

# DOWNLOAD PDF IDEALIZED PASTS : DISCOURSES ON CHICANA POSTNATIONALISM

## Chapter 1 : 39 results in SearchWorks catalog

*Two IDEALIZED PASTS Discourses on Chicana Postnationalism what's in a name? The ideas, activist movements, and professional groups that compose today's Chicana feminism developed from a refusal to identify.*

Students will learn about the agency and its organizational culture while applying concepts of cultural competence, linguistic appropriateness and health disparities. To register, contact Dr. Laura Guyer at lkguyer@ufl.edu. Permission of instructor and program chair For advanced undergraduate students who desire to supplement the regular courses by independent reading or research. Permission of instructor and program chair Designed for students desiring practical experience in the community. Click here for more information and an on-line application. If a course fills a Gen Ed requirement, that is specified separately. To view a syllabus, click on the hyperlinked course and section number. Majors may count any one level class towards the WMS major. S, D Health Disparities: We will examine how such categories operate in everything from novels to YouTube to the evening news. Feminist Voices Carolyn A. Although women writers have fought to have their voices heard, the hangover of oppression lingers. What about the students who read their work? Do you ever feel your own voice as a writer has been oppressed or even silenced? What forces keep you from being a confident reader, writer, and thinker? Are any of these forces or pressures the results of your intersectionality – your biological sex, gender identity, sexual orientation, race, ethnicity, class, or ability? Do women write differently than men? Along with discussing these questions, students will work on becoming better readers, writers, and thinkers. We will concentrate on building your abilities in these three areas, so that you will leave the class a more confident reader, thinker, and writer. Health issues across the lifespan will be examined: Students will read, discuss and analyze a broad spectrum of primary and secondary sources from a feminist viewpoint. The course will be divided into three sections: Next, we will turn to historical and ethnographic descriptions of women in religious communities and discuss how they are interpreting their roles through religious practice. Finally, we will turn to feminist critique of religion and examine how feminist theologians are attempting to challenge traditional religions, through either challenging them from within, or rejecting them and building new religious visions. Despite cultural rules limiting the public behavior of women, various individuals and groups challenged these dominant gender norms. This course will explore a variety of ways in which women entered the public arena during this period. Readings and discussions will examine topics ranging from activists and reformers, to novelists and orators, from slave owners and the enslaved, to seamstresses and prostitutes. This course is designed to provide students with both a specific and a general view of the status, achievements and experiences of African women in fiction. Our discussions will focus on issues of identity, oppression, resistance, exile, language, translation and colonialism, using as points of entry a diverse set of texts. The framework for classroom discussion will revolve around two central issues: Permission of instructor and program chair For advanced undergraduate students who desire to supplement the regular courses by independent reading or research. Today, men constitute the bulk of in-patient mental health clients, while the vast majority of out-patient services go to women, who are diagnosed with depression, anxiety, and related somatic complaints at approximately three times the rate of men. This class examines the relationship between women and therapy as it has evolved since the 19th century, looking at women both as patients and as practitioners. While attending to the bio- and neurological dimensions of mental illness, it is grounded in a social constructivist approach, and draws on history, literature, and feminist and critical theory as well as clinical writings. Students will do weekly short papers and a substantial final project. Although the class will not dwell at length on the psychoanalytic theories of Sigmund Freud, the class presumes some knowledge of Freud, if for no other reason than to understand both his continued utility and the feminist critique of him. Students should purchase and read Freud for Beginners Appignanesi and Zarate; available through amazon. The course is organized into three broad sections. The second focuses on discrimination within healthcare settings. The third emphasizes routes to eliminating discrimination and improving health at individual, group,

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and legislative levels. Because these categories do not influence people in isolation, we will examine the intersection of identities whenever possible in our analysis. We will read original research reports not a textbook and all students will be required to participate actively in class discussions. Have you ever wondered why you feel excluded even when material is said to be inclusive? Have you ever wondered what it means for a language to be sexist? We will look, briefly, at some of the other ways in which other human beings have organized their interrelationships through grammars that incorporate other organizational principles. However, a growing number of Muslim women scholars and activists have begun to challenge the notions that Islam is synonymous with the oppression of women. We will also examine the situation of contemporary Muslim women from both the perspectives of Islamic Nationalists and Islamists. Both groups see women as a crucial component for the preservation of Islamic societies. It explores some examples of past and present scholarship to reaffirm the interdisciplinary nature of the field and to highlight the relationships among feminist theory, intellectual practice, and social change. Approval of the undergraduate coordinator. This course is designed for students desiring practical experience in the community. In accordance with the protocols established by WST and the Honors Program, students design and pursue an independent research project with guidance from an advisor. If a course fills a GenEd requirement, that is specified separately. Click on the hyperlinks below for a course syllabus.

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## Chapter 2 : Tebot Bach - Publications

*Two IDEALIZED PASTS: Discourses on Chicana Postnationalism (pp. ) The ideas, activist movements, and professional groups that compose today's Chicana feminism developed from a refusal to identify with either Anglo-American feminists in the U.S. feminist movement or male counterparts in the movimiento chicano.*

They sing, they dance; they twirl, they whirl. Most of all, they smile, showing their happiness to be part of the motherland. During the broadcast, I sat with Chinese friends in their apartment in Beijing, and was repeatedly told to sit and watch the program with the rest of the family, even though I preferred to catch up on the local gossip. After the clock shown on the television struck 8: Nonminority entertainers and hosts exclusively wore Western-style suits and dresses. The rest of the 4 hours of programming has well over half of its programs been devoted to minority songs and dances. This recognition may make a considerable difference in obtaining certain privileges accorded to minorities, in some cases including permission to have more than one child, obtaining entrance to university, having access to local political office, special economic assistance, and tax relief programs. It is also interesting to note that in this figure clearly geared for school children, the figures on the Great Wall, with one exception, are clearly Muslim: The oddman out strangely enough is an African. It is bordered by the Nationality Hotel and offices of the State Commission for Nationality Affairs, the ministry charged with administrating all dealings with minorities in China. Books and sets of photo cards published by the State introduce the 56 nationalities of China and are widely distributed to school children, foreign students, and tourists, and carried by officials on trips abroad as gifts to their host institutions. The minorities are almost always portrayed in natural, romantic settings, surrounded by fauna and flora. This displays what the authors perhaps considered to be their modernity, and by extension, their normality, civility, and subjectivity. Instead of being represented as singing and dancing, one photo has the Han women with single infants, in strollers. When minority men are portrayed, and then rarely, they are generally exoticized as strong and virile, practicing strange and humorous customs, or possessing extraordinary physical abilities in sport, work, or the capacity to consume large amounts of alcohol—much more than a typical Han Chinese Nationalities Chinese Marxist social science has been heavily influenced by stage evolutionary theory, particularly as represented in the writings of the American anthropologist Lewis Henry Morgan. In the chapter, Fei traced the rise of the Han people from multiethnic origins prior to the Qin dynasty, and their almost unilineal descent down to the present day, despite absorbing and being conquered by various foreign tribes and nations. As soon as it came into being, the Han nationality became a nucleus of concentration. Its people radiated in all directions into the areas around it and, centripetally, absorbed them into their own groups and made them a part of themselves. But as the national minorities generally are inferior to the Han in the level of culture and technology indispensable for the development of modern industry, they would find it difficult to undertake industrial projects in their own regions, their advantage of natural resources notwithstanding. Therefore, our principle is for the better developed groups to help the underdeveloped ones by furnishing economic and cultural aids. Fei While there are many nationalities in China, the Han are defined to be in the cultural and technical vanguard, the manifest destiny of all the minorities. While many younger scholars, like Tong Enzheng, are beginning to challenge the dominance of the Marxist—Stalinist—Morganian paradigm, it still heavily influences the popular discourse regarding nationalism and Han superiority in China, as well as state policy. Filmed entirely in China with government support, the film is a survey of marriage customs throughout China, with a heavy dose of minority practices, especially in Yunnan. What is noteworthy about the film is not the typical exoticization and eroticization of minorities as described below, but the deliberate structuring of the film along stage evolutionary theory. At the beginning of the film, we are shown primeval visions of a neolithic past and the emergence of primitive mankind. Each stage has its own development, traces of which could be found, only three decades ago in China. From 3,000 BC to 1,000 BC human society began to form. There was nothing called marriage, or it was called primitive promiscuity [yuanshi luanhun de jiedu-an, lit. From 1,000 BC to 3,000 BC

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human society divided into blood families [xueyuan jiazu]. Promiscuity existed, called consanguine group marriage. In matrilineal society, group marriage outside tribe [sic] started. In ancient society, nothing called marriage could be found in group marriage. The relationship was casual. Other films on minority marriage customs A similar film survey of minority marriage customs produced in Hong Kong by the Wah Ngai Film Production and King Video is entitled: For an excellent critique of this mistaken view see McKhann The scenery is beautiful enough, they make it more fascinating. A thorough examination indeed! He present her a red ribbon, in a serious manner. The ribbon is a token for engagement. The characteristic of modern marriage is freedom, monogamy, and equality between sexes. The law of marriage stipulates No force on either side. Or a third party interfering! Love is most essential in modern marriage. Having love affairs [tan lianai, lit. In the countryside of Beijing you may observe this wonderful prelude. The film culminates with a grand mass wedding of couples, dressed in formal Western attire, who were actually married at the Beijing Hotel as a result of successful computerized matchmaking. This harmonious union of love, marriage, and sex life notes the result of evolution in history. The Han, though they supposedly comprise China, Korea, and Japan, which are indeed among the extremely rare examples of historic states composed of a population that is ethnically almost or entirely homogeneous. The Social Construction of Whiteness Frankenberg One of the favorite themes is that of minority women, especially the Dai Thai , Hani, and Li, bathing in the river. School children are often encouraged to make wood-block prints of Thai bathers and other exotic representations of minorities. One of the most famous incidents regarding the public portrayal of minority nudes in China was that of the Beijing Capital Airport. Yuan Yunsheng returned from 16 years of exile in Manchuria to be assigned by the state to paint a mural at the Beijing airport 2 in However, the bathing mural on one side of the room eventually proved too problematic, and it was covered up in March Although the mural was proudly displayed in many official Chinese publications from October to early , minority cadres from Yunnan began to object that the bathing mural was simply too offensive for public display and denigrating to minorities Lufkin It had also been causing a disruption in the dining room where it was exhibited due to the crowds of people who went to view it. Edwards on gender and nation The racial configuration of the nation is intimately bound up with notions of women and gender. We can interpret eroticized and feminized visions of nationalities as compensating for the idea of Han women corrupted by modernity. There are many examples of the feminization of the exotic and pristine, a phenomenon that scholars have generally linked to Western imperialism. In French Indochinese literature, the sensual, feminized colony was contrasted by the corrupted, modernized, unfeminine European female. This occurred in the late 19th century, linked to declining birth rates, especially in France after the defeat in the Franco-Prussian war. Minorities become likely subjects for such romantic yearnings. Here the audience becomes an important issue, but as in any discussion of public culture this is difficult to assess. Suffice it to note that in official public arenas, such as airports, hotels, and government offices, images of naked Han women are rarely found. Representations of unveiled minority women are frequently found in the official public sphere. Butterfly, Garber stresses the importance of clothing in making the link between gender representation and transvestism Garber The changing of clothes and the altering of a restricted Han Self is precisely the basis for the movie, Sacrificed Youth Qing qun ji. This leads her further on the road to self-criticism and the cultural critique of repressed Han identity. In this instance of retailoring the nation, to borrow a phrase from Parker, et al. The protagonist of the film observes the Thai women swimming from a distance and wishes that she was not so inhibited by her Han mores that she did not feel she could join them without her swimsuit. Here too, the sent-down Han observer declares: Pornography in China Gladney on restrictions on pornography in China Though prohibited as pornographic for the general populace, it is possible to view foreign films with sex and nude scenes in various elite universities and training institutes. Chinese colleagues frequently complained to me that literature and films regarded as pornographic and illegal for common people were readily available to elite government officials and their families. Here, I must make very clear, the difference between what is erotic and pornographic in China is defined by what the state regards as legal and illegal. The point here is not about eroticism in general, it is that in China

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representations of Han subjects classed by the state as pornographic would not be illegal, and thus only erotic, if the Hans were dressed as minorities. This includes any publication, foreign or domestic, that the state censors regard as morally inappropriate for its broader population. Foreign visitors in the past were regularly searched upon entry for magazines, books, and videos regarded as pornographic, and there are regular police raids upon a burgeoning black market industry of literally underground video parlors and markets for erotic literature. Even in remote rural areas, where the police are fewer and farther between, these parlors are not unusual. This parlor was quite popular, even though it was located in a Muslim minority area, within the Hezhou Hui Autonomous Prefecture in Gansu. State censors prohibit depiction of total nudity and these publications were frequently reviewed and confiscated. Yet despite this severe restriction upon and preoccupation with the sale of nude representations of foreign and Han Chinese women, throughout China, in state-sponsored media as well as foreign and domestic tourist shops, images of nude minority women are publicly displayed, National Geographic-style, in various suggestive poses. Not only are nude representations of minorities displayed in galleries and public spaces like the Beijing Capital Airport see below , but they are readily available for sale in hotel tourist boutiques and minority crafts shops, such as the Central Institute for Nationalities Minority Handicrafts Store and the Nationalities Cultural Palace. Zoom in Original , 10k Fig. Ting Shao Kuang, Silk Road. In Ting Shao Kuang, , 7. The state justified the closing of the exhibition because it claimed that many of the female models had objected to the public exhibition of their nude portraits as immoral. The state apparently has never been worried about this problem where minority women models and their husbands were concerned. The repression of Han sexuality 52If erotic images and public portrayals of Han Chinese sexuality are an acknowledged aspect of everyday life in traditional China, Taiwan, Hong Kong, and Singapore, why have they been so absent, so repressed, in the China mainland since ? Mosse argues that unlicensed sexuality represents a threat to totalizing states Mosse The policing of sex tends to also roughly coincide with radical leftist authoritarian campaigns in China, e. Gladney on the official crackdown on prostitution and pornography Ruan reports that a crackdown on prostitution and pornography announced by Li Ruihuan in September netted prostitutes in Beijing alone between November 25â€”December 15 Ruan The Vice Minister of the Public Security Bureau reported that by January , there had been 35, separate cases prosecuted, involving 79, prostitutes and their customers. On 16 April Reuters reported a Beijing Evening News story that Wang Shuxiang was sentenced to death by the Beijing Intermediate Court for selling pornography and illegally trading in publishing quotas. Supporters argue it was a set-up, however, as the entrapment procedure involved videos in the hotel room and a long-term surveillance of his activities, with subsequent interrogation reportedly focusing more on his prodemocracy contacts than his well-known sexual dalliances. In other studies, Ardener Ardener In a state that regularly monitors the monthly menses of its women workers, engages in Malthusian birth-planning programs, and strictly regulates the age at which one can marry 21 for women, 22 for men , it is not surprising that sexuality has become highly politicized.

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## Chapter 3 : Graduate Opportunity Fellowship Program (GOFP) | UCLA Graduate Programs

*Chicana/o literary and cultural production altered its trajectory from a cultural nationalist movement to one that openly celebrated difference; this is perhaps one of the greatest achievements in Chicana/o discourse since its inception.*

American Literature after I Friday, October 31, - 9: Daniel Graham, University of Connecticut. The Virtual Orphan and the Racial Other: The Problem of Representation in the Gilded Age. Mary Hale, University of Illinois, Chicago. This paper examines the way in which popular Gilded Age political process novels think formally and thematically about the separation of political passion from ideological difference in post-war politics. Anne Carson, Autobiography, Ethos. Sharon Kirsch, Arizona State University. Claire Grandy, New York University. I explore her engagement with time, memory, and loss as key tropes of desire. Gustavo Llarull, Cornell University. Nox challenges our interpretive practices by preventing us from fixing the meaning of basic semantic units: Simon Lee, University of California, Riverside "But coming nigh, the enchanted frigate is transformed apace into a craggy keep": This paper is an exploration of several pieces of fiction by Melville, in particular "Bartleby the Scrivener" and "The Encantadas" and the different spaces that are set up within the text. These spaces function as a temporary refuge or heterotopia outside the dominant narrative. Pete Moore, Duke University. This paper brings together the history of the ranch-style home and the avant-garde coteries of American postwar poetry to think expansively about the institutionalization of vernacular forms. It poses the ranch-style home as an instance of corporate interest groups reifying a version of American culture in order to achieve what President Eisenhower described as the subtle, pervasive and complete aims of the Cold War. Big Stories, Little Stories: The Limits of Empathy in Memoirs of Trauma. Tesla Schaeffer, University of Washington. This project considers the genre of memoir in conversation with current work in trauma theory and discourse. Michael Humphrey, Colorado State University. Scholars of identity and narrative continue to debate what constitutes a life story. Spiritual and Secular Roots. Aria Cabot, "University of Wisconsin, Madison". Scholarly studies on the Italian autobiography have focused almost exclusively on eighteenth-century male writers, while little attention has been paid to pre-nineteenth-century autobiographies authored by women. Nature and Dominion in Arthurian Romance. This paper will investigate the uncomfortable coexistence and mutual influence of the human realm and the Otherworld, focusing on Orfeo and Launfal, but drawing also on the French Arthurian tradition. Interc ursus , Disc ursus: Cassia Gammill, Portland State University. Shelley and the Power of Insensate Things. Ruoji Tang, Cornell University. Reading after de Man Friday, October 31, - 9: Alexis Briley, Colgate University. John Hicks, Getty Research Institute. The paper examines the pervasive literary critical preference for the term "reading" over more descriptive methodological terms like exegesis, interpretation, or hermeneutics. In what ways are both close readings and distant readings still considered to be readings, and why the reluctance to use more sharply defined terms for these methodologies such as exegesis vs. Formalism and Apathy in de Man. Aaron Hodges, Pennsylvania State University. Reading, Reference, and Narcissism: The Limits of Semiotics in Paul de Man. Ani Maitra, Colgate University. Jacqueline Johnson, Claremont Graduate University. Examining how nature functions in this work offers a new way to read those grappling with the confines of society. Misplaced Sympathies in The House of Mirth: The Dangers of Identifying with a Non-Entity. However, Edith Wharton arguably deliberately created a sympathetic character to illustrate the dangers of leading a life centered on the pursuit of wealth. Kimberly Morris, University of California, Davis. How to Use and Learn. Elena Polyudova, Defense Language Institute. This paper considers some psychological issues occur in studying English as a Second Language by adult students. Communicative insecurity as a type of the performance anxiety appears while a non-native speaker communicates with native speakers. The paper presents ways to overcome psychological issues by using texts of popular songs. Second Language Acquisition in the Writing Center. Due to the challenges of tutoring student writers who use English as a second language L2 , this study applies concepts of L2 acquisition through a lens of sociolinguistics to the discussion of L2 student writers in the

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writing center. This paper suggests better strategies for tutoring L2 students. Long 19th Century I Friday, October 31, - 9: This paper explores the forgotten genre of magic-portrait fiction, which popularized two familiar spirits: With a focus on the sitter and the dandy, I study the sexual economy of portraiture in late-Victorian fiction through readings of two magic-portrait stories: Lewis Carroll and J. Mirrors, Masks, and Masculinity: Sheridan Le Fanu and Arthur Machen. The results of this study are revealing in the areas of gender, genre, narrative, and nineteenth-century studies. Nathalie Rachlin, Scripps College. Raymond Depardon said in a recent interview about his official portrait of Francois Hollande, that he shot the newly elected president as if he was photographing a landscape. Urban Spaces of Transition. Claudia Esposito, University of Massachusetts, Boston. This paper focuses on buried and silenced moments in historical narratives of the Maghreb, through multiple overlapping techniques such as painting, photography, writing, music, and installation. While the paper takes a long view of history, its focus is on contemporary artists and the postcolonial era. French World or Flat World? Food and Globalization in Five Recent Films. Aaron Prevots, Southwestern University. Recent documentaries on food present a multifaceted image of France. Or facilitated innovation and heightened stateside perception of French attitudes? This paper will consider such questions as presented through film, along with pedagogical issues and resources for teaching about culture. Utopieverlust und Medienwechsel in Christian Krachts Imperium. Andre Schuetze, Tulane University. Engelhardt muss lernen, dass er dieser Welt nicht entkommen kann und dass die Utopie neue Wege gehen muss. Pauline Ebert, Smith College. Since German unification, when there no longer were two German states who could each blame the other as the heir of National Socialism, the collective German past had to be renegotiated. And the claim that many Germans too were Nazi victims took center stage in post-unification discourse. From Socrates to Obiwan Kenobi. Elio Petri con Dziga Vertov. Antonio Iannotta, University of San Diego. La proposta intende analizzare il film di Petri concentrandosi sugli aspetti sonori e mettendolo in risonanza con Entusiasmo di Dziga Vertov. Valeria Dani , Cornell University. I will delineate a new interpretation based on the idea that technology, here, is the ultimate and privileged means of revealing a repressed past. Tina Pugliese, University of Colorado at Boulder. Vito Zagarrro, University of Rome 3. Mapping Space and Place Friday, October 31, - 9: Mario Alberto Obando Jr. Mediating on the lyrics, we find that Latinos are challenging capitalist heteronormative time. Li Yun Alvarado, Fordham University. Jennifer Avila, University of California, Riverside. The study of sport humanities is significant because sport, itself deeply embedded in the American psyche, can be seen as reflective of culture and society in a variety of ways. We argue that LAVS is a legitimate form of speech that characterizes a speech community different from others. Investigating the Lexicon of Early California Spanish: Nahuatlismos in the Work of a Peninsular Missionary.

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### Chapter 4 : Historic Image/Self Image: Re-Viewing Chicana | Elissa Rashkin - blog.quintoapp.com

*In this book I consider postnationalism as a precursor to Chicana/o transnational culture, though some prefer the term "borderlands" or even "Latina/o globalization" to discuss the myriad dislocations of U.S. Mexican-American culture developing over the past thirty years.*

Pornography; Po tm dern m, nd Problem. Implicarion f r Po un dern. Rc-Vicwing Chicana 97 Elissa ], Ras! G III1-a- f C. On doser examination, however, Chicana is more than a litany of Chicana and Mexicana achievements and oppressions. References to Aztec goddesses similarly prove absolutely nothing. Mexican and Chicano culture and attempts to deconstruct and demystify Yet constructs of identity in Mexican and Chicano culture in general and these archetypes.! It is because these myths impact upon women- ,! The reasons for the feminist use of these myths can use counterhegemonic techniques of parody and bricolage. Chicana is best understood by looking at the myths themselves as they circulated pieced together from preexisting texts, which it alters and selects to create during the period of the Chicano political movement, out of whose new meanings. Although many of its segments can be seen as boldly chingada. Malinche Tenepal, the translator, advisor, or hybridity. The image Paz finally offers of Malinche and by men. At the time *The Labyrinth of Solitude* was written, feminism was already a condition" Similarly, women in general are seen as instruments of the male hegemony of his time. But through a compensation elsewhere had called the passive model of womanhood into question. Paz's cultural complexity, a complexity overlooked by male authors seeking a leaves no room for female agency, for: For example, oppositions that her other roles would seem to complicate. Yet at the time in an essay entitled "Identidad," Marta Cotera accused Paz of using the same time she characterizes her as a traitor, associated with the "mala" poetic license" to insult women: Although the latter are not exclusively women, all are shown as rh;III historical truth. This feminist re- conquistadors. Instead, they represent the chingada opposition as a visual strategy somewhat begs the question of Conquest in its full horror and violence, from a formal perspective of historical authenticity. For the muralists were artists in the conventional stark modernism that cites in order to transform both European classical sense, well versed in European traditions of painting and participants in painting and pre-Corresian traditions of representation. The confrontation- international modernist movements such as Cubismo It was in this role as a tion is thus often depicted in aesthetic as well as literal terms. In the tradition of nude paintinging temporally as well as spatially across the sides of buildings or between from which even these radical artists did not depart, women are typically different walls and surfaces. The very use of these paintings in Chicana rendered as anonymous bodies, supposedly "pure form" but nonetheless must be seen not simply as a means of illustration, but as a citation of works emphatically gendered. Their "lack," or what Paz called "anatomical sought to narrate. In the "active" foregrounds. Indian womenous with their presumed condition of privation. Whereas so many of the women in the Catholic equation of woman with mother or whore. Instead, the small figure of a mutilated woman female figures in their own work, they were responding both to the traditional beliefs that shaped their upbringing and to the cultural movements and texts that constituted their heritage as artists and intellectuals. Although Malinche and Guadalupe are perceived as mothers of their people, their legends originated and persist in social formations that already equated womanhood with passivity, considered female nonmaternal activity to be treacherous, and associated suffering with virtue. Although the narrative virulently criticizes the suppression of Aztec and other indigenous female deities and the emergence of the Virgin as a model of female virtue and submission, little is said that directly contradicts the modernist interpretation of events. The bulk of the critique comes from judicious selection, juxtaposition, framing, and camera movement, in contrast to the narration, which presents interpretations as if they were verifiable facts albeit with a healthy layer of humor and irony , the strategy of formal composition does not create a new story but literally FIG. Intercut with the image and sound of a This painting itself is extremely ambiguous. It depicts the couple alone fierce dog, her bleeding arms, rottured eyes and open mouth take on a ". They are posed

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words, her suffering is not that of an anonymous victim but of a human seat and holding hands. Perhaps this image attracted Morales for the reason that in it, Siqueiros: The former feels, responds to, protests, perhaps: Clearly both remain in [the theme of mestizaje. To this end, Valdez presents the painting in four victims, for there is no honest way to depict the events of shots: What is at 1. Their feet, where a glimpse of the prostrate body adds the note of weakness and passivity would collapse, allowing women to fully irony needed to return the concept of mestizaje to the overall theme of become actors and subjects of their own history. While this crucial aspect of her back- rather than procreation: A slave, in the first instance, can hardly be a traitor when she herself has been betrayed and treated as an object of exchange, while for her to negotiate for her freedom and for power means that she is more than: Chicana moves from a colonial-era image of the twin virgins to a close-up of Malintzin herself. Only after this shot establishes. Malintzin as the subject of the narration do we get me longer shot showing her in her mediating role between the two male leaders. She is presented as "taking bold action" to which: The act of symbolic appropriation is implicit: Still from Chicana by Elissa Rashkin and Jim Arbnivalence of the painting is fully exploited. While not glorified, her assumption of by Adelaida R. Indeed, masquerade is a potent subtext of Chicana: From a preexisting self, but one of active construction. The other shows in extreme close-up the teapot of Estefana Cabazos of Brownsville, Texas, who retaliates against Yankee settlers for the loss of her lands by shooting intruders and doling out poison at her infamous tea parties. Still from Chicana by of commitment to a higher cause. Since these "betrayals" of gender Elissa Rashkin and Jim Clinefelter, reproduced with the permission of Sylvia iJeology occur within national struggles Independence, Revolution and Morales. This odd sequence draws subterfuge, their feminism is clearly the product of many centuries of attention to the distortion required to impose Christian submissiveness struggle of: In contrast, she felt that feminism was a basic: The struggle of the mestiza is above all a feminist one. Taking up mother, Malinche did, in a sense, betray her people when she chose to align irony in the fact that Malintzin, blessed with the double-edged gift of herself with the white men, but that this betrayal shows the limits inherent- language, effects transformations on the utterances of others but leaves intact in patriarchal definitions of sexuality and femininity. Thus she provides no record of her own. Malintzin, "Not me so I do out my people that undermines discourses of authenticity and fractures traditional e. She recounts a dialogue in mentors tended to assume that the use of found images was purely which she is asked by concerned relatives when she is going to marry. In-g-ag-e, not without the judicious application of humor and irony, This ,rr: For if she can be said to be me fore- r! Chicana on the politics of representation. Chicano Cinema and of. In several Its Contexts," in Chicanos and Film: Garland, , Some active poses, while Herruindez shows me no-longer passive virgin mother Theoretical Considerations," in Between Borders: Del Castillo Encino, CA: Grosset and Dunlap, , Proposal for a Materialist Perspective," in Between Borders, A Multicultural Render in U. Ruiz New York and London: Grove, , The New Mestiza San Francisco: University of Texas Press, , This criticism may not appreciate the fact Bilingual Press, , subversive deployment of male-authored images, felt she should have used Frida ; see also Fregoso, Kahlo instead-a suggestion she found absurdo Personal communication, 2 Aug- H. Since the first version of this essay was written in , Fregoso has Stetgart: Our Lady of Guadalupe all published a similar comparison of Chicana and film. Resistance and Affirmation Los Angeles: Fregoso argues that the differences between the films are not reducible Angeles: Thanks to Peter Rashkin for providing this evidence. Albeit a somewhat inaccurate one:

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## Chapter 5 : Postnationalism in Chicana/o Literature and Culture : Ellie D. Hernandez :

*Postnationalism in Chicana/o Literature and Culture by Ellie D. Hernández 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.*

The intent of this fellowship is to provide access to higher education for students who might otherwise find it difficult or impossible to successfully pursue graduate study. Applicants must be nominated by their home department. Fellows may not work in the first term of the fellowship. Contact your prospective home department for any exceptions. Review the GOFP Application Instructions and complete the appropriate sections within the online admissions application. Send both to your prospective home department.

**Brief Biography** I am a first-generation college student, but I have never viewed it as a disadvantage. Instead, it has inspired me to work hard and go confidently towards my path in life, no matter what obstacles I encounter. Through my struggles, I am grateful for all the people who have helped me, and I desire to do the same "to give back to the community by serving others to the best of my ability. Following my undergrad career, I began to work as a clinical research coordinator. I led pediatric-focused research studies centered around neurological and mental illnesses. I have immersed myself in various community-service organizations dedicated to serving underprivileged children. Nurses make a positive impact on the daily lives of their patients, and I am looking forward to the fulfilling feeling of seeing my patients grow healthier and stronger under my care. If stranded on a deserted island with only one type of meal to eat every day, what would you want it to be? It would definitely have to be chicken taquitos with guacamole and Spanish rice. If you did not pursue a graduate degree, what would you be doing? I aim to deepen my understanding of the world and human condition through the passing of stories. Family Violence and Prevention Programs. I want to say pizza because of the yummy melted cheese, but I would probably say potatoes because they can be made in a variety of ways. I would be in the trenches of producing and directing theater with friends, continuing teaching and probably getting a little more sleep.

**Brief Biography** My work offers transcendence by creating alternative realities outside the logic of colonization. My goal is to transform Western ideological systems and structures through immersion to produce new paradigms. I imply a different contextual environment that is transformative and transformational: Pasta If you did not pursue a graduate degree, what would you be doing? I find it very useful to have an open mind about these fields and engaging and applying them to my course of study. There is a lot of overlap among these fields, and I am interested in their sociology.

**Brief Biography** I am the oldest of four children and a first-generation college graduate in my entire family in both Mexico and the United States. Since childhood I always questioned the way society works and functions, realized the disadvantages that people endure due to society, and how society shapes people and their behavior. I can say that I have a sociological imagination and have applied this way of thinking in both academia and in my own relationships. I hope to open a community gallery in order for artists to have a safe space to express themselves. Art is a healthy way of expressing emotion and is useful for all walks of life. I encourage people to produce art and find their niches. I have enjoyed reading anything I could get my hands since grade school and out of that grew my passion for libraries and special collections. It is important to acknowledge how library and information systems shape education and academic discourses. These in turn affect how information gets described, interpreted and perceived. I want to focus my thesis on library systems and the way they shape discourses through controlled vocabularies rather than folksonomies. I would like to have bean and cheese pupusas. I would also be photographing and documenting the city of Santa Ana and its people. Lastly, I would be going back and forth to Mexico to conduct my own research about the Coxcatlan Cave, in Coxcatlan, Puebla Mexico, where my grandparents and father are from. I am particularly interested in helping people all across the globe by traveling within my profession.

**Brief Biography** My undergraduate experience was an interesting journey. I entered UCLA in , majoring in political science and playing football. I was

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awarded an athletic scholarship for my performance on the field and for my dedicated work studies off the field. During my undergraduate experience I was greatly influenced to pursue nursing after my brother suffered a career-ending injury in football. Towards the end of my undergraduate experience I finished my political science classes along with all the required prerequisites for nursing while playing college football. It is heart-warming, intriguing, and challenging. Alongside of my amazing colleagues in the MECN program, I am excited to continue this amazing path to become the best nurse that I can be! Chicken Alfredo and lemonade! A large disconnect still exists between user-to-technology interfacing. As our dependency on technology skyrockets, a need for a more immersive and intuitive connection will exponentially increase.

**Brief Biography** I was born and raised in Hawaii. Actually, in my first year of undergrad I went to UCLA and played on the varsity football team while majoring in civil engineering. Upon graduating from Yale three years later, I received a fellowship, the Yale-China Fellowship, to work in rural China for two years. Before going to China I had no prior experience with the language. To say the least in this completely new environment I grew tremendously as a person. Finally, I decided to come back to graduate school to further my education where it all started. I would probably be working for a large tech company or startup. At UIUC, my interest in social justice grew as I learned more about institutionalized racism and other forms of structural oppression. I co-directed a mentoring program for youth affected by the criminal justice system and assisted in a research lab studying civic engagement among youth of color in Chicago. During my senior year, I had the opportunity to travel to Cape Town, South Africa, to study the continued existence of apartheid. I also interned for Illinois State Representative Carol Ammons, where I led a community panel focused on reforming the Illinois criminal justice system. Cheese pizza without a doubt If you did not pursue a graduate degree, what would you be doing? Part of this necessitates an equal distribution of government services around a city and access to efficient public transit so all citizens can benefit.

**Brief Biography** I was born on the Texas-Mexico border and from an early age became interested in public service and how governments could improve the lives of disadvantaged communities. After graduation, I went back to my hometown of Brownsville, TX, and began working in the community-development field. Working with low-income communities has reinvigorated my desire to continue in public service to make lasting changes to the ways cities are run. Public service is my passion, so I would probably still find myself working for my community in one way or another. I believe there is a great opportunity for emission estimation methodologies to be developed or refined for future policy regulations in this field.

**Brief Biography** My undergraduate career began at Cal Poly Pomona, where I studied Civil Engineering and found a great interest in the environmental field. I became aware of the vital role water plays in securing our livelihood and the environmental challenges our communities face, such as variations in both the spatial and temporal distributions of water availability. I conducted research where I performed experiments on commonly used neonicotinoid insecticides and studied the cause of concern for their use in the environment due to their potential toxicity to non-target species. My laboratory work focused on the hydrolysis of three neonicotinoids dinotefuran, imidacloprid and thiamethoxam by analyzing their hydrolysis rate constant at different pH and temperature values. During the summer months, I gained experience in atmospheric dispersion modeling and calculating and reporting annual anthropogenic methane and nitrous oxide emissions for Los Angeles County. I would be doing environmental work for the government and studying for the principles and practice of engineering exam to attain state certification. One of my ultimate dreams is to change one piece, any piece, of legislation that could potentially bring about equity for resources to underprivileged and underrepresented communities. San Antonio Community College as a non-traditional student. King Crab to be exact. Other interests include Vietnamese American studies, Vietnam-US relations, and social-political movements. I came into Stanford wanting to be a neurosurgeon because I thought being a doctor was the clearest route to give back to my family. However, my undergraduate career led me to spaces of community organizing and public service, which radically changed my academic and professional trajectory towards one focused on addressing systemic causes of health, social, and economic inequality. That bowl of soup could nourish my body and soul forever. I would probably still be teaching

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English in Vietnam because I love my students! If not, then I realistically would be working for a health-care organization while also volunteering with community-based organizations that work with Asian American communities. I am interested in learning about how the effects of early detection, prevention and proper treatment help support families with post-service life. I am also looking forward to learning more about mental health in a gerontology setting. Brief Biography I may not know what it is like to enjoy the simplicities of teenage hood: Being a teenage mother led me down the unconventional path of having to put someone else first, which meant my dreams would have to wait just a little longer. At 16 I grew up well before my years, and it was those experiences that made me understand what it meant and felt like to be part of a vulnerable population. Working for the Department of Public Social Services really opened my eyes to a different level of need, and it is for that reason I decided to pursue a graduate degree. I am happy that I have had the privilege to learn about myself, as well as the needs of those I have served as it has granted me an opportunity to ensure I would be a good fit for a career as an MSW. I look forward to all that I will learn at the Luskin School of Public Affairs, as well as what the next decade has to offer. I would still be working for the Department of Public Social Services and planning my great escape. To my good fortune, I immediately became a research assistant for the Bandaru Lab upon being selected as a McNair Scholar for the 2014 school year. The research project involved the implementation of innovative materials, such as carbon nanotubes, for the construction of energy storage devices, particularly electrochemical capacitors. I currently hold a research assistant position at the Electrical Engineering Sensors and Technology Laboratory, where I am responsible for the design of a capacitive pressure sensor to be integrated at the tips of surgical tools. It would be quite amazing to test my survival skills after being stranded on a deserted island. My research is largely centered on the ways in which race and carceral institutions impact people in the United States. I utilize race, penal institutions, and economic dynamics to analyze how the United States established present day mass incarceration and mass deportation. Brief Biography I was a transfer student from Mt.

### Chapter 6 : Tentative Schedule - Complete with Abstracts | Pacific Ancient and Modern Language Association

*Idealized Pasts: Discourses on Chicana Postnationalism Chapter 3. Cultural Borderlands: The Limits of National Citizenship Chapter 4. Chicana/o Fashion Codes: The Political Significance of Style Chapter 5.*

### Chapter 7 : Project MUSE - Postnationalism in Chicana/o Literature and Culture

*Postnationalism: encountering the global --Idealized pasts: discourses on Chicana postnationalism --Cultural borderlands: the limits of national citizenship --Chicana/o fashion codes: the political significance of style --Performativity in the Chicana/o autobiography --Denationalizing Chicana/o queer representations.*

### Chapter 8 : China Inside Out - Chapter Alterity Motives - Central European University Press

*Charting this transformation, Postnationalism in Chicana/o Literature and Culture looks to the late 1990s, during a resurgence of global culture, as a crucial turning point whose reverberations in twenty-first-century late capitalism have been profound.*

### Chapter 9 : Theses Index Concentrators | CLACS

*Idealized Pasts: Discourses on Chicana Postnationalism-- 3. Cultural Borderlands: The Limits of National Citizenship-- 4. Chicana/o Fashion Codes: The Political Significance of Style-- 5.*