



Madame Du Châtelet, (1706-1749), French mathematician and physicist, at her desk, (detail) by Maurice Quentin de La Tour, circa 1740.

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Message from the Editor

Estimad@s miembr@s de *Feministas Unidas, Inc.*,

Ante todo quiero comenzar deseándoles un muy buen año, pleno de felicidad, paz, descubrimientos y proyectos interesantes.

Este año, debido a motivos familiares, estoy viviendo en Roma. Aprovechando esta circunstancia me pareció interesante conectarme con organizaciones feministas italianas para familiarizarme sobre el estado de los asuntos relacionados a los derechos de la mujer en Italia. Por tal motivo me contacté con el Centro Internazionale delle Donne y con su presidenta, Francesca Koch. El resultado de este primer contacto es la entrevista que aparece en este número sobre esta maravillosa organización y sobre la situación de los derechos de la mujer en Italia. Es iluminador leer el estado de la situación de la mujer en Italia y los muchos puntos de contacto que existen entre la realidad italiana y la americana. Al leer la entrevista queda claro que la lucha por los derechos de la mujer en el mundo es tan importante ahora como en el pasado y que no nos podemos dar el lujo, ni por un momento, de pensar que los derechos adquiridos son algo permanente. Espero que la entrevista les resulte no solo interesante sino que también las inspire a continuar involucrándose activamente en la lucha por el logro y preservación de nuestros derechos, los cuales en la actualidad están siendo sistemáticamente y peligrosamente erodados.

Quiero aprovechar también esta oportunidad para agradecer a Francesca Koch por su amabilidad y generosa participación en la entrevista.

María Alejandra Zanetta
Editora *Feministas Unidas, Inc.*
The University of Akron

Maria Alejandra Zanetta, Editor for *Feministas Unidas, Inc* is a distinguished professor of Spanish literature and culture at The University of Akron. Her current research focus is on the artistic and literary production of Spanish avant-garde women painters and poets. She is also the chair of the Department of Modern Languages at the University of Akron.

Message from the President and Vicepresident

Estimad@s soci@s de *Feministas Unidas, Inc.*,

Primero, queremos anunciar a la ganadora del premio para el ensayo de estudiantes de postgrado de este año: Elena Bonmatí Gonzálvez, de la Universidad de Miami, con su ensayo: “Lesbianismo, objetos escriturales y metáforas marinas en *Instrucciones para olvidar* de Inés Marful y dos cuentos de Carme Riera.” ¡Felicitaciones, Elena!

Recientemente, *Feministas Unidas* participó en el congreso anual de MLA en Philadelphia donde un público de 40 personas escucharon las excelentes presentaciones de Traci Roberts-Camps, David Francis y Melissa Huerta (desafortunadamente Elena Castro se enfermó en el último momento y no pudo participar). Les agradecemos mucho su participación y esperamos verlos en otros congresos.

Además, ya estamos preparándonos para el próximo MLA (New York City; 4-7 de enero de 2018). El tema de nuestra sesión en el MLA 2018 y el *call for papers* es el siguiente:

“Hispanic Women in the Public Sphere: Debates on Feminisms, Activism, and Solidarities”

Les invitamos a enviarnos su abstract para participar en el MLA 2018 antes del **1 de marzo**.

Finalmente, queremos recordarles que ya es momento de renovar su membresía. No cuesta mucho dinero e incluye *Ámbitos Feministas*, así como una red de soci@s dedicad@s al estudio de obras producidas por mujeres del mundo luso-hispano y dedicad@s a los estudios de género en estas sociedades.

¡Nos vemos en los distintos congresos en los que FemUn participa: MLA, NeMLA y SAMLA!

Hilda Chacón y Rebecca Ulland

Presidenta y Vicepresidenta, *Feministas Unidas, Inc.*

Hilda Chacón, President of Feministas Unidas, Inc. is a Professor of Spanish and Latin American literature and culture in the Department of Foreign Languages and Literatures at Nazareth College in Rochester, N.Y. She has been a member of Feministas Unidas, Inc. since 2002. Hilda Chacón and María Di Francesco are responsible for obtaining a guaranteed session for Feministas Unidas, Inc. at the Northeastern Modern Languages Association (NeMLA) Annual Convention, the largest local MLA branch in the country, starting in 2017. She has served on the selection committee for the Feministas Unidas, Inc. Graduate Student Essay Prize. Her scholarship includes publications on Mexican-US cultural exchanges, post-war Central American Literature, gender issues, women's writing, and more recently, digital humanities with a focus on Latin America.

Rebecca Ulland, Vice President of *Feministas Unidas, Inc.*, is an Associate Professor of Spanish in the Department of Modern Languages & Literatures at Northern Michigan University. She has been a member of *Feministas Unidas, Inc.* for over ten years and a panelist in the *Feministas Unidas, Inc.* session at the South Atlantic Modern Language Association (2007, 2011). Additionally, she served, on several occasions, on the selection committee for the *Feministas Unidas, Inc.* graduate student essay prize. Her scholarship includes publications and research on post-dictatorship fiction from Argentina.

Message from the Book Review Editor

Estimad@s soci@s de Feministas Unidas, Inc.:

Es para mí un placer comunicarme con tod@s vosotr@s para comentar el tremendo éxito de la sección de reseñas en esta nueva etapa del *newsletter*. Desde aquí mi agradecimiento a l@s reseñador@s, a l@s autor@s que me han enviado sus libros y a las editoriales que responden eficazmente a mis pedidos de novedades. A tod@s, muchas gracias.

Para que la sección pueda seguir funcionando así de bien, por favor no se olviden de mandar sus nuevos libros a la dirección postal de mi universidad.

Cordialmente

Carmen de Urioste-Azcorra
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Carmen de Urioste-Azcorra, Book Review Editor for *Feministas Unidas, Inc.*, is a professor of Spanish Literature in the School of International Letters and Cultures at Arizona State University, where she has served as Spanish Graduate Representative (2008-2011). She has taught Spanish and Spanish literature at the Center for Cross-Cultural Study and Gettysburg College. Her research focus is on contemporary Spanish literature, particularly on post-Franco Spain (from 1975). She served as editor of *Letras Femeninas* (2005-2014) and is the director of the Spanish Language, Literature and Culture Program (Seville).

Message from the Treasurer

Queridas Feministas Unidas,

A partir de este año soy la nueva tesorera. Me hace mucha ilusión ser parte de una alianza de mujeres cuyos intereses profesionales alinean con los míos. Actualmente soy Profesora Asistente de Lenguas Romances (francés y español) y Coordinadora del Programa de Lenguas en Flagler College, en St. Augustine, FL. Mi objetivo como profesora y administradora es trasmisir a los estudiantes mi entusiasmo por el aprendizaje de idiomas. Mis intereses de investigación son teatro francés y español contemporáneo con énfasis en la representación de las mujeres y metodología de enseñanza de idiomas.

Por favor no duden en contactarme para cualquier pregunta sobre su membresía

Cordialmente

Eugenia Charoni
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Eugenia Charoni, treasurer for *Feministas Unidas, Inc* is an assistant professor of Romance Languages and the coordinator of the Language Program at Flagler College.

Focus on the Profession: “Interview to Francesca Koch, President of the *Casa Internazionale delle Donne* por María Alejandra Zanetta”

MAZ- Could you briefly explain what is the *Casa Internazionale delle Donne* and what is your role as president of this organization?

FK- The Consortium of the International House of Women was established in 1999 as a not-for-profit umbrella organization composed of 30 women's organizations. It operates in cooperation with the Municipality and the City Council of Rome (local government). The International House of Women (CID) is located in a historic building in the center of Rome owned by the City of Rome and rented to the Consortium. The Consortium is responsible for managing the CID. It encompasses a wide range of socially relevant activities, including services to women and women's organizations. The CID supports campaigns to counter violence against women and discrimination, sexual harassment in the workplace, racism and xenophobia in its different forms. It is also actively engaged at the local, national and international levels on issues pertaining to women's empowerment, gender mainstreaming, gender equality, the reconciliation of work and family life, the improvement of the presence of women in the labor market, and rights of migrants and refugees. It promotes women's culture. The CID's library and archives represent a national point of reference for scholars and students engaged in gender studies. The CID also hosts women's newspapers and magazines of members of the Consortium. In the course of its history, the CID has been visited by 33,000 to 35,000 women annually (Italian and foreigners) who participate in its cultural, social, and political events, access its services, and enjoy its facilities, including a restaurant and a women's hostel.

The Consortium either directly or through its associations' activities, is particularly engaged in the following areas:

CULTURE: it promotes or hosts seminars, debates, book presentations, art exhibitions, performing arts events.

SERVICES TO PERSONS: these are directed mainly to women but also to families and children and are provided by specialists in various fields: legal, psychological, medical, employment. Services are offered free of charge or at lower cost than market prices. Such activities and services for women and by women are regarded as invaluable political, social, and economic contributions that benefit entire communities and represent real assets in the city of Rome and beyond.

TRAINING of staff and management from the central and local governments involved in the promotion of equal opportunities, women's empowerment and in the development of action plans through public programs. Beneficiaries of this training have included: the Department of Public Administration, and the Provinces of Cagliari, Roma, and Aosta, as well as the University of Verona, and the Court of Auditors. Other type of training is dispensed through participation in public programs to develop entrepreneurship, build capacity/skills for migrant employment; develop new methods of public planning and intervention, such as for example, gender-approach in budgeting.

MAZ- The statement of purpose of the *Casa Internazionale delle Donne* states that the priorities of the organization are tied to issues related to self-determination, free reproductive health choices and political commitments. What are some of the obstacles that Italian women still face today in Italy with regards to these issues? Please elaborate.

FK- The Italian national and local governments' political commitment to make the rights of women and girls a priority and to integrate them (mainstreaming) in laws, policy guidelines and actions is sorely and willfully lacking. This neglect is in disregard, or even breach of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), the Beijing Process and other international standards' requirements. The government's approach is based merely on the formal, but not substantial acceptance of the principle of equality between men and women. Such approach makes it impossible to adopt comprehensive, long-term strategies aimed at developing and implementing far-reaching gender policies which should be inclusive, adequately funded and constantly monitored in order to ascertain both the effectiveness and the quality of actions undertaken. Consequently, durable and sustainable equality policies with their requisite inclusiveness, coherence over time and adequate financial backing throughout the national territory are lacking. There is an absence of a structural and systematic approach in countering and removing gender discrimination that hampers the advancement of women's rights. Government's attention to a gender-oriented approach-- also pertaining to sexual orientation--is intermittent and residual. Sexist, discriminatory and stereotyped expressions and images, the degrading representation of the female body at every age and of gender roles persist in the political debate, mass and social media, as well as in commercial messages. Macho attitudes and practices are widely tolerated. In the social and mass media, femicide is persistently represented as a sudden raptus on the part of the perpetrator or as a result of the tragic outcome of a private matter in order to minimize and justify such crime. Sexism and machismo are very strong not only in relation to women of every age, but also to vulnerable and migrant groups.

The right to health care is not uniformly guaranteed on the national territory. Recent government policies have engendered a significant reduction of the services provided by the National Healthcare System as well as a process toward the privatization of health-care services. This has led to a decrease of prevention and care services and to the rise of morbidity and mortality at different stages of life and among the most deprived sectors of society. Family counseling, a free service, is distributed unevenly in different parts of the country and it is affected by the economic crisis and political dis-empowerment. This penalizes younger generations, women, and couples of immigrants. Women's right to sexual and reproductive self-determination is systematically violated. The European Committee for Social Rights of the Council of Europe has recognized twice the substantial non-application of law 194/1978 which legalizes abortion due to the high number of conscientious objectors among the public health system's care givers. On average, 60 percent of doctors in the national health system refuse to perform abortions on "conscience" grounds. And in some parts of the country, particularly in the South, such numbers reach 93%. However, the government has not taken any steps to ensure that a care service provided for by the law is performed. Moreover, access to sexual and reproductive health services is made very difficult. At the national level, conservative policies (such as the Fertility Day's sexist and racist campaigns) have been adopted in order to support women's fertility as a value in and of itself, rather than an aspect connected to the general and reproductive health of the population. The causes that lead to sterility or to the choice of avoiding maternity or paternity are not deemed relevant. Medically assisted procreation, especially the heterologous one, still requires long waiting times forcing couples to seek such medical procedure abroad. There have been no educational campaigns on contraception. New contraception methods have risen in cost and are not covered by the national health system. Conversely, the price of old contraception methods (some dangerous to women's health) has remained stable. Female condoms remain largely unknown. Access to emergency contraception is made difficult. As opposed to what happens in other European countries, the protocol of application of RU486, is still unevenly applied in Italy and forces woman to three days of hospitalization.

MAZ- The Casa Internazionale delle Donne also provides support for women in distress and/or victims of violence. How prevalent is the problem of domestic violence in Italy today? Is there a recognition from the part of the government and from the Italian society at large that domestic violence is a problem? Have there been governmental initiatives to raise awareness about this problem and to help the victims of domestic violence?

FK- According to recent statistics (2014) 6,788,000 Italian women have been victims of

different forms of violence in their lifetime. 652,000 have been raped. As of November 2016, 116 were murdered, almost invariably in the context of domestic violence. Yet, the Italian Government continues to treat the problem of violence against women with a superficial approach, denying its serious and widespread structural and cultural roots. International standards and conventions accepted or ratified by Italy are regularly disregarded, including the obligations set forth by the *Council of Europe Convention on preventing and combating violence against women and domestic violence* (Istanbul Convention), that Italy ratified in 2014. Regarding this latter convention, and in particular for what concerns to prevention policies, the following elements are of note:

- No inclusion in curricula at all levels of the educational system, including graduate studies in the social, medical, legal, historical, and political fields of a specific focus on structural factors underpinning VaW (Violence against women) and on the effects of gender-based violence and gender discrimination. Equally lacking are specific curricula on international norms and standards promoting women's rights and countering VaW.
- Measures and practices to promote awareness of VaW among all public services operators are at best patchy. Similarly, their training and a requirement to upgrade and refresh their knowledge of VaW are not standardized and insufficient.
- State awareness campaigns are discontinuous and lacking in content.

Moreover, Italy has been either negligent or ineffective or both in adopting integrated policies to protect victims and to punish acts of violence. The system and measures outlined in the 2015 National Plan on Violence against Women lack a global vision and mechanism for effective implementation. It does not ensure the coordination of the national system with the regional systems, limiting the action of existing local networks. Access to legal aid is not ensured to all women as required by law. Women belonging to vulnerable groups are exposed to greater risk of violence and multiple discrimination and they encounter greater difficulties in accessing the justice and protection systems, which are not equipped and trained to understand the complexity of their lives. The International House of Women hosts several organizations that are engaged in providing social, psychological, cultural mediation and legal assistance, as well as shelter, to survivors of violence, notably *BeFree* and *Differenza Donna*. It also hosts, *DiRe* a network of anti-violence centers active throughout Italy. It promotes advocacy with institutions, partners and the media as well as anti-violence campaigns, including the recent “Non una di meno”/ “Io decido”. It runs a service, *Scialuppa* (Lifeboat) for women who experience difficulties in their day-to-day life.

MAZ- The CID's website mentions “mafia and organized crime” as influencing gender equality. Could you elaborate on this point?

FK- The victims of trafficking in Italy, especially Nigerian women, are trafficked not only from informal networks, but also by criminal networks which have taken deep roots and that often act with the approval of the Italian organized crime. A recent investigative report by *Fatto Quotidiano*, and a study of the cooperative BeFree (which is based at CID) highlight the existence of a new Mafia in Palermo, the Black Ax, operating with the connivance of local crime. In Palermo, as in Brescia and Torino, Nigerian bosses today control important segments of trafficking and trafficking of drugs and prostitution through a regime of terror similar to that which is the trademark of the mafias of Cosa Nostra. Within the mafia gangs, however, there is no shortage of stories about courageous women who, in order to defend the future of their children, found the strength to denounce family members (often their husbands, fathers or siblings) involved in the mafia system. Names such as Giusi Fish, Maria Concetta Cacciola, Lea Garofalo, Felicia Impastato, Rita Atria and her sister Piera Aiello, and many others, demonstrate the existence of women who find the courage to fight to change a fate which at one point in their life seemed inevitable.

MAZ- Environmental justice is also one of the areas in which Casa Internazionale delle Donne (CID) concentrates its efforts. Could you explain why? How does environmental justice relate to women's issues in Italy today?

FK- It is urgent to emphasize the need for a real involvement of women in the decision-making process related to environmental and developmental policies. Despite proclamations, speeches and work tables, women are still not sufficiently included, especially during the process of deciding the content of the agendas related to environmental justice, in policy-making, and in the decision of the criteria used for resource allocation and management of public financial resources. In fact, although women are a strong component of social mobilization, especially with regard to environmental conflicts and the defense of the right to health connected with them, they are not involved in the policy making process despite the fact that they provide important input with a clear gender perspective. It is essential to adopt a gender perspective in the assessment of the social, health and economic impact associated with the degradation of the environment. In Italy there is an urgent need to establish ways in which to directly involve women in primary prevention programs and in monitoring the social consequences of environmental pollution. This need is demonstrated by the proliferation of committees of women and mothers who are fighting through active citizenship, social activation and sometimes through institutional channels, for the defense of the environment, health and life. Women are in the front line fighting against the health consequences of industrial pollution, coal atmospheric pollution, demanding transparent information and raising awareness about the importance of these

very important issues and ways to prevent these problems. In Italy there are many examples of environmental pollution that had serious negative impacts on the health of the population. There have been 39 areas that have received the designation of SIN (Sites of National Interest), and on which epidemiological studies have proven the incidence of cancer due to environmental pollution. An important example of the correlation between contamination and the health of women and children can be found in the city of Taranto where the presence of the steel plant is identified as the source of the increased incidence of diseases such as endometriosis and other chronic disabling diseases that cause infertility. Another issue of great importance concerns breastfeeding and the health of the newborns. Over the years there have been numerous studies that have shown the presence of dioxins, PCBs and other chemicals in breast milk in a concentration that could be harmful to the infant. This, in turn, denotes the gravity in which the health of these mothers is being severely compromised by industrial pollution. Another painful example of "biocidio" or "murdering of nature" is the one experienced by the mothers of the "Warrior Angels of the Earth of fire" (Gli Angeli Guerrieri della Terra dei fuochi). These mothers have lost sons and daughters due to different types of cancers linked to the environmental pollution of their region. In Acerra, Afragola, Caivano, Giugliano, Marcianise, Succivo, San Cipriano d'Aversa, Casal di Principe and Casalnuovo, the criminal waste disposal has created a dramatic health emergency. These mothers are involved in the fight for the defense of their land and - above all - of other lives.

In this regard, the systematization and / or institutionalization of data collection systems and documentation relating to environmental conflicts and environmental and health analyzes - often developed by independent organizations, would enable public institutions to use this database to monitor and intervene in high-risk areas. At the same time, these databases could provide citizens the tools to engage in active participation. Finally, it is important to mention the urgent and current issue of decontamination and rehabilitation. Nine thousand km² of Italian territory in which about 10 million people live is seriously polluted with contaminants likely to produce serious health risks. It is estimated that one sixth of the Italian population lives on a daily basis exposed to harmful environmental factors. Among them, the impact on women and children are significant and widely established. Reclamation initiatives should be implemented with the involvement of the population and the target group most affected (including women). These initiatives would have the responsibility to establish remediation policies related to sanitation and environmental repair and regeneration and ecological restructuring. Reclamation should be both a priority and strategic to the government agenda and should not be put off any further.

MAZ- As an international organization, where do the majority of women who participate in CID come from? How is the collaboration among people with different religious and cultural backgrounds?

FK- The women who mainly participate in the International House mostly reside in the city of Rome, for obvious logistical reasons. However, there is the presence of several associations related to migrant women, who share our struggles for autonomy, for citizenship, for work, for reproductive health and for self-determination. Very often we host representatives of international institutions such as UN, CEDAW, UN Women or other feminist groups engaged in different parts of the world. Cultural or religious differences are no obstacle to our common effort and, indeed, the possibility of an ongoing dialogue on the issues of women's freedom allows to eradicate many stereotypes or clichés that emerge in our country about women of other religions or different cultures.

Francesca Koch is the President of the Casa Internazionale delle Donne (International Women's House) located in Rome. To learn more about the organization, please visit their website: www.casainternazionaledelle donne.org.

Book Reviews

ALICIA IVONNE ESTRADA

Dulfano, Isabel. *Indigenous Feminist Narratives I/We: Wo(men) of an(Other) Way*. New York: Palgrave Macmillan, 2015. 115 pp.

Indigenous Feminist Narratives I/We: Wo(men) of an(Other) Way (2015) critically engages with varied forms of hemispheric indigenous feminist thoughts and practices. It opens with Isabel Dulfano's framing of the book and its focus on the multiple ways in which contemporary indigenous scholars, writers and activists construct and reaffirm feminist identities. The book includes a chapter written by Irma Velásquez Nimatuj (Maya-K'iche') and another by Luz María de la Torre Amaguana (Kichwa). The translations of these chapters are by Dulfano, which create another layer of intertextuality and dialogue. At the same time, the structure of the book as a *collage of narratives*, as Dulfano describes it, challenges normative frameworks that often produce knowledge through a singular (Western) voice (98). The texts by Velásquez Nimatuj and de la Torre Amaguana offer alternative ways of writing and speaking through the inclusion of voices that assert both an "I/We." This practice recognizes and exposes the interconnections between the intimate and collective as well as the local and global.

In the first chapter, "Canonical Representations of Indigenous Women in Latin American Literature," Dulfano gives a historical context of dominant Latin American representations of indigenous women in canonical texts and discourses. For instance, she analyzes the ways hegemonic texts tend to subvert indigenous women's voices and agency. This is particularly evident in one-dimensional representations of historical figures like Malinche Tepenal. The chapter moves from the colonial period to the nineteenth and twentieth centuries to illustrate the often-violent continuation of these hegemonic structures and discourses.

Chapter two is titled "Notes on Indigenous Feminism Post-Testimonial" and offers an excellent overview of foundational texts by indigenous feminist scholars and writers. It specifically notes the varied ways in which the indigenous women's texts examined engage as well as expand feminist theories and practices. The chapter employs a comparative framework of analysis to weave contemporary Latin American and Native American

indigenous feminists theories. Particularly exploring how their texts and practices critically engage on notions of identity formation, social consciousness as well as gender, ethnic and economic marginalizations.

It is in the third and fourth chapters that Dulfano presents “two original primary texts by Indigenous female activists/scholars, who write about what it means to be an academic, Western-educated, Indigenous woman living in, and straddling the US ivory tower and their native lands” (30). Irma Velásquez Nimatuj’s “Memory/Memoir, Challenges, and Anthropology ” is the third chapter in the book. It is written as auto-ethnography and traces the multiple struggles the author faces in her efforts to pursue a university education under a civil war that was marked by the state’s genocide as well as by violent patriarchal and economic structures that aim at eradicating indigenous women. This very powerful chapter simultaneously illustrates some of the strategies employed by indigenous feminists in these social as well as intimate spaces. Hence, the chapter challenges binaries that aim at erasing the interconnections between the personal and collective as well as the public and intimate.

The fourth chapter is written by Luz María de la Torre Amaguana and titled “What Does It Mean to Be an Indigenous Woman in Contemporary Time?” The chapter is shorter than Velásquez Nimatuj’s auto-ethnography. Written as an essay, it directly responds to the question posed in the title. At the same time, the chapter provides an overview of the struggles as well as vindications by indigenous women in the hemisphere and particularly in Ecuador. Additionally, de la Torre Amaguana interweaves Kichwa knowledge about the cosmos, environment and female subjectivity to challenge dominant and internalized racist representations of indigenous women. She concludes the chapter by calling for a “resignification and resemantizaion of the words ‘runa, runa warmi,’” because these terms reveal other ways of being an indigenous woman, one who embodies “dignity, strength, and knowledge” (95-96).

Dulfano’s conclusion offers an analysis of dominant themes as they relate to the construction of indigenous feminist identity in the previous two chapters written by Velásquez Nimatuj and de la Torre Amaguana. Using literary criticism, the conclusion also unifies the book’s overall themes. Moreover, it emphasizes indigenous women’s agency and self-empowerment. It is in this concluding chapter that Dulfano highlights the ways her book

"claims no one authority, rather a symmetrical participation and palimpsest of many" resembling a *huipil*, or woven Maya blouse, "heard in synchronous harmony" (102).

Indigenous Feminist Narratives I/We: Wo(men) of an(Other) Way (2015) makes an important contribution to feminist literary and theoretical scholarship. Its efforts to construct a "distinct collaborative literary criticism" from within the position of engaged-activist scholars challenge dominant theoretical and literary frameworks (102). Through multiple and diverse feminist voices the book explores the varied ways in which indigenous feminism is articulated, reconstructed and affirmed in the Americas. The book is well organized particularly for undergraduate students. Each chapter begins with an abstract highlighting the main themes it will address. This valuable *collage of narratives* would be of special interest to scholars and students in the fields of indigenous studies, feminist and cultural studies, literary criticism, Latin American studies, history and Chicana/o studies.

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ANA MARIA DIAZ-MARCOS

Heneghan, Dorota. *Striking Their Modern Pose: Fashion, Gender, and Modernity in Galdós, Pardo Bazán, and Picón*. West Lafayette, IN: Purdue University Press, 2015. 155 pp.

En las últimas décadas se han publicado numerosos estudios que subrayan la intensa relación de la modernidad con el mundo urbano, la sociedad capitalista y la moda. Jean Baudrillard en su ensayo *Symbolic Exchange and Death* (1993) considera que la moda constituye el emblema por excelencia de la sociedad moderna. En ese contexto se inserta la reciente monografía de Dorota Heneghan que explora la "problemática formación de la moderna feminidad y masculinidad en España" (4) analizando la forma en que l@s novelistas Benito Pérez Galdós, Emilia Pardo Bazán y José Octavio Picón, en una serie de obras publicadas entre los años 1881 y 1891, presentan la moda en el vestir como un *campo de batalla* que permite articular y negociar problemáticas de género que van parejas a una preocupación por el proceso de modernización del país. Heneghan aborda así el estudio de las estrategias y argumentos utilizados por Bazán, Galdós y Picón para cuestionar la construcción hegemónica de la feminidad y la masculinidad (7) a través de unos personajes para quienes resulta crucial el manejo de las apariencias.

El Capítulo 1 se centra en el personaje de Isidora Rufete en *La desheredada* (1881) y analiza la limitada agencia e independencia que el consumo de productos de moda permite a esta protagonista desposeída que exhibe aspiraciones y gustos aristocráticos. Heneghan demuestra el fracaso de Isidora al intentar inscribirse como sujeto moderno a través del consumo activo y demuestra que, con esta postura crítica, Galdós establece la inoperancia del discurso tradicional de la domesticidad femenina y muestra la escasez de oportunidades reales (educativas o profesionales) para la mujer, poniendo de evidencia la inflexibilidad de la sociedad española en materia de género: no existen todavía espacios alternativos para una mujer *moderna* fuera de la esfera patriarcal al uso.

El Capítulo 2 se centra en la construcción del personaje de Manuel Pez en *La de Bringas* (1884), concebido por Galdós como un señorito y un dandi. La autora analiza con detenimiento los vínculos de Pez con la figura del dandi y la forma en que difiere de este arquetipo. Heneghan demuestra de forma concluyente que Pez es un hombre que sigue la moda, no es innovador ni tampoco un rebelde sino un burócrata acomodado y, por tanto, un proyecto frustrado de dandi. Se concluye así que Galdós ha construido un retrato poco favorecedor del personaje que viene a representar simbólicamente la incapacidad del burgués español para inscribirse en la modernidad, mostrándolo como una copia deslucida de su homólogo europeo. El atildado Pez representa así el fracaso en la constitución de un modelo de masculinidad burgués, moderno y progresista en la España finisecular.

El Capítulo 3 aborda el estudio de la protagonista de *Insolación* (1889), Asís Taboada, examinando con detalle la forma en que Pardo Bazán describe el comportamiento y las elecciones en materia de moda y vestido para mostrar las implicaciones que esto conlleva en materia de género sexual. Heneghan expone la forma en que este personaje alterna entre conservador y subversivo, objeto y sujeto, modelo y antítesis de comportamiento femenino. Se demuestra así que Pardo Bazán (que se consideraba a sí misma una feminista radical) logra presentar una narración en la que una protagonista femenina se sale con la suya haciendo lo que era impensable e imposible para una mujer de su condición (69).

El Capítulo 4 gira también en torno a esta novela de Bazán centrándose en una representación transformativa de la masculinidad a través de la figura de Diego Pacheco, el pretendiente andaluz de Asís Taboada. Se muestra la forma en que este personaje encarna

también una identidad fluida que presenta rasgos asociados al señorito, el dandi, el hombre nuevo y el donjuán pero, al mismo tiempo, se separa de ellos. Heneghan ofrece una sofisticada lectura del personaje destacando el logro narrativo de Bazán al articular con éxito una construcción alternativa de la masculinidad (78) que reta el modelo patriarcal tradicional. Resulta discutible la interpretación que ofrece Heneghan del episodio de la chinela como ejemplo de transgresión de las fronteras de género (90-92) pues la anécdota narrativa adquiere pleno significado más bien a la luz del concepto de fetichismo que ella misma analiza con detenimiento en el último capítulo (97).

El Capítulo 5 estudia la novela de Picón *Dulce y sabrosa* (1891) en relación con los debates sobre la liberación femenina y la propuesta de la *nueva mujer*. Heneghan analiza los recursos utilizados por la protagonista, Cristeta Moreruela, para presentarse como una mujer bella, *chic* y enamorada (18) que consigue recuperar el amor de su antiguo novio. Se incide en cómo este personaje se distancia enormemente de otras descripciones de lo femenino marcadas por el temor a la *mujer masculinizada* tan prevalente en los debates sobre la cuestión femenina. Heneghan concluye que la decisión de la protagonista al elegir una unión libre frente al matrimonio demuestra que este complejo retrato no puede identificarse con las visiones patriarcales o feministas al uso. La autora propone que estos discursos definen a Picón como un autor difícil de clasificar, radical para los conservadores y demasiado utópico para los liberales (111), escéptico con respecto a la capacidad de la sociedad española del momento para aceptar nuevos modelos de género sexual.

Striking Their Modern Pose es un texto penetrante y bien documentado que ofrece una lúcida e inspirada lectura de la relación entre género, moda y modernidad y del complejo e irregular proceso de modernización en la península. Este trabajo ilumina las motivaciones y tensiones que palpitan tras ese énfasis narrativo en delinejar personajes que negocian las posibilidades estéticas y las implicaciones políticas de la moda y el atuendo. Esta obra constituye un riguroso acercamiento a un momento de transición y ofrece un sutil análisis de los esfuerzos de una nación y una ciudadanía que trataba de adoptar una *pose moderna* sin conseguir del todo integrarse en la modernidad europea a finales del siglo XIX.

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Mayock, Ellen. *Gender Shrapnel in the Academic Workplace*. New York: Palgrave Macmillan, 2016. 244 pp.

Gender Shrapnel in the Academic Workplace addresses the (re)current social concern of women's experience of discrimination, harassment, and retaliation in higher education. Ellen Mayock presents this relentlessly contemporary topic by affirming in form and content the interrelation of the personal and professional in women's workplace experience. The author presents indispensable narratives to convey the pattern of challenges faced by women in academic institutions. Furthermore, she emphasizes the importance of intersectionality in issues of gender; race, sexual orientation, class, and age further influence women's employment experience. Through sixteen chapters divided into five parts, Mayock tactfully presents the "uneven gender dynamic" in organizations to convey the pervasiveness of sexual discrimination that lead to "organizational mishap and entrenched labor and cultural problems in the workplace" (6, 12). This interdisciplinary work—crossing the fields of ethnography, communication, sociology, organizational management, social psychology, higher education, law, and humanities—is a much-needed contribution to the study of gender and women's experience in the workplace.

In Part I, Mayock presents the methodological framework of *Gender Shrapnel in the Academic Workplace*. Chapter 1 introduces the form and methodology of the work. Through a series of life narratives provided by different informants, Mayock presents and analyzes gendered workplace experience in higher education. She traces the repeated patterns of experience in these professional histories to show the common elements and norms affecting academic institutions. Mayock's objective is to examine the cultural trends contributing to institutional sexual discrimination in order to present questions, engage in dialogue, and offer solutions. Chapter 2 is a brief overview of the author's coming into the topic of discussion; a coming-of-age or awakening into women's studies, and the manner privilege and hierarchy impact employees. Chapter 3 offers a collection of eleven professional stories portraying specific examples of sexual discrimination, harassment, and retaliation in academic institutions.

In Part II, the book examines the cultural trends subsidizing gender problems in the workplace. Chapter 4 offers a rereading of Betty Friedan's *The Feminine Mystique* in order to

conceptualize a “professional mystique.” Whether it is payment inequity, disciplinary hierarchies, or expectations of gender, women face “an intricate web of authority, privilege, and social networking” as they seek professional development (61). Chapter 5 identifies three types of organizational discourse—“Taken-for-Granted Discourse,” “Strategic Ambiguity,” and “Exclusionary Discourse”—to highlight pervasive sexist language in the academic workplace. Chapter 6 is aptly entitled, “The Cycle of Harassment in the Workplace.” It discusses different types of harassment, legal approaches to sexual harassment, the cultural norms sustaining it, the links of harassment to violence, and issues of retaliation. Silence as one of the key effects of harassment is discussed in Chapter 7. To function in a hostile environment, harassed employees simply “shut themselves up” in a variety of ways, such as compartmentalizing work experience, exercising silence, and enacting invisibility (99). Part II concludes with an overview of workplace gender disparity despite women’s increased educational access and attainment.

After setting up the methodology and presenting the challenges of workplace harassment and discrimination, Mayock offers solutions in the third part of her book. In chapter 9, the author advocates for “profound cultural competence that informs workers’ speech actions” and “affects equity practices within an organization” (126). Chapter 10 serves as an example of the ways that institutions can use language in new ways, and chapter 11 seeks to present the commonalities uniting different constituencies effectively, and the elements respectfully drawing pertinent constituencies apart. Chapter 12 presents the workplace identity of the “tempered radical” as an agent promoting change within institutional processes and culture, and chapter 13 offers the “small wins” approach as a beneficial method of keeping organizations moving forward. This rich book offers one of its key contributions in chapter 14 entitled, “Training Principles: Checks and Balances, Sample Training Sessions, and Recommendations for Promoting an Equitable Work Environment.” It is a treatise on addressing and eliminating gender discrimination in academic settings. The chapter is systematic and thorough, offering concrete ways to develop an equitable workplace.

In Part IV, readers can apply the training principles outlined in the previous chapter to analyze eight case studies of gender discrimination in various employment settings. This chapter offers active engagement with the subject manner by also offering a set of

questions to use in the analysis of the case studies. The author offers sample responses to the analysis of these case studies in the Appendix.

In Part V, Mayock offers her final remarks. She succinctly summarizes the purpose of her book and the effects of reading:

It is still difficult to read and watch accounts of sexual discrimination, harassment, and retaliation and, especially, of sexual violence because the stories do have these common denominators of scorn and humiliation, of converting one group of human beings into less than a group of human beings. But without the oral and written stories, many people will never understand the severity of sexual discrimination and harassment nor be capable of following their path of gender shrapnel. (212)

Reading *Gender Shrapnel in the Academic Workplace* is an exercise in emotional processing and gentle learning about the difficult experiences of women and minorities in the academic workplace. As a Hispanic female working in an institution of higher education, I commend Ellen Mayock for writing a work that gives voice to the dark and silent histories and seeking solutions. *Gender Shrapnel* is a work that can be used in a variety of disciplines and for different purposes due to its hybrid format mixing narrative, theory, and research. It is a timely work after the 2016 Presidential election in the United States. It is an exceptional work as it seeks to truly and effectively improve the reality of women and minorities in the workplace.

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LAURA E. BELMONTE

Quintana Millamoto, María Esther. *Madres e hijas melancólicas en seis novelas étnicas de crecimiento de autoras latinas*. Alcalá de Henares: Instituto Franklin, 2014. 223 pp.

El libro *Madres e hijas melancólicas en seis novelas étnicas de crecimiento de autoras latinas* (2014) de María Esther Quintana Millamoto es un estudio valioso en el campo de la crítica literaria hispana, no sólo por su aproximación al tema de la relación madre-hija en forjar una identidad étnica y una subjetividad femenina, sino porque es un

trabajo escrito y publicado en español sobre novelas de latinas publicadas en los Estados Unidos. Quintana Millamoto presenta su estudio sobre las protagonistas de varias novelas étnicas en busca de su autonomía e identidad étnica por medio de la figura materna. Categoriza estas novelas como “crecimiento femenino” por el desarrollo de las protagonistas en lograr encajar su identidad étnica y femenina en la sociedad y su misma cultura de origen. Según Quintana Millamoto, las protagonistas exploran su identidad en el “sitio de duelo”: la pérdida de la figura materna por su muerte, o sentimiento de pérdida de la relación madre-hija ya que está fracturada. Además, argumenta que la “melancolía social”, una “pérdida de autoestima cuando una persona se siente profundamente avergonzada de sí misma por percibirse como defectuosa” (17), es lo que causa tanto la ambivalencia cultural en las protagonistas como también ansiedad por mantener una relación con sus madres, ya sea idealizada o tensa.

En el capítulo uno, “El viaje de crecimiento del *bildungsroman*”, Quintana Millamoto provee un excelente trasfondo acerca del género del *bildungsroman*. Delinea cronológicamente algunos textos claves que llama “*bildungsroman* clásicos”, para luego diferenciarlos de los textos denominados de “crecimiento femenino”. Esto es preciso como base de su análisis literario ya que explica cómo el *bildungsroman* como género no encaja la experiencia femenina tal como lo hace con la jornada del desarrollo masculino. El resultado de dicha jornada desde la niñez es el de formar parte de la sociedad en la madurez, lo cual para la mujer en la mayoría de las sociedades es casarse. Por lo tanto Quintana Millamoto explica que las novelas étnicas de su estudio, categorizadas dentro del “crecimiento femenino”, “descubren que es imposible la armonía entre las identidades interna y externa así como el balance entre las demandas del mundo público y sus deseos interiores” (37). Adicionalmente, Quintana Millamoto se aproxima al análisis literario desde una perspectiva teórica psicoanalítica, lo cual provee una base teórica que argumenta sobre la existencia del deseo femenino en contra de la noción cultural de la asexualidad de la mujer por convertirse en madre como resultado del acto sexual.

En el capítulo dos, “En busca de un cuarto propio”, Quintana Millamoto toma el deseo de las protagonistas en *Soledad* (2001) de Angie Cruz y *Caramelo, or, Pure Cuento* (2002) de Sandra Cisneros de tener su propio espacio como un ejemplo del “crecimiento femenino”. Este espacio privado es “una metáfora del deseo” (62), lo cual es una expresión

de la subjetividad femenina. Quintana Millamoto explica que las protagonistas abandonan el hogar de su madre, para luego volver, así vinculándose con la figura materna que representa su identidad étnica y simultáneamente la encajan dentro de la identidad que forjaron al irse del hogar. Quintana Millamoto concluye que este rechazo de la madre tiene un resultado dañino por la melancolía que causa, de este modo vuelven al hogar y logran una reconciliación con la madre.

Quintana Millamoto estudia la significancia vital del arte en las vidas de las protagonistas en el capítulo tres, titulado “La dolorosa reinención de las hijas artistas: *Peel my Love like an Onion* y *Silent Dancing: A Partial Remembrance of a Puerto Rican Childhood*”. Mediante el arte, Carmen en *Peel My Love* (1999) y Judith en *Silent Dancing* (1990) salen de su entorno patriarcal, mas es el arte que continuamente les recuerda de su identidad cultural y étnica. La aproximación de Quintana Millamoto al deseo de autonomía de las protagonistas se distingue del capítulo anterior en que las decisiones que hacen las “[exilian] del hogar materno” (113), y no necesariamente abandonan el hogar. Es decir, tanto Carmen como Judith, al seguir sus sueños artísticos y no sujetarse a normas culturales patriarcales de matrimonio, se distancian de sus figuras maternas. Empero, Quintana Millamoto escribe que el problema que enfrentan al acoger su identidad étnica las lleva a ser “hijas melancólicas”. Para transcender la melancolía, se distancian y reflexionan sobre la complejidad de sus madres, concluyendo que son seres humanos imperfectas que también fueron afectadas por la “melancolía social”.

En el capítulo cuatro, “La melancolía y el deseo lésbico en *The Conquest* de Ixta Maya Murray y en *In the Name of Salomé* de Julia Álvarez”, Quintana Millamoto explora el otro extremo de la relación madre-hija: el de preservar el vínculo con la figura materna que ya no vive. Quintana Millamoto yuxtapone el esfuerzo de Sara en *The Conquest* (2002) de forjar el lazo con su madre muerta con el esfuerzo de Camila en *In the Name of Salomé* (2000) de aferrarse a la figura materna. Sara lleva a cabo la restauración del manuscrito de la historia de amor de Helen, la azteca, y Catarina, la monja, que le legó su madre Beatrice, lo cual resulta en una liberación social para Sara. Empero, Camila idealiza a su madre al grado que “[es] una trampa que lleva a las hijas a adoptar los valores patriarcales de [la madre idealizada]” (161). Quintana Millamoto concluye que Camila no se realiza como

individuo, de este modo estanca su identidad tanto étnica como de mujer con un deseo lésbico.

Este libro es un estudio excelente de novelas étnicas que demuestran la complejidad de vivir como personas de grupos de minoría. Y no sólo eso, sino también toma la experiencia de la mujer latina y explora tanto el acogimiento de la cultura de origen encapsulada en la figura materna como también su lugar en la sociedad dominante. El hecho de que este libro está escrito en español le agrega una sensibilidad e importancia de identidad étnica latina, y le aplaudo a Quintana Millamoto por producir este excelente texto académico.

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Staniland, Emma. *Gender and the Self in Latin American Literature*. New York: Routledge, 2016. 240 pp.

En este trabajo Emma Staniland explora el género literario del *Bildungsroman*, transformado en el siglo XX en una herramienta particularmente valiosa para representar el autodesarrollo de personajes femeninos en relación con las construcciones socioculturales de identidad y de género. Centrándose en el ámbito hispanoamericano, Staniland, asocia la llamativa proliferación del *Bildungsroman* en la región con el movimiento feminista de los años 70 y, en particular, con la materialización del Post-Boom en una notable generación de escritoras que incorpora a los temas postcoloniales y las técnicas literarias postmodernistas las cuestiones de género.

Puesto que la autora percibe similitudes entre el modelo dialéctico de Hegel y la trayectoria narrativa del *Bildungsroman*, el estudio se ha estructurado según las fases establecidas por el filósofo alemán. En *Gender and the Self in Latin American Literature*, las tres fases hegelianas se corresponden con las tres secciones de las que consta el trabajo: construcción (tesis), deconstrucción (antítesis) y reconstrucción (síntesis), articuladas en los *topoi* literarios de los cuentos de hadas y arquetipos míticos, el exilio y el cuerpo femenino respectivamente. En cada una de las tres secciones se examinan dos novelas a partir de un

topos literario y la representación de la autorrealización femenina, el desarrollo personal, el discurso de identidad y la mujer como sujeto-agente dentro de su contexto sociocultural específico. Las seis obras estudiadas en la monografía de Staniland permiten ser agrupadas bajo el término común de *Bildungsroman*, compartiendo el carácter altérico de los personajes que se manifiesta en la juventud y cobra plenitud en los ritos de pasaje a la edad adulta. Al mismo tiempo, se destacan entre ellas diferencias significativas tanto por sus rasgos narrativos como por los diversos niveles de radicalidad de los personajes en busca de su “yo”.

En la primera sección se analiza la construcción de la identidad femenina mediante el arquetipo, los cuentos de hadas y el mito en las novelas *Como agua para chocolate* (1989) de Laura Esquivel y *Eva Luna* (1987) de Isabel Allende. Staniland evalúa la manera en la que a partir del paradigma de Cenicienta y determinadas conexiones judeocristianas y paganas, Esquivel y Allende construyen la identidad femenina de sus protagonistas. Consciente de la ambigüedad que impregna estas novelas en cuanto al cuestionamiento de los estereotipos patriarcales, la autora sitúa en esta fase el punto de partida de una búsqueda de la identidad femenina menos hegemónica mientras resalta el hecho de que en ambos textos las protagonistas transmiten a las generaciones siguientes un mayor conocimiento de las estrategias y posibilidades de la mujer como agente de cambio social.

La segunda sección se centra en la deconstrucción de los discursos de identidad y las estructuras hegemónicas a través de los temas del exilio y de las cuestiones de género. Con el análisis de *La nave de los locos* (1984) de Cristina Peri Rossi y *En breve cárcel* (1981) de Sylvia Molloy, se muestra el modo en el que en estas novelas el motivo del viaje de formación de sus protagonistas se utiliza para socavar el discurso de género, la identidad sexual y el orden sociocultural preestablecido. Tanto Equis, el héroe impotente de *La nave de los locos*, como la escritora-narradora de *En breve cárcel*, anónima y lesbiana, “present a challenge to dominant discourses on identity formation through their ‘problematic’ sexualities” (230). Sus ritos de iniciación, ritos de pasaje y búsqueda de identidad personal difieren de aquellos “normalized within the hegemonic order” (230). Staniland denominada estas novelas *anti-Bildungsroman* debido a que en ambas el objetivo final no es la asimilación en la sociedad. Por el contrario, en su exilio voluntario y las relaciones que establece con los múltiples personajes altéricos con los que se cruza en su

deambular, Equis se sitúa en los márgenes, sin intención de integrarse al centro hegemónico. De forma semejante, a la heroína anónima de Molloy su autoimpuesto exilio le permite deconstruir el pasado, reformular su propio “yo” desde una posición ex-céntrica y reafirmar el valor de la literatura en la transformación de la mujer en sujeto-agente. En definitiva, ambas narrativas enfatizan la pluralidad de identidades y cuestionan las formulaciones del orden falocéntrico, si bien revelan cómo incluso en la periferia, el exilio voluntario y metafórico de ambos personajes, la identidad sexual y el discurso de género se establecen en relación con el orden patriarcal que refutan.

La tercera sección explora la reconstrucción del “yo” de la mujer mediante el *topos* del cuerpo femenino, convertido éste en foco de identidad y acción. En *Arráncame la vida* (1985) de Ángeles Mastretta y *La nada cotidiana* (1995) de Zoé Valdés, Mastretta y Valdés deconstruyen las instituciones de la virginidad, el matrimonio y la maternidad a partir de las experiencias vitales de sus protagonistas y decodifican el cuerpo femenino como entidad simbólica de la nación y objeto de deseo masculino en el contexto sociocultural y político del México y la Cuba posrevolucionarios. La cosificación del cuerpo femenino y la pasividad sexual tradicionales dejan paso a la sexualidad libre y activa de las protagonistas, quienes mediante el control de su cuerpo se convierten en sujetos-agentes con poder para reconocer y en su caso refutar los discursos hegemónicos que pretenden subyugarlas. De tal manera, el cuerpo femenino se transmuta en epicentro de resistencia y de reformulación de identidad femenina.

Gender and the Self in Latin American Literature constituye un estudio bien pensado y estructurado. Uno de sus grandes aciertos consiste en resaltar que tanto la búsqueda de la transformación social y política como el desarrollo de la mujer transfigurada en sujeto-agente con capacidad de acción y elección se perciben no sólo en los textos literarios examinados, sino también en la visibilidad social de la mujer que las escritoras del Post-boom han convertido en una realidad. No cabe duda que este trabajo sobre el *Bildungsroman* en la escritura femenina del Post-boom supone un avance en la crítica de la literatura hispanoamericana desde los estudios de género, contribuye a la recuperación del *Bildungsroman* como género literario de gran potencial en el estudio de las alteridades y será de gran interés para los estudiosos de la literatura en su contextualización sociopolítica y cultural.

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Torre, Matilde de la. *Las Cortes republicanas durante la Guerra Civil. Madrid 1936, Valencia 1937 y Barcelona 1938*. Ed. Francisca Vilches-de Frutos. Madrid: FCE, Cátedra del Exilio, 2015. 212 pp.

The recovery of Spain's historical memory is a defining characteristic of contemporary literary, scholarly, and even popular endeavors, and Francisca Vilches-de Frutos' new edition of Matilde de la Torre's *Las Cortes republicanas durante la Guerra Civil. Madrid 1936, Valencia 1937 y Barcelona 1938* indeed fits within this trend. In fact, given that republican voices—especially those of women—were some of the first to be silenced under the Franco regime, the recovery and analysis of republican women's literature and memoirs are of utmost importance in terms of articulating the diversity of Spain's collective social memory. Matilde de la Torre Gutiérrez (1864-1946), for example, was one of the most influential female politicians during the Second Republic, consistently promoting cultural and educational initiatives while publishing essays, novels, and short stories in a variety of popular media outlets. Moreover, she was one of the few female representatives in attendance at the republican parliamentary proceedings leading up to and during the Spanish Civil War. After the war, she went into exile in Mexico, where she continued to publish articles in the Mexican press until her death in 1946. From exile in Mexico, Torre wrote the three documents contained within *Las Cortes republicanas*, each of which outline her experiences as a representative (*diputada*) in the Spanish Courts, with the purpose of defending the legality and legitimacy of Parliament and the republican government (53).

Las Cortes republicanas begins with Vilches-de Frutos' detailed introduction that synthesizes Torre's evolving political ideology and outlines frequent themes of her writings (9-53). Before presenting Torre's work, Vilches-de Frutos thoughtfully describes the archival text—type-written pages that include annotations and corrections written in by hand—and explains the editing guidelines she followed while organizing Torre's musings into a more comprehensible format for contemporary readers (61-62). A final component precedes Torre's writings: eight pages of black and white photographs that present images of Torre,

the *Congreso de los Diputados* in Madrid, an active 1933 court session, the 1933-36 socialist parliamentary group that includes Torre, and copies of magazine, newspaper, and book covers from the era. These visuals breathe additional life into the historical era depicted in the political, and highly autobiographical text that follows.

The first section of the book, dated October 1, 1936, bears the title, “Cortes de Madrid.” In the opening pages Torre relates her arrival to Madrid by train, her initial impressions of the changed city—“este Madrid’ de ahora, tan desconocido”—and the impassible tension and uncertainty that had become a part of daily urban life (65-70). Of particular import from this session is Torre’s recollection of the vote on the Basque statute (“Estatuto vasco”) (89), her opinion of “privileging” certain autonomous regions over others (90), and her evaluation of the impassioned speech given by José Antonio Aguirre, whose manner of speaking Torre compares to a priest giving a sermon (92-95). Upon leaving these proceedings, she expresses the gravity of the political discussions held within the palace and their impact on individual citizens like herself: “comprendo que... en mi vida se dobla una tremenda página y queda sola, frente a un misterioso destino”.

The second part, entitled “Cortes de la Loja de la Seda” and dated September 30, 1937, recounts a Courts session in Valencia that, according to Torre, “tiene un prestigio casi heroico porque es, desde los tiempos de las Cortes de Cádiz, la primera que va a celebrarse bajo las bombas enemigas” (105). Here, Torre narrates the monotonous, at times anxious atmosphere with a peculiar mix of humor, irony, and self-reflective criticism: “Felizmente tenemos cuatro ministros anarquistas. Este fenómeno no se había observado jamás en los ciclos políticos del mundo. Pero la Republica español, con la espalda pegada a la pared, sabe dejar ejemplo de cosas grandiosas...” (116-17). She even admits that, “[d]ecididamente estas Cortes de Valencia tiene mucha más importancia de la que parecía iban a tener” (119). Of particular note from these Valencian proceedings are the pages detailing the discourse of Dolores “Pasionaria” Ibárruri, representing the communist party (124-27), and the disquieting debate as to whether Spain was truly at war or merely in “un estado de alarma” (135-39), which Torre summarizes sarcastically: “Solo estamos alarmados. Así pues, ‘esto’ nos es la guerra. ‘Esto’ no es más que una carnicería humana; una locura inhumana; un escándalo planetario...” (139).

Finally, the third and longest segment, “San Cugat de Vallés,” outlines the Barcelona Courts session on September 30, 1938. This meeting of prominent republicans took place in the recently restored Monasterio de Sant Cugat, an incongruity Torre highlights: “A mí, la verdad, este afán que tiene la República de cobijarse en las iglesias me va pareciendo de mal agüero” (147). It is clear from the tone of Torre’s recollections in this third section that the political situation had become increasingly unnerving and even desperate; fear and mistrust are perfectly captured when the politicians pause their discussions upon hearing a low humming sound that causes them to fear a possible aerial attack (193-94). These proceedings are riddled with the words “resistencia” and “resistir,” reflecting the active position promulgated by Prime Minister Juan Negrín. Torre continues to express her support for Negrín and his diplomatic character throughout this final meeting, referring to him as “un hombre disfrazado de oso... el oso gris” as opposed to “el ogro dictatorial que se dice” (187). From literary and cultural perspectives, many of Torre’s least political observations are the most fascinating, as they reveal her personality and add a bit of levity to what could otherwise become a rather dense and dry description of parliamentary proceedings and speeches. For example, prior to the second meeting in Valencia, Torre celebrates the “magnífico Roll Royce” that chauffeured her to the session (109), personifying the luxury car with a voice and personality: “Ahora sirvo a esa señora diputada que acabo de dejar a la puerta del palacio” (111). Later, as this session concludes, Torre observes with admiration the new look of fellow *diputada* Margarita Nelken who, on this particular day, had exchanged her trademark hand-held spectacles for “unas hermosas gafas que le dan cierto aire doctoral” (137). In the third meeting in Barcelona, Torre reveals her disapproval of Emilio Palomo’s criticisms by contrasting his “tono de agria enemistad” with the implications of his surname (“dove”): “...con detimento de su simbólico apellido, nos resulta un halcón de duras garras” (190). Her wit and flare for language and writing are further apparent in this third section when she cleverly refers to those in disagreement with Negrín as having been “picado del virus negrinófobo” (191).

Overall, Torre’s writings and Vilches-de Frutos informative introduction make *Las Cortes republicanas* a valuable contribution to various fields in Hispanic Studies—from literature to history to politics. The interdisciplinary nature of these primary sources will interest scholars of 20th-21st century Spain, particularly in terms of the Spanish Civil War,

democracy and dictatorship, and the perspectives and experiences of republican politicians, female representatives, and exiles. Vilches-de Frutos emphasizes that analyses of Torre's documents will allow us to better understand the experiences of those republicans who attended the Courts sessions between the tumultuous years of 1936 through 1938. It also affords us nuanced portraits of several of the most important republican political leaders of the time, like Negrín, Diego Martínez Barrio, Indalecio Prieto, and Dolores "Pasionaria" Ibárruri. Torre's words capture the most relevant facts of these three Courts sessions and, together with the hint of irony and humor with which she imbues her text, afford us valuable insights into individual attitudes towards democracy, the parliamentary institution, the Spanish Civil War, government actions and interventions in times of conflict, and the limits of political power.

Rebecca M. Bender

Kansas State University

Call for Papers and Contributions

Ámbitos Feministas: Call for Fall 2017 Issue VII

The editors of *Ámbitos Feministas*, a multidisciplinary journal of criticism pertinent to current feminist issues in Spanish, Spanish-American, Luso-Brazilian, Afro-Latin American, Caribbean, U.S. Hispanic and Latino Studies, invite unpublished critical essays in English, Spanish, and Portuguese on literature, film, art, plastic arts, music, gender studies, history, etc., relating to contemporary Hispanic/Luso/Latina women writers and artists. Original unpublished creative work (short stories, poetry) is also encouraged. The accepted papers will appear in the next annual fall volume. While we accept submissions at any time, in order to be considered for the Fall 2017 Issue, originals should arrive to our editorial office by February 28th, 2017.

Submit original and cover letter as Word attachments to carmen.urioste@asu.edu

Editorial Guidelines for Submissions:

A current membership to the coalition *Feministas Unidas Inc.* (<http://feministas-unidas.org>) is required of all authors at the time of submission and must be kept until the end of the process.

Manuscripts should be double-spaced and between 17-25 double-spaced pages in length, including all notes, as well as the Works Cited. They should be formatted using Times New Roman Size 12 and 1" margins.

For review purposes, originals should contain no reference to the author. Include a one page cover letter with author's information: name, rank, academic affiliation, email, postal address, essay's title, and a brief bio (8-10 lines) with latest publications.

Essays in Spanish, Portuguese or English, need to conform to the most recent versions of the MLA Style Manual and the MLA Handbook for Writers of Research Papers.

The end notes will be at the end of the essay, and they should not be inserted automatically. Please manually use numbers in superscript in the text and then refer to them in the end notes section.

2017 Special Section of *Letras Hispanas* on “Contemporary Iberian Ecocriticism and New Materialisms”

The global proliferation of ecocriticism and environmental humanities is significantly enriching the depth and scope of literary and cultural studies worldwide. Iberian cultural scholars will definitely benefit from participating in this vibrant global debate as well as contributing to it. This special section aims to provide a platform for consolidating the theoretical and critical convergence of Iberian cultural studies and environmental humanities. We will consider essays dealing with contemporary Iberian cultural manifestations that are informed by theoretical and critical approaches related to the environmental humanities in general (e.g. ecocriticism, ecofeminism, animal studies, posthumanism, new materialisms, etc.)

Letras Hispanas: Revista de Literatura y Cultura is a peer-reviewed, open-access online journal. Authors must submit a detailed abstract (300-500 words in English or Spanish) by

March 1st to the special section editor, Luis I. Prádanos (pradanli@miamioh.edu). Please indicate in your email the subject line “Special Section of Letras Hispanas.”

Authors will be selected for inclusion in the Special Section based on the strength of their abstracts, but publication is contingent upon review of the completed manuscript.

All completed manuscripts must be submitted by June 1st. Manuscripts will be accepted in English and Spanish. All submissions should be between 5000 and 8000 words in length (including the List of Works Cited) and must adhere to the latest edition of the *MLA Style Manual*. All submissions will be subject to the regular double-blind review process of *Letras Hispanas* (the special section editors are responsible for finding external reviewers) and will follow the standard norms and processes for peer-reviewed publications.

Hispanic Studies Review (HSR): Call for Papers

Hispanic Studies Review (HSR) is an international refereed journal published twice a year by the Department of Hispanic Studies at the College of Charleston. The journal welcomes submissions on cultural studies, applied and theoretical linguistics, and the literatures of the Spanish-speaking worlds and their contact zones. *HSR* particularly invites scholarship with approaches that are interdisciplinary and/or that engage innovative dialogues. Articles may

be written in Spanish or English. *HSR* only accepts electronic submissions at hsr@cofc.edu and each manuscript will undergo a rigorous double-blind peer review.

Guidelines for Authors: <http://hispanicstudiesreview.cofc.edu/guidelines>

Convocatoria para la presentación de artículos:

Hispanic Studies Review (HSR) es una revista arbitrada internacional publicada dos veces al año por el Departamento de Estudios Hispanos del College of Charleston. La revista acepta ensayos académicos originales e inéditos en estudios culturales, lingüística teórica y aplicada, y en literatura del mundo hispano, incluyendo sus zonas de contacto. *HSR* invita manuscritos con aproximaciones interdisciplinarias y/o que entablen una conversación innovadora. Los artículos pueden ser escritos en español o inglés y se someterán a un doble proceso de arbitraje anónimo por expertos en la materia. *HSR* acepta únicamente envíos electrónicos a hsr@cofc.edu.

Guía para Autores: <http://hispanicstudiesreview.cofc.edu/guidelines>

Cuadernos de ALDEEU: Solicitud de manuscritos

Cuadernos de ALDEEU, la revista oficial de la Asociación de Licenciados y Doctores Españoles en los Estados Unidos (ALDEEU), solicita la recepción de artículos, notas, entrevistas y reseñas que aborden temas sobre el mundo hispánico en general dentro del amplio ámbito de los estudios literarios, culturales o lingüísticos.

Se solicitan asimismo manuscritos para una sección especial dedicada a la nueva diáspora española en las Américas: La diáspora española en la actualidad: migraciones, desplazamientos y transferencias intelectuales/ geográficas entre España y las Américas. Los nuevos movimientos sociales, culturales y políticos a causa de esta diáspora justifican la atención especial que queremos dedicarle en la compilación de un número selecto de trabajos académicos.

El objetivo de esta sección especial, dentro de un contexto interdisciplinario, es reunir un grupo de destacados ensayos que analicen una variedad de facetas de un tema tan rico y en continua evolución.

Directrices generales:

- * Como es usual, los artículos serán evaluados por dos expertos.
- * Ubicar las notas al final del documento, seguido por la bibliografía.
- * Los ensayos no deberán exceder 25 páginas con notas y bibliografía incluidas.
- * Ajustarse a las directrices de la última edición del MLA (8th edition).
- * Los ensayos podrán escribirse en español o inglés y deberán venir acompañados de:
 - un breve resumen inicial de hasta ciento cincuenta palabras
 - una lista de cinco términos claves
 - una sinopsis biográfica del autor de no más de cien palabras

Fecha límite para recibir ensayos: 15 de marzo de 2017

No se requiere ser miembro de la Asociación para enviar artículos en Cuadernos de ALDEEU, aunque los autores deberán pagar la cuota de afiliación a ALDEEU por \$50 US una vez que su artículo sea aceptado para su publicación. La afiliación a ALDEEU le permite participar en nuestros congresos, a continuar publicando con nosotros y a formar parte de una comunidad diversa y entusiasta de profesionales.

Envío de manuscritos: Nuria Morgado, Editora General: nuria.morgado@csi.cuny.edu y
Marta Boris Tarré, Editora Invitada para la sección especial: martab@uidaho.edu

Feminist Modernist Studies: “New Feminist Modernisms”

Feminist Modernist Studies is seeking essays for a special, launching double-issue “New Feminist Modernisms,” falling into either of the following three categories:

- “Think pieces” of between 4,000 and 9,000 words (double-spaced) on “the state of and/or future of feminist modernist studies” in literature/culture/art. These may address the field generally or apply

to particular areas such as queer studies, African American studies, global studies, interdisciplinary studies etc.

- Essays of no more than 9,000 words on “modern women and ‘crossings.’” These may include, but are not limited to, women crossing aesthetic styles, geographical borders, cultures, race/ethnicities in literature/culture/art—including dance, film, graphic art, etc. as well as literature.
- Essays of no more than 9,000 words on “female and/or LGBTQ gender/sexuality/the body” in literature/culture/art.

Submission information

Submissions are due **April 15, 2017** and should be sent directly to the editor Cassandra Laity at clainty@utk.edu.

N.B. The journal is not yet accepting general submissions, so please only submit papers intended for this special double issue. Information regarding general submissions will follow in due course.

Editorial information

Founding Editor: Cassandra Laity (clainty@utk.edu)

Immigration and Criminality. Diana Aramburu (UC Davis) and Jeffrey K. Coleman (Marquette University) Editors

The purported nexus between immigration and criminality has been a recurrent idea in the history of criminology, especially in the Western world. The onset of the 21st century, with its mass immigration movements, new forms of globalized terrorism, and profound economic crises on both sides of the Atlantic have increased concerns about criminality and foreigners. In immigrant-receiving nations, this

is especially the case, where sometimes government, media, and even the population support a xenophobic perspective based on the interconnection between immigration and criminality. Etienne Balibar reflects upon this in his book *Race, Nation, Class: Ambiguous Identities* (1988) when he discusses notions of prophylaxis and differential racism, in which cultural incompatibility is used as a way to marginalize and exclude immigrants in Western

nations. Teun A. Van Dijk shows in his article “Racism and the press in Spain” (2008) that today’s Spain can be recognized as a country where immigration is continuously portrayed in the media using criminalistic discourses, especially in the coverage on border control and the so called ‘invasions’ and ‘assaults’ in Ceuta and Melilla. In a nation where most of the population does not have daily experiences with immigrants, information must be obtained from the mass media; for this reason some parts of the population believe in the link between criminality and immigration now more than ever.

This edited collection aims to elaborate the perspectives developed in the panel “Immigration and Criminality in Contemporary Spanish Fiction and Cinema” initiated in the 48th NeMLA Annual Convention. The focus of our interest is to gain a more nuanced understanding regarding the criminalization of immigrant communities and how the staging of this criminalization is reworked in genres like novels, theater, comics, graphic novels, television series, and cinema. We invite scholars from literature, media, immigration, and cultural studies to reformulate and reconsider what has been traditionally thought as the “immigrant problem” and its relation to crime in the Spain of the 21st century. At what point does the immigrant become a criminal? How do the politics of visibility affect immigration and its connection with criminality, and how do rural and urban spaces affect this nexus?

Why is Otherness linked to crime and how is that link established across different genres? What is the role of a nation’s politics and media in the criminalization of the immigrant? How can gender be explored in relation to the criminalization of the immigrant?

Submissions must include:

- A working title
- A 250 word abstract attached as Word document
- Author's academic affiliation and contact information
- A 2-3 sentence biography

Submit article proposals to both Diana Aramburu (daramburu@ucdavis.edu) and Jeffrey K. Coleman (jeffrey.coleman@marquette.edu) by **March 20th, 2017**. The editors will respond with their selection of abstracts by April 15th, 2017. Complete papers (20-25 pages) will be due by July 15th, 2017.

Premios de la AILCFH para estudiantes graduados 2017

El premio de la AILCFH para estudiantes graduados/as se otorgará al mejor ensayo presentado por un estudiante graduado/a sobre un tema femenino/feminista en su múltiples interpretaciones: investigación sobre una(s) autora(s) concreta(s), identidad, violencia de género, marginalidad, sexualidad, canonicidad, teoría feminista, etc. El área de investigación representada debe ser países hispano y/o lusoparlantes y/o US latino. Lengua del artículo: Español, portugués, e inglés. Extensión entre 5000 y 7500 palabras, tamaño 12 y a doble espacio, y estilo MLA.

El premio consistirá en la otorgación de dinero hasta un máximo de \$1,200 con el fin de ayudar a costear los gastos relacionados con la asistencia al próximo congreso (tales como, pero no limitados a, pasaje aéreo y hotel) a fin de que presente una versión abreviada del ensayo. El/La Presidente/a designará un jurado integrado por dos miembros de la Junta Ejecutiva y un/a lector/a externo/a.

Los ensayos se enviarán de manera anónima. Incluir plica con nombre, dirección, filiación académica, teléfono y correo electrónico. Fecha límite de envío de los originales: **15 de abril**. Enviar originales por correo electrónico a la presidenta de la asociación, cuyos datos se encuentran en el enlace Sobre AILCFH/Junta directiva.

Premios Victoria Urbano 2017

L@s interesad@s deben enviar sus nominaciones en formato PDF por correo electrónico a la presidenta, cuyos datos se encuentran en el enlace Sobre AILCFH/Junta directiva, para el **15 de abril**.

Premio de Monografía Crítica Victoria Urbano

La AILCFH invita a sus soci@s a mandar contribuciones para el Premio de Crítica Victoria Urbano. La Asociación dará \$3,000 para subvencionar la publicación. El manuscrito no necesita tener ya un contrato de publicación para concursar. Sin embargo, los \$3,000 no se pagarán hasta que haya un contrato. En caso de que la persona premiada no deba pagar

costo alguno a la editorial, el dinero se aplicará a cubrir derechos de autor, ilustraciones, indexación, o cualquier componente que ayude y haga avanzar la publicación por un máximo de \$3,000.

El jurado será nombrado por el/la Presidente/a y estará compuesto por el/la editor/a de Letras Femeninas, un/a miembro de la Junta Ejecutiva y un/a lector/a externo/a. Para este último miembro del jurado la primera opción será un/a ganador/a previo/a del Premio Victoria Urbano.

L@s interesad@s deben enviar sus manuscritos por correo electrónico a la presidenta de la asociación, siguiendo las siguientes especificaciones:

- La monografía se centrará en el tema femenino/feminista en su múltiples interpretaciones: investigación sobre una(s) autora(s) concreta(s), identidad, violencia de género, marginalidad, sexualidad, canonicidad, teoría feminista, etc.
- El área de investigación representada debe ser Iberoamérica o US latino (España, América Latina, Caribe, Latinos en US, Portugal y Brasil)
- Lengua del manuscrito: Español, inglés y portugués
- Paginación: 200-300 páginas (tamaño 12 y a doble espacio)
- Estilo MLA
- Los manuscritos se enviarán de manera anónima. Incluir plica con nombre, dirección, filiación académica, teléfono y correo electrónico
- La tirada del libro premiado será de 500 ejemplares. El/La autor@ de la monografía premiada recibirá 50 ejemplares. La AILCFH no se encargará de hacer publicidad de la obra premiada, aunque correrá con los gastos de envío y distribución.

Los manuscritos serán evaluados por un comité ad hoc teniendo en cuenta los siguientes criterios evaluativos:

- Originalidad
- Contribución del manuscrito al campo de la investigación femenino/feminista
- Pertinencia del tema propuesto
- Organización del manuscrito
- Lenguaje y estilo académicos

Fecha límite para la entrega de manuscritos: 15 de abril.

La apertura de la plica y el anuncio del manuscrito/autor ganador se realizará durante la conferencia anual de la Asociación. La publicación de la monografía se llevará a cabo al año siguiente. Enviar manuscritos por correo electrónico a la presidenta de la asociación.

Premio Victoria Urbano de ensayo crítico:

Se otorgará a la persona que entregue el mejor artículo crítico basado en la ponencia presentada en el Congreso Anual de la Asociación. El premio consiste en la publicación del ensayo en la revista *Letras Femeninas* y una remuneración de \$300.

L@s interesad@s deben enviar sus manuscritos por correo electrónico a la presidenta de la asociación. El jurado será nombrado por el/la Presidente/a y estará compuesto por el/la editor/a de *Letras Femeninas*, un/a miembro de la Junta Ejecutiva y un/a lector/a externo/a.

Criterios evaluativos:

- Originalidad
- Contribución del manuscrito al campo de la investigación femenino/feminista
- Pertinencia del tema propuesto
- Organización del manuscrito
- Lenguaje y estilo académicos
- Extensión entre 5000 – 9000 palabras

Fecha límite para la entrega de artículos críticos: **15 de abril.**

Premio Victoria Urbano de Creación:

Se otorgará a la mejor obra creativa presentada al Comité de Premios por un miembro de la Asociación. La obra premiada será anunciada por la Asociación y la artista será galardonada con \$500. El jurado estará compuesto por el/la Presidente/a, un/a miembro de la Junta Directiva designado/a por el/la Presidente/a y un/a lector/a externo/a (ojalá un/a escritor/a del Comité Editorial de *Letras Femeninas*) también designado/a por el/la Presidente/. Por favor, envíe su manuscrito por correo electrónico a la presidenta de la asociación.

Fecha límite de envío de los originales en cada categoría: **15 de abril.**

Las obras serán evaluadas teniendo en cuenta los siguientes criterios evaluativos:

- Originalidad
- Contribución de la obra al campo feminista
- Composición
- Valor estético
- Obra inédita

Premio Victoria Urbano de Reconocimiento Académico:

El tercer premio de la Asociación por el reconocimiento académico, será otorgado a la labor académica realizada por un profesor o profesora en favor de la extensión de la literatura hispánica escrita por mujeres. Las nominaciones para este tercer premio deberán ser acompañadas de tres cartas de recomendación que las justifiquen y serán presentadas al Comité Ejecutivo encargado de dilucidar. Fecha límite para la entrega de nominaciones: **15 de abril**

FEMINISTAS UNIDAS Inc. in Congresses

FEMINISTAS UNIDAS, Inc en el MLA 2018: “Hispanic Women in the Public Sphere:

Debates on Feminisms, Activism, and Solidarities”

New York City, January 4-8, 2018

This session seeks to further promote a dialogue on feminisms, activism, and collective initiatives of solidarity among women (including concomitant local and regional debates on them) with a focus on Spanish-speaking societies, including the United States. Recent political and socioeconomic changes in Spain, Latin America, and the United States, have brought to public and scholarly attention the space that women can/should occupy in the public sphere. This session is interested in analyzing current debates on feminisms vis-à-vis the advance of the globalization agenda and its impacts to the Global South: What are the current debates and trends on feminisms at the local and regional levels? What are the

connections of such discussions with civilian-based initiatives of activism and solidarity to guarantee women's political and personal space in the public realm? The interdependence between theoretical and practical approaches is welcomed. Send a 250 word abstract (in English, Spanish, or Portuguese) to Hilda Chacón at hchacon6@naz.edu, deadline **March 1st, 2017**. Must be a member of MLA and Feministas Unidas, Inc. in order to present at the conference.

Key Words: Latin America, Spain, gender, women, Global South, activism, solidarity, civil organization

Membership Form Feministas Unidas, Inc.

Founded in 1979, *Feministas Unidas, Inc.* is a non-profit Coalition of Feminist Scholars in Spanish, Spanish-American, Luso-Brazilian, Afro-Latin American, and U.S. Hispanic and Latino Studies. Our Coalition publishes an enewsletter in the spring and fall, and an annual critical peer-reviewed journal, *Ámbitos Feministas*, in the Fall. As an allied organization of the MLA, *Feministas Unidas Inc.* sponsors several panels at the annual convention, as well as at other academic meetings (SAMLA, NeMLA, etc.). As an interdisciplinary alliance, we embrace all fields of studies and culture relating to Hispanic women.

To renew on-line, go to: <http://membership.feministas-unidas.org>

To pay by check print this form and mail it with check payable to: *Feministas Unidas, Inc.*

Membership is for JAN-DEC of each Calendar Year

Year(s) for which you are renewing/joining

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If you are sponsoring a young scholar or graduate student with membership in *Feministas Unidas, Inc.*:

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Send this form with a check in U.S. funds payable to *Feministas Unidas, Inc.* to:

Prof. Eugenia Charoni
 Flagler College
 Keenan 526, 74 King St
 St Augustine, FL 32084

Inquiries or e-mail corrections to: echaroni@flagler.edu. Change or update your personal/professional at <http://fu.echapters.com>.

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Founded in 1979, *Feministas Unidas, Inc.* is a non-profit Coalition of Feminist Scholars in Spanish, Spanish-American, Luso-Brazilian, Afro-Latin American, and US Hispanic/Latin@ Studies. As an allied organization of the Modern Languages Association since 1981, *Feministas Unidas, Inc.* sponsors panels at the annual convention. As an interdisciplinary alliance, we embrace all fields of study relating to Hispanic women.

***Feministas Unidas, Inc.* Membership:**

Institutions \$25 per year
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Students \$10 per year

Send the renewal form (follow the link below) along with a check in U.S. funds payable to *Feministas Unidas, Inc.* to:

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mdelama@elon.edu

Renewal form. Membership also payable on-line at:
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