

## Capítulo tres

Tres meses más tarde Ana está emocionada porque se va a México en dos días. Es el último día de clases en la escuela. Después de la clase de español, habla con la Sra. Borda. La profesora le dice:

—Ana, México es muy diferente. Todo es diferente. Muchas familias en México no tienen mucho dinero. Muchas familias en México no tienen carro. Es una oportunidad muy buena para ti —dice la profesora.

—Estoy muy feliz. Estoy muy feliz porque tengo esta oportunidad. Gracias por ayudarme.

Es un día especial cuando Ana va al aeropuerto de Los Angeles. Su familia la acompaña al aeropuerto de Los Angeles. Sara y Elsa también acompañan a Ana al aeropuerto. El aeropuerto de Los Angeles es muy grande.

Ana saca su boleto de avión. Va a México en la aerolínea Mexicana. Todos van a la terminal de Mexicana en el aeropuerto.

Ana está triste y emocionada. También tiene un poco de miedo.

Mira a sus amigas y a su familia. Abrazan a todos. Todos gritan adiós y Ana se sube al avión.

Tres horas más tarde Ana está en Guadalajara. Después toma otro avión y va directamente a Tepic, Nayarit. Nayarit es un estado de México, como California en los Estados Unidos.

La familia Sánchez no está en el aeropuerto cuando Ana se baja del avión. Busca a la familia Sánchez pero no la encuentra. Busca mucho pero no ve a la familia. Está muy preocupada.

Ve a un hombre. Le habla al hombre. Le dice:

—Hola. Me llamo Ana. Soy de California. Tengo una familia mexicana pero ellos no están aquí.

—Hola. Me llamo José Gómez.

José le habla más a Ana pero Ana no le comprende. José le agarra la mano a Ana. Buscan un taxi. Ana saca el papel que tiene la dirección de la familia. Ana le da el papel al chofer del taxi. Mira a José. Ella le dice:

—Gracias, José. Estoy muy agradecida por su ayuda.

—De nada. Buena suerte en México. Buena suerte con la familia.

Ana está en el taxi cuando le dice adiós a José. El taxi va hacia la nueva casa. Va hacia la nueva familia. Va hacia la nueva vida de Ana.

Ana tiene miedo porque la familia no está en el aeropuerto. Tiene miedo porque está en México. Tiene miedo porque no comprende mucho español.

Cuando Ana está en el taxi, el chofer le habla a Ana pero ella no comprende nada.

casa. Le da un poco de dinero al chofer. Se baja del taxi y camina a la puerta. Toca a la puerta. Una chica de catorce años abre la puerta. Ana mira a la chica. Le dice:

—Hola. Me llamo Ana.

—Hola. Me llamo Susana. ¡Oh no! ¡Pobre muchacha! Mi familia no fue al aeropuerto. Tú estabas sola. ¡Pobrecita! ¡Pobre Ana!

Ana le sonríe y le dice:

—No hay problema. Estoy aquí.

La familia le explica a ella por qué ellos no estaban en el aeropuerto pero Ana no comprende nada.

Ana no comprende pero sonríe y dice:

—Sí.

Ana mira a todos. Todos hablan. Todos hablan rápidamente pero ella no comprende. Escucha pero no comprende. Está preocupada porque no comprende nada. Tiene

# Pobre Ana Chapter 3

**KJ Lindholm-Leary**



### **Pobre Ana Chapter 3:**

From the Edge Allison E. Fagan, 2016-07-14 Chicana o literature frequently depicts characters who exist in a vulnerable liminal space living on the border between Mexican and American identities and sometimes pushed to the edge by authorities who seek to restrict their freedom As this groundbreaking new study reveals the books themselves have occupied similarly precarious positions as Chicana o literature has struggled for economic viability and visibility on the margins of the American publishing industry while Chicana o writers have grappled with editorial practices that compromise their creative autonomy From the Edge reveals the tangled textual histories behind some of the most cherished works in the Chicana o literary canon tracing the negotiations between authors editors and publishers that determined how these books appeared in print Allison Fagan demonstrates how the texts surrounding the authors words from editorial prefaces to Spanish language glossaries from cover illustrations to reviewers blurbs have crucially shaped the reception of Chicana o literature To gain an even richer perspective on the politics of print she ultimately explores one more border space studying the marks and remarks that readers have left in the margins of these books From the Edge vividly demonstrates that to comprehend fully the roles that ethnicity language class and gender play within Chicana o literature we must understand the material conditions that governed the production publication and reception of these works By teaching us how to read the borders of the text it demonstrates how we might perceive and preserve the faint traces of those on the margins

**Performances of Suffering in Latin American Migration** Ana Elena Puga, Víctor Espinosa, 2020-04-09 This book questions the reliance on melodrama and spectacle in social performances and cultural productions by and about migrants from Mexico and Central America to the United States Focusing on archetypal characters with nineteenth century roots that recur in the twentieth and twenty first centuries heroic saviors saintly mothers and struggling fathers martyred children and rebellious youth it shows how theater practitioners filmmakers visual artists advocates activists journalists and others who want to help migrants often create migrant melodramas performances that depict their heroes as virtuous victims at the mercy of evil villains In order to gain respect for the human rights that are supposedly already theirs on paper and participate in a global market that trades in performances of suffering migrants themselves sometimes accept the roles into which they are cast or even cast themselves Some express their suffering publicly often on demand Others find ways to twist parody resist or reject migrant melodrama Timely beautifully written and deeply researched Puga s and Espinosa s study captures the complex nuances of how performance scholars and ethnographers grapple with telling stories of and bearing witness to trauma They invite scholars to re imagine the narrative genres into which histories of migration are often coerced They question how familiar forms such as melodrama can empower or dis empower individuals struggling to share their stories and change their circumstances Their thoughtful work offers a compassionate and erudite model for performance ethnographers Heather S Nathans Alice and Nathan Gantcher Professor in Judaic Studies Tufts University In their penetrating analysis Puga and

Espinosa show how militarized borders neoliberal economics exclusionary immigration policies and rising nativism have combined to create an ongoing melodrama in which migrants journalists and rescuers perform scripted roles as martyrs saints and heroes in an effort to sway a global audience of onlookers Although the protagonists in this melodrama seek to relieve the suffering of migrants by valorizing their pain and using it as a currency in a political economy of suffering the authors sympathetic but critical analysis reveals both the promise and perils of this emotive strategy Their analysis is essential to understanding how immigration is portrayed and perceived in the world today Douglas S Massey Henry G Bryant Professor of Sociology and Public Affairs Princeton University Ana Elena Puga and Victor M Espinosa's *Performances of Suffering* is well researched and compellingly theorized collaboration which reveals the affective labor performed by with and for migrants in the United States and Mexico In these perilous times the lessons that this book teaches us about the performance of melodrama as a key aspect of obtaining justice and care for migrants throughout the hemisphere are crucial to understanding representations of migrant crises in our contemporary social media performance and advocacy movements Patricia Ybarra Professor of Theatre Arts and Performance Studies Brown University In this fascinating book Puga and Espinosa illuminate the political economy of suffering among Latin American migrants This is a timely and important work to understand how migrants the state humanitarian workers and the media all perform the melodrama of the suffering migrant An impressive and provocative book Carolyn Chen Associate Professor of Ethnic Studies University of California at Berkeley

**Dislocations of Desire** Alison Sinclair, 1998 This study of *La Regenta* by Alas draws both on psychoanalytic theory and on an understanding of the social sexual and medical norms of the period in which the novel was written It proposes that the novel be understood as a coded summary of desire fantasied dislocated repudiated and thwarted *Through the Shattering Glass* Nicholas Spadaccini, 1993 **Joaquín Balaguer, Memory, and Diaspora** Ana S. Q. Liberato, 2013-09-26 Joaquín Balaguer *Memory and Diaspora* draws on the growing interest in the legacies of authoritarianism and state violence and its interplay with migration and memory Ana S Q Liberato discusses the relationship between memory and government pedagogy or the meanings constructed and disseminated by Joaquín Balaguer in political ads and public speeches and through public policy and autobiographical work Liberato argues that there is a revival of memory in the Dominican Republic today including pro Balaguer memorialization efforts and that Balaguer's political pedagogy had an effect on public memory The influence of his political pedagogy on memory transpires in memorializations which reproduce notions of Balaguer's political and moral exceptionalism This book shows that Balaguer's authoritarian pedagogy has been consumed anchored and shared among different Dominican publics in the island and overseas through the prism he created Liberato also reveals Balaguer as a contested political character who provokes particular emotions and well defined experiences and notions of the past She demonstrates how his legacy was legitimized and contested by comparing him to caudillos José Francisco Peña Gómez and Juan Bosch as well as through instances when he is praised or questioned for being an American protégé This book

exhibits how diasporic Dominicans maintain and transplant their political knowledge after migration In particular notions of democracy political trust political accountability human rights and sovereignty associated with authoritarian pedagogy accumulate in their narratives of the past and in their accounts of politics and history Key roles are played by shared historical cultural and linguistic symbols associated with the legacy of authoritarianism Liberato demonstrates how Balaguer influenced the Dominican nation through implementing effective political pedagogies which in turn helped reinforce and reinscribe some aspects of the pedagogies implemented by Dictator Trujillo and previous authoritarian leaders Joaquín Balaguer Memory and Diaspora will be of particular interest to Caribbean and Latin American Studies students and scholars as well as anyone working in the areas of migration studies sociology Latin American politics U S foreign policy Latino studies Caribbean studies and the sociology of knowledge

**Cold War Exiles in Mexico** Rebecca Mina Schreiber, 2008  
The onset of the Cold War in the 1940s and 1950s precipitated the exile of many U S writers artists and filmmakers to Mexico Rebecca M Schreiber illuminates the work of these cultural exiles in Mexico City and Cuernavaca and reveals how their artistic collaborations formed a vital and effective culture of resistance *Journal of Hispanic Research*, 1995

**Shipwreck in the Early Modern Hispanic World** Carrie L. Ruiz, Elena Rodríguez-Guridi, 2022-01-14 Shipwreck in the Early Modern Hispanic World examines portrayals of nautical disasters in sixteenth and seventeenth century Spanish literature and culture The essays collected here showcase shipwreck's symbolic deployment to question colonial expansion and transoceanic trade to critique the Christian enterprise overseas to signal the collapse of dominant social order and to relay moral messages and represent socio political debates

**The Visionary Life of Madre Ana de San Agustín**

Elizabeth Teresa Howe, 2004 Madre Ana's relaciones thus provide insight into the nature and extent of female monastic culture at the turn of the seventeenth century They also demonstrate the ways in which cloistered women could exercise authorial control of their narratives even in the face of obedience to male authority BOOK JACKET

[Living in Silverado](#)  
David M. Gitlitz, 2019-10-01 In this thoroughly researched work David M Gitlitz traces the lives and fortunes of three clusters of sixteenth century crypto Jews in Mexico's silver mining towns Previous studies of sixteenth century Mexican crypto Jews focus on the merchant community centered in Mexico City but here Gitlitz looks beyond Mexico's major population center to explore how clandestine religious communities were established in the realer the hinterland mining camps and how they differed from those of the capital in their struggles to retain their Jewish identity in a world dominated economically by silver and religiously by the Catholic Church In Living in Silverado Gitlitz paints an unusually vivid portrait of the lives of Mexico's early settlers Unlike traditional scholarship that has focused mainly on macro issues of the silver boom Gitlitz closely analyzes the complex workings of the haciendas that mined and refined silver and in doing so he provides a wonderfully detailed sense of the daily experiences of Mexico's early secret Jews

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