

Introduction

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The geospatial shift in the locus of enunciation that began with the sixteenth-century contact between Europe and the Americas always already positions Latina/o/x peoples as central to a global enterprise. While the study of Latina/o/x populations always elicits diverse, complex, and vexing conceptual challenges, this global legacy necessarily renders our knowledge about *Latinidades* historically and radically incomplete. What does it mean, then, to rethink *Latinidades* globally and contend with the foundational, yet incomplete, concepts and paradigms of Latina/o/x and Chicana/o/x studies?

In the new millennium, the field of Chicana/o/x studies continues to evolve; its paradigms, enunciations, and epistemologies are continuously intersecting as well as constituting (and being constituted by) other fields. Shifting into new areas of inquiry in order to dismantle entrenched identitarian stases, the field of Chicana/o/x studies must continue to engage with Central American studies by exploring its diversity in the isthmus and beyond, and with Afro-Latina/o/x studies by critically examining its histories, racial formations, and relationships with other groups. Moving forward, Chicana/o/x studies must also give increased attention to Latinx Muslims, Latinx Asians, and migratory processes and trajectories of Indigenous groups across the Americas, to name only a few possibilities for the relational scholarship that needs to be achieved. The growing and increasingly more complex in-group diversity has only compounded the need for a globalized approach to Chicana/o/x studies research that builds on but also increases the conventional focus on the US-Mexico borderlands and on the East Coast and midwestern United States, along with intersecting transnational flows within these familiar parameters and regions. This growing dispersion of paradigms and populations serves as a further critique

of José Limón's "critical regionalism" and its order of prioritization of the nation-state over the global (Limón 2008, 167).

For the reasons posed by such questioning, this dossier enjoins ongoing dialogues about the continual expansion and transformation of Chicana/o/x studies, particularly regarding the theories, approaches, and subjects that animate the field. This simultaneously requires particular attention to transhemispheric margins and a particular vigilance against reification. As the contributions in this issue demonstrate, global frameworks invite us to dialogue, to take another look—"looking awry," in José David Saldívar's words (2011, 57)—at what we thought we knew. Building upon Saldívar's maneuver, yet without looking back at the United States as a site of mediation, this dossier operates even outside the Americas as an anchorage. Foreshadowing the emergence of the "X," Sandra Soto proposes a "demastery" of knowledge that enables us to undo orthodoxies and tautological

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methodologies: “queerperformative ‘Chican@’ signals a conscientious departure from certainty, mastery, and wholeness, while still announcing a politicized collectivity” (2010, 2). Extending this radical skepticism into a spatiotemporality, this looking inward and outward from multiple sites throughout the world portends the mechanism that can lead us toward new suspicions of concretized epistemologies and ontologies. Indeed, a global and transhemispheric lens extends and continuously shifts our perspective to see beyond the persistent a priori inflections of regional, country-specific, or nationalist interpretive analyses.

Looking at places, spaces, and expressions that are not necessarily marked as Latina/o/x, this dossier is interested in the contradictory aspects of globalization that involve unexpected or underexamined Latina/o/x and Chicana/o/x syntheses. Taken together, these essays explore variously globalized Latina/o/x subjects, unexpected locations, and the continual spatial relocations that demand attention through new interpretive lenses. Moreover, we invite theorizing about new subject formations—and ontologies—along with the unruly epistemologies that come from the myriad new and unexpected Latina/o/x dislocations throughout the world. Our attempt to extend this inquiry invites explorations of the messiness of the proto-, the supra-, and the post- across Latina/o/x practices and populations—that is to say, a Global Latinidades, a new Latina/o/x spatial studies appropriate to variable origins, global processes, and mobilities.

The essays in “Global Latinidades” compel us to question existing notions and limitations of fundamental categories in new political and discursive contexts. This dossier offers scholarly interventions in two sections: the first, “Globalizations: Decentering, Expanding, and Reconceptualizing Latina/o/x and Chicana/o/x Studies”; and the second, “Mediations: The Symbolic and Political Economy of Latina/o/x and Chicana/o/x Performance.” The contributors to this dossier move beyond the familiar emphases on regional studies, on the one hand, and transnational flows, on the other, that still largely privilege the United States. In fact, they examine new and transhemispheric contact zones, transculturations, and transversal syntheses that resituate *Latinidad* as global. For example, the essays by Claudia Milian, Roberto D. Hernández, and Michael A. Parra examine how these categories materialize in the spatial ontologies of a supra-*América*. Postulating from spaces like Spain, Aotearoa, Germany, Paris, and Japan, this dossier occupies the interstitial spaces and intellectual breaks and continuities in the fields of Chicana/o/x, Latina/o/x, and Latin American studies. To be sure, these

fields and loci are contested, not interchangeable, and are often deployed in multiple and unpredictable ways.

The first section comprises three essays that alternately engage Latina/o/x globalizations and world making. In the opening article, “What Has Brown Done for Me Lately? The (Im)possibilities of Recuperating Brownness after 9/11,” Roberto Macias Jr. contends with the construction of a global brownness after 9/11 that ultimately failed to cement new affiliations across nationalities and ethnicities on a global scale. The vexing challenge posed by this experiment ultimately highlights the necessity of grappling with brownness as a category of relationality. The second essay, “LatinX Spain + Hispanidad,” by Claudia Milian, provides a thorough engagement of new trajectories of the “X” suffix through case studies of Latina/o/x populations in Spain. In remapping and piecing together a LatinXness, Milian focuses on contemporary Spanish politics and public discourses, thereby resituating the field’s locus of enunciation far outside familiar epistemological and ontological spaces. Closing this section, “Xicano ‘World’ Traveling and World Making: Aotearoa Meets Aztlán,” by Roberto D. Hernández, offers a participant-observer meditation on the counterepistemological project of the decolonial turn and new geographies of Chicana/o/x and Latina/o/x studies. Via dialogues in the Maori South Pacific, Hernández is instrumental in the search for a comprehensive method to mark pathways for negotiating, and negating to the degree possible, the colonial telos and cartographies.

The three essays in the second section explore case studies of global Latinidades. This involves complex transculturations and transversalisms extending through and far beyond Latina/o/x relations with the United States. The section opens with “On Becoming Chicano in Europe: John Rechy’s Immanently Queer Latino Soldado Razo Flâneur in Paris, 1950–52,” in which Michael A. Parra turns to the unmined memoir of gay Chicano author John Rechy. Parra examines how passing becomes a methodology that allows Rechy to radically imagine and embody a life beyond the material and figural closet. The second essay, by Amy Sara Carroll, “the-Mex-is: Guillermo del Toro’s Silver Angel versus *The Strain* (of the Political Economy of Vampirism),” is a mixed-genre critical creative theorizing of cultural politics, temporalities, camp sensibilities, and the “Greater-Mexican-becoming-global-Latinx.” Carroll scrambles “methexis” into a particularity of “the-Mex-is,” signaling a transmutation in a theatrical “group sharing” toward a cognitive remapping with kinship diagramming. The dossier closes with José G. Anguiano’s “Rolas de Nipón: Listening for

the Chicana/x-Japanese Musical Bridges in the Documentary *Our Man in Tokyo*,” which develops a unique and interconnected transversal prism, refracting Chicana/x culture across the Pacific and materializing in Japanese localities. Particularly, Anguiano engages a global media landscape in the construction and reconstruction of supra-Chicana/o/x culture in Latin Asian contexts.

Taken together, these essays directly interrogate the meanings of the global that have always been a feature of Latinidades by placing Chicana/o/x paradigms in dialogue with Latina/o/x and Latin American studies. This special dossier of *Aztlán: A Journal of Chicano Studies* signals the necessity for further research. We thus invite readers to further explore yet other iterations of Global Latinidades as we continue to expand the dialogues toward the next syntheses of the pasts, presents, and futures of supra-Latina/o/x studies.

Works Cited

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