

NACCS 47 • April 15, 2021

AWARDS  
CELEBRATION



#NACCS2021

**Welcome and Introductions**  
Aureliano DeSoto, Past NACCS Chair

**Frederick A. Cervantes Student Premio**

2021 recipient

**Alejandro Ollin Prado**

University of California, Santa Barbara - Graduate

*"Tracking China-Chicanx Studies: A Historical and Contemporary Analysis of China and Chicanx/Latinx Populations."*

2020 recipients

**Alex Nuñez**

University of Arizona - Graduate.

*"A Catcher's Mask: Vincent Nava, Baseball's Colorline, and Mexican American Racialization."*

**Yuridia L. Gutierrez**

Kalamazoo College - Undergraduate.

*"Poetry as a Tool for Mobilization and the Transformation of Poetry into Poetics."*

**Antonia I. Castañeda Prize**

**Micaela Díaz-Sánchez**

University of California, Santa Barbara

Chapter "Rebozos, Huipiles, y ¿Qué?: Chicana Self-Fashioning in the Academy," in *meXicana Fashions: Politics, Self- Adornment, and Identity Construction*.

University of Texas Press, 2020.

**Book Award**

**2021 Recipient**

**Marissa K. López**

*Racial Immanence Chicanx Bodies beyond Representation*. NYU Press. 2019.

Honorable mention:

**Paul Apostolidis**, *The Fight for Time: Migrant Day Laborers and the Politics of Precarity*. Oxford University Press.

**Genevieve Carpio**, *Collisions at the Crossroads: How Place and Mobility Make Race*. University of California Press.

**Laura Perez**, *Eros Ideologies: Writings on Art, Spirituality, and the Decolonial*. Duke University Press.

**2020 Recipient  
Cristina Salinas**

*Managed Migrations: Growers, Farmworkers, and Border Enforcement in the Twentieth Century.* University of Texas Press. 2018.

Honorable mention

Roberto Hernandez. *Coloniality of US/Mexico Border*, University of Arizona Press.

**NACCS Scholar**

**2021 Recipient  
Josie Méndez-Negrete**  
University of Texas at San Antonio

**2020 Recipient  
Albert Camarillo**  
Stanford University

**About the 2021 books:**

**López, Marissa. 2019. *Racial Immanence: Chicana Bodies beyond Representation.***

Dr. López advances a thesis of reading or better yet interpreting Chicana@ cultural productions through una perspectiva chicana, of letting these objects speak for themselves, for what Chicanas texts do, what they produce about Chicana@s. She rejects the interpretive methods of western-centric identity politics and representations of identity that reinscribe racial logics of an oppressive society. She explores, with this Immanence interpretive analysis methodology the how, why, and what of a wide range of contemporary Chicana@ culture production in punk rock, literary fiction, photography, mass graves, and digital and experimental installation art. Her multiple analyses are profound and stimulating. She argues for letting the Chicana@ creative voice be heard directly and unvarnished, and not the critic's or analyst's racialized, representational reinterpretation or prescription of who is speaking. In the best tradition of Chicana and Chicano Studies she adroitly critiques the westernized critics and presents an ethically and gente-grounded alternative interpretation methodology a la perspectiva chicana.

**Apostolidis, Paul. 2019. *The Fight For Time: Migrant Day Laborers and the Politics of Precarity.*** The *Fight for Time* (to work, at work) is about Chicana@ and Latina@ day laborers, many of who are undocumented workers, their daily work lives and conditions, and what they do about it. Drawing on ethnographic resources and many interviews, and Chicana@ labor and political-economic studies, Apostolidis juxtaposes day laborers' descriptions of their desperate and precarious circumstances and dangerous work with accounts of the public policy forces that fuel that insecurity, the intensifying racial governance of public spaces, the burgeoning deportation regime, and the growth of occupational safety and health hazards. The accounts of the day laborers, mostly men, but also women, in this book are rich with potential to catalyze a social critique of their precarious situation (Freire's conscientización), and to clarify the terms on which mass-scale opposition to this precarity can occur (to act on the world). Such opposition would demand restoration of workers' stolen time, engage in a fight for the city, challenge the conditions under which aversion to financial risk puts workers into physical danger, and foment the refusal of work. The author identifies and describes the urban worker centers as places where this radically

democratic organizing politics of precarity is taking root.

**Carpio, Genevieve. 2019. *Collisions at the Crossroads: How Place and Mobility Make Race*.** Carpio's *Collisions at the Crossroads* sets out to explain the genesis of one of the most transcendent phenomena in US society — how the US government policies of space, roads, mobilities, housing, and place, were the crucible for the mechanisms of social control in the creation of segregated racialized communities. These policies built on the US Governments efforts to socially re-engineer the people and places in the ceded Mexican territories into segregated spaces and places for Indigenous, Mexicans, Chinese, Black, and Anglo-Euro-White people. The subtitle is, "How Place and Mobility Make Race," and this explanation is eminently illuminating. In the tradition of political and racial geography and urban planning, the author focuses on how "race" was created especially in the Los Angeles — Riverside — San Bernardino region, but the paradigm *Collisions at the Crossroads* provides can help us understand what became of Chican@ Mexican communities across Aztlán and the U.S. and view the resistance strategies of raza communities, and barrio planners to maintain, recapture, and equitably transform these spaces and places.

**Pérez, Laura E. 2019. *Eros Ideologies: Writings on Art, Spirituality, and the Decolonial*.** *Eros Ideologies* is a philosophical manifesto. To the book's great benefit, in style, theme, and wisdom, it is a creature apart from most academic works. It is extremely creative and innovative, dealing with monumental concerns including how to transform the condition not only of the oppressed but also of the oppressor: Eros ideologies are those that refuse to dehumanize the dehumanizers and refuse to continue internalizing the disempowering pictures about humanity, life, and nature that previous idea banks—that is, ideologies—have imagined (9). This book greatly expands what Chicana/o Studies can do at its best: help us understand our place in the larger world, including the natural environment, and create a better path for change and improvement for the social world at large. As Perez states in the chapter "Hidden Avant-Gardes" about Chicana/o artists, but can be said about her own efforts, "They too strive to create not just commodity art but art to create a new world through new forms of consciousness" (33). This book is an excellent example of the "interdisciplinarity" that Chicana/o Studies employs as a basis of its scholarly approach, drawing upon a wealth of research and understanding. This is a risky and brave book, a perilous setting out on a different route, rewarding for those who join the academic expedition.

### **About the Awards:**

**NACCS Scholar:** The Award was established in 1981 to recognize "life achievement" contributions of scholars to Chicana and Chicano Studies. The criteria to be considered for the NACCS Scholar Award include: A scholar's history of involvement in the development of Chicana and Chicano studies as a discipline AND/OR an individual's significant contributions to scholarly research and writing on the Mexican population of the United States; **AND**; an individual's significant contribution to the NACCS organization. The award carries lifetime membership in NACCS.

**NACCS Book Award:** Founded in 2010, the NACCS Book Award recognizes an outstanding new book in the field of Chicana and Chicano Studies. We consider only single-authored scholarly monographs. NACCS members and/or publishers submit nominations.

**Frederick A Cervantes Student Premio:** This award founded in 1986 in El Paso, TX, is named for Frederick A. Cervantes who was one of the first Chicano political scientists and a pioneer in the development of Chicano Studies. The award honors him for his scholarly work and for his commitment to students and student research. Cervantes was a member of NACS [sic] in early years of the association and received his Ph.D. from the University of Washington in 1976. His dissertation was entitled "An interpretation of J.V. Stalin's political thought." Originally from Texas, Cervantes returned to Corpus Christie where he held a faculty position at the University. On March 22, 1986, a drunk driver in a motorcycle accident killed him. Recipients of this award make important inroads as young scholars and professors in many areas of Chicana and Chicano Studies.