

Teaching Gender through Latin American, Latino, and Iberian Texts and Cultures

Leila Gómez, Asunción Horno-Delgado,
Mary K. Long and Núria Silleras-Fernández (Eds.)



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**Teaching Gender through Latin American, Latino, and Iberian
Texts and Cultures**

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Edited by

**Leila Gómez, Asunción Horno-Delgado, Mary K. Long
and Núria Silleras-Fernández**

University of Colorado at Boulder, USA



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**ADVANCE PRAISE FOR
*TEACHING GENDER THROUGH LATIN AMERICAN,
LATINO, AND IBERIAN TEXTS AND CULTURES***

Teaching Gender through Latin American, Latino, and Iberian Texts and Cultures makes a compelling case for the central role of feminist inquiry in higher education today. The volume's welcome focus on both teachers and students reminds us that the best humanistic teaching occurs in an environment of informed self-reflection and openness. Startlingly honest and deeply informed, the essays lead us through classroom experiences in a wide variety of institutional and disciplinary settings. Read together, these essays articulate a vision for twenty-first century feminist pedagogies that embrace a rich diversity of theory, methodology, and modality.

Lisa Vollendorf, Professor of Spanish and Dean of Humanities and the Arts, San José State University; author of *The Lives of Women: A New History of Inquisitional Spain*

Teaching Gender through Latin American, Latino, and Iberian Texts and Cultures makes a welcome contribution to the all too-slight bibliography on feminist pedagogy in this field of literary and cultural study. The twelve essays introduce innovative approaches to reading gender in canonical and non-canonical texts with our students in the U.S. academy. The scholars manifest a careful and conscious engagement with theories of feminist pedagogy and with the challenges of their own local praxis. In the process they create a sophisticated and lively critical discourse that responds to the fundamental question of how to teach gender and feminism in ways that respect the historical and cultural specificity of diverse "Hispanic" societies from medieval times to the present.

Beth E. Jörgensen, Professor of Spanish, University of Rochester; author of *Documents in Crisis Nonfiction Literatures in Twentieth-Century Mexico* and co-editor of *Libre Acceso: Latin American Literature and Film through Disability Studies*

What is it like to teach feminism and gender through Latin American, Iberian, and Latino texts? The rich collection of texts in *Teaching Gender through Latin American, Latino, and Iberian Texts and Cultures* provides a series of insightful and exhaustive answers to this question. A group of feminist scholars who teach Latin American, Iberian and Latino/a literatures in the US and British academia, grapple through the complex field of feminist theory, theoretical approaches, and primary texts in order to inspire a pedagogical praxis that deconstructs claims of universality, and

intertwines the personal, the political, and the intellectual. An essential book for teachers of Latin American, Iberian, and Latino/a texts, this volume will also spark new debates among scholars in Gender Studies.

Mónica Szurmuk, Researcher at the National Scientific and Technical Research Council of Argentina; author of *Mujeres en viaje* and co-editor of *The Cambridge History of Latin American Women's Literature*

This innovative volume tackles the complex subject of how to teach gender as represented by Latin American, Spanish, and U.S. Latino authors. Despite the seeming commonality of language and heritage, these texts are diverse in their expression and concerns even as they share commonalities of the female experience. Based on a feminist pedagogy that focuses on what texts we teach, how we teach them, and to whom, the authors of these twelve essays engage with works from the Middle Ages to contemporary times, and topics ranging from indigenisms, cultural icons, sexual violence, and Hispanic feminisms, to pedagogical theory. It's about time that we have at our disposal such a valuable tool that will surely enhance our teaching of literary texts through new perspectives and approaches, and that will help students read them with fresh expectations.

Nancy Marino, University Distinguished Professor at Michigan State, author of numerous works on Medieval and Early Modern Hispanic Studies

A fascinating critical and pedagogical volume on women, feminism, and gender construction for consciously gendered teachers of the twenty-first century, invested in combating phallocentrism and inequality through the study of Latin American, Latina/o, and Iberian literature and culture. Written from a historical perspective or as personal reflections that nonetheless combine theory and practice, these essays provide useful tools to teach multiple feminisms, the geopolitics of knowledge, identity conflicts, and numerous gender battles in a neoliberal era. Many of us will benefit from this book that makes us aware of where we position ourselves as educators, as we teach fiction, poetry, film, personal memoirs, and plays that successfully explore women and gender from the Middle Ages to an uncertain present of ongoing machismo and violence against women not only on the U.S.-Mexico border but across the Americas.

Oswaldo Estrada, Associate Professor of Latin American Literature at UNC Chapel Hill; author of *Ser mujer y estar presente. Disidencias de género en la literatura mexicana contemporánea*

To all teachers who have dared to challenge the construction of gender.

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LEILA GÓMEZ

INTRODUCTION

*Gender Pedagogy through Latin American, Iberian, and Latino Texts—
The What, How, and Who*

This volume has arisen as a response to the questions that department colleagues and I had a few years ago about how to teach gender issues and feminism today.¹ On the one hand, some of us had experienced the skepticism of some students regarding the validity of feminism and gender awareness nowadays. These students perceived feminism as something from the past, tied to the historical struggle of women over suffrage, legal status and reproductive rights. Some of them even refused to be labelled as feminists. I remember on one occasion, when asking my students if they considered themselves to be feminists or if they agreed with feminism and gender criticism, one of them answered, “I want to find a husband.” On the other hand, many times there were also students who were very aware of gender inequalities, and we wanted to be able to address these students as well, and to support and channel their concerns and activism in effective ways. I have had several students who, after taking my classes or seminars, reoriented their career paths and went on to take classes in the Women and Gender program at my university and wrote their theses and dissertations on gender topics. More often than not they want to go beyond academic feminism and engage in activism and political practice.

The denial of or refusal to acknowledge feminism seems to be a general concern for instructors in US academia and beyond, as described in Toril Moi’s (2006) article in the Modern Languages Association’s Journal, *PMLA*, “I’m not a feminist, but ... How feminism became the F-Word,” in which the author examined the situation of classroom debate on feminism, and reflected on the disavowal it had suffered on both the right and the left during the 90s. Although it seems that equal rights for women became more accepted and made progress during the period, there was at the same time a pervasive discourse against the very movement that had fought for these rights. As of the 90s, “feminists are presented as irrational extremists who want far more than equal rights: they hate the family, detest their husbands (if they have any), and go on to become lesbians” (Moi, 2006, p. 1736).

This certainly generates anxiety in younger generations, who still believe that gender struggle exists and that it is important to recognize this fact. As Moi puts it, “my students take the strident, aggressive, man-hating feminist to be an image of what they would turn into if they were to become feminists. What they all see, I fear, is a woman who cannot hope to be loved, not so much because she is assumed to be unattractive (although there is that too), as because she doesn’t seem to know what love is” (p. 1739). However, they all express their complete adherence to freedom, equality and justice for women. The main question for Moi is how it is that feminism became so distant from its ideals and goals in the mind of society and our students. One of the main questions of this volume is how, as teachers, to reestablish the links between the ideals of feminism and feminist (and gender) discourses and praxis in our classrooms.

What is it like to teach feminism and gender through Latin American, Iberian, and Latino texts? A completely new and different set of challenges emerges in the non-Anglo-Saxon tradition to which these texts belong. Without exception, all authors in this book work in the US and European academy, even though 50% of them are originally from Latin America and Spain. The audience of this book are also US and European sectors of academia that teach these texts as part of the curriculum in departments of foreign languages and cultures. This posits another challenge for feminism and teaching feminism, as the cultural difference bears evidence against the alleged universality of its claims. Moreover, although they tend to be grouped together, Latin American, Iberian, and Latino texts differ substantially from one another, and sometimes do not even share Spanish as the same language. It is probably important to remember here that the grouping of these texts into a single curriculum of “Spanish language and cultures” expresses once more the lingering old-fashioned demarcation of the (decadent) Castilian empire encompassing both its ex-New World colonies as well as other languages in the Iberian Peninsula itself. The “Hispanic” umbrella traditionally subsumes languages as far-flung from one another as Quechua, Aymara, Guaraní, Galician, Catalan, Basque, etc. Clearly, the internal cultural diversity within this vast demarcation is by no means just linguistic, but also encompasses ethnic, class, religious, political, and of course gender differences as well.

In addition to the hegemony of Spanish over other languages in the Americas and Iberia, the different facets of Hispanism, as a cultural model for interpretation, as a discipline’s object of study, and as an academic institutional organization, have from their very beginnings involved erasure and been marked by their imperial origins. The hegemony of Spanish also had the aim of creating a homogeneous cultural essence. From the time of

the very first book of Spanish grammar, written by Antonio de Nebrija in 1492, Hispanism—after the Christian Reconquest of Southern Spain—was used as part of imperial expansion into the New World. The grammar’s motto, “it cleans, sets and makes shine,” points to the linguistic and cultural standardization of Spanish throughout its colonial expansion. Directly or indirectly, the studies compiled in this collection seek to dissect the supposed unity of the definition of Hispanism, and its versions of “Hispanic feminism,” through careful historical inquiry. Doing so, they reveal the complex and conflicting plurality of the societies and cultures involved.

Far away from the respective national academic institutions of Argentina, Mexico, Spain, etc., in the United States or Europe the practice of grouping the object of study under the label “Hispanic” is more frequent, though not necessarily less ideological. Against this practice, the present volume breaks its title down into teaching gender in “Latin American, Latino and Iberian” texts and cultures, for the purpose of evoking realities that are more complex and contradictory, without overlooking this breakdown’s own incongruities. Of course, it continues to subsume other internal differences and antagonisms, as does any classification.

Another challenge to writing on and teaching our object of study using this classification is its relatively marginal position in US and European academics. Some of the authors in this book, and also other colleagues who are critics in the field, often employ French and US feminist critical theory to analyze feminism and the work of female writers in Latin America and Spain: Simone de Beauvoir (mostly in English translation), Judith Butler, Elaine Showalter, and Toril Moi are among the most cited. This speaks to the politics of knowledge-power and the dynamics and circulation of theory in academia, and also to the complexities of using the English language to study texts that belong to a foreign tradition. I myself have started this introduction with Moi’s view on the condition of feminist teaching nowadays, where she was clearly referring to the situation in the United States, since for her the “here” for “us” is the United States academy. It is important to be aware that we run the risk of subsuming differences under the rubric of an Anglo-French feminism that is not always the same as the feminisms studied by the authors in this book.

It is also important to note here that there are several commonalities between Latin American, Iberian, US and other European feminisms, for example in the first wave’s fight for the right to suffrage. It was a widespread movement in Latin America in the first decades of the 20th century, with women that founded feminist parties, such as Alicia Moreau in Argentina, and Estela La Rivera de Sanhueza and Elvira de Vergara in Chile, to name just a few. In those decades there were also women workers

(laundresses, miners, teachers) who organized strikes and protests to better their conditions at work and for their families. Second wave feminism, which reflected on and sought to change women's life in marriage, family and professions, was also evident in the writing of female intellectuals such as Latin American authors Rosario Castellanos, Rosario Ferre, Elena Poniatowska and Elena Garro, to name just a few of the important feminist writers who also criticized the marginal situation of women in the literary field and their place in the canon. Third wave feminisms, with their emphasis on ethnicity, class, education and other aspects that define women's subjectivity and place in society, were part of the debate as early as the mid-seventies, for example with Bolivian miner Domitila Chungara's talk at the Foro Internacional de la Mujer in Mexico. In US academia during the eighties we find what is now called "postcolonial feminism," which considers issues of race, ethnicity, cultural borders and hybridity against western feminism, colonial situation and its effects. In Postcolonial and Chicana theory, a landmark book was *Borderlands/La Frontera: The New Mestiza*, by Gloria Evangelina Anzaldúa (1942–2004), where the author incorporates her experience as a woman growing up on the Mexican-Texas border.

As far as activism goes, in Latin America the feminism of the seventies played a fundamental role in the fight against authoritarian regimes, often in alliance with leftist movements, political parties, and militant and revolutionary groups. Because of their links to these organizations and their leftist orientations, feminists usually worked clandestinely during this period, especially in countries such as Nicaragua, El Salvador, and Chile. In Mexico and Argentina, feminism was embraced mainly by the middle classes, in universities and progressive circles, and maintained its distance from grassroots movements (Ixxic & Bastian Duarte, 2012, p. 156). Feminist groups also played an important role in the transition to democracy and the fight for human rights (Jaquette, 1994, p. 1989). Starting in the nineties, feminism has gone through a process of institutionalization, forming alliances with governments and agencies such as the World Bank that support neoliberalism in Latin America (García Castro, 2001 p. 17). Some critics have analyzed the interconnection of these alliances with processes of standardization in the language of feminism, and a subsequent "depoliticization and a clear loss of radicalism within these increasingly hegemonic feminist circles. The new NGOs were forced to standardize their language in accordance with the universalizing criteria of the United Nations and to follow the agendas set by donors, which are not always mindful of the priorities of local organizations" (Ixxic & Bastian

Duarte, 2012, p. 156). Indigenous feminism and lesbian feminism are still marginal in main stream feminism.

Academic feminism and political feminism encompass a wide variety of goals, and between and within them one finds numerous internal conflicts and tensions. A landmark in Latin American feminism was Domitila Barrios de Chungara's (1975/1977) remarks at the Foro Internacional de la Mujer, held in Mexico in 1975, where the Bolivian female miner and activist questioned the essentialist perspective on "woman" implicit in the congress's agenda by emphasizing the radically different condition of women workers across Latin America. "What equality can we speak of between us women, when you and I have little in common, when you and I are so different? We cannot, at this time, be equals, even as women [...]" (Moema, 1977, p. 225; my translation). With her remarks, Domitila Chungara gave a fundamental twist to the way gender struggle was understood at the time, mainly from a bourgeois, intellectual, white-creole perspective. Domitila Chungara spoke of these differences, however, using the gender awareness that the Foro made possible as platform for debate, because it was a context for female expression. At this point it is useful to remember with Jean Franco (1992) that gender is a category that cuts through others, such as ethnicity, race, and class:

The distinction between masculine and feminine is not just one more distinction among others. Rather, it supports a whole series of dichotomies—mind/body, order/disorder, sun/moon, spirit/material, active element/passive element—upon which hegemonic cultural and political practices have been based during both the pre-capitalist period and under capitalism. It is mixed up with the entire cultural field, sometimes defining the limits of the discursive genres and the dichotomies that have structured thought, giving rise to an extensive set of symbols. To understand the workings of the masculine/feminine distinction at a given moment leads us to an understanding of the articulation between knowledge and power. Thus, "phallocentrism" or "phallogocentrism" does not have to do with the exclusion of women from power, although it may indeed come to bear on this exclusion, but rather alludes to an institutionalized system with its own practices and its own discursive genres. (p. 112, my translation)

Based on Franco's statement as to the unavoidable phallocentrism (or phallogocentrism) that shapes language and institutions, the next question is to elucidate the specific historical struggles, definitions of identity, and political contexts of women in Latin America, Europe, and North America, as well as in academic settings elsewhere on different continents. In her

article in this volume, Sara Castro-Klarén speaks to such differences and warns of the “illusions of continuity” between, for example, gender and feminist struggle in the United States and Latin America. To avoid this “illusion of continuity” Castro-Klarén advocates for the recognition of a plurality of feminisms, and for making explicit, as teachers and intellectuals in the United States (and Europe), our own *positionality* in relation to the material taught and discussed in our classrooms. This positionality should include an awareness of the dynamics of disciplines and departments in relation to economic and political mandates.²

Reflection on our own *positionality* is embedded in feminist pedagogy. For Robbin D. Crabtree, David Alan Saap, and Adela C. Licona (2009) feminist pedagogy includes a serious consideration and questioning not only of what we teach and how we teach it, but also of who we are in the classroom. Although their book, *Feminist Pedagogy*, does not consider Latin American, Latino or Iberian texts in the US academy, the general principle that the authors have established for feminist pedagogy supports a true understanding of agonist respect³ for a plurality of feminisms and historical gender struggles around the world:

Like Freire’s liberatory pedagogy, feminist pedagogy is based on assumptions about power and consciousness-raising, acknowledges the existence of oppression as well as the possibility of ending it, and foregrounds the desire for and primary goal of social transformation. However, feminist theorizing offers important complexities such as questioning the notion of a coherent social subject or essential identity, articulating the multifaceted and shifting nature of identities and oppressions, viewing the history and value of feminism consciousness-raising as distinct from Freirean methods, and focusing as much on the interrogation of the teacher’s consciousness and social location as on the student’s. (p. 3)

Teachers’ awareness of social/cultural location is as important as their mindfulness of locus of enunciation in the academy’s dynamics of power/knowledge. These encompass the questions and self-reflection typical of a serious inquiry into our identity and positionality as teachers. The authors in this volume follow the principles of self-reflective and constantly monitored feminist pedagogy, and some of them make explicit their own and their students’ positionality in the classroom, in academia, and in life. The goal of this book is exactly this one: to promote, as consciously gendered teachers, self-reflection and dialogue about our position and praxis in the classroom and academia on the matter of gender through both texts and contexts. For us, it is as important to discuss and

produce a fruitful conversation on the what, how, and who. The question of *who* is particularly relevant in the context of post-colonial feminism, where the gender struggle's claim to universality is contested by adding not only the categories of race, ethnicity, age, class and education, but also, as stated above, the geopolitics and dynamics of knowledge in academic settings. It is not the same to teach gender in Argentina or Bolivia, as it is to teach gender in the United States or the United Kingdom. Even within the United States, location and positionality matter, as is shown by Amanda Petersen's article on her own praxis as a woman from the Midwest teaching in the border zone of San Diego and Tijuana to students from diverse backgrounds.

The authors in this volume focus on the what, the how, and the who, and some of them not only reflect on their practice of teaching, but also elaborate on it through the use of theoretical tools. Theory and praxis, are intertwined with our personal experiences as teachers throughout the book, in which activism is also encouraged alongside critical thinking. In this regard, this volume is about the lived experience of women teaching women and gender (and also their historical and experiential situation) through Latin American, Iberian and Latino texts. The editors have chosen the word "gender" for the title of the volume instead of "women" or "feminism" consciously, because it expresses not so much the constructional or cultural condition of gender vis-à-vis sex or the essentialism of sex—as Judith Butler (1990) has shown, sex and sexual identity are also a cultural construction—but because it leaves the door open to explore women and the female condition, and their situatedness in history, in relation to other forms of sexual identity.

Although centered mainly on feminism and female writing, this book envisions a wider concept of gender and, of equal importance, it seeks to ensure historical and cultural awareness of the multiplicity of gender experiences and identities in Latin American, Iberian, and Latino contexts. Thus, this volume thoroughly explores a fundamental corpus of study, running from the Middle Ages to the 21st century, through a variety of writings and discourses such as fiction, poetry, theater, essays, personal memoirs, first-hand accounts, cinema, and course syllabi and practical guides for gender awareness in the workplace. More importantly still, it includes not only Latin American, but also US-Latino and Spanish peninsular writers and intellectuals, in an effort to better represent both the coexistence and the lack thereof that characterize Hispanic Studies departments, especially when it comes to teaching. The volume is divided into five parts. The first part includes Sara Castro-Klarén's discussion of the aftermath of feminism in relation to Latin American (and Iberian and

L. GÓMEZ

Latino) studies. Each of the remaining four sections contains theory, praxis and personal experience, although the focus varies according to the authors' emphasis on the following areas: opening up the canon to include female writers (section 2), different approaches to reading against monologist critical perspectives (section 3), teaching difficult subjects in relation to gender such as violence and border identity (section 4), and teaching gender in interdisciplinary and dynamic settings (section 5).

I. FEMINISM IN THE AFTERMATH IN LATIN AMERICAN, IBERIAN AND LATINO STUDIES

The chapter that opens the book, "Mobilizing Meanings: Questions for a Pedagogy of Women's Writing," by Sara Castro-Klarén, discusses the role of the academic intellectual, feminism and the construction of the literary canon, re-examining the controversy around Hispanism and Hispanic feminism, and the ideological uses of the term. Castro-Klarén analyzes in detail McRobbie's (*The Aftermath of Feminism, Gender, Culture and Social Change*, 2009) proposal on the way media and consumerism have forged a feminism that is personal and has turned its back on alliances with other groups that resist capitalism and patriarchy. Castro Klarén then moves on to analyze the way in which feminism in academia is subjected to the same criticism and, delving deeper, she examines the question of how feminism made its way into academia in the first place. In her analysis, she draws upon Foucault's explanation of the way disciplines have circumscribed themselves in response to and in negotiation with demands of power. In terms of positionality, she discusses the historically different nature of feminism's demands in the US, in Europe and in other parts of the world. Lastly, Castro-Klarén proposes that the fact of recognizing that there is a plurality of feminisms does not prevent the subject from coalescing around a hegemonic position, and the temptation to speak with one sovereign voice. Thus, Castro-Klarén proposes, following Connolly, an agonistic subject that is always in tension and flux, in order to understand the other.

II. NEW CANONS, NEW READINGS IN THE CLASSROOM

The chapters that make up the second section propose a revision of the canon in traditional areas of study, such as medieval and Golden Age literature, Latin American 19th-century literature, and contemporary Spanish, Latin American and Latino literatures. They propose courses that include reading material that had previously been excluded or overlooked.

Their courses give preeminence to female authors, feminist theory, and linguistic dissidence. Núria Silleras-Fernández, for example, opens up the canon and includes less renowned authors such as Leonor López de Córdoba (c. 1362–1420), and Clarissan nun and abbess Isabel de Villena (1430–90), who wrote a *Vita Christi* in Catalan, in which she gave the Virgin Mary, rather than Jesus Christ, center stage. Silleras-Fernández proposes that we “historicize gender performativity,” considering the relationship between authors, patrons, and audiences, and also the linguistic situation in Iberia at the time such texts were written and circulated. She reminds us that multilingualism was more of a norm than an exception in the peninsula, and that authors belonged not only to several linguistic communities, but also to different ethno-religious communities. Silleras-Fernández further analyzes the role of Augustinian friar Martín de Córdoba’s *Jardín de nobles doncellas* as a pedagogic text written for the future Queen Isabel the Catholic when she was seventeen, and which exhorted her to practice man’s virtues. This text, that intended to masculinize Isabel, was disregarded by the queen, showing that medieval women—particularly aristocratic women—had far more agency than students tend to think. For Silleras-Fernández, “analyzing how a remote and foreign society conceived of and constructed gender, femininity, masculinity, sexuality, the body, and feminism, can help students to think not only about a foreign past, but also about their own present, and how their own society and culture treats the same issues.”

Along the same lines, Vanesa Miseres, in “The Personal is Political: Teaching Gender and Nation through Nineteenth-Century Texts,” recovers for her classes figures and writers who show the importance of historicizing gender in order to avoid stereotypes in the Latin American gender struggle. Miseres teaches, for example, Colonel Juana Azurduy (1780-1862), a patriotic mestizo woman who fought in the Upper Peru independence wars alongside her husband, Commandant Manuel Ascencio Padilla, and founded her own army against the Spanish forces after his death. This example and others showed how women who were excluded from the legal-political sphere for the most part, many times assumed active roles on the battlefield and as part of independence campaigns. Miseres also explores in her classes how in the second half of the 19th century, women like Juana Manuela Gorriti, Mercedes Cabello de Carbonera, Clorinda Matto de Turner, and Teresa González de Fanning also hosted *tertulias*, or intellectual salons, where the ‘imagined communities’ of nations “were rooted in the social interactions of these smaller but more tangible communities of writers, readers, conversationalists, and political conspirators” (Sara Chambers, 2003, p. 60, quoted by Miseres). Besides

organizing *tertulias*, and through them acting in the political sphere, these women proliferated in print culture. Their writings appeared in journals and newspapers and reflected their strong commitment to the project of building the nation and citizenship. They also founded their own publishing houses, in addition to writing novels, short stories, and essays. Miseres's article shows the importance of understanding and becoming aware of the role played by women in the beginnings of the Latin American nations, and how gender and nation intersect.

The third article of this section, "Teaching Hispanic Feminisms: From Academic Consciousness Raising to Activism" by Ellen Mayock, proposes four syllabi and course material to incorporate new Iberian, Latin American, and US-Latina female voices and gendered readings of their work in the classroom. For example, in her course, "*Voice and visibility in Escritoras mexicanas y mexicoamericanas*," Mayock and her students examine Mexican and Mexican-American authors, from Sor Juana Inés de la Cruz to Sandra Cisneros, and explore questions related to gender and history, gender and genre, and the relations between Mexican and Chicana authors, rethinking the uses and demarcation of Spanish and English in the Spanish-language literature classroom. In her classes, Mayock does not lose sight of the intersection between literature, theory and activism, and she promotes, through "a series of feminist pedagogical practices—taking turns being discussion leaders, shared journals, invited speakers, round table discussions—" experience in leadership for her students, an active role in their own learning and feminist activism. It is worth pointing out that throughout her article, Mayock reflects on her own positionality as an academic in a well-respected small Southern liberal arts institution in the United States, aware that "How we teach the gender question in our colleges and universities is heavily influenced by geographic region, institutional history, pre-existing curricula, and the intellectual interests of departments, students, and professors." Moreover, she introduces a problematization of the "aftermath" of feminism and women's studies vis-à-vis LGBTQ demands and critical discourses in academia and the public arena.

In their chapter, "Gendered Matters: Engaging Early Modern *Dramaturgas* in the Classroom," Valerie Hegstrom and Amy Williamsen reconstruct their work at GEMELA (Grupo de Estudios sobre la mujer en España y las Américas Pre-1800), in which they have successfully advocated for expanding the corpus of Golden Age *dramaturgas*, and other female writers for the most part unknown and under-taught in the Spanish curriculum. The authors provide a valuable appendix of the recent anthologies and critical studies about these—until few years ago—forgotten