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FOREWORD

In 1973 a young woman stepped into a classroom where the person standing at the front of the room—the imposing and revered source of knowledge—did not look like her. The search for solidarity, as she broadened her view to those who sat beside, behind, and in front of her, also revealed faces that did not mirror her own. This woman was Professor Margaret Montoya, the first Latina to be accepted at Harvard Law School. It is in part due to this experience that in 1994 Professor Montoya wrote *Máscaras, Trenzas, y Greñas: Un/Masking the Self While Un/Braiding Latina Stories and Legal Discourse*, published by agreement in both *Chicano-Latino Law Review* (as CLLR was then known) and *Harvard Women's Law Journal* (now publishing as the *Harvard Journal of Law and Gender*, or JLG).¹ This seminal work was at once an indictment, a reflection, an act of resistance to and a product of existing deployments of power. Even as the article's content subverted power dynamics, its editorial treatment shored them up: the joint publication of the piece in JLG was predicated, as you will learn in this volume, on the agreement that JLG, which was not prepared to handle the linguistic and cultural specificity of Professor Montoya's piece, would edit the manuscript. The power dynamics—including ideologies reified in legal scholarly editorial practices—that infused the revision process by no means constitutes a simple narrative; and so by virtue of many factors at play, *Máscaras* was published as *Mascara*, a title without accent. The editorial growing pains of producing culturally sensitive bilingual legal scholarship notwithstanding, CLLR and JLG share an accomplishment whose importance cannot be overstated: the publication of Professor Montoya's pathbreaking narrative and analysis of cultural subordination and resistance within the world.

Twenty years later in 2014, the accent marks have returned to *Máscaras*, as if to remove a mask and reveal the significance of cultural identity in legal scholarship. This proper acknowledgment, however, could not duly celebrate the accomplishment of this groundbreaking piece or the author whose courage continues to inspire today. This truth, at least implicitly, must have motivated the esteemed Richard Delgado²

¹ 15 *Chicano-Latino L. Rev.* 1 (1994)

² The editors of CLLR would like to extend our deepest gratitude to Professor Richard

to suggest to CLLR that a symposium recognizing Professor Montoya should honor the hallways of the UCLA School of Law.³ With an operating membership of only five students, the symposium formally known as “Un/Masking Power: The Past, Present, and Future of Marginal Identities in Legal Academia” would be born of the efforts of a committed few.⁴ This volume is a collection of remarks and articles by participants in that 2012-2013 symposium who were, and still are, inspired by Professor Montoya and the *Máscaras* article.⁵

This symposium volume is introduced just as the original piece was—by the editor-in-chief of CLLR when *Máscaras* was first published. In her surprise message to Professor Montoya on the day of the symposium, Judge Maria Salas-Mendoza shared with us memories of publishing

Delgado for furnishing CLLR with the inspiration to recognize Professor Margaret Montoya. We firmly believe that the strength of our community is rooted in our elder generation’s constant reminder of our history, accomplishments, and struggle. Professor Delgado, you not only inspire us through your own work, but have also helped form the bonds and relationships we have made with other inspirational figures by virtue of this celebratory project. For this, we thank you. If Professor Richard Delgado planted the seeds for our symposium and volume, Stacey Meeker of UCLA’s Graduate Student Association is responsible for nourishing CLLR to the point where this symposium, this volume, and our continued existence no longer rests on unsteady ground. We hope you look upon CLLR’s successes as a mother would her child’s.

³ We would like to recognize and thank the dedicated 2012-13 CLLR staff: Perla Esquivel and Yecenia Olmos for supporting and contributing to a new vision of CLLR; to Tanya Franklin and Esmeralda V. Meza for selflessly offering their time and energy when they had none to spare; to Patricia Tsai, an amalgamation of uncanny resourcefulness, technical expertise, and a surreal ability to pacify the stress in a room with her kind demeanor; and to our IL staff members Nicolas Ambrose, Elizabeth Franco, Ruhandy Glezakos, Nathalie Lopez, Franco Muzzio, Julio Navarro, Nancy Perez, (our very own) Arifa Raza, Lisette Reynozo, Paulette Rodriguez Lopez, and Steven Urenda, who were vital to the execution and success of the symposium.

⁴ We would also like to memorialize a partnership that was constructed from the firm bonds of friendship with the 2012-2013 *Asian Pacific American Law Journal’s* (APALJ) editors-in-chief Sharon Hing and Shelly Song. Sharon and Shelly were sources of guidance and encouragement for CLLR leadership and because of their ambition and investment in our own success, conversations of possibility burgeoned into a collaborative two-day event where CLLR’s symposium would share space with APALJ’s symposium “Only We Can Free Ourselves: Reflections on the Works of Mari Matsuda.” For helping us realize the value of our work and the power of solidarity, we thank you and your wonderful staff.

⁵ We are grateful to the following people for supporting the symposium through your presence and voice: Khaled Beydoun, Nicolás Espiritu, Laura E. Gómez, Cheryl I. Harris, Jerry Kang, Devatma Singh Khalsa, and Mari Matsuda. Additionally, CLLR is indebted to Cathy Mayorkas and Rochelle Adelman of the David J. Epstein Program in Public Interest Law and Policy, as well as Jasleen Kohli and Rusty Klibaner of the Critical Race Studies Program at UCLA. Your stewardship over these two programs is the reason why UCLA will always have a home for students dedicated to social justice, equality, and activism. A deep appreciation is also extended to Devon Carbado for animating the lives of the 2012-2013 editors-in-chief. Without your inspiration, none of this would have been possible.

Máscaras, thoughts on how that experience shaped her personal trajectory, and parting words of wisdom for current and future editors of CLLR. This introduction is followed by the opening remarks delivered at the symposium by the Dean of the UCLA School of Law, Rachel Moran. Her words reflect the praiseworthiness of Professor Montoya, CLLR, and racial justice work as a whole.

In the spirit of *Máscaras*, Professor Montoya again publishes an article in both CLLR and JLG—this time her own *reflexiones* on *Máscaras*.⁶ Professor Montoya's piece is followed by an article by Professor Sumi Cho, another voice for the voiceless, who offers insight on how the theoretical, methodological, political, and cultural underpinnings of Professor Montoya's work have influenced critical legal scholarship, and how Professor Montoya has influenced Professor Cho both professionally and personally. We then have the insightful and nuanced celebration of *Máscaras* by Professor Christine Zuni Cruz, whose understanding of an indigenous perspective provides more depth to the symbolic use of masks, the role of narrative, and its liberating power for all peoples.

Our next cadre of contributors were a highlight of the symposium and a meaningful embrace of the *Máscaras* article. As the *Máscaras* message made clear, the donning of masks is a shared experience that transcends specific institutions. Our non-legal academics share their own personal narratives as a way to shed light on the discursive scope of *Máscaras*. Professor Chris Zepeda-Millán shares his experiences navigating the Social Sciences, wearing masks and dealing with alienation. His story begs us to recognize that the themes in *Máscaras* are still with us, but his narrative engenders hope that we can overcome these obstacles by embracing the very culture and identity targeted for subordination. Professor Tehema Lopez Bunyasi buttresses this theme through her discussion of her experiences as a biracial woman of color. Professor Lopez Bunyasi shares with us how identity, although a fraught and complicated concept, can also be distilled to the *Máscaras* message of appreciating our differences.

This volume then offers Professor Natsu Taylor Saito's engagement of the imagery of hair braiding found in *Máscaras* as a springboard for

⁶ Margaret E. Montoya, *Máscaras y Trenzas: Reflexiones: Un Proyecto de Identidad y Análisis a Través de Veinte Años*, 36 HARV. J.L. & GENDER 469 (2013). We are grateful to the 2012-2013 and 2013-2014 editorial staff at JLG for supporting our symposium and volume. It is a privilege to serve in the interest of justice alongside a journal that has committed itself to that mission since its founding in 1977.

analyzing culture and identity. The article is at once a reflection on *Máscaras* and a discussion of how hair braiding reflects cultural significance, which provides a starting point from which to situate legal analysis. In closing, Professor Montoya, Professor Irene Morris Vásquez, and Diana Martínez offer an exclusive development of the Name Narratives™ teaching technique discussed in the *Reflexiones* article. They show us how the incorporation of identity is beneficial to the learning setting and how expanding the traditional notions of academic space can cultivate pride, community, and identity.

We welcome your presence and thank you for participating in this celebration!

Daniel Borca & Arifa Raza

Note from Editor

The reinvigoration of the CLLR brand could not have been possible without the vision and commitment of many key individuals, the likes of which are too many for the scope of this short note. But in closing with Name Narrative™, a remarkable story could not have been more poetically captured than with the editors-in-chief who have devoted themselves to CLLR for the last four years. Laura Hernandez, whose name *Laura*⁷ serves as a linguistic marriage of ethnic recognition and cultural pride, mentored the person who would become her 2012-2013 co editor-in-chief, Daniel Borca. She saw in me, despite my ethnic ambiguity, someone who matched her love and commitment to the rich tradition from which CLLR was born. My name,⁸ however, is equally profound in that it does not evoke a Latino heritage or the same auditory intrigue as Laura's despite the fact that I am the proud son of a Mexican mother.

It was the bond between Laura and me, along with the support and encouragement of very special people who helped bring the symposium celebrating Professor Montoya to fruition. But we felt a successful celebration would not be fully realized until it was memorialized in print. Interestingly, the obstacle we faced (and continue to still) was two-fold, namely, not only are Latinas/os admitted to the UCLA School of Law at poor rates, but fewer and fewer of those who matriculate are invested in the viability of student run Latina/o organizations.⁹ Consequently, mustering a staff that could manage the publication of this symposium volume was doubtful, at best.

⁷ In Spanish, *Laura* is pronounced "lah-oo-rah."

⁸ Daniel is pronounced as you would in English and *Borca* has a hard *c*, pronounced "bore-Kuh."

⁹ The 2012-13 school year that saw our symposium celebrating Professor Montoya was Laura's third and final year at the UCLA School of Law. As the carry-over editor-in-chief, I would need to usher in new staff for the 2013-2014 school year. Recent years at UCLA, however, have seen a decline in admitted students of color, particularly Latinas/os who are of the heart and mind committed to the issues affecting our La Raza Law Student Association and CLLR journal. The corollary is that the few students willing take on the burden of organizational involvement find themselves overworked with La Raza commitments, and often have to overexert themselves to support CLLR. Consequently, CLLR has seen fewer publications, fewer symposiums, and a rise in alienation of subscribers and scholars interested in the journal because they perceive, from their vantage point, an absence of organization and responsiveness.

As fortune would have it, Laura and I found solace in yet another name, that of Arifa Raza.¹⁰ *Raza* served as a personal heuristic and divine cue in our time of need. More specifically, Arifa served as a reminder that there will always be those people who choose to put their community first, that our exceptionalism rests in that we are not alone, and that our pride in each other is the bedrock of what makes our people great. So our narrative makes clear that there is value in a name, but perhaps more importantly, I am reminded that it is the impassioned individuals who collectivize under the name of *Chicana/o-Latina/o Law Review* who give the Journal's name meaning and purpose.¹¹

What stands before you is the product of the unrelenting commitment of students who firmly placed their hands against the four law school walls around them and pushed with every ounce of their industry—as if to say, “This space belongs to us.”

In solidarity,
Daniel Borca

¹⁰ Arifa, it is not enough to say I leave CLLR in good hands; rather, divine design has placed the journal under the care of the only person who possesses the fortitude, dedication, and uncompromising compassion to take our CLLR community closer to the top of the mountain. Thank you for being you.

¹¹ In closing, I want to thank the 2011-2012 and 2012-2013 editor-in-chief of CLLR, Laura Hernandez. You are my dear friend and inspiring mentor. Not since my mother have I witnessed another person display the type of unconditional love that you did for CLLR. You inspired me with your resolve leading to successes, but also revealed the value that is germane to the struggle, whether it is for recognition, access, equality, or freedom. The impact you had on me in law school will ripple through the rest of my life. Thank you for everything.