

**CHICAN@ SOCIOGENICS, CHICAN@ LOGICS AND THE DEVELOPMENT OF
CHICAN@ PHILOSOPHY: RUPTURING THE BLACK-WHITE BINARY AND
WESTERN ANTI-LATIN@ LOGIC**

A Dissertation

by

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ABSTRACT

The aim of this project is to create a conceptual blueprint for a Chican@ philosophy. I argue that the creation of a Chican@ philosophy is paramount to liberating Chican@s from the imperial and colonial grip of the Western world and their placement in a Black-white racial binary paradigm. Advancing the philosophical and legal insight of Critical Race Theorists and LatCrit scholars Richard Delgado and Juan Perea, I show that Chican@s are physically, psychologically and institutionally threatened and forced by gring@s to assimilate and adopt a racist Western system of reason and logic that frames U.S. institutions within a Black-white racial binary where Chican@s are either analogized to Black suffering and their historical predicaments with gring@s or placed in a netherworld. In the netherworld, Chican@s are legally, politically and socially constructed as gring@s to uphold the Black-white binary and used as pawns to meet the interests of racist gring@s.

Placing Richard Delgado and Juan Perea's work in conversation with pioneering Chican@ intellectuals Octavio I. Romano-V, Nicolas C. Vaca, Deluvina Hernandez, Alfredo Mirandé and Chicano movement leaders Rodolfo Gonzales, Reies Tijerina and José Ángel Gutiérrez, I show this amalgamation provides the essential pieces for a paradigm shift and the construction of a Chican@ philosophy. I argue that Chican@ philosophy is the development of a worldview and system of thought that is centered in the knowledge, rationality, logic and culture of the Chican@ people. Chican@ philosophy is guided by the axiom that Chican@s are creators of knowledge, history and their own logical principles and systems of rationality independent of Western reason and logic.

Toward this end, I turn to the insight of Frantz Fanon, Sylvia Wynter and Tommy Curry to show that Chican@ philosophy is framed in a Chican@ sociogenics where the Chican@'s social world is used as a point of departure to examine and understand the lived experience of being Chican@ and a Chican@ logic that contours the world in such a way that Chican@s become creators of their epistemology, metaphysics, philosophy and vanguards of their own systems and institutions.

DEDICATION

This dissertation is dedicated to my abuelo, Andres Javier Soto-Melgoza. You are the spirit of Chican@ philosophy.

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CHAPTER I

INTRODUCTION

The Black/white binary has come to be both object and obstacle to the study of Latin American philosophy and theories of race and ethnicity. Richard Delgado's pioneering work, "Rodrigo's Fifteenth Chronicle: Racial Mixture, Latino-Critical Scholarship, and the Black-White Binary," "Derrick Bell's Toolkit-Fit to Dismantle that Famous House?" and "Four Reservations on Civil Rights Reasoning by Analogy: The Case of Latinos and Other Nonblack Groups, and Juan Perea's "The Black/White Binary Paradigm of Race: The Normal Science of American Racial Thought," identifies, interrogates and deconstructs the Black-white binary paradigm of race.ⁱ Emerging from the rich footprint, history and circumstances of people of color, particularly Latin@s, eminent law professor and one of the founders of Critical Race Theory, Richard Delgado, uses legal storytelling to deconstruct, rapture and create new waves of thought grounded in the material conditions of people of color. In "Rodrigo's Fifteenth Chronicle," Rodrigo Crenshaw, Delgado's interlocutor and alter ego, introduces and forcefully critiques the concept of the Black-white binary with the Professor. As Rodrigo describes it, the Black-white binary is an idea that emerged to understand American civil rights law and the place of nonblack groups in it.ⁱⁱ Extending this theory, in "Derrick Bell's Toolkit – Fit to Dismantle That Famous House?" Delgado shows that United States antidiscrimination law embraces a Black-white binary paradigm of race where nonblack groups of color compare their treatment to that of African Americans in order to gain redress.ⁱⁱⁱ Civil rights law is taught and understood through the histories, precedents' and reasoning of Blacks' relationship to whites. Delgado highlights this explicitly in "Four Reservations on

Civil Rights Reasoning by Analogy: The Case of Latinos and Other Nonblack Groups.”

In a powerful observation, he shows how “our system of civil rights derive, in large part, from the experience of only Blacks, and aims to redress a single, momentous harm, namely slavery and its lingering effects.”^{iv} Delgado’s assessment of the legal system runs deep. He shows in a Western system of reason and logic there is a binary way of thinking about racial matters in the world where “American case law, particularly in connection with matters of race, proceeds largely through a process of analogy in which courts compare the case before them to a previous decision or statute.”^v For nonblack and nonwhite groups, this means having their cases analogized to Black suffering and their historical predicaments with whites. Since Latin@s face racial discrimination differently than Blacks, this is often overlooked or ignored in the Black-white binary.

Adding to Richard Delgado’s work on the Black-white binary, Juan Perea’s “The Black/white Binary Paradigm of Race: The Normal Science of American Racial Thought,” shows how binary thinking, and particularly the exclusion of Latin@s, is embedded within America’s ivory tower and legal casebooks. Ultimately, Delgado and Perea show us that race in the U.S. is understood by comparing and contrasting the relationship between two main players – whites and Blacks. This conveys the idea that all other non-white groups, e.g. Latin@s, take a back seat or at best, are discussed and understood through the lens of the Black-white binary.^{vi} As Perea articulates:

[o]ne of the most striking results of the Black-white binary paradigm is that it limits the scope of relevant facts that are deemed important in research and teaching about this country’s racial history. Within the paradigm, the only facts and histories that matter are those regarding whites and Blacks. Therefore, virtually the only stories we ever learn about civil rights are stories about Blacks and whites struggling over civil rights for Blacks.^{vii}

Omitting Latin@ racial and legal history conveys to everyone there is just one group worth

discussing and offers a distorted history in Black and white.^{viii} Moreover, “whites can ignore [Latin@s’] claim to justice, since [they] are not Black and therefore are not subject to real racism. And Blacks can ignore [their] claims, since [they] are presumed to be aspiring to and acquiring whiteness, and therefore...not subject to real racism...”^{ix} Thus, Latin@s are either constructed as white, despite the fact the actual lived experiences of Latin@s says otherwise, or ignored altogether.^x This absence from histories of racism and the struggle against it maintains existing stereotypes and pathologies of Latin@s and culturally imprisons them to a netherworld.^{xi}

With Latin@s in a netherworld, they are either used as pawns for the Anglo’s self-interests or tossed aside altogether, constructed as an illegal or alien, criminalized for being, dehumanized for existing. Latin@s in the netherworld are either in limbo, used to uphold the Black-white binary or totally absent from existence. They are ghostly, appalling and unprotected from racism and discrimination. Juan Perea in “Destined for Servitude,” shows how despite apparent legal, economic and political changes since Reconstruction, there are explicit legal instances of institutional slave labor written into U.S. social structure that ignores the plight of Latin@s. As he argues, “[t]he price of reconciliation between North and South was the southerners essentially to re-enslave nominally free [B]lacks through abusive sharecropping and tenant farm systems, [B]lack codes, and white mob violence – an intricate system of quasi-slavery.”^{xii}

In the 20th and 21st century, this is seen in the enactment of New Deal labor and welfare legislation.^{xiii} Provisions, for example, in the Fair Labor Standards Act excludes agricultural and domestic workers from labor protection.^{xiv} An exclusion such as this was meant to keep [B]lack workers in a dependent state – leaving them without legal protection against being

overworked and undercompensated.^{xv} Today, approximately eighty-three percent of agricultural workers are Latin@.^{xvi} With Latin@s invisible in the netherworld, the impact of the Fair Labor Standards Act on Latin@s goes unnoticed. Moreover, it gives the false impression that since the Fair Labor Standards Act no longer impacts a majority of Black agricultural workers, there has been racial progress and a moral, political and economic shift in this nations plantation-style, quasi-slave labor laws and acts.^{xvii}

Toward this end, Latin@s' histories, political, legal and economic contributions to the construction of the U.S. is ignored. Their existence is either forgotten, exploited or denied. Their stories and claims of victimization & criminalization are omitted. Their history and struggles are omitted from libraries, theatre, literature and U.S. curriculum. They are excluded from discursive space on race and civil rights^{xviii} and an anti-Latin@ Western logics and system of reasoning flourishes within a Black-white binary undergirded by categories of exclusion and de- humanization. The binary not only frames U.S. institutions, but also frames an individual's perceptions, thoughts, judgments, ethics and rationality. In the binary people are trained to maintain and enforce an exclusionary logic where it is valid, sound and justified to identify Latin@s as aliens, immigrants, illegals, wetbacks or criminals. In the binary, Latin@s' history, culture, traditions and their significance, is controlled, manipulated and constructed by an exclusionary and anti-Latin@ logics. This anti-Latin@ logics is significant because despite apparent structural/systematic changes to U.S. institutions, e.g. new laws/policies that appear to focus on Latin@s, one important component remains constant – anti-Latin@ logics.

Thomas Kuhn in *The Structure of Scientific Revolutions* is clear that “a scientific theory is declared invalid only if an alternate candidate is available to take its place...the

decision to reject one paradigm is always simultaneously the decision to accept another, and the judgment leading to that decision involves the comparison of both paradigms with nature and with each other.”^{xxix} Delgado and Perea’s work highlights Latinos’ placement in the Black-white binary netherworld.^{xx} Undoubtedly, they show the presence of an anomaly – an unsolvable puzzle in which Latin@s are placed in a cultural prison. Toward this end, I aim to extend their analysis by showing this leads to a crisis and emergence of a new paradigm – a Chican@ philosophy framed within a Chican@ sociogenics and Chican@ logics. Chican@ sociogenics “is a culturally (communally) enduring existence...entail[ing] a historical conscience articulating itself through an individual identity and...fulfillment...[of] cultural aims.”^{xxxi} While, Chican@ logics is an axiomatic system of thinking and creation of concepts, principles and values framed within the Chican@ experience, history and culture. It is a reorientation of an entire system of thinking grounded in the legitimacy of being Chican@, not in Western principles, axioms and assumptions.

In this new paradigm, Latin@s’ racial and legal history takes center stage and is examined through the colonial/imperial/white supremacist relationship of Anglos and Latin@s – not the paradigmatic relationship of Blacks/whites.^{xxii} Black Americans, since most are non- Latin@s, become Anglo or consigned to a similar netherworld as Latin@s in the Black-white binary.^{xxiii} Culturally, this system of logics supposes that the relations the historical group who we identify as Chican@ are primary and reality defining. As such, the reality of the world as anti-Latin, xenophobic, and racist, cannot be mediated by an appeal to values or ideals beyond the world. The engagement the Chican@ has with objects, persons, and entities is first and primary. Toward this end, new axioms, principles and rules of logic/rationality are created that decenters the Black-white binary and disorients

Western Logics and U.S. institutions.

Placing Richard Delgado and Juan Perea's work into conversation with pioneering Chicana@ intellectuals, such as Alfredo Mirandé, Octavio I. Romano-V, Nicolas C. Vaca and Deluvina Hernandez, I show how their work provides the essential pieces for a paradigm shift and the construction of a Chicana@ Philosophy. Chicana@ philosophy is the development of a worldview and system of thought that is centered in the knowledge, rationality, logics and culture of the Chicana@ people. New concepts, principles and axioms about the world emerge as they are created, reorientated and filtered through the cultural, historical and material conditions of Chicana@s. Chicana@ philosophy is guided by the axiomatic principle that Chicana@s/Latina@s are creators of knowledge, histories and their own logical principles and system of rationality independent of Western systems. Chicana@ philosophy is not simply a new system of thought, but the validation and justification of Chicana@ existence, an escape from the netherworld.

In "The Anthropology and Sociology of the Mexican-Americans," Octavio Romano highlights the danger of using Western concepts/rationality to understand the Mexican-American. He shows how the social scientist uses the social concept of traditional culture to construct and de-humanize Mexican Americans by depicting them as never participating in history and incapable of generating historical process. White intellectuals are able to justify and validate their racist claims about Mexican Americans by distorting and creating a mythical history that depicts Mexican Americans as masochistic and making no effort to free themselves from the social and economic conditions they find themselves.^{xxiv} He shows "that the sociological portrayal of Chicanos was ideological and inaccurate, that sociologists depicted Chicanos as trapped in a traditional culture and hence passive and fatalistic."^{xxv}

Adding to Romano's analysis, Alfredo Mirandé's, "Sociology of Chicanos or Chicano Sociology? A Critical Assessment of Emergent Paradigms" and "Chicano Sociology: A New Paradigm for Social Science," both propose a Chicano paradigm for sociology and for the sociology of Mexican Americans that integrates the two points of view.^{xxvi} Specifically, in "Sociology of Chicanos or Chicano Sociology," Mirandé advances the theses that a Chicano paradigm is needed that will enhance the understanding of Chicano experience and end the subordinate condition of Chicanos.^{xxvii} Nicolas C. Vaca in "The Mexican-American in the Social Sciences" and Deluvina Hernandez's *Mexican American Challenge to a Sacred Cow* both "reveal that the common sociological portrayal of Chicanos was guided by an implicit model of cultural inferiority."^{xxviii} Vaca "systematically catalogued the cultural determinism that pervaded the literature."^{xxix} Hernandez's work "revealed that explanations based on abstract and dichotomous value systems of Anglos and Chicanos were ideological...[she] exposed the ideological consequences of the application of Parsonian structural functionalism to Chicanos."^{xxx}

As Richard Delgado and Juan Perea challenge the legitimacy of the black-white binary paradigm of race, the Chicano intellectuals and their protest literature "...challenged the legitimacy of both existing societal practices and values and a sociology which justified those practices and values."^{xxxi} With the amalgamation of their ideas emerges a new framework to examine the Latin@ condition – one framed in a Chican@ sociogenics, where the Chican@'s social world, his/her intersubjective world of culture, history, language, and economics, is used as a tool to understand the lived experience of being Chican@ as a conscious mode of constitutive being and a Chican@ logics where the

production of knowledge and the totality of facts or the principles, laws, rationale and axioms that exist in the Chicana@s world are a direct production of the Chicana@s historical and contemporary world.^{xxxii}

Toward this end, I claim Chicana@ philosophy grounded in a Chicana@ sociogenics and Chicana@ logic I) creates anomalies that places strain on the Black-white binary; II) frees Latina@s from their cultural imprisonment where Latina@s are deemed to exist only in analogies to Blacks^{xxxiii} and III) Calls for Latina@s to reexamine their political, social, legal, economic, educational and historical circumstances in light of this new philosophy. Furthermore, I propose the examination of the Latina@ condition under Chicana@ philosophy calls for Latina@s to interrogate their historical and current circumstances in light of U.S.-Mexico relations. Despite the significance of this new philosophy for Latina@s, more ethnic/cultural philosophies, none more important than the other,^{xxxiv} are needed to create anomalies that strain and suffocate the Black-white binary.

The Black-White Binary as America's Racial Historiography

In Juan Perea's "The Black/White Binary Paradigm of Race: The 'Normal Science' of American Racial Thought," he shows a paradigm "is a shared set of understanding or premises which permits the definitions, elaboration, and solution of a set of problems defined within the paradigm."^{xxxv} It "... allows the systematic creation of objects, concepts, and strategies...[that] determines what can be thought and said. These relations established between institutions, socioeconomic processes, forms of knowledge, technological factors, and so on --- define the conditions under which objects, concepts, and strategies can be incorporated into the discourse...the system of relations establishes a discursive practice that sets the rules of the game: who can speak, from what points of view, with what authority, and according to what

criteria of expertise; it sets the rules that must be followed for this or that problem, theory, or object to emerge and be named, analyzed, and eventually transformed into a policy or a plan.”^{xxxvi} Reason, logic, facts, beliefs, intuitions, judgments, values and ethical frameworks are created and sustained within the dominant paradigm. It defines what is relevant, which facts will be gathered, questioned and investigated.^{xxxvii} Paradigms “set boundaries within which problems can be understood, they permit detailed inquiry into these problems.”^{xxxviii} As Juan Perea notes in his momentous paper, “The Black/White Binary Paradigm of Race: The Normal Science of American Racial Thought,” “as a paradigm becomes the widely accepted way of thinking and of producing knowledge on a subject, it tends to exclude or ignore alternative facts or theories that do not fit the expectation produced by the paradigm.”^{xxxix}

Since the birth of the U.S. constitution, the American race problem has revolved around slavery and the relationship between white settlers and enslaved African people. As De Tocqueville, stated, “...the destiny of the Negroes is in some measure interwoven with that of the Europeans. These two races are fastened to each other without intermingling; and they are alike unable to separate entirely or to combine.”^{xl} The institution of slavery which served as the basis of DuBois’ infamous statement of the colorline in modernity has been the foundation and lens through which race and ethnic relations has been perceived. The U.S. constitution, for example, is an example of this intermingling, where a racial binary frames race in America as Black and white. Notably, as Juan Perea articulates in “Ethnicity and the Constitution: Beyond the Black and White Binary Constitution,” “[f]or too long, the real ethnic complexity of American society has been submerged, hidden by a discussion that counts only race as important and only [B]lack or white as race.”^{xli} The effect of this focus has made the problem of ethnicity, the foreignness and movement of the immigrant/migrant invisible. Since

Chican@s are often discriminated against due to their ethnicity, skin color, cast of features, gestures, prevalent facial expression, speech or accent, dress, mannerism, religious practice, food habits, names, place of residence, insignia and perceived status as being illegal, Chicano/as' claim to discrimination is often submerged or made invisible to perspectives which set relations to racial groups as primary.^{xlii}

Although the supreme court has, at times, understood ethnicity synonymous with national origin, it also uses the term as part of its unclear conception of race.^{xliii} This, as Perea notes, “creates confusion and obscures discrimination. To the extent that the current constitutional prohibition on national origin, it misses the problem: discrimination because of the ethnic characteristic of certain Americans.”^{xliv} Since “the court has considered race to be the principal protected characteristic under the Constitution... [it] has, therefore, encouraged an underinclusive, binary discourse about race in which the primary views expressed are the white and the African American.”^{xlv}

The Problem of Perspectives: Social Science and the Epistemologies of Color

This Black-white binary frames the thinking, principles and values of American institutions. In addition to the Black-white framing of the U.S. Constitution and legal system, the social sciences, behavioral sciences, humanities, literature, textbooks, economic, healthcare, financial, educational, political and media institutions, are also framed within this racial binary. These institutions are vanguards in the binary's nourishment, production and reproduction.^{xlvi} Since much of the research and writing on Chican@s has been done in this binary, the perspectives, observations and analysis of the Chican@ are severely skewed.

According to Octavio Ignacio Romano- ” Mexican Americans are not understood or seen as participants in history or generators of the historical process.^{xlvii} If Mexican

Americans/Chican@s are not seen as generators of history, then they are either understood as mere spectators, viewers from afar, or non-existent. This entails a colonized reality for Chican@s that confines them to the knowledge, axioms, concepts, rationale and logics designed specifically for them by the gring@. In this type of system, knowledge becomes a colonization of reality.^{xlvi} Within this frame, gring@ “...representations become dominant and shape indelibly the ways in which reality is imagined and acted upon.”^{xlix} As Arturo Escobar discusses in *Encountering Development*, “[t]hese representations implicitly assume Western standards as the benchmark against which to measure the situation[s] of [people of color].”¹ As both Romano and Escobar elucidate, these images, undergirded by a Western logics, universalizes and homogenizes Chican@ culture, knowledge and culture ahistorically and mythically.^{li}

An epistemology of color gives Chican@s ownership of their own lives, beliefs and knowledge. What counts as a true justified belief is grounded within a culturalogics where knowledge is created by Chican@s’ reality in the world, not theoretical/abstract gring@ epistemological concepts. An epistemology of color demands Chican@s as vanguards of their own system of knowledge. When concepts are defined within an epistemology of color, justification and rationality are grounded within the historical, cultural and material conditions of Chican@s. What makes this epistemology unique is its grounding in the material and historical conditions of Chican@s. Since an epistemology of color is grounded/framed within its own logical system, concepts of truth, validity and soundness are determined by Chican@s, not gring@s/Western logics. Thus, what counts as knowledge, justified belief, the very way one understands and perceives the world, is ordered and put together like a puzzle, where the game makers are Chican@s and/or people of color.

What sets an epistemology of color apart from a Western epistemology is its framing of knowledge inextricably linked to a persons of color's specific historical events.^{lii} Provided this, an epistemology of color leads to a transformation for the Chican@ that is grounded in the subjective feelings of abjection and linked to the form "Wetback," "alien," and "immigrant," sense of self.^{liii} An epistemology of color, then, must always be understood as one that is necessarily linked to the Western invention of a Chican@ and what it is like to be a Chican@ under colonial, imperial and white supremacist conditions, as well as, the understanding that it is these experiences, to be portrayed as a "wetback"/"immigrant"/"alien", that allows for Chican@s to know the world differently than the gring@. In other words, the Chican@ is always in the process of knowing multiple worlds: the world of what it is like to be a "wetback", the world of continually fighting to liberate oneself from the world of the "wetback", and the world of continually creating new epistemologies of color and logics grounded in the tension of being a "wetback"/"immigrant" or "alien" and the continual fight for liberation. It is in this tension that the Chican@'s being is developed.

Taking existing gring@ perspectives/models and applying them to Chican@s, the cultures, values, and languages of Chican@s have had no formal or legitimate standing in American society.^{liv} As Octavio Romano and Nicolas Vaca argue, the social sciences reinforce a negative conception of Chican@s that sees them as (1) controlled and manipulated by traditional culture, (2) passive, fatalistic, and lacking achievement, (3) victimized by faulty socialization taking place in an authoritarian/patriarchal family system dominated by machismo men, and (4) violent and prone to antisocial and criminal behavior.^{lv} In "The Anthropology and Sociology of the Mexican-American," Romano is clear that Mexican Americans are a pluralistic people and cannot be described according to a simplistic

formula.^{lvi} The actual history of the Mexican- American people reveals the social scientists' formula to be a blatant lie and an ahistorical account of the Mexican-America people.^{lvii} Similarly, Vaca in "The Mexican-American in the Social Sciences" notes cultural theories about Mexican Americans persisted because these theories justified the view the problems of Mexican Americans were based on their inherent cultural characteristics rather than on oppressive societal, industrial, and institutional factors.^{lviii}

Not Unlike the Late 19th and Early 20th Century Racist Scientist of Ethnology and American Sociology, the Mexican American was Framed as Predatory and Savage. Immersed in the research and theoretical writings of Talcott Parsons and the empirical findings of the Harvard Southwest Values studies reported by Florence Klucholm and Fred Strodbeck, Dr. Audrey J. Schwartz, the author of *Affective Orientations and Academic Achievement of Mexican-American Youth University* and former UCLA Graduate School of Education researcher, constructed a sociological Model of the Mexican American in her 1969 study, "Comparative Values and Achievement of Mexican-American and Anglo Pupils."^{lix} This study has been given "professional certification and institutional sanctity to the degree of currently holding wide public acceptance and constituting the prevalent image of Mexican American."^{lx} As she notes:

Mexican Americans are undisciplined in their behavior, are unable to discriminate in their relations with other people, and they are content with the status of social roles rather than the activity and content of these roles. Further, they do not think when they deal with people. Also, they have an achievement void which is not empty but filled with emotionalism, or irrationality, or illogicality. The Mexican American Culture is traditionalistic: it is passive, static, and has no history; it does not change, it does not deal with the outside world, unless of course the Predator attempts to penetrate the barrio. The people passively allow things to happen to them (they are fatalistic). They are human vegetables.^{lxi}

As Deluvina Hernández discusses in *Mexican American Challenge to a Sacred Crow*, Talcott

Parsons learned what he knows about Mexican Americans from Florence Kluckhohn, former lecturer on Sociology and Research Associate in the Laboratory of Social Relations at Harvard.^{lxii}

Interrogating her work, Chicano anthropologist Octavio Romano-V argues, Kluckhohn “describe[s] Mexican American value orientations for the past 400 years on the basis of her sample of 23 in a community of 150 people.”^{lxiii} As Hernandez notes, Kluckhohn’s sample “...appears to the empirical documentation of the authoritative information on Mexican Americans, upon which Schwartz has elected to draw for the framework underlying her study on Mexican American public school pupils.”^{lxiv} Why is so much authority placed on Kluckhohn’s work provided her small sample? How can an “academic community” validate her research or conclude to know anything about Mexican American value orientation? I suppose, if I interview 150 gring@s and 23 of them say they are racist, I ought to assume that being a racist is a coveted value of all white people. As absurd as this sounds, this is the very logic Kluckhohn and other academics used to understand the value orientation of Mexican Americans.

Implicating the root of the Mexican American’s social problems in the Mexican American family, Schwartz also noted, “since value orientations are rooted in early environment when a child internalizes the patterns of affect of his parents, it is to be expected that these orientation will reflect related qualities of family social structure...there will be similarity in value orientations among children from similar social structure.”^{lxv} Essentially, the Chican@s problems is a reflection of his or her mother and father.^{lxvi} “Their mother and father are their causes of failure, poverty, misery, segregation, and even the racial prejudice which they encounter.”^{lxvii} Similarly, in William Madsen’s *The Mexican-American of South*

Texas, he is adamant *machismo*, where Mexican men are hyper-masculine and aggressive toward women and their own family, is center in Chican@ culture and family.^{lxxviii} On this description, “Mexican- American men are subjected to a continued drive to live up to the demands of *machismo*, which entails demonstrating that men are stronger, smarter, and vastly superior to women in all spheres of life. Before he is considered a “real man,” the male must command respect from others for himself and his family.”^{lxxix} Madsen is clear in his understanding of *machismo* in Chican@ culture, “where [the Chicano] is strong, [the Chicana] is weak. Where he is aggressive, she is submissive. While he is condescending toward her, she is respectful toward him.”^{lxxx}

As Maxine Baca Zinn shows, however, in “Sociological Theory in Emergent Chicano Perspectives,” Chican@s are much more complex than this. Chican@s ought to be understood through the interactions between their lives/experiences and the history and operation of society.^{lxxxi} Chican@s must be seen as social, historical and philosophical actors. In Alvin Rudoff’s, “The Incarcerated Mexican-American Delinquent,” he also places fault on the Chican@ family and their cultural values for increased delinquency among Chican@ youth.^{lxxxii} As Chicano Sociologist and Law Professor Alfredo Mirandé notes, on this view, the Chican@ family and culture “is endemic to Chicanos. Cultural emphasis on *envidia* (envy), *falso* (hypocrisy), and *machismo* (manliness)...impede[s] both the more normative acculturation process of treatment process for incarcerated delinquents.”^{lxxxiii} Rudoff is clear, “the Mexican- American subculture maintains a sharp delineation in sex roles. Beginning with adolescence and throughout the life of the male, he is socialized to be a *macho*. *Machismo* (manliness) is measured primarily by sexual prowess and secondarily by physical strength and courage.”^{lxxxiv} Chican@ criminality then, as

described by Rudoff, Madsen and Schwartz, is a product of the Chican@s cultural and familial emphasis on aggressive and violent behavior among males.^{lxxv}In light of this,

Hernández notes:

Social scientists construct and utilize sociological models (or ideal constructs, or stereotypes) for the sake of convenience in manipulating the phenomenon being observed. The basic fault with these models is that they do not exist in reality. These are the simple paradigms that purport to describe groupings of people within a society, and that do so by providing, in an imagistic form, a special terminology for the referred to groups, people and relationships... The concept of a stereotype or model permits us to see sanctioning behavior and to fit together other models (sets of values, attitudes, beliefs, etc.), the environmental and economic contexts within which people work, cooperate, and quarrel, in a way that generates an adequately complex and apparently useful overall picture of the nature and basis of ordered social behavior.^{lxxvi}

Hernandez indicts the social scientist as simply making up Mexican American sociological models to serve their own agenda.

They are myths, created from the racist imagination of the academic. If academics, however, are supposed to be vanguards to logical thinking, then either academics are proving themselves to be illogical thinkers/racist thinkers and/or Western logics itself seems to also consist of a new type of demonstrative argument – *racial analytic truths*. I will elaborate much more on *racial analytic truths* in chapter V and VI, but generally, there is a racialized component in Western logics where being a Chican@ or Black problem/criminal/wetback/slave etc. is a necessary truth in Western logics. This means when a Brown or Black man or woman is born into this world, his/her categorization as a problem and all its facets, is a priori determined.

Bad Hombres: The Xenophobic Epistemology of the 21st Century

Since the Black-white U.S. constitution racial binary has made the Mexican and Chican@ people invisible, social scientist are able to distort the truth about the Chican@ people. As Elizabeth Martinez highlights in “Beyond black/white: the racisms of our time,”

Mexicans have traditionally been dismissed as inconsequential, as such, pathological and racist social science theories about Chican@s are left unquestioned.^{lxxvii} The social sciences “must distort history significantly in order to convey the current state of a discipline in a linear, coherent way.”^{lxxviii} Textbooks, for example, “present only a small part of history – the portion of history that authors can easily present as contributing to the development and solution of today’s paradigm problems.”^{lxxix} H.B. 2281, for example, a law enacted by the Arizona legislature, bans Mexican American studies and several books about Mexican-American history, culture and literature from being taught in the classroom. These books, such as Richard Delgado’s *Introduction to Critical Race Theory* and Rodolfo Acuna’s *Occupy America*, provide Mexican American students with an accurate account of their history and one that contradicts the social scientists’ theories. Toward this end, Perea notes, “this distortion requires leaving out all of the historical complexity and the revolutionary questions and ideas on which new scientific discoveries and new paradigms depend.”^{lxxx} As seen with Schwartz and Parson’s Mexican American model, they “eradicated Mexican American history and created their own laboratory Mexican American.”^{lxxxi}

These paradigms/models “through the literature runs a common stereotypic thread which has been taken for truth, built upon and perpetuated by social scientists through the decades.”^{lxxxii} In this paradigm, as Hernandez articulates, the Mexican American belongs to a group of people with traits ranging from laziness, lack of achievement, ahistoricism, nonintellectualism, fatalism, emotionalism, irrationalism, indiscriminateness in personal relations, sexually irresponsible, noneducation-orientation and isolationism from the rest of civilization.^{lxxxiii} These distorted studies are not mere academic folly, but as Octavio Romano has argued “ [have been] accepted in anthropology and sociology departments in the U.S.

college and universities...[which] have become authoritative sources on Mexican Americans for a wide range of institutional agencies, including medical schools, social welfare departments, department of employment and other government agencies.”^{lxxxiv} Made invisible, this anti-Mexican American logic amounts to them being seen as a wetback and permanent immigrant in their native land. Although “wetback/immigrant” is not a proper name for Mexican Americans, particularly because they are in their homeland, anti-Mexican American racism/logic makes it function as such.^{lxxxv} Ironically, each Mexican American is thus nameless by virtue of being named a “wetback/immigrant.”^{lxxxvi}

Toward this end, these pathologies should not be passed aside as the misguided or racist work of a few social scientists gone rogue. This is endemic in all gring@ social scientist/academics. Their biases/prejudices/racist views cannot be dissociated from their analysis. They are gring@s first and scientist/academics second. Western reason/logic has its limitations in that it assumes with enough study, thinking or mastery, one can out think his or her biases/prejudices. But, since Western reason/logic is always in relationship with the gring@ social world, this is not possible because there is a circular harmony and hermeneutical relationship with logic/reason and the gring@’s world. For example, in light of Schwartz, Madsen and Parson’s Mexican American models, and rules of basic sentential logic, the following criminality of the Chican@ is created within the gring@’s world:

- 1) If you are a Chican@, then you are prone to criminality
- 2) Andrew Soto is Chicano
- 3) Therefore, Andrew Soto is prone to criminality

Provided premises 1) and 2), support for the conclusion, 3), is relatively easy to come by. *In the gring@’s world/paradigm*, premise 1) can easily be *validated* by examining decades of

statistics on Chicano crime, drug offenses, imprisonments and *assuming the truth* of racist/pathological Mexican American models created by social scientist. Premise 2), simply identify Andrew Soto as a Chicano. So, provided premises 1) and 2), *in the gring@'s world*, Chican@s are criminal prone and ought to be interrogated, questioned and examined – by the very same values/doctrines/logical principles that create and sustain the criminality and pathology of the Chican@ in the first place. On this thinking, the very system itself, at all points, validates and justifies itself. Western reason/logic justifies the gring@ social world and the gring@ social world justifies Western reason/logic – a violent circularity of racist and pathological reasoning. There is no escape *in the gring@'s paradigm/model* for Chican@s.

Chican@s are trained *in the gring@'s world* to believe in a Western logics that creates and upholds their racialization and pathologization. But, as Deluvina Hernandez has shown, the gring@ controlled structures/institutions that produce the statistics/numbers and racialized premises are undergirded by racist pathologies that a priori determine the criminality and othering of the Chican@. In light of this, why do Chican@s believe or subscribe to the rules of Western logic and reason that undergirds and substantiates their very existence as criminals, machismo, wetbacks or rapist? Since the gring@ is in ontological relationship with his/her social world, there is a permanence of racism and gring@ violence against the Chican@. If Western logic/reason a priori creates and sustains the Chican@ as a criminal, alien/intruder, and is not independent of the gring@'s social world, then as long as gring@s are in existence, their world will be a psychological and physical threat to the Chican@ people. Racism and Chican@ death becomes a normal everyday occurrence. Essentially, gring@s have the power within *their paradigm* to construct their world to validate/justify the criminality, racialization and pathology of the Chican@.

Examining the Black-white constitutional racial binary and its framing of the social sciences, I've attempted to show how reason/logic within the *gring@'s paradigm*, creates and upholds racist, pathological views of the Chican@. Since law, education, economics, healthcare, politics, finance and the media is understood and undergirded by the very same Western gring@ logic/reason/paradigm that creates and sustains the Chican@ as a criminal, rapist, machismo and illegal, how then should Chican@s understand western logic/reason, in light of the gring@'s social world? How should Chican@s understand gring@ concepts such as, citizenship, justice, equality, jurisprudence and rights when Chican@s' mere appearance, speech, clothing, accent, high cheek bones, mannerisms or sometimes indigenous qualities subject many- native born Chican@s to unnecessary questioning, detention, criminality, deportation, rape and death?

Insight on paradigms, as Juan Perea, Richard Delgado, Octavio Romano, Deluvina Hernandez and Alfredo Mirandé show are “useful in explaining the persistent focus of race scholarship on Blacks and whites, and the resulting omission of [Chican@s].”^{lxxxvii} Social scientists, judges, lawyers, educators, politicians, police officers, immigration officers etc. are able to inflict harm and death on Chican@s because Chican@s are typically understood in relationship to a gring@ paradigm that focuses on two main players, gring@s and Blacks. Chican@s, especially in law and education, are dumped into the classification of students of color or people of color. This classification often ignores Chican@ voices, their histories and their real presence.^{lxxxviii} When one conceives “race and racism as primarily of concern only to Blacks and [w]hites, and understands ‘other people of color’ only through some unclear analogy to the ‘real’ races, this just restates the binary paradigm with a slight concession to demographics.”^{lxxxix} Additionally, this limits the set of problems that are

recognized in racial discourse and civil rights.^{xc} In the Black-white paradigm Chican@s are either pathologized, racialized, criminalized or forgotten altogether. As Perea notes, “Most writers simply assume the importance and correctness of the paradigm, and leave the reader grasping for whatever significance descriptions of the Black/[w]hite relationship have for [Chican@s].”^{xcii}

This diagnosis is significant because it explicates the danger of not just the Black-white binary but also its framing – Western logics/rationality. The danger is in both the logical system itself and those who have the power to use the logic to create anti-Chican@ systems and institutions. This logic birthed the U.S.’s 45th President, Donald Trump. Despite his xenophobic, racist, pathological and anti-Mexican rhetoric/logic, he was elected president. His win was premised on I) Defaming unauthorized Mexicans as being rapist, criminals and killers; II) accusing the Mexican government of sending “the bad [Mexicans] to the US”; III) accusing Mexico of not wanting to take care of their own people; IV) noting the U.S. as an English- speaking country. Evidence by his tweet aimed at presidential candidate Jeb Bush: “So true. Jeb Bush is crazy, who cares that he speaks Mexican, this is America, English!!!”; V) Ejecting Mexican American journalist Jorge Ramos from an Iowa press conference by insisting Ramos “Sit down. Sit down...Go back to Univision!”; VI) accusing a federal judge presiding over fraud cases against Trump University would be bias because of his “Mexican heritage”, and VII) condoning his supporters to incite hate speech: “Build a wall.”^{xcii}

Not only are pathological and racist stereotypes front and center with Trump and his administration, but so is the use of Western anti-Chican@ logics. Despite the fact that Mexicans and Chican@s are not immigrants to the U.S., and their land was illegally stolen from them by gring@s, the Mexican and Chican@ has been constructed as an outsider or

illegal – not welcome on U.S. soil or institutions – not welcome in their home. In a logical system that is framed on either necessary/a priori truths or probable truths via observation, how is it possible to construct an “illegal” Mexican? Or, to claim the U.S. is an English-speaking country on Mexico’s land? Furthermore, to have a law such as S.B. 1070, that claims it is justified to interrogate a Chicana@ who may appear to be an “illegal”? Below is the clear anti-Chicana@ logic behind this law:

- I. If you appear to be an illegal, a police officer may search you
- II. Chicana@s appear to be illegal
- III. Therefore, A police officer may search Chicana@s

Notice, the validity in this argument and its role in shaping legal policy, e.g. S.B 1070. It does not matter what a Chicana@ does in his/her life, how he/she dresses or his/her mannerisms, the moment a police officer perceives him/her as a Chicana, he/she is illegalized. The Chicana@s’ illegality is out of his/her control. Whether he/she is actually illegal or not is arbitrary. The rational/valid construction of the illegal immigrant, his or her criminality, is always a possibility in the West’s logical system.

Black-white Paradigm: Placing Chicana@s in the Netherworld

There is no question that continued study/research about white racism against Blacks is critical and important to understanding white-supremacy, racism and civil rights.^{xciii} This dissertation in no way attempts to minimize that. However, placing sole focus on two main players, whites and Blacks, “leads to an exclusion and marginalization of [Chicana@s] who also suffer from racism.”^{xciv} What becomes important in research is limited to the guiding principles and doctrines of the Black-white paradigm. Within this paradigm, “the only facts and histories that matter are those regarding whites and Blacks. Therefore, virtually the only stories we ever learn about civil rights are stories about Blacks and [w]hites struggling over

civil rights for Blacks.”^{xcv} Theories/models to construct Chican@s in the binary will always be in comparison to Blacks’ relationship to whites. In Richard Delgado’s piece, “Derrick Bell’s Toolkit – Fit to Dismantle that Famous House,” he shows how binary thinking conceals the checkerboard of racial progress and retrenchment^{xcvi} and how it can hide the way gring@ society cast minority groups against each other.^{xcvii}

How, for example, should Chican@s understand societal/racial progress, when just twenty years before the North fought against the South to free the slaves,^{xcviii} “the United States wage[d] a bloodthirsty and imperialist war against Mexico in which it seized roughly one-third of Mexico’s territory (and later colluded with crafty lawyers and land-hungry Anglos to cheat the Mexican who chose to remain in the United States of their lands guaranteed under the Treaty of Guadalupe Hidalgo).”^{xcix} U.S. textbooks and Educators teach that racial, economic and political progress occurred during Reconstruction because slavery was disbanded, the equal protection clause was ratified, and Black suffrage was written into law.^c Despite the fact, in 1871, Congress passed the Indian Appropriations Act and a few years later, the Dawes Act.^{ci} As Black suffrage was written into law, “no Indian nation [was] recognized as independent and capable of entering into a treaty with the United States”^{cii} and “land held jointly by tribes, result[ed] in the loss of nearly two-thirds of Indian lands.”^{ciii}

As the equal protection class was written into law, how do Chican@s understand, that during this time, they “were rendered landless and displaced politically and economically...yet became a vital source of cheap and dependent labor for the developing [gring@] capitalistic system.”^{civ} Examining legal history, there is no surprise that “struggles over the legal status of Blacks have been central in shaping the constitution and the Supreme court’s decision on race and equality. All the civil rights acts enactments and court decisions

deemed major in this area have sought to redress harms to Blacks.”^{cv} As Juan Perea

explains:

The first sentence of the fourteenth amendment established federal and state citizenship for Blacks, reversing the Dred Scott decision. The Equal Protection Clause of the fourteenth amendment was enacted principally to protect the civil equality of the new freed slaves from hostile state action. Plessy v. Ferguson sanctions the separate and unequal regimes established by Jim Crow laws throughout the South. Brown v Board of Education abolished separate but equal schools and was widely understood as vindication of Black equality interests. The Civil Rights Act of 1964, as well, was passed as an attempt to establish equal treatment for Blacks in crucial social, education and economic institutions.^{cv}

As such, constitutional/legal protection for Chican@s against discrimination exist by analogy to Blacks.^{cvi} As Richard Delgado notes in “Four Reservations on Civil Rights Reasoning by Analogy: The Case of Latinos and Other Nonblack Groups,” “American case law, particularly in connection with matters of race, proceeds largely through a process of analogy in which courts compare the case before them to a previous decision or statute. Nonblack groups sometimes have been able to analogize their predicaments to ones that visit few Blacks, such as wartime internment and language discrimination, can easily go unremedied under American law.”^{cvi} How for example, does the thirteenth Amendment, aid Chican@s from oppressive conditions?^{cix} Scholars have argued by interpreting slavery broadly, the thirteenth Amendment may assist nonblacks in their struggle for civil rights.^{cx} Delgado, however, notes that, because Blacks and Chican@s suffer from uniquely different circumstances, the use of the thirteenth amendment, particularly applied to Chican@s fails.

There is no question both Blacks and Chican@s have historically suffered from degrading conditions; however, Chican@s have not suffered through ones that resemble what Black slaves suffered and Blacks have not suffered through conditions many Latin@s have suffered through, e.g. confinement in immigration detention facilities, far from friends, family

and legal assistance for long periods of time.^{cxix} Moreover, “recent state and local ordinances criminalize practically everything an undocumented immigrant might want to do – register a child in school, work, rent an apartment, visit an emergency room, or seek a ride from a friend.”^{cxii} For example, the 2006-18 – Illegal Immigration Relief Act Ordinance of Hazleton, Pennsylvania City, is an example of an ordinance that is specifically meant to criminalize undocumented immigrants. As section 2C, Findings and Declaration of the ordinance’s purpose states, “...illegal immigration leads to higher crime rates, subjects our hospitals to fiscal hardship and legal residents to substandard quality care, contributes to other burdens on public services, increasing their cost and diminishing their availability to legal residents, and diminishes our overall quality of life.”^{cxiii}

Although there may be similarities between Jim Crow law, Black Codes and the ordinances just mentioned, how does the common law system justly apply judicial reasoning/analogies to understand the Chican@s condition?^{cxiv} Another way to understand this, as Delgado shows in “Rodrigo’s Fifteenth Chronicle: Racial Mixture, Latino-Critical Scholarship, and the Black-White Binary,” the Black-white binary produces a paradox where injustices remedies for the haves, whites and Blacks, places injustice on the have-nots – Chican@s.^{cxv} The Equal protection clause, for example, attempts to produce equality for those falling under its coverage – Blacks and whites.^{cxvi} It, however, leaves Chican@s unprotected.^{cxvii} The binary places a gap between Blacks and Chican@s, as well as other groups of color.^{cxviii} Ultimately, “the Black-white paradigm... marginalize[s] Latinos because of the way the clause and other Civil War amendments [are] aimed at redressing injustices to [B]lacks, principally slavery.”^{cxix} Consider civil rights, for example. As Rodrigo articulates, “In American law, this means rights bestowed by the civil polity. But Latinos – many of

them, at any rate – are not members of that polity. Rather, they want to immigrate here. In this respect, they stand on a different footing than [B]lacks.”^{cxx}

Due to the plenary law doctrine in immigration, immigrants have no power.^{cxxi} There is no way for immigrants to compel for equal treatment.^{cxxii} Despite civil right laws, “immigration law can be as racist and discriminatory as congress wants.”^{cxxiii} “Blacks, and even Indians, were here originally or from very early days. Once society decided to count them as citizens, their thoughts and preferences began to figure into the political equation. Even if they were outvoted and oppressed, their voices at least [were there].”^{cxxiv} In addition, the principle of national self-determination, permits the U.S. to define itself and the U.S. citizenry utilizing racist exclusionary immigration policies. This is a problem for immigrants and those who are often mistaken as immigrants – e.g. Chican@s.^{cxxv}

Chican@ Injustice: Applying Legal Reasoning to Chican@s in the Black-white Binary

In the Black-white binary, Chican@s fall outside the sphere of civil rights consciousness.^{cxxvi} They are out of mind and placed in a permanent netherworld.^{cxxvii} Many Mexican@s and Chican@s live outside of the cities and work in places where they are exposed to high concentrations of toxins like pesticides, insecticides and field sanitation.^{cxxviii} Since civil rights discourse, however, focuses primarily on city problems, such as, gangs, segregated run down schools, and unemployment, the focus tends to shift solely to Blacks.^{cxxix} If law itself is reasoned through the Black-white paradigm, then American law collapses its objects of study, Chican@s, within its method of study, the Black-white paradigm.^{cxxx} As Pierre Schlag notes in his paper, “Commentary: Law and Phrenology,” “The objects of study often bear such names as doctrines, principles, policies, and tests. These, it turns out, are the fundamental units of analysis employed in explaining and understanding law

itself. As a result, law becomes a vigorously self-referential universe – one in which the various units of analysis are used to identify, explain, and understand other units of analysis and vice versa.^{cxxxix} In light of this, Delgado shows that judicial reasoning will always be applied to Chican@s with the doctrines and principles that uphold and construct the Black-white binary. As Delgado questions:

Is a guest worker program that effectively chains Mexican workers to one employer, denies them the ability to organize or form a union, and assigns them to arduous, low-paid work under sweatshop conditions a case of modern-day slavery or peonage? One might think so. But a court might reason that the program is not precisely like plantation-style slavery with shackles and whips. It did not remove the workers forcibly from their homes in another continent and transport them to the United States in chains. Nor is it identical to the prison work gangs for Blacks that sometimes ran afoul of antipeonage legislation enacted under the Thirteenth Amendment.^{cxxxix}

If Chican@s wish to see judicial relief, it must come through preexisting doctrine.^{cxxxix} This means, "...a judge [must] declare the new grievance similar enough to ones that the system currently recognizes to warrant extending relief."^{cxxxix}

American law/legal reasoning proceeds through precedents. As Lief Carter notes in *Reason in Law*, "precedents contain the analysis and the conclusion reached in an earlier case in which the facts resemble the current conflict a judge has to resolve."^{cxxxix} Thus, "where a statute or a constitutional rule is involved, a judge will look at what other judges have said about the meaning of that rule when they applied it to similar facts and answered similar legal questions."^{cxxxix} For Chican@s, they must rely on judges to examine their cases in light of cases involving Blacks, the more there are similarities the likelihood of success.^{cxxxix} Unfortunately, in the Black-white binary, Chican@s "are apt to strike many as nonminorities, [including judges], even though their history, treatment, and current condition are many ways comparable to those of Blacks."^{cxxxix} Or, as Delgado notes, some have felt that devoting attention to

Chican@s causes "...dilute[s] effort[s] or empathy that ought, by right, to be reserved for Blacks, the group most deeply wounded by racism and the one about whom America has, deservedly, the most troubled social conscience. Once America finishes reckoning with its transgressions toward this group, then and only then will attention properly turn toward redress for ones whose suffering has been lighter."^{cxviii}

As a "forgotten minority," however, the legal system still questions the status of Chican@s as a legally cognizable minority. ^{cxl}As Richard Delgado and Vicky Palacios detail in their paper "Mexican Americans as a Legally Cognizable Class Under Rule 23 and the Equal Protection Clause," questioning Chican@s as a legally cognizable minority "rest...on the premise that Chicanos are indistinguishable from members of the majority culture and race and are simply not a minority group for purpose of remedial action."^{cxli} This is damaging to Chican@s since:

the inability to avail themselves of "class" status severely limits the effectiveness of attempts to redress Chicano grievances through litigation. Class actions enable a single plaintiff or group of plaintiffs to sue on behalf of an entire class. This procedural device possesses the substantial advantages of economy and res judicata effect as well as considerable political and psychological impact. Access to equal protection coverage enables a plaintiff to give his complaint constitutional dimensions and thus, in certain circumstances, to secure a stricter standard of judicial review.^{cxlii}

In light of this, how are Chican@s justly analogized to Blacks when Blacks are considered a cognizable class and Chican@s' status is still questionable? Chican@s' status as a class has been affected by cases dealing with their equal protection purposes and those dealing with their eligibility to file class actions.^{cxliii} Since equal protection cases are frequently brought as class actions,^{cxliv} Chican@s being a questionable or forgotten national class are unable or limited in filing and winning cases that deal with racial discrimination and equal protection.

Chican@s then, are left to find the legal terminology, arguments and evidence to prove to the courts, the existence of discriminatory treatment at the hands of gring@s. Since Chican@s lack definitional clarity, however, under the fourteenth amendment, and since courts tend to employ the “other white” strategy to classify Chican@s, their fate is in their ability to persuade the courts they are not white and deserving of equal protection against gring@s.^{cxlv} The “other white” strategy the courts employ on Chican@s, “involves proof that Chicanos are white and thus not appropriate subjects of discriminatory treatment since state law does not recognize discrimination directed against persons of the white race.”^{cxlvi} This approach, as Delgado articulates “demeans...[Chican@s], divides the civil rights movements, and runs counter to the growth of ethnic awareness on the part of Chicano/a people.”^{cxlvii} Similarly, considering the fourth amendment, “the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.”^{cxlviii}

How is this understood in the Black-white binary or in comparison/analogies to Blacks or whites? In “Discrimination and the Presumptive Rights of Immigrants,” Jose J. Mendoza interrogates America’s consistent association of the Latin@ community with xenophobic profiling.^{cxlix} As he notes, “one example of this sort of profiling is when the state’s enforcement agencies, such as the border patrol, feel justified in citing “Mexican appearance” as sufficient cause to warrant or stop or to interrogate those whom they come into contact with.”^{cl} Examining *United States vs. Brignoni-Ponce*, *United States vs. Martinez-Fuerte*, *INS vs. Lopez-Mendoza* and *INS vs. Delgado*, it is clear xenophobic profiling toward Latin@s is

endemic in United States jurisprudence and legal reasoning.^{cli} As Mendoza notes, the Court is clear about this: “. . . constitutional to refer motorists selectively to the secondary inspection area . . . on the basis of criteria that would not sustain a roving patrol stop. Thus, even if it be assumed that such referrals are made largely on the basis of apparent Mexican ancestry, we perceive no constitutional violation.”^{clii}

Since, 80 percent of undocumented immigrants are of Latin American descent, “this means that aggressive internal enforcement strategies, such as attrition through enforcement, will disproportionately target citizens who are (or appear to be) Latin American descent.”^{cliii} This exact xenophobic rationality/logic undergirds other anti-immigration legislation, such as Texas House Bill 1202, which makes hiring illegal immigrants a crime punishable by fines and jail time except hiring them to do household work, and Arizona’s SB1070, which “. . .discourages and deters the unlawful entry and presence of aliens . . .in the United States.”^{cliv}. As Carlos Sanchez articulates in “On Documents and Subjectivity: The Formation and De-Formation of Immigrant Identity,” SB 1070 allows for the interrogation of “anyone who might be an illegal alien”^{clv} where “reasonable suspicion exist that the person is an alien who is unlawfully present in the United States.”^{clvi} But, as Sanchez asks, “what constitutes ‘reasonable suspicion’?”^{clvii} If 80 percent of undocumented are of Latin American descent, then surely reasonable suspicion, in most cases, will not apply to Blacks or whites. Suspicion, as Mendoza argues, is linked to profiling, as well as, Latin@ behavior, body language, tone of voice, facial expressions, smell, clothing, hair style etc. For example, in *Gonzalez-Rivera v. Ins*, “the ninth district courts of appeals reversed the deportation order of Mario Gonzalez-Rivera, holding that Border Patrol Officers stopped the deportee solely on the basis of his Hispanic appearance . . .”^{clviii} According to officer Wilson:

(1) Gonzalez and his father appeared to be Hispanic; (2) both of them sat-up straight, looked straight ahead and did not turn their heads to acknowledge the Border Patrol car; (3) Gonzalez' mouth appeared to be "dry"; (4) Gonzalez was blinking; and (5) both men appeared to be nervous.^{clix}

Although this case was reversed, Gonzalez's mere existence incriminated him. His Hispanic look, posture, dry mouth, blinking and apparent nervousness, legally justified his apprehension and interrogation.

Toward this end, there is unsurmountable justification to show that there is, as Alfredo Mirandé argues, a Mexican exception to the fourth amendment. This, of course, impacts all Latin@s and Mexican-appearing persons, regardless of place of birth and immigration status.^{clx} Border patrol, police officers or anyone with the power to report a "suspicious" looking Mexican-appearing person, may use racist xenophobia profiling as a proxy for illegal conduct, and thus, reason for interrogation and apprehension.^{clxi} In the Black-white binary, if Latin@s' conditions are analogized to Blacks, and if Chican@s are not a nationally recognized class and in some cases considered "other white," and if social science theories/models undergird U.S. institutions/systems that validate Chican@ criminality, it is nearly impossible for Chican@s to prove discrimination or unequal treatment.

It cannot be made any clearer that "in the Black-white binary the history of Black civil rights takes center stage and Chicano/a history is truncated."^{clxii} For example, Juan Perea reminds us, "...despite over forty pages of material on school desegregation, there is not a single mention of Latino/a segregation and desegregation as significant issues in American legal history. By excluding all material on Latino/a segregation and desegregation, [Latin@s] are left with the misimpression that such segregation never existed or was never a significant problem."^{clxiii}

Since Chican@s are placed in a netherworld, forgotten in the Black-white binary, Chican@s do not learn about their prominent role in shaping the American legal system, e.g. their contribution to *Brown vs. Board of Education*. Relying on the analysis and arguments from *Mendez v. Westminster School District of Orange County* where in 1947 “Gonzalo Mendez and several other Mexican-American parents [successfully] challenged the long-standing and pervasive segregation of Mexican-American children in Orange County... Thurgood Marshall, Robert L. Carter and Loren Miller filed amicus briefs on behalf of the NAACP urging the desegregation of Orange County’s schools. Robert L. Carter, Assistant Special Counsel of the NAACP, apparently used this brief as a dry run of the argument that segregation was unconstitutional per se.”^{clxiv} Although not widely acknowledged, *Mendez v. Westminster School District of Orange County*, foreshadowed the reasoning of the court in *Brown v. Board of Education*.^{clxv} Other cases such as *Lopez v. Seccombe* and *Hernandez v. Texas*, also tell a forgotten/ignored story of white racism against Chican@s and their intellectual prowess to fight white supremacy.^{clxvi} In the Black-white binary, Chican@s are either created to be white, analogized to Blacks, placed in a forgotten netherworld or racialized and pathologized as criminals, rapist and careless commodities.

It is still the Gring@

The focus on Black/white race relations are fundamentally integrationist. They seek the amelioration of race relations based on explaining and identifying the obstacles which prevent a post-civil rights harmony. This is evident, for example, in the *Brown v. Board of Education* decision. As Tommy Curry notes in “Back to the Woodshop: Black Education, Imperial Pedagogy, and Post-Racial Mythology Under the Reign of Obama,” “the education of Black Americans has been collapsed into a single ideological goal, namely, how to

mold...Blacks into more functional productive members of American society under the idea of equality established by *Brown v. Board of Education*.^{clxvii} As Curry explains, "...such a commitment elevates the ethical appeals made by Brown, which focused on higher ideals of reason and humanity found in liberal political thought and eventual transcendence of racial identity, to more code."^{clxviii} This ideology forces Blacks to abide by the social motives that aim to create good Negro citizens.^{clxix} Similarly, by focusing on Black/white relations, the gring@ can manipulate Latin@s' racial categorization whenever they see fit. As George Martinez highlights in "The Legal Construction of Race: Mexican-Americans and Whiteness," "Mexican Americans were legally defined as [w]hites as a result of treaty obligations with Mexico that expressly allowed Mexicans to become U.S. citizens."^{clxx}

Treaty making and federal agencies such as the Census Bureau and the office of management and budget (OMB) have been tools to construct Mexican Americans as white. In *Independent School District v. Salvierra*, for example, "plaintiffs sought to enjoin segregation of Mexican-Americans in the city of Del Rio, Texas. There, the court treated Mexican- Americans as white, holding that Mexican-Americans could not be segregated from children of 'other white races, merely or solely because they are Mexicans."^{clxxi} Soon after *Brown v. Education*, since Mexicans were legally classified as white, they were integrated with Black students to meet new desegregation laws. In both cases, Mexicans were used to meet the needs of whites and to uphold a Black/white integrationist paradigm.

Despite changes in policies and laws, there is a racial realism where people of color, esp. Latin@s remain racialized and criminalized. As Derrick Bell highlights in "Racial Realism," "In spite of dramatic civil rights movements and periodic victories in the legislatures, [B]lack Americans by no means are equal to whites. Racial equality is, in fact,

not a realistic goal.”^{clxxii}Bell shows that Blacks will never have equality in the U.S. or be accepted as equals. There is overwhelmingly convincing evidence to note this same fate for Latin@s in the U.S. grounded in concepts of integration, diversity, multiculturalism and humanism, the Black/white binary sustains itself by promising people of color equal protection and treatment and access to the American dream. People of color are trained to work toward this liberal unattainable ideal. For both Blacks and Chican@s, changes in law or policy occur when they coincides with the interest of whites. Thus, at each point in the Black/white binary, people of color, are used as cogs in a machine to uphold white hegemony and supremacy. By placing the Chican@ front and center of institutional/systematic analysis, Chican@ philosophy deconstructs the Black/white binary and unsettles the presupposed racial possibility imposed by the ongoing Black/white paradigm. For example, by studying the impact of the Treaty of Guadalupe Hidalgo, categories of citizenship, property, justice and liberty are displaced. How can these concepts, for example, be applicable to anyone who resides in Mexico’s stolen land? The Treaty of Guadalupe presents a paradox that implodes the binary’s liberal frame.

Unchaining Chican@s: Creation of Chican@ Philosophy

Latin American/Mexican philosophy is largely understood as projects that necessarily entail the amalgamation of both Latin/Mexican philosophers and European philosophers. There is no doubt that historically Latin American and Mexican philosophers have heavily relied on the logic and rationale of these thinkers to understand their own conditions. These ethnic philosophies often aim to draw connections between white imperial figures in America or colonial legacies of Europe. Conceptualizing a Chican@ philosophy is paramount to liberating Chican@s from the imperial and colonial grip of the Western world, and differs

from the previous attempts because it is grounded in the worldview and logical frame/axioms of a Chicana@ sociogenics and Chicana@ logics, not the racist logics, categories and rationale of Westerners. From the onset, Chicana@s become the vanguards of legitimacy, justification, truth and validity, no longer subsumed in Western racist rationality and binaries. Analogized to Blacks and chained to a netherworld, how do Chicana@s escape the Black-white binary?

Utilizing Richard Delgado and Juan Perea's work, I have attempted to show in the Black-white binary there are deep injustices and false analogies applied and forced on Chicana@s. Chicana@s have their own particular relationship with Anglos, white-supremacy, colonialism and racism that is nuanced and in most cases, not analogous to Blacks' relationship with Anglos. The binary is upheld and undergirded by inaccurate and racist Mexican American models, anti-Chicana@ institutions, dangerous gringa@ principles, doctrines and values and Western reason/logic that a priori prescribes the Chicana@ to non-humanness. Similar to Delgado and Perea's critiques of the Black-white binary in American law, Chicano anthropologist, Octavio Romano, in his monumental paper, "The Anthropology and Sociology of Mexican Americans," argues that paradigms constructed by the Social Sciences deal with Mexican Americans as an ahistorical people.^{clxxiii} Anthropologist William Madsen describes Mexican Americans as a passive traditional culture.^{clxxiv} People who wait to become acculturated before participating in history.^{clxxv} Just as the Black-white binary, American jurisprudence and the Social Sciences constructs its own ahistorical account of Chicana@s or omits them altogether, Romano, in one historical intellectual swipe contradicts this paradigm:

Contrary to the ahistorical views of anthropology and sociology, Mexican-Americans as well as Mexican immigrants have not simply wallowed passively in some teleological treadmill, awaiting the emergence of an acculturated third generation before joining in the historical process. For example, in 1883 several hundred cowboys in the Panhandle went on strike, and this strike call was signed by a man named Juan Gomez. Aside from this signature, it is not known how many of these strikers were of Mexican descent.

What is known, however, is that this event signaled the beginning of over seventy years of labor strife between Mexican, Mexican-Americans and their employers.^{clxxvi}

Despite, in 1903, 1,000 Mexicans and Japanese sugar-beet workers went on strike in California, followed by Mexican railway workers' initiated strikes in Los Angeles, the formation of La Confederación de Uniones Obreras in Southern California, as well as the imperial valley strikes, where in 1930, 5,000 Mexican field workers went on strike, and the strike in 1933, where 7,000 Mexican workers walked out of the onion, celery and berry fields in Los Angeles County,^{clxxvii} as well as countless more strikes by Mexican workers that were often met with "massive military counter-action...[and] massive deportations,"^{clxxviii} academics outright lie and create their own accounts according to the principles and doctrines of the Black-white paradigm.

As Sociologist Ruth Tuck notes, "for many years, the (Mexican) immigrant and his sons made no effort to free themselves. they burned with resentment over a thousand slights, but they did so in private...perhaps this passivity is the mark of any minority which is just emerging."^{clxxix} In line with Rudoff, Madsen and Schwartz, Tuck is just another social scientist who subscribes her own sociological theories/models to understand and describe the Chican@s. As Romano shows, these models/theories, are the dominant view applied to Chican@s. In paradigms that are not created and understood through a Chican@ worldview, racist and unfounded theories/models emerge as the dominant descriptive model of Chican@s. The Black-white paradigm frames these racist social science models/theories that uphold the same beliefs about Mexicans and Chican@s from the Mexican American war.^{clxxx} Historically, Chican@s are a pluralistic people and cannot be described according to a simplistic^{clxxx} and racist logic/paradigm.

One way to free Chican@s from the netherworld and chains of the Black-white binary

is to point out that a Chicana@ philosophy, Chicana@ sociogenics and Chicana@ logics, where the relationship between Chicana@s and Anglos is center, is equally or more justified, especially in the eyes of Chicana@s/Latina@s.^{clxxxii} Chicana@ logics is birthed, but not limited, to the colonial and white supremacist relationship between the Anglo and/or European and Latina@s. Taking Chicana@ logics as a point of departure, new concepts of the world are created and contoured to the metaphysics of a Chicana@ worldview.^{clxxxiii} As Tommy Curry highlights in his dissertation, *Cast Upon the Shadows: Essays Toward the Culturalogic Turn in Critical Race Theory*, a culturalogic "...challenges the Euro-centric foundations of jurisprudential reasoning and [simultaneously creates a new systems of reasoning and logics]."^{clxxxiv} Chicana@ sociogenics answers the question, What are the ways Chicana@s create their own social reality?^{clxxxv}

Grounded in a Chicana@ logics, Chicana@ sociogenics reforms the social meanings and social structures already in place and simultaneously legitimizes the Chicana@ experience while delegitimizing and obfuscating Western logics, particularly as it is applied to Chicana@s and Latina@s.^{clxxxvi} Chicana@ philosophy then, becomes a conduit and tool for Chicana@s to use to not only unchain themselves from a racist Western logics, but to create new paradigms and structures where they are the vanguards and sole owners of their thoughts, rationale, epistemology and logic. Chicana@ philosophy, as Richard Delgado has brilliantly shown in his work on Critical Race Theory and LatCrit, will at all points create and highlight the paradoxes in Western logic/thought. Toward this end, Chicana@ philosophy is both a tool to build new thoughts but also a protector against racist Western theories and paradigms.

Since the Mexican American war, one could just as easily imagine the world falling into two main groups, Latina@s and Anglos.^{clxxxvii} What happens when we place center the

Mexican or Chican@s relationship with the colonial settler? How are new concepts of justice, civil rights, freedom, equality and equal protection understood if the U.S. centered the colonialism of Mexico, the Mexican American war and the Treaty of Guadalupe Hidalgo? In this new philosophy, Blacks are consigned to a similar netherworld as Chican@s are in the Black-white binary.^{clxxxviii} The point here is to show that in racial binaries there are two main players, whites and the nonwhite group. All other groups, will be analogized and subjected to the conditions of the two groups at the center of the paradigm.

Just as Chican@s have been legally, politically and socially classified as Anglos, Blacks, being in most cases, non-Latin@, would be Anglos, not able to identify with Latin American origins, not having suffered indignities from conquest, operation wetback, the bracero program, treaty of Guadalupe Hidalgo, immigration laws etc., and being non-Spanish speakers.^{clxxxix} Furthermore, Blacks would identify with Anglos because they are in more ways more American than Americans, e.g. their music, jazz, dance, dressing, walking, holding themselves, and playing sports, all American.^{cx} Blacks are so much American, whites look to emulate them.^{cxci} Similarly, Blacks have historically shown a propensity to vote with whites in favor of propositions and measures that aim to take away rights from Latin@s. In Nicolas C. Vaca's text, *The Presumed Alliance* he provides extensive evidence to show Blacks have politically and socially aligned with whites to vote for anti-Latin@ measures/propositions, for example, in voting heavily in favor for Cal prop 187.^{cxcii} Blacks have also voted in favor of white candidates over Latin@ Candidates (e.g. voting in favor of James Hahn over Antonio Villaraigosa for the Los Angeles mayor race). Additionally, he shows Blacks hold anti-Latin@ beliefs similar to whites (e.g. Latin@s are Johnny-come-lately, not deserving of affirmative action and Latin@s take away attention and civil right benefits).

This belief is prevalent in George Yancy's text, *Who is White?* Yancy argues, since Latin@s will eventually economically improve their positions and adopt the concepts of white privilege, civil rights remedies should be limited to Blacks alone. As Delgado shows, Yancy falls into the trap of thinking within the Black-white paradigm, applying the immigrant analogy to Latin@s. This analogy posits because European immigrants after a generation or two blended into American society, Latin@s ought to too.^{cxci} Yancy however, misses the fact that "immigrants from Mexico, and perhaps other Latin American countries as well, are assimilating downward – the second and third generations worse off than the first. To hope that Latin poverty and misery will abate, by itself, in a short time, flies in the case of current knowledge."^{cxci} Alejandro Portes and Min Zhou's paper, "The New Second Generation: Segmented Assimilation and Its Variants," also provide insight contrary to Yancy's claim. As Portes and Zhou show, "there is a...growing new second generation whose prospects of adaptation cannot be gleaned from the experience of their parents..."^{cxci} As they note in their description of later generation Chican@s:

Seeing their parents and grandparents confined to humble menial jobs and increasingly aware of discrimination against them by the white mainstream, U.S. – born children of early Mexican immigrants readily join a reactive subculture as a means of protecting their sense of self-worth. Participation in this subculture then leads to serious barriers to their chances of upward mobility because school achievement is defined as antithetical to ethnic solidarity.^{cxci}

In Chican@ philosophy Chican@s become free from the chains of the Black-white binary and cultural imprisonment because this new philosophy provides them with full membership in the racial discourse and politic – not pushed aside to the netherworld. Since the U.S. would be examined and understood through the lens of U.S.-Latin@ relations, everything from law, labor, immigration, U.S.-Mexico relations, media, economics, healthcare, environment, technology, finance, education and art needs to be reexamined in

light of its impact on Latin@s, e.g. Chican@s would have to be recognized as a legally cognizable class, at least, if the U.S. wants to make it appear to the world it is concerned about their equal protection and civil rights. Chican@ philosophy ought to “be developed, with its own distinctive theories, models, exemplars and paradigms: in other words, a Chican@ perspective.”^{cxvii} This new philosophy, must be grounded in a Chican@ worldview. Amalgamating Chican@ philosophy with Alfredo Mirandé and Octavio Romano’s proposal for a Chican@ paradigm/sociology, the following principles ought to undergird Chican@ Philosophy:^{cxviii} Theories and paradigms developed and undergirded by Western logics may not be used to understand or analyze the Chican@ condition; Western logics uses racial analytic truths that a priori de-humanizes Chican@s; Chican@s must be viewed as capable of their own system of logics and rationality; Chican@ philosophy ought to be the first tool used to assess and analyze the Chican@ condition; Chican@ philosophy ought to be framed within a Chican@ sociogenics and Chican@ logics; Chican@ culture is not disorganized and pathological, as depicted in much social-science literature, but is an integrative force that organizes and guides the activities of its members, enabling them to cope with oppression; Chican@ philosophy will be resisted by the establishment on grounds it is partisan, polemical and incongruous with current standards/norms and Chican@ philosophy is beyond the scope of Western science, reason and logic. It births a new framework of logic and reason^{cxix}

Chican@ philosophy not only unchains Chican@s from their cultural prison, but places strain on the initial Black-white binary. The Black-white binary is sustained by Western principles and doctrines that are anti-Latin@. It relies on Chican@s and other nonwhites to be consigned to whiteness or a forgotten netherworld where anything is legally, rationally and

logically permissible against him/her. By placing the Latin@ on center stage with whites, this new philosophy ruptures the Black-white binary's order. In reexamining every institution in relation to an Anglo-Latin@ center, Latin@s are no longer hidden or forgotten. As Chican@ philosophy, Chican@ sociogenics and Chican@ logics grows, the Black-white binary becomes more exposed and begins to unravel. Toward this end, dedicated practitioners,^{cc} must expand and develop analyses of how every institution, since the Black-white U.S. Constitution racial binary, has impacted Mexicans and Chican@s. Chican@ philosophy calls on practitioners to analyze how education, law, politics, finance, media and other institutions impact Chican@s. The following example is provided as a tentative skeleton:

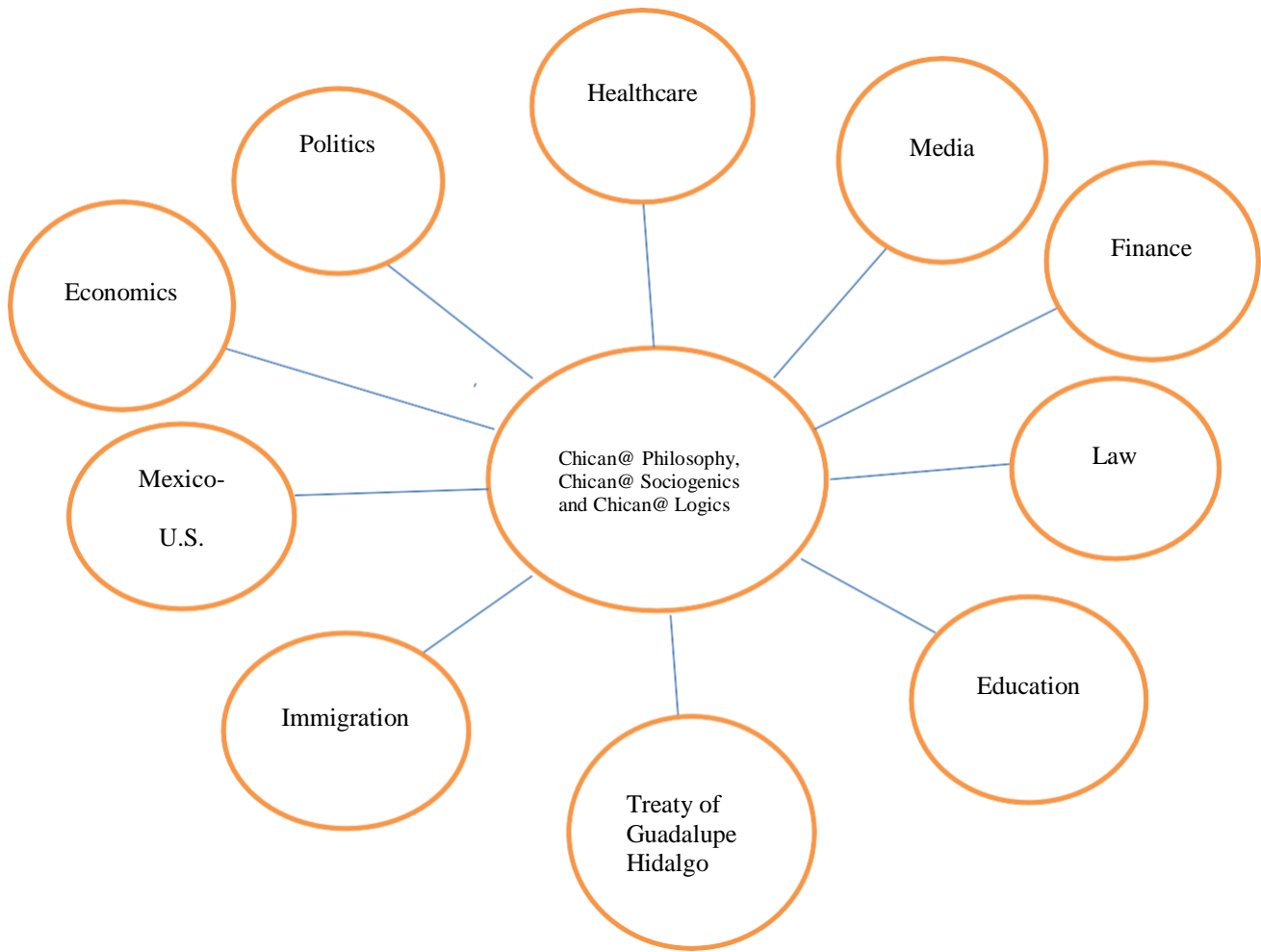


Figure 1 Chican@ philosophy grounded in Chican@ Sociogenics and Chican@ Logic

At each point, the Chican@ is center and no longer placed in analogies to Blacks or racialized social theories. Their historical/social circumstances are examined and analyzed independent of the Black-white binary. As Chican@ philosophy develops, many other ethnic philosophies and logics must be created to place maximum strain on the Black-white binary. Other nonwhite groups must examine their relationship with Anglos, independent of their analogy to Blacks or Latin@s. As other nonwhite groups create their own philosophies undergirded in their cultural sociogenics and logics, none more important than the other, they

too, remove themselves from the netherworld of the Black-white binary.

Moving forward with this project, chapter II grounds Chican@ philosophy in what I am calling a Chican@ sociogenics and Chican@ logics. This is the study of “what emerges from the social world, the intersubjective world of culture, history, language, and economics.”^{cci} Immersed in the work of Chican@ intellectuals, e.g. Octavio Romano, Nicolas Vaca, Irene Blea, Deluvina Hernandez, Alfredo Mirandé, Rodolfo Gonzales, Reies Tijerina, Richard Delgado, Juan Perea and José Ángel Gutiérrez, I undergird Chican@ sociogenics within a framework that understands the lived experiences of being Chican@ as a conscious mode of constitutive being. I will show the exclusion of a Chican@ sociogenics perpetuates and sustains the mythos that the strongest/fittest man is the Anglo, while the weakest/inferior man, not complete to live, is the Chican@. Chican@ sociogenics challenges and unmask racist biological theories that deny the Chican@ subject. It guards and fights back against imperial expansion and the constant Western reinvention of the racially inferior Chican@.^{ccii} Moreover, as I will show in chapter V, it frames what I am calling Chican@ logics.

In Chapter III, I examine the construction of the hyper-masculine male and the conception of Machismo. Exploring the genesis of Mexican masculinity, and utilizing the work of Chicano Sociologist Alfredo Mirandé and Chican@ philosophy, I show how the concepts of Machismo and the hyper-masculine Chicano are racist and pathological Western concepts upheld by Western psychoanalytic theories of man. Dissatisfied with the image of Latino men and masculinity that prevails in society and academic literature, Mirandé in *Hombres y Machos*, undertakes a study of Latino men that does not begin with the premise that Latino culture and Latino masculinity are inherently negative and pathological.^{cciii} Toward

this end, I examine the work of Latin American philosophers Octavio Paz, Samuel Ramos and the Hyperion Group to show how the pathological concept of machismo is upheld and reconstructed from the work of Latin American philosophers – due to their application of Western psychoanalytic theories and a Western logics to the Mexican condition. Provided my interrogation and deconstruction of these concepts, I show how Latin American philosophy upholds negative and pathological views of Mexicans, and how Chican@ philosophy can be used as a tool to move away from a mythical conception of Chicano male dominance and patriarchy and toward a much more complex understanding of masculinity, one rooted within a Chican@ logics, Chican@ sociogenics, *la familia and cultura*^{cciv}

Extending ideas from chapter II and III, specifically the genesis of the concepts of the hyper-masculine, hypersexualized, machismo and criminalized Chicano, chapters IV and V examine how these concepts operate in U.S. schools and pre-service teacher training to adversely impact the experience of first generation Chicano males. I show how the U.S. education system is inadequate to educate this population, and is constructed to ensure their failure and uphold the Black-white binary paradigm of race. Utilizing Richard Delgado's notion of the empathic fallacy and Richard Valencia's work on deficit thinking and Chican@ philosophy, I argue U.S. education is a psychological and physical threat to Chicano males, a pipeline to prison or economic hardship and a permanent anti-Chican@ institution that employs a divide and conquer strategy to create tension among Chican@s and other students of color. Provided this, I will show how U.S. educational reform, e.g. policy change, new teacher training etc., is framed within racially analytic truths that dehumanizes Chican@ students, rather than liberate them. Chican@ philosophy explicates the need for Chican@ students to build their own systems of education.

Toward this end, In Chapter VI, I conclude the project by creating an urban pedagogical framework grounded in Chican@ logics and Chican@ sociogenics. I will show how this can be used as a model to create a new and non-threatening institution of education for Chican@ students and a new path for urban education, removed from Western theories/paradigms and toward the histories, philosophies, logics and culture of the Chican@ people. This pedagogical framework interprets education in light of Chican@ history, culture, family and logic. Chican@ philosophy calls for Chican@s to build institutions of learning framed within their own cultural perspectives and outside the Western gaze. The framework in this chapter will offer educators with a framework to educate Chican@ students in the 21st century.

CHAPTER II

A HISTORICAL ACCOUNT OF THE INTELLECTUAL DEVELOPMENT OF CHICAN@ SOCIOGENICS AND CHICAN@ PHILOSOPHY

Chican@ Philosophy and its Rejection of Dualism

Chican@s have developed a unique methodology and framework to understand their intersubjective world of culture, history language and economics that is substantially new to the Western world. This methodology is grounded in the historical lived experiences of being Chican@. As Octavio Romano highlights in “Social Science, Objectivity, and the Chicanos,” Western thought is rooted in an axiomatic dualism – the separability of the mind from the body. This dualism is traceable to both Pythagorean and Platonic philosophy and the distinction between mind and matter in Greek Orphic mystery religion.^{ccv} This dualism is significant because it frames Western logics and rationality. Specifically, as seen in Aristotle’s categorical propositions, individuals, sets and properties are created and grounded in the axiomatic assumption the world is dualistic. There are four general Aristotelian categorical propositions that frame this rationale: A, E, I and O. The existence of these categories is significant because they create institutional categories of inclusion and exclusion. An individual, for example, is either completely or partially a member of a class, based on the type of proposition he or she falls into. An A prop states that all S’s are P’s or that whatever is in the S class must also fall into the P class.^{ccvi} All Mexican@s are illegal, for example, is an A type proposition. This means Every Mexican@ in existence in the Western world is an illegal. Or, all Mexican@s are members of the class of illegals. As stated, this is a valid claim. It does not matter if it does not actually describe the world. The form of the sentence validates the claim. This sets the precedence for gring@s to use Western logic to manipulate/shape categories and dictate what is and what is not rational. This very framework shapes the

infrastructure of Western systems and institutions.

As Romano notes, “it was not until the 17th and 18th centuries, during the age of Reason, the Enlightenment, and the times of the Empiricists and Rationalists of Europe that this belief became a dominant theme of major developmental proportions and historical effects.”^{ccvii} From this dualism and separation/distinction of classes as noted in Aristotelian logics, objectivity becomes possible. The ability for one to make claims about the world in an objective or valid fashion without it having any actual bearing on the world is created from the belief that man has the ability to separate his mind not only from his body but as Romano highlights, “... from all of his ecological surroundings, whether or not these ecological surroundings are human or physical.”^{ccviii}

Ultimately, if one uses Western logics or rationality correctly, that is, within the prescribed/given methodology, then man has the potential to find pure objectivity. Man/woman now, can begin “to consider events, phenomena, and ideas as apart from personal self- consciousness, to be dealt with ideally in a detached, impersonal, and unprejudiced manner.”^{ccix} Dualism, thus, as Romano highlights, is axiomatic in Western logics – necessary for objectivity. As an axiom, Western logics presupposes that every man and woman lives in the world in a similar fashion, under the same logical frame/methodology. But, what validates/justifies this assumption? Does every cultural or ethnic group believe in this dualism? Does this presuppose that there is only one logical/rational system? If so, how is the Western system applicable to Chican@s? What happens when dualistic models are forcefully applied to Chican@s as tools to understand the Chican@ people? As Romano explicitly highlights, Chican@s ought to understand themselves ‘...revolv[ing] around the philosophical system about the nature of man and man, of man in nature, and man in the universe.’^{ccx} In

other words, Chican@s develop their own rational and logical principles, not as disconnected objects/things from the world, but in relationship to their circumstances, traditions and history.

If Chican@s subscribe to a dualistic Western logic and not their own systems, they are instantly disadvantaged because their existence is centered on a Western logical system where their membership in society is predetermined by axioms and principles of exclusion and inclusion – *indeterminate* logical principles that they do not control. As Richard Delgado has brilliantly shown the *indeterminacy* in legal reasoning, his work examined more closely, also sheds light on an *indeterminacy* in the logical principles that uphold Western reason/logic. This is a death sentence for Chican@s because gring@s’ manipulate the system to meet their own interests and to objectively and validly create the Chican@ other, criminal, wetback and illegal immigrant. Furthermore, gring@s can create new theories, methodologies, categories and axioms to maintain power and hegemony within Western society. Instead of making it appear they are merely appealing to emotion, gring@s create the necessary logics, sciences and institutions to justify their claims that Chican@s are criminals or illegal. To be the creator and vanguard of an institution, e.g. logic, law or ethics, is to also control the categories within that institution.

Thus, to make Chican@s or Mexican criminals, gring@s simply create the laws and conditions to make this a reality. For example, the U.S created the categorization of the Mexican immigrant by conquest -- taking parts of Mexico’s land then creating illegal immigration policies and laws to keep the Mexican away from what was originally his/her territory/property. Now, Mexicans must adhere to racist, xenophobic anti-Mexican immigration policy to simply breath on land which was once theirs. Since many Americans associate ethical behavior with upholding U.S law, once a Mexican enters the U.S. “illegally”

they are perceived and treated as subjects who made an individual choice to break U.S. law. This, is despite the fact, that the U.S. historically has through their imperial economic, political and legal policies, e.g. the Gentleman's Agreement, the Bracero program and NAFTA, created the conditions in Mexico to force Mexicans to the United States. By institutionalizing the Mexican as an immigrant and criminal, it hides gring@s' true racist intent/Manifest Destiny logic – making it appear to the world, Mexicans are simply unlawful, unethical and irrational subjects. Gring@s in the U.S. conquered Mexican territory because they believed God created them naturally superior to Mexicans. In other words, in Western logic, gring@s are born superior to Mexicans. And, as such, rightfully entitled to own Mexicans and their property. This is not simply a belief but engrained in the very fabric of U.S. gring@ society. To make it appear, however, that Mexicans are a problem, and gring@s have ethical ambitions, gring@s manipulate laws to hide their manifest destiny imperial logic.

Western Logic and the Creation of the Wetback

In Western society, the Chican@ eats/breaths/sleeps/loves and dies in a world where the gring@ constructs symbols, narratives and institutions that justifies Mexican American existence as a problem, a threat against the schizophrenia and neurosis of gring@ civilization. From the Mexican@ to the Mexican American, their “experience in the United States, [their own homeland], from 1848...has been the journey of a conquered, occupied, and internally colonized people.”^{ccxi} As Armando Navarro points out in *Mexicano and Latino Politics and the Quest for Self-Determination*, the Anglo's denial of the Mexican and the Mexican American's being “began as a result of the Unites States' imperialist-inspired Manifest Destiny war on México, and was exacerbated with the signing of the Treaty of Guadalupe Hidalgo. The conquest of Aztlán led to the Mexican@s' occupation and internal colonization.”^{ccxii} Losing

California, Nevada, Arizona, Utah, New Mexico, Colorado, Texas and slivers of other states, around 916, 945 square miles of its territories, Mexican@s became foreigners/immigrants/strangers in their own home.^{ccxiii} For the Mexican and Mexican American, he/she becomes a stranger and unwelcomed guest in his/her territory. Mexican@ and Mexican Americans are relegated to a conquered, occupied, and colonized status, upheld by racist Anglo treaties, legal codes and numerous violations during the years that ensued, transforming the “Treaty of Guadalupe Hidalgo into the Treaty of Broken Promises.”^{ccxiv} “The Unites States’ forced entry, cultural impact, external administration and racism”^{ccxv} undergirds the deplorable and annihilating conditions Mexican- Americans face today, including but not limited to segregation, racism, poverty, oppression, exploitation, marginalization and powerlessness.^{ccxvi}

Forty-five years prior to Armando Navarro’s powerful work, former UCLA professor of psychiatry and Latino activist, Armando Morales, in his paper “The Impact of Class Discrimination and White Racism on the Mental Health of Mexican-Americans,” details how the conditions found in Mexican American communities stem, in part, from the attitudes, stereotypes, inhumane treatment and oppressive institutions created and sustained by the Anglo- Saxon race. Some of these social problems include:

Deficient education achievement due to the lack of educational opportunities; excessive unemployment; broken homes; excessive numbers of police in Mexican-American communities; police-community friction; the overrepresentation of Mexican-Americans in jails and prisons for offenses related to drinking and drugs; the gross lack of mental health treatment facilities in Mexican communities; the general unavailability of psychiatric manpower – particularly bilingual mental health professionals, and Societal resistance toward the funding of community mental health centers directed by and under Mexican community control and sanction.^{ccxvii}

Investigating in detail why these conditions are so prevalent in Mexican American, Black, Puerto Rican and other poor, ethnic communities, he suggest the answer lies in the brutal

discrimination that America practices toward the poor; racism; and an institutionalized delivery system of mental health care that emphasizes treatment for the affluent, and an almost complete denial of quality mental health care for those that need the services the most.^{ccxviii} Like giants in the fields of Africana and Caribbean philosophy, Mexican Americans have written and physically engaged in the fight against the onslaught of the Anglo's narcissism, savagery, and rage against Mexican- American communities.

In light of Frantz Fanon's exploration of the "lived experience of being [B]lack," Mexican American writers, scholars and activists, such as Armando Rendon in *Chicano Manifesto*, Julián Camacho in *The Chicano Treatise* and the work of Chicano movement leaders Rodolfo "Corky" Gonzales, Reies López Tijerina, José Ángel Gutiérrez and Chicano poet Alurista apply Chican@ sociogenics as a tool to understand the lived experience of being Chican@ in an anti-Chican@ Western logical system. Making similar insights to Frantz Fanon and W.E.B Du Bois in *The Souls of Black Folk*, Morales' 1970 examination of "how class discrimination, racism and the paucity of mental health programs affect Mexican Americans...[and the historical] exploration of the origins of these inhumane attitudes [toward Mexican Americans]...,"^{ccxix} highlights the making of the Chican@ other. His analysis shows from the standpoint of a culture premised upon anti Chican@ racism, Mexican American people have no point of view.^{ccxx}

The gring@ in his/her psychotic and despotic mind, denies the Mexican American's point of view by creating social conditions/institutions and a culturally imposed symbolic belief system of the Anglo's sense of self that colonizes the Chican@'s sense of self.^{ccxxi} As Armando Rendon articulates in *Chicano Manifesto*, "[Mexican-Americans] suffer from a kind of inverted discrimination; our own people become traitors to themselves to avoid being

stigmatized by the stoop-labor myth, the lazy “meskin” scene, and the greaser –wetback image...having surrendered to the white man’s doctrine of white makes right, and profit, there has been a strong tendency among many [chican@s] to dissolve; not just to assimilate or to acculturate, but to vanish into Anglo milieu.”^{ccxxii} Rendon shows, much like what W.E.B. Du Bois observed of Blacks in the *Souls of Black Folk* and “Conservation of the Races” an explosion erupts in the soul of a Chican@ person, one that splits the Chican@ into two souls.^{ccxxiii}

Lewis Gordon articulates this splitting in *What Fanon Said*, “with a consciousness of a frozen “outside”... a being seen by others, in the face of the lived experience from an “inside”... a being who is able to see that he or she is seen as a being without a point of view...amounts to not being seen as a human being.”^{ccxxiv} For the Chican@, this amounts to being seen as a wetback and permanent immigrant in his native land. Although “wetback/immigrant” is not a proper name for the Chican@, particularly because they are in their homeland, anti-Chican@ racism makes it function as such.^{ccxxv} Ironically, each Mexican American is thus nameless by virtue of being named a “wetback/immigrant.”^{ccxxvi} “This naming affords a strange intimacy, in which “wetbacks/immigrants” are always too close, which stimulates anxiety for distance to the point of disappearance or absence.^{ccxxvii} So, “wetbacks/immigrants” find themselves...at the outset, not structurally regarded as human beings. They are problematic beings, locked in...“a zone of nonbeing.”^{ccxxviii} In this zone, Chican@s are either used as pawns for the gring@’s self-interests or tossed aside altogether, made into an illegal or alien, criminalized for being, dehumanized for existing. This leads to their historical, political, legal and economic contributions to the construction of the U.S. ignored and stories of victimization & criminalization omitted.^{ccxxix}

Picking up on this insight, Armando Morales shows how the study of the Chicano requires an understanding of social Darwinian's biological theories of man and its relationship/impact on categories and conceptions of the Chicano. Like Fanon and Sylvia Wynter point out, Morales shows that just the study of Darwinian evolution or ontogenics and phylogenics, the study of individual organism and species,^{ccxxx} leaves out an important factor – the study of the Chicano in relation with her cultural and historical circumstances. The exclusion of a Chicano sociogenic analysis of the Chicano perpetuates and sustains the mythos that the strongest/fittest man is the gringo, while the weakest/inferior man, not complete to live, is the Chicano. Chicano Sociogenics challenges and unmasks racist Biological theories that deny the Chicano subject. It pushes back against imperial expansion and the reinvention of man in purely biological terms.^{ccxxxi}

The placement of the Chicano in the zone of nonebeing, creation of the “wetback/immigrant” and racist biological theories are not aberrational, accidental or the work of a few gringo's gone rogue. They are the inner works/moral compass of a narcissistic, simpleton, barbaric white civilization that has sought to imitate and control the sophistication, genius and labor of Brown civilization. In addition to Morales' analysis, James Diego Vigil in *From Indians to Chicano*, Carlos Cortés in *The Mexican American and the Law* and Chicano Poet Francisco Alarcón's *Snake Poems*, all offer illuminating insight of the gringo's madness to create stereotypes and institutions “as a means of negatively identifying and keeping the Mexican American in a subordinate, inferior position.”^{ccxxxii} Additionally, as Morales points out, “many criminal stereotypes of Mexican Americans were developed by Anglo-American society which [has] provided the basis for current institutional racism [and Mexican American death].”^{ccxxxiii} Leading Latino sociologist Victor Rios in *Policing the Lives of Black and Latino*

Boys, adds to this analysis in his description of the youth control complex and the hypercriminalization of Latino youth:

The youth control complex is a ubiquitous system of criminalization molded by the synchronized, systematic punishment meted out by socializing and social control institutions. This complex is the unique whole derived from the sum of the punitive parts that young people encounter. While being called a “thug” by a random adult, told by a teacher that he or she will never amount to anything, and frisked by a police officer, all in the same day, this combination becomes greater than the sum of its parts. It becomes a unique formation – the youth control complex – taking a toll on the mind and future outcomes of this young person. This complex is the combined effect of the web of institutions, schools, families, businesses, residents, media, community centers, and the criminal justice system, that collectively punish, stigmatize, monitor, and criminalize young people in an attempt to control them.^{ccxxxiv}

Similar to the insight Fanon, Du Bois and Morales provides about the anti-[B]lack standpoint, Rios’ analysis of the youth control complex emphasizes the problematic of a denied Chican@ subjectivity. Ultimately, “where there is no being, where there is no one there, and where there is no link to another subjectivity as ward, guardian, or owner, then all is permitted. Since in fact there is an *other* human being in the denied relationship evidenced by...[anti Chican@] racism, what this means is there is a subjectivity that is experiencing a world in which all is permitted against him or her.”^{ccxxxv} This is evident in the 597 or slightly more Latino lynchings dating back to the reconstruction era and the years immediate following.^{ccxxxvi} As Richard Delgado details in “The Law of the Noose: A History of Latino Lynching,” the reason that motivated the lynchings were...acting “uppity,” taking away jobs, making advances toward a white woman, cheating at cards, practicing “witchcraft,” refusing to leave land that Anglos coveted., speaking Spanish too loudly or reminding Anglos too defiantly of their Mexicanness^{ccxxxvii} Mexican women were not exempt from this brutality. They were often lynched for sexual offenses such as resisting a gringo’s advances too forcefully.^{ccxxxviii} As Delgado points out, the denial of the Mexican American’s subjectivity/being, did not end with reconstruction. During World War II, U.S. servicemen in

Los Angeles attacked young Chicano men for several days without official intervention, amounting to them being beaten and forcibly undressed. Chicano youths who were resistant, defiant and fought against the denial of their subjectivity by displaying their identity proudly and openly, suffered physical brutality and harassment by gringos.^{ccxxxix}

It is clear that within Western logics there is a gringo construction of the “wetback/immigrant.” Displaced in their own homeland, the gringo has reinvented the image of man in gringo cultural institutions, symbols, language and biological theories.^{ccxl} Denied his subjectivity and in the zone of nonbeing, the Chicano is fictitiously the “embodiment of the non-evolved backward other,” today’s savage/barbarian/natural slave – the wetback/immigrant/illegal alien.^{ccxli}

Anti-Chicano Western Logic as Policy and Law

As Frantz Fanon observed the systematic negative representation of the Negro and of his African past in the curriculum of the French colonial school system of the Caribbean island of Martinique, an institutional move to preserve the status quo and to socialize the Antillean Negro to be anti Negro,^{ccxlii} Richard Valencia in *Chicano School Failure and Success*, as well as in his paper “Chicano Students and the Courts” sheds light on a similar system operating in U.S. education to socialize students, particularly Mexican American students, to be anti-Mexican.^{ccxliii} Since 1858, when Texas designated English as the principle language of instruction in public schools and in 1870 mandated it, Mexican voices have been deliberately silenced in U.S. education, blocked-out of a positive Mexican American conception.^{ccxliv} Overpopulated with inferior facilities to Anglo schools, Mexican only schools were the norm in Texas until the 1920s. “As late as 1944, 47 percent of Mexican-American school-age children in Texas received no education.”^{ccxlv}

As Kenneth J. Meier notes in *The Politics of Hispanic Education*, “As the twentieth century progressed, the policy of limited education evolved into a policy of Americanization; education was to transform Mexican Americans into “Americans.” As a result, more Mexican American children were admitted to public schools. As these students stayed in school longer, attending higher grades even into secondary school, vocational training was provided to equip them to work in local economies.”^{ccxlvii} Texas, is not alone in forcing Americanization on Mexican American youth. In 1864, the First Territorial Legislature approved limited funds in Arizona schools on the condition that instruction occur in English.^{ccxlviii} Since many Mexican American students did not speak English, they were labeled “Slow learners” and assigned to classes for those so designated.^{ccxlviii}

Similarly, in 1855, California mandated instruction in English.^{ccxlix} Like Texas, Arizona and California were focused on one main objective – denying the Chican@s sense of self by Americanizing them. If students spoke Spanish, they received corporal punishment, fines, and Spanish detention classes.^{cc} “These policies and laws were intended to ensure the dominance of the English language and gringo/a culture.”^{ccli} In addition to language exclusion, Chican@ students have been subject to cultural exclusion in school curriculum. The majority of Chican@ students, as well as their educators, lack knowledge of their history, culture or contributions of the Chican@ people.^{cclii} Instead, Chican@ students are indoctrinated into “oppressive dominant ideologies [that] have throughout history resorted to science as a mechanism to rationalize crimes against humanity that range from slavery to genocide [to the colonization of the Mexican people] by targeting race and other ethnic and cultural traits as markers that license all forms of dehumanization.”^{ccliii} “This mode is one that compels [the Chican@] to know his/her body through the terms of an always already imposed ‘historico-

racial schema'; a schema that predefines his body as an impurity to be cured, a lack, a defect, to be amended into the "true" being of whiteness."^{ccliv}

Teachers play a central role in upholding the denial of Chican@ subjectivity. Chican@ students compared to gring@ students are treated less favorably (e.g. less praise) and are held to lower expectations in the classroom.^{cclv} In addition, historical evidence shows gring@ educators' negative stereotypes of Chican@s, such as, irresponsibility, imitativeness, thriftlessness, sex-consciousness, individualism, machismo and procrastinators, impacts their perceptions of the educability of Chican@ students.^{cclvi} These beliefs are grounded in racist ontogenic/phylogenic theories that categorizes the Chican@ as an inherently inferior subject to the gring@. Lewis Terman, father of the intelligence testing movement in the U.S., wrote in 1916 that observed mental "dullness" of Mexicans, Indians, and [B]lacks of the Southwest "seems to be racial, or at least inherent in the family stocks from which they come."^{cclvii} Regarding their educability, he was clear: "they cannot master abstractions, but they can often be made efficient workers, able to look out for themselves...children of this group should be segregated in special classes and given instruction which is concrete and practical."^{cclviii} It is this logics/rationality, which has roots as early as the 1600s, that undergirds teacher deficit thinking. As Valencia notes, the deficit thinking model "posits that the student who fails in school does so because of his/her internal deficits or deficiencies. Such deficits manifest, adherents allege, in limited intellectual abilities, linguistic shortcomings, lack of motivation to learn, and immoral behavior."^{cclix} The Chican@s student's self, regardless of his or her genius, superb behavior and motivation to learn:

Is one that has been constructed for him 'by the other, the white man, who [has] woven...[the Mexican-American] out of a thousand details, anecdotes [and] stories. Mental contents of his new qualitative view of his body, and the neural firings with which they correlate, are non-arbitrarily linked through the mediation of those

anecdotes, those stories out of which [the Mexican-American student] had been woven; stories which elaborate the very historico-racial schema and “corporeal malediction,” whose negative meanings imposed upon his being.”^{cclx}

As the gring@ teacher applies her deficit thinking model to her Mexican American students, she affirms her sense of self, “from whose point of view the color and physiognomy of the [Chican@ student] must be seen negatively and reacted to aversively, woven as “normal”; at the same time, it is this always already woven normal sense of self which in turn “weaves” the [Chican@ student], as its negation, the other, out of a “thousand anecdotes”. Anecdotes and stories that are therefore, as constituting the normal subject as “white” as they are of its abnormal Other as [’wetback/immigrant’].”^{cclxi} Thus, endemic in U.S. policy, law, logics and rationality is the defunct Chican@.

Chican@ Power and the Culturalogic Chican@ Subject

How then, in the zone of nonbeing and in confrontation of gring@ culture, rationality, law and education does the Chican@ resist, defy and survive the onslaught of the gring@? Ironically, our most popular theories suggest the denied subject seek answers/engage with the very people who are denying their subjectivity; assimilate/imitate and wait/hope for the gring@ to make structural, legal and political changes and hope that integration, inclusivity, multiculturalism, diversity and postmodern, pragmatic theories of injustice, education and democracy will enlighten the gring@ and liberate the denied subject from the zone of nonbeing – that one heartfelt day, the wetback/immigrant will have equality and freedom in a land of gring@ thieves, rapist, thugs and savages. To suggest the denied subject seek justice or equality in any of the aforementioned, is to do nothing more than further camouflage and mask the zone of nonbeing. As Chicano poet Francisco Alarcón notes in his poem “The X in My Name”:

The poor
signature
of my illiterate and peasant
self
giving away
all rights
in a deceiving
contract for life^{cclxii}

Alarcón's poem calls for the denied subject to rebuke and disengage from participation in opportunist and exploitative gring@ contracts, theories or logical systems that confine the Chican@ to the zone of nonbeing. Extending the thought of Paul Robeson, W.E.B Dubois, Ralph Bunche, Frantz Fanon and Derrick Bell, Tommy Curry calls for a culturalogical account of the subject. As Curry notes in *Cast Upon the Shadows: Essays Toward the Culturalogic Turn in Critical Race Theory*, "Culturalogics proposes a way of thinking about the world that takes up the law as a social construction of European culture. Because society entails the relationships a people have historically taken up in knowing the world, the challenging of Europe's world-view must begin with the articulation of specific culturally subversive ways of knowing and constructing the world outside of Europe's grasp."^{cclxiii} As Kenneth Nunn argues in "Law and Inequality," "to successfully resist Euro-centricity, African people must interpret law in light of their own cultural perspectives."^{cclxiv} Robeson, Bell, Nunn and Curry, show that "in their living, the lives of Blacks were rooted in the various innovations spawned through the cultural engagement of their own African pluralities...Blacks sustained a type of cultural thinking --- a thinking indelibly marked by its steadfast orientation towards cultural freedom."^{cclxv} With a culturalogical articulation, "the cultural essence of [Black] people can grasp onto the world and ergonomically contour the chaos of modernity to its historical consciousness."^{cclxvi}

Since the early 1900, Mexican Americans created organizations to fight oppressive

U.S. labor conditions, such as low wages, atrocious living and working conditions, and a lack of rights.^{cclxvii} Despite California farmer organizations' control of the police, sheriffs, National Guard, judges, legislatures, food and housing relief agencies and the unemployment system and their use of vigilantes to intimidate Mexican workers, armed with determination, audacity and courage, Mexican farmworkers have united and resisted the onslaught of gring@ torment for over a century.^{cclxviii} Due to their strength and courage, farmworker Organizations such as the AFL, IWW, Cannery and Agricultural Workers Union, Confederación de Uniones de Obreros Mexicanos (CUOM) and many others were established to improve the wages and working conditions for Mexican@ workers.^{cclxix} Seen through the lens of the Mexican farmworker, America as the glaring white republic of old disappears.^{cclxx} Under my framework, I would interpret this as a culturalogic motivation because Mexican workers created institutions centered in an analysis of their reality and relation to the gring@ and grounded in a logics where Mexicans are axiomatically capable of being creators of their own institutions. Mexican farmworker organizations were created by creating a new logic, not centered in Western theories or reason, but in the assessment of their imperial, colonial and white supremacist oppressive circumstances. A culturalogic motivation is not a response to gring@s, but the creation of a new innovated logic and institution,

Instead, America is illuminated by the shadows of the Mexican-farmworker, people like my abuelo, Andres Javier Soto-Melgoza, and other Mexican farmers, who migrated to the United States, not as inferior, backwards people seeking gring@ brotherhood/empathy, but as admirable human beings seeking to use their intellect, charisma, physical prowess, emotional strength and Mexican brotherhood to resist and defy the gring@'s neurotic system and

mold/create/ergonomically contour the gring@’s infantile system. These farmworkers set the precursor for the birth of a union, the 1962 National Farm Workers Association (NFWA), centered in Delano, California, cofounded by César Chávez and Dolores Huerta.^{cclxxi} Like those before them, “NFWA established self-help cooperatives and provided support on tenant rights, police brutality and workers’ compensation...”^{cclxxii} Though there is considerable debate whether Chávez was a leader of the Chicano movement, there is no question, that his efforts, as well as Dolores Huerta’s and the efforts of Mexican farmworkers, the organizations preceding them, as well as the Mexican American youth movements, such as MASA (Mexican American Student Association), UMAS (United Mexican American Student Association), MASC (Mexican American Student Confederation), MEChA (El Movimiento Estudiantil Chicano de Aztlán) and the Brown Berets, all played a role in the formation and development of one of the most powerful resistant movements in American history.^{cclxxiii} Relying on an understanding of the Chican@ experience “and focus on the theoretical consequences that experience had on jurisprudence,”^{cclxxiv} the culturalogic Chican@ perspective and the Chicano movement began to emerge.

In 1969, the Crusade for Justice hosted a National Chicano Youth Liberation Conference in Denver, Colorado.^{cclxxv} As Carlos Muñoz, Jr. details in, *Youth, Identity, Power*, “it brought together for the first time activist from all over the country who were involved in both campus and community politics...it brought together young people of all types – students, nonstudents, militant youth from the street gangs (vatos locos), and ex-convicts (pintos) – to discuss community issues and politics.”^{cclxxvi} The crusade, initially the vanguard of the Chicano Civil Rights movement, symbolized “Chicano/a self-determination and a strong nationalist ideology.”^{cclxxvii} Corky Gonzáles, one of the leaders of the Chicano

movement, articulated the movement's culturalogic message:

Nationalism exists...but until now, it hasn't been formed into an image people can see. Until now it has been a dream. It has been my job to create a reality of the dream, to create an ideology out of the longing. Everybody in the barrios is a nationalist...[I]t doesn't matter if he's middle-class, a vendido, a sellout, or what his politics may be. He'll come back home, to La Raza, to his heart, if we will build centers for nationalism for him...nationalism is the key to our people liberating themselves...^{cclxxviii}

González championed the youth to play a revolutionary role in the movement.^{cclxxix} In order to fight the onslaught of Americanization, to free themselves from the zone of nonbeing, students needed street youth and ex-convicts as revolutionary models.^{cclxxx} In their reconceptualization of jurisprudence and resistance to gring@ law, conference speakers proposed crimes committed by Chican@s to be interpreted as revolutionary acts and carnalismo (the brotherhood code of Chican@ youth gangs) to mold the lives of students and become a central concept in nationalist ideology.^{cclxxxii} From this new breed of youth, Chican@ poets, writers and artists emerged to create an identity on traditional Chican@ culture that rejects and displaces gabacho culture.^{cclxxxiii} In addition to fighting for political, education and economic control of Chican@ communities, the Chicano movement rejected capitalist goals and values for those thought to be at the core of Mexican and Chican@ culture.^{cclxxxiii}

Moreover, in González's "Message to Aztlán," he was clear that the Chican@ educator's task is to teach the youth about Chican@ culture, history, values and Chican@ contributions to mankind.^{cclxxxiv} Today, the education of the culturalogic Chican@ subject would include Chican@ literature, e.g. *el Grito de Dolores*, a symbolization of liberation, equality, brotherhood and self-determination, Tomás Rivera's "...y no se lo tragó la tierra" (1971) and Rudolfo Anaya's *Bless Me, Ultima* (1972), Chican@ poetics, e.g. Felipe Chacón

and his discussion of New Mexico's statehood and details of raza life in the southwest, as well as Fray Angélico Chávez, Mario Suárez and José Antonio Villareal, the history of the Chicano Renaissance, the influences of farmworker theater, e.g. El Teatro Campesino, El Teatro de la Esperanza and El Teatro del Barrio, as well as the history of Mexican corridos, legends, myths, chistes, superstitions, anything that captures the spirit, attitudes and experiences of Mexican- Americans.^{cclxxxv}

The culturalogic Chican@ subject displaces and ruptures his/her denied subjectivity and wetback/immigrant categorization. Culturalogic Chican@ subjectivity, "is a culturally (communally) enduring existence...entail[ing] a historical conscience articulating itself through an individual identity and...fulfillment...[of] cultural aims."^{cclxxxvi} Like the Mexican farmworkers, Chican@ organizations and youth movement leaders that came before us, we must create the structures, institutions and the values that sustain our social life in ways that reflect the beliefs and historical consciousness of the Chican@ people. It is in this process that the culturalogic Chican@ subject's worldview and logical structure is birthed and the gring@ becomes an immigrant/illegal alien in the Chican@s' homeland.^{cclxxxvii} It is in the Chican@s' subject worldview, where my abuelo and other Mexican farmworkers become the vanguards to a Chican@ philosophy. And, it is here, where, future generation Chican@s, as my abuelo use to say: "no tienen que ir a pascar pappas." Instead, while remembering the sweat, tears, sacrifice, genius and beauty of their ancestors, Chican@s must continue to rupture and reshape the chaotic, jejune gring@ system.

Critiques and Reservations

Provided my push for the creation of a Chican@ culturalogic, I am aware that there may be problems or objections to this. I would like to spend the next few paragraphs

addressing what I think some of these issues may be. First, I want to be clear about my use of the term Chican@. I make a distinction between the terms Mexican-American and Chican@. Mexican-American, like any other hyphenated terms, e.g. Irish-American, assumes a particular assimilation or acculturation into American society.^{cclxxxviii} This hyphen lumps all hyphenated groups together despite the fact Mexican-Americans have not assimilated or acculturated into society in the same way Irish-Americans or other Europeans have.^{cclxxxix} The Irish for example, arrived in America, with many of them already having social capital in the U.S. Many of them also migrated to the U.S. by choice. They sought out the American dream, and many, succeeded in achieving it, changing the fate for future Irish-Americans. Mexican-Americans, on the other hand, were forced to the U.S. because of physical, cultural and institutional genocide.

Furthermore, the term Mexican-American has been heavily accepted by a Mexican middle educated class that have also been more accepting of American values.^{ccxc} As Alfredo Mirandé notes “[t]he pervasive use of ‘Mexican-American,’ for example, fails to recognize that ‘Chicano’ is a word self-consciously selected by many persons as symbolic of positive identification with a unique cultural heritage. Many have not realized that Mexican-American is analogous to Negro or colored, whereas Chicano is analogous to [B]lack.”^{ccxcii} Chican@ is a term that is associated with the Chicano movement, Chicano nationalism, chicanismo and a culturalogic pivot – a focus on building Chican@ institutions, rationale and critiquing Western theories used to understand the Chican@ condition. Using the term “Mexican-American in lieu of Chicano one consciously or unconsciously makes a political choice. A label that connotes middle-class respectability and eschews ethnic consciousness and political awareness...”^{ccxcii}

As Mirandé asserts “[a] cornerstone of the Chicano movement has been a very positive identification, culturally and biologically, with our *indio/mestizo* roots and overt rejection of our Spanish or European heritage.”^{ccxciii} The term Chican@ in the 21st century represents, not only roots to a particular history, culture and tradition but both an intellectual and activist reorientation to create a Chican@ paradigm voided of Western theories, logic and ideologies. This push itself is not new. This is not simply a feeling that I have or an amalgamation of Western ideologies or theories. I am working from Chican@ intellectual history. So, if one rejects the notion that there are not enough Chican@ intellectuals in the world, then this is the same rationale as one not familiar with Continental philosophy asking, where are all the Continental philosophers at? Since one has not heavily read, been trained or heard of enough Chican@ intellectuals/philosophers, this is a direct result of colonialism and white supremacy, not a fact about the world and the perceived dismal amount of Chican@ philosophers. It is important to note that a Chican@ philosopher is defined on Chican@ terms and by Chican@s.

One should not use standard Western criteria to determine whether one should be considered a Chican@ philosopher or not. For example, one does not have to possess a Ph.D. in philosophy or publish in philosophy journals to be considered a Chican@ philosopher. It would be counterintuitive to expect such a thing. Why should we use the same racist elementary criteria Western academics use to classify a Chican@ philosopher? A Chican@ philosopher is one who is tied to a Chican@ tradition, culture, heritage and who is willing to make a culturalogic pivot and reject Western racist logic/rationale. This can be a Chican@ Ph.D., Chican@ waiter or Chican@ gardener. To do Chican@ philosophy and to be a Chican@ philosopher is not a matter of obtaining a set of racist colonial credentials but

rather, living and engaging in a culturalogic turn. Toward this end, finding a Chicana@ philosopher is rather easy. The question should not be where are all the Chicana@ philosophers at, but rather, what credentials/standards do Chicana@s who do not subscribe to Western theories/ideologies want to establish for who counts as a Chicana@ philosopher? Again, it is necessary that Chicana@s set their own standards, and that these standards are culturalogically grounded.

One may reasonably reject the idea that a Chicana@ philosophy completely independent of Western logic and theory is possible. I sympathize with this. One may also argue that Chicana@ philosophy, as I construct it, is grounded in Western logic. First, it is a colonial trap to assume it is impossible to have a world that does not consist of Western logic. Western Logic is not universal across all cultures, but rather, contingent upon diverse cultures and the construction of a cultures systems and institutions. Colonial Western logic will always lead one to believe that there cannot be a worldview voided of Colonial thought/reason – that it is the master of all logical systems. Furthermore, one cannot accurately critique the logic of a particular cultures paradigm from the perspective of the colonial paradigm without subscribing to the rationale of the oppressive/colonial system. In other words, one cannot use Western logic/reason to critique Chicana@ logic or any other types of culturalogic. If one's logic is grounded in Western principles, values and the ideas of Western thinkers, and if one believes these ideas can be amalgamated with the ideas of non-Western thinkers, particularly Chicana@ thinkers to understand analyze and discuss the history and circumstances of Chicana@s, then yes, it is impossible to understand a Chicana@ Culturalogic philosophy because the axioms of the two paradigms are not just vastly different, they are incompatible. Western logic, as I have argued thus far, allows for the logical categorical construction of

Chican@s as non-humans and irrational beings. Any system that considers itself logical and also constructs Chican@s as irrational beings should not be used to critique Chican@ logic or Chican@ philosophy. Or, as Chican@ intellectuals, Octavio Romano, Nicolas Vaca, and Deluvina Hernandez have revealed, Chican@ Sociology, framed within a Western logic has commonly portrayed Chican@ culture as fatalistic and culturally inferior to gring@s and has relied on racist gring@ ideologies and rationale.^{ccxciv}

This racist logic as Sylvia Wynter highlights in “Unsettling the Coloniality of Being/Power/Truth/Freedom: Toward the Human, After Man, Its Overrepresentation – An Argument,” is necessary to the ultimate creation of the Human Other. As she explains:

In the wake of the West’s reinvention of its True Christian Self in the transumed terms of the Rational Self of Man, however, it was to be the peoples of the military expropriated New World territories (i.e. Indians), as well as the enslaved peoples of Black Africa (i.e. Negroes), that were made to reoccupy the matrix slot of Otherness – to be made into the physical referent of the idea of the irrational/subrational Human Other, to this first degodded (if still hybridly religio-secular) “descriptive statement” of the human in history, as the descriptive statement that would be foundational to modernity.^{ccxcv}

From the development of the physical sciences to the biological sciences, Western logic has been used as a tool to not only justify but to create systems of reason that uphold the European as the only true category of Man. Western logic relies on oppressive, colonial, imperial and white supremacist institutions to categorize Chican@s, not as true categories of Man and Woman, but as wetback, criminals and immigrants. These “...processes made possible only on the basis of the dynamics of a colonizer/colonized relation that the West was to discursively constitute and empirically institutionalize on the islands of the Caribbean and, later, on the mainlands of the Americas.”^{ccxcvi} As Wynter further elucidates in “Toward the Sociogenic Principle: Fanon, Identity, the Puzzle of Conscious Experience, and What it is Like to be

‘Black’”, “the logic of these new cultural standards has ‘totemized’ being fully human (i.e. the ostensibly farthest from the primates and thereby most highly evolved), in the European physiognomy and culture complex, it is to the extent that the Caribbean Negro ‘renounces his [B]lackness, his jungle’ that he experiences himself as more human.”^{ccxcvii} Similarly, to assume one cannot escape the chains of Western logic, that the Chican@ or Black man or woman is permanently contaminated, is to endorse a system that forces Chican@s to experiences themselves as wetbacks, criminals and illegals.

As a Chicano, I experience and live in the world as a forced colonized Chicano subject in the West, but simultaneously as a Culturalogical Chicano. This means I process through a world where I resist and rupture Western logic while simultaneously creating a new culturalogic. For example, although I am a Chicano male with a college education, it does not change the fact that I am still a colonized Chicano subject. Western logic trains its subjects to believe that the more education one obtains and the more a Chican@ renounces his/her history, culture and values, the more likely it is he/she can obtain societal acceptance, and move up the chain of social and capital status. If Chican@s learn to reason according to the standard of the West, for example, then they too may be rewarded economically and socially. As a Chican@, though, one learns that this logic does not apply.

No matter how gring@ a Chican@ attempts to be or portray, no matter how many degrees or how much money a Chican@ may appear to have, he/she is still a wetback, illegal and criminal. There is no escaping these categorizations within the colonial logic of the West. Once I begin to act Chicano, once I stop renouncing my culture and once I make it clear that Chican@s are capable of creating their own systems and institutions, I immediately become the Wetback other -- capable of navigating both Western and Chican@ logic. I want to be

clear, though, as a colonial subject, I can never use Western logic independently of my cultural logic. The possibility of pivoting to it is always there because as a Chicana or person of color, I am always a cultural logic subject.

Understanding that one is always a cultural logic subject is important because this is what gives people of color the power to continually create and contour the world without contamination of Western logic. So, contrary to some, it is not the case that I am using the master's tools, but rather, the cultural logic tools of my history, culture and circumstances. If the axioms of one's paradigm are contrary to the logic of another paradigm, then the logical system of the former is different than the latter. In later chapters, I propose tentative axioms that, for now, may shape/frame a new Chicana cultural logic system. These axioms, of course, are not ideological but grounded in Chicana history, culture and a close examination of the relationship between the gringa and the Chicana.

These axioms are merely tentative, and as I mention in the introduction, an extension of the work done by Chicana intellectuals decades ago. By making the axioms tentative, they become contingent to time, place, history and open to the Chicana community. Whether one is a Chicana intellectual or fieldworker, everyone ought to have an opportunity, if they so choose, in shaping the axioms of a Chicana logic. In this way, Chicana logic is empirically based from a Chicana worldview, not dependent on Western universals and categories. The power of the cultural logic Chicana subject is he/she has the power to use Chicana logic to critique Western logic but the gringa who only subscribes to Western logic does not possess the power to critique Chicana logic. The gringa is permanently trapped within their own racist logical system.

In Carlos Sanchez's text *Contingency and Commitment: Mexican Existentialism and*

the Place of Philosophy, he “appropriates” the work of European and American thinkers, particularly within the traditions of French Existentialism, American Pragmatism and European Phenomenology, and argues that Mexican thinkers have been able to appropriate European thought while not losing their memory in the process. In other words, Sanchez argues that himself and other Mexican thinkers appropriate European work by putting their own stamp on it and making it their own versus expropriating it “...where one allows what is properly one’s own (proprius) to be seduced away (ex-)...[and] easily lead to the loss of one’s identity (one’s memory) in that act.”^{ccxcviii} For Sanchez, Mexican thinkers who utilize the thoughts of Europeans to understand their identity or Mexican condition, do so by violently reading/inserting themselves into a context.^{ccxcix}

Carlos is clear that even this type of reflection is grounded in European thought, e.g. structuralism, poststructuralism and critical Marxism.^{ccc} Although I do not necessarily disagree with Carlos’s argument, I do think he stops his explanation prematurely and at a critical juncture that may potentially lead to a culturalogical pivot. With the mere exception of, reading violently, Carlos does not detail exactly how placing one’s stamp on a text is done. At what moment does European thought or idea become Mexican? I do not believe Carlos is advocating for a culturalogical pivot. However, by not doing so, a text cannot actually become Mexican because although a Mexican may be reading it and “inserting” himself in it, the logic and rationale of the reader has not shifted. Meaning, the Mexican reader is still subscribing to the same colonial, imperial Western logic. This is certainly an act of violence, but not in the way I think Carlos intends. If, however, violence and appropriation means a reader inserts oneself using a Mexican or Chican@ logic with a new set of axioms that are contingent to his/her culture, history, circumstances and traditions in relation to a gring@/racist Western

imperial, colonial world, then a culturalogical violence certainly takes place.

My approach to studying the Chican@ is purely empirical and grounded in a racial realist perspective. This means, particularly as this perspective is applied to Chican@s, I am going to approach the study of the Chican@ subject in light of the Chican@'s historical relationship to colonial, imperial and white supremacist U.S. systems and institutions. This, again, is not an account of what I believe the Chican@'s world should be like, but more importantly, what it is like. As such, I refer to Chican@s as an ethnicity and not as a race. As I show in the introduction, it is still institutionally ambiguous whether Chican@s are a race or ethnicity. I argue that this is one of the impacts of a Black-white binary system of race. This is an imperative note to make because this ambiguity impacts the institutional treatment of Mexican Americans and highlights the indeterminate nature in which Mexican Americans/Chican@s are treated by gring@s.

When it benefits gring@s, history has shown that gring@s may consider Mexican Americans members of the Anglo race. This is what they did when they needed to desegregate after *Brown v. Board of Education*. Since gring@s considered Mexican American gring@, they placed Mexican American and Black students in the same classroom. This was a move to keep actual gring@ students away from both Black and Brown students but at the same time, an attempt to claim gring@s were adhering to the law and desegregating. I understand there are Western metaphysical arguments one may want to make as to why Mexican Americans are a race, but as I stated, my analysis is purely structural and historical, not grounded in Western ideology. And, understanding the way in which these categories historically shift within Western logic and Western institutions is imperative to taking a realist account of the Chican@'s historical circumstances.

Creating a Chicana@ culturalogic philosophy may seem like an ambitious project, and I absolutely think it is. My goal in this dissertation, however, is not to create an entire canon. Simply, I aim to set a tentative framework, or at the very least, introduce ideas about what a Chicana@ culturalogic philosophy may look like. My aim is to develop the ideas in this dissertation further as I progress through my career as a Chicano philosopher, and as I continue discussing this work with my colleagues and communities of color. I am aware that directing this work solely at people of color may seem isolating to some, but as I am positing in this dissertation, I am writing for and speaking to people of color. In an imperial academic field dominated by gringa@s and people of color who act and think like gringa@s, the academic of color has typically had to either appeal to both a gringa@ and audience of color or simply just a gringa@ audience. The fear is that if one does not write for gringa@s or in a manner that does not offend them, then the academic of color is going to have a dismal academic career. This is a justified fear for any academic of color. Why would anyone want to go through four years of an imperial and white supremacist U.S. education system as an undergraduate then six to seven years more as a graduate student just to have the doors shut in front of them because their accomplishments and ideas do not meet the gringa@'s standards? Chicana@ philosophy takes a firm stand against academic imperial practices. To do Chicana@ philosophy is to commit to a change in direction and practice. It is to make a culturalogic pivot. This requires Chicana@s and people of color to write for, cite and to engage with people of color, not gringa@s. People of color should not feel ashamed or guilty for writing for their people and citing their own.

CHAPTER III

LATIN AMERICAN PHILOSOPHY AND THE CREATION OF THE MACHO

Adler, the Inferiority Complex, and the Demonization of Mexican Masculinity

One of the central problems with Mexican@s or Chican@s not having control of their own logic, i.e. subscribing to Western logic and not their own cultural logic, is it allows for the gring@ to create and institutionalize racist categories and myths about them. These myths are dangerous especially when they are grounded in gring@ science, logic and theory. As Miguel Montiel notes in “The Social Science Myth of the Mexican American Family,” the concept machismo “...is the central device used to explain family roles in Mexican studies and subsequently in Mexican American studies.”^{ccci} Once these myths are in textbooks and are used to train teachers and other professionals, the myths begin to look more and more like a reality. When Latin American philosophers rely on the theories or logic of the West, they not only uphold the gring@’s racist concepts but also strengthens them. It is one thing to hear gring@s discuss how macho Mexicano or Chicano men are but it is another to hear Mexican@s or Chican@s say this about their own people.

The concept of the machismo not only becomes a description of the Mexican@ or Chican@ male, but endemic to Mexican@ and Chican@ culture. For example, in Samuel Ramos’s *Profile of Man and Culture in Mexico*, he presents a psychological study of the Mexican mind and culture.^{ccci} Grounding his methodology in the Western psychological theories of Alfred Adler, he concludes Mexican culture seeks to imitate whatever is foreign to negate an inferiority complex that is present in Mexican culture. His analysis begins with a fundamental axiom: “one must presuppose the existence of an inferiority complex in all those people who show an excessive concern with affirming their personality, who take vital interest

in all things and situation that signify power, and who demonstrate an immoderate eagerness to excel, to be first in everything.”^{ccciii}

This axiomatic belief manifest from Adler’s belief that “the inferiority complex appears in a child as soon as he recognizes the insignificance of his own strength compared to the strength of his parents.”^{ccciv} This universal claim when applied to all races and ethnicities means, whether one is Black, Chican@, Asian, Muslim or gring@, this inferiority complex emerges once one recognizes his or her weakness in relationship to the power of his/her parents. This is similar to Octave Mannoni’s simplistic analysis of the inferiority complex in *Prospero and Caliban: The Psychology of Colonization*. Mannoni applies Adler’s universal logic to people of color and assumes that “...an inferiority complex connected with the colour of the skin is found only among those who form a minority within a group of another colour...”^{cccv} As Frantz Fanon points out in *Black Skin, White Mask*, however, Mannoni’s objectivity leads him onto error.^{cccvi} Despite Mannoni’s attempt to link an inferiority complex to mere numbers, has a gring@ in a colony, as Fanon asks, ever felt inferior in any respect?^{cccvii} It would seem, if Mannoni is correct, then the gring@ too would develop an inferiority complex. But, as Fanon highlights, “In Martinique there are two hundred whites who consider themselves superior to 300,000 people of color. In South Africa there are two million whites against almost thirteen million native people, and it has never occurred to a single [B]lack to consider himself superior to a member of the white minority.”^{cccviii}

Fanon, by understanding the colonial relationship between Blacks and whites, knows that one cannot simply use a universal logic and infer laws or axioms that ought to be applied to all people. Fanon’s analysis is similar to Octavio Romano’s critique of Western reason and its attempt to find objectivity. Romano argued that it is impossible for one to disassociate himself

from his actual circumstances. Thereby, being impossible to have a conception of objectivity or a priori axioms. Both, Adler and Mannoni, seem to miss this point. They assume, despite one's actual circumstances and relationship to the West or colonialism, theories can be applied equally across races and cultures. That there is a defect, one can say, in all humans. But, as Fanon points out, "[t]he feeling of inferiority of the colonized is the correlative to the European's feeling of superiority. Let us have the courage to say it outright: *It is the racist who creates his inferior.*"^{cccix}In other words, this is not something that is shared across the board, but rather a violation of humanity created by the gring@. It is not the Black man or Mexicano/Chicano man that is born a defect, but the gring@ whom creates a world to ensure institutions uphold the categorization of the defective man/woman of color.

As Noted by Gardner Murphy and Friedrich Jensen in *Approaches to Personality: Some Contemporary Conceptions Used in Psychology and Psychiatry*, "...Adler stumbled upon a basic fact implicit in the psychic life of every human being, and this basic fact appeared worthy of extensive elaboration. It was the desire for power. What does every human being want? To be powerful. What cuts him most deeply? Powerlessness, weakness, inferiority, inadequacy."^{cccx} Once man feels weak or powerless or perceives himself this way, his mind compensates for it.^{cccxi} Man's mind reacts to his feeling/perception of powerlessness and weakness – his inferiority. As Gardner Murphy and Friedrich Jensen explain:

When an individual feels unable to compensate for this inferiority, when he is too discouraged, his original desire for power remains, but is diverted to a useless field of activity, which promises him nothing more than an easy way of satisfying his personal necessity for recognition. Such an individual forces the members of his environment to give him extra care, sympathy, money, and in turn he rules and tyrannizes over them. Protected in most cases by a sham illness, he thus wins an appearance of superiority with which he nourishes his starving Ego.^{cccxi}

Adler's theory posits that all men from childhood seek power and superiority.^{cccxiii} This basic

axiom frames his theory of individual psychology and the study of one's individual relationship to his environment.^{cccxiiv} What is problematic is not the study of one's relationship with his/her environment, but the extension of Adler's universal axioms to all men. This universal logic disregards cultural, racial and ethnic experiences, history and circumstances. Adler disregards the colonial relationship, for example, between people of color and Europeans. How different, for example, is the concept of power, in light of the colonial situation? If Adler is correct, then all men are potentially sick – neurotic, not just the gring@.

The inferiority complex theory does not allow for the possibility that the gring@ is the problem. Instead, the smaller and more inferior a man feels, the more he attempts to remedy this.^{cccxv} Feeling the need to be superior to others becomes a norm of society.^{cccxvi} Neurosis begins, not in the feeling of superiority, but when one aims to oppress others.^{cccxvii} The category of inferiority, then, is endemic to the logics of this psychological theory. If one is a man, then he is born into a system of logic that validates his inferiority complex:

The primary inferiority feeling is a bio-social necessity. Man enters the world as an infant, weak, helpless, ignorant. He is entirely unoriented and dependent in every respect upon the help of adults. The child is at a disadvantage compared to the gigantic, apparently self-sufficient grown-ups about him. They are not only big; they can apparently do what they like. The child's world is restricted by what he may and may not do. The adult is free; the child is handicapped, limited by nature and environment. He needs help; he is mentally and physically inferior.^{cccxviii}

Man, on Adler's account, is born defective. As man's circumstances worsen, so does the potential for him to become more defective or neurotic. From this, man may suffer from masculine protest.^{cccxiix} A man with masculine protest syndrome "...tries to become like his ideal of manliness, some through brutality and absolute lack of consideration for others, others through the tyranny of weakness."^{cccxx} Ultimately:

His masculine protest means: I want to be a man. He rejects everything feminine or effeminate which is to him synonymous with inferior, incapable. In this way the

character traits which are weapons in the struggle toward the fictive goal arise and are trained. These traits, which are complex behavior patterns, are all formed in childhood. all variations of the masculine protest, as well as all methods of compensatory aggression, can be traced back to the first few years and are rooted without exception in the inferiority feeling, whose strength is in proportion to the strength of aggression.^{ccccxi}

Towards this end, Mexican philosopher Samuel Ramos uses Adler's axioms of the inferiority complex and masculine protest to extend Adler's theory to account for the inferiority of the Mexican. As he notes in *Profile of Man of Culture in Mexico*, "Mexico at first found itself in the same relationship to the civilized world as that of the child to his parents. It entered Western history at a time when a mature civilization already prevailed, something which an infantile spirit can only half understand."^{ccccxii} As Adler describes how man's defectiveness and neurosis intensifies as his circumstances worsens, Ramos posits the Mexican circumstances with the same Western logic:

This disadvantageous circumstances induced the sense of inferiority that was aggravated by conquest, racial commingling, and even the disproportionate magnitude of nature. But this sense is not actually perceptible in Mexican behavior until the time of Independence movement in the first third of the past century... If the reader is sincerely interested in the problem and accepts these ideas in good faith, he will find conformation in his own observations.^{ccccxiii}

The Mexican's feeling of inferiority and hyper-masculinity is tied to his colonial history and circumstances. It is important to note that hyper-masculinity as it is applied to Mexican and Chican@ culture has its own unique trajectory. In general, as noted by Angela Harris and Victor Rios, hyper-masculinity is the "exaggerated exhibition of physical strength and personal aggression 'that is often a response to a gender threat' expressed through physical and sexual domination of others."^{ccccxiv} In *Hombres y Machos: Masculinity and Latino Culture*, Alfredo Mirandé presents three explanations of the emergence of hyper-masculinity among Mexicans.^{ccccxv} The first is what is seen in the work of Samuel Ramos and Octavio

Paz, mainly, hyper-masculinity in Mexican culture is a result of the Spanish conquest.^{ccccxvi} Due to the lasting trauma of the conquest, Mexican men developed a form of “masculine protest”..an almost obsessive concern with images and symbols of manhood, among Indian and mestizo men.^{ccccxvii} As Mirandé rightfully explains, this “view is negative, or pathological, because it assumes that the so-called Mexican protest is a response to intense and persistent feelings of powerlessness and weakness.”^{ccccxviii} To be clear, the problem is not understanding hyper-masculinity within a colonial context, but rather, assuming hyper-masculinity exist in Mexican and Chican@ culture as a result of some everlasting residual of powerlessness. Today, this explanation may be seen when an educator assumes a Mexicano or Chicano student is acting out due to cultural/family hardship. Or, there is an expectation or assumption among, for example, educators that Mexicano and Chicano students are more hyper-masculine than their gringo classmates because of Mexican@/Chican@ culture.

Two psychoanalysts, as noted by Alfredo Mirandé, have used the conquest model as a way to highlight how hyper-masculinity is endemic to Mexican culture. Aniceto Aramoni, for example, believed hyper-masculinity “is a uniquely Mexican answer – albeit a disturbed one – to the universal quest for individuation, dignity and relatedness.”^{ccccxix} He did not associate hyper-masculinity with all Mexicans but noted its prevalence among Mexican males.^{ccccxx} American psychoanalyst, Marvin Goldwert, believed all Spanish America is “a mechanism of denial, reaction formation, and sublimation used to repress persistent feelings of femininity.”^{ccccxxi} He furthermore, as Mirandé points out, “argued that mestizo society was a product of some form of ‘metaphysical bisexuality’ whereby the Spanish conquistadores assumed the active, aggressive male role in metaphorically raping or sodomizing the passive or feminine Indian.”^{ccccxxii} The Mexican asserts his dominance and hyper-masculinity because

he is a weak victim of metaphysical bisexuality.^{cccxxxiii} As Ramos describes, the Mexican must imitate aspects of European civilization to feel that he is equal or as powerful as the European.^{cccxxxiv} This is a dangerous notion that has also been applied to Blacks.

As Dr. Tommy Curry explains the mimetic thesis in his groundbreaking book *The Man-Not: Race, Class, Genre and the Dilemmas of Black Manhood*, Black feminist, such as Michelle Wallace in her book *The Black Macho and the Myth of the Superwoman*, "...created a bridge between white patriarchy and Black male political aspirations that allowed the racially specific accounts of white patriarchal power isolated to white feminist theories of dominance or hegemony to extend to Black males."^{cccxxxv} Ultimately, as Dr. Curry explains, this theory posits that "the Black Macho, the 'male chauvinist that was frequently cruel, narcissistic, and shortsighted,' was birthed by Black men accepting the sexual primitivism of the Black male presupposed by whites."^{cccxxxvi} Like Wallace's account of the Black Macho, Ramos asserts a psychological weakness in the Mexican macho's attempt to identify with the European. The construction of the Black macho and Mexican macho intersect in their reliance on a Western logic that presupposes the male of color as hyper-masculine and in a continual striving to be like a "real man" – the Western/European/gringo man. The Black Macho is "[l]argely influenced by the adoption of the Freudian psycho-analysis, and the structuralism of the previous era, Black gender frames continue to understand Black masculinity as striving to fulfill its oedipal drive toward the father-right of white masculinity."^{cccxxxvii}

Samuel Ramos's analysis begins by exploring the life of the pelado. The pelado wears his emotions on his sleeve. As Ramos highlights, "the pelado belongs to a most vile category of social fauna; he is a form of human rubbish from the great city. He is less than a proletarian in the economic hierarchy, and a primitive man in the intellectual one. Life...has

een hostile to him and his reaction has been black resentment.”^{cccxxxviii} Grounded in Plato’s idea of the state as an enlarged image of the individual, Ramos believes the pelado is indicative of Mexico’s national character.^{cccxxxix} This logic is identical to Adler’s. As Adler universally generalized all men with inferiority complexes: If you are a man, then you have an inferiority complex, Ramos similarly applies the same logic: if you are a Mexican male, then you are pelado. In this Western logic, Mexican men are a priori “an explosive being with whom relationship is dangerous, for the slightest friction causes him to blow up. His explosions are verbal and reiterate his theme of self-affirmation in crude and suggestive language. He is an animal whose ferocious pantomimes are designed to terrify others...”^{cccxl}

As the Mexican males circumstances worsen, “...his sense of inferiority will provoke a violent reprisal, the aim of which is to subdue his depression. The result is a constant irritability that incites him to fight with others on the most significant pretext.”^{cccxli} Similarly, this account has been made of Black males. As Dr. Tommy Curry notes, “[e]ven in our 21st century, Black males are known to the world as savages, affixed within the American schema as the negation of all that is good, ordered, and civilized...he exists as the physical manifestation of evil—bestial— where any violence imaginable becomes...atrocities that a Black male would commit.”^{cccxlii} The Mexican and Chicano male like the Black male are understood in relation to “...theorizations about race within liberal white publics.”^{cccxlili}

In other words, they are understood within the frames of Western psychoanalytic theories that a priori construct men of color as the negation of the white other. These theories assume that men of color become more violent and aggressive, criminals and rapist, in their attempt to deal and overcome these circumstances that are endemic to their culture. Dr. Tommy Curry’s account of the Black male highlights the danger of using Western

psychoanalytic theories and white liberal and ahistorical racist notions as frames to analyze and understand men of color. As he notes:

He possesses no character standing apart from the imposition of the ideas others thrust upon him. Black men and boys are literally perceived as the dangers and fears others project upon him. Unbelievably, this general anxiety felt toward him is suggested to be at the core of his being. Regardless of whether or these fears are simply imagined, not at all actual, they operate as the cognitive marker of his perceptibility. Fear distinguishes the Black male body from other-less-terrifying bodies. Consequently, he is known to be a Black male by the extent to which he can be a rapist, a murderer, a criminal, or a thief.^{cccxliv}

Similarly, the Mexican male on Ramos' account is naturally violent. He is in a constant mode of myth making. His character and actions are designed to cover up his weaknesses – his defects. Utilizing Adler's concept of masculine protest, he likens the Mexican male's violent nature to his stark rejection of feminine character. As he explains:

The pelado's terminology abounds in sexual allusions which reveal his phallic obsession; the sexual organ becomes symbolic of masculine force. In verbal combat he attributes to his adversary an imaginary femininity, reserving for himself the masculine role. By this stratagem he pretends to assert his superiority over his opponent.^{cccxlv}

Adler's masculine protest is dependent on the axiomatic belief that men overcompensate or display "an exaggerated 'masculine' striving for power to avoid 'feminine' traits."^{cccxlv} As Marvin O. Nelson highlights in "Another Look at Masculine Protest," Adler's theory "...traced defiance on the part of the child to a feeling of hermaphroditism in which 'individuals tend sometimes in the feminine and sometimes in the masculine direction.'^{cccxlvii} Man's striving for power is his push to be a real man and hide his feminine traits.^{cccxlviii} Similarly, Ramos' pelado aims to hide his weakness with a fictitious masculine personality.^{cccxlx}

In addition to the Spanish conquest explanation for the emergence of the hyper-masculine theory in Mexican culture, Alfredo Mirandé provides two more explanations. His

second explanation turns to the conquistadores as the first machos.^{cccl} The Spanish conquest theory posits machismo developed in Mexican culture "...as a response to emasculation wrought by the Conquest..."^{cccli} As Mirandé highlights, one may reject this view and suggest, "Mexican masculinity was not a form of masculine protest that emerged from feelings of inferiority but was, like Indian conversion, an assimilation of the value system and worldview of the conquistador."^{ccclii} This theory continues to assume machismo is endemic to Mexican culture. Instead of a response to the conquest, Mexicans on this account, assimilate machismo to their culture from the Spanish. As Mirandé notes, Paz clearly alludes to this point in

Labyrinth of Solitude:

It is impossible not to notice the resemblance between the figure of the macho and that of the Spanish conquistador. It is the model – more mythical than real – that determines the images the Mexican people form of their men in power: caciques, feudal lords, hacienda owners, politicians, generals, captains of industry. They are all machos, chingones.^{cccliii}

A final reason the view of the Mexican macho may exist, according to Mirandé's analysis, is it was already endemic to Aztec society prior to the arrival of the Europeans.^{cccliv} Again, Psychoanalyst Aramoni found "both social systems were patriarchal. They were warring, conquering, predatory, military nations in which men were dominant and women subordinate."^{ccclv} This view suggest that both Mexican culture and European cultures are macho in nature. The problem with this view is that Aramoni uses a Western lens to analyze Aztec society. He assumes the concept machismo operates in Aztec society as it does in European society. Indian society, however, "represented a very different and less pathological ideal of masculinity, one that stressed attributes such as modesty, virtue, responsibility, caring for children, wisdom, and judiciousness."^{ccclvi}

All three views are necessary to uphold the logic that Mexican and Chican@ culture

is permanently flawed. It presents the myth that salvation is only possible by giving up their diseased culture and assimilating to Western norms and values.

Octavio Paz and the Mexican's Western Inferiority Complex

Using as a point of departure Samuel Ramos's analysis, Mexican philosopher, Octavio Paz, in *The Labyrinth of Solitude*, claims the Mexican's feelings of inferiority are because of "the spiritual rape and conquest of México – a defeat that was so devastating that it proved to be not only a military conquest but a spiritual and moral downfall as well."^{ccclvii} The Mexican macho emerges as a man on a journey to let the world know that he is superior, intellectually super human and ready to take on the common enemy – everyone. As Paz notes:

The Mexican *macho* – the male – is a hermetic being, closed up in himself, capable of guarding both himself and whatever has been confided to him. Manliness is judged according to one's invulnerability to enemy arms or the impacts of the outside world. stoicism is the most exalted of our military and political attributes. Our history is full of expressions and incidents that demonstrate the indifference of our heroes toward suffering or danger. We are taught from childhood to accept defeat with dignity, a conception that is certainly not ignoble.^{ccclviii}

Again, Mexican masculinity is defined within the context of the white other. In other words, how macho a Mexican is or is not is in reference to his circumstances, relation and reaction to the white world. Because of his past, the Mexican is always suspicious – on guard.^{ccclix} As Paz notes, "[o]ur anger is prompted not only by the fear of being used by our confidants – that fear is common to everyone – but also by the shame of having renounced our solitude. To confide in others is to dispossess oneself..."^{ccclx} This same notion, being confined by a colonial history or limited to the notions of the white man's categories of macho, is similar to the assumption that Black male's mimetic and "...simply base their life aspirations or behaviors around the precepts established by the larger white society."^{ccclxi}

In other words, like Paz's description of Mexicans, Blacks simply react to the dominant

world. But, as Dr. Tommy Curry notes, “[i]t is only within Black sub-culture or inter-personal relationships that Black males can even express a “masculine” role, so their idea of Black manhood is quite distant from that of the dominant white society.”^{ccclxii} Masculinity in both Black and Mexican/Chicano males should not be thought of in light of the dominant culture but in light of how Black and Mexican/Chicano men actually think about themselves. There is a sense of childhood or trauma linked to the Mexican’s colonial past. And, like a child, the Mexican, according to Paz, aims to run away, hide or close himself off from the reality of his trauma. Tied to the rape of native women by the conquistadores, Paz highlights how the Mexican folklore, *La Chingada*, is endemic to the rationale of the Mexican mind and culture.^{ccclxiii} As Alfredo Mirandé details:

La Chingada is symbolized in Mexican folklore by La Malinche, or Doña Marina, an Indian woman who was given as a slave to Hernán Cortés at the age of fourteen and who went on to serve as his translator and concubine. Although she was apparently an articulate young woman who was respected by both the Spaniards and Indians, Mexican folklore has erroneously labeled her a traitress, whore, and mother of a bastard mestizo race. She is despised for somehow “opening herself up” to the conqueror and humiliating and thereby emasculating the male...^{ccclxiv}

The Mexican male is the offspring of the Chingada or son of a whore.^{ccclxv} Noticeably, as Tommy Curry and Maria Lugones point out, there is an anachronism of attributing gender to the colonized.^{ccclxvi}

In Maria Lugones’s “Toward a Decolonial Feminism,” she is clear that “[u]nder the imposed gender framework, the bourgeois white Europeans were civilized; they were fully human. The hierarchical dichotomy as a mark of the human also became a normative tool to damn the colonized. The behaviors of the colonized and their personalities/souls were judged as bestial and thus non-gendered, promiscuous, grotesquely sexual, and sinful.”^{ccclxvii} It is not the case that the Mexican/Chicano has developed over time a hyper-masculine response to

colonialism but rather, a misreading/misunderstanding of how colonialism and gender categories are operating to define the racialized subject. Always defamed and violated by the Spaniard male, the Mexican on Paz's account, must present himself and reclaim his manhood. Essentially, the Mexican is doing this to himself in his reaction/response to his colonial past – a need to overcompensate. As Paz claims:

The macho represents the masculine pole of life. The phrase “I am your father” has no paternal flavor and is not said in order to protect or to guide another, but rather to impose one's superiority, that is, to humiliate. Its real meaning is no different from that of the verb *chingar* and its derivatives. The macho is the *gran chingón*. One word sums up the aggressiveness, insensitivity, invulnerability and other attributes of the macho: *power*.^{ccclxviii}

It is clear, like Samuel Ramos, Paz believes “Native men developed an overly masculine and aggressive response in order to compensate for deeply felt feelings of powerlessness and weakness.”^{ccclxix} Machismo, as noted by Alfredo Mirandé, “...is nothing more than a futile attempt to mask a profound sense of impotence, powerlessness, and ineptitude, an expression of weakness and a sense of inferiority.”^{ccclxx} Thus, “from Paz and Ramos it is clear that the literature linking the origin of machismo to the spiritual conquest of México often assumes a psychoanalytic model in which the outward expression of courage and bravado is based on subconscious feelings of impotence, and inadequacy.”^{ccclxxi}

Samuel Ramos and Octavio Paz's Western psychoanalytic accounts, however, are grounded within a framework and logic that pathologizes Mexican and Chican@ culture. The Mexican and Chicano man because of their colonial history, or more precisely, their inability to deal with their colonial history, are perceived and often labelled as predators, patriarchs and spousal abusers.^{ccclxxii} Today, this reflects in the belief that Mexican and Chican@ culture produces angry, distrustful, violent men. Since they are not oblivious to this negative designation, Mexican and Chicano men, thus, are always on guard, reacting to the world

instead of participating in it as intellectual and value-laden men. The Mexican and Chicano man in his feelings of inferiority and his inability to deal with the world, lashes out to show how macho he is. At best, on this account, Mexican and Chicano men are described as passionate, i.e. emotional. In a Western world where being a critical and logical thinker is paramount, the Mexican and Chicano man is at a severe disadvantage, when at best, he is comparable to the emotional intellect of an animal. The gender construction of the Mexican/Chicano male does not actually explain the existence of Mexican/Chicano men and boys but rather "...the formulation of manhood, patriarchy, and gender offered by white reality."^{ccclxxiii}

Western Creation of the Machismo Chicano

Octavio Paz and Samuel Ramos's analysis is not solely indicative of the Mexican male. Their analysis also frames 20th and 21st century perception of the Chicano male. As Alfredo Mirandé highlights in "A Reinterpretation of Male Dominance in the Chicano Family," "If there is a persistent theme in social science depictions of the Mexican and the Mexican-American, it is the thesis that male dominance is ingrained as a cultural trait."^{ccclxxiv} The Western concept of machismo, framed in Alfred Adler's logic of inferiority complex and masculine protest is used today to pathologize the Chicano male and his role in the Chicano family. American society has utilized an anti-Chicano logics to legitimize their racist and pathological views of the Chicano male. Grounded in a Western logics that a priori categorizes the Mexicano and Chicano male as a machismo, woman hating and inferior subject, American society builds U.S. Institutions around the axiomatic principle that the Mexicano and Chicano is a naturally born wetback, rapist/criminal and illegal immigrant. As such, American society is constructed to understand and perceive the Mexicano and Chicano

male as hyper-masculine, authoritarian, patriarchal, egoist and as violent aggressors.^{ccclxxv}

One simply ought to turn to the juvenile justice system to highlight how Octavio Paz and Samuel Ramos's analysis institutionally frames 20th and 21st century perception of the Chicano male. In an effort to encourage expressions of hyper-masculinity among both Black and Chicano males, the criminal justice pipeline, as noted by Victor Rios in "The Consequences of the Criminal Justice Pipeline on Black and Latino Masculinity," threatens the masculinity of Black and Chicano males.^{ccclxxvi} Rios argues that "this, in turn, leads the young men to rely on domination through violence, crime, and a school and criminal justice counterculture."^{ccclxxvii} In other words, due to their already perceived notions of men of color, officials increase policing, surveillance and punitive treatment of youth of color based off of bias and racist gendered practices.^{ccclxxviii} Rios moves the discussion away from Black and Chicano males having an inherent malfunction and shows how U.S. institutions participate in masculinity-making.

Youth of color, for example, "are inculcated into a set of hyper-masculine expectations that often lead them to behaviors that conflict with the structures of dominant institutions."^{ccclxxix} Since the real man in Western society is the gring@, Rios argues, U.S. institutions are constructed so that men of color must pass multiple test to prove their manhood.^{ccclxxx} Similar to both Maria Lugones and Tommy Curry's analysis of how men of color's masculinity is constructed via a European racist patriarchal gendered schema, Rios highlights how "[m]ainstream society and the criminal justice system expect a masculine conformity that emphasizes hard work, law abidance, and an acceptance of subordinate social positions."^{ccclxxxi} Since men of color, however, are already a priori constructed as threats and criminals, they realize that assimilating to these norms strips them of being able to survive on

the streets.^{ccclxxxii} The paradox here is simple: men of color are constructed as threats in the gring@ world, so even in their attempt to meet the criminal justice systems expectations, since society is already frightened of their being/existence, they will be filtered back out to the streets. Now, though, as Rios notes, men of color realize that meeting these expectations in a gring@ constructed system, "...does not allow for survival on the streets."^{ccclxxxiii} Western gendered theories are endemic to the construction of U.S. institutions and the suppression of men of color. As Rios notes, for example, "[p]olice officers are themselves embedded in an environment that embraces masculinity. Indeed, academies train officers to practice a rogue and hostile masculinity."^{ccclxxxiv}

This anti-Chicano logic plays a crucial role in how educators, policy makers, judges, social workers, police officers, border patrol agents and others have historically perceived and responded to Chicanos. Whether it is a Chicano farmworker or a Chicano with a Ph.D., he is always a threat and villain in American society. Why did Samuel Ramos and Octavio Paz use Alfred Adler's logic to frame their theories about the Mexicano condition? Did they not see that the concept of the machismo is the production of Western logic and not the Mexicano's response or reaction to colonialism? Ramos and Paz use a system that is designed to produce and reproduce the inferiority of the Mexicano. What Paz and Ramos fail to realize is that Western logic is dependent upon the anti-Mexicano colonial and imperial system of the West. Applying Adler's inferiority complex logic to the Mexicano condition necessarily produces the category of Machismo.

The logic is as follows:

- I) Mexicanos are Machismo
- II) Octavio Paz is Mexicano
- III) Thus, Octavio Paz is Machismo

In predicate logic form:

I) $(x) (Mx \rightarrow Nx)$	Premise
II) Mo	Premise
III) $Mo \rightarrow No$	U.I. 1
IV) No	MP 2,3

Using Western predicate logic, the same system Paz and Ramos use, the conclusion, Octavio Paz is a machismo is valid.

Since I argue that Western logic is not independent of Western systems and Institutions, to show that this claim is also sound, all one needs to do is examine the truth of the premises and conclusion. Due to colonialism, premise I is axiomatic for Paz. Premise II simply requires observation. With premise I and II true, then it follows the conclusion is also true. Thus, Mexicanos are Machismo is a rational and justified thought in the Western system. This same rationale, then, is used to create U.S. systems and institutions to keep its validity and soundness intact. Since Chican@s or Mexican@s do not have control and power over these systems and institutions, the gring@ ensures these systems at all points are constructed to maintain the soundness, truth and rationale of its own logic.

What does it mean for the hyper-masculinity, inferiority and villain categorization of the Mexicano and Chicano to be both valid and sound in Western logic? What does it mean for philosophers, educators, economist and others to use Western logics to analyze and understand the conditions and circumstances of people of color, particularly Mexicanos and Chicanos? What occurs if the cultural logic Chicano or Mexicano aims to understand his masculinity using Chican@ logic instead of Western logic? If logic is dependent on systems and institutions, as I argue, then a Chican@ logic accounts for the Chican@s relationship to these systems and institutions.

As noted in Lizette Ojeda and Kurt C. Organista's chapter "Latino American Men," in

the *APA Handbook of Men and Masculinities*, Latino masculinity has generally been understood comparing Latino men to their ability to conform to masculine norms, male role attitudes and gender role conflict.^{ccclxxxv} Or, as I have argued piggybacking off of Alfredo Mirandé and Tommy Curry's work, understood within the confines of Western psychoanalytic theories limited to the confines of a universal logic. Tommy Curry and Mirandé both show that there is a discrepancy between theories that claim to explain the actual existence of men of color and their actual reality.^{ccclxxxvi} A culturalogical turn/theory axiomatically requires/mandates men of color's actual existence be at the forefront of their analysis. Instead of relying on a Western psychoanalytic theory to understand/examine Latino masculinity, culturalogics requires the examination of "Latino cultural values...rooted in a collective worldview that emphasizes the needs of the collective or group over those of the individual."^{ccclxxxvii}

Challenging the Myth of the Macho with Chican@ Logic and Culturalogics

Contrary to the idea of Mexican patriarchy in which the Mexican male simply aims to imitate the European oppressor actual studies of Mexican families show *familismo* as a foundational value among Latino men.^{ccclxxxviii} As opposed to common Western negative stereotypes of the Latin macho, Latino men "display familismo by supporting, protecting, and providing for their family of origin, often at the expense of their own needs, and subsequent to starting their own family."^{ccclxxxix} Similarly, another foundational value among Latino men is *simpatía*, humility, modesty and placing other people's needs above one's own.^{cccx} *Simpatía* may result in "[d]ecisions...based on group consensus, in which the collective voice takes precedence...A Latino man who is *simpatico* is typically accommodating and cordial, demonstrates good manners; and avoids offending, criticizing,

or arguing with others.”^{cccxcxi} *Respeto* is another foundational value found among Latin@ culture.^{cccxcii}

Typically, however, this value is identified in the negative. If a man or woman, in other words, disrespects a Latino male, then his hyper-masculinity and aggressive behavior is triggered.^{cccxciii} But, this understanding of *respeto* is very much undergirded with the assumption that *respeto* is a value across all cultures and when a male is disrespected, it triggers all men to become hyper-masculine.^{cccxciv} But again, where is this universal logic coming from? Why apply a universal generalization, a fundamental rule of predicate logic to Latino males? In Latin@ culture, *respeto* has been found to promote gentleman-like behavior, not necessarily the opposite.^{cccxcv} As Alfredo Mirandé highlights, academics/social scientist have a difficult time rejecting machismo logic, despite “findings which show that the Chicano family is more egalitarian than previously assumed...”^{cccxcvi} Academics have granted this idea, but only when they equate it with Chicano acculturation and assimilation.^{cccxcvii} Furthermore:

The egalitarian pattern of family decision making is found among urban Chicanos as well as rural ones. The Mexican-American Study Project, one of the best-known surveys of Chicanos, found that respondents in Los Angeles and San Antonio did not conform to the traditional patriarchal pattern... Egalitarianism was also observed in response to questions concerning who performs certain sex-typed household tasks such as painting rooms and washing dishes.^{cccxcviii}

How can a machismo Chicano also be egalitarian? On one account, the machismo Chicano is valid and sound and on another, the axiom is nonexistent. How can Chicano men be patriarchal when evidence has shown Chicano men typically share decision-making with women in the home? As Mirandé articulates:

A review of recent research suggests that the dominant pattern of decision-making in the Chicano family is not male-dominated and authoritarian, as commonly assumed, but egalitarian. Husband and wife share not only in decisions but in household tasks and childcare. Sharp sex role segregation appears to the exception rather than the rule among Chicano couples.^{cccxcix}

Since one needs to examine the world to determine if the premises of an argument are sound, gring@s create myths to legitimize their logical system. In other words, if the premise is Chicanos are machismo, gring@s need to create institutions that will ensure they are machismo-- this way, the gring@'s world justifies its own logic.

I defend the position that Chican@s have their own logical system and ought to turn to it to negate and dispel anachronistic Western psychoanalytic and gender theories that are applied to Mexican and Chicano men. This means that their assumptions about the world, axioms, are unique to their own situation and circumstances. The soundness and validity of their system is dependent on their world, not the gring@s. In Alfredo Mirandé's "The *Muxes* of Juchitán: A Preliminary Look at Transgender Identity and Acceptance," he highlights how los *Muxes* of Juchitán "constitute a unique group of indigenous men who openly dress in female Zapotec attire and assume traditional female roles."^{cd} As Mirandé explains:

"*Muxes*" is a Zapotec word derived from the Spanish word for woman. The *Muxes* are widely accepted in the Zapotec community and have been described as a third sex, analogous to the institutionalized homosexuality found among some Native American groups. Although lacking the religious significance associated with the *berdaches* among Indian tribes, they may have had such significance in former times.

Unlike Alfred Adler's axiomatic masculine protest assumption that men reject everything feminine and perceive femininity as inferior, the *Muxes* of Juchitán understand themselves as one, "man-woman," not dualistically, e.g. man or woman. As Mirandé articulates:

The *Muxe*, or "man-woman," is a person who seems predominantly male but displays female characteristics such as dressing in the traditional Zapotec female attire. *Muxes* wear their hair in ponytails, use makeup and jewelry, and take on some of the characteristics of each gender. The *muxes* are an anomaly, given prevailing homophobic attitudes toward homosexuals in most of México, because of the Isthmus they are officially recognized and accepted. Juchitecos are keenly aware and proud of this difference, "[a]nd pointing to *muxes* without rejection is part of a code of acceptance."^{cdi}

Adler's use of Western logic requires one to assume the world, as Octavio Romano has noted and critiqued, dualistically, e.g. man and woman. Western logic is grounded by this axiom, e.g. the very fundamental rules of sentential logic – modus ponens, modus tollens, disjunctive syllogism etc. all require a dualism. Examining, however, the culturalogics of the *muxes*, this dualistic axiom is not present in their understanding of gender. Western logic, then, is not applicable to understanding *muxes*' gender. Adler's system requires one to accept the following: If one is a man, then he suffers from masculine protest syndrome. This is not applicable to the *Muxes* because this conditional is non-existent in *Muxes* logic. Since Samuel Ramos and Octavio Paz use this system of logic and apply it to the Mexican condition, their account of the Mexican inferiority complex and machismo Mexicano is logically and categorically not applicable.

Using Western logic is the norm in Latin American philosophy. As Carlos Sanchez highlights in *Contingency and Commitment*, El Grupo Hiperión "...embraced a rigorous philosophical project meant to unconceal, bring to light, expose, and respond to the hidden and given aspects that make up the complex sociohistorical and existential reality that is Mexico."^{cdii} Latin American philosophers such as Emilio Uranga and Carlos Sanchez appropriate Western logic to question history, culture and identity in Mexico. Sanchez extends this tradition to understand Latin@ life in the United States.

Relying on the thoughts of Merleau-Ponty and Sartre, Uranga uses French existentialism to analyze the Mexican being.^{cdiii} Deconstructing Uranga's use of phenomenology and existentialism, Sanchez posits:

French existentialism serves as a point of departure, an occasion, for reflection into an intersubjective or circumstance that demands its own thinking, its own situated and organic enfoques --- perspectives, approaches, conceptual matrices, intentions, and so on— that, while occasioned by a reading of and into the existential texts, emerge from

and are tied to that intersubjective complex or circumstance and are guided toward its own transformative analysis.^{cdiv}

Sanchez argues that Uranga is able to appropriate French existentialism and make it his own. Uranga, like Samuel Ramos and Octavio Paz, assumes that because of a colonial encounter with Europe, the Mexican can invoke a violent strategy to make European philosophy or Western logic Latin American. This, as I have claimed, is a vital mistake. Uranga believes Ponty's existential phenomenology can be used by Mexicans as a tool for liberation, so they can have a deeper understanding of their being-in-the-world.^{cdv} Following Ponty's rationale, Uranga assumes there is an ambiguity that is revealed by existentialism. Mainly, that human existence requires some sort of engagement and commitment and disengagement or detachment with the world.^{cdvi} Provided this relationship with the embodied self and its interaction with the world, Ponty believes existential analysis must be phenomenological.^{cdvii}

Uranga, as Carlos Sanchez highlights, appropriates Merleau-Ponty's appropriation of Husserlian phenomenology and applies it to his analysis of the being of the Mexican.^{cdviii} From this starting point, a reduction of what it means to be Mexican can occur.^{cdix} Extending Ponty's work on emotions and the phenomenological description, Uranga argues our emotions are able to transform the world.^{cdx} As Sanchez articulates, "... words, emotion orients one in the world, and allows the world to be as one desires it to be in any particularly designated moment."^{cdxi} Thus, "... a change in our emotions can bring about a change in our world... if Mexicans change their attitudes, or their emotions, then they can change their world."^{cdxii} The Mexican then, can return to "that conceptual, material, spiritual, and historical geographical space that is Mexico – to a world where emergencies are real, and where everything is significant, where all the facts, relations, and hopes complete a picture."^{cdxiii}

Although, as Sanchez explains, the goal of Phenomenology in Uranga's eyes "is tasked

with grounding the possibility for an authentic Mexican identity and genuine Mexican community...in its full historical and ontological significance,”^{cdxiv} how is an authentic and genuine Mexican community possible when to appropriate or read European phenomenology and existentialism violently is to use the same Western logic as the oppressor? Indeed, to read French philosophy as a Mexican and to then apply it to a Mexican’s conceptual, material, spiritual and historical space may appear and sound enlightening and complex, in reality, it is not. European philosophical concepts are not independent or detached from Western logic and the institutions they serve. What does it mean, particularly in 1948 when Uranga wrote “Maurice Merleau-Ponty: Fenomenología y existencialismo,” to assume a Mexican or Chican@ can be both engaged and disengaged with the world? What would this disengagement look like, in light of– Mexico relations and the Chican@’s circumstances/lived experiences around the time Uranga wrote? Why did Uranga look to learn from Europeans and not Mexicans? What would this disengagement look like today, if applied to the Chican@ condition?

One thing seems to be clear to me, detachment of any kind, psychological or emotional, is a myth when applied to Chican@s. One cannot understand who Chican@s are or their circumstances by simply applying Sartre, Heidegger or Ponty. If the Chicano or Mexicano, as I have argued, is a priori understood as a predator, machismo or criminal in the very logic that is used by Sartre, Heidegger and Ponty, and if this logic upholds Western systems and Institutions that validates the Chican@ or Mexican@’s demise, then Uranga’s axiomatic principle that the Mexicano or Chican@’s being is ambiguous, is only true in the eyes of gring@ logic.

CHAPTER IV

DISMANTLING THE RACIST AND WHITE SUPREMACIST U.S. EDUCATION SYSTEM WITH CHICAN@ PHILOSOPHY AND A 21st VISION OF EL PLAN DE SANTA BARBARA

Reclaiming Centuries of Chican@ Struggle Against Racist Gring@ Education

Students of color are trained to believe that formal education in the U.S. is a vehicle to catapult all races and ethnicities to the American dream. If one does everything just right, take education and their future seriously, at least follow and abide by the gring@ standards set for them, then one prosperous day, whether he or she is Black, Brown or white, he/she too, can have a slice of the American pie. What evidence in the 21st century, however, does one have to believe this utopia is applicable to Chican@ students? Framed in an integrationist, imperial and white supremacist logic, the goal of U.S. education is to forcefully assimilate students of color to buy into American values, logic and norms. Shortly after *Brown vs. Board of Education*, the focus and narrative turned to an integrationist ethics.

As Tommy Curry highlights in “Black Education, Imperial Pedagogy, and Post-Racial Mythology Under the Reign of Obama,” [t]he focus on equality and inclusion has largely obscured the complexity of empire and the role that citizenship has played in defusing theoretical interventions dedicated to the demystification of America’s democratic pedagogies.^{”cdxv} When people of color call for critical examinations of the relationship between empire, citizenship, education and the rationale/logics of the West, laws and policies are immediately established to obliterate and suffocate such programs from existing. This occurs because “[s]chool is a legal social institution designed to provide participants a learning atmosphere for predetermined subject material. It is a political and socialization process beneficial to the community (society) it serves.”^{”cdxvi} As I have posited throughout this

dissertation, education in the U.S. is a Western institution that in relation to Western logic, WL⇒WI, upholds U.S. empire, white supremacy and colonialism. As a result of this, student outcomes, curriculum, funding, policies, laws, and values and norms students are expected to espouse, are all constructed to serve the sole purpose of upholding WL⇒ WI by conditioning/forcing Chican@ students to *aspire* to adhere to gring@ logic/rationale.

Specifically, the turn to an integrationist ethics pushes students of color to think and *critically assess* only within the confines of the oppressor's logic. Students of color receive punishments in the form of placement in special education courses, denied entrance to advanced placement classes, placed in detention or expelled from school, humiliated by their teachers and peers and taught that they are defective and irrational students. As Tommy Curry notes, "America is not organized to be a nation where the sentiments and political assertions of the oppressed and marginalized can overthrow the privileged and powerful. The government, dedicated to social order and corporatist legitimacy, preserves the various societal hierarchies of production to drive its various imperial endeavors, be they national or international."^{cdxvii} The logic is simple enough:

- 1) If you are a student of color, then you must adhere to *gring@ norms* inside the classroom
- 2) X is a student of color
- 3) Thus, X must adhere to *grin@ norms* inside the classroom

Despite what the learning outcomes or curriculum might look like, e.g. urban education or multiculturalism, the standard is still ensuring that *gring@ norms* are adhered to. These norms are not stagnant. They shift according to what is in the best interest of the gring@. Eminent critical race theorist and legal scholar Derrick Bell calls this racist phenomenon interest-convergence. Along with Mary Dudziak and Richard Delgado, they have shown that there is a

history of U.S. legal and education policy that has been made, contrary to popular belief, not on the moral breakthroughs of gring@s but due to gring@s doing what is in their self-interest. As Bell highlighted in his monumental paper “Brown v. Board of Education and the interest-convergence dilemma” and as Mary Dudziak provided unquestionable evidence for in *Cold War Civil Rights: Race and the Image of American Democracy* and as Richard Delgado’s work calls attention to, especially “Rodrigo’s Roundelay: *Hernandez v. Texas* and the Interest-Convergence Dilemma,” civil right gains may momentarily appear, when the interest of people of color and the interest of gring@s coincide. When this convergence ends, however, the momentary gain for people of color also ends.^{cdxviii}

Derrick Bell and Mary Dudziak show that *Brown v. Board of Education* ultimately occurred not because gring@s had a moral breakthrough but because the U.S. needed to win the loyalty of the Third World during the Cold War.^{cdxix} The U.S. could not advocate the advancement of democratic policies and values while at the same time fighting civil rights issues at home. Similarly, Richard Delgado highlights, in *Hernandez v. Texas*, the Texas court overturned a decision that challenged the jury pool in Pete Hernandez’s case in 1952.^{cdxx} Hernandez’s lawyer argued there was no reason that Hernandez should have an all white jury in a region that was heavily populated with Latin@s.^{cdxxi} The trial court initially rejected this argument since they believed Mexican Americans were not a separate racial group from whites.^{cdxxii} After reviewing evidence highlighting the pervasive history of discrimination against Mexican-Americans in South Texas, “[t]he court...found Jackson County’s history of never having had a Mexican on its jury panel bespoke of racism.”^{cdxxiii} This, though, as Delgado finds, may simply have been done, not because of moral epiphany by the courts, but because of fear of widespread Latin@ unrest in both the U.S and Latin

America. Latin@s were angry because Latino veterans who fought in World War II and Korea were facing racism when they returned to the U.S. and large scale deportation programs "...forcibly repatriated more than a million Mexicans and Mexican Americans, some of them residents of long standing."^{cdxxiv} With the U.S. in a panic because of Fidel Castro and Che Guevara pushing communism in Latin America, it was in the best interest of the courts to calm tensions among Latin@s back at home. The U.S. has a record of categorizing Mexican Americans as white when it meets their needs. Prior to *Hernandez v. Texas*, an all-white jury for a Mexican American defendant was just and rational since the courts could argue Mexican Americans are white.

Similarly, if the U.S. needs to show that segregation is no longer an issue, since Mexican Americans can categorically, logically and legally be constructed as white then educators can desegregate classrooms placing Black and Mexican American students together. When, however, the U.S. wants to make its racist face explicit, Mexican Americans are not constructed as white and segregated from white spaces, lynched, harassed and murdered by racist gring@s. The point is, interest-convergence is not an abstract theory, but a reality of the historical condition of people of color. It has been endemic to U.S. law and educational policy. As such, it is one of the main reasons there is an integrationist and multicultural ethics in U.S. schools today. The ultimate logic of an integrationist, multicultural and Urban ethics is adherence to gring@ norms and values. Again, integration makes it appear to the world that the U.S. does not have *as severe* of a race problem as it did decades ago. It makes it appear that we live in a post-racial society. It presents the following case: it is through *critical thinking, logic* and the *construction of persuasive arguments*, that racial progress in the U.S. can occur. And, through this, justice and liberation for people of color. It is a trap. Multiculturalism makes this trap more

sophisticated by mixing Western philosophy with the thoughts and ideas of people of color. In its attempt to bring together different viewpoints and experiences, it limits and constrains people of color from creating and contouring the world to their own histories and logic. Western philosophy is grounded in Western logic that upholds the very system of oppression people of color are fighting to escape. Why use this to understand the histories and experiences of people of color?

Grounded in an integrationist ethics, urban education uses the thoughts and ideas of people of color, critiques the impact of white supremacy, colonialism and empire on students of color, but maintains loyalty to a Western logics that seeks to uphold gring@ norms through *critical thinking, logic* and the construction of *persuasive arguments*. Urban education is still controlled by gring@s and as such, must adhere to their standards, values and norms. Discussing, writing and creating classes about students of color within the confines of WL⇌WI will do nothing but perpetuate an even stronger degree of gring@ norms. Responding to the cultural imperialism and racist assimilationism of these institutions, Chican@s sought to create their own institutions of education.

There have been numerous Chican@ alternative schools, for example La Universidad de Aztlán and D-Q university. The former "...prepare[d] Chican@s to think in terms of alternatives and to not accept the status quo."^{cdxxv}The latter focused on bringing "Native Americans and Chicano together to develop their own programs, because public education was not relevant to their needs."^{cdxxvi}La Academia de la Nueva Raza, another example of Chican@ institution building, was more of a documentation center where associates carried out work of La Academia.^{cdxxvii}The associates focused on documenting "the oral history, folklore, cuentos (stories), dichos (sayings), and alabados (phrases) of the Chicanos in the villages around

Dixon, Mexico. The asociados need no credential, on the desires to spend time with the people of the villages.^{cdxxviii} They have recognized the violence of the U.S. education system to force Chicana@ students to assimilate to gringa@ norms, values and beliefs. Chicana@s have paved the way for a culturalogic institution framed within a Chicana@ philosophy and logic. They aim to create schools that center the Chicana@ family, epistemology, ideas, culture, experience and logic.^{cdxxix} A Culturalogic Chicana@ institution must not just be powered by Chicana@s but Chicana@s who are committed to making a culturalogical turn. This means hiring other Chicana@s and people of color who are culturalogically oriented. This is necessary because the curriculum must be developed from the ground up.

A Culturalogic Chicana@ institution cannot rely on gringa@ publishers for their curriculum and textbooks. They must aim to critically assess the current work that is available to collectively decide if it is grounded in culturalogics or be prepared to fund and create their own textbooks. Culturalogic Chicana@ institutions should be created in conjunction with the Chicana@ community. At no point should this simply be a project powered by Chicana@ academics. At all points, a Chicana@ curriculum should be centered on the study of the historic colonial, white supremacist and imperial relationship between the indigenous/Mexicans and Chicana@s with the European, and utilization of Chicana@ and people of color's intellectual history and the continued creation of a Chicana@ logic. Chicana@ logic as opposed to Western logic is not a restrictive, limiting paradigm. It is constantly in a process of creation by Chicana@s. The National Chicano Youth Liberation Conference was one such example.

In 1969, Corky González and the Crusade for Justice held a National Chicano Youth Liberation Conference in Denver Colorado.^{cdxxx} This conference was aimed at delivering a message to Chicana@ students. Leaders of the Chicano movement believed Chicana@

students ought to have revolutionary roles.^{cdxxxii} Since “...Mexican American students had been Americanized by the schools...[and]...had been conditioned to accept the dominant values of American society, particularly individualism, at the expense of their Mexican identity,”^{cdxxxiii} Chicanos were focused on fighting the “...psychological ‘colonization’ of Mexican American youth.”^{cdxxxiii} As Professor of Chican@/Latin@ Studies, Carlos Muñoz, Jr. highlights in his *Youth, Identity, Power: The Chicano Movement*, the National Chicano Youth Liberation Conference

Developed a series of resolutions outlining the goals of the Chicano Liberation within the context of the nationalist ideology that Gonzáles put forward. The resolutions exhorted students to keep up a struggle to unite all Mexican Americans regardless of social class. The basis for unity would be their pride in Mexican Ethnicity and culture. It was reasoned that all Mexican Americans, regardless of how indoctrinated they were with the dominant values of US society, ultimately nurtured such a pride. Nationalism, therefore, was to be the common denominator for uniting all Mexican Americans and making possible effective political mobilization.^{cdxxxiv}

During this time, many Chicano leaders of these movements, such as Reies Tijerina and José Ángel Gutiérrez, understood the dangers of Western systems and rejected an economic system framed in capitalist values.^{cdxxxv} Tijerina, for example, “...saw a pressing need to unite Hispano land grant heirs...[he] accomplished this unification through his persuasive public address, which had expanded to include daily radio talks and a newspaper column in Spanish in the widely distributed Albuquerque *News Chieftan*.”^{cdxxxvi} He “...called for cultural, economic, political, and educational rights for all Mexican-Americans, and...led mass action demonstrations and an illegal occupation of a national forest campground.”^{cdxxxvii} Tijerina furthermore with Alianza members “seized and shot up the country court house in Tierra Amarilla in an attempt at a citizen’s arrest of an unfriendly district attorney.”^{cdxxxviii}

Gutiérrez, founded the Mexican American Youth Organization (MAYO). The goal of this organization was to provide Mexican American youth with the power to enact social

change.^{cdxxxix} MAYO aimed at creating parties separate from the Democrats and Republicans, taking over full control of Chican@ communities and their own education and economic systems.^{cdxli} Chican@ leaders and organizations aimed to replace the current economic system with a more communal approach grounded in Chican@ values and principles. Most importantly, Chican@s wanted full control of their communities and schools.^{cdxli} Provided the creation of Black Studies programs, Chican@s wanted their own voice. The Black civil rights movement and Black Power movement “raised the political consciousness of Chicano student activist, but their direct involvement and exposure to the farmworker movement led by César Chávez in California, and...the struggle for land waged by Reies Tijerina...compelled many in the leadership...to move in the direction of a distinct Chicano political perspective.”^{cdxlii}

Chican@s understood, in order to defeat the Gring@, the Chican@ people had to possess Chican@ values:

Chicano studies programs were needed to teach Mexican Americans their history and culture. The resolutions advocated bilingual education to assure the continuity of the Spanish language and Mexican American culture. Mexican cultural values were to be the most ‘powerful weapon to defeat the gringo/a dollar value system and encourage the process of love and brotherhood.’ The resolutions also advocated self-defense and militant protest.^{cdxlili}

Like the social activism driving Black Studies and anti-war protests, it was the Chican@ youth who brought with them dissent and a resistance culture. Chican@s have a distinctive youth culture that resonates as far back as the 1930s.^{cdxliv}

This cultured “[t]hrough dress, language, and style...expresses self-affirmation and rebellion against the racist, restrictive Anglo establishment. The energy of this culture conveys working class opposition to oppression, as well as ethnic/racial pride and it has been widely emulated by young people of other races. In fact, it was this long established history of revolt and demonstration in Chican@ and Black cultures that deeply influenced the youth rebellion

and antiwar movements of the 1960s.”^{cdxlv} Rodolfo Acuña’s description of the *pachuco*, for example in *Occupied America: A History of Chicano* offers a great explanation of this point.

According to Acuna,

Many Chicano youth between the ages of 13 to 17 belonged to *barrio* clubs that carried the name of their *barrio* or neighborhood... The fad among gang members, or *pachucos* as they were called, was to tattoo on the left and just above the thumb a small cross with three dots or dashes above it. Many *pachucos*, when they dressed up, wore the so-called zoot suit that was so popular among low-income youths at the time. *Pachucos* spoke Spanish, but more frequently they used *Chuco* among their companions. *Chuco* was the *barrio* language, a mixture of Spanish, English, old Spanish, and words adapted by the border Mexicans...^{cdxlv}

Provided the general description of the *pachuco*, I often wonder what the intellectual *pachuco* of the 21st century looks like. Remember, U.S. education is nothing more than adherence to gring@ norms and values. This is at all levels of education.

Thus, the intellectual *pachucho* is a Chican@ who unapologetically affirms and maintains his or her Chican@-ness, despite the forces against him/her. This mean the intellectual *pachuco* does not back down to racist gring@ professors or professors of color who insist they either reject their culture or adapt it to the gring@s. The *pachuco* is confident, intelligent, flaunts his differences and terrifies the gring@ power structure.^{cdxlvii} Similar to the *pachuco*, today’s *cholo* “...consciously preserve and affirm their distinct Chicano/a culture.”^{cdxlviii} The Chican@ youth organized activities, such as low rider and breakdancing competitions, as a symbol of Chican@ culture and pride.^{cdxlix} Provided Chican@s’ push to maintain their culture, at the National Chicano Youth Liberation Conference, the following manifesto, *El Plan Espiritual de Aztlán*, was created:

In the spirit of a new people that is conscious not only of its proud historical heritage, but also of the brutal ‘Gringo’ invasion of our territories, we, the Chicano inhabitants and civilizers of the northern land of Aztlán, from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, declare that the call of our blood is our power, our responsibility and our

inevitable destiny...Brotherhood unites us, and love for our brothers makes us a people whose time has come and who struggle against the foreigner 'Gabacho' who exploits our riches and destroys our culture...We are Bronze people with a Bronze Culture... We are Aztlán.^{cdl}

Whether one is considered an intellectual *pachuco* or *cholo*, it is clear the *Chican@* simply being *Chican@* is a frightening phenomenon for the *gring@* to witness. Why does a confident, witty, charismatic *Chican@* who is not afraid to show pride for who he or she is, frighten the *gring@* or those who espouse *gring@* norms and values? Why is it when *Chican@s* discuss their projects or culturally philosophical ideas in a *gring@* classroom, they are either dismissed as anti- intellectual, essentialist or threatening? Similar to the cultural notions of the *pachuco and cholo*, Aztlán, as Muñoz notes, is “the name used by the Aztecs to refer to their place of origin.”^{cdli} Many “...Chicano activists claimed that Aztlán was all the southwestern United States taken from Mexico in the 1846-48 US-Mexican War.”^{cdlii}

Shortly after the creation of *El Plan Espiritual de Aztlán*, *Chican@s* met again at UC Santa Barbara. This conference “became the ‘founding convention’ of the Chicano student movements, which quickly spread across campuses throughout the United States,”^{cdliii} and the founding of *El Movimiento Estudiantil Chicano de Aztlán* (MEChA).^{cdliv} This group focused its efforts and was “committed to militant struggle against US institutions that had historically been responsible for the oppression of Mexican Americans. Adamant rejection of the label ‘Mexican American’ meant rejection of the assimilation and accommodationist melting pot ideology that had guided earlier generation activist.”^{cdlv}

Chicanismo involves a crucial distinction in political consciousness between a Mexican American and a Chicano mentality. The Mexican American is a person who lacks respect for his cultural and ethnic heritage. Unsure of himself, he seeks assimilation as a way of his ‘degraded’ social status. Consequently, he remains politically ineffective. In contrast, *Chicanismo* reflects self-respect and pride in one’s ethnic and cultural background... [T]he Chicano acts with confidence and with a range of alternatives in the political world.^{cdlvi}

Chican@ sociogenics is emblematic of *El Plan de Santa Barbara*. *Chicanismo*, for example, is an axiomatic principle of Chican@ logic that rejects Western and capitalist ideologies of a Chican@ middle-class striving for the American dream, acculturation and assimilation.^{cdlvii} As highlighted in *El Plan de Santa Barbara*, “Chicanismo simply embodies an ancient truth: that man is never closer to his true self as when he is close to this community...Chicanismo draws its faith and strength from two main sources: from the just struggle for our people and from an objective analysis of our community’s strategic need.”^{cdlviii}

Chican@s understood that the world could not be comprehended through the Western ideologies of the gring@. They required their community to develop a cultural Chican@ logic that centered Chican@ community, their struggle against the gring@ and continual knowledge of their material and historical conditions. The development of this logic required a constant analysis of the Chican@’s relationship to his/her history, traditions, culture, US and world institutions and systems. At all points, the Chican@ is in continual relationship to his/her circumstances, not distinct from them.

MEChA leaders aimed to build a Chican@ infrastructure that fought oppression, racism and sought the liberation of the Chican@ people by focusing on teaching Chican@s the importance of community and cultural values. Each MEChA event was designed to expose institutional white supremacy and the colonial tactics of gring@ indoctrination and propaganda.^{cdlix} As an alternative to gring@ curriculum, MEChA called for Chican@ Studies programs on college campuses:^{cdlx}

The Institutionalization of Chicano programs is the realization of Chicano power on the campus. The key to this power is found in the application of the principles of self-determination and self-liberation. These principles are defined and practiced in the areas of control, autonomy, flexibility, and participation. Often imaginary or symbolic authority is confused with the real. Many times token

efforts in program institutionalization are substituted for enduring constructive programming. It is the responsibility of Chicanos on campus to insure dominant influence of these programs. the point is not to have a college with a program, but rather a Chicano program at the college.^{cdlxix}

Chican@s pushed for community control of the Chicano@ Studies programs. They believed these programs would be an extension of the Chicano@ community.^{cdlxii} As Carlos Muñoz, Jr. accounts, *El Plan de Santa Barbara*, "...specifically focused on the role of the Chicano@ intellectual and identified the institutions of higher education as strategic targets for political change. The manifest that prefaced *El Plan de Santa Barbara* was a militant challenge to the university; it announced that the Chicano@ student movement had officially arrived..."^{cdlxiii}

Weakening Chicano@ Nationalism with Western Ideals

Similar to Latin American philosophers' use of Western concepts to understand the Chicano@ and Mexican@ condition, *Chicanismo* and the objectives of *El Plan de Santa Barbara* dissipated in the 70s due to a new orientation toward Western concepts and ideals. New student leaders pushed for Chican@s to adopt Chicano@ Marxist ideas.^{cdlxiv} The result of adopting these concepts meant moving away from Chicano@ communal values and toward a belief and acceptance of a survival of the fittest rationale. Chican@s believed in using the tools and methodologies of the oppressor to gain power of US institutions. They "sought a path toward the acceptance of a liberal capitalism that called for the integration of Chican@s into the existing political economy of society."^{cdlxv}

[W]e fail to realize that we...lack the power that makes and breaks politicians and turns proposals into laws. We lack monetary power...which enables the Anglo-Saxon to buy votes and politicians... We must be able to manipulate politicians through campaign contributions...[W]e shouldn't hesitate to sell our vote to the highest bidder... the solution...is for us to become just as capitalistic as the white man. Let's go build Chicano corporations and industrial empires; let's go into business and finance, not being afraid to use the methods that have put the 'man' where he is.^{cdlxvi}

The debate over political ideology, cultural nationalism versus the call for a revolutionary

Marxism, heavily fractured MEChA and *Chicanismo*.^{cdlxvii} Groups such as El Comité Estudiantil del Pueblo, The National Committee to Free Los Tres and Centro de Acción Social Autónoma, rejected "...Chicano identity defined at the Santa Barbara conference."^{cdlxviii} They argued for working class solidarity across all nationalities. This Marxist/Western ideology pushed for all nationalities of workers to come together and defeat the imperialist US.^{cdlxix} Another group, the August 29th Movement (ATM), accepted *Chicanismo* philosophy, but through a Marxist-Lenin lens.^{cdlxx} Despite their acceptance of *Chicanismo*, ATM isolated many Chican@s who did not know Marxism.^{cdlxxi} Their rhetoric moved further away from engaging with the Chican@ community – a value that was center in *El Plan de Santa Barbara*.

Similarly, with the establishment of La Raza Unida Party, initially lead by José Angel Gutiérrez, La Raza concentrated their efforts in building their organization around the theme "gringo as enemy."^{cdlxxii} Unfortunately, aside from this consensus, difficulty arose in the party regarding developing their ideology.^{cdlxxiii} Although there was a commitment to cultural nationalism and separatism, their political reforms did not explicitly note this.^{cdlxxiv} Their economic reform was void of capitalistic critique and its analysis was framed "...based almost completely on a report by the United States Commission on Civil Rights that criticized the treatment of third world people in the U.S."^{cdlxxv}

History shows that when Chican@ groups move away from a cultural grounding they not only lose sight of their initial goals but also fall apart. One of the goals of the Texas Raza Unida Party platform "was to replace the existing system with a humanistic alternative which shall maintain equal representation of all people."^{cdlxxvi} But, if the goal is to accomplish this grounded in the concepts of *carnalismo* and *la familia*, then why construct a system that is

concerned with a Western concept such as humanism? One cannot simply build institutions and call them Black or Brown institutions without being in control of the entire system of logic that frames the institution and its concepts. Furthermore, La Raza seems to have lost track of its goals by becoming complicit of Western capitalism and liberalism.

Despite Chicano organizations' differences in methodologies and ideologies, one focus of the Chicano movement, without question, remains consistent – their unwavering fight against the US imperial and white supremacist education system. There is an assumption in US education that Chicano students and their families do not value education. As Richard Valencia highlights in *Chicano Students and the Courts*, "...scholars and media figures have similarly asserted that Mexican American parents, particularly of low-socioeconomic status (SES) background, do not value education."^{cdlxxvii} Furthermore, "the contention is that because the parents fail to inculcate this value in their children or demonstrate interest in helping the children with homework, Mexican American children tend to perform poorly in school (i.e. low academic achievement)."^{cdlxxviii} This is not only a myth, but yet another function of how the gringo and his/her system of Western logic operates to create the maladjusted Chicano student. Once Western logic creates the category of the maladjusted Chicano student, the gringo then must create institutions that justify and provide evidence for this category. The institution that has for centuries validated the categorization of the maladjusted Chicano student is US education.

In Richard Valencia and Mary Black's "Mexican Americans Don't Value Education? On the Basis of the Myth, Mythmaking, and Debunking," they show how the myth that Chicano students and their families don't value education lies within the rationale of "deficit thinking."^{cdlxxix} "Deficit thinking refers to the idea that students, particularly of low-SES

background and of color, fail in school because they and their families have internal defects, or deficits, that thwart the learning process...depending on zeitgeist of the time period, the variants of deficit thinking included genetic, cultural, familial, and genetic-cultural-familial explanations.^{cdlxxx} Instead of examining the relation between schools, politics, law, economics, logic and how these systems prevent students from learning, teachers and administrators who demonstrate deficit thinking blame the victim.^{cdlxxxii} As Valencia and Black note, "the theory asserts that poor schooling performance of students of color is rooted in the students' (alleged) cognitive and motivational deficits, while institutional structures and inequitable schooling arrangements that exclude students from learning are held blameless."^{cdlxxxii} In other words, the Chicano students' intellectual capacity is inherently inferior, not just in comparison to gringos but to their constructed system. As educator Thomas P. Carter explains, there are three main reasons gringos use as justification for this: I) results from testing, II) the amount of Chicano students in special education or "slow" classes and III) number of Chicano students who fail in school.^{cdlxxxiii} Instead, though, of applying a cultural logic model to examine the colonial, white supremacist and imperial relationship I), II) and III) have to Chicanos, educators simply blame the intellectual or cultural inferiority of their students of color. As Juan Perea notes in "Buscando América: Why Integration and Equal Protection Fail to Protect Latinos:"

Teachers who intentionally or unintentionally reinforce stereotypes of Mexican-American children perpetuate subordination. The common assumption that Chicano children are inherently culturally disadvantaged or that they come from a "simple folk culture" are racist judgements imposed on cultural differences. Another common stereotype is that Latino parents do not care about the education of their children.^{cdlxxxiv}

Without empirical evidence, just simple gringo racist ideology/logic, studies have shown that gringo teachers view Chicano students as lazy, dirty and diseased.^{cdlxxxv} Chicano students, as

Perea notes, have been denied leadership opportunities in school in favor of gring@ students, so gring@ students can learn how to control Chican@s.^{cdlxxxvi} Providing more evidence of educators holding racist views of their Chican@ students, he notes:

One teacher advocated mandatory baths for “dirty Mexican kids because it will teach them how nice it feels to be clean.” Another teacher refused to let her Mexican-American students hug her without first inspecting their hair for lice. These attitudes on the part of Anglo teachers only reinforced stereotypes of inferiority that subordinated Mexican-American children. One Texas school imposed an extensive disciplinary system for speaking Spanish. A student caught speaking that language was first detained for an hour or more...^{cdlxxxvii}

The racist educational structures that are put into place by gring@s do the actual work to oppress Chican@ students. However, a deficit thinking model is implemented to blame students and their culture.

In chapter II, I explicitly discussed how academics use their unfounded and elementary theories to create myths and criminal images of the Chican@. Grounding their work in Western imperial psychoanalytic theories that demonize the Mexican and Chican@, I showed how Latin American philosophers uphold a racist Western logic of oppression by using Western frameworks to understand the Latin@ condition. Furthermore, I highlighted how this same logic operates in dominant perceptions and analysis of Latino masculinity – an analysis that leads to negative stereotypes of Latino men. These stereotypes manifest because Latino masculinity is traditionally understood in relation to a colonial logic and gring@ norms of gender and masculinity. Valencia and Black in “‘Mexican Americans Don’t Value Education’! On the Basis of the Myth, Mythmaking, and Debunking” show how published scholarly literature and media outlets operate to create oppressive categories of the Chican@.

The points made in chapter II are relevant here because it shows a continuation of the same Western logic operating to uphold racist stereotypes of Chican@ students in U.S.

education. Relying on the belief that Mexican American children and their families do not value education or are culturally intellectually inferior to the gring@, academics have created at risk literature to validate their unfounded logic and rationale. As Valencia and Black explain:

Students continue to be defined as at risk based on “personal and familial characteristics.” As such, at risk has become a person-centered explanation of school failure. The construct of at risk is preoccupied with describing “deficiencies” in students, particularly alleged shortcomings rooted in familial and economic backgrounds of students. Finally, The concept of at risk qualifies to be under the rubric of deficit thinking in that the notion Pays little, if any, attention to how schools are institutionally implicated in ways that exclude students from learning. The ideas of at risk blame the victim, as does the notion of deficit thinking. The deficit model turns students into burdens and trades potential for risk.^{cdlxxxviii}

Whether it is cultural deprivation or at risk literature, one central claim remains consistent:

Chicano/a students and families do not value education. As highlighted by Thomas Sowell in *Ethnic America: A History* “the goals and values of Mexican Americans have never centered on education.”^{cdlxxxix} Valencia and Black show, Sowell supports his conclusion by analyzing the numbers: “As of 1960 only 13% of Hispanics in the Southwest completed high school, compared to only 17 percent for [B]lacks in the same region, 28% among non-Hispanic [w]hites, and 39 percent among Japanese Americans.”^{cdxc} Provided this, it is explicit Sowell is relating low completion rates with how much Chican@ family’s value education.^{cdxci}

As Valencia and Black argue, “It appears that Sowell is making this argument: Because Mexican Americans have the lowest high school completion rate of the groups he compares, then this means that Mexican Americans do not value education.”^{cdxcii} Notice that the truth of this claim is dependent on its relation to the social world. The argument, in its most basic form is the following: I) Chican@ students and families do not value education; II) X is a Chican@, III) therefore, X does not value education. Provided an examination of the numbers and being

generous with the inference made between the given claim and the data (e.g. the causality, or lack thereof, with low high school completion rates and a culture's value of education) premise I "appears" to be legitimized by the data, at least, in Sowell's eyes. The inference made strengthens as the numbers remain consistent through the decades. For example, Lindsay Pérez, Verónica N. Vélez and Daniel G. Solórzano highlight in "The Growing Educational Equity Gap for California's Latina/o Students," despite recent reports indicating an increase in educational attainment for Latin@ students in California, compared to the overall growth/population of Latin@s in the state, the numbers actually show a decline in education attainment, especially in comparison to whites. As they highlight:

Among all California adults who earned a high school diploma, Latina/os made up only 13 percent. If educational attainment had been equitable, that figure would be 22 percent, the same as the percentage of Latino/a adults in California. By the same token approximately 22 percent would have received a degree in each of the other categories: bachelor's degree, master's or professional degree, and doctorate.^{cdxciii}

Educators/academics take these numbers and assume they coincide with how much Chican@ students and their families value education. As Barbara Schneider, Sylvia Martinez, and Ann Ownes posit in "Barriers to Educational Opportunities for Hispanics in the United States,"[f]amilies with limited economic, educational, and social resources are often less likely to participate in literacy activities than those with greater resources...at all income levels except the highest, Hispanic families are less likely than other groups to participate in literacy activities.^{cdxciv}

One of their explanations for why Hispanic families participate and prepare their children less than other ethnicities is due to language. As they contend:

An additional mechanism explaining different rates of participation is language: within each income bracket except the highest, Hispanic families in which neither parent speaks English were less likely to read to their children, tell a story, or visit a library than Hispanic families in which both parents speak English in the home. The

rates of literacy participation for Hispanic families who speak English at home more closely resemble those of white and [B]lack families, suggesting that bilingual families may be more assimilated into American culture, and specifically into practices that increase school performance.^{cdxcv}

Again, although not as explicit as Sowell's assessment, the authors show a correlation with culture, Hispanic family environment and preparedness of Hispanic students. As the authors note, "[t]aken together, this confluence of language, nativity, and environment creates obstacles for young children as they prepare to enter school."^{cdxcvi} Being generous, the message being relayed is: Hispanic student failure or shortcomings in the US is indicative of Hispanic culture. As long as the academic literature continues, in any small or large way to place blame on Chican@ families/culture, then there is evidence to support the claim: Chican@ students and their families do not value education.

The force of this claim is not solely in the numbers, but in the causal connection between Western logic and empirical data. It is in this relationship that categories are created and where, I argue, *analytic/ethnic racial truths* are formed. *Racial/ethnic Analytic truths* are valid and sound claims in Western logic that categorically entraps a person of color, e.g. Chican@s, as racially/ethnically inferior to the gring@. Western logic creates axioms and categories that frame US institutions that are constructed to validate and justify the soundness of the axioms and categories. For example, to validate/justify educators' and scholars' deficit thinking logic, gring@s simply create the social conditions to legitimize the claim. If the numbers or data validates the logic, then one is reasonable and rational to believe the given claim. And, one who challenges the claim, is illogical and irrational.

The hyper-masculine, hypersexualized, machismo, unprepared Chican@ student, are all *analytic racial/ethnic truths*, not just discussed in academic literature, media and empirical data, but axiomatic principles of Western logic. Thus, to make the claims all Chicano males

are hyper-masculine, means gring@s just need to create the social conditions to make it such. Once this is done, and enough powerful gring@s begin to validate the data, then the logic itself becomes, not just valid, but sound. This means, one who believes the axiomatic principle, all Chicano males are hyper-masculine, is rational and logical. Those who argue against this claim, for example, Chican@ students themselves, are irrational and illogical. Analytic racial/ethnic truths, thus, ought to be considered a central component of Chican@ mythmaking.

Creating the Hyper-masculine, Hypersexualized, Machismo in U.S. Education

What then is the relationship between U.S. education and the U.S. criminal justice system? As opposed to being a vehicle to catapult students to the American dream, the U.S. education system is a vehicle to catapult Chican@ students to prison. Chican@ students go into the U.S. education system as irrational non-humans and are filtered out as hyper-masculine, hyper-sexualized and criminals in the making. In Victor Rios and Mario Galicia's "Smoking Guns or Smoke & Mirrors?: Schools and the Policing of Latino Boys," he shows how schools play "...a significant role in facilitating the criminal-justice-system processing"^{cdxcvii} of Latino boys. As they note, "[m]any boys, in particular, were identified as gang threats by school officials and, as such, were reported to police officers. Parents were advised about the "gang crisis" by school officials. This, in turn, created paranoia among parents. Parents pushed law enforcement to crack down on (Latino) gang members."^{cdxcviii}

Due to the creation of the Latino criminal, "law enforcement focused more of their resources on this targeted population. The ultimate outcome was a state of hyper-surveillance and hyper-criminalization where young Latino boys became scrutinized and punished for common adolescent behavior such as group bonding, loitering, arguing, and experimenting

with rule-breaking.”^{cdxcix} Since Latino boys are categorized as criminals, schools deal with them differently than other students:

Discipline for these kinds of transgressions was now handed over to police by institutions schools, the family, community programs – that, traditionally, would have intervened in these minor offenses. Since schools have the power to package, construct, label, and deem students as troublemakers and offenders, they often become a launching pad from which young people are catapulted into the criminal justice system. Schools have the power to determine the life-course outcomes of marginalized young people.^d

As Victor B. Saenz and Luis Ponjuan detail in “The Vanishing Latino Male in Higher Education,” Latino males are disappearing from American higher education.^{di} As they note, “...the proportional representation of Latino males continues to slide relative to their Latina female counterparts. This trend has been especially evident in secondary and postsecondary education in recent years, as Latino males are more likely to drop out of high school, to join the workforce rather than attend college, and to leave college before graduating.”^{dii} For example, Saenz & Ponjuan report “[i]n 2004, 28.4% of Latino males 16 to 24 years old were high school dropouts, compared with 18.5 % of Latino females, 7.1% of [w]hite males, and 13.5% of African American males.”^{diii} Instead of attending college or finding employment in the workforce, “[a] recent report by the Bureau of Justice Statistics found that Latinos make up 20.9 % of the 2.1 million male inmates in federal, state, and local prisons. Among the institutionalized population of Latino males, 63.1% of them are between the ages of 18 and 34.”^{div} Typically, this is the age students are either entering the workforce or college.^{dv}

Furthermore, as Saenz & Ponjuan report, the ratio of Latino males in jail to those in college dormitories is 2.7 to 1 and 17.7% of military combat positions in all service branches were occupied by Latinos.^{dvi} I note this last statistic to highlight how the U.S. government does not shy away from placing Latino males at the front of the line for combat at almost the

same rate they force them to drop out of high school and place them in prison. If Latino males do not choose these options, then they typically find themselves in low paying jobs with very little economic mobility.^{dvii}

As a Chicano male, I can relate to these negative stereotypes and alarming statistics. Obtaining a college degree, let alone a doctoral degree never entered my mind as a possibility growing up. This has nothing to do with my culture, family or possessing a lack of personal motivation, but rather, the U.S. education system itself setting me up for failure. I won many awards as a kid for good citizenship/behavior. It appeared I was liked by my teachers because I never challenged them, just kept quiet and did what I was instructed to do. I won awards because I was able to assimilate to the gring@ norms/standards that were set for me. In other words, I was good at following orders. My intellectual contributions, however, were often ignored or simply pushed to the side.

Despite my ability to assimilate and follow orders, I was not challenged or placed in advanced academic classes. Although I did not end up in prison or drop out of school, I was simply pushed through the U.S. education system with a subpar education and zero preparation for college level work. I was qualified out of high school to either enter the workforce, trade school or take remedial classes at a community college. It is quite likely that my ability to assimilate at an award-winning rate kept me from being placed in special education classes. I exemplified the perfect assimilated Chican@ student. As long as I continued on this track – taking average to below average academic classes grounded in a European curriculum, I was on track to be one of the lucky ones after high school to assimilate myself into a low paying racialized job in an imperial, colonial white supremacist job market. As Saenz and Ponjuan articulate, “Latino male workers have a lower representation in

management, professional, and related occupations (13.7%) compared with the general population (31.0%), occupations that tend to require postsecondary education. Similarly, Latino males represent a lower proportion of white-collar positions..[while]...occupy[ing] blue-collar...positions in greater proportion...^{dviii} The key here is to see the connection between the Chicano males educational experience and their social demonization.

Additionally, US institutions, as Richard Delgado and Jean Stefancic highlight in their paper “Images of the Outsider in American Law and Culture: Can Free Expression Remedy Systemic Social Ills?” create images of Chican@s that fall into four categories: “the greaser, the conniving, treacherous bandido, the happy-go-lucky shiftless lover of song, food, and dance, and the tragic, silent “Spanish” tall, dark, and handsome type of romantic fiction-which change according to society’s needs.”^{dx} Since these images are portrayed by all U.S. institutions, e.g. education, media, law, healthcare, politics etc., when people see or think about Chican@s they are placed in one of the ready-made categories.^{dx} The creation of these categories can specifically be traced to the conquest “...and just after the conquest, when the U.S. was seizing and then settling large tracts of Mexican territory in the Southwest, ‘Western’ or ‘conquest’ fiction depicted Anglos bravely displacing shifty, brutal, and treacherous Mexicans.”^{dx} As Delgado and Stefancic illustrate:

As happened at a different period with African-Americans, majority-race writers created two images of the Mexican: the “good” (loyal) Mexican peon or sidekick, and the “bad” fighter/greaser Mexican who did not know his place. The first was faithful and domestic; the second, treacherous and evil. As with other groups, the second (“bad”) image had sexual overtones: the greaser coveted Anglo women and would seduce or rape them if given the opportunity. Children’s books of this time, like the best-selling Buffalo Bill series, were full of Mexican stereotypes used to reinforce moral messages to the young: They are like this, we like that. The series ended in 1912.^{dxii}

The US has created a world where the negative categorization of the Chican@ is endemic to its infrastructure. In conjunction with Western logic, the creation of the racial/ethnic analytic

Chican@s emerges. Chican@s are criminals, hyper-masculine and hypersexualized not just synthetically or by knowing something about the world but also analytically, meaning the categories criminal, hyper-masculine and hypersexualized necessarily entail being Chicano. In other words, the truth of the propositions: All Chicanos are criminals; all Chicanos are hyper-masculine and all Chicanos are hypersexualized is knowable by simply knowing the meaning of the terms alone. Thus, the term Chicano necessarily entails being a criminal, hypersexualized and hyper-masculine and to be a criminal, hypersexualized and hyper-masculine necessarily entails being Chicano. Chicanos then are both synthetically and analytically racialized, i.e. this truth is preserved institutionally, logically and linguistically.

Toward this end, to be born a Chicano also *entails* being born a criminal, hyper-masculine and hypersexualized. Once one is recognized or perceived as a Chicano, then one is also recognized as a problem and or threat that needs to be contained, supervised or eliminated. One approach to contain Latino male students is to place them in special education. As Victor B. Sáenz and Luis Ponjuan note in “Men of Color: Ensuring the Academic Success of Latino Males in Higher Education,” “...Latino and African American males are overrepresented in special education tracks, referrals to juvenile justice agencies, and high school dropout rates.”^{dxiii} They note that “[s]ome of these trends are an artifact of zero-tolerance discipline policies that have overtaken many school, especially urban areas.”^{dxiv} In Texas, for example:

[R]esearchers found that 83 percent of African American males and 74 percent of Hispanic males reported at least one discretionary violation between seventh and 12th grades, significantly higher rates than those for their female counterparts. The same study also reported that suspended or expelled students are almost three times more likely to be involved in the juvenile justice system the following year. Other researchers have also found patterns within the educational system that portend early obstacles for boys of color and may push them into difficult-to-break trajectories.^{dxv}

Labeling Latino males as disabled is nothing new and has been tracked by U.S. Office of Civil

Rights since the 60s.^{dxvi} Males are “twice as likely as girls to be labeled ‘learning disabled,’ they are seven times more likely to be diagnosed with attention deficit disorder or attention deficit hyperactivity disorder [and] they constitute up to 67 percent of the special education population.”^{dxvii} This is such an endemic within the Latino male population not because Latino males are actually academically/intellectually challenged or possess behavior problems but because bias and racist administrators use a Western logic and *racialized analytic truths* to diagnose and place Latino male students in classes and programs designed for students with disabilities. It is important to understand that Latino males are being assessed to gring@ standards/norms.

Thus, if Latino males students assimilate to the gring@ standard, then they are a problem and are assessed according to the gring@’s own logic/rationale – a logic *racial/analytic truths* that a priori categorizes Latino male student as a problems. As Rebecca Covarrubias and Jeff Stone highlight in “Self-Monitoring Strategies as a Unique Predictor of Latino Male Student Achievement,” “Latino male students...are inundated with stereotypic representations of their group as athletes, entertainers, and celebrities or, worse yet, as urban gang members or drug dealers.”^{dxviii} Couple this with 2011 statistics that show “...only 16% of public school teachers were male compared to 84% female; and less than 2% of all public school teachers are Hispanic males, compared to 5.5% Hispanic female public school teachers,”^{dxix} Latino male students are structurally disadvantaged when it comes to having mentors/teachers of the same gender and ethnicity who may be able to defend them from racist gring@ teachers, administrators and teachers of color who espouse similar colonial logics. Furthermore, as Jess T. Zapata highlights in “Early Identification and Recruitment of Hispanic Teacher Candidates:”

If learning style is influenced by one's sociocultural environment, it follows that teachers and students from similar backgrounds may have greater likelihood of similarity in ways of learning. Accordingly, teachers from minority backgrounds may be better prepared to meet the learning needs of an increasing proportion of the school population than teachers from other backgrounds.^{dxx}

US institutions must continually reinvent themselves, so that the constant image/myth of the disabled or criminal Latino male student is continually validated by its own racist logic. As institutions reinvent themselves, appearing to become more "Latino male student" friendly, the same colonial paradigm, $WL \rightleftharpoons WI$, remains intact. Thus, as the gring@ attempts to rehabilitate his/her racist self and become more accommodating to Latino male students through legal and policy changes, the Latino male students' trajectory, test scores, behavioral infractions and placement in special education, and attainment of college and graduate degrees, remains nearly unaltered. Why? If the system is becoming more accommodating to Latino males, then why are Latino males still struggling? Simple: this is the continual sleight of hand and remaking of, $WL \rightleftharpoons WI$, that is necessary to solidify that the problem is not systematic but with Latino males and their culture.

As long as this relationship, $WL \rightleftharpoons WI$, remains intact, then it does not matter what changes are made within the paradigm. As Frantz Fanon articulates in *Black Skin, White Masks*, "[t]he white man wants the world; he wants it for himself alone. He finds himself predestined master of this world. He enslaves it. An acquisitive relation is established between the world and him."^{dxxi} The Chicano is not inherently a criminal, but becomes one "...on the slightest contact with the white world."^{dxxii} Despite facts to the contrary, the white man remains convinced the Chicano is a criminal and threat. Wherever the Chicano goes in the white man's world, he remains a criminal.^{dxxiii} Richard Delgado and Jean Stefancic explicate this point further:

...[W]e are our current stock of narratives, and they us. We subscribe to a stock of explanatory scripts, plots, narratives, and understandings that enable us to make sense of- to construct-our social world. Because we then live in that world, it begins to shape and determine us, who we are, what we see, how we select, reject, interpret and order subsequent reality. These observations imply that our ability to escape the confines of our own preconceptions is quite limited. The contrary belief-that through speech and remonstrance alone we can endlessly reform ourselves and each other—we call the *empathic fallacy*.^{dxxiv}

Teachers are trained to be creative and reflective thinkers within a limited sense. What I mean by a limited sense is they are trained within the limitations and constraints of WL \rightleftharpoons WI. As discussion about race, class, and gender becomes more acceptable and coincides with the interest of gring@ society, universities will revamp their graduate programs with a more “diverse” product. As a result, educators will be required to *discuss*, write, read and think about issues that impact students of color. Educators will, moreover, be required to read, write and discuss authors of color, most likely, by juxtaposing them with the Western tradition. Furthermore, departments will look to make their department look colorful by bringing in more students of color and faculty of color – within limit. Within limit in this case means just enough color to highlight the department’s “diverse” *product*.

Similar to the interest-convergence argument Derrick Bell made as an explanation for *Brown v. Board of Education* and Richard Delgado for *Hernandez v. Texas*, it appears that making academia, in general, appear more “diverse” is the 21st century *Brown v. Board of Education*. In other words, non-Western traditions will be taught, within limit, alongside the Western tradition. Why would gring@s do this? Moral breakthrough? No, to “diversify” the Western tradition with non-Western tradition within the confines of WL \rightleftharpoons WI is to I) strengthen WL \rightleftharpoons WI by giving gring@s new epistemic tools to create new categories of oppression for people of color; II) to strengthen the post-racial and integrationist argument; III) allow gring@s to co-opt the work of people of color.

The underlying axiom in this rationale is one of ignorance. The dominant ideology is that gring@s are simply ignorant about racial matters. So, if they are taught, they can be rehabilitated and once they are rehabilitated and liberated from their ignorance, they can begin to liberate people of color. A perfect example of this practice is multicultural education. As James A. Banks discusses in “Multicultural Education: Historical Development, Dimensions, and Practice,” the goals of multicultural education are to see institutional changes made to the curriculum; teaching materials and teachers’ attitudes and behaviors.^{dxxv} Banks’ research concludes that through multiculturalism “...students’ racial attitudes can be modified and made more democratic.”^{dxxvi}

The assumption here is that a) democracy is something that exist in the U.S., b) students of color participate in the democratic process and c) if democracy is a thing that exist in the U.S., it is something that students of color ought to participate in. When in history, though, have white students’ racial attitudes toward Latin@s or Black students ever been modified or become more democratic? Again, the underlying assumption is that through an integrationist ethics and focus on students of color, white students’ ignorance toward people of color can be fixed. One of the main problems with this is highlighted by Richard Delgado and Jean Stefancic’s empathic fallacy. The belief “[w]e can...think, read, and write our way out of bigotry and narrow-mindedness, out of our limitations of experience and perspective.”^{dxxvii} Racism is a central component that upholds $WL \Leftrightarrow WI$ or as Delgado and Stefancic note “[r]acism forms part of the dominant narrative, the group of received understandings and basic principles that form the baseline from which we reason.”^{dxxviii} So, whether one is using postmodernism, phenomenology, existentialism, pragmatism, poststructuralism or an Africana/Latin@ centered pedagogy and curriculum, educators and students are still

subscribing to a Western logic, and as such, axiomatic principles that endanger people of color.

For example, Russell Bishop in his chapter “Addressing Diversity: Race, Ethnicity, and Culture in the Classroom” in *Diversity and Multiculturalism*, posits teachers should take a repositioning approach in the classroom.^{dxxix} Framed in Foucault’s “positioning within discourse,” teachers ought to:

...critically evaluate where they discursively position themselves when constructing their own images, principles, and practices in relation to [their students of color]. Such an activity is necessary so that they can critically reflect upon the part that they might play in the wider power plays that mediate [students’ of color] participation in the benefits that education has to offer.^{dxxx}

Western logic assumes as an axiomatic principle that one, regardless of their history, circumstances, traditions and logical relation to the world, can simply reposition themselves to be critical thinkers. By simply learning a new perspective or history, seeing him/herself in the place of the oppressed, a gring@ teacher can teach something new, relatable, produce relevant and useful knowledge for students of color. This fallacious belief, however, is a danger to students of color because it is simply a repositioning of categories and concepts within an anti-Chican@ Western logic that, as I have shown, necessarily constructs them as racial/ethnic analytic truths. In other words, despite whatever breakthrough a gring@ teacher thinks he/she has had, the truth, validity and soundness of the criminal, hypersexualized and hyper-masculine Chicano is unchanged. To subscribe to Western logic is to subscribe to the belief that the gring@ can educate him/herself out of being a racist.

Keeping in mind Richard Delgado and Jean Stefancic’s notion of the *empathic fallacy*, there is an assumption in Western logic that one, particularly a gring@, can be more than he/she is.^{dxxxi} As they highlight

The empathic fallacy holds that through speech and remonstrance we can surmount our limitation of time, place, and culture, can transcend our own situatedness. But, our examination of the cultural record, as well as postmodern understandings of language and personhood, both point to the same conclusion: The notion of ideas competing with each other, with truth and goodness emerging victorious from the competition, has proven seriously deficient when applied to evils, like racism, that are deeply inscribed in the culture. We have constructed the social world so that racism seems normal, part of the status quo, in need of little correction.^{dxxxii}

Adding to this, I claim since the gring@s relationship to US institutions is vastly different than the Chican@s, a gring@ can never show anything but false empathy for Chican@s. This means, a gring@ is always going to understand/perceive the Chican@ through the lens of anti-Chican@ Western logic. Accordingly, gring@ educators can never outthink or reach a level of critical reflection that places them in any role other than being an oppressor and colonizer. This, unfortunately, is a consequent of their own system and relationship to it.

The empathic fallacy ultimately calls into question the intent of an integrationist and multiculturalism ethics and the use of non-Western theories within WL \rightleftharpoons WI. The dominant view holds that through reading, writing and discourse gring@s can think their way out of biasness and racism. This, though, relies on the axiomatic belief that gring@s are simply ignorant and need correcting through education. This seems rather narcissistic and a reflection of white people's desire to claim they are better than they actually are. A culturalogical turn would make it evident that gring@s are not ignorant at all but fully aware of their actions, beliefs and motivations

Toward this end, US education is not an adequate or safe institution to educate Chican@ students. The majority of Chican@ students are not trained well enough by teachers to use Western logic "correctly" or according to the accepted gring@ dominant norm/standard. For those that are, they are trained with just enough tools to assimilate into gring@ society. They are trained to believe that their individual hard work, intelligence and

social and political correctness, lead them to their achievements. They are rewarded for their use of Western principles. And, idolized and revered, if they can use Western principles in a non-threatening way to understand/talk about the person of color's condition, history and traditions. This is a necessary step to divide and create tension among Chican@ and other students of color. It creates the myth that one can achieve the American dream if one simply does what the gring@ tells him/her to do or that gring@ logic ought to be the dominant paradigm used to understand all situations. If one cannot think as a reasonable being or within the given system that validates him/her as a rational/reasonable human being, then one is either forgotten or placed in a space with other irrational people. Once a Chican@ is in either space, he/she is doomed for a future of economic hardship, imprisonment or death.

Perils of Chican@ Students in U.S. Education

In Richard Valencia's "*The Plight of Chicano Students: An Overview of Schooling Conditions and Outcomes*," he thoroughly highlights the deliberate creation of the anti-Chican@ US education system. As he notes:

By the early 1930s, the blueprint for the future of Chicano education had been formed. Forced and widespread school segregation and inferior schooling of Mexican American children became the norm --- although there were no legal statutes that mandated such racial/ethnic isolation. School segregation of Chicanos throughout the Southwest became the crucible in which Chicano school failure originated and festered.^{dxxxiii}

The logic behind building an anti-Chican@ US education system is to gather empirical data to coincide with the logic/rationale that Chican@s are inferior in all aspects to gring@s. It is not a coincidence that "[w]herever Chicano communities exist, school failure appears to be widespread among Chicano student enrollments -- especially in schools with high percentage of students in low-socioeconomic background."^{dxxxiv} With inadequate school facilities, poorly trained gring@ educators or educators of color who subscribe to a Western/assimilationist

logic, gring@ centered curriculum, achievement exams that are designed for the gring@ student and restricted/limited funding and resources, Chican@ students are set for failure from the moment they officially become students of the system.

In addition, Chican@ students continue to face language/cultural exclusion, grade retention threats (being held back), high placement in special education and vocational courses and dismal placement in gifted and college preparatory classes. Since *Mendez v. Westminster* and *Brown v. Board of Education*, an integrationist logic has been deployed to uphold the notion that Chican@ students' failures are due to their own intellectual, cultural and psychologically maladjustment. Racial progress since *Brown v. Board of Education* is mediated through an integrationist ethics and logic.^{dxxxv} Thus, since Chican@ and gring@ children are in classrooms together, it "has convinced many Americans that racism is no longer an issue and for all intents and purposes is now dead."^{dxxxvi} The rationale underpinning integration is by placing Chican@ students in the same space as gring@ students, Chican@ students now have the same opportunities as gring@ students. What is the logic, however, underpinning US education when both segregation and integration have historically lead to an inferior education for Chican@ ^{dxxxvii}students? The logic is simple: If Mexican@ or Chican@ students are analytically racially/ethnically categorized, then the US education system is constructed to uphold this truth. As such, US education is an anti-Chican@ institution that upholds the institutional superiority of the gring@ and his/her racist logical system.

In *Romo v. Laird* (1925), for example, Mexican American rancher, Adolfo "Babe" Romo, Jr., sued the Tempe Elementary School District No. 3 because his "Spanish-Mexican" children were forced to attend a school that served as a training ground for student teachers.^{dxxxviii} As often seen today, student teachers or newly minted teachers, with very little

experience, are placed in dominantly Chican@ student classrooms, while veteran and award winning teachers are placed in classes with dominantly gring@ students. As Richard Valencia highlights, “[d]efendants argued that because the Mexican American children were Spanish speaking, their English language development needs could be best met in a segregated school setting.”^{dxxxix}In *Alvarez v. Lemon Grove School District* (1931), the gring@ community pressured Lemon Grove Grammar School to segregate Mexican American children from gring@ children.^{dxl}The school district obliged and without warning barred Mexican children from the school, and insisted they attend the Mexican school built for them.^{dxli}The “defendants argued that...the Mexican American children has certain needs and segregated instruction would be in their best interests...Mexican Americans’ needs for Americanization, English language development, and a focus on basic instruction due to children’s academic deficiencies.”^{dxlii}Since the 1920s, the logic has not shifted: Chican@ students are racially and intellectually inferior to gring@ students.

In order to uphold a US education system that is anti-Chican@, the system must continually recreate itself and morph its outer structure so its infrastructure remains unseen. An anti-Chican@ US education systems does this by concealing itself in a Black-white binary. Since primary focus on the Black-white binary is on the relationship between gring@ and Black students, Chican@s are either swept to the side or ignored all together. With little attention paid to a gring@-Chican@ center, the systems impact on Chican@s, independent of its impact on the gring@-Black center, is rarely recognized and understood. Chican@ problems in education have been marginalized, ignored or understood in comparison to Black student plight. If Chican@ students are taught about the historical plight of students of color, typically, they are taught in a general sense, one that includes examining the plight of the

relationship between Blacks and gring@s. Although, necessary and unquestionably vital, it is a disservice to Chican@ students and other students of color because it tells a story about American history that is only a very small slither of the full story. This binary holds true at all levels of education. For example, at the university level there is a small handful of philosophy courses across the US in Chican@ thought. In my graduate department, for example, there is one graduate course in Latin American philosophy, around five graduate courses in Africana thought and the rest of the curriculum is centered in the Western tradition. In classes devoted to the Western tradition, when issues of race were discussed, very little knowledge or time was dedicated to talking about Latin@s. In these courses, civil rights and social justice issues were simply a matter of Black and white. If Latin@s were mentioned, typically it was by lumping them with Black plight.

The message that has historically been conveyed about Chican@ thought in philosophy graduate programs is a nonexistent one. Philosophers are traditionally trained to understand race, gender, class, colonialism and empire through the analysis of European and gring@ American thinkers or reading Africana and Latin American philosophers' amalgamation of Western and non-Western theories. Seldom, with the exception of philosopher Dr. Tommy J. Curry's work in Africana philosophy, Critical Race Theory and anti-colonial thought does professional philosophy actually engage with the genius of Black thought on its own terms and merit. This, as you can imagine, is nearly non-existent with Chican@ thought.

Since the discipline is concerned with the need to accommodate the gring@ philosopher and to adhere to particular norms/standards of what "counts" as philosophy or what counts as philosophical rigor, Chican@ thought within philosophy is usually an

engagement with Chicana@ figures and themes and canonical figures of European and American traditions.^{dxliii} The small number of philosophers who are trained in Chicana@ thought are trained by professors who focus on the convergence of Chicana@ thought with Latin American thought and a fusion of European or American theory.^{dxliiv} Engagement with Latin American philosophy is certainly necessary, but only in so far as following an intellectual history. The turn to accommodate the racist norms of the academy are made when Chicana@ thought is simply juxtaposed with a Latin American or European figure with no actual grounding in the Chicana@ intellectual history. Simply a move to appease the dominant white philosophical community, so they can participate and engage too.

A graduate course in Chicana@ thought as opposed to Latin American philosophy demands a culturalogic turn and an understanding of Chicana@ thinkers in relation to their Chicana@ intellectual forefathers and foremothers.^{dxliiv} It calls for not just one course but several courses that engage with different themes and figures throughout Chicana@ history. There should be a course on Chicana@ intellectual history, Chicana@ radical thinkers, the Chicana@ Anti-Colonial Art Movement, the Chicano Movement, courses alone on the works and ideas of key figures such as Octavio Romano, Nicolas Vaca, Deluvina Hernandez, Irene Blea, Alfredo Mirandé, Rodolfo Gonzales, Reies Tijerina, José Ángel Gutiérrez, George Sanchez, and Rodolfo Acuña, courses on the development of Chicana@ organizations such as La Raza Unida, Mexican American Youth Organization (MAYO), Crusades for Justice, the Brown Berets etc., and a class dedicated to Chicana@ theater and music.

These courses should be taught and designed by Chicana@ professors or professors of color who know and understand the intellectual history and who are committed to making the culturalogic turn and away from a European anthropology. This turn would require a

commitment to excavating Chican@ intellectual history and placing Chican@ thinkers in conversation with each other, as well as juxtaposing the work of other thinkers of color from non-Western traditions. This sounds simple enough. So, why in the 21st century is this not happening in every philosophy department in the country? How are there classes called social & political philosophy, or philosophy of education, philosophy of law, and yet, there is minimal if any mention of Chican@s in any of these courses? I want to be clear that I am not advocating for gring@ professor to co-opt Chican@ thought. I am simply highlighting how the Black-white binary operates within professional philosophy.

How are philosophy programs across the world upholding a Black-white binary paradigm of thought if philosophy itself is supposed to be the epitome of critical reflection and thought? How is the philosopher, who upon mastery of their Western logical system supposed to be a rational and reflective human/intellectual, uphold this racial binary? Whether one is in first grade or a philosophy doctoral program, anti-Chican@ logic does not change. Chican@s' exclusion from curriculum, and the number of Chican@ students excluded from philosophy doctoral programs also, is not accidental, but part of an anti-Chican@ rationale that runs deep in the infrastructure of all US education, including colleges and universities. With this binary firmly intact, teachers and professors assume students of color all have similar experiences or that the Black experience ought to be taken with a bit more seriousness than the "other" students of color. The point here, as I have attempted to show, is not whether one experience should be taken more seriously than another, but to show that the binary excludes educators from seeing the nuances of unique experiences, culture and traditions of their students of color.

Chican@ students, for examples, in philosophy graduate programs, have their own unique challenges to face. In the binary, Chican@ thought/philosophy comes second to both

Western and Africana/Black thought. This is not because they are more important but because gring@ professors and liberal professors of color are simply not concerned enough to focus their attention on Chican@s. Chican@ traditions, culture and history comes second to the dominant binary. How do gring@ or professors of color engage with a Chican@ who is grounded in their history and culture if the professors themselves do not know the history and literature? How is a department concerned about “diversity” and yet recruit Chican@ students with the intent of assimilating them and their experiences into the Western tradition? The bigger problem is the impact this has on the very few Chican@ students that are in philosophy doctoral programs in the U.S. Chican@ students who are grounded in their culture, traditions and histories who bring culturalogic questions to the fore of analysis inside the classroom are seen as combative, disruptive or threats to the dominant binary paradigm.

Additionally, first generation Chican@ students have unique challenges versus second generation Chican@, Black or other Latin@ students that is often overlooked, unseen or ignored in the binary. Unlike second or third generation students of color whose parent(s) graduated from a university, first generation Chican@ students not only have to already face the racism and microaggressions second and third generation students of color face, but they also have to face not having the social cache that is necessary for assimilation in the academic world. The social cache includes having the right experiences, attitude, mannerisms, facial expressions, knowledge of extra economic, academic, political resources and grasp of the academic language, idioms and jokes. Without these tools, first generation Chican@ students face erasure from academic spaces and discourse. Their voices and analysis, at best, are credited with having passion but not intellectual prowess and esteem. Carter G. Woodson highlights this point in his description of the Black student in the *Miseducation of the Negro*,

“... in most of the Negro colleges and universities where the Negro is thought of, the race is studied only as a problem or dismissed as of little consequence.”^{dxlvi} Unless the Chican@ or Black student is going to assimilate to gring@ norms/standards, he/she will be erased or dismissed in academic spaces, there is no in between.

CHAPTER V

CHICAN@ PHILOSOPHY AND CHICAN@ LOGIC: EDUCATING CHICAN@ STUDENTS IN THE 21ST CENTURY

Chican@ Logics

Chican@ logic is created in the history, culture, traditions, values and the relationship Chican@s have to institutions in the Western world. Instead of relying on Western logic and rationality as its compass of truth, Chican@ logic is grounded on the axiom that Chican@s are capable of creating, governing and sustaining their own logical system, rationality and civilization.^{dxlvii} At stake is Chican@s' liberation/unchaining from a Western logic that a priori creates their categorization as criminals, illegals, machismo and hyper-masculine. By creating their own logical system, Chican@s have power over their own concepts, categorizations and logical/rational principles. Ethics, morality, law, rationality, history, epistemology, truth etc., is created, validated and justified through the Chican@s' world, not the gring@s' world. Unequivocally, if Chican@s do not create their own logical systems, then they will continue to be subjugated to gring@ normative and idealistic anti-Chican@ laws, policies, theories and rationale. For example, according to the President of the United States, Donald Trump, once immigrants are thrown out of the US, the crime rate will decline.^{dxlviii} As Donald Trump notes, "[t]hey are being released by the tens of thousands into our communities with no regard for the impact of public safety or resources...[w]e are going to build a great border wall to stop illegal immigration, to stop the gangs and the violence, and to stop the drugs from pouring into our communities."^{dxlix} The logic here is simple: If one appears to be an immigrant, then it is possible one may be a criminal. As laws are created to criminalize immigrants and those that look like them, and as they are racially targeted by cops, government officials, employers and the everyday person on the street, statistics and data is also created to justify and show the

soundness of the belief that immigrants are criminals.

Understood from the culturalogic Chican@ perspective, a perspective grounded in empirical evidence and the Chican@s' historical relationship to the gring@, restricting and deporting immigrants will only increase the crime rate in the US, not lower it. As noted by Charis Kubris et al. in their PBS piece, "Fact Check: Immigration doesn't bring crime into U.S., data say:"

We analyzed census data spanning four decades from 1970 to 2010 for 200 randomly selected metropolitan areas, which included center cities and surrounding suburbs. Examining data over time allowed us to assess whether the relationship between immigration and crime changed with the broader U.S. economy and the origin and number of immigrants. The Most striking finding from our research is that for murder, robbery, burglary and larceny, as immigration increased, crime decreased, on average, in American metropolitan areas. The only crime that immigration had no impact on was aggravated assault. These association are strong and stable evidence that immigration does not cause crime to increase in U.S. metropolitan areas, and may even help to reduce it.^{dl}

Ultimately, their findings showed that native born Americans commit more crimes than immigrants; hence, why restricting immigration also will increase crime in the U.S. ^{dli}

Furthermore, what happens to Trump's illusory remarks when understood from the logic that gring@s are immigrants, not Chican@s? What happens when a Chican@ centered education begins from this premise and is not only taught to Chican@ students but empirically verifiable by studying the Treaty of Guadalupe Hidalgo? Chican@ logic challenges the view that Western logic is a universal and objective system of reasoning that all cultures ought to subscribe to. As Tommy J. Curry highlights in his article, "Shut Your Mouth When You're Talking to Me: Silencing the Idealist School of Critical Race Theory through a Culturalogical Turn in Jurisprudence:"

...[L]ogic refers to a systemic way of thinking about the relationship concepts share in such a way that the actions, values and meanings that extend from these

relations appear to naturally follow. In a world that is a product of a culture's social construction, these logic(s) refer to the ways in which the concepts of a people's thinking are reflected in the structures, and more importantly, the relationships that they take up with the structure they create in their society. In the social constructivist era, it is important to realize that people create the structures, institutions and values that sustain their social life. The process reflects the beliefs and historical consciousness of that people. And in the process, they determine a rational way of seeing the world and their logical structure.^{dlii}

Chican@ logic contours the world in such a way that Chican@s become the creators of their epistemology, metaphysics, philosophy and vanguards of their own systems and institutions.

It dismisses the assumption that Chican@s are not capable of creating their own system of truth because they are naturally, genetically, psychologically or intellectually inferior to the gring@. As Kwasi Wiredu highlights in *Cultural Universals and Particulars: An African*

Perspective, culture:

...[I]s a patterned accumulation of contingencies of social consciousness and action in the context of a specific type of physical environment. Here what defines culture, or to be exact, a culture, is the human contingent, not the humanly necessary. Thus, it is necessary for any human community to have some language, but what particular language that might be is a contingent matter. In general, it is necessary for human groups to have some customs but contingent what specific customs they might have.^{dliii}

Since culture and customs are contingent, not necessary, a priori or universal, one cannot simply apply one paradigm, theory or logical frame to a particular group of people who do not share the same traditions, history, custom and culture. As Wiredu notes:

Since customs are contingent facts of particular social formations, so also must be the principles for evaluating them. It proves convenient and reasonable in this connection to view the concept of custom broadly to comprehend such things as usages, traditions, manners, conventions, grammars, vocabularies, etiquette, fashions, aesthetics standards, observances, taboos, rituals, folkways, mores. All these are rules of thought and action, and to say that the basis for evaluating them is contingent is to say that there are no universally valid principles to that purpose. In more positive terms, it is to say that the rightness or wrongness of these rules is culture-relative. If we now view morality as being included under the contingent rules of good behavior, the conclusion appears to follow that it too, along with all other rules of conduct is culture-relative...It is not just the case, it would seem, that the standards of good and bad vary from people to people or culture to culture but also that their justification just in the

fact of being adopted at a particular time and place.^{dliiv}

Wiredu's argument is framed within a culturalogical frame. The truth or falsity of epistemic, metaphysical and systems of reason are contingent on a cultures worldview, not universal Western axioms. Wiredu's cultural relativist argument begins to touch on the essence of a culturalogics. Keeping his argument in mind, Dr. Tommy Curry notes that culturalogics is "[h]ow we know, our culture, the historical relations that make our culture particular, and how we continue these epistemic relationships in that world that sustain what our ancestors have left us generations before, are of central concern for the culturalogical thinker."^{dliiv} A culturalogics requires a move away from universal Western concepts/logic and toward a philosophical genealogy of a cultures thought.^{dlivi} Since, a "historical groups of peoples have cast themselves into the world – a culturalogical perspective simply advances the idea that their thinking about the world and the constructs they use in creating the world necessarily depend on one another."^{dliyii} Concepts in Western logic, then, are no longer applicable or take the same legal, moral or ethical standing as they do in Chican@ logic.

Take for example the logic of the *mestizaje*. Although this concept has its roots with Mexican philosopher José Vasconcelos, the claim is that as a Chican@, I have both Spanish and Indigenous roots. This concept, though, relies on understanding the Mexican and Chican@ condition through a Western/colonial lens. For example, to claim that Chican@s have European/Spanish roots is to subscribe to a colonial/imperialist logic. Race itself is a construction of the colonialist dating back to the slave trade. A caste system was created to distinguish Black slaves and Indigenous. Europeans, of course, were at the top of this system, with Indians and Blacks at the bottom. The higher up one was in this system or closer to the

European, the more value, rationality and humanness one possessed. Today, the classification of being a Mestizo or having some European roots, has grounded itself in U.S. policies and law.

The U.S. census, for example, has at times simply declared Chican@s as gring@s, not leaving a category for them to choose from. This creates the myth that Chican@s actually understand themselves to be gring@s or aspire to be gring@s. After *Brown vs. Board of Education*, one trick gring@s used was to place Black students and Chican@ students in the same classroom. Since Chican@ students were considered having gring@ roots, gring@ educators and policymakers believed they desegregated gring@ and Black students. If Chican@s have European roots, then where is their supremacy in a colonial and white supremacy society? Applying this Western concept to the Chican@ condition is not only dangerous but simply a myth. The concept of the mestizaje from a culturalogic perspective is nothing more than another colonial tool to uphold racist logic.

Since the Greeks replaced the Egyptians' use of empirical methods for a demonstrative a priori science, absolutes and universal objective truths, Western logic attempts to describe the ethical, moral and historical reality of all people.^{dlviii} Chican@s' understanding of Western concepts such as justice, fairness, immigration, education, citizenship and equality confounds gring@ reason.^{dlx} Since gring@s are unable to comprehend Chican@ logic because of the unique historical and cultural relationship Chican@s have to the world, they deem it irrelevant or nonsensical.^{dlx} Gring@s are only capable of understanding Chican@ logic through their imperial, racist and white supremacist perspective and rationale. This, as I have described in previous chapters, is simply a result of the gring@s own imperial and colonial systems of reasoning.

The Western metaphysical tradition is rooted in apriorism and a dangerous intuitionism that ignores and dismisses cultural empirical facts/evidence. When the Greeks moved away from an empirical method, they created a science that relies on the observations of the intellectual and rational man. In other words, they created a science that relies on the European/Western man as the rational human intellectual subject. Emerging from the Pythagorean school, intellectualism, “the doctrine that the most important faculty of man is his intellect and that truths which can be learnt only by the use of the intellect are in some way more noble and fundamental than those learnt by observation,” axioms became the epicenter of logic, reason, math and science.^{dlxi} As William Kneale and Martha Kneale highlight in *The Development of logic*, mathematics is a deductive science:

Let us now consider what is involved in the customary presentation of elementary geometry as a deductive science. First of all, certain propositions of the science must be taken as true without demonstration; secondly, all the other propositions of the science must be derived from these; and, thirdly, the derivation must be made without any reliance on geometrical assertions other than those taken as primitive, i.e. it must be *formal* or independent of the special subject matter discussed in geometry.^{dlxii}

Opposed to this demonstrative process found in Western logic, Chican@ logic is empirically based. As such, its axioms or the foundations of its systems are constructed from an examination of the Chican@s’ historic relationship to gring@ institutions.

Toward this end, I propose the following axioms tentatively undergird Chican@ logic:

I) Chican@s and Mexican@s are racial/ethnic analytic truths in Western logic; II) Chican@ logic ought to be used by Chican@s to create new institutions, e.g. education, healthcare, law, economics, politics etc.; III) Gring@ Western logic, reason and Western Institutions are a physical and psychological threat to Chican@s and ought to be rejected by Chican@s and Mexican@s; IV) The gring@, not the Chican@ or Mexican@, is an

immigrant/foreigner to the US; V) If any gring@ or gring@ institution hinders Chican@s from creating Chican@ logic and Chican@ institutions, Chican@s should consider this a physical and psychological threat to all Chican@ people, and as such, should use any means necessary to subdue the threat and VII) Chican@ logic is not stagnant. New concepts and principles are developed in accordance with the Chican@'s relationship to gring@ institutions, then with respect to their relationship with other races/ethnicities. In this sense, what is a principle and axiom today, may not be in the future.^{dxiii}

Chican@ logic flips Western logic on its head. All assumptions, principles and values that undergird Western institutions are void from the Culturalogical Chican@ subject perspective/rationale. For example, let's examine two concepts, citizenship and immigration from the standpoint of the culturalogic subject and the Treaty of Guadalupe Hidalgo. The creation of the *analytic racial/ethnic Mexican@* and subsequently, the roots for the *analytic racial/ethnic Chican@*, were already underway in Mexico. Gring@s justified the creation of a racist political, economic and legal systems and the taking of Mexican land, on the Mexican@'s perceived inferior and less than human status. The gring@s did not simply believe the Mexican@ was inferior, they constructed a system of logic that validated the truth and soundness of this belief. When one can be shown to be *logically* inferior and less than human, there is no escape because it is written/codified in Western rationality and objectivity. Like the truth of a mathematical statement, $2 + 2 = 4$, to be a Mexican@ = less than human. It is a statement of fact. Now, logically constructed as an irrational thing and subhuman, Mexican@s must be treated as such. Thus, prior to the Mexican@s' acceptance of the Treaty of Guadalupe Hidalgo on February 2, 1848, they were already constructed as less than human, not capable of producing rational thought, not capable of their own sovereignty and ownership

of land.^{dlxiv} To be less than human is to be either the status of an animal or less than animal. Provided this, when was it ever legal for a human to enter into a contract or treaty with an animal? If Mexican@s are not capable of rational thought, and this was the justification for the taking of their land, then how could they be capable of entering into a legal contract/treaty? The treaty was rigged and illegal from the start.

Again, this is not simply a matter of belief or perception, but logic, truth and rationality. Not simply language; Mexican@s' less than status is built into the very infrastructure of Western logic. And, it is this infrastructure that not only guides rationality, but also Western policies, laws, institutions and treaties – such as the Treaty of Guadalupe Hidalgo. As articulated by Alfredo Mirandé in *Gringo Justice*:

Under provisions of the treaty, Mexicans had one year to decide whether to return to Mexico or remain (Article VIII). Those who stayed would be considered American citizens and entitled to the enjoyment of all rights thereof. The article that specifically protected the rights of displaced Mexicans were numbers VIII, IX, and X. Article VIII stipulated that the property of Mexican citizens who remained in the occupied territory would be “inviolably respected.” Article IX further guaranteed them the enjoyment of all rights as citizens according to the principles of the Constitution, including the rights of the free exercise of their religion. Even more extensive guarantees were found in Article X, which recognized the validity of all land grants issued by the Mexican government.^{dlxv}

Despite the articles' guarantee of US citizenship and protection of land/property rights, the senate altered article IX and omitted Article X.^{dlxvi} This resulted in the alteration of “...[Mexican@s] shall be incorporated into the Union of the United States, and admitted as soon as possible,” to “at the proper time (to be judged of by the Congress).”^{dlxvii} Both “as soon as possible,” and “proper time” are ambiguous and left up to the gring@/oppressor to determine. Furthermore:

The omission of Article X was especially significant, for it was this article that in effect protected “all prior and pending titles to property of every description.” It specifically declared valid all land grants issued by the Mexican government or competent authorities prior to March 2, 1836, in

Texas, and May 13, 1846, in all other territories.^{dlxviii}

Due to Mexican@s' protest over the amendments and deletion of Article X, the United States and Mexico signed the Protocol of Querétaro on May 26, 1848.^{dlxix} This protocol reaffirmed “...all the privileges and guarantees, civil, political and religious, which have been possessed by the inhabitants of the ceded territories...”^{dlxx} and with respect to article X:

The American government by suppressing the Xth article of the Treaty of Guadalupe did not in any way intend to annul the grants of lands made by Mexico in the ceded territories. These grants, notwithstanding the suppression of the article of the Treaty, preserve the legal value which they may possess; and the grantees may cause their legitimate titles to be acknowledged before the American tribunals.^{dlxxi}

Provided Querétaro, Mexico agreed to the Treaty's ratification.^{dlxxii} However, as

Mirandé highlights:

By significantly altering Article IX and deleting Article X, while reassuring Mexico via the protocol of Querétaro that the property rights as well as the civil, political, and religious guaranties of the inhabitants of the ceded territories would be protected, the United States unlawfully acquired a land rich in natural resources, constituting one-third of the territory of the United States and larger than any European nation with the exceptions of the Soviet Union.^{dlxxiii}

Going back on their word, the United States argued the Protocol of Querétaro did not alter the original terms of the Treaty and was not legally binding.^{dlxxiv} Thus, as “Armando Rendon agues...the protocol is valid only if the treaty is valid, and if the treaty and protocol are valid, the United States has failed to adhere to its most basic condition. On the other hand, if the treaty and the protocol are not valid...by its unlawful possession of seven southwestern states the United States is in violation of international law.”^{dlxxv} It is clear, then, from the standpoint of the cultural logic Chican@ subject, the US currently has unlawful possession of “...California, New Mexico, Nevada, and parts of Colorado, Arizona, and Utah.”^{dlxxvi} And as such, the gring@s who currently occupy this land are doing so illegally.

Using Chican@ Logic to Expose Indeterminacy in Western Logic

Western logic as I have described it throughout this dissertation, whether demonstrative or dialectical, is only as strong as the Western Institutions that support it. Similarly, Western Institutions are only as strong as the logic that upholds them. In this sense, Western logic is always in the following relationship:

$$\text{Western Logic} \Leftrightarrow \text{Western Institutions (WL} \Leftrightarrow \text{WI)}$$

Thus, Western concepts are only true, not in virtue of some objective truth, but only in virtue of the paradigm or system the concepts are constructed in. *Analytic racial/ethnic truths*, for example, are only true, valid and sound in virtue of Western logic, not any other cultural logic system. Mexican@s are illegal/criminals is only true, valid and sound in virtue of $\text{WL} \Leftrightarrow \text{WI}$. The consequence of this is a Logic colonialism – where knowledge and reason are prisoners of $\text{WL} \Leftrightarrow \text{WI}$. What counts as knowledge, justification and reason is solely within the confines of $\text{WL} \Leftrightarrow \text{WI}$. Due to WL's relationship with WI, those who have control of WI, also control and shape WL. Let's take, for example, the claim: Mexicano's are illegal immigrants. In Chican@ logic, it is axiomatic fact that Mexican@s are what I have referred to as *racial/ethnic analytic truths*, in WL. Meaning, to be Mexican or Chican@ is to be an illegal in WL. Thus, in WL, the following argument is valid:

- I) Mexican@s are illegal immigrants
- II) Andrew is Mexican@
- III) Thus, Andrew is an illegal immigrant

Is this, however, sound? In WL, one is required to investigate the truth of the premises. Let's start with the first premise. Are all Mexican@s illegal? Clearly, within the confines of WI, not all Mexican@s are illegal. This is because there is an *indeterminacy* in WL. This means, WI can create a world, such that, all Mexican@s are illegal. Same holds true for Chican@s. This

was the case during Operation Wetback when Chican@s were deported from the US. As noted by Gilbert Paul Carrasco in “Latinos in the United States: Invitation and Exile:”

“Operation Wetback” went beyond its scope...and Americans of Mexican descent were also deported, stirring up memories of the mass deportation of the 1930s. Many of those deported were denied the opportunity to present evidence that would have prevented their deportation. Between 1954 and 1959, “Operation Wetback” was responsible for over 3.7 million Latinos being deported. Of that number, an unknown amount were American citizens.^{dlxxvii}

This example shows, that at any moment, the premises of an argument in WL, can become sound and thus, true, at a whim or to meet the interests of the gring@s in control of WI. Richard Delgado has been a pioneer at exposing indeterminacy in normative legal discourse. In his article “Norms and Normal Science: Toward a Critique of Normativity in Legal Thought,” Delgado highlights how in any ethical inquiry in WL one can alter “...the time frame or number of factors deemed relevant...[and]...change the outcome of every ethical inquiry.”^{dlxxviii} For example:

...A decision to terminate life-saving medical treatment for an aged patient may be defensible under act utility, questionable under rule utility, and arguably wrong under deontological principles, such as respect for life. In law, every first-years student learns about the many “policy” arguments that can be made for or against a particular result. (students are familiar with reasoning such as: Jones is the best cost-avoider, so liability should be placed on him; Smith should not be allowed to get away with X because this would constitute unjust enrichment; Tidwiddle must not be allowed to do Y since this would violate Z’s vested rights, and so on.) Even within a single ethical principle or context, it is often possible to argue for two or more outcomes.^{dlxxix}

Indeterminacy in WL allows for the premises of any argument to be true provided the construction of the right set of conditions. In other words, to make the premise, Mexican@s are illegal immigrants or Chican@s are criminals, gring@s simply need to create the conditions and circumstances to make the logic true.

The ability to construct logical arguments in WL is a necessary condition of survival since it is a criterion of being a rational being. If one does not have a basic understanding of

the fundamentals of WL, then one may easily be denied personhood or legitimacy. Logic is supposed to improve the reasoning ability of individuals. Thus, the firmer grasp one has of WL, the better reasoner one is. And, the better reasoner one becomes, then the more rational he/she is. This holds true in WL because there are a set of conditions, rules and forms that if applied correctly, leads to validity, truth and soundness – all qualities of a good argument and the product of a rational thinker.

This also holds true because WL is thought independent of western institutions. I have argued, however, that this is false, and WL and WI ought to be understood in relationship to each other. And, it is here, where what I am calling logical indeterminacy takes place. Since western institutions are inseparable from the gring@s who create them, then they too, hold the power to control the rules and conditions of WL. Logical indeterminacy is the gring@'s ability to manipulate WL at any point to meet their own interests and to construct their own world. There are not any necessarily bad arguments or weak arguments in WL, only arguments that are acceptable or legitimate by the gring@. The gring@ will always be more human or rational than a person of color because the gring@ possesses the tools to create the circumstances to make their arguments true. For example, let's take the following argument:

- I. All Black and Brown students are intellectually inferior to white Students
- II. Andrew is a Brown student
- III. Thus, Andrew is intellectually inferior to his white classmates/colleagues

In WL, this is a valid argument. But, is this true/sound? If logic is understood as being dependent on its institutions, then all gring@s need to do is create circumstances to make premise I and II true. A careful examination of history shows that gring@'s have already done this, e.g. creating IQ test and other forms of testing in U.S education that are bias and favor gring@ students, placing racist and bias teachers and professors inside U.S. classrooms and

creating a Western/European curriculum that is grounded in lies and myths about the apparent savagery of people of color and heroicness of Europeans. There is no objectivity or good argument here. Only arguments that can be manipulated to strengthen/validate the gring@s's thinking and white supremacist institutions. Toward this end, gring@s's hold the power to legitimize and delegitimize the rational being because they are the vanguards of WL \Leftrightarrow WI. Extending this idea further, Logical indeterminacy, as I have described it, unfolds as the central cause of legal indeterminacy. Since legal reasoning is framed in WL, then legal indeterminacy is a constituent of logical indeterminacy. Since WL is indeterminate, then all types of arguments and analysis that fall within its scope are also indeterminate. In other words, legal indeterminacy occurs because of logical indeterminacy. In another example of indeterminacy in WL \Leftrightarrow WI, George Martinez in "Legal Indeterminacy, Judicial Discretion and the Mexican-American Litigation Experience: 1930-1980," highlights how US courts, a primary WI, created policies that excluded Chican@s from places where Christian gring@s were free to travel or live.^{dlxxx}As he notes:

The earliest published decision is *Lueras v. Town of Lafayette*. Mexican-American plaintiffs alleged that defendant town and other officials had violated plaintiff's federal constitutional rights refusing to admit them to a public swimming pool. The town had leased the pool to a volunteer fire department. The fire department placed a sign outside the pool stating that it was for use by whites only. Plaintiffs sought a judgment declaring that they had a constitutional right to use the pool. The court refused to grant that judgment. Although the reasoning of the court is unclear – the court cited no cases and offered no clear legal analysis.^{dlxxxi}

Legal decisions such as *Lueras v. Town of Lafayette*, support the truth of the claim in WL, Chican@s are inferior to gring@s. Despite the fact "the fourteenth amendment forbids racial discrimination by state action,"^{dlxxxii} it does not against private action. The courts in *Lueras*, as Martinez notes, "...apparently refused to issue that judgment because it concluded that the leasing arrangement relieved the town of any duty to admit plaintiffs to the pool."^{dlxxxiii} Making

racial discrimination a private matter is an approach WI use to circumvent federal anti-discrimination laws.^{dlxxxiv} This case shows that despite protective measures already codified in law, such as the fourteenth amendment, gring@s can create circumstances using WL \rightleftharpoons WI to make the claim, Chican@s are inferior to gring@s, true. As I have shown in previous chapters, all WI follow this process of logic making. Using Chican@ logics, it is clear that one of the central components that upholds WL \rightleftharpoons WI is indeterminacy. More specifically, since WL itself is inherently indeterminate, legal arguments/reasoning is also constructed as such. Not only as, Richard Delgado and George Martinez, have ingeniously highlighted is there an indeterminacy in legal and normative thought, but in the very logic that undergirds them. In other words, there is an indeterminacy in WL \rightleftharpoons WI that makes what is rational or what counts as knowledge up to gring@s in power, and thus, makes what counts as a human or rational being in WL \rightleftharpoons WI, nothing more than how gring@s construct the parameters for what makes a human or what makes knowledge within WL \rightleftharpoons WI. This is deeply problematic for people of color because as scholars in Critical Legal Studies have shown, indeterminacy leads to discrimination and racism.

The Critical Legal Studies movement recognized that law within a social context sustains many variations.^{dlxxxv} As Robert Gordon notes in “Critical Legal Histories,” “The same body of law, in the same context, can always lead to contrary results because law is indeterminate at its core, in its inception, not just in its applications.”^{dlxxxvi} This means that law itself, not just the particular way judges or lawyers reason or interpret a text or case study, is inherently indeterminate. The very structure of law is flawed or at least, constructed to, meet the demands and needs of those who possess power over it. There are two fundamental reasons for this: One, the structure and methods of U.S. law are controlled by elites and their bias

ideologies.^{dlxxxvii} Although there may at times appear to be input from those not in the elite class, at the end of the day, order and construction of law is in the hands of an elite white society.^{dlxxxviii} Second, as Gordon highlights, “and more important because the fundamental contradiction between the needs for fusion and for individuality has never been (perhaps can never be?) overcome, legal structures represent unsuccessful and thus inherently unstable mediations of that contradiction.”^{dlxxxix} Toward this end, the U.S. legal system continuously implodes itself. Instead of being a system of justice, it is a system that continually seeks to mediate its own inherent contradictions.^{dx} Terms like justice, equality and democracy, are thus, smoke screens and blinders for the U.S. legal system’s contradiction. More specifically, the legal process itself is a scam. Its primary job is to create the perception of progress, reason and justice. In actuality, though, it is a system at the mercy of the gring@ elites who control law’s institutional contradiction.

Pierre Schlag in *The Enchantment of Reason* does a superlative job dissecting this contradiction. Touching on the anatomy of the contradiction, he shows how it is situated within a particular frame. This is a critical point to understand in the literature of indeterminacy because it means those who are guarding this tension between fusing different ideologies and simultaneously allowing for individuality, do so, within a vacuum/closed system. Two debilitating problems result from this: one can only think/reason within this particular frame and fails to recognize anything outside of it.^{dxci} In other words, one cannot think outside this tension/contradiction. Secondly, this frame institutes how one thinks and reasons about the world.^{dxci} The law traps society to “...apply the same routine operations and procedures to each scenario regardless of context. And much of the time --- on average – these operations and procedures ‘work.’ But not always.”^{dxci} Western thinkers are seduced by law’s

aesthetic appeal and become "...enchanted...by their method when it does not yield the desired results. Rather than abandoning their search or devising some new one, they redouble their efforts and apply the same protocols, procedures, ever more rigorously."^{dxciiv} Lawyers, judges, juries, academic scholars become lost in an enchanted solipstic dance. As Schlag notes:

The Irony is that no amount of calibration of their method in term of its object (or vice versa) could possibly help...The logic of their search and the object of their inquire have both been cast in the wrong frame. No amount of "reflective equilibrium" between what they seek and how they go about it could possibly help. Indeed, the logic of their search is already perfectly attuned to the object of their inquiry (and vice versa). They are searching very consistently, very coherently, very methodically in the wrong way for the wrong thing.^{dxcv}

Since law's contradiction finds itself in Western logic's closed system, its search for anything other than what the system itself allows for is empty. Meaning, what is worth consideration when it comes to legal decisions must coincide with an already prescribed grid or set of rules, values and norms. This means that what is correct, justified, persuasive and considered good reasoning is simply a matter of manipulating a given set of rules/instructions/forms. A judicial decision then, is not grounded in some objective moral good or higher wisdom but in the shaky ground of legal reasoning.

As Lawrence B. Solum highlights in "On the Indeterminacy Crisis: Critiquing Critical Dogma," indeterminacy is "...the existing body of legal doctrines—statues, administrative regulations, and court decisions—[that] permit a judge to justify any result she desires in any particular case. Put another way...a competent adjudicator can square a decision in favor of either side in any given lawsuit with the existing body of legal rules."^{dxcevi} This is deeply problematic, particularly for people of color, because U.S. law heavily relies on the biases, prejudices and racism of gring@ adjudicators.

Toward this end, critical legal scholars heavily criticized objectivism and formalism in law. This not only resulted in a much more complex critique of legal reasoning and U.S. legal institutions, in general, but the uncovering of the indeterminacy thesis. Objectivism, as noted by Roberto Unger, is “the belief that the authoritative legal materials – the system of statutes, cases, and accepted legal ideas – embody and sustain a defensible scheme of association. They display, though always imperfectly, an intelligible moral order.”^{dxcvii} Another way to think about this is legal decisions can lead to a moral or higher good. Law, in other words, possesses a normative element.^{dxcviii} This normative element is shaped/defined by institutional structures. Instead of copying an aristocratic European model of government, nineteenth century jurist built their legal structure around the ideas of a democratic republic and market system.^{dxci} This, however, means shaping and constructing legal doctrine around the values and norms of a democratic republic and market system. As Unger notes, “[t]his structure provided legal science with its topic and generated the purposes, policies, and principles to which legal argument might legitimately appeal.”^{dc} Legal arguments are only considered legal arguments if they appeal to established reason of the given frame. At this point, the indeterminacy thesis begins to reveal itself. Notice, as Unger explains, two ideas emerge: “[o]ne was the distinction between foundational politics, responsible for choosing the social type, and the ordinary politics, including the ordinary legislation, operating within the framework established at the foundational moment. The other idea was the existence of an inherent and distinct legal structure of each type of social organization.”^{dci}

The two ideas Roberto Unger discusses show that despite changes in social organization or political ideologies, and apparent changes to legal structures, the foundational framework remains untouched. Essentially, “...the same idea continues to dominate the

terms of modern ideological debate and to inform all but the most rigorous styles of microeconomics and social science.”^{dcii} In other words, what counts as an acceptable idea or thought is already predetermined and available within a particular frame, along with a hodgepodge of other predetermined acceptable ideas. Since foundational politics chooses the social type, as scholars in the critical legal studies movement recognized, then the ideas, values and norms that emerge from the social type will dictate the available ideas within a framework. For example, “[t]he abstract idea of the market as a system in which a plurality of economic agents bargain on their own initiative and for their own account becomes more or less tacitly identified with the particular set of market institutions that triumphed in modern Western history.”^{dciii}

Ultimately, Roberto Unger and others within the critical legal studies movement are critiquing “...the idea of types of social organizations with a built-in legal structure and of the more subtle but still powerful successors of this idea in current conceptions of substantive law and doctrine.”^{dciv} The critical legal studies critique of formalism is similar in nature to their critique of objectivism. As Unger highlights, “[t]he starting point of our argument is the idea that every branch of doctrine must rely tacitly if not explicitly upon some picture of the forms of human association that are right and realistic in the areas of social life with which it deals.”^{dcv} This means there is a relationship between the given frame/foundational principles and the institutions that are being created. Say, “...for example, you are a constitutional lawyer, you need a theory of the democratic republic that would describe the proper relation between state and society or the essential features of social organization and individual entitlement that government must protect come what may.”^{dcvi}

This theory must hold the values and principles of a democratic republic. One must

assume the legitimacy of a democratic republic in the first place. Without this and other presupposed forms, “legal reasoning seems condemned to a game of easy analogies.”^{dcvii} The irradiating aspect of the critical legal studies movement’s critique of objectivism and formalism is how they show:

It will always be possible to find, retrospectively, more or less convincing ways to make a set of distinctions, or failures to distinguish, look credible. A common experience testifies to this possibility; every thoughtful law student or lawyer has had the disquieting sense of being able to argue to well or too easily for too many conflicting solutions. Because everything can be defended, nothing can...^{dcviii}

When objectivism and formalism is shown to be faulty or simply a construction of already presupposed norms, principles, values and dominant theories, progress within legal institutions is halted. This occurs because what is considered progress is only what is constructed within the confines or limits of the given frame. What is just, what is right, what is good and what is morally permissible is not objective or formal in nature but rather, subjective to the foundational principles of Western society and those who control the dominant ideologies, institutions and logic. True progress requires a logic outside the confines of the given frame/institutions. This, however, is untenable since thought outside the confines of the dominant logic is considered invalid, threatening and primitive to dominant society. Ultimately, the implication of the critical legal studies movement attack “...upon formalism is to...demonstrate that a doctrinal practice that puts its hope in the contrast of legal reasoning to ideology, philosophy and political prophecy ends up as a collections of make shift apologies.”^{dcix}

The impact of the indeterminate thesis highly influenced later movements, including Critical Race Theory.^{dcx}As Richard Delgado notes in “The Inward Turn in Outsider Jurisprudence,” Critical Race Theory borrowed, “from CLs its skepticism of law as a science, its questioning whether text contains one right meaning, and its distrust of law’s neutral and

objective façade.”^{dcxi} Considering the impact the indeterminate thesis has on people of color, Critical Race Theory created “...new approach[e]s to deal with the complex relationship among race, racism and American law.”^{dcxii} Critical Race Theorists like Derrick Bell and Richard Delgado, for example, have centered the indeterminate thesis in their writings “...about liberalism’s defects and the way our system of civil rights statutes and case law reinforces white- over-black [& Latin@] domination.”^{dcxiii} One ought not to simply think about indeterminacy in a legal context but within a context of colonialism, imperialism and white supremacy. CRT scholars have advanced the indeterminacy thesis by asking questions, such as, How does indeterminacy impact people of color in a colonial and imperial world? If the law truly is just simply at the mercy of racist gring@ legal and political officials, how should people of color understand concepts such as equality, justice and civil rights? How do people of color understand a concept like progress, in light of indeterminacy in a colonial world?

Chican@ Philosophy: Teaching Chican@ Students in the 21st Century and Beyond

Regardless of new laws, policies, treaties, multicultural and diversity programs, new leaders/elected officials and use of Western philosophical theories, one central aspect remains unchanged -- WL \rightleftharpoons WI. And, as long as WL \rightleftharpoons WI remains unchanged, then so will the Black-white binary paradigm of race and analytic racial/ethnic truths where the Chican@ criminal, immigrant, wetback, thug and rapist is constructed. Racism, empire, white supremacy and colonialism is, thus, built into WL \rightleftharpoons WI. Toward this end, how are Chican@ students supposed to be educated within the confines of WL \rightleftharpoons WI? Education in the US, as I have attempted to show, operates within WL \rightleftharpoons WI. Chican@s must be taught outside of WL \rightleftharpoons WI, not within it. For example, take the recent push to ban ethnic studies from the classroom, specifically H.B.2281 aimed at banning Mexican American Studies in Arizona high schools.

As I have argued, within the confines of WL \rightleftharpoons WI, Chican@ students are analytic racial/ethnic truths, their criminality/threat to Western society is inherent in WL \rightleftharpoons WI. With an increase in Latin@ population in Arizona, gring@s have enacted legislation to control immigration, language rights and workplace discrimination.^{dcxiv} As Richard Delgado notes in “Precious Knowledge: State Bans on Ethnic Studies, Book Traffickers (Librotraficantes), and a New Type of Race Trial,” Arizona has witnessed an increase in border enforcement and state and local laws designed to make both undocumented entrants and those who appear to be undocumented entrants’ life difficult.^{dcxv} Furthermore:

Maricopa County Sheriff Joe Arpaio and other law officials have carried out heavy-handed policing, including sweeps aimed at Latinos, documented or otherwise. Armed vigilantes patrol the desert in search of small knots of boarder- crossers trying to make their way to a friendly city. And Latinos in the state, legally or otherwise, suffer a tide of invective and laws aimed at their culture, language, supposed lack of patriotism, and living habits.^{dcxvi}

Legal institutions, irrespective of a Latin@s actual character and behavior, are constructed to ensure the criminalization of Latin@s. Since the law is indeterminate, as critical legal scholars have shown, and WL is indeterminate, as I have attempted to argue, gring@s control how bright to shine light on the criminality of Latin@s. As a result of this, to ensure the soundness and truth of this logic, gring@s simply create restrictions on Latin@s, so when they act or do something Latin@, they are criminalized for it. If Latin@s are criminalized for simply being Latin@, then there is nothing that Latin@s can possibly do to not be criminalized. They may experience temporary relief for exhibiting gring@ traits, mannerism and characteristics, but the moment they cease from mimicking the gring@, they fall back to criminalization.

H.B. 2281, for example, criminalizes being Latin@ in the classroom. To be a Latin@ and to study Mexican American history, literature on anti-colonial thought, racial realism, Critical Race Theory, Chican@ literature and Chican@ culture equates to being labeled

irrational. Gring@s use laws and logic to create a narrative/story for their categorization of Latin@s and create institutions/systems to uphold their racist logic. H.B. 2281 "...prohibits the teaching of classes designed primarily for students from a particular ethnic group, designed to increase racial solidarity rather than treatment of persons on an individual basis, or aimed at the overthrow of the American government or inculcation of racial resentment."^{dcxvii} Schools in Tucson Arizona that do not comply are penalized by withholding ten percent of state funding.^{dcxviii} In other words, it is a crime to teach Latin@s about their history, culture and traditions. It is a historical fact, it is an act of defiance, terrorism and irrationality in WL⇌ WI for Chican@ students to create their own cultural logic systems that challenges WL⇌ WI.

Since the 1960s, the FBI, for example, has infiltrated Chican@ organizations and kept close tabs on Chican@ intellectuals, nationalist and activist. Corky Gonzales's Crusades for Justice, "...a national model for organizing urban Chicanos to resolve chronic problems and achieve self-determination,"^{dcxix} was closely monitored because of Gonzales's critique of gring@ society. As highlighted in Ernesto B. Vigils, *The Crusade for Justice*:

The Denver FBI field office reported: On August 6, 1966, the Denver Stop the War committee sponsored an anti-Vietnam march and rally in Denver and the march culminated in a rally at the State Capitol building in downtown Denver. At the rally were members of the Denver C[ommunist] P[arty] and DBSWP (Denver branch, Socialist Workers Party). [Gonzales] was one of the speakers at the rally.^{dcxx}

The FBI's paranoia with the Crusades grew to elevated levels as leaders from the Black Power movement and the Chicano movement met. Any efforts by Chican@ people to organize together was seen as dangerous, threatening and irrational to both the American mind and American institutions.

With this in mind, Chican@s must create institutions undergirded in Chican@ Logic (CL). To liberate Chican@s from the chains of white supremacy, colonialism and empire,

Culturalogic Chican@s subjects must create their philosophy from their own worldview. This requires creating axioms grounded, not in Western a priori or demonstrative assumptions, but in the Chican@s' empirical relationship with the gring@. Education on this view, requires creation of new institutions grounded in ACL.^{dcxxi}In CL, Chican@ students are taught how to use ACL to both create new systems of thought and as an anti-colonial weapon against WL⇌WI. This analysis asserts that a particular group's worldview/logic is asserted by relations between bodies/groups. For example, the relationship between whites and cops in Arizona versus the relationship between Chican@s and cops in Arizona is historically different. Chican@s, simply for being Chican@, are legally harassed/interrogated by cops. This is written into Arizona's S.B. 1070 law. In other words, if a person appears to a cop to be Chican@, then it is rational and logical to harass and interrogate him/her. Whether one finds this unjust or oppressive, e.g. a liberal minded gring@, is irrelevant because as long as it can be justified, it is fair game. This similarly, as I have noted with H.B. 2281, translates to harassment/interrogation inside the classroom. One law criminalizes the Chican@'s being outside the classroom and the other inside.

This is not simply an account of one groups experience versus another, but the historical relation the object (cops) has to a particular group (Black/Brown/Indian/Asian/Indigenous etc.). Notice how this works: a system of logic exists where gring@s can simply create the institutions needed to justify their racist claims about people of color. So, if gring@s want to demonstrate the inferiority of Chican@ students, for example, they simply need to build the institutions to see this project through. In other words, to make the a priori claim, Chican@s are intellectually inferior to gring@s, gring@s simply need to create a system where this is a posteriori the case. After decades of this being the case,

verifiable in the literature and statistics, or whatever system gring@s use to validate their claims, it becomes valid, sound and true in the Western world. It is a very elementary and simplistic system but it stays intact because people of color are forcefully trained by gring@s to understand the world from the relationship between gring@ bodies and gring@ logic.

What makes Chican@ philosophy unique and different from other philosophies in the Western world is its grounding/framing in culturalogic. A Chican@ philosophy takes as its point of departure a gring@-Chicana center. This means their logical system is developed and created through the very oppressions, injustices and exploitation that they have historically faced. In other words, culturalogics does not rely on Western universal assumptions about the world or another gring@'s theories or assessment about people of color, instead Chican@s create their world from their relations with other bodies and institutions. The culturalogic Chican@ will contour the world to his/her own a posteriori history, traditions, culture and most importantly, historical relation to the Western world. It is not simply about his/her experiences but about a critical examination of his/her historical relationship to the world. As I highlighted in the introduction, every institution must be examined and understood by the culturalogic Chican@ using a Chican@ philosophy with a gring@-Chican@ center. I have attempted to set the groundwork for Chican@ logic, not by assuming universal truths/categories about the world or taking up Western concepts/ideas, but by using a gring@-Chican@ center to develop tentative a posteriori axioms to frame a Chican@ worldview/philosophy.

I note that these axioms are tentative because the Chican@'s relationship to bodies and institutions shifts through time. Culturalogics allows for Chican@ philosophy to be fluid and adaptive to history and other cultures. Central is the ability for Chican@s to be the conductors

of their own symphonies, not gring@s. One may say, but axioms are not supposed to change. The point of an axiom is that it is a fundamental truth about the world. This, simplistically, may be the case in Western logic, but Chican@ logic begins with an empirical understanding of the world and is void of universal categories about all people and relations. Culturalogics understands that each culture has their own culturalogic system. The culturalogic Chican@ subject ought to apply culturalogics to challenge current concepts such as citizenship, immigration, property rights and justice.

A Chican@ educator, for example, ought to use and teach Chican@ logic and culturalogics as a central method of inquiry for Chican@ students. This means Chican@ educators cannot rely on gring@ textbooks and curriculum. Culturalogic Chican@s will have to create their own texts grounded in a Chican@ culturalogic philosophy/methodology. This, however, cannot and should not be done within the confines of U.S. institutions. Chican@ educators who subscribe to culturalogics must educate Chican@ youth in places that are not guarded or funded by gring@s. Chican@s should not construct institutions by ameliorating the Chican@ condition under colonization, white supremacy and imperialism, but outside social, logical and political landscape of the Western gaze.^{dexxii}

The culturalogic Chican@ educator should look to create by first reflecting, analyzing and dissecting Chican@ intellectual history. Understandably, the theories and approaches that have been asserted in the past by Chican@s may not be appropriate today but this should be a conversation that Chican@s are having with each other. The idea is not to simply use Chican@ theories but to understand and contour them, if applicable, to today's society. What, for example, does Chican@ nationalism look like in 2017? How can Chican@ nationalism, carnalismo, and Chican@ culturalogic philosophy be merged to create new theories and ideas

for Chican@s in the 21st century?

Chican@ practitioners who subscribe to ACL have a responsibility to create curriculum, pedagogy and to use these new creations to build Chican@ institutions for future Chican@ generations. What does economic, political and legal institutions look like, for example, when ACL is applied? We need Chican@ practitioners who specialize in these fields to create new Chicana institutions and philosophies from applications of ACL. How do we understand concepts like immigration, justice and equality or legal policies such as DACA, SB 1070, HB 2281 from the perspective of a Chican@ legal scholar or Mexican@ field worker who subscribes to ACL? A Chican@ culturalogic philosophy does not simply ask Chican@s what they think or how they feel about the world. Rather, to apply Chican@ culturalogic philosophy to, let's say, immigration issues impacting U.S.-Mexico relations, one would need to apply ACL and a gring@-Chican@ center to study the relationship between immigration and all U.S. institutions. The culturalogic Chican@ would be required to know how economics, law and politics in the U.S, for example, has shaped the gring@-Chican@ center and how these institutions in relation to the gring@-Chican@ center have subsequently shaped U.S.-Mexico relations. Toward this end, a Chican@ logic or Chican@ culturalogic analysis can be used to build a Chican@ logic of immigration.

As a result of this, Chican@s begin to build, using empirical evidence, their own systems of logic. I understand my call for a Chican@ philosophy^{dexxiii} grounded in CL calls for the creation of a new logical system that is not taught within the confines of $WL \Leftrightarrow WI$. This means, just as our Chican@ and Mexican@ intellectual forefathers and mothers have done, it will require effort on Chican@ practitioners^{dexxiv} to build from the ground up. This again, requires finding places outside of formal Western institutions of learning to educate Chican@

students. Creating Chican@s militant, political, youth and communal organizations grounded in CL. It is clear, that Chican@s and Mexican@s are not the only groups of color who build their own systems of rationality, logic and knowledge or more explicitly, who can apply culturalogics. Each race and ethnicity has their own geniuses of color, intellectual history, logic, epistemic and metaphysical systems. And as such, each system has their own vanguards and systemic shot callers. Moreover, it is clear, that concepts like equality, justice, diversity and integration are nonsensical and are systems of oppression in $WL \Leftrightarrow WI$. Each race and ethnicity must clearly know their unique relationship with the west independent of the Black-white binary and undergird it in their own logic. Once this occurs, not only does the Black-white paradigm begin to implode, but most importantly, so does $WL \Leftrightarrow WI$.

CHAPTER VI

CONCLUSION: ASCENDING TO LIBERATION BY MAKING THE CULTURALOGICAL TURN

Chican@ philosophy in its most basic form, at least, how I have attempted to construct it in this dissertation, is framed within a culturalogics. It calls for Chican@s to make a *culturalogical turn*. This means, they must not only theorize from the lived realities of a Chican@ sociogenics and Chican@-gring@ center but also build new axiomatic principles to undergird a Chican@ logics, $CL \rightleftharpoons CI$. A culturalogical turn requires Chican@s to not only use $CL \rightleftharpoons CI$ as their system of logic and reason but to be dedicated to its continuous construction and critique. Furthermore, this turn requires the rejection of European theories, European logic and European reason. $CL \rightleftharpoons CI$ Must not be amalgamated with any European framework or methodology. As I have shown in the previous chapters, this is primarily because Latin@s are what I have called *racialized analytic truths* in Western logic. In other words, Latin@s are a priori constructed as a racialized/oppressive/colonized subject within the gring@'s logic/system. Inherent within the principles and rules of Western logic itself and the institutions Western logic undergirds, is the natural and inherent dehumanized and inferior Latin@/Chican@.

Chican@ theories must be constructed squarely from the Chican@ center. At least for now, it must focus on the relationship between the Chican@ and the gring@. Every institution that has impacted Chican@s, e.g. economics, law, education, and their Mexican and Indigenous descendants, must be analyzed from this center. Building Chican@ philosophy and $CL \rightleftharpoons CI$ from the ground up in this fashion frees it from dependence on Western logic, reason, norms and values. A central "...aspect of this approach is historical, a philosophical genealogy of a people's thought, so to speak. Because historical groups of peoples have cast

themselves into the world – a culturalogical perspective simply advances the idea that their thinking about the world and the constructs they use in creating the world necessarily depend on one another.”^{dexxv} In other words, a Chican@ philosophy must be empirically based. As opposed to a priori notions in Western logic, Chican@ logic rejects any axioms, rules or principles that are not grounded in the Chican@ experience/reality.

Furthermore, “[s]ince the concepts, the symbols, the thoughts, and the practices that articulate a people’s existence are ergonomic expressions of that people’s existence, any study of a historical group of people by those outside ‘the examinee’s’ cultural condition is doomed to commit certain misunderstandings.”^{dexxvi} Thus, gring@s who attempt to either use/engage Chican@ philosophy on its own terms or in convergence with European philosophy, will be colonizing it since gring@s understand Chican@s within WL \Leftrightarrow WI or their own gring@ cultural norms, not CL \Leftrightarrow CI. Chican@ philosophy, in this sense, is a system of both resistance and liberation. It “...immediately constrains [gring@s’] ability to positively contribute to the study of ‘racial others.’”^{dexxvii} In Tommy Curry’s dissertation “.....,” he is clear that gring@s’ use of culturalogics to understand the Black condition is a colonizing effort and a danger to Blacks. This warning should also be extended to the gring@s’ use of Chican@ philosophy. As Curry explains:

Because whites understand Blacks within their own white cultural narratives, white analysis presents an unnecessary risk to the non-whites they wish to inquire by “framing” or rather “conceptually incarcerating” Blacks within the boundaries of colonial explanations. This hypothetical theorization about Blackness from the perspectives of whites necessarily commits the types of convergences that trap African-descended people within white attempts to justify their European legacies, despite the dehumanizing atrocities committed against non-European peoples. Under this colonialism, Blacks are forced to speak, think and describe the world from the worldview of their oppressor, since it is only their oppressor who possess actual knowledge.^{dexxviii}

The gring@ who uses CL \Leftrightarrow CI to understand the Chican@ condition/experience does

so by convergence of WL \Leftrightarrow WI and a misunderstanding of CL \Leftrightarrow CI. Gring@s can never understand CL \Leftrightarrow CI on its own terms. Similarly, Blacks must resist the gring@s attempt to use culturalogics because:

[C]ulturalogics, both as a philosophical perspective and an historical system of analysis, depends on the ability of African-descended people to actively co-author their own culturally relevant reality, white participation is not an option. To the extent that whites embody the colonial practices and imperial legacies of Euro-centrism, their encounters with non-Europeans maintain their infamous impulse. White culture is firmly rooted in European colonialism and this colonizing disposition cannot be remedied through rational persuasion.^{dcxxxix}

As seen in the co-optation of both Black and Brown thinkers/traditions, gring@s use their colonial logics to find the next Black or Brown Hegel, Heidegger or Plato to "...claim that any racial or cultural problem can be accounted for within the plurality of European thought, thus increasing the potency and universalizing scope of white culture."^{dcxxx} As commonly seen in philosophy classes, literature and professional conferences, gring@s "[a]s the alleged racial descendents of logos...presumptively act as if they have been ordained to speak for and unify all cultural outliers under the banner of (European) humanism. This obsession ultimately means that whites can only hope to diminish their colonizing tendencies through their non-participation in...[Chican@ philosophy]."^{dcxxxi} Whether or not gring@s hope to diminish their colonizing tendencies is not something people of color should concern themselves with.

Chican@ Culturalogic Philosophy: Chican@ Nationalism in the 21 Century

I see Chican@ culturalogic philosophy as being a 21st century model not just for Chican@ intellectuals but for Chican@ communities, Chican@ students and Chican@ activist. The *culturalogical turn* is a way of life. As I have shown in this dissertation, there have been several different approaches/methodologies by Mexicans and Chican@s to liberate themselves from the gring@'s imperial and colonial grip. In 1929, Mexicans formed the

League of United Latin American Citizens (LULAC). This is the first civil rights organization formed by Mexicans that aimed to strategically assimilate into gring@ culture.^{dcxxxii} In 1948, Mexican American veterans formed the American GI Forum (AGIF) to fight gring@ discrimination and to secure rights of first-class citizens.^{dcxxxiii} The Assimilationist logic seen with LULAC began to dissipate as Mexican American baby-boomers gave birth to the Chicano generation.^{dcxxxiv} As José Ángel Gutiérrez notes in “The Chicano Movement: Paths to Power,” the Chican@ generation is:

[U]nlike the prior two, rejected assimilation in Anglo culture and forged a new ethnic identity neither Mexican nor Mexican American but as Chicanos. They set out on a nationalist strategy to become a little nation within a larger nation. They engaged in nation-building. It was Chicanos who fully explored the use of various paths to power in pursuit of justice and equality for their group. The five major paths they took to acquire power were revolt, litigation, protest, electoral work, and building coalitions/alliances. This is not to say that prior generations did not employ such paths, only that this Chicano generation used and institutionalized these paths to power to a greater extent even compared to this day.^{dcxxxv}

Chican@s have used different methods to revolt against gring@s, from nonviolent protest lead by Cesar E. Chavez during the farm worker strikes and boycotts to the constitutional power of a citizens’ arrest.^{dcxxxvi}

Reies Lopez Tijerina “...led an armed band and occupied the court house in Tierra Amarilla, New Mexico...and his followers continued to use the constitutional power of a citizen’s arrest to target “enemies of the people” such as the scientist at Los Alamos Nuclear Laboratory, Chief Justice Warren Burger, and other officials.”^{dcxxxvii} As Gutiérrez details, “[h]is group, La Alianza de Pueblos Libres, occupied several federal park lands and historic sites, reclaiming them as stolen land grants. Usually these activities resulted in armed confrontations and ultimately arrests and convictions for Tijerina and others.”^{dcxxxviii} This Chican@ generation analyzed their circumstances, reality, history and experiences in relation

to the gring@s torment and colonial grip on Chican@s and Mexicans. They began to develop and construct their own theoretical perspectives and methodologies based on a Chican@ centered perspective.

The turn Chican@s were making required a centering of the Chican@s reality independent of the European's colonial demands and logic. Chican@ students of the 1960 and 1970s "were the primary practitioners of this path to power. The main Chicano targets for reform in the 1960s were the public schools."^{dcxxxix} Chican@ students wanted control of the U.S. education system. They demanded a culturalogic centered educational system. They understood without it, they were simply pawns in the gring@s colonial education scheme. And, more importantly, they realized that their presence in the U.S. colonial classroom simply supplied the gring@ with empirical evidence to justify their racist anti-Chican@ student claims. As Gutiérrez highlights:

Despite their growing numbers, Chicano students, while physically present for purposes of enrollment counts and audits that led to more state funding, were ignored and bypassed in their academic needs. According to Emeritus Professor Frank Talamantes of the University of California-Santa Cruz, Hispanic students represented 11 percent of all K-12 public school enrollees in 1988, and by 2008 they had increased to 21.7 percent. Chicano students, then, much like all Hispanic students today as a result of these practices, are the primary statistics of academic failure and school desertion.^{dcxli}

Chican@ students and parents in the 60s understood how WL \rightleftharpoons WI operated. They knew that a relationship existed between the gring@s oppressive logic and their racist institutions. And, furthermore, WL \rightleftharpoons WI could be used to bolster, justify and solidify a deficit thinking paradigm.

The *culturalogical turn* requires Chican@s to critically assess every scientific, philosophical, psychological, social, economic, legal and educational theory constructed within a WL \rightleftharpoons WI paradigm. This entails questioning the very assumptions about mestizaje

and American citizenship. Chican@ philosophy demands rejection of European/gring@ ancestry and Americanism. Biological theories that claim Chican@s and Mexicans are descendants of Europeans is premised on a colonial and racist political and economic logic. Tying whiteness to Indigeneity, Mexicans and Chican@s become grounded in European colonial reason used to control capital, power, land, law and education. If Chican@s have gring@ blood, then what institutional power do Chican@s possess? Chican@ philosophy asks Chican@s to identify themselves, not from the European racist/colonial logic the gring@ has trained them to espouse, but from their own histories and culturalogic realities. If Chican@s are American, then, what supremacy/power do Chican@s possess in WL \Leftrightarrow WI? If Chican@s are American, then how is it possible that laws and measures, such as the Bracero Program, were legally constructed to deport them? How is it legally possible to deport an “American” from his/her own country? How is it possible to be an “American” when just sixty-three years ago Operation *Wetback* was instituted to deport Mexicans from U.S. soil – the very soil that was forcefully and illegally taken from them nearly a century before? If this is simply a possibility for all Americans, then where is Operation *Cracker*?

Chican@ culturalogic philosophy is an extension of the *culturalogical turn* from the Chican@ generation of the 60s and 70s. It is heavily grounded in the racial realist perspectives of Critical Race and LatCrit theorists, Richard Delgado, Juan Perea, Derrick Bell and Richard Valencia, the paradigm shifting work of Chican@ intellectuals, e.g. Octavio Romano and Alfredo Mirandé, and extends the work from Tommy J. Curry’s culturalogic theory. Like the methods that came before us, I propose that Chican@s use Chican@ cultural philosophy as a methodology and framework moving forward to create, critique and contour their world in the 21st century.

The beauty of this philosophy is that once the *culturalological turn* has been made, any Chican@ can contribute and has an obligation to contribute to its continued creation.

Chican@ nationalism in the 21st century is centered in building a Chican@ cultural philosophy, CL \Leftrightarrow CI, grounded in the logics of a Chican@-centered reality independent of the colonial and racist grip of WL \Leftrightarrow WI.

ENDNOTES

- ⁱ Juan F. Perea, “The Black/White Binary Paradigm of Race: The “Normal Science” of American Racial Thought,” *California Law Review* 85, no. 5 (1997): 1213.
- ⁱⁱ Richard Delgado, “Rodrigo’s Fifteenth Chronicle: Racial Mixture, Latino-Critical Scholarship, and the Black-White Binary,” *Texas Law Review* 75, (1997): 1185.
- ⁱⁱⁱ Richard Delgado, “Derrick Bell’s Toolkit – Fit to Dismantle That Famous House?” *New York University Law Review* 75, no. 2 (2000): 285.
- ^{iv} Richard Delgado, “Four Reservations on Civil Rights Reasoning by Analogy: The Case of Latinos and Other Nonblack Groups,” *Columbia Law Review* 112, no. 7 (2012): 1883.
- ^v *Ibid.*
- ^{vi} Juan Perea, “The Black/White Binary Paradigm of Race,” 1220.
- ^{vii} *Ibid.*, 1230.
- ^{viii} See (Delgado, “The Black/White Binary: How Does It Work?” 348) and (Perea, “The Black/White Binary Paradigm of Race,” 12323).
- ^{ix} *Ibid.*
- ^x Juan Perea, “The Black/White Binary Paradigm of Race,” in *The Latino/a Condition: A Critical Reader*, eds. Richard Delgado & Jean Stefancic (New York: New York University Press, 2010), 340.
- ^{xi} *Ibid.*, 341.
- ^{xii} Juan F. Perea, “Destined for Servitude,” *University of San Francisco Law Review* 44, (2009): 247.
- ^{xiii} *Ibid.*
- ^{xiv} *Ibid.*, 250.
- ^{xv} *Ibid.*
- ^{xvi} *Ibid.*, 251.
- ^{xvii} *Ibid.*
- ^{xviii} Juan Perea, “Panel: Latina/O Identity and Pan-Ethnicity: Toward Latcrit Subjectivities: Five Axioms in Search of Equality,” *Harvard Latino Law Review* 2, no. 231(1997): 232.
- ^{xix} Thomas Kuhn, *The Structure of the Scientific Revolution* (Chicago: The University of Chicago Press, 1962), 77.
- ^{xx} Richard Delgado, “Rodrigo’s Footnote: Multi-Group Oppression and a Theory of Judicial Review,” 51, (2017), 21.
- ^{xxi} Tommy J. Curry, “Cast Upon the Shadows: Essays Toward the Culturalogic Turn in Critical Race Theory,” (doctoral dissertation, Southern Illinois University, 2009), 201.
- ^{xxii} Concept introduced to me from the mind of eminent scholar/professor/mentor Richard Delgado from our discussion about Latin@s in the Black-white binary. Also, see Delgado, “Rodrigo’s Footnote: Multi-Group Oppression and a Theory of Judicial Review,” 23.
- ^{xxiii} *Ibid.*, 24.
- ^{xxiv} Octavio Ignacio Romano-V, “The Anthropology and Sociology of the Mexican-Americans: The Distortion of Mexican-American History,” in *El Grito: A Journal of Contemporary Mexican-American Thought*, eds. Octavio I. Romano, Nick C. Vaca & Herminio Rios (Berkeley, CA: Premio Quinto Sol, 1968), 23-24.
- ^{xxv} Maxine Baca Zinn, “Sociological Theory in Emergent Chicano Perspectives,” *The Pacific Sociological Review* 24, no. 2 (1981), 256.
- ^{xxvi} Alfredo Mirandé, “Chicano Sociology: A New Paradigm for Social Science,” *Pacific Sociological Review* 21, no. 3 (1978), 256 & 294.
- ^{xxvii} Alfredo Mirandé, “Sociology of Chicanos or Chicano Sociology?: A Critical Assessment of Emergent Paradigms,” *Pacific Sociological Review* 25, no. 4 (1982), 495.
- ^{xxviii} Baca Zinn, “Sociological Theory in Emergent Chicano Perspectives,” 256.

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- xxxii Insight adapted from Lewis Gordon, *What Fanon Said*, (New York: Fordham University Press, 2015), 22.
- xxxiii Perea, "The Black/White Binary Paradigm of Race," 1219-1220.
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- xxxv Perea, "The Black/White Binary Paradigm of Race," 1216.
- xxxvi Arthur Escobar, *The Making and Unmasking of the Third World* (New Jersey: Princeton University Press, 1995), 40-41.
- xxxvii Perea, "The Black/White Binary Paradigm of Race," p. 1216.
- xxxviii Ibid., 1217.
- xxxix Ibid.
- xl Alexis de Tocqueville, "Tocqueville: Book I Chapter 18," http://xroads.virginia.edu/~hyper/detoc/1_ch18.htm
- xli Juan Perea, "Ethnicity and the Constitution: Beyond the Black and White Binary Constitution," *William and Mary Law Review* 36, no. 2 (1995): 571.
- xlII Ibid., 576.
- xlIII Ibid., 574. As Juan Perea notes in footnote 14, "national origin is also a protected characteristic under Title VII of the Civil Rights Act of 1964. In the meager legislative history of the term "national origin" in Title VII, legislators extended its meaning slightly to include the nations of birth of one's ancestors. Thus "national origin" under Title VII means both one's national origin and the national origin characteristic of one's ancestry."
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- xlV Ibid.
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- li Ibid., 8.
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- liii Ibid., 35 & 36. Insight adapted from Wynters to fit the Chican@, Mexican, Mexican-American, Latin@ historical/material conditions.
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- liV Alfredo Mirandé, *The Chicano Experience*, (Notre Dame, Ind.: University of Notre Dame Press, 1985), 2.
- liVI Romano, "The Anthropology and Sociology of the Mexican-Americans," 24.
- liVII Ibid., 24.
- liVIII Yolanda Padilla, "Theory on the Mexican-American Experience," *The Social Service Review* 64., no. 2, 271.
- liX Deluvina Hernandez, *Mexican American Challenge to a Sacred Cow*, (UCLA: Aztlan Publications, 1970), 10.
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- liXI Ibid.
- liXII R.S. Zaharna, "Overview: Florence Kluckhohn Value Orientations," January 28, 2000, <http://fs2.american.edu/zaharna/www/kluckhohn.htm>.
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- lxxiii Ibid.
- lxxiv Ibid.
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- lxxvi Ibid., 16-17.
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- lxxviii Perea, "The Black/White Binary Paradigm of Race," 1218.
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- lxxxvii Perea, "The Black/White Binary Paradigm of Race," 1218.
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- xciii Ibid.
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- xcv Ibid., 1239.
- xcvi Richard Delgado, "Derrick Bell's Toolkit – Fit to Dismantle That Famous House?" 294.
- xcvii Ibid.
- xcviii Ibid.
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- civ Alfredo Mirandé, *Gringo Justice* (Notre Dame, Ind.: University of Notre Dame Press, 1987), 25.
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- clx Ibid., 389.
- clxi Ibid.
- clxii Perea, “The Black/White Binary Paradigm,” 1241.
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- clxv Ibid., 1244.
- clxvi Ibid.
- clxvii Tommy Curry, “Back to the Woodshop: Black Education, Imperial Pedagogy, and Post-Racial Mythology Under the Reign of Obama,” *Teachers College Record* 117, no 14., (2015): 27.
- clxviii Ibid.
- clxix Ibid.
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- clxxi Ibid., 327
- clxxii Derrick Bell, “Racial Realism,” *Connecticut Law Review* 24, no. 2 (1992), 363.
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- clxxvi Ibid.
- clxxvii Ibid., 14-15.
- clxxviii Ibid.
- clxxix Ibid., 16.
- clxxx Ibid., 24.
- clxxxi Ibid.
- clxxxii Idea proposed by Richard Delgado in an email conversation of Latin@s and the Black-white binary.
- clxxxiii Tommy Curry, *Cast Upon Shadows: Essays Toward the Culturalogic Turn in Critical Race Theory*, 165.

- clxxxiv Ibid., [emphasis added].
- clxxxv Ibid., 205, endnote 10.
- clxxxvi Ibid., 169.
- clxxxvii Ibid. Also see Delgado, “Rodrigo’s Footnote: Multi-Group Oppression and a Theory of Judicial Review,” 23-25.
- clxxxviii Delgado, “Rodrigo’s Footnote: Multi-Group Oppression and a Theory of Judicial Review,” 24.
- clxxxix Idea proposed by Richard Delgado in an email conversation of Latin@s and the Black-white binary. Also see Delgado, “Rodrigo’s Footnote: Multi-Group Oppression and a Theory of Judicial Review,” 24.
- cxc Ibid.
- cxcI Ibid.
- cxcii Nicolas C. Vaca, *Presumed Alliance*, (New York: Rayo, 2004), 1-238.
- cxciii See George Yancy, “Who is White?” (Boulder, Colorado: Lynne Rienner Publishers, 2003): 160 and Delgado, “Locating Latinos in the Field of Civil Rights: Assessing the Neoliberal Case for Radical Exclusion,” 505.
- cxciv Ibid., 505-506.
- cxcv Alejandro Portes & Min Zhou, “The New Second Generation: Segmented Assimilation and Its Variants,” *The Annals of the American Academy of Political and Social Science* 530, (1993): 74.
- cxcvi Ibid., 89.
- cxcvii Mirandé, *The Chicano Experience*, 205.
- cxcviii Ibid., 12-13. [added emphasis]
- cxcix Principles have been adapted from both Mirandé and Romano’s push for a Chicano/a Sociology. Mirandé’s tentative principles can be found on pages 12-13 of *The Chicano Experience* and Romano’s on pages 207-208. More work can be found in Romano’s (1970) essay, “Social Science, Objectivity, and the Chicanos.” Romano, along with his student, Nicolas C. Vaca, and Deluvina Hernandez, were pioneers in highlighting the need for a Chicano/a social science. My emphasis/addition is with Chican@ philosophy, Chican@ logics and Chican@ sociogenics.
- ccEminent Derrick Bell Scholar and Professor, mentor and friend, Jean Stefancic, provided the concept of the practitioner in a conversation we had on March 1, 2016.
- cci Gordon, *What Fanon Said*, 22.
- ccii Sylvia Wynter, “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation-An Argument,” *CR: the New Centennial Review* 3, no. 3, (2003): 266.
- cciii Alfredo Mirandé, *Hombres y Machos*, (Boulder, Colorado: Westview Press, 1997): 6.
- cciv Ibid., 6.
- ccv Octavio Ignacio Romano – V., “Social Science, Objectivity, and the Chicanos,” in *El Grito*, (1970): 30.
- ccvi Virginia Klenk, *Understanding Symbolic Logic*, 231.
- ccvii Romano, “Social Science, objectivity, and the Chicanos” 30.
- ccviii Ibid., 31.
- ccix Ibid.
- ccx Ibid., 40.
- ccxi Armando Navarro, *Mexicano and Latino Politics and The Quest for Self-Determination*, (New York: Lexington Books, 2015), 47.
- ccxii Ibid., 50.
- ccxiii Ibid.
- ccxiv Ibid.
- ccxv Ibid., 51.
- ccxvi Ibid.

- ccxvii Armando Morales, “The Impact of Class Discrimination and White Racism on the Mental Health of Mexican- Americans,” in *Chicanos: Social and Psychological Perspectives*, eds. Nathaniel N. Wagner and Marsha J. Haug (Saint Louis: The C. V. Mosby Company, 1971), 257.
- ccxviii Ibid.
- ccxix Ibid
- ccxx This position is juxtaposed with Lewis Gordon’s analysis in “Is The Human a Teleological Suspension of Man?” Gordon points out that Wynter’s work is an extension of Fanon and W.E.B Du Bois’s *The Souls of Black Folk*. Specifically, “that from a standpoint of a culture premised upon anti-[B]lack racism, [B]lack people have no point of view.”
- ccxxi Adapted from Wynter’s analysis in “Toward the Sociogenic Principle: Fanon, Identity, the Puzzle of Conscious Experience, and What it is Like to be ‘Black’,” of a “...culturally imposed symbolic belief system of the French bourgeois sense of self [that] also structures the sense of self of the colonized French Caribbean middle class Negro, but also that it is a sense of self for which the notion of “acting like a nigger,” and thereby lapsing into non- being....”
- ccxxii Armando Rendon, *Chicano Manifesto*, (New York: The Macmillan Company, 1971), 46.
- ccxxiii Please see Lewis Gordon’s work in *What Fanon Said*. He provides an exceptional explanation of Du Bois’ work on doubling doubling, a notion that undergirds the work of Fanon. It is this notion that I have carefully adapted to the Mexican-American experience. 20.
- ccxxiv Lewis Gordon, *What Fanon Said*, 20.
- ccxxv Ibid. [Insight adapted to the Chican@ experience.]
- ccxxvi See Gordon *What Fanon Said*, 22. [Insight adapted to the Chican@ experience.]
- ccxxvii Ibid. [added emphasis].
- ccxxviii Ibid., 22 [added emphasis].
- ccxxix Panel: LatinA/O Identity and Pan-Ethnicity: Toward Latcrit Subjectivities: Five Axioms in Search of Equality
- ccxxx Gordon, *What Fanon Said*, 44.
- ccxxxi Sylvia Wynter, “Unsettling the Coloniality of Being” 266.
- ccxxxii Ibid.
- ccxxxiii Ibid., added emphasis.
- ccxxxiv Victor Rios, *Punished: Policing the Lives of Black and Latino Boys*, (New York: New York University Press, 2011), 40.
- ccxxxv Lewis Gordon, “Is the Human a Teleological Suspension of Man?,” in *After Man, Towards the Human: Critical Essays on the Thought of Sylvia Wynter*, ed. Anthony Bogues (Kingston, JA: Ian Randle, 2006): 237-267.
- ccxxxvi Richard Delgado, “The Law of the Noose: A History of Latino Lynching,” 599.
- ccxxxvii Ibid.
- ccxxxviii Ibid.,300.
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- ccxli Sylvia Wynter, “Unsettling the Coloniality of Being,” 266. [Emphasis added]
- ccxlii Ibid., 268.
- ccxliii See Wynters,”Unsettling the Coloniality of Being,” 266.; Richard Valencia, *Chicano School Failure and Success: Past Present and Future; Richard Valencia*, “Chicano Students and the Courts.”
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- ccliii Donaldo Macedo, "The Colonialism of the English Only Movement," 2007, 17. [emphasis added].
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- cclv Valencia, *Chicano School Failure and Success*, 23.
- cclvi Ibid.,23.
- cclvii Ibid.
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- cclix Richard Valencia, *Dismantling Contemporary Thinking*, (New York: Routledge, 2010), 6-7.
- cclx Sylvia Wynter, "Towards the Sociogenic Principle," 41.
- cclxi Analysis adapted from Wynter's explanation of Fanon's dialectic, 41-42. [Added emphasis incorporating the Chican@ student experience.]
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- cclxiii Tommy, Curry, *Cast Upon the Shadows: Essays Toward the culturalogic Turn in Critical Race Theory*, Dissertation, SIU Department of Philosophy, 2009, 166.
- cclxiv Kenneth B. Nunn, "Law as Eurocentric Enterprise," *Law and Inequality Journal* 15 (1997): 370.
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- cclxxxiii Ibid.,93.
- cclxxxiv Antonio Esquibel, *Message to Aztlán*, (Houston: Arte Público Press, 2001), 78.
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- ccxcv Sylvia Wynter, "Unsettling the Coloniality of Being/Power/Truth/Freedom: Toward the Human, After Man, Its Overrepresentation – An Argument," *CR: The New Centennial Review*, Vol. 3, No.3 (2003): 257-337.
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- cdxlvi Rodolfo Acuña, *Occupied America: A History of Chicanos*, 2nd ed. (New York: Harper & Row, 1981), 323-24, 81, quoted in Yolanda Alaniz & Megan Cornish, *Viva La Raza: A History of Chicano Identity & Resistance* (Seattle: Red Letter Press, 2008), 51.
- cdxlvii See (Octavio Paz, *The Labyrinth of Solitude*, 14) and (Yolanda Alaniz & Megan Cornish, *Viva La Raza*, 51).
- cdxlviii Ibid.
- cdxlix Ibid.
- cdl *El Plan Espiritual de Aztlán* quoted in Yolanda Alaniz & Megan Cornish, *Viva La Raza: A History of Chicano Identity & Resistance* (Seattle: Red Letter Press, 2008), 94.
- cdli Alaniz and Cornish, *Viva La Raza: A History of Chicano Identity & Resistance*, 96.
- cdlii Ibid.
- cdliii Ibid.
- cdliv Ibid.
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- cdlvi *El Plan de Santa Barbara, Aztlán* quoted in Yolanda Alaniz & Megan Cornish, *Viva La Raza: A History of Chicano Identity & Resistance* (Seattle: Red Letter Press, 2008), 97.
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- cdlviii *El Plan de Santa Barbara, Aztlán* quoted in Yolanda Alaniz & Megan Cornish, *Viva La Raza: A History of Chicano Identity & Resistance*, 97.
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- cdlxi *El Plan de Santa Barbara, Aztlán* quoted in Yolanda Alaniz & Megan Cornish, *Viva La Raza: A History of Chicano Identity & Resistance*, 99.
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- cdlxxiii Ibid.
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- dxix Ibid., 2.
- dxix J.T. Zapata, "Early Identification and Recruitment of Hispanic Teacher Candidates," *Journal of Teacher Education* 39, no. (1988): 19-23.
- dxxi Frantz Fanon, *Black Skin, White Masks* (United Kingdom, Pluto Press, 1967): 97.
- dxiii Ibid., 111.
- dxiii Ibid. My reference is adapted from Fanon's description of the African experience in a white man's world: "Wherever he goes, the Negro remains a Negro." (97).
- dxxiv Richard Delgado & Jean Stefancic, "Images of the Outsider in American Law and Culture," *Cornel Law Review* 77, (1992): 1280-1281.
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- dxvii Ibid., 1261.
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- dxiii Ibid.
- dxiii Richard Valencia, "The Plight of Chicano Students: An Overview of Schooling Conditions and Outcomes," in *Chicano School Failure and Success: Past, Present, and Future* ed. by Richard R. Valencia (New York: RoutledgeFalmer, 2002): 3.
- dxiv Ibid., 4.
- dxv Tommy J. Curry, "Black Education, Imperial Pedagogy, and Post-Racial Mythology Under the Reign of Obama," 29.
- dxvi Ibid.,34.
- dxviii Richard Valencia, *Chicano Students and the Courts: The Mexican American Legal Struggle for Educational Equality* (New York and London: New York University Press, 2008), 15.
- dxix Ibid.,14.
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- dxlii Ibid.
- dxliii Tommy Curry, "Cast Upon the Shadows: Essays Toward the Culturalogical Turn in Critical Race Theory," v.
- dxliv Ibid. Tommy Curry makes a similar argument with respect to African American philosophy.
- dxlv Ibid. See Tommy Curry's description of what a graduate course on Black philosophy should resemble.
- dxlvi Carter G. Woodson, *The Miseducation of the Negro* (Drewryville, Virginia: Khalifah's Booksellers &

Associates, 2006): 1.

dxlvii In his article “Shut Your Mouth When You’re Talking to Me: Silencing the Idealist School of Critical Race Theory through a Culturalogical Turn in Jurisprudence,” Dr. Tommy J. Curry extends the work of Derrick Bell, Paul Robeson and W.E.B. Du Bois arguing that Bell’s work in *Afrolantica*, and ultimately his use of Black intellectual history, highlights Blacks’ “...belief in cultural sufficiency in recognizing the inadequacy of European thought to speak to their reality, Blacks simultaneously admit their power to create a new reality. Whereas postmodernism aims to reform the dehumanizing addiction of Western thought, culturalogics simply dismisses the idea that Western thinking could ever contribute to Black knowledge.” Utilizing the work of Chican@ intellectuals, I have similarly, attempted to show that Chican@ logic is a creation from Chican@ thought that pushed for its own paradigms and separation from Western thought. See Tommy J. Curry, “Shut Your Mouth When You’re Talking to Me: Silencing the Idealist School of Critical Race Theory through a Culturalogical Turn in Jurisprudence,” in *Georgetown Journal of Law & Modern Critical Race Perspectives*, Vol. 3, no. 1 (2011): 1-38.

dxlviii Charis Kubrin, Graham C. Ousey, Lesley Reid and Robert Adelman, “Fact Check: Immigration doesn’t bring crime into U.S., data say,” *PBS NEWSHOUR*, February 3, 2017, <https://www.pbs.org/newshour/nation/fact-check-immigration-doesnt-bring-crime-u-s-data-say>

dxlix Ibid.

dl Ibid.

dli Ibid., This insight was also provided to me by law Professor Richard Delgado.

dlii Ibid., 33.

dliii Kwasi Wiredu, *Cultural Universals and Particulars: An African Perspective*, (Bloomington: Indiana University Press, 1996): 22.

dliiv Ibid., 28.

dli v Tommy Curry, “Cast Upon the Shadows: Essays Toward the Culturalogical Turn in Critical Race Theory,” 221.

dli vi Ibid.

dli vii Ibid.

dli viii See Kneale & Kneale, *The Development of Logic*, 3. and Curry, “Shut Your Mouth When You’re Talking to Me,” 34.

dli x Curry, “Shut Your Mouth When You’re Talking to Me,” 34.

dli x Ibid.

dli xi Ibid.

dli xii Kneale and Kneale, *The Development of Logic*, 4.

dli xiii I will note these axioms as ACL (Axioms of Chican@ Logic) throughout the rest of the dissertation.

dli xiv Alfredo Mirandé, *Gringo Justice* (Indiana: University of Notre Dame Press, 1987): 9.

dli xv Ibid., 10.

dli xvi Ibid.

dli xvii Ibid. 11

dli xviii Ibid., 12.

dli xix Ibid., 13.

dli xx Ibid.

dli xxi Ibid.

dli xxii Ibid., 14.

dli xxiii Ibid., 15.

dli xxiv Ibid.

dli xxv Ibid., 16.

dli xxvi Ibid., 9.

dli xxvii Gilbert Paul Carrasco, “Latinos in the United States: Invitation and Exile,” in *Latinos and the Law: Cases and Materials*, ed. by Richard Delgado, Juan F. Perea and Jean Stefancic (St. Paul, MN: Thomson West, 2008):

430.

dlxxviii Richard Delgado, "Norms and Normal Science: Toward a Critique of Normativity in Legal Thought," *University of Pennsylvania Law Review* 139, no.4 (1991): 938.

dlxxix Ibid.

dlxxx George Martinez, "Legal Indeterminacy, Judicial Discretion and the Mexican-American Litigation Experience: 1930-1980," *UC Davis Law Review* 27, No. 3, (1994): 561.

dlxxxi Ibid.

dlxxxii Ibid.

dlxxxiii Ibid.

dlxxxiv Ibid.

dlxxxv Robert W. Gordon, "Critical Legal Histories," *Stanford Law Review* 36, no. 57(1984): 114.

dlxxxvi Ibid.

dlxxxvii Ibid.

dlxxxviii Ibid.

dlxxxix Ibid.

dxci Ibid.

dxci Pierre Schlag, *The Enchantment of Reason*, (Durham and London: Duke University Press, 1998): 4.

dxcii Ibid., 4.

dxciiii Ibid., 5.

dxciiv Ibid.

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dxciiv Lawrence B. Solum, "On the Indeterminacy Crisis: Critiquing Critical Dogma," *The University of Chicago Law Review* (1987): 503.

dxciiv Roberto Mangabeira Unger, "The Critical Legal Studies Movement," *Harvard Law Review* 96, no. 3 (1983): 561.

dxciiv Ibid., 565.

dxciiv Ibid., 567.

dxciiv Ibid., 568.

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dxciiv Ibid., 570.

dxciiv Ibid.

dxciiv Ibid.

dxciiv Ibid.

dxciiv Ibid., 573.

dxciiv Richard Delgado, "The Inward Turn in Outsider Jurisprudence," *William & Mary Law Review* 34, no. 3 (1993): 744.

dxciiv Ibid.

dxciiv Ibid., 745.

dxciiv Ibid.

dxciiv Richard Delgado, "Precious Knowledge: State Bans on Ethnic Studies, Book Traffickers (Librotraficantes), and New Type of Race Trial," *North Carolina Law Review*, 91, no. 5 (2013): 1517.

dxciiv Ibid., 1515.

dcxvi Ibid.

dcxvii Ibid., 1551-1552.

dcxviii Ibid.

dcxix Ernesto B. Vigil, *The Crusade for Justice: Chicano Militancy and the Government's War on Dissent*, (Madison, Wisconsin: The University of Wisconsin Press, 1999):26.

dcxx Ibid. 27. As noted on page 388 of Vigil's text: "Denver FBI Special Agent in Charge (SAC), Nonprosecutive Summary Report, to J. Edgar Hoover, January 22, 1968, Rudolph Gonzales Field Office File 100-9290, p.9; filed in headquarters as Bufile 105-176910 [hereafter referred to as "NSR"]. The digits '105' denote internal security matters. The FBI obtained two pages of Gonzales' three-page antiwar speech. Gonzales' opposition to the war grew as the war escalated..."

dcxxi I) Chican@s and Mexican@s are racial/ethnic analytic truths in Western logic; II) Chican@ logic ought to be used by Chican@s to create new institutions, e.g. education, healthcare, law, economics, politics etc.; III) Gring@ Western logic, reason and Western Institutions are a physical and psychological threat to Chican@s and ought to be rejected by Chican@s and Mexican@s; IV) The gring@, not the Chican@ or Mexican@, is an immigrant/foreigner to the US; V) If any gring@ or gring@ institution hinders Chican@s from creating Chican@ logic and Chican@ institutions, Chican@s should consider this a physical and psychological threat to all Chican@ people, and as such, should use any means necessary to subdue the threat and VI) Chican@ logic is not stagnant. New concepts and principles are developed in accordance with the Chican@s relationship to gring@ institutions, then with respect to their relationship with other races/ethnicities. In this sense, what is a principle and axiom today, may not be in the future.

dcxxii Curry, "Cast Upon the Shadows: Essays Toward the Culturalogical Turn in Critical Race Theory,"204. This idea is contoured to the condition of the culturalogical Chican@ via Dr. Curry's application of culturalogics to the Black condition. Dr. Curry extends the genealogical work of a Black intellectual tradition and asserts Blacks create their own institutions outside the gring@'s social landscape. Anyone who is familiar with Black intellectual history knows that this is not a new assertion. What makes Dr. Curry's work paradigm shifting is his culturalogical pivot. He cannot be any clearer that Blacks ought to create their institutions and systems of logic and reason using culturalogics, not postmodernism, poststructuralism or any other European construed theory.

dcxxiii In case there is still question about what exactly I mean by Chican@ philosophy, it is the creation of new institutions and systems of thought by the Culturalogical Chican@ subject grounded in CL. It is important to understand that the ACL's of CL are merely tentative and open for discussion and debate among Chican@s. Furthermore, it is important to note that CL is not stagnant. Axioms in CL are open for revision and change. In this sense, Chican@ philosophy is an always adaptive and changing system.

dcxxiv A Chican@ practitioner is any Chican@ who subscribes to or is open to the development of a CL.

dcxxv Tommy Curry, "Cast Upon the Shadows: Essays Toward the Culturalogical Turn in Critical Race Theory," 239.

dcxxvi Ibid., 240.

dcxxvii Ibid.

dcxxviii Ibid.

dcxxix Ibid., 241.

dcxxx Ibid., 242.

dcxxxi Ibid.

dcxxxii José Ángel Gutiérrez, "The Chicano Movement: Paths to Power," *Social Studies* 102, no. 1 (2011): 25.

dcxxxiii Ibid., 26.

dcxxxiv Ibid.

dcxxxv Ibid.

dcxxxvi Ibid.

dcxxxvii Ibid.

dcxxxviii Ibid.

dcxxxix Ibid.

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