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**Chicana Sexuality and Gender**

- **Debra J. Blake 2009-01-01** Since the 1980s Chicana writers including Gloria Anzaldúa, Cherrie Moraga, Sandra Cisneros, Ana Castillo, and Alma Luz Villanueva have reworked iconic Mexican cultural symbols such as mother earth goddesses and La Llorona (the Wailing Woman of Mexican folklore), re-imagining them as powerful female figures. After reading the works of Chicana writers who created bold, powerful, and openly sexual female characters, Debra J. Blake wondered how everyday Mexican American women would characterize their own lives in relation to the writers’ radical reconfigurations of female sexuality and gender roles. To find out, Blake gathered oral histories from working-class and semiprofessional U.S. Mexicanas. In Chicana Sexuality and Gender, she compares the self-representations of these women with fictional and artistic representations by academic-affiliated, professional intellectual Chicana writers and visual artists, including Alma M. López and Yolanda López. Blake looks at how the Chicana professional intellectuals and the U.S. Mexicanas women refigure confining and demeaning constructions of female gender roles and racial, ethnic, and sexual identities. She organizes her analysis around re-imaginings of La Virgen de Guadalupe, La Llorona, indigenous Mexica goddesses, and La Malinche, the indigenous interpreter for Hernán Cortés during the Spanish conquest. In doing so, Blake reveals how the professional intellectuals and the working-class and semiprofessional women rework or invoke the female icons to confront the repression of female sexuality, limiting gender roles, inequality in male and female relationships, and violence against women. While the representational strategies of the two groups of women are significantly different and the U.S. Mexicanas would not necessarily call themselves feminists, Blake nonetheless illuminates a continuum of Chicana feminist thinking, showing how both groups of women expand lifestyle choices and promote the health and well-being of women of Mexican origin or descent.

- **Debra J. Blake 2008-10-31** Since the 1980s Chicana writers including Gloria Anzaldúa, Cherrie Moraga, Sandra Cisneros, Ana Castillo, and Alma Luz Villanueva have reworked iconic Mexican cultural symbols such as mother earth goddesses and La Llorona (the Wailing Woman of Mexican folklore), re-imagining them as powerful female figures. After reading the works of Chicana writers who created bold, powerful, and openly sexual female characters, Debra J. Blake wondered how everyday Mexican American women would characterize their own lives in relation to the writers’ radical reconfigurations of female sexuality and gender roles. To find out, Blake gathered oral histories from working-class and semiprofessional U.S. Mexicanas. In Chicana Sexuality and Gender, she compares the self-representations of these women with fictional and artistic representations by academic-affiliated, professional intellectual Chicana writers and visual artists, including Alma M. López and Yolanda López. Blake looks at how the Chicana professional intellectuals and the U.S. Mexicanas women refigure confining and demeaning constructions of female gender roles and racial, ethnic, and sexual identities. She organizes her analysis around re-imaginings of La Virgen de Guadalupe, La Llorona, indigenous Mexica goddesses, and La Malinche, the indigenous interpreter for Hernán Cortés during the Spanish conquest. In doing so, Blake reveals how the professional intellectuals and the working-class and semiprofessional women rework or invoke the female icons to confront the repression of female sexuality, limiting gender roles, inequality in male and female relationships, and violence against women. While the representational strategies of the two groups of women are significantly different and the U.S. Mexicanas would not necessarily call themselves feminists, Blake nonetheless illuminates a continuum of Chicana feminist thinking, showing how both groups of women expand lifestyle choices and promote the health and well-being of women of Mexican origin or descent.

**Voicing Chicana Feminisms**

- **Aida Hurtado 2003-01-01** This major new series reproduces an authoritative selection of the most significant articles in different areas of psychology. It focuses in particular on influential articles which are not found in other similar collections. Many of these articles are only available in specialized journals and therefore are not accessible in every library. This landmark series will make a contribution to scholarship and teaching in psychology. It will improve access to important areas of literature which are difficult to locate, even in the archives of many libraries throughout the world. Important features in each book make the series an essential research and reference tool, including introductions written by the individual editors providing a lucid survey of difference branches of psychology. The pagination of the original articles has been deliberately retained to facilitate ease of reference. A comprehensive author and subject index guides the reader instantly to major and minor topics within the literature. This set presents the most important articles in the psychology of memory, divided into the following areas: The First Explorers Encoding Processes Retrieval Processes Context Sensory Memory Working Memory Semantic Memory Expanding Into New Areas The New Territories Expertise Implicit Memory Exploring Everyday Memory Articles in these volumes have been drawn from various books and from the following journals: Neurology, Psychological Review, Verbal Learning and Verbal Behavior, Cognitive Psychology, Psychological Review, Journal of Experimental Psychology, Journal of General Psychology, American Psychologist, Perception and Psychophysics, British Journal of Psychology, Quarterly Journal of Experimental Psychology, Journal of Memory and Language, Journal of Neurology, Neuropsychology and Psychiatry, Neuropsychologia, Psychological Bulletin, Science, and Cognition.

**There Was a Woman**

- **Domino Renee Perez 2008-07-01** “How is it that there are so many lloronas?” A haunting figure of Mexican oral and literary traditions, La Llorona permeates the consciousness of her folk community. From a ghost who haunts the riverbank to a murderous mother condemned to wander the earth after killing her own children in an act of revenge or grief, the Weeping Woman has evolved within Chicana imaginations across centuries, yet no truly comprehensive examination of her impact existed until now. Tracing La Llorona from ancient oral tradition to her appearance in contemporary material culture, There Was a Woman delves into the intriguing transformations of this provocative icon. From La Llorona’s roots in legend to the revisions of her story and her exaltation as a symbol of resistance, Domino Renee Perez illuminates her many permutations as seductress, hag, demon, or pitiful woman. Perez draws on more than two hundred artifacts to provide vivid representations of the ways in which these perceived identities are woven from abstract notions—such as morality or nationalism—and from concrete, often misunderstood concepts from advertising to television and literature. The result is a rich and intricate survey of a powerful figure who continues to be reconfigured.

**Dissonant Divas in Chicana Music**

- **Deborah R. Vargas 2012** Explores the resounding musical performances of Mexican American women such as Chelo Silva, Eva Ybarra, Eva Garza, and Selena within Tejano/Chicana music.
Rethinking Chicana/o and Latin/o Popular Culture—D. Pérez 2016-02-05 Through a gender, ethnicity, and sexuality lens, Pérez demonstrates that queer Chicana/o and Latin/o identities are much more prevalent in cultural production than most people think. By claiming a variety of characters and texts as queer, he expands the breadth of queer representation in cultural production.

Loca Motion—Michelle Habell-Pallán 2005-05-01 2006 Honorable Mention for MLA Prize in US Latin and Latino and Chicana and Chicano Literary and Cultural Studies In the summer of 1995, El Vez, the “Mexican Elvis,” along with his backup singers and band, The Lovely Elvettes and the Memphis Mariachis, served as master of ceremony for a ground-breaking show, “DIVA L.A.: A Salute to L.A.’s Latinas in the Tanda Style.” The performances were remarkable not only for the talent displayed, but for their blend of linguistic, musical, and cultural traditions. In Loca Motion, Michelle Habell-Pallán argues that performances like Diva L.A. play a vital role in shaping and understanding contemporary transnational social dynamics. Chicana/o and Latin/o popular culture, including spoken word, performance art, comedy, theater, and punk music aesthetics, is central to developing cultural forms and identities that reach across and beyond the Americas, from Mexico City to Vancouver to Berlin. Drawing on the lives and work of a diverse group of artists, Habell-Pallán explores new perspectives that defy both traditional forms of Latino cultural nationalism and the expectations of U.S. culture. The result is a sophisticated rethinking of identity politics and an invaluable lens from which to view the complex dynamics of race, class, gender, and sexuality.

Post-Borderlandia—T. Jackie Cuevas 2018-03-28 Bringing Chicana/o studies into conversation with queer theory and transgender studies, Post-Borderlandia examines why gender variance is such a core theme in contemporary Chicana and Chicana narratives. It considers how Chicana butch lesbians and Chicana trans people are not only challenging heteronormative norms, but also departing from mainstream conceptions of queerness and gender identification. Expanding on Gloria Anzaldúa’s basic formulation of the Chicana as transformer of the “borderlands,” Jackie Cuevas explores how a new generation of Chicana writers, performers, and filmmakers are imagining a “post-borderlands” subjectivity, where shifting national, racial, class, sexual, and gender identifications produce complex power dynamics. In addition, Cuevas offers fresh archival analysis of the Chicana feminist canon to reveal how queer gender variance has always been crucial to this literary tradition.

Postnationalism in Chicana/o Literature and Culture—Ellie D. Hernández 2010-01-01 In recent decades, Chicana/o literary and cultural productions have dramatically shifted from a nationalist movement that emphasized unity to one that openly celebrates diverse experiences. Charting this transformation, Postnationalism in Chicana/o Literature and Culture looks to the late 1970s, during a resurgence of global culture, as a crucial turning point whose reverberations in twenty-first-century left capitalism have been profound.Arguing for a postnationalism that documents the radical politics and aesthetic processes of the past while embracing postnationalism as a symbol of national cultural transformation. Ultimately positing that globalization has enhanced the trajectory leads to a new conception of border studies as well, rethinking the effects of a restructured masculinity and femininity. Hernández links the multiple postnationalism that documents the radical politics and aesthetic processes of the past while embracing postnationalism as a symbol of national cultural transformation. Ultimately positing that globalization has enhanced the trajectory leads to a new conception of border studies as well, rethinking the effects of a restructured masculinity and femininity. Hernández links the multiple postnationalism that documents the radical politics and aesthetic processes of the past while embracing postnationalism as a symbol of national cultural transformation. Ultimately positing that globalization has enhanced the trajectory leads to a new conception of border studies as well, rethinking the effects of a restructured masculinity and femininity. Hernández links the multiple postnationalism that documents the radical politics and aesthetic processes of the past while embracing postnationalism as a symbol of national cultural transformation. Ultimately positing that globalization has enhanced the trajectory leads to a new conception of border studies as well, rethinking the effects of a restructured masculinity and femininity. Hernández links the multiple postnationalism that documents the radical politics and aesthetic processes of the past while embracing postnationalism as a symbol of national cultural transformation. Ultimately positing that globalization has enhanced the trajectory leads to a new conception of border studies as well, rethinking the effects of a restructured masculinity and femininity. Hernández links the multiple postnationalism that documents the radical politics and aesthetic processes of the past while embracing postnationalism as a symbol of national cultural transformation. Ultimately positing that globalization has enhanced the trajectory leads to a new conception of border studies as well, rethinking the effects of a restructured masculinity and femininity. Hernández links the multiple postnationalism that documents the radical politics and aesthetic processes of the past while embracing postnationalism as a symbol of national cultural transformation. Ultimately positing that globalization has enhanced the trajectory leads to a new conception of border studies as well, rethinking the effects of a restructured masculinity and femininity. Hernández links the multiple postnationalism that documents the radical politics and aesthetic processes of the past while embracing postnationalism as a symbol of national cultural transformation. Ultimately positing that globalization has enhanced the trajectory leads to a new con...
chicana-sexuality-and-gender-cultural-refiguring-in-literature-oral-history-and-art-latin-america-otherwise

those struggles produced new forms of racial consciousness, gender awareness, and political identities. (Chicana Power) provides a critical genealogy of pioneering Chicana activist and theorist Anna NietoGomez and the Hijas de Cuauhtémoc, one of the first Latina feminist organizations, who, together with other Chicana activists forged an autonomous space for women's political participation and challenged the gendered confines of Chicano nationalism in the movement and in the formation of the field of Chicana studies. She uncovers the multifaceted vision of liberation that continues to reverberate today as contemporary activists, artists, and intellectuals, both grassroots and academic, struggle for, revise, and rework the political legacy of Chicana feminism.

The Chicana/o Cultural Studies Reader-Angie Chahram-Derneresesian 2006 This text brings together key writings in this newly-emerging field. Articles embrace a broad range of writing on culture including TV, film, art, music, dance, theatre and literature, capturing the shifting terrain of Chicana/o cultural studies.

Comparative Indigenousities of the Americas-M. Bianet Castellanos 2012-10-04 Comparative Indigenousities of the Americas highlights intersecting themes such as indigenismo, mestizaje, migration, displacement, autonomy, sovereignty, borders, spirituality, and healing that have historically shaped the experiences of Native peoples across the Americas. In doing so, it promotes a broader understanding of the relationships between Native communities in the United States and Canada and those in Latin America and the Caribbean and invites a hemispheric understanding of the relationships between Native and mestizo/peoples.

Post-Borderlandia-T. Jackie Cuevas 2018-03-28 Bringing Chicana/o studies into conversation with queer theory and transgender studies, Post-Borderlandia explores why gender variance is so much a part of the Chicana/o experience. Chicana/o writing is both a product of and redefinition for Chicana/o culture, a culture that includes both Chicanas and Chicanos. It considers how Chicana butch lesbians and Chicanx trans people are not only challenging heteropatriarchal norms, but also departing from mainstream conceptions of queerness and gender identification. Expanding on Gloria Anzaldúa’s classic formulation of the Chicana as transformer of the “borderlands,” Jackie Cuevas explores how a new generation of Chicana writers, performers, and filmmakers are imagining a “post-borderlands” subjectivity, where shifting national, racial, class, sexual, and gender identifications produce complex power dynamics. In addition, Cuevas offers fresh archival analysis of the Chicana feminist canon to reveal how queer gender variance has always been crucial to this literary tradition.

The Oxford Handbook of Latino Studies-Ilan Stavans 2020-03-03 At the beginning of the third decade of the 21st century, the Latino minority, the biggest and fastest growing in the United States, is at a crossroads. Is assimilation taking place in comparable ways to previous immigrant groups? Are the links to the countries of origin being redefined in the age of contested globalization? How are Latinos changing America and how is America changing Latinos? The Oxford Handbook of Latino Studies reflects on these questions, offering a sweeping exploration of Latinos and Latinas' complex experiences in the United States. Edited by leading expert Ilan Stavans, the handbook traces the emergence of Latino studies as a vibrant and interdisciplinary field of research starting in the 1980s, assessing the current state of the discipline while suggesting new paths for exploration. With its twenty-three essays and a conversation by established and emerging scholars, the book discusses various aspects of Latino life and history, from literature, popular culture, and music, to religion, philosophy, and language identity. The articles present new interpretations of important themes such as the Chicano Movement, gender and race relations, the changes in demographics, the tension between rural and urban communities, immigration and the US/Mexico border, the legacy of colonialism, and the controversy surrounding Spanglish. The first hardcover edition, this collection offers a multifaceted and thought-provoking look at how Latinos are redefining the American identity.

Américo Paredes-José E. Limón 2012-10-15 Several biographies of Américo Paredes have been published over the last decade, yet they generally overlook the paradoxical nature of his life’s work. Embarking on an in-depth, critical exploration of the significant body of work produced by Paredes, José E. Limón (one of Paredes’s students and now himself one of the world’s leading scholars in Mexican American studies) puts the spotlight on Paredes as a scholar/citizen who bridged multiple areas of Mexican American cultural life during a time of intense social change and cultural renaissance. Serving as a counterpoint to hagiographic commentaries, Américo Paredes challenges and corrects prevailing readings by contemporary critics of Paredes’s Asian period and of such works as the novel George Washington Gómez, illuminating new facets in Paredes’s role as a folklorist and public intellectual. Limón also explores how the field of cultural studies has drifted away from folklore, or “the poetic of everyday life,” while he examines the traits of Mexican American expressive culture. He also investigates the scholarly paradigm of ethnography itself, a stimulating inquiry that enhances readings of Paredes’s best-known study, “With His Pistol in His Hand,” and other works. Underscoring Paredes’s place in folklore and Mexican American literary production, the book questions the shifting reception of Paredes throughout his academic career, ultimately providing a deep hermeneutics of widely varied work. Offering new conceptions, interpretations, and perspectives, Américo Paredes gives this pivotal literary figure and his legacy the critical analysis they deserve.

The Oxford Handbook of Latino Studies-Ilan Stavans 2020 “At the beginning of the third decade of the twenty-first century, the Latino minority, the nation’s biggest and fastest growing, is at a crossroads. Is assimilation taking place in ways comparable to previous immigrant groups? Are the links to the countries of origin being redefined in an age of contested globalization? How are Latinos changing America and how is America changing Latinos? The growth of Latino Studies as a discipline, which seeks to understand these questions and others, is one of the most exciting phenomena in the humanities in the last few decades. This collection of twenty-three essays and a conversation by leading and emerging scholars assesses the current state of the discipline, and contains chapters on the Chicano Movement, gender and race relations, changes in demographics, the tension between rural and urban communities, immigration, the legacy of colonialism, language identity and the controversy surrounding Spanglish, and meditations on popular culture and the lasting power of literature.”

Reading Chicana Like a Queer-Sandra K. Soto 2010-01-01 A race-based oppositional paradigm has informed Chicano studies since its emergence. In this work, Sandra K. Soto replaces that paradigm with a less didactic, more flexible framework geared for a queer analysis of the discursive relationship between racialization and sexuality. Through rereadings of a diverse range of widely discussed writers—from Américo Paredes to Cherríe Moraga—Soto demonstrates that representations of racialization actually depend on the sexual and that a race-based oppositional paradigm organizes and circulates both as a fear that queer theory was a fad whose time has passed, and that queer theory is incapable of offering an incisive, politically grounded analysis in and of the current historical moment.

Brown on Brown-Frederick Luis Aldama 2009-07-21 Common conceptions permeating U.S. ethnic queer theory tend to confuse aesthetics with real-world acts and politics. Often Chicana/o representations of gay and lesbian experiences in literature and film are analyzed simply as propaganda. The cognitive, emotional, and narrational ingredients (that is, the subject matter and the formal traits) of those representations are frequently reduced to a priori agendas that emphasize the pervasiveness of queerness as pervasive to and enabling of the canon of Chicana/o literature. Exemplifying the broad usefulness of queer theory by extending its critical tools and anti-heteronormative insights to racialization, Soto stages a crucial intervention amid a certain loss of optimism that circulates both as a fear that queer theory was a fad whose time has passed, and that queer theory is incapable of providing new forms of racialized identity. The Oxford Handbook of Latino Studies reflects on these questions, offering a sweeping exploration of Latinos and Latinas’ complex experiences in the United States. Edited by leading expert Ilan Stavans, the handbook traces the emergence of Latino studies as a vibrant and interdisciplinary field of research starting in the 1980s, assessing the current state of the discipline while suggesting new paths for exploration. With its twenty-three essays and a conversation by established and emerging scholars, the book discusses various aspects of Latino life and history, from literature, popular culture, and music, to religion, philosophy, and language identity. The articles present new interpretations of important themes such as the Chicano Movement, gender and race relations, the changes in demographics, the tension between rural and urban communities, immigration and the US/Mexico border, the legacy of colonialism, and the controversy surrounding Spanglish. The first hardcover edition, this collection offers a multifaceted and thought-provoking look at how Latinos are redefining the American identity.

Power! provides a critical genealogy of pioneering Chicana activist and theorist Anna NietoGomez and the Hijas de Cuauhtémoc, one of the first Latina feminist organizations, who, together with other Chicana activists forged an autonomous space for women's political participation and challenged the gendered confines of Chicano nationalism in the movement and in the formation of the field of Chicana studies. She uncovers the multifaceted vision of liberation that continues to reverberate today as contemporary activists, artists, and intellectuals, both grassroots and academic, struggle for, revise, and rework the political legacy of Chicana feminism. (Chicana Power) provides a critical genealogy of pioneering Chicana activist and theorist Anna NietoGomez and the Hijas de Cuauhtémoc, one of the first Latina feminist organizations, who, together with other Chicana activists forged an autonomous space for women's political participation and challenged the gendered confines of Chicano nationalism in the movement and in the formation of the field of Chicana studies. She uncovers the multifaceted vision of liberation that continues to reverberate today as contemporary activists, artists, and intellectuals, both grassroots and academic, struggle for, revise, and rework the political legacy of Chicana feminism.
Geographies of Girlhood in US Latina Writing-Andrea Fernández-García 2020-03-03 This book is an in-depth study of Latina girls, portrayed in five coming-of-age narratives by using spaces and places as hermeneutical tools. The texts under study here are Julia Alvarez’s Return to Sender (2009), Norma E. Cantú’s Canícula: Snapshots of a Girlhood en la Frontera (1995), Mary Helen Ponce’s Hoy Street: An Autobiography (1993), and Esmeralda Santiago’s When I Was Puerto Rican (1993) and Almost a Woman (1998). Unlike most representations of Latina girls, which are characterized by cultural inaccuracies, tropes of exoticism, and a tendency to associate the host society with modernity and their girls’ cultures of origin with backwardness and oppression, these texts contribute to reimagining the social differently from what the dominant imagery offers. By illustrating the vexing phenomena the characters have to negotiate on a daily basis (such as racism, sexism, and displacement), these narratives open avenues for a critical exploration of the legacies of colonial modernity. This book, therefore, not only enables an analysis of how the girls’ development is shaped by these structures of power, but also shows how such legacies have been repressed as the characters negotiate their identities. It breaks with the longstanding characterization of young people, and especially Latina girls, as voiceless and deprived of agency, showing readers that this youth group also has say in controlling their lifeworlds.

Wild Tongues-Rita E. Uruqui-Ruiz 2012-07-01 Tracing the configuration of the slapstick, destitute Peladita/Peladito and the Pachuca/Pachucos (depicted in flashy zoot suits) from 1928 to 2004, Wild Tongues is an ambitious, extensive examination of social order in Mexican and Chicana/o cultural productions in literature, theater, film, music, and performance art. From the use of the Peladita and the Peladito as stock characters who criticized various aspects of the Mexican government in the 1920s and 1930s to contemporary performance art by María Elena Gaitán and Dan Guerrero, which yields a feminist and queer-studies interpretation, Rita Uruqui-Ruiz emphasizes the transnational capitalism at play in these comic voices. Her study encompasses both sides of the border, including the use of the Pachuca and the Pachuko as anti-establishment, marginal figures in the United States. The result is a historically grounded, interdisciplinary approach that reimagines the limitations of nation-centered thinking and reading. Beginning with Daniel Venegas’s 1928 novel, Las aventuras de don Chipote o Cuando los pericos manen, Rita Uruqui-Ruiz’s Wild Tongues demonstrates early uses of the Peladito to call attention to the brutal physical demands placed on the undocumented Mexican laborer. It explores Teatro de Carpa and Teatro de Carpa (tent theater) in-depth as well, bringing to light the experience of Mexican Peladita Amelia Wilhelmy, whose “La Wolly” was famous for portraying a cross-dressing male soldier who criticizes the failed Revolution. In numerous other explorations such as these, the political, economic, and social power of creativity continually takes center stage.

Chicana Feminisms-Gabriela F. Arredondo 2003-07-09 DIVAn anthology of original essays from Chicana feminists which explores the complexities of life experiences of the Chicanas, such as class, generation, sexual orientation, age, language use, etc./div

Fleshing the Spirit-Elisa Facio 2014-04-10 Fleshing the Spirit brings together established and new writers to explore the relationships between the physical body, the spirit and spirituality, and social justice activism. The anthology incorporates different genres of writing—such as poetry, testimonials, critical essays, and historical analysis—and stimulates the reader to engage spirituality in a critical, personal, and creative way.

Velvet Barrios-Alicia Gaspar de Alba 2003-04-02 In Chicana/o popular culture, nothing signifies the working class, highly-layered, textured, and metaphoric sensibility known as “rasquache aesthetic” more than black velvet art. The essays in this volume examine that aesthetic by looking at icons, heroes, cultural myths, popular rituals, and border issues as they are expressed in a variety of ways. The contributors dialectically engage methods of popular cultural studies with discourses of gender, sexuality, identity politics, representation, and cultural production. In addition to a hagiography of “locas santas,” the book includes studies of the sexual politics of early Chicana activists in the Chicano youth movement, the representation of Latina bodies in popular magazines, the stereotypical renderings of recipe books and calendar art, the ritual performance of Mexican feminazas in the quinceañera, and mediums through which Chicano masculinity is measured.

Transforming Borders-Alejandra C. Elenes 2010-11-15 Transforming Borders: Chicana/o Popular Culture and Pedagogy situates Chicana feminists’ re-imaging of La Llorona, the Virgin of Guadalupe, and Malintzin/Málachin as sources of border/transformational pedagogies. In doing so, C. Alejandra Elenes contributes to the scholarship on transformative pedagogies by adding the voices of Chicana feminist pedagogies, epistemologies, and ontologies. Linking the relationship between cultural practices, knowledge, and teaching in everyday life, Elenes develops her conceptualization of border/transformational pedagogies.

The Essential Handbook of Women’s Sexuality [2 volumes]-Donna Marie Castaneda 2013-01-24 This cutting-edge two-volume set with contributions by distinguished and internationally recognized scholars provides a comprehensive picture of contemporary issues in the field of women’s sexuality, emphasizing women’s diversity and international perspectives. • Vignettes and real-life stories to illustrate concerns, questions, findings, research, and concepts • In-depth coverage of a wide spectrum of sexuality topics among women, including sexual desire and satisfaction; sexuality concerns in diverse countries; pornography; lesbian, bisexual, and transgender women; trauma, rape, and intimate partner violence; and mental health and therapy • Contributions from 63 distinguished scholars who are experts in their fields • Extensive bibliography with each chapter

[Un]Framing the “Bad Woman”-Alicia Gaspar de Alba 2014-07-15 “What the women I write about have in common is that they are all rebels with a cause, and I see myself represented in their mirror,” asserts Alicia Gaspar de Alba. Looking back across a career in which she has written novels, poems, and scholarly works about Sor Juana Inés de la Cruz, the Malinche, Coyolxauhqui, the murdered women of Juárez, the Salem witches, and Chicana lesbian feminists, Gaspar de Alba realized that what links these historically and socially diverse figures is that they all fall into the category of “bad women,” as defined by their place, culture, and time, and all have been punished as well as remembered for rebelling against the “frames” imposed on them by capitalist patriarchal discourses. In [Un]Framing the “Bad Woman,” Gaspar de Alba revisits and expands several of her published articles and presents three new essays to analyze how specific brown/female bodies have been framed by racial, social, cultural, sexual, national/regional, historical, and religious discourses of identity—as well as how Chicanas can be liberated from these frames. Employing interdisciplinary methodologies of activist scholarship that draw from art, literature, history, politics, popular culture, and feminist theory, she shows how the “bad women” who interest her are transgressive bodies that refuse to cooperate with patriarchal dictates about what constitutes a “good woman” and that queer/alter the male-centric and heteronormative history, politics, and consciousness of Chicana/Mexican culture. By “unframing” these bad women and rewriting their stories within a revolutionary frame, Gaspar de Alba offers her compañeras and fellow luchadoras empowering models of struggle, resistance, and rebirth.

Liberation Theology in Chicana/o Literature-Alma Rosa Alvarez 2007-11-21 Liberation Theology in Chicana/o Literature looks at the ways in which Chicana/o authors who have experienced cultural disconnection or marginalization because of their gender, gender politics and sexual orientation attempt to forge a connection back to Chicana/o culture through their use of liberation theology.

Sacred Iconographies in Chicana Cultural Productions-C. Román-Odio 2013-02-12 This book examines the iconography of the Virgin of Guadalupe as a force for social justice and feminist emancipation within Chicana cultural productions from 1975-2010. In these productions the Virgin serves as a paradigm to unlock the histories of conquest and colonization, racism, and sexual oppression in the US-Mexico borderland and beyond.

Collective Identity and Cultural Resistance in Contemporary Chicana/o Autobiography-Juan Velasco 2016-07-26 The first book length study of this genre, Collective Identity and Cultural Resistance in Contemporary Chicana/o Autobiography facilitates new understandings of how people and cultures are displaced and reinvented themselves. Through the examination of visual arts and literature, Juan Velasco analyzes the space for self-expression that gave way to a new paradigm in contemporary Chicana/o autobiography. By bringing together self-
representation with complex theoretical work around culture, ethnicity, race, gender, sex, and nationality, this work is at the crossroads of intersectional analysis and engages with scholarship on the creation of cross-border communities, the liberatory dimensions of cultural survival, and the reclaiming of new art fashioned against the mechanisms of violence that Mexican-Americans have endured.

**Homecoming Queers**-Marivel T. Danielson 2009-08-24 Homecoming Queers provides a critical discussion of the multiple strategies used by queer Latina authors and artists in the United States to challenge silence and invisibility within mainstream media, literary canons, and theater spaces. Marivel T. Danielson's analysis reveals the extensive legacy of these cultural artists, including novelists, filmmakers, students and activists, comedians, performers, and playwrights. By clearly discussing the complexities and universalities of ethnic, racial, sexual, gender, and class intersections between queer Chicana and U.S. Latinas, Danielson explores the multiple ways identity shapes and shades creative expression. Weaknesses and gaps are revealed in the treatment of difference as a whole, within dominant and marginalized communities. Spanning multiple genres and forms, and including scholarly theory alongside performances, films, narratives, and testimonials, Homecoming Queers leads readers along a crucial path toward understanding and overcoming the silences that previously existed across these fields.

**Chicana Ways**-Karin Ikas 2001 A collection of interviews with ten prominent Chicana writers, who describe their lives, writing careers, and aspirations.

**Contemporary Latin American Cultural Studies**-Stephen Hart 2014-02-24 Contemporary Latin American Cultural Studies is a collection of new essays by recognised experts from around the world on various aspects of the new discipline of Latin American cultural studies. Essays are grouped in five distinct but interconnected sections focusing respectively on: (I) the theory of Latin American cultural studies; (II) the icons of culture; (III) culture as a commodity; (IV) culture as a site of resistance; and (V) everyday cultural practices. The essays range across a wide gamut of theories about Latin American culture; some, for example, analyse the role that ideas about the nation - and national icons - have played in the formation of a sense of identity in Latin America, while others focus on the resonance underlying cultural practices as diverse as football in Argentina, TV in Uruguay, cinema in Brazil, and the 'bolero' and soaps of modern-day Mexico. Contemporary Latin American Cultural Studies has an introduction setting the ideas explored in each section in their proper context. The essays are written in jargon-free English (all Spanish terms have been translated into English), and are supplemented by a concluding section with suggestions for further reading.

**World Literature in Spanish: An Encyclopedia [3 volumes]**-Maureen Ihrie 2011-10-20 Containing roughly 850 entries about Spanish-language literature throughout the world, this expansive work provides coverage of the varied countries, ethnicities, time periods, literary movements, and genres of these writings. • Contains roughly 850 A–Z entries related to Spanish-language literature and related topics throughout the world, from the Middle Ages up to the present day • Includes contributions from nearly 200 scholars from the Americas, Europe, Asia, and Australia • Provides bibliographies containing major English-language print reference works, free electronic sources with peer-reviewed information, major academic websites, and well-established electronic journals • Contains an extended glossary of literary and cultural terms such as "subaltern" and basic cultural features of Hispanic society, such as "el barrio" and "Negrismo" • Includes a chronological appendix containing entries organized by date

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