

## About the Series

*LATIN AMERICA OTHERWISE: Languages, Empires, Nations* is a critical series. It aims to explore the emergence and consequences of concepts used to define “Latin America” while at the same time exploring the broad interplay of political, economic, and cultural practices that have shaped Latin American worlds. Latin America, at the crossroads of competing imperial designs and local responses, has been construed as a geocultural and geopolitical entity since the nineteenth century. This series provides a starting point to redefine Latin America as a configuration of political, linguistic, cultural, and economic intersections that demands a continuous reappraisal of the role of the Americas in history, and of the ongoing process of globalization and the relocation of people and cultures that have characterized Latin America’s experience. *Latin America Otherwise: Languages, Empires, Nations* is a forum that confronts established geocultural constructions, that rethinks area studies and disciplinary boundaries, that assesses convictions of the academy and of public policy, and that, correspondingly, demands that the practices through which we produce knowledge and understanding about and from Latin America be subject to rigorous and critical scrutiny.

*Telling to Live* is a bold articulation of what Cherrie Moraga has called “theory in the flesh.” This book continues the tradition of *This Bridge Called My Back*, and offers *testimonios* that attest to the urgency with which U.S. women of color struggle for autonomy and survival in their journey through the formidable class system in U.S. institutions. Their stories tell secrets of how a traditional, phallogentric Latino family structure serves as one more wall that these women must scale. At the same time, the stories show how knowledge of and from their everyday lives is the basis for theorizing and constructing an evolving political praxis to address the material conditions in

which they live. *Telling to Live* is, in this regard, a manifesto of the color and gender of epistemology and on the plurality of “reason” and “rationality.” The flesh and blood theory many of the narratives deploy marks the Latina feminist subject in process as a new type of intellectual whose knowledge of the political economy of cultural constructions serves to decenter what counts as theory and who can engage in theorizing. These *testimonios* offer the language of Latina intellectuals as an alternative site of knowledge. Written in English and Spanish and often a mixture of both, the texts stress the multiplicity of U.S. Latina experience. The authors of Mexican, Puerto Rican, Dominican, Cuban, and Hispanic origins locate themselves at the borderlands of a reconfigured Latin(a) America.