

FOREWORD

The publication of Volume 36 presents another new beginning for *CLLR*, which we now publish as the *Chicanx-Latinx Law Review*. What began as the *Chicano Law Review* in 1972, propelled by the Chicano movement of the 1970s, has continued to evolve. Almost twenty years later, in 1991, the staff felt that a change was necessary, or rather a “change had already taken place,” and that as a platform for all people of Latin American heritage, the journal would be named the *Chicano-Latino Law Review*.¹ Yet this was not the end of our growth. In 2006, our members again decided a change was in order, this time to the *Chicana/o-Latina/o Law Review*.² A complete reflection is beyond the scope of this foreword, but we believe our decision to again change the title conforms to a spirit of inclusivity and consciousness of language that has always been part of *CLLR*.³

It is with our pleasure that with this title, we introduce translations to the repertoire of the *Chicanx-Latinx Law Review*. Since its conception, *CLLR* has been dedicated to those speak and live in multiple languages. An innumerable amount of published work has addressed this reality, and how it relates to community, belonging, and discrimination in the United States. Our foray into translation is another avenue to explore these relationships and use language as a connection where it has been a barrier. To our knowledge, *CLLR* is the first national law review to undertake such a project. We believe that just as the *Chicano Law Review*

¹ Eduardo A. Brito & Leo J. Ramos, *Forward*, 11 CHICANO-LATINO L.REV. i (1991).

² Margaret E. Montoya, *Foreward: LatCrit at Ten Years*, 26 CHICANA/O-LATINA/O L.REV. I (2006). Although the editors did not explain the decision to replace the –o with –a/o, we reflect on this decision as a move away from Spanish’s use of the masculine form as subsuming the feminine. Our decision to now use the –x further aims to be conscious of our language by unsettling the rigidly gendered form of the Spanish language and simultaneously paying homage to the use of the letter –x as part of México’s national history. FONDO DE CULTURA ECONÓMICA, SOBRE LA “X” DE MÉXICO (2000).

³ As Leo Salazar, the *Chicano Law Review*’s first Editor in Chief, wrote in 1972:

Oliver Wendell Holmes described a word as the skin of a living thought. If this is so, there is grave responsibility upon those who thrust words into the living stream of our society. We must be guided not by bitterness, but by courage and compassion, for as living things words may prove loyal to their purpose.

We, the Chicano Law Students at UCLA, accept this trust. We do it gladly, for its reward is self-respect, and its burden is maturity.

Leo Salazar, *Forward*, 1 CHICANO L. REV. i, (1972).

inspired law journals across the United States, the *Chicanx-Latinx Law Review* will continue breaking boundaries.

The original works published in Volume 36 work towards fulfilling the mission and values set out by *CLLR*. First, the article *Riding the Plessy Train* by Joseph O. Oluwole and Preston C. Green III provides us with insight as to how *Brown v. Board of Education* might be translated into a new civil rights movement through advocating for “micro-desegregation.” Whereas the prodigy of *Brown* has focused on school segregation, the segregation of classrooms through the colorblind logic of tracking can and must be challenged as institutionalized racial discrimination. Second, the student comment, *Senate Bill 4*, by Megan E. Reed, addresses Texas’ statewide ban on sanctuary cities and how police officers have reacted. As opposed to those who decry the policy or argue for its necessity, the author argues that the law does not significantly affect police practice, ultimately suggesting that perhaps other motivations were at play.

The inaugural translations begin with two pieces that address issues that must be considered by our fellow English-speaking North Americans. First, Alexander G. Reynoso-Vázquez’s *Access to Higher Education* presents a thoroughly researched investigation of the law schools of Puerto Rico and its problem of access for the most economically marginalized Puerto Ricans.⁴ The author argues that, in order to promote the socioeconomic development of Puerto Rico, the law schools of Puerto Rico must commit to affirmative action policies that target marginalized groups. Our second English translation, *Undocumented Migration from the Other Perspective* by Sergio Prieto Díaz, provides a postcolonial analysis of undocumented migration.⁵ Through a practice the author calls “Migrant Mapping,” we may not only trace the continuities with the colonial past—for example, the eerie overlap of the *La Bestia* (“The Beast”) and colonial routes of resource extraction—but also use mapping to open new pathways towards emancipation.

We conclude Volume 36 with perhaps our most ambitious task of translation. In honor of our faculty advisor, Professor Laura E. Gómez, we present a Spanish translation of the first chapter of her book *Manifest*

⁴ Alexander G. Reynoso Vázquez, *Acceso a la Educación Superior para Grupos Social y Económicamente Desfavorecidos: Situación en las Escuelas de Derecho de Puerto Rico*, 83 REV. JUR. U.P.R. 193 (2014).

⁵ Sergio Prieto Díaz, *La Migración Indocumentada desde una Otra Perspectiva: Colonialidad, Sujeto Subalterno, y Mapeos Migrantes*, 22 REV. CIENCIAS SOC. U.I. 31 (2016).

Destinies, entitled *The U.S. Colonization of Northern Mexico and the Creation of Mexican Americans*.⁶ As Professor Gómez wrote:

In the main, Americans tend not to think of themselves as colonizers—and when they do, they tend to associate America’s colonial exploits with places like the Philippines or Puerto Rico. Americans tend, perhaps conveniently, to forget that their nation attacked Mexico in a war of aggression and that Americans were unwelcome invaders of Mexico’s northern frontier. Popular culture and mainstream American history teach that the “frontier” (a concept connoting an empty, unpopulated region) was “settled” by brave and hearty pioneers (with the notion of settlement itself implying a benign presence, rather than a military occupation).⁷

Professor Gómez’s piece thus works to unsettle this dominant narrative, highlighting not only the violence that underpinned the United States colonization of Mexico, but also the intense racialized nature of this encounter that lives on today. In translating *Manifest Destinies*, we acknowledge that this narrative still must be unsettled, not only nationally but internationally, and that this translation of history is perhaps one response. Yet, our greatest desire is simply that this Volume may set forth the potential for further projects of translation to come.

It is our hope that *CLLR*’s Volume 36 continues our long tradition of providing a respected forum for the discussion of central issues affecting the Latinx community that mainstream law journals ignore. Our publications provide thoughtful perspectives on the issues of segregation, sanctuary cities, affirmative action, and undocumented migration—issues at the forefront of this trying time in our nation’s history. We offer Volume 36 to shed light on these issues and offer new visions of what it means to be an American.

In Solidarity,
Marc Jácome & Jorge Roldan

⁶ LAURA E. GÓMEZ, *MANIFEST DESTINIES: THE MAKING OF THE MEXICAN AMERICAN RACE* (2d ed. 2018).

⁷ *Id.* at 16.

