in So Far From God), it is to be expected that battles to win the recognition of Chicanas/os as a "minority" group would leave a difficult legacy to work through; certainly much recent Chicana/o art engages the 1960s and 1970s Chicano movement in order to give explicit witness to these ongoing struggles regarding identity politics. Powerful offerings by Chicana writers like Ana Castillo (Mixquiahuala Letters) and Helen Maria Viramontes (The Moths and Other Stories) correct static, one-dimensional and masculinist conceptions of Chicano culture: conceptions that displayed signs of fractures and fatigue even at their inception, as was the case both with Acosta's work, and with Richard Rodriguez's Hunger of Memory.⁶

The "Dynamics of Chicana/o Literacy" project will pursue a dynamic understanding of border culture hybridity and renegotiate the legacy of identity politics by shifting emphasis to the study of hybridizing processes and the varying resistances
they encounter. Our program will build on theories of cultural literacy that have been offered by John Guillory in response to the canon debates, by Rita Raley in response to the rise of "global English," and by Gerald López with regard to the counter-hegemonic reading practices of Chicana/o laborers. 7 Our approach stands in contrast to that offered by a host of cultural critics who have argued recently that cultural identity as a concept is fundamentally flawed (including Walter Benn Michaels, Jonathan Arac, Angelika Bammer, Scott Michaelson and Patricia Limerick), a gesture that is frequently followed by a global challenge to the value of race-sensitive study in general. In a limited sense, our proposed project responds to this trend, a trend that misreads or displaces the complex studies of literacy and hybridity evident in both Chicana/o art and criticism by focusing instead on highly formulaic representations of Chicano identity that are severed from a historical reading of U.S. racial rhetoric. 8 Beyond this particular intervention, our project offers an exciting way to rethink key concepts within cultural studies (including race, class and gender), tools that shift in complexity and power as they are framed by a more nuanced formulation of literacy dynamics. Ultimately our aim is to explore a variety of reading technologies that shape the flows of culture in terms of specific reading practices. If various forms of identity (including racial, gender, class, sexuality, and nationality) are constructed through the initiation and combative maintenance of reading practices, Chicana/o arts and criticism merit distinct recognition precisely because of the
ways they read and teach us to understand reading (in its broadest interpretive sense).

We propose, then, as our end product a history of Chicana/o cultural hybridity that traces how competing literacies have been shaped by individuals, groups, institutions and technological developments (including telephone, radio, television, film, and internet).

Chicana/o art offers an important opportunity for understanding the ways cultural hybridity has been intimately tied to issues of mobility (understood geographically, but also in terms of life choices regarding reading practices). Here we plan to engage carefully the work being produced by our global studies counterparts, and particularly the theories offered by Zygmunt Bauman in *Globalization: The Human Consequences* regarding the correlation of social power and the corporate regulation of mobility through legal interventions. This nexus of concerns opens exciting avenues for rethinking the connections between specific, "local" moments in Chicana/o cultural production and more "global" trends, trends that for instance make the plight of maquiladora workers in many ways inseparable from the fate of their counterparts in sweatshops around the world. Consider, for instance, a crucial moment during the early 1930s repatriation movement in Los Angeles. When Pedro Gonzalez used his corridos to break into the newly established, highly xenophobic radio scene of Los Angeles (his show was the first Spanish language offering in the city), his newly disseminated voice was inescapably bound to the repatriation struggles of the times precisely because the community had
gained a unique public voice. Gonzalez's music, combined with this venue, allowed him to touch people's sentiments in rhetorically powerful ways; in this sense, he was a visionary who understood how to use the medium's "entrance" to persuade his listeners to reread Los Angeles' political propaganda in order to resist the deportation program, a program that was effective not because large numbers of people were arrested, but rather because the climate created led them to fear arrest. Like the cultures built around maquiladora workers, these efforts succeed when Mexicanos/as and Chicanos/as embraced the notion that invisibility is their best means for survival. The ensuing statutory rape trial, constructed by the reigning political administration to ban him from the technology, in turn played on the public's fears of the new medium as well as on long-standing stereotypes regarding "Latin" sexual propensities. Gonzalez was accused of overstepping intimacy, a charge that mirrored contemporary objections to radio's invasion of the family's intimate space; in this sense, his accusers turned the medium against him.

Although Gonzalez was himself deported after a lengthy prison term, his mode of resistance remains pointedly relevant. The film Break of Dawn retells Gonzalez's story during the 1990s national debate over English-only legislation; such retelling again teaches an audience how to read U.S. legal rhetoric, and the law's role in terms of regulating the interpretive tools available to "minority" citizens. Counterposed to the legal system's discourse of liberal individualism, Gonzalez's music conveys a hybridized
form of pre-modern, epic struggle, and in this way provides for his audience interpretive
tools around which they may build coalition; the hybrid epic form is therefore credited
with promoting ideas of collective agency that stand in contrast to the liberal
individualism promulgated by legal rhetoric. Ultimately, a reading of Gonzalez's art, or
its retelling in *Break of Dawn*, needs to account for this struggle over the variable flow
and restriction of hybridized literacy.

Néstor García Canclini appears to have a similar agenda in mind when he
proposes that we treat experimental ethnographic texts like a dynamic city (Canclini, 16)
With this metaphor, García Canclini invites us to eschew the notion of cultural study as a
closed and static system; instead he urges cultural workers to envision the great variety of
entrances into the reformulated study-as-city. This focus on interpretive mobility is
crucial as García Canclini rethinks what it means to be culturally literate. Chicana/o art is
in fact packed with similar linkages of interpretive dynamics and struggles over mobility.

In *Zoot Suit*, El Pachuco corners the newspaper reporter in the middle of the audience,
simultaneously challenging the reporter's rhetorical tools while inexplicably shifting
positions to block the reporter's escape. In *The Miraculous Day of Amalia Gómez*, John
Rechy's title character takes to the streets in order to confront the myriad ways the
American dream becomes her American nightmare. This journey, posed as a fable-like
intellectual exploration, gains shape as Amalia passes through various interpretive
apertures in which restrictions on hybridized literacy in the external world mirror psychological repressions and displacements she has maintained about her own life. Laura Esquivel's *Como agua para chocolate* (Like Water for Chocolate) likewise explores the internal life of its principal characters, studying the transmission and restriction of Chicana and Mexicana knowledges through modes of sentiment and love: modes traditionally discounted by western enlightenment rationalism. Mobility here is posed in terms of alternative object relations, particularly with food which gains an animism associated with mestiza curandera practices. The focal point of the work's interpretive study, this food is both something to read (ingredients), and something through which one may read (the passage or lens into another's soul). Such inquiries linking mobility, hybridity and cultural literacy may be profitably extended to a great many more Chicana/o artifacts, and in fact grow organically out of them. Emphasizing the construction of, and conflict among, literacies, the scholars participating in our program will document and explore how Chicanas/os might answer anew fundamental questions: What does it mean to be Chicana/o? What languages do Chicanas/os speak? What is Chicana/o history? How should Chicanas/os address the social and cultural legacies of this history? At the same time, we will use this nexus of concerns to rethink Chicana/o studies in a global context, a process that will exploit mutual investments in issues of hybridity and mobility. In this way we aim to register the historical specificity required
to avoid over-generalizing the distinctive hybridity that characterizes Chicana/o culture, while simultaneously offering a means of thinking across local contexts toward the interplay and regulation of cultural flows as explored in global and post-colonial studies.

Project Phases

The project will organize its first year so as to create an interdisciplinary, context-setting dialogue. Pulling together colleagues from both the social sciences and the humanities, we would elaborate the implications of reading Chicana/o art through a critical frame linking hybridity, mobility and literacy, and extend these elaborations to existing and developing theories regarding border culture. Reconsidering the methods that have dominated the analysis of border culture, we will build, in this first year, upon the exciting avenues suggested by cultural critics like José Saldívar, Renato Rosaldo, Norma Alarcon, Norma Cantu, Nestor Garcia Canclini and George Lipsitz (scholars we hope to draw into the project as fellows).

This year of rethinking the field as a whole will then give way to distinct concentrations offered during the second and third years, concentrations devoted to specific technologies of hybrid literacy. During our second year, we will consider how narrative cultural analysis (in, for instance, literature, film, television, oral history and scholarly texts) has engaged “discourses of immigration and migration” locally and
globally (discourses associated with state, medical and economic policy, military
analysis, and legal rhetoric). During our third year, we will shift to a complimentary
focus which considers working-class cultural production, particularly folk and traditional
products in the “plastic” and “live” arts (retablos, paintings, murals, graffiti, music,
performance), again analyzing how these works understand processes of hybridization.
Our goal with the selection of genres is to consider a range of cultural materials that
balances written text with alternative means of promulgating a critical cultural literacy.
This final year will culminate in several synthesizing projects, as described below.

Summary

We propose a critical rethinking of Chicana/o studies which would focus on
dynamics of cultural mobility and hybridity, dynamics that we argue are mapped by
Chicana/o art as it engages in struggles over literacy practices. Chicana/o art will
constitute a principal reference point for this undertaking and provide an opportunity to
consider in a particular context what hybridity (locally, regionally, globally) has been
taken to mean; as Saldívar, Shohat and Clifford suggest, such historical specificity is
crucial if critics are to understand the complicated interplay of power and culture. We
believe the Center for Chicano Studies at UCSB is uniquely positioned to pursue exactly
this type of work. We foresee three immediate end-products. First, we will conclude the
grant cycle by staging a “synthesizing” conference for fellows and grant associates, as well as for scholars (academic and community-based) from diverse institutions whose resource limitations might otherwise make access to such research difficult. Second, we will collect research essays from participants for publication in an edited volume. Finally, we will create an extensive web-based curriculum guide and resource for college teachers who are interested in pursuing topics related to the grant.

NOTES

1 For examples, see Patricia Limerick's use of Rodolofo Acuna's work in Legacy of Conquest and Richard Whites' incorporation of Chicana/o historical research in It's Your Misfortune and None of My Own; for an overview of the New Western History's engagement with race studies, see Gutiérrez-Jones' essay, "Haunting Presences and the New Western History."

2 Critical Race scholars Margaret Montoya and Richard Delgado have been key proponents of this initiative. For a survey of the scholarly work produced and embraced by the burgeoning movement see Jean Stefancic's Latino and Latina Critical Theory: An Annotated Bibliography.

3 See Gloria Anzaldua's Borderlands/La Frontera, as well as Emily Hicks' Border Writing.

4 Some of the best critical work in this regard may be found in José Saldívar's Dialectics of Our America and Border Matters; Lisa Lowe also offers a helpful rereading of the hybridity debate in her Immigrant Acts: On Asian American Cultural Politics (67, 82).

For an analysis of Acosta that explores these dynamics, see Gutiérrez-Jones' *Rethinking the Borderlands* (123-139); for a fine reading of the "structural fatigue" in *Hunger of Memory*, see Ramón Saldívar's *Chicano Narrative* (154-170).

A survey of this literacy theory may be found in Gutiérrez-Jones' *Rethinking the Borderlands* (32-37); see Gerald López's *Rebellious Lawyering* for a provocative treatment of the critical and hybridized literacy Chicano laborers bring to legal conflicts.

For a critique of the color-blindness and identity-blindness initiatives, see Gutiérrez-Jones' essay, "Injury by Design."

For a recounting of this explicitly psychological war, see Gutiérrez-Jones' *Rethinking the Borderlands* (50-56).

See García Canclini's argument regarding the uneven development of the Americas and the resulting cultural hybridization along "modern/pre-modern" lines (*Culturas Hibridas*, 125).

As is evident in Agelika Bammer's edited collection, *Displacements*, hybridity, large-scale mobility and forced migration have become points of intense interest within the global studies movement.