

## Hear My Testimony Maria Teresa Tula Human Rights Activist Of El Salvador By Tula Maria Teresa 1999 Paperback

The New Latino Studies Reader is designed as a contemporary, updated, multifaceted collection of writings that bring to force the exciting, necessary scholarship of the last decades. Its aim is to introduce a new generation of students to a wide-ranging set of essays that helps them gain a truer understanding of what it's like to be a Latino in the United States. With the reader, students explore the sociohistorical formation of Latinos as a distinct panethnic group in the United States, delving into issues of class formation; social stratification; racial, gender, and sexual identities; and politics and cultural production. And while other readers now in print may discuss Mexican Americans, Puerto Ricans, Cubans and Central Americans as distinct groups with unique experiences, this text explores both the commonalities and the differences that structure the experiences of Latino Americans. Timely, thorough, and thought-provoking, The New Latino Studies Reader provides a genuine view of the Latino experience as a whole.

Revealing twenty-first century contexts, ground-breaking scenarios, and innovative mediums for this highly contested life writing genre, this volume showcases a new generation of testimonio scholarship.

Voz, or voice, thematically structures the twelve original essays of Latina/o Discourse in Vernacular Spaces. This collection extends the study of Latina/o communication, in particular vernacular expressions covering a wide array of inquiries. The essays address such diverse topics as foundational developments, the intersection of culture, theory and disciplinarity, challenges to prevailing ideas about belonging and citizenship, identity tensions in latinidad, marginality, and nationalism, and voices that demonstrate possibilities for solidarity, redefinition and reclamations.

The Cambridge History of Latina/o American Literature emphasizes the importance of understanding Latina/o literature not simply as a US ethnic phenomenon but more broadly as an important element of a trans-American literary imagination. Engaging with the dynamics of migration, linguistic and cultural translation, and the uneven distribution of resources across the Americas that characterize Latina/o literature, the essays in this History provide a critical overview of key texts, authors, themes, and contexts as discussed by leading scholars in the field. This book demonstrates the relevance of Latina/o literature for a world defined by the migration of people, commodities, and cultural expressions.

Latin America's Indigenous writers have long labored under the limits of colonialism, but in the late twentieth and twenty-first centuries, they have constructed a literary corpus that moves them beyond those parameters. Gloria

E. Chacon considers the growing number of contemporary Indigenous writers who turn to Maya and Zapotec languages alongside Spanish translations of their work to challenge the tyranny of monolingualism and cultural homogeneity. Chacon argues that these Maya and Zapotec authors reconstruct an Indigenous literary tradition rooted in an Indigenous cosmology, a philosophy originally grounded in pre-Columbian sacred conceptions of the cosmos, time, and place, and now expressed in creative writings. More specifically, she attends to Maya and Zapotec literary and cultural forms by theorizing *kab'awil* as an Indigenous philosophy. Tackling the political and literary implications of this work, Chacon argues that Indigenous writers' use of familiar genres alongside Indigenous language, use of oral traditions, and new representations of selfhood and nation all create space for expressions of cultural and political autonomy. Chacon recognizes that Indigenous writers draw from universal literary strategies but nevertheless argues that this literature is a vital center for reflecting on Indigenous ways of knowing and is a key artistic expression of decolonization.

Popular education played a vital role in the twelve-year guerrilla war against the Salvadoran government. *Fighting to Learn* is a study of its pedagogy and politics. Hammond interviewed more than 100 Salvadoran students and teachers. He recounts their experiences in their own words, vividly conveying how they coped with the hardships of war and organized civilian communities politically to support a guerrilla insurgency. *Fighting to Learn* tells how poorly educated peasants overcame their sense of inferiority to discover that they could teach each other and work together in a common struggle. It offers both a detailed account of the practice of popular education and a broad theoretical discussion of the relationship between education, community organizing, and the political process.

In this extensively revised and updated second edition of her classic ethnography, Lynn Stephen explores the intersection of gender, class, and indigenous ethnicity in southern Mexico. She provides a detailed study of how the lives of women weavers and merchants in the Zapotec-speaking town of Teotitlán del Valle, Oaxaca, have changed in response to the international demand for Oaxacan textiles. Based on Stephen's research in Teotitlán during the mid-1980s, in 1990, and between 2001 and 2004, this volume provides a unique view of a Zapotec community balancing a rapidly advancing future in export production with an entrenched past anchored in indigenous culture. Stephen presents new information about the weaving cooperatives women have formed over the last two decades in an attempt to gain political and cultural rights within their community and standing as independent artisans within the global market. She also addresses the place of Zapotec weaving within Mexican folk art and the significance of increased migration out of Teotitlán. The women weavers and merchants collaborated with Stephen on the research for this book, and their perspectives are key to her analysis of how gender relations have changed within rituals, weaving production and marketing, local politics, and family life. Drawing on the experiences of women in Teotitlán, Stephen considers the prospects for

the political, economic, and cultural participation of other indigenous women in Mexico under the policies of economic neoliberalism which have prevailed since the 1990s.

El Salvador's civil war began in 1980 and ended twelve bloody years later. It saw extreme violence on both sides, including the terrorizing and targeting of civilians by death squads, recruitment of child soldiers, and the death and disappearance of more than 75,000 people. Examining El Salvador's vibrant life-story literature written in the aftermath of this terrible conflict--including memoirs and testimonials--Erik Ching seeks to understand how the war has come to be remembered and rebattled by Salvadorans and what that means for their society today. Ching identifies four memory communities that dominate national postwar views: civilian elites, military officers, guerrilla commanders, and working class and poor testimonialists. Pushing distinct and divergent stories, these groups are today engaged in what Ching terms a "narrative battle" for control over the memory of the war. Their ongoing publications in the marketplace of ideas tend to direct Salvadorans' attempts to negotiate the war's meaning and legacy, and Ching suggests that a more open, coordinated reconciliation process is needed in this postconflict society. In the meantime, El Salvador, fractured by conflicting interpretations of its national trauma, is hindered in dealing with the immediate problems posed by the nexus of neoliberalism, gang violence, and outmigration. Students and health practitioners traveling abroad seek insightful, culturally relevant background material to orient them to the environment in which they will be living and working. No single book currently provides this contextual background and global health perspective. These essays emphasize building partnerships and were written by United States medical and dental professionals, in collaboration with social scientists and Latin American medical personnel. The authors provide the historical, political, and cultural background for contemporary health care challenges, especially related to poverty. Combining personal insights with broader discussion of country contexts, this volume serves as an essential guide for anyone--from medical professionals to undergraduate students--heading to Mexico, Central America, or the Caribbean to do health care-related work.

The existence of human rights helps secure the peace, deter aggression, promote the rule of law, combat crime and corruption, and prevent humanitarian crises. These human rights include freedom from torture, freedom of expression, press freedom, women's rights, children's rights, and the protection of minorities. This book surveys the countries of the Americas and is augmented by a current bibliography and useful indexes by subject, title and author.

In the spring of 1983, a North American couple who were hoping to adopt a child internationally received word that if they acted quickly, they could become the parents of a boy in an orphanage in Honduras. Layers of red tape dissolved as the American Embassy there smoothed the way for the adoption. Within a few weeks, Margaret Ward and Thomas de Witt were the parents of a toddler they named Nelson—an adorable boy whose prior life seemed as mysterious as the fact that government officials in two countries had inexplicably expedited his adoption. In *Missing Mila, Finding Family*, Margaret Ward tells the poignant and compelling story of this international adoption and the astonishing revelations that emerged when Nelson's

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birth family finally relocated him in 1997. After recounting their early years together, during which she and Tom welcomed the birth of a second son, Derek, and created a family with both boys, Ward vividly recalls the upheaval that occurred when members of Nelson's birth family contacted them and sought a reunion with the boy they knew as Roberto. She describes how their sense of family expanded to include Nelson's Central American relatives, who helped her piece together the lives of her son's birth parents and their clandestine activities as guerrillas in El Salvador's civil war. In particular, Ward develops an internal dialogue with Nelson's deceased mother Mila, an elusive figure whose life and motivations she tries to understand. While the genre of testimonio has deep roots in oral cultures and in Latin American human rights struggles, the publication and subsequent adoption of *This Bridge Called My Back* (Moraga & Anzaldúa, 1983) and, more recently, *Telling to Live: Latina Feminist Testimonios* (Latina Feminist Group, 2001), have demonstrated the power of testimonio as a genre that exposes brutality, disrupts silencing, and builds solidarity among women of colour. Within the field of education, scholars are increasingly taking up testimonio as a pedagogical, methodological, and activist approach to social justice, which transgresses traditional paradigms in academia. Unlike the more usual approach of researchers producing unbiased knowledge, the testimonio challenges objectivity by situating the individual in communion with a collective experience marked by marginalization, oppression, or resistance. This approach has resulted in new understandings about how marginalized communities build solidarity, and respond to and resist dominant culture, laws, and policies that perpetuate inequity. This book contributes to our understanding of testimonio as it relates to methodology, pedagogy, research, and reflection in pursuit of social justice. A common thread among the chapters is a sense of political urgency to address inequities within Chicana/o and Latina/o communities. This book was originally published as a special issue of *Equity & Excellence in Education*. Can literature play a role in achieving social justice?

From the colonial period onwards, women across the Caribbean and Latin America were an intrinsic part of the advancement of society and helped determine the course of history. This title highlights their varied and important roles over five centuries of time.

From Beijing to Seattle, women's movements within academe and in local-global communities are growing at an unprecedented rate, raising pointed questions about paradigms of Western feminism, development, global trade, and scholarship. Despite this growing visibility, the perspectives of far too many women, especially from the Global South, are still excluded from mainstream U.S. scholarship. Presented with the task of preparing students for life in this new and rapidly shrinking world, many scholars have found themselves overwhelmed by the need to cross disciplinary and geographic borders. But some faculty are leading the way -- often in defiance of academic traditions and prejudices -- to a curriculum that reflects consequences of globalization. *Encompassing Gender* is the long-awaited anthology of more than 40 essays by 60 scholars, many of them working in curriculum-transformation groups that cut across the humanities, the sciences, and the social sciences, all of them committed to an interdisciplinary approach to internationalizing the curriculum.

John Carlos Rowe, considered one of the most eminent and progressive critics of American literature, has in recent years become instrumental in shaping the path of American studies. His latest book examines literary responses to U.S. imperialism from the late eighteenth century to the 1940s. Interpreting texts by Charles Brockden Brown, Poe, Melville, John Rollin Ridge, Twain, Henry Adams, Stephen Crane, W. E. B Du Bois, John Neihardt, Nick Black Elk, and Zora Neale Hurston, Rowe argues that U.S. literature has a long tradition of responding critically or contributing to our imperialist ventures. Following in the critical footsteps of Richard Slotkin and Edward Said, *Literary Culture and U.S. Imperialism* is particularly innovative in taking account of the public and cultural response to imperialism. In this sense it could not be more relevant to what is happening in the scholarship, and should be vital reading for scholars

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and students of American literature and culture.

*A History of Modern Latin America: 1800 to the Present* examines the diverse and interlocking experiences of people of indigenous, African, and European backgrounds from the onset of independence until today. Illustrates and analyzes the major and minor events that shape history, the triumphs and defeats, and the everyday lives of people of varied classes and racial and ethnic backgrounds. Intersperses accounts of the lives of prominent figures with those of ordinary people. Emphasizes gender's role in influencing political and economic change and shaping cultural identity. Student and instructor resources available at

<http://minerva.union.edu/meadet/modernlatinamerica/index.html> [Wiley disclaims all responsibility and liability for the content of any third-party websites that can be linked to from this website. Users assume sole responsibility for accessing third-party websites and the use of any content appearing on such websites. Any views expressed in such websites are the views of the authors of the content appearing on those websites and not the views of Wiley or its affiliates, nor do they in any way represent an endorsement by Wiley or its affiliates.]

Combating abuse and violence in a South American capital

Haiti, long noted for poverty and repression, has a powerful and too-often-overlooked history of resistance. Women in Haiti have played a large role in changing the balance of political and social power, even as they have endured rampant and devastating state-sponsored violence, including torture, rape, abuse, illegal arrest, disappearance, and assassination. In *Walking on Fire*, Beverly Bell, an activist and an expert on Haitian social movements, brings together thirty-eight oral histories from a diverse group of Haitian women. The interviewees include, for example, a former prime minister, an illiterate poet, a leading feminist theologian, and a vodou dancer. Defying victim status despite gender- and state-based repression, they tell how Haiti's poor and dispossessed women have fought for their personal and collective survival. The women's powerfully moving accounts of horror and heroism can best be characterized by the Creole word *istwa*, which means both "story" and "history." They combine theory with case studies concerning resistance, gender, and alternative models of power. Photographs of the women who have lived through Haiti's recent past accompany their words to further personalize the interviews in *Walking on Fire*.

Colonial discourse in the United States has tended to criminalize, pathologize, and depict as savage not only Native Americans but Mexican immigrants, indigenous peoples in Mexico, and Chicanas/os as well. While postcolonial studies of the past few decades have focused on how these ethnicities have been constructed by others, *Disrupting Savagism* reveals how each group, in turn, has actively attempted to create for itself a social and textual space in which certain negative prevailing discourses are neutralized and rendered ineffective. Arturo J. Aldama begins by presenting a genealogy of the term "savage," looking in particular at the work of American ethnologist Lewis Henry Morgan and a sixteenth-century debate between Juan Ginés de Sepúlveda and Bartolomé de las Casas. Aldama then turns to more contemporary narratives, examining ethnography, fiction, autobiography, and film to illuminate the historical ideologies and ethnic perspectives that contributed to identity formation over the centuries. These works include anthropologist Manuel Gamio's *The Mexican Immigrant: His Life Story*, Leslie Marmon Silko's *Ceremony*, Gloria Anzaldúa's *Borderlands/La Frontera*, and Miguel Arteta's film *Star Maps*. By using these varied genres to investigate the complex politics of racialized, subaltern, feminist, and diasporic identities, Aldama reveals the unique epistemic logic of hybrid and *mestiza/o* cultural productions. The transcultural perspective of *Disrupting Savagism* will interest scholars of feminist postcolonial processes in the United States, as well as students of Latin American, Native American, and literary studies.

For years, religious leaders and communities around the world have turned to the Women's Alliance for Theology, Ethics, and Ritual (WATER) for feminist liturgies for justice. Now—in celebration of the organization's thirty-fifth anniversary—*Stirring Waters* gathers fifty-two of

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these beautiful liturgies, ready-made to help your community venerate powerful women of faith, develop a richer and deeper spirituality, and take real action for justice. Use the liturgies in this book as a resource to nourish the souls and focus the passions of the people you serve. Help them reflect on great women like the prophetess Miriam and Julian of Norwich; provoke and disturb them on occasions like Earth Day and World Water Day; energize them on International Women's Day and Black History Month; and rejuvenate drooping spirits with liturgies of healing and gratitude. Never again will you scramble or struggle to provide community prayer that is worthwhile, nourishing, and even electrifying.

A riveting memoir of Mexico's "dirty wars"

Mothers Making Latin America utilizes a combination of gender scholarship and source material to dispel the belief that women were separated from—or unimportant to—central developments in Latin American history since independence. Presents nuanced issues in gender historiography for Latin America in a readable narrative for undergraduate students Offers brief, primary-source document excerpts at the end of each chapter that instructors can use to stimulate class discussion Adheres to a focus on motherhood, which allows for a coherent narrative that touches upon important themes without falling into a "list of facts" textbook style

Presenting Mayan history from the perspective of Mayan women--whose voices until now have not been documented--David Carey allows these women to present their worldviews in their native language, adding a rich layer to recent Latin American historiography, and increasing our comprehension of indigenous perspectives of the past. Drawing on years of research among the Maya that specifically documents women's oral histories, Carey gives Mayan women a platform to discuss their views on education, migrant labor, work in the home, female leadership, and globalization. These oral histories present an ideal opportunity to understand indigenous women's approach to history, the apparent contradictions in gender roles in Mayan communities, and provide a distinct conceptual framework for analyzing Guatemalan, Mayan, and Latin American history.

The source for substantial, informative, and up-to-date biographical essays on 72 of the most notable twentieth-century Latin American women.

Inspired by the 1993 Parliament of the World's Religions, this volume for the first time brings the scholarly discipline of comparative religious ethics into constructive collaboration with the community of interreligious dialogue. The contributors draw from both communities of discourse in addressing questions of method and theory and global moral issues such as human rights, distributive justice, politics of war, international business, the environment, and genocide in a cross-cultural context. } Inspired by the 1993 Parliament of the World's Religions, this volume for the first time brings the scholarly discipline of comparative religious ethics into constructive collaboration with the community of interreligious dialogue. Its design is premised on two important insights. First, interreligious dialogue offers to comparative religious ethics a new, more persuasive rationale, agenda of issues, and practical orientation. Second, comparative religious ethics offers to interreligious dialogue an arsenal of critical tools and methods which will enhance the sophistication of its practical work. In this way, both theory (a dominant concern and strength of comparative religious ethics) and praxis (a dominant concern and strength of interreligious moral dialogue) are joined together in mutual effort, each contributing to the benefit of the other. The volume's contributors share this vision of collaboration, drawing explicitly from both communities of discourse in a manner that crosses disciplinary and professional boundaries to deal creatively and constructively with important methodological and global moral issues. Although theory and practice cannot easily be separated in such a collaborative project, for the purpose of clarity, the volume is divided into two main parts. The first specifically engages questions of method, theory, and the social role of the public intellectual; the second, on substantive moral themes and issues, many of which were raised at the 1993 Parliament. Taken together, the volume's essays articulate and

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illustrate new ways of approaching contemporary moral concerns cross-culturally yet with a rigor appropriate to our complex and pluralistic world.

Beyond Women's Words unites feminist scholars, artists, and community activists working with the stories of women and other historically marginalized subjects to address the contributions and challenges of doing feminist oral history. Feminists who work with oral history methods want to tell stories that matter. They know, too, that the telling of those stories—the processes by which they are generated and recorded, and the different contexts in which they are shared and interpreted—also matters—a lot. Using Sherna Berger Gluck and Daphne Patai's classic text, *Women's Words*, as a platform to reflect on how feminisms, broadly defined, have influenced, and continue to influence, the wider field of oral history, this remarkable collection brings together an international, multi-generational, and multidisciplinary line-up of authors whose work highlights the great variety in understandings of, and approaches to, feminist oral histories. Through five thematic sections, the volume considers Indigenous modes of storytelling, feminism in diverse locales around the globe, different theoretical approaches, oral history as performance, digital oral history, and oral history as community-engagement. *Beyond Women's Words* is ideal for students of oral history, anthropology, public history, women's and gender history, and Women's and Gender Studies, as well as activists, artists, and community-engaged practitioners.

The interdisciplinary essays in *Decolonial Voices* discuss racialized, subaltern, feminist, and diasporic identities and the aesthetic politics of hybrid and *mestiza/o* cultural productions. This collection represents several key directions in the field: First, it charts how subaltern cultural productions of the US/ Mexico borderlands speak to the intersections of "local," "hemispheric," and "globalized" power relations of the border imaginary. Second, it recovers the Mexican women's and Chicana literary and cultural heritages that have been ignored by Euro-American canons and patriarchal exclusionary practices. It also expands the field in postnationalist directions by creating an interethnic, comparative, and transnational dialogue between Chicana and Chicano, African American, Mexican feminist, and U.S. Native American cultural vocabularies. Contributors include Norma Alarcón, Arturo J. Aldama, Frederick Luis Aldama, Cordelia Chávez Candelaria, Alejandra Elenes, Ramón García, María Herrera-Sobek, Patricia Penn Hilden, Gaye T. M. Johnson, Alberto Ledesma, Pancho McFarland, Amelia María de la Luz Montes, Laura Elisa Pérez, Naomi Quiñonez, Sarah Ramirez, Rolando J. Romero, Delberto Darío Ruiz, Vicki Ruiz, José David Saldívar, Anna Sandoval, and Jonathan Xavier Inda.

There is an enormous amount of scholarship on the Holocaust, and there is a large body of English-language sociological research. Oddly, there is not much overlap between the two fields. This text covers both fields.

A sobering critique of the renowned Jewish writer and philosopher Wiesel

Following in the footsteps of Rigoberta Menchu, Maria Teresa Tula describes her childhood, marriage, and growing family, as well as her awakening political consciousness, activism, imprisonment, and torture. She gains international recognition as a human rights activist through her work in CO-MADRES, the Committee of Mothers and Relatives of Political Prisoners, Disappeared and Assassinated of El Salvador.

Why do some military and rebel groups commit many types of violence, creating an impression of senseless chaos, whereas others carefully control violence against civilians? A classic *catch-22* faces the leaders of armed groups and provides the title for Amelia Hoover Green's book. Leaders need large groups of people willing to kill and maim—but to do so only under strict control. How can commanders control violence when fighters who are not under direct supervision experience extraordinary stress, fear, and anger? *The Commander's Dilemma* argues that discipline is not enough in wartime. Restraint occurs when fighters know why they are fighting and believe in the cause—that is, when commanders invest in political education.

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Drawing on extraordinary evidence about state and nonstate groups in El Salvador, and extending her argument to the Mano River wars in Liberia and Sierra Leone, Amelia Hoover Green shows that investments in political education can improve human rights outcomes even where rational incentives for restraint are weak—and that groups whose fighters lack a sense of purpose may engage in massive violence even where incentives for restraint are strong. Hoover Green concludes that high levels of violence against civilians should be considered a "default setting," not an aberration.

Understanding acts of genocide and violent repression is vitally important, so that such atrocities be prevented in the future. This volume contains previously published material that narrates and analyzes the mass killings carried out in El Salvador and Guatemala in the second half of the 20th century. Critical information is broken out and encapsulated into charts, timelines, and graphs. Maps are provided, detailing key geographic information. Background information and first person accounts of the events are provided as well, to give the reader a more rounded knowledge of the events.

For the last half century, Latin America has been plagued by civil wars, dictatorships, torture, legacies of colonialism and racism, and other evils. The region has also experienced dramatic—if uneven—human rights improvements. The accounts of how Latin America's people have dealt with the persistent threats to their fundamental rights offer lessons for people around the world. *Human Rights in Latin America: A Politics of Terror and Hope* is the first textbook to provide a comprehensive introduction to the human rights issues facing an area that constitutes more than half of the Western Hemisphere. Leading human rights researcher and educator Sonia Cardenas brings together regional examples of both terror and hope, emphasizing the dualities inherent in human rights struggles. Organized by three pivotal topics—human rights violations, reform, and accountability—this book offers an authoritative synthesis of research on human rights on the continent. From historical accounts of abuse to successful transnational campaigns and legal battles, *Human Rights in Latin America* explores the tensions underlying a vast range of human rights initiatives. In addition to surveying the roles of the United States, relatives of the disappeared, and truth commissions, Cardenas covers newer ground in addressing the colonial and ideological underpinnings of human rights abuses, emerging campaigns for disability and sexuality rights, and regional dynamics relating to the International Criminal Court. Engagingly written and fully illustrated, *Human Rights in Latin America* creates an important niche among human rights and Latin American textbooks. Ample supplementary resources—including discussion questions, interdisciplinary reading lists, filmographies, online resources, internship opportunities, and instructor assignments—make this an especially valuable text for use in human rights courses.

Women's grassroots activism in Latin America combines a commitment to basic survival for women and their children with a challenge to women's subordination to men. Women activists insist that issues such as rape, battering, and reproductive control cannot be divorced from women's concerns about housing, food, land, and medical care. This innovative, comparative study explores six cases of women's grassroots activism in Mexico, El Salvador, Brazil, and Chile. Lynn Stephen communicates the ideas, experiences, and perceptions of women who participate in collective action, while she explains the structural conditions and ideological discourses that set the context within which women act and interpret their experiences. She includes revealing interviews with activists, detailed histories of organizations and movements, and a theoretical discussion of gender, collective identity, and feminist anthropology and methods.

There is a wealth of published literature in English by Latin American women writers, but such material can be difficult to locate due to the lack of available bibliographic resources. In addition, the various types of published narrative (short stories, novels, novellas, autobiographies, and biographies) by Latin American women writers has increased

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significantly in the last ten to fifteen years. To address the lack of bibliographic resources, Kathy Leonard has compiled *Latin American Women Writers: A Resource Guide to Titles in English*. This reference includes all forms of narrative-short story, autobiography, novel, novel excerpt, and others-by Latin American women dating from 1898 to 2007. More than 3,000 individual titles are included by more than 500 authors. This includes nearly 200 anthologies, more than 100 autobiographies/biographies or other narrative, and almost 250 novels written by more than 100 authors from 16 different countries. For the purposes of this bibliography, authors who were born in Latin America and either continue to live there or have immigrated to the United States are included. Also, titles of pieces are listed as originally written, in either Spanish or Portuguese. If the book was originally written in English, a phrase to that effect is included, to better reflect the linguistic diversity of narrative currently being published. This volume contains seven indexes: Authors by Country of Origin, Authors/Titles of Work, Titles of Work/Authors, Autobiographies/Biographies and Other Narrative, Anthologies, Novels and Novellas in Alphabetical Order by Author, and Novels and Novellas by Authors' Country of Origin. Reflecting the increase in literary production and the facilitation of materials, this volume contains a comprehensive listing of narrative pieces in English by Latin American women writers not found in any other single volume currently on the market. This work of reference will be of special interest to scholars, students, and instructors interested in narrative works in English by Latin American women authors. It will also help expose new generations of readers to the highly creative and diverse literature being produced by these writers.

Although they share similar socio-economic and cultural characteristics as well as their recent political histories, Argentina, Chile and Uruguay differ radically in their abortion policies. In this book, Cora Fernández Anderson examines the role social movements play in abortion reform to show how different interaction patterns with state actors have led to three different policy outcomes: comprehensive abortion reform in Uruguay; moderate abortion reform in Chile; and no legal abortion reform in Argentina. Synthesizing a broad range of literature and drawing on in-depth field and archival research, she analyzes the strength of the campaigns for abortion reform, their relationships with leftist parties in power and the context of Church–state relations to explain this diverging trajectory in policy reform. A masterly analysis of how social movements, the power of institutions and Executive preferences have strong explanatory power, *Fighting for Abortion Rights in Latin America* is a perfect supplement for classes on gender and global politics.

*Crazy for Democracy* vividly shows, through the lives of six women in the United States and South Africa, just what can be and is being accomplished to change our lives. At a time when we're depressed about democracy, pessimistic about race relations, and anxious about feminism, *Crazy for Democracy* vividly shows, through the lives of six women in the United States and South Africa, just what can be and is being accomplished to change our lives. In building real social movements to achieve a safe environment, win human rights, and safeguard their homes, these grassroots feminist leaders have been creating democratic institutions to achieve social justice for us all.

Writing in the wake of neoliberalism, where human rights and social justice have increasingly been subordinated to proliferating “consumer choices” and ideals of market justice, contributors to this collection argue that feminist ethnographers

are in a key position to reassert the central feminist connections between theory, methods, and activism. Together, we suggest avenues for incorporating methodological innovations, collaborative analysis, and collective activism in our scholarly projects. What are the possibilities (and challenges) that exist for feminist ethnography 25 years after initial debates emerged in this field about reflexivity, objectivity, reductive individualism, and the social relevance of activist scholarship? How can feminist ethnography intensify efforts towards social justice in the current political and economic climate? This collection continues a crucial dialog about feminist activist ethnography in the 21st century—at the intersection of engaged feminist research and activism in the service of the organizations, people, communities, and feminist issues we study.

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Everyday Revolutionaries provides a longitudinal and rigorous analysis of the legacies of war in a community racked by political violence. By exploring political processes in one of El Salvador's former war zones—a region known for its peasant revolutionary participation—Irina Carlota Silber offers a searing portrait of the entangled aftermaths of confrontation and displacement, aftermaths that have produced continued deception and marginalization. Silber provides one of the first rubrics for understanding and contextualizing postwar disillusionment, drawing on her ethnographic fieldwork and research on immigration to the United States by former insurgents. With an eye for gendered experiences, she unmaskes how community members are asked, contradictorily and in different contexts, to relinquish their identities as "revolutionaries" and to develop a new sense of themselves as productive yet marginal postwar citizens via the same "participation" that fueled their revolutionary action. Beautifully written and offering rich stories of hope and despair, Everyday Revolutionaries contributes to important debates in public anthropology and the ethics of engaged research practices.

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