

1. “Split: Growing Up with Two Cultures, Two Languages, Two Families” Ana Karen Flores Trujillo, Southern Illinois U, Carbondale and U for Peace Costa Rica [floresanak21@gmail.com]

1| United States

“Si te esfuerzas y contribuyes en la comunidad puedes tener la oportunidad de ser bienvenido en este país, que no me vio nacer, pero considero mi casa porque aquí está mi corazón.” – DREAMER on Hillary Clinton’s official website on Immigration Reform Video

One of the moments that I pinpoint to as defining my life goes back to the summer of 2003, before my fifth grade year. As I was getting ready for summer school, I answered a knock at the door. A stampede of fully armed SWAT officers barged in. All at once there was an ocean of black taking over my world. I think I have subconsciously blocked some of the memories of that day away. However, I do recall a moment that will forever be engraved in my mind: being pulled away from my parents and told to sit on the couch while my parents were arrested. There was a female agent who tried to calm my brother and me; this woman had the audacity to tell me that everything would be alright. This event changed my life drastically. It was never alright.

2| Mexico

I remember it like it was yesterday. We were finally going to see mi mami y papi for the first time in ten years. As we drove down one of the main strips of Totolmajac and the road to my parent’s house I saw a familiar face. That dark brown hair, pale skin, and fast paced walk. I remember telling my uncle, “Stop the car, that’s my mami!” He stopped and I ran out to follow her. She walked into a bakery where I was just steps behind. “Mami?” She didn’t turn around. I started to get worried that I had chased after the wrong woman. “La senora Gloria Trujillo?” She turned around and responded, “Si?” Her facial expression went from a look of confusion to big blue eyes full of excitement. She hugged me and started crying tears of joy.

Who am I? I am Ana Karen Flores Trujillo. I am Mexican, feminist, an athlete, political scientist, and a world traveler. I am the spitting image of my mother and reflection of my aunt. I hold multiple identities shaped by the influence of amazing people. Although I was raised in the United States, I live in two worlds. I am a Mexican citizen but have grown up American; I hold both nationalities in my heart.

2. “Digital Narratives: Discussing the Professional Development of Teachers in their Initial Teaching Careers” Deusodete Rita da Silva Aimi [deusodetersa@gmail.com] and Filomena Maria de Arruda Monteir [filarruda@hotmail.com], U Federal do Mato Grosso

A number of researchers, who are willing to investigate teachers’ experiences in their school context, has currently chosen the narratives. It was possible to observe that in the field of teacher’s teaching programs, the research narratives might be considered both, as a method of study and a phenomenon to be investigated. Accordingly, this study aims at analyzing the digital narratives of teachers at the beginning of their teaching career. It has been carrying out by the main author of this paper, in the context of her doctoral research. This study seeks to understand what challenges the teachers face in their initial careers and how they deal with these challenges.

This research has as its main theoretical references, the contributions of Connelly and Clandinin (2011) to analyze the narratives of the participants, considering the digital narratives as a field text produced among the studied teachers and the researcher. The contributions of Almeida and Valente (2012) were chosen to conceptualize digital narratives. This study was based on the contributions of John Dewey, to discuss the concept of experience, on the studies of Garcia (1999) and on the ideas of Christopher Day (2001), concerning the professional development of the teachers. Therefore, this study intended to understand how the teachers in their initial career face the challenges in their teaching profession.

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Filomena Maria de Arruda Monteiro has graduation in Education by the Federal University of Mato Grosso (1985). Master degree in Public Education by the Federal University of Mato Grosso (1995). Doctoral degree in Education by The Federal University of São Carlos - UFSCar (2003) and Postdoctoral degree by UFSCar (2012). She is currently an Associate Professor at the Federal University of Mato Grosso and Coordinator of Education of Graduation in Education. Vice President of the Brazilian Association of Research (Auto) Biographical. She coordinates the research group of studies and researches in Policy and Teachers formation. She carries out researches in educational field, focused on the teacher's training, acting on the following specific issues: teacher training, professional development and learning, narrative research and teaching work, child education and adult and youth education.

3. "Re/Constructing Testimonio across Borders: A Study of the Testimonial Practices in Telling to Live: Latina Feminist Testimonios" Ana Roncero-Bellido, Illinois State U [aironce@ilstu.edu]

Telling to Live: Latina Feminist Testimonios is a collection of testimonios from 18 Latinas who form The Latina Feminist Group (TLFG) and who engage in testimonio to theorize the complexity of Latina subjectivities (Latinidad/es). In so doing, they use the term Latina as a coalitional term, acknowledging the importance of lived experience and political commitment, as well as the ways in which Latinidad/es crosses ethnic, racial, cultural, sexual, class, religious, political, and linguistic differences, among others. This use of the term Latina/s disrupts essentialist constructions of Latina identity and experience, and further explains the political and collaborative character shaping the testimonios in Telling to Live. This presentation argues that TLFG's collective testimonial practices builds a healing transnational and translocal politics of solidarity that enables TLFG's collective theorization of Latinidad/es. To this end, and informed by life writing scholarship, transnational feminist theories, and transnational Latina/o studies,

this presentation will examine TLFG's reclaiming of testimonio and their challenge to canonical individualistic forms of autobiography for their cross-border theorization of Latinidad/es. Further, and through close textual analysis of selected testimonios—such as Liza Fiol-Matta's "Malabareando/Juggling" or "Eating Mango," or the anonymous testimonio "La Tra(d)ición"—this presentation will underline the ways in which TLFG's collective testimonial practices de/construct Latina bodies and their complex subjectivities. Finally, the study of these testimonios will highlight TLFG's articulation of situated knowledges and their shaping of a collective consciousness of resistance that unites Latinas and Latin American women. Studying TLFG's challenge to traditional forms of life writing, their theorization of Latina subjectivities, and their shaping of cross-border solidarities through testimonio is important to better understand the role testimonial practices, the individual and the community play towards the development of transnational Latina feminisms.

Re/Construyendo Testimonio a Través de Fronteras: Un Estudio de los Practicas Testimoniales en Telling to Live: Latina Feminist Testimonios

Telling to Live: Latina Feminist Testimonios es una colección de testimonios compartidos por The Latina Feminist Group (TLFG). TLFG es un grupo de 18 mujeres Latinas que utiliza el testimonio como método para teorizar la multiplicidad de las subjetividades Latinas (Latinidad/es). Testimoniando, TLFG adopta el término Latina de forma coalicional, para así reconocer la importancia de sus experiencias y sus ideologías políticas. Esta conceptualización del término Latina también reconoce la heterogeneidad de Latinidad/es, pues en ella se entrelazan diferencias étnicas, raciales, culturales, sexuales, de clase social, religiosas, políticas y lingüísticas, entre otras. Además, este uso del término Latina/s rompe con construcciones esencialistas de identidad y la experiencia Latina, y también ilustra la intención política y colaborativa de los testimonios en Telling to Live.

Esta presentación arguye que las prácticas testimoniales y colectivas de TLFG construyen una política solidaria que es transnacional y a su vez translocal, y que que permite a TLFG la teorización colectiva de la pluralidad de sus Latinidad/es. Para cumplir este propósito, esta presentación estudia la recuperación que hace TLFG del género testimonial y el consecuente desafío a las formas autobiográficas canónicas e individualistas. Dicha transformación permite una teorización de Latinidad/es que cruza fronteras. Además, mediante el análisis literario de determinados testimonios—como "Malabareando/Juggling" o "Comiendo Mango" de Liza Fiol-Matta, o el testimonio anónimo "La Tra(d)ición"—esta presentación señala cómo el testimonio colectivo de TLFG de/construye (deconstruye y construye) los cuerpos y subjetividades Latinas. Finalmente, el estudio de estos testimonios expone como los testimonios de TLFG articulan conocimientos situados y construyen una conciencia de resistencia colectiva que une a mujeres Latinas y Latinoamericanas. Y también tengo esta parte, pero creo que la voy a quitar, porque esto fue para la propuesta Es importante analizar esta nueva forma de testimonio para la teorización de Latinidad/es y su consecuente desafío a formas autobiográficas tradicionales para la teorización de las subjetividades Latinas y el desarrollo de solidaridades transfronterizas, pues esto ayudará a profundizar el estudio de la importancia del testimonio, el individuo y la comunidad para el desarrollo del feminismo Latino transnacional.

Ana is a doctoral candidate in Latina/o literatures, rhetorics, and cultures at Illinois State University (Normal, IL). Her research focuses on the development of Latina feminisms and the

use of testimonio methodology to articulate new and revised forms of knowledge, theories and discourses. She is currently working on her dissertation, which proposes a methodology that applies the theories of the flesh to the study of Latina feminists' testimonio—a methodology of the flesh—and a pedagogy that incorporates testimonio as a pedagogical tool to facilitate students' learning of Latina feminisms: pedagogy of the flesh.

4. “Amputated Body and Gender Construction” Samuel Kamara, Illinois State U
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This paper examines the subject formation and gender construction of Mariatu Kamara in Canada after the eleven-year civil war (1991 – 2001) of Sierra Leone. Kamara is a double amputee who migrated to Canada to live a better life. But soon after coming to Canada, her story and double amputation attract attention, leading to the publication of her memoir, *The Bite of a Mango* (2008). This paper examines the different stages of gender construction that Kamara undergoes in the hands of people who uphold Western values of womanhood. Specifically, I show how crossing borders from Africa to Canada opens up conflicting views of gender but also the condescending tendency to look low upon other cultural values about gender which are not Western.

From another perspective, this paper raises significant questions about punitive amputation and gender. How is a female double amputee from a distant civil war perceived in the West? How does the embodiment of violence determine how we perceive women from other cultures? How does the personal story of one individual provide insight into an understanding of the treatment of women in Sierra Leone? What is the significance of the female body in war? How does Western empathy or sympathy of “abused,” “battered,” and amputated women from other cultures signify colonialism and a desire to instruct about “human rights”?

Biography

Samuel Kamara is a PhD candidate at Illinois State University (ISU), specializing in war and life writing. He has published in several peer-reviewed journals. His dissertation topic is *Life Writing the Civil War of Sierra Leone: Appropriation, (Mis)Representation, and Erasure*.