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Balderston, Daniel
Pablo Neruda's *Fulgor y muerte de Joaquín Murieta*: historiography and Mith

In this article, Pablo Neruda's dramatic work "Fulgor y muerte de Joaquín Murieta" is analyzed with a focus on its portrayal of the California Gold Rush. Special attention is dedicated to Neruda's use of historical sources and on the way the play is inserted in the polemics around the presence of Chilean and Mexican miners in nineteenth century California.

BASABE, Enrique Alejandro
Schooling and Self-image in Chicano Autobiography

The paper briefly outlines the attitudes of Ernesto Galarza, Richard Rodriguez and Gloria Anzaldúa towards schooling as they transpire from their works *Barrio Boy. The Story of a Boy's Acculturation*, *Hunger of Memory. The Education of Richard Rodriguez*, *An Autobiography*, and *Borderlands/La frontera. The New Mestiza*, respectively. It also shows the way in which it has affected their different self-images. They have not only gained access to social discourse through schooling but they have also chosen as their profession one of the public roles that functions as a political means of maintaining or of modifying this discourse. All of them have become teachers, which, alternatively, influences their choice of one of the didactic genres *par excellence* to make public the dissimilar educational experiences they have undergone, and it is the use of the autobiographical mode what enables them to propose specific pedagogies founded on these distinct trajectories.

Carbonetti, Maria de los Ángeles

The history of Argentinean national cinema integrates a repertoire of discourses dedicated to the new media and the new arts that link *Plus Ultra* with the project of the modernization of the country. This article analyzes the tensions that such project generates in relation to the practices of distinction that define *Plus Ultra* as a magazine for the ruling...
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class in Argentina between the first period of Yrigoyen's presidency in 1916 and the coup d'état of General Uriburu in 1930.

Catalani Muguiro, Franco H. J.
Evil in the Dialectics of Alterity

The article consists of an inquiry on the idea of evil and the role that the image of the other plays on it. The concepts of dialectics, the dialectics of incommensurability and the dialectics of perception-representation are some of the analytical tools that illuminate the first part of the article. The second part deals with the significant power of subjectivity and its self-consciousness. As a conclusion, it can be posited that the encounter with a radical alterity has an immediate effect on the contingent nature of identity. Joseph Conrad's *Heart of Darkness* is used as an explanatory source and Luis Villoro's *Estado plural, pluralidad de culturas* as the main theoretical reference.

Elizalde, Silvia Lorena
Cultural and Rhetorical Differences of (in)visibility. Young Women's Responses to Ruling Discourses about Gender and Age

The article raises ethnographic and conceptual issues about practices, meanings and interventions developed by young and poor women from the Southern area of Buenos Aires, Argentina, which are advantageous to their gender and youth empowerment. From a productive view of autobiographic discourse, the paper finds out the critical response of girls to images that not only build their gender and generation but also put them in a more precarious situation than boys mainly as regards their access to social opportunities and their use of sexuality. The article also shows the textual operations and the process of the construction of sense that allow them to answer, parody and re-signify the politics of gender visibility and to build new kinds of articulation between traditional forms of authority and emerging practices of social politicization in Argentina.

Ferrero, Adrián Marcelo
Scripture and Trace: Angélica Gorodischer's Work with Regard to Aesthetics of 1960s
The aim of this paper is to analyze part of the literary production of Angélica Gorodischer published during the 1960s. Taking as a starting point the description of that decade given by Silvia Sigal (1991) and Noe Jitrik and Susana Cella (1999), the ways in which Gorodischer's works can be placed within the limits of the cultural production of the times is shown. The dialogue that Gorodischean texts establish with other types of discourse and social practices such as feminism, Third World movements and racial liberation movements is also explained. Finally, the article intends to find strong contextual features in Gorodischer's as a result of her ability to process social and political phenomena at the symbolic level, a remarkable trait for literary works written in a period of intense modernization and quick intellectual updating as the 1960s.

Miranda, Lidia Raquel

The Body Discourse: Speech and Enunciation in Poema de Sancta Oria by Gonzalo de Berceo

This paper examines the Poema de Sancta Oria by Gonzalo de Berceo with regard to the ideological pattern of Saint Mary's virginity. The analysis of women's representation in corporal and spiritual aspects, connected with mariological tradition, permits to formulate, in medieval context, the idea of feminine sexuality without the shameful attribute of sex. Furthermore, it analyses corporal signs on enunciation to establish the locus of subject in the discourse.

Olmos de, Maria Candelaria

Letter to the Son: Paternalistic Construction of Nation

This article analyses a letter sent by Martin de Gainza —the War Minister of president Sarmiento— to Mariano Rosas, one of the last ranquel 's chiefs of the south of Cordoba province, on May 25th, 1873; that is to say, seven months after the peace treaty between the national government and the ranquel tribes was signed —just five years before the "Desert's Campaign", led by Julio Argentino Roca. Until this campaign —which would end the "conflict with the Indians"—, there is a significant exchange of letters between the Indian chiefs, the authorities of the nation, and the Franciscan priests —established in Villa Concepción de Rio Cuarto—,
who mediated between them. Kept in the Historical Archive of San Francisco Solano Monastery, in Río Cuarto, those letters evidence the strategies of manipulation used by the government towards the Indians, and the construction of a social class made to participate in the construction of the nation as "the fathers of the country". The letter examined in the next pages is unique in a corpus of forty-two documents selected for another publication, and it is an evidence of those strategies.

Rodríguez, Ana María Teresa

Body, Family and Gender. Magazine Criterio, Catholic Discourse in Argentine about the middle of XX\textsuperscript{th} Century

This paper studies the links between the State and Catholic Church's discourses through an analysis of the Criterio magazine. The research is focused upon the debates generated around the 12.331 Act (1936), about the establishment of a pre-nuptial certificate and the practice of prostitution.

It is intended to show how women's bodies and their function in society constituted one of the many fields that allow us to evidence the complex relationship between the Peronist State and the Catholic Church in the mid-20th-Century Argentina.

This research is made to show in which sense and in which aspects these relations between the ecclesiastic institution and the public power — characterized at first by an initial harmony, and ending in considerable discrepancy— constitute a socio-historical category of gender, that coincides in some aspects but, in others, is clearly diverging. In other words, our approach will focus on the controversies around the imposition of a gender vision on sexual policies.

Rodríguez, Néstor

Heterotopics Spaces in Aurora Arias' Narrative Production

Throughout the Dominican history, the culture of a dominant Hispanophile minority has been perceived as the norm of the Dominican Republic's cultural identity, articulating a frontier of exclusion. The dictatorship of Trujillo (1930-1961) helped to perpetuate the vision of a Dominican identity devoid of any cultural heritage other than Spanish and the distant
Arawak Indians. Surprisingly enough, this reductive identitary paradigm remains unrivalled in the Dominican Republic. The narrative production of Aurora Arias (1962)—as it is the case with most of the literature published in the Dominican Republic since the 1980s—is proposing an alternative social locus where new relationships might be formed from a fully assumed cultural diversity.

Topuzián, Marcelo

Paul de Man: the Impossibility of Autobiography?

The search for a principle of specificity has been a major issue for autobiography theorists. After the crisis of the philosophies of the subject and the so-called ‘linguistic turn’, the verbal constitution of autobiographic discourse may be said to have become that principle. But this may in turn raise many questions. So, it seems quite advisable to revise Paul de Man’s articles about autobiography theory, in particular “Autobiography as De-facement”. According to de Man, autobiography is a figure of reading that applies to every text. This allows de Man to relocate the principles of the traditional theory of autobiography in the field of a general theory of reading: the possibility of subjective self-knowledge that lies under traditional positions about autobiography depends on the devices that work in the operation of reading and all its possible problems or limitations. Instead of explaining how autobiographic discourse works, de Man wants to establish the conditions of impossibility of such an explanation and, at the same time, of its inevitable necessity. Therefore, autobiography cannot be regarded either as the subject’s privileged access to his or her interior experiences or as a grammar of autobiographic motives: a critical perspective of autobiography will be reached only by not leaving aside the contradictions from which its own interest arises.

Vélez, Diana

Narrative Closure and “the Woman”: the case of Virgenes y mártires

The article analyses two texts in the collection Virgenes y mártires: “Letra para salsa y tres sonetos por encargo” by Ana Lydia Vega and “Milagros, Calle Mercurio” by Carmen Lugo Filippi. These texts, which are “readerly”
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in the Barthesian sense, are open texts. The resistance to narrative closure, it is argued here, allows the distanced reader to question gender arrangements and the ethical positions available to women in society. It is concluded that “women’s place” is problematic and ultimately, an impossible subject position.