

Anzaldúa (1987)

- How can we use Anzaldua as a conceptual tool (for actual research questions vs anecdotes)?
- How does the author's style relate to her claims? (If we changed the style, what would be lost?)
- How do certain claims affect the strength of the overall argument? (For example, the claim that Chicanas do not use the fem. pl. *nosotras*, and the further claim that this usage is the result of male oppression? Relate to [strong and weak versions of Sapir-Whorf/linguistic relativity hypothesis](#).)
- How do the author's claims regarding Chicano identity relate to the type of thinking known as [Romantic nationalism](#)?
- How far do you believe Anzaldua when she repeats the dentist's words? To what extent does it matter?
- Why are we reading Anzaldua and how does she fit into this group of readings?
- How can we connect Anzaldua to one of our framing theorists for the semester (i.e. Gramsci, Foucault, Bordieu, Freire)?

Butler (1988)

- [Sex vs. Gender vs. Sexuality](#)
- How does background knowledge of these concepts affect your understanding of Butler's argument?
 - analytic philosophy
 - speech act theory
 - phenomenology
- What are the philosophical implications of *substance* as used in Butler's contrast between *substantial model of identity* vs *gender as a constituted social temporality*?
- How does the following quote from Butler relate to Searle's (1998) arguments regarding institutional reality? "...[G]ender identity is a performative accomplishment compelled by social sanction and taboo. In its very character as performative

resides the possibility of contesting its reified status.”

- How do the concept of *sedimentation* and the following quote from Butler relate to Searle’s (1998) formula for institutional facts/status functions (‘X counts as Y in context C’)? “...My suggestion is that the body becomes its gender through a series of acts which are renewed, revised, and consolidated through time.”
- What are the implications for activism of Butler’s rejection of binary categories of man/woman? “One ought to consider the futility of a political program which seeks radically to transform the social situation of women without first determining whether the category of woman is socially constructed in such a way that to be a woman is, by definition, to be in an oppressed situation.”
- Related to the previous question, how does Butler’s rejection of woman as an essential category relate to Anzaldua?
- What connections can be made between Foucault and Butler? How do they both conceptualize the body? Sex?
- How is the body conceptualized in each of these excerpts?

Butler	Omi & Winant	Foucault
...[G]ender is instituted through the stylization of the body and, hence, must be understood as the mundane way in which bodily gestures, movements, and enactments of various kinds constitute the illusion of an abiding gendered self ... [T]he existence and facticity of the material or natural dimensions of the body are not denied, but reconceived as distinct from the process by which the body comes to bear cultural meanings. For [phenomenologists] the body is understood to be an active process of embodying certain cultural and historical possibilities, a complicated process of appropriation which any	“[R]ace is a concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies” (p. 123).	body as site of resistance

phenomenological theory of embodiment needs to describe.		
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Searle (1998)

Davila (2012)

- Does Davila's concept of 'unearned privilege' imply a notion of *earned* privilege?
- What are the implications of using SEAE to write a scholarly paper that criticizes the unearned privilege of SEAE? Are there realistic alternatives?
- How can Davila's research findings be related to Williams and the 'Phenomenology of Error'?
- (p. 198): How do Davila's findings about the perception of discourse differences distinguish between *errors* and *mistakes*?
- How suited is Davila's methodology to her research objectives? (For example, size of sample, types of questions, etc.) How well does she substantiate her claim that SEAE grants privilege at the expense of other groups?
- In a majority Hispanic institution like UTEP, how would the experiment design need to be modified, and what hypothesis could we test?

Huckin, Andrus, & Clary-Lemon (2012)

- What can CDA offer the field of RWS (see p. 111)?
- What do we need to know about SFL (systemic-functional linguistics) to contextualize CDA?
- "CDA takes into account textual silences, implicatures, ambiguities, and other covert but powerful aspects of discourse" (p. 110): *implicature vs entailment vs presupposition*.

- How does CDA help researchers to see things that they otherwise would not have seen?
- How are CDA and critical pedagogy interconnected?
- The authors mention research which shows that composition is discursively constructed as women's work (p. 113), and that FYC is a locus for anxiety over standards as universities undergo demographic change (115). Thoughts?