

MMUF Newsletter

Fall 2022

**Regional Conference
@Berkeley**

**2023-2025 Cohort
Application Deadline Jan 20**



Western Regional Conference @Berkeley

The annual MMUF Western Regional Conference was held on October 28 and 29 at the UC Berkeley.

All junior and senior fellows presented at the conference.

Conference Schedule:

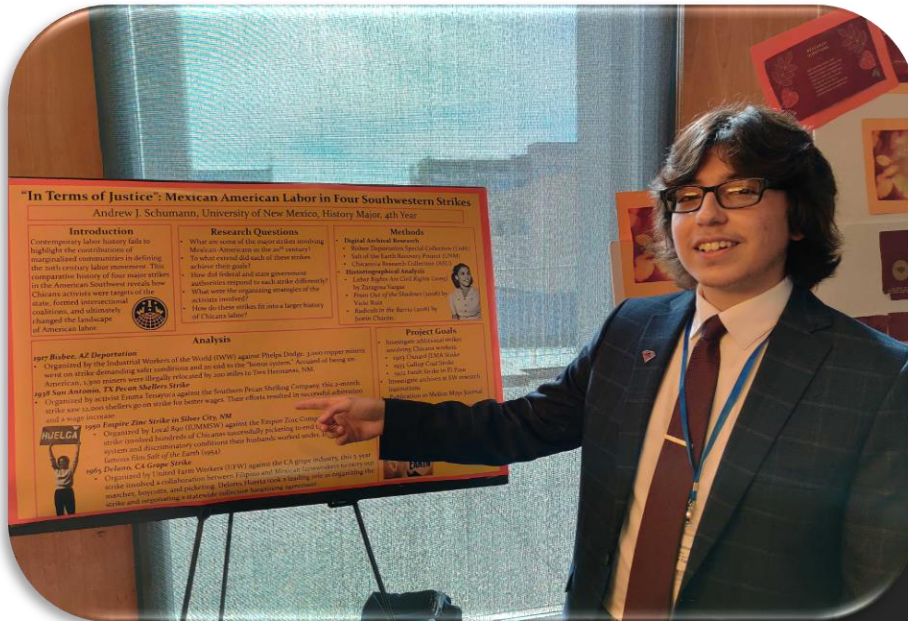
Friday, October 28

7:00-8:50 am	Breakfast
8:00-10:00 am	Registration
9:00-9:50 am	Opening Welcome
10:00-10:50 am	Make it Yours: Writing the Statement of Purpose
11:00-11:50 am	Benefits to MMUF Fellows after Graduation
12:00-1:00 pm	Lunch
1:00-1:50 pm	Poster Presentation
2:00-3:30 pm	MMUF Graduate Student Roundtable
3:40-5:00 pm	Free Time/Campus Tour
5:30 – 7:30 pm	Dinner

Saturday, October 29

7:00-8:50 am	Breakfast
9:00-10:00 am	Presentation 1 /Talking Circle 1
10:15-11:15 am	Presentation 2 /Talking Circle 2
11:30-12:30 pm	Lunch
12:45-1:45 pm	Presentation 3 /Talking Circle 3
2:00-3:00 pm	Presentation 4 /Talking Circle 4
3:15-4:15 pm	Presentation 5 /Talking Circle 5
4:30 – 5:45 pm	Free Time
6:00-8:00 pm	Keynote and Closing Dinner

Poster Presentation



ANDREW SCHUMANN

Mentor: Dr. Jason Scott Smith

"In Terms of Justice": Mexican American Labor in Four Southwestern Strikes

Contemporary labor histories of the United States focus too narrowly on industrial relations among white men, while largely excluding the contributions ethnic minorities and women have had in defining the twentieth century labor movement. A comparative analysis of the 1917 Bisbee Deportation, the 1938 San Antonio Pecan Shellers Strike, the 1950 Empire Zinc Strike, and the 1965 Delano Grape Strike reveals how Mexican American workers changed the landscape of American labor in the factories and in the fields. Particularly important to understanding these strikes is highlighting the role of intersectional coalition building and the efforts of Latina activists such as Emma Tenayuca and Delores Huerta. If their work is to remain relevant to the present moment, labor historians must integrate social history into their analysis of working-class organizing by placing the daily experiences of marginalized workers at the forefront of their narratives.

Poster Presentation



MARK CAMPBELL

Mentor: Dr. Elizabeth Hutchison

From Combatants to Bureaucrats: Women's Role in the Sandinista Revolution to Government

In 1979 Nicaragua, the Sandinista revolution successfully overthrew the Somoza dictatorship, putting an end (or so they thought) to the previous two years of warfare the country had faced, giving the opportunity to build a new government based on democracy and egalitarianism. Women fundamentally participated in the armed conflict, making up 30% of the Sandinista's revolutionaries. In the days following the end of the war, these same revolutionaries would be tasked with rebuilding the country and forming a stable government. This project examines how female Sandinistas transitioned from active participants in the armed struggle to roles within the state in post-conflict Nicaragua. How did women's significant participation in the armed conflict influence the roles and positions women held in the post-conflict state? How did Sandinista women view their roles in establishing the new government and in which ways were their expectations met or not? This project especially examines literacy campaigns, education infrastructure, and the ministry of culture as areas of concentrated women's leadership. Through examining the trajectories of prominent female Sandinista combatants, such as Daisy Zamora, who became Vice Minister of Culture, and her counterpart, Dora Maria Tellez, Minister of Health under Sandinista rule. This project builds on established scholarship that has long acknowledged women's role within the armed conflict, but goes beyond that focus to examine the dynamics in which female combatants navigated their role from revolutionaries to government officials

Poster Presentation



RIOS FERNANDEZ

Mentor: Dr. José Luis Serrano Nájera

Situating Chicana Feminist Theories and Activism: An Interdisciplinary Rediscovery of Chicana Consciousness as a Modality for Cultural Healing

The emergence of Chicana feminism and scholarship has highlighted women's contributions to the 1960s-1970s Chicano Movement and larger Chicana History. The Chicano Movement confronted issues of class, labor, and race through Marxist and colonial critiques. Addressing regional issues of farm workers' unionization, overt racism, political representation and involvement, educational disparities, and violence caused by the U.S. government drafting Chicanos into the Vietnam War were some of the primary movement objectives. Although equal to men in their effort and roles, Chicanas faced additional barriers due to gender discrimination and oppression. Chicanas formed solidarity and developed political consciousness around intersectional issues of race, class, gender, and sexuality that affected their everyday lives. This project identifies how Chicana's efforts in political and social spaces have resulted in psychological and sociological modalities of healing from intergenerational trauma and machismo. By rediscovering Chicana feminisms and activism as a multi-faceted initiative, I employ an interdisciplinary approach to highlight how scholars and writers such as Gloria Anzaldúa, Miroslava Chávez-García, Chela Sandoval, among others, have influenced history by promoting a unique Chicana consciousness.

Oral Presentation



CHRISTY FREDRICK

Mentor: Dr. Anna M. Nogar

"A ground from which to view the world": Chicana Experiences in the Anglo Evangelical Church

Although women have found some form of agency within the constraints of the Evangelical Church in the United States, messaging continues to focus on issues that ignore racial oppression; instead, through women's ministry programming, such as Bible study curricula, women receive patriarchal messages that conflate the submissive role of women with godliness. The Church's color-blind theology presents the problem of abandoning culture and heritage for acceptance in the Church for Chicanas. This creates an inner conflict, forcing them to choose between faith and cultural heritage. Through oral history and analyzing the testimonios in Brown Church and Latina Evangélicas, I show how Gloria Anzaldúa's mestiza consciousness provides an alternative worldview for Chicanas, which she describes as "healing the split" within and showing up in the world as someone who has transcended the "subjectobject duality that keeps her prisoner." This worldview encourages Evangelical Chicanas to embrace and reconcile their identity as a Christian and a Chicana, creating a more authentic identity. I argue that Evangelical Chicana identity is a liminal space in which Evangelical Chicanas move beyond the pressure to choose between the Chicana culture and faith and embrace both.



Oral Presentation

DAMIAN YAZZIE

Mentor: Dr. Jesse Alemán

The Horsetrader's Smirk: Indigeneity as a mask through Oscar Zeta Acosta's Autobiography of A Brown Buffalo

Oscar Zeta Acosta, through his unapologetic recollection of drunken self-discovery, *Autobiography of a Brown Buffalo* is a foundational text within the Chicano literature canon. Unlike other Chicano writers, Acosta taps into a space in which no social group has any alignment with his character, leading to an often insensitive racist view of the world. Like many tropes within the book, the racism and general repulsion is done with the purpose of creating racialized and gendered world which leads to Acosta's mental breakdown and journey. Acosta addresses his racial ties to Indigeneity as one of the roots for his unethical barbaric actions within the story. Rather than being merely the racist "Savage Indian" archetype of Indigeneity, Acosta uses such a racist trope to challenge the hegemonic constructions of race and gender relations within America. Acosta constructs an autofiction in which Indigenous and Black identities are forced into a binary social combat with white powers, leaving the Mexican American identity of Acosta and millions of others within a transitory state of racial being. I argue that Acosta's recognition of the "Savage Indian" within his own identity acts as a device to racially pass blame to his heritage when being morally despicable, while also using Indigeneity as a means of righteous cultural unification, Indigeneity acts as another device for Acosta to mold for his own use in identity creation. Acosta criticizes the soon-to-be Chicano and Anglo understanding of Indigeneity as merely being a device in which people become a racialized subject.



Talking Circle

Shaleena Flores

Mentor: Dr. Matías Fontenla

NGO Networks: A Comparison in New Mexico and Oklahoma

Compared with other nonprofit-based research, Indigenous-founded and Indigenous-focused non-profits and NGOs are understudied. This research focuses on closing that gap with a particular focus on Indigenous NGO networks based in New Mexico and Oklahoma. Working to examine the funding, networks, and representation of these organizations builds a larger picture of how they make significant advances for the community. Further, this research aims to evaluate disparities between Indigenous NGOs in these locations and link these variables to their capacity for outreach. New Mexico and Oklahoma offer differing political and societal experiences faced by Indigenous communities. Additionally, their abilities to connect with their state or federal governments differ dramatically. These factors make them well-suited targets for comparison.

Talking Circle



JESUS SANCHEZ

Mentor: Dr. Sarah Dreier

Exclusionary Economics: How Modern Economists Fail to Represent Economic Inequality

In “Income Inequality in France 1901-1998” Thomas Piketty presents a model with which to analyze income inequality that has become the standard in modern analyses of economic inequality in OECD (Organization for Economic Co-operation and Development) countries. This model uses tax returns to analyze the rises and falls in the wealth of various income groups in a country, and it has been adopted by researchers from the USA to Australia, at the expense of newer and better models being created. The lack of newer models being created is especially concerning because, by Piketty’s own admission, his methodology was able only to look at the wealth of the top 5-50% of the French population, and in countries like the USA, many wealthy individuals can make their income seem lower than it truly is to reduce how much they pay in taxes. By definition, a study of economic inequality that only looks at the economic well-being of the wealthiest groups in a given country is not truly a study of economic inequality, as it lacks a group to compare those wealthiest groups to. This comprehensive literature review seeks to reassess Piketty inspired research in order to reincorporate the economic well-being of average and poor individuals in OECD countries into discussions of economic inequality.

MMUF APPLICATION

MMUF 2023-2025 Cohort
Priority Deadline: December 5, 2022
Final Deadline: January 20, 2023

<https://mmuf.unm.edu/application>

MMUF Eligibility

- Have two years remaining before graduation
- Be a full-time UNM student in one of MMUF eligible majors
- Have an overall GPA of at least 3.5.
- Be determined to pursue a Ph.D. and an academic career in one of the MMUF fields*
- Be a US citizen or permanent resident
- Be a member of an underrepresented group

* MMUF Fields of Study

College of Arts & Sciences
Africana Studies
Anthropology/Archaeology
American Studies
Chicana and Chicano Studies
Communications (Media Studies)
English & Literature
Foreign Languages and Literatures
History
Latin American Studies
Linguistics
Philosophy
Political Science
Religious Studies
Sociology
Spanish and Portuguese
Women's Studies

College of Fine Arts
Art History
Film, Cinema and media Studies
(Theoretical focus)
Musicology, Ethnomusicology and
Music Theory
Performance Studies (Theoretical
focus)
Theatre (Theoretical focus)

University College
Integrative Studies*
Liberal Arts*
Native American Studies

Honors College
Interdisciplinary Liberal Arts*

Multiple Colleges
Interdisciplinary Film and Digital Media