



**Professor Maria Cotera**  
**In Person**  
**BIO 301**

**Office Hours: Online - By Appointment**  
**MWF: 9:00-10:00**  
**Online: <https://utexas.zoom.us/j/92500997849>**

## 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 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.

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

Instagram has become an important site for the articulation of Latinx memory. In this class we will contribute to 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 to 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 wishing 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. 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

25% - Presentations

30% - Annotations (at least one pre reading)

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>Presentations</b>	<i>Over the course of the semester, students will give three brief presentations on their instagram posts.</i>	<b>25</b>
<b>Annotations</b>	<i>Annotations on the weekly readings using Hypothesis. <b>Each reading must include at least one annotation from you</b>, however, you are not required to annotate archival readings, only secondary sources.</i>	<b>30</b>
<b>Instagram Project</b>	<b><i>Four Instagram posts (800-1000 words)</i></b> <i>Instagram Post 1: Introduce yourself</i> <i>Instagram Post 2: Archival object</i> <i>Instagram Post 3: Chicana Print Culture</i> <i>Instagram Post 4: 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

*Note: The readings and assignments below should be completed on the day they are assigned in the syllabus. I have indicated (**in red**) the weeks that involve a particularly heavy reading load (60-80 pages), please plan accordingly. For maximum success in the course, I strongly recommend that you try to do all the reading for the week over the weekend.*

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### INTRODUCTION

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#### Wednesday August 25 (meet online)

- Introduction to Course: assignments, schedule, policies
- Introduction to the Chicana por mi Raza Digital Memory Collective

#### Friday, August 25/27 (meet GWB Courtyard)

- Personal Introductions, Questions, and Discussion
- Before we meet, please browse the Chicana por mi Raza Public Website: [www.chicanapormiraza.org](http://www.chicanapormiraza.org).

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### ARCHIVES, ORAL HISTORY AND CHICANA MEMORY

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#### *Who is “La Chicana”?*

##### Monday, August 30

- Martha Cotera, “Our Feminist Heritage,” The Chicana Feminist (1976)

##### Wednesday, September 1

- Alma Garcia, “Development of Chicana Feminist Discourse, 1970-1980” (1989)

##### Friday, September 3

- Class Discussion

#### **ASSIGNMENT DUE: Instagram Post 1 - Introduce Yourself!**

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#### *The Politics of Memory*

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##### Monday, September 6 (**heavy reading week**)

- Maylei Blackwell, Introduction (1-11) and Chapter 1, Chicana Power! (14-42)

### **Wednesday, September 8**

- Maria Coter, “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)

### **Friday, September 10**

- Class Discussion
- Introduction to using Clowder with your guest login.  
Clowder User’s Guide:  
[https://clowder-framework.readthedocs.io/en/latest/userguide/ug\\_index.html](https://clowder-framework.readthedocs.io/en/latest/userguide/ug_index.html)

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## ***Oral History***

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### **Monday, September 13**

- Anderson, Hamilton, and Barker, “Yarning up Oral History” (14 pages)
- Dolores Delgado Bernal, Cindy Fierros, “Vamos a Platicar” (20 pages)

### **Wednesday, September 15**

- Watch one Oral History in the CPMR collection and come to class on Friday prepared to share your impressions

### **Friday, September 17**

- Class Discussion

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## ***Archive***

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### **Monday, September 20**

- What Are Archives? (<https://www2.archivists.org/about-archives>)
- Ricardo L. Punzalan and Michelle Caswell, “Critical Directions for Archival Approaches to Social Justice” (13 pages)



- How to Analyze a Primary Source:  
<https://www.carleton.edu/history/resources/history-study-guides/primary/>

**ASSIGNMENT DUE: Over the weekend, 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 2).**

### **Wednesday, September 22**

- Cotera, “Fleshing the Archive” (8 pages)

### **Friday, September 24**

- Class Discussion
- **Presentation 1: Archival Objects**

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## **COUNTERHISTORIES OF THE MOVEMENT YEARS**

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### **Monday, September 27 (heavy reading week)**

- 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](#)

### **Wednesday, September 29**

- Carlos Muñoz, Chapter 2: The Militant Challenge, in Youth, Identity, Power (28 pages)
- Browse El Grito del Norte Vol. 2, No. 9, 1969 on Canvas and **read** “El Plan Espiritual de Aztlán” (either English or Spanish version) and “The Women of La Raza” (by Enriqueta Longeaux y Vasquez)
- Browse La Verdad, June 1970 on Canvas and **read**: “Resolutions from the Chicana Workshop”

### **Friday, October 1**

- Class Discussion
- **Presentation 1: Archival Objects (continued from last week)**

**ASSIGNMENT DUE: Upload Instagram Post 2 - Archival Object Analysis to CANVAS for my review.**

**Monday, October 4**

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

**Wednesday, October 6**

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

**Friday, October 8**

- Class Discussion
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**Monday, October 11**

- 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](#).

**Wednesday, October 13**

- Read: Rosie Castro Transcript (27 pages) or watch her [oral history clips](#) on CPMR.

**Friday, October 15**

- Class Discussion

**ASSIGNMENT DUE: Instagram Post 2 - Archival Object Analysis (post to Instagram)**

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**CHICANA MOVIDAS**

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

**Monday, October 18 (heavy reading week)**



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

### **Wednesday, October 20**

- Maylei Blackwell, Chapter 2, “Chicana Insurgencies: Stories of Transformation, Youth Rebellion, and Chicana Campus Organizing” (47 pages)
- Archive (Canvas): CCHE, Short Historical Sketch
- Archive (Canvas): Meeting notes from the Chicana Ad Hoc Committee of CCHE
- Archive (Canvas): Proposed Chicana Curriculum (1971)

### **Friday, October 22**

- Archive(Canvas): Chicana print cultures (Browse)
  - [Las Hijas de Cuauhtémoc](#), Issues 1,2,3
  - [El Popo Femenil](#)
  - [Encuentro Femenil](#), Number 1 & 2

## ***Third World Imaginaries***

### **Monday, October 25**

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

**ASSIGNMENT DUE: Over the weekend search for an example of Chicana Print Culture (from our Canvas folder). Share it with the class via google slides**

### **Wednesday , October 27**

- Marisela Chavez, “Pilgrimage to the Homeland: California Chicanas and International Women’s Year, Mexico City, 1975” (20 pages)
- Archive (Canvas): [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” or Yolanda Lopez, “Mucha Plática y Poco Acción por una Participante de el IWY” (If you read Spanish)

### **Friday, October 29**

- Class Discussion

- **Presentation 2: Chicana Print Culture slides**
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### ***Outside Aztlan***

#### **Monday, November 1**

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

#### **Wednesday, November 3**

- Monica De La Torre, "Feminista Frequencies, Chicana Radio Activism in the Pacific Northwest," Chicana Movidas

#### **Friday, November 5**

- Class Discussion
- **Presentation 2: Chicana Print Culture slides (continued from last week)**

**ASSIGNMENT DUE: Upload draft of Chicana Print Culture Instagram post to CANVAS for my review.**

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### ***With and Against Feminism***

#### **Monday, November 8**

- 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

#### **Wednesday, November 10**

- Martha Cotera, The Chicana Feminist (47 pages)

#### **Friday, November 12**

- In Class: Martha Cotera
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### ***Chicana Knowledge Formations***

#### **Monday, November 15**

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

#### **Wednesday, November 17**

- Brenda Sendejo, “The Space in Between: Exploring the DEvelopment of Chicana Feminist Thought in Central Texas” (17 pages)
- Archive (Canvas): Chicana Research and Learning Center Concept Paper

#### **Friday, November 19**

- Class Discussion

**ASSIGNMENT DUE: Instagram Post 3 - Chicana Print Culture (posted to Instagram)**

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### ***Queer in Aztlan***

#### **Monday, November 22**

- Osa Hidalgo de la Riva, “Visions Of Utopia While Living In Occupied Aztlán” (18 pages)
- Gloria Anzaldua, “Many Roads, One Path, A Testimonio” (11 pages)

#### **Wednesday, November 24 - Friday, November 26: THANKSGIVING BREAK**

**ASSIGNMENT DUE: Over Thanksgiving Break, browse the Chicana por mi Raza Digital Collections (Chicana por mi Raza and/or on Clowder) and choose a Chicana to whom you would like to write a letter.**

### ***Chicana Futures***

#### **Monday, November 29**

- Ramón Gutiérrez, “Community, Patriarchy and Individualism: The Politics of Chicano History and the Dream of Equality”

**ASSIGNMENT DUE: Share draft of “Letter to a Chicana Feminist” Instagram post with the class via google slides**

**Wednesday, December 1**

- 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!)
- Gloria Anzaldúa, “La Consciencia de la Mestiza,” Borderlands/La Frontera
- Archive (Canvas): Program, This Bridge Called my Back reading
- Archive (Canvas): Women of Color News, Madison Wisconsin

**Friday, December 3**

- **Presentation 3: Letter to a Chicana Feminist**

**Monday, December 6**

- **Presentation 3: Letter to a Chicana Feminist (continued)**

**ASSIGNMENT DUE: Upload draft of Letter to a Chicana Feminist post to CANVAS for my review.**

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**MONDAY, DECEMBER 13:**

- **ALL INSTAGRAM POSTS UPLOADED**
- **ALL ANNOTATIONS COMPLETED**
- **FINAL STUDENT ASSESSMENTS SUBMITTED**