



**Professor Maria Cotera**  
**Synchronous/Hybrid Course**

**Office Hours: By Appointment**  
**Tuesdays & Thursdays: 9:30-10:00**

### Course Description

This course tracks the rise and development of Chicana feminist consciousness in the 1960s and 1970s across the Southwest and Midwestern United States. Drawing on both contemporary scholarship and primary source material from the [Chicana por mi Raza Digital Memory Collective](#), students will learn about the central individuals, organizations, theories, and aesthetic practices that shaped Chicana feminism in its early years and contributed to the development of an intersectional analytic that was later elaborated and expanded on by writers like Gloria Anzaldúa, Cherrie Moraga, Aida Hurtado, Chela Sandoval, and many others. A central methodological theme of this course is how “memory work” (oral history, archival analysis, collaborative knowledge production) shapes our understanding of the past and offers pathways to a more liberatory future. Students will emerge from this course with a strong foundation in the history of Chicana feminist thought, an understanding of how Chicana feminism has contributed to contemporary theories of intersectionality, and an appreciation for how the ways we remember can shape our visions for the future.

### Learning Objectives:

After completing this course, students will be able to:

- Identify and explore the philosophical interventions, key events, forms of political activism, and nationwide legacies of Chicana feminisms from 1968-1981

- Read, interpret, and discuss primary historical sources, including oral histories, photographs, newspaper articles, papers, reports, flyers, syllabi, letters, and pamphlets
- Analyze the mechanisms of erasure that have marginalized Chicanas within mainstream Chicano Movement and Women's movement histories
- Understand the historical grounding of theories of intersectionality, especially as it pertains to Chicanas and Latinas
- Theorize the importance of memory — particularly personal archives and oral history — as a key site of inquiry in feminist historiography
- Apply writing, analytical, and digital literacy skills to the study of Chicana social movements

### **Learning Activities:**

The course will encourage direct engagement and experimentation with the history of Chicana feminism through discussion, in-class activities, and archival interpretation. Assignments for the course will include weekly reading and attendance, annotation, in-class presentations, and social media posts. Much of our research will use digital resources from the Chicana por mi Raza Digital Memory Collective (public website and online repository). Students will receive guest credentials for logging in to the digital repository via email.

### **Chicana por mi Raza Instagram:**

Instagram has become an important site for the articulation of Latinx memory. In this class we will launch the Chicana por mi Raza Instagram archive to bring attention to the histories of Chicana feminism. I have created an Instagram account for our class ([chicanapormiraza](#)) to share information with each other and with the broader online community and amplify the work of the Chicana por mi Raza Project. Students can use the Chicana por mi Raza Instagram account to follow scholars, creators, and projects that visibilize the history of Chicanas, share information from our archive, and keep folks outside our class up to date on what we are reading and talking about.

### **Critical Study Group Model and Philosophy:**

A critical study group entails a model of learning that is collaborative, non-hierarchical, analytical, and action oriented. In the 1970s, students and professors wanting to develop a shared consciousness about the nature of oppression often organized “revolutionary study groups” focused on particular issues like the Vietnam war, imperialism, women's liberation, Marxist theory, third world struggle. In general, study groups (also known as rap groups, or consciousness-raising groups) were not only about gaining knowledge, but also about identifying problems and coming up with well-grounded solutions to address them. Study group members would read relevant literature and share their ideas, perspectives and personal histories with one another, in order to better define a problem and thereby come up with a plan of action to address it.

Chicana feminist study groups in the 1960s and 1970s often met to discuss sexism in the Chicano student movement. While they read feminist and third world literature and historical accounts of Mexican women, they also discussed their personal experiences of sexism, racism, and classism. They shared what they learned in the study group with others through newspapers and journals like Hijas de Cuauhtemoc, and thus began to define the contours of Chicana feminism.



Our class will follow this model. Our readings, class activities and assignments are designed to foster engagement, self-reflection and collaborative knowledge production. Like Chicanas in the 1970s, we will share what we learn in class with a broader public but in a somewhat updated format: through a social media campaign using Instagram.

## My role

There is an old saying in Spanish: "Más sabe el diablo por viejo que por diablo" (the devil knows more because he is old than because he is a devil). I envision myself as a participant in our study group who has experience and knowledge that can be brought to bear to answer questions, add context, and clarify issues. My role will be as a facilitator and coordinator of our activities. As such, I have chosen the readings and assignments, but they are only a starting point. I expect students to bring their own experiences, creative ideas and expertise to the class.

## Assessment:

My assessment model centers collaboration, mutual support and knowledge-exchange. My primary objective is to foster a space that is authentically student-centered, where everyone can find the bandwidth to truly engage with the concepts we discuss in class. For this reason, my approach to assignments and grading strives to balance students' well-being with my learning goals for the course.

### Assessment Categories

5% - Attendance

10% - Annotations (10)

15% - Meetings (2)

30% - Presentations (3)

40% - Semester-long Project: Instagram Posts (4)

<b>Attendance</b>	<i>Student participates in all synchronous class meetings and guest lectures (with exceptions for extenuating/challenging circumstances)</i>	<b>5</b>
<b>Annotations</b>	<i>10 Annotations on the readings of your choice using Hypothesis (at least 5 readings should be annotated)</i>	<b>10</b>
<b>Meetings</b>	<i>Meeting 1: Introductory meeting with me (either on zoom or by phone) in the first third of the semester. (5 points)</i>  <i>Meeting 2: Mid-semester assessment (either on zoom or by phone). In lieu of a mid term exam I will meet with each student individually to assess their experience of the course and their understanding of the key ideas/readings thus far. Be prepared to discuss all of the texts, ideas, lectures, that we have covered. (10 points)</i>	<b>15</b>
<b>Presentations</b>	<i>Over the course of the semester, students will present on the Instagram posts that they are developing for their final project. Each presentation will be worth 10 points.</i>	<b>30</b>
<b>Instagram posts</b>	<i>Four Instagram posts (800-1000 words)</i>  <i>Instagram Post 1: Introduce yourself</i>  <i>Instagram Post 1: Archival object</i>  <i>Instagram Post 2: Chicana Print Culture</i>  <i>Instagram Post 3: Letter to a Chicana Feminist</i>	<b>40</b>

### Shared Assessment Strategy:

At the end of the semester, students will submit a self-assessment on each of graded assignments in the class). The student's **Self-Assessment** should:

- Assign grades for each Assessment category (Attendance, Meetings, Presentations, Annotations, and Instagram Posts) and write a brief rationale that explains the grade you gave yourself.
- Assign a final grade for yourself based on your assessment of overall performance and level of engagement (including any extra credit points you earned).

**\*\*\*I reserve the right to change student Self Assessment grades either up or down.**

*Students get full credit for submitting all assignments, however I will request a do-over or rewrite if their work does not demonstrate a serious effort*

Please see the **Course Policies** handout for more details about my expectations for your participation in this course

## COURSE SCHEDULE

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### INTRODUCTION

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#### Tuesday, January 19

- Introductions and discussion of class norms and expectations: what has worked for you and what hasn't in synchronous classes? What do you want/need from this class? What knowledges/expertise do you bring to the table

#### Thursday, January 21

##### ***Introduction to the Chicana por mi Raza Digital Memory Collective***

*Note: I realize that this is the day after the inauguration, and that we all may be a little flustered depending on what happens on Wednesday. I think we should check in with one another regardless, so we will have a class meeting on this day.*

- In lieu of a course reading, you should familiarize yourself with the Chicana por mi Raza Public Website: [www.chicanapormiraza.org](http://www.chicanapormiraza.org)
  - Read at least three "mujeres" bios and one "historia"



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## LAYING THE GROUND: ARCHIVES, ORAL HISTORY AND CHICANA MEMORY

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### *Who is “La Chicana”?*

**Tuesday, January 26**

- Martha Cotera, Introduction, Diosa y Hembra (1976)
- Third World Women’s Alliance Collection, “Basic Exploration Article of Chicana History” (1978)

**Thursday, January 28**

- Alma Garcia, “Development of Chicana Feminist Discourse, 1970-1980” (1989)
- **ASSIGNMENT DUE: Instagram Post 1: Introduce Yourself!**

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### *The Politics of Memory*

**Tuesday, February 2**

- Maylei Blackwell, Introduction and Chapter 1, Chicana Power! (42 pages)

**Thursday, February 4**

- Maria Cotera, “Unpacking Our Mother’s Libraries: Practices of Chicana Memory before and after the Digital Turn,” Chicana Movidas (18 pages)
- Anna NietoGomez, “Memory Work,” Poem/Presentation (6 pages)
- **ASSIGNMENT DUE: Schedule meeting 1 (email me)**

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### *Oral History*

**Tuesday, February 9 (class break to study on your own or meet with me one-on-one)**

- Anderson, Hamilton, and Barker, “Yarning up Oral History” (14 pages)

**Thursday, February 11**

- Dolores Delgado Bernal, Cindy Fierros, “Vamos a Platicar” (20 pages)
- Watch one Oral History in the CPMR collection and come to class prepared to share your impressions

## **Archive**

### **Tuesday, February 16**

- [Archive Discovery: A How To Guide](#)
- Marika Cifor, "Affecting relations: introducing affect theory to archival discourse" (28 pages)
- How to Analyze a Primary Source: <https://www.carleton.edu/history/resources/history-study-guides/primary/>
- **Assignment: Find an archival object in our digital repository to analyze and share with the class via google slides (this is essentially your first draft of Instagram Post 1).**

### **Thursday, February 18**

- Cotera, "Fleshing the Archive" (12 pages)
- **In class: Discussion of Archival Object slides**

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## **COUNTERHISTORIES OF THE MOVEMENT YEARS**

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### **Tuesday, February 23**

- Max Elbaum, "The System Becomes the Target," [Revolution in the Air](#) (25 pages)
- Watch Chicano! History of the Mexican-American Civil Rights Movement
  - [Quest for a Homeland](#)
  - [The Struggle in the Fields](#)

### **Thursday, February 25**

- Carlos Muñoz, Chapter 2: The Militant Challenge, in [Youth, Identity, Power](#) (28 pages)
- Browse [Enriqueta Longeaux y Vasquez](#) on Chicana por mi Raza Website
- Archive: Browse [El Grito del Norte](#) Vol. 2, No. 9, 1969 and read "El Plan Espiritual de Aztlán" (either English or Spanish version) and "The Women of La Raza" (by Enriqueta Longeaux y Vasquez)

- Archive: Browse [La Verdad](#), June 1970 and read: “Resolutions from the Chicana Workshop”
  - **ASSIGNMENT DUE: Upload Instagram Post 2 - Archival Object Analysis to CANVAS for my review.**
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#### Tuesday, March 2

- Watch: Chicano! History of the Mexican-American Civil Rights Movement
  - [“Taking Back the Schools”](#)
- Dolores Delgado Bernal, “Grassroots Leadership Reconceptualized” (24 pages)

#### Thursday, March 4

- Espinoza, “Revolutionary Sisters” (27 pages)
  - Browse [Gloria Arellanes Collection](#) on Chicana por mi Raza Website and read:
    - [Resignation Letter](#)
    - [Join las Adelitas de Aztlan!](#)
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#### Tuesday, March 9

- Watch: Chicano! History of the Mexican-American Civil Rights Movement
  - [Fighting for Political Power](#)
- Espinoza, “The Partido Belongs to Those Who Will Work for It” (16 pages)
- Browse [Martha Cotera Collection](#) on Chicana por mi Raza Website and read:
  - [Mujeres por la Raza Agenda](#)
  - [Mujeres Pro-Raza Unida Statewide Conference Resolutions](#)
- Archive: RUP Poster, Photo, Mujeres Pro Raza Unida Meeting

#### Thursday, March 11

- Ines Hernandez-Avila, “Manifiesto de Memoria” (20 pages)
- Archive: Browse the Ines Hernandez-Avila Collection on CPMR (Clowder)
- Browse [Hembra](#) and [Malintzin](#) (Chicana Print Culture Folder)
- **ASSIGNMENT DUE: Schedule your Mid-Semester Assessment (email me)**



- **ASSIGNMENT DUE: Instagram Post 2 - Archival Object Analysis (posted to Instagram)**
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### **March 16/18 SPRING BREAK**

What to work on:

- **Reading** (the week you return is pretty heavy reading)
  - Start looking for an example of **Chicana Print Culture** to write about
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### **CHICANA MOVIDAS**

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#### ***Claiming a Space in Chicano Studies***

**Tuesday, March 23**

- Carlos Muñoz, “The Quest for a Paradigm: The Struggle for Chicano Studies” (44 pages)

**Thursday , March 25**

- Maylei Blackwell, Chapter 2, “Chicana Insurgencies: Stories of Transformation, Youth Rebellion, and Chicana Campus Organizing” (47 pages)
  - Sonia Lopez, “The Role of the Chicana Within the Student Movement” (1977) 13 pages
  - Archive: CCHE, Short Historical Sketch
  - Archive: Meeting notes from the Chicana Ad Hoc Committee of CCHE
  - Archive: Proposed Chicana Curriculum (1971)
  - Archive: Estudios Femeniles (browse)
  - Archive: Chicana print cultures (Browse)
    - [Las Hijas de Cuauhtémoc](#), Issues 1,2,3
    - [El Popo Femenil](#)
    - [Encuentro Femenil](#), Number 1 & 2
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#### ***Third World Imaginaries***

**Tuesday, March 30**

- Dionne Espinoza, “La Raza en Canada” (15 pages)
- Archive: Report on the Third World Conference (read)

- Olga Talamante, “De Campesina a Internacionalista (7 pages)
- **Assignment: Share draft of Chicana Print Culture Instagram post with the class via google slides**

#### Thursday, April 1

- Marisela Chavez, “Pilgrimage to the Homeland: California Chicanas and International Women’s Year, Mexico City, 1975” (20 pages)
  - Archive: La Raza, Vol.2, No. 6, 1975, “International Women’s Year Conference Report” Lupe Anguiano
  - Yolanda Lopez, “A Chicana’s Look at the IWY conference”
  - Archive: Yolanda Lopez, “Mucha Plática y Poco Acción por una Participante de el IWY” (If you read Spanish)
  - **In Class: Discussion of Chicana Print Culture slides**
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#### *Outside Aztlan*

#### Tuesday, April 6

- Leticia Wiggins, “Women Need to Find their Voice:” Latinas Speak Out In The Midwest, 1972, Chicana Movidas
- Archive: “Chicano Women Organize” Newspaper Clipping
- Archive: Mujeres Unidas de Michigan

#### Thursday, April 8

- Leonard Ramirez, “Introduction: Second City Mexicans” and “Homecoming, 1997,” Chicanas of 18<sup>th</sup> Street (27 pages)
  - Browse [Nancy De Los Santos](#) Collection on CPMR Website
  - Read Historia: [Chicana Fotos/Nancy De Los Santos: Documenting the 1970s](#) on CPMR Website
  - Watch in Class: La Llorona, dir. Nancy De Los Santos
  - **ASSIGNMENT DUE: Upload draft of Chicana Print Culture Instagram post to CANVAS for my review.**
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## ***With and Against Feminism***

### **Tuesday, April 13**

- Maria Teran, "Chicanas Reject Feminist Tokenism" *La Raza*, Vol 2, No. 9, 1969, Page 5.
- Anna NietoGomez, "La Feminista," Encuentro Femenil, Vol. 1, No.2 (1974)
- Anna NietoGomez, "What's it all About: The Women's Movement" Women Struggle, page 8 (in Chicana Print Cultures folder)

### **Thursday, April 15**

- Martha Cotera, The Chicana Feminist (47 pages)
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## ***Chicana Knowledge Formations***

### **Tuesday, April 20**

- Marisela Chavez, "We Have a Long and Beautiful History" (18 pages)
- Browse CSAC Newsletters (in Chicana Print Culture Folder)
- Archive: Commission Femenil Conference Program (1973)

### **Thursday, April 22**

- Brenda Sendejo, "The Space in Between: Exploring the DEvelopment of Chicana Feminist Thought in Central Texas" (17 pages)
  - Archive: Chicana Research and Learning Center Concept Paper
  - **In Class: Martha Cotera visit**
  - **ASSIGNMENT DUE: Instagram Post 3 - Chicana Print Culture (posted to Instagram)**
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## ***Queer in Aztlan***

### **Tuesday, April 27**

- Osa Hidalgo de la Riva, "Visions Of Utopia While Living In Occupied Aztlán" (18 pages)

### **Thursday, April 29**

- Gloria Anzaldua, "Many Roads, One Path, A Testimonio" (11 pages)

- Archive: Browse Maya Chumu, “Coming out Colored Chicana: Salir a Luz” and read page 2 (if you can read Spanish), “Update, 1980” (page 39 in the pdf) and “What it Is” (pages 44-49 in pdf)

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### ***Chicana Futures***

#### **Tuesday, May 4**

- Ramón Gutiérrez, “Community, Patriarchy and Individualism: The Politics of Chicano History and the Dream of Equality”
- Gloria Anzaldúa and Cherrie Moraga, This Bridge Called My Back: Writings by Radical Women of Color (Read through page 32 on the PDF, more if you like!)
- **Assignment: Share draft of “Letter to a Chicana Feminist” Instagram post with the class via google slides**

#### **Thursday, May 6**

- Archive: Program, This Bridge Called my Back reading
- Archive: Women of Color News, Madison Wisconsin
- **In Class: Discussion of Letter to a Chicana Feminist**
- **ASSIGNMENT DUE: Upload draft of Chicana Print Culture Instagram post to CANVAS for my review.**

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***ALL INSTAGRAM POSTS MUST BE POSTED TO INSTAGRAM BY WEDNESDAY, MAY 12***

***FINAL STUDENT ASSESSMENTS ARE DUE ON WEDNESDAY, MAY 16***