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# IN THIS ISSUE

JUAN PABLO MERCADO, JOSÉ LUIS SERRANO NÁJERA,  
ELIZABETH GONZÁLEZ CÁRDENAS, ALFREDO HUANTE,  
AND ARACELI CENTANINO

In our first article of the journal “Remembering Coyolxauhqui as a Birthing Text,” Jennie Luna and Martha Galeana provide a much-needed reexamination of the stone image of Coyolxauhqui that serves as an important intervention in the field of Xicana Studies. The article analyzes past interpretations by anthropologists and Xicana feminist intellectuals, and provides an extremely significant contribution in this discourse from the perspective of Parteras or Midwives. Luna and Galeana contend that past Xicana Feminist interpretations of the image of Coyolxauhqui as a “dis-membered woman” demonstrative of female victimization in Mesoamerican society are “. . . still founded from and built upon colonial interpretations of this image.” Thus, Luna and Galeana provide a new interpretation of Coyolxauhqui rooted in centuries, if not millennia, of Patera/Midwife knowledge and practice that “honors her as a text about the live-giving force of women.” Luna and Galeana do this using a provocatively interdisciplinary approach through the lenses of history (through an examination of an oral tradition), anthropology, philosophy, astronomy, and health sciences to demonstrate Coyolxauhqui’s overall connection to life force through a specific connection to women’s menstrual cycle. Overall, according to Luna and Galeana, interpreting Coyolxauhqui as a birthing diagram, a menstrual cycle lunar calendar, and a guide for women in labor can help re-member her as symbol of life rather than death. In the second article, Virginia Necochea, Ph.D., advances the use of testimonios, a qualitative narrative form, as a tool for dismantling the current post-racial fallacy that is pervasive in the U.S. educational system. By weaving together a Critical Race Theory framework and testimonios, Necochea issues an urgent call to action to other educators and people of color in the academy.

The cuentos and poetry pieces in this issue demonstrate vivid forms of resisting western ways of valuing and honoring family, challenging gender and sexuality roles, and demonstrate the difficulties of forced migration into the United States. In many ways, the authors

also demonstrate how despite adversity, they transform their hardships into actions of power and love of one's family and self. The first cuento by Rodrigo Joseph Rodríguez illustrates the beauty and complexities of being gay and in a relationship, while delving into the notion of "arrangements" seamlessly throughout the cuento. Dianisa Sosa provides our second cuento where she challenges the notions on what a perfect family should be and the value that is placed on class status, which takes a turn into focusing on the day-to-day importance of every person regardless of class status and acknowledges their contributions to family and society. Our final cuento by Christine Vega, walks us through the bittersweet journey women of color face as they pursue motherhood while in a doctoral program. Educational institutions that rest on patriarchal and white supremacist practices add extra labor to women of color in academia whose career, research has demonstrated, is predicated on being childless. In drawing strength from her son, indigenous ceremonies, family, friends and key allies, the author throws into relief the disproportionate and invisible (but no less heavy) burden women of color carry in the cold halls of historically white institutions.

Our first poem by Sylvia Arlene Fernández, delves into the powerful roles that abuelitas play in the life of people, specifically the life-long lessons and impact on their grandchildren. Rodrigo Joseph Rodríguez invokes the spirit of Corky Gonzales as he addresses the significant issues of "coming out" to family and attempting to remain intact as a human being. Jesús Javier Sandoval's poem sheds light on his familial experiences of migrating to the United States and the push factors that force people to leave their homes, but also the positive outcomes obtainable in a new land. Finally, Christine Vega's short poem walks us through the final stages of a sacred birthing ceremony as a mother re-members ancestral and genetic prayer to bring her child into the world. In P'hurépecha, Spanish, and English, she welcomes her child while carefully recognizing the way pregnancy and birthing has transformed her life and her body forever.

Our second volume concludes with a set of book reviews, first Carlos Francisco Parra assesses *Aztlán and Arcadia* by Roberto Ramón Lint Sagarena. The book examines key questions surrounding the identity-formation processes of people living in California during the nineteenth and twentieth centuries, and evaluates how different groups cultivated an identity out of a shared Spanish/Mexican past. While Parra is accurate in his critiques of the book, he does believe this work is a "... noteworthy contribution to our understanding of California/Mexican American history." Our second book review by Joel Zapata, considers

*Making The Chinese Mexican* by Grace Peña Delgado. This book covers important yet understudied areas of inquiry surrounding North American borderlands, transnationalism, immigration, Asian Americans, and gender and sexuality. Zapata notes how Delgado “. . . ventures beyond American and Mexican state-centered narratives in recounting the lives of Chinese *fronterizos*.” Both of our reviewers were clear in their acknowledgment that these books will have a lasting impact on historians as well as those in the field of Chicana and Chicano Studies in the forthcoming years.

