

Gente

E Durkheim

La Gente Lorena V. Márquez,2020-10-27 La Gente traces the rise of the Chicana/o Movement in Sacramento and the role of everyday people in galvanizing a collective to seek lasting and transformative change during the 1960s and 1970s. In their efforts to be self-determined, la gente contested multiple forms of oppression at school, at work sites, and in their communities. Though diverse in their cultural and generational backgrounds, la gente were constantly negotiating acts of resistance, especially when their lives, the lives of their children, their livelihoods, or their households were at risk. Historian Lorena V. Márquez documents early community interventions to challenge the prevailing notions of desegregation by barrio residents, providing a look at one of the first cases of outright resistance to desegregation efforts by ethnic Mexicans. She also shares the story of workers in the Sacramento area who initiated and won the first legal victory against canneries for discriminating against brown and black workers and women, and demonstrates how the community crossed ethnic barriers when it established the first accredited Chicana/o and Native American community college in the nation. Márquez shows that the Chicana/o Movement was not solely limited to a handful of organizations or charismatic leaders. Rather, it encouraged those that were the most marginalized—the working poor, immigrants and/or the undocumented, and the undereducated—to fight for their rights on the premise that they too were contributing and deserving members of society.

Gente Decente Leticia Magda Garza-Falcón,2010-07-05 In his books *The Great Plains*, *The Great Frontier*, and *The Texas Rangers*, historian Walter Prescott Webb created an enduring image of fearless, white, Anglo male settlers and lawmen bringing civilization to an American Southwest plagued with savage Indians and Mexicans. So popular was Webb's vision that it influenced generations of historians and artists in all media and effectively silenced the counter-narratives that Mexican American writers and historians were concurrently producing to claim their standing as gente decente, people of worth. These counter-narratives form the subject of Leticia M. Garza-Falcón's study. She explores how prominent writers of Mexican descent-such as Jovita González, Américo Paredes, María Cristina Mena, Fermina Guerra, Beatriz de la Garza, and Helena María Viramontes -have used literature to respond to the dominative history of the United States, which offered retrospective justification for expansionist policies in the Southwest and South Texas. Garza-Falcón shows how these counter-narratives capture a body of knowledge and experience excluded from official histories, whose facts often emerged more from literary techniques than from objective analysis of historical data.

Géneros de Gente in Early Colonial Mexico Robert C. Schwaller,2016-10-20 On December 19, 1554, the members of Tenochtitlan's indigenous cabildo, or city council, petitioned Emperor Charles V of Spain for administrative changes "to save us from any Spaniard, mestizo, black, or mulato afflicting us in the marketplace, on the roads, in the canal, or in our homes." Within thirty years of the conquest, the presence of these groups in New Spain was large enough to threaten the social, economic, and cultural order of the indigenous elite. In *Géneros de Gente in Early Colonial Mexico*, an ambitious rereading of colonial history, Robert C. Schwaller proposes using the Spanish term géneros de gente (types or categories of people) as part of a more nuanced perspective on what these categories of difference meant and how they evolved. His work revises our understanding of racial hierarchy in Mexico, the repercussions of which reach into the present. Schwaller traces the connections between medieval Iberian ideas of difference and the unique societies forged in the Americas. He analyzes the ideological and legal development of géneros de gente into a system that began to resemble modern notions of race. He then examines the lives of early colonial mestizos and mulatos to show how individuals of mixed ancestry experienced the colonial order. By pairing an analysis of legal codes with a social history of mixed-race individuals, his work reveals the disjunction between the establishment of a common colonial language of what would become race and the ability of the colonial Spanish state to enforce such distinctions. Even as the colonial order established a system of governance that entrenched racial differences, colonial subjects continued to mediate their racial identities through social networks, cultural affinities, occupation, and residence. Presenting a more complex picture of the ways difference came to be defined in colonial Mexico, this book exposes important tensions within Spanish colonialism and the developing social order. It affords a significant new view of the development and social experience of race—in early colonial Mexico and afterward.

O jeito que a gente diz Stella E. O. Tagnin,2013-03-19 Voltado a todos os que almejam falar ou escrever com fluência e naturalidade, sejam aprendizes, escritores ou tradutores, este livro apresenta as combinações lexicais consagradas, ou seja aquelas unidades convencionais que têm maior probabilidade de serem empregadas pelos falantes nativos. Essas abrangem uma grande variedade de categorias, desde binômios como knife and fork em inglês e garfo e faca em português, até fórmulas situacionais como Hands off! em inglês e seu correspondente Tire as mãos daí em português. Nesta edição, foram acrescentados quadros comparativos que incluem exemplos também em alemão, espanhol, francês e italiano além de sugestões de exercícios.

Essa vida da gente Flavio Cruz,

Gente Mente Adelante Abhijit Naskar,2021-07-31 The struggle isn't over till the last drop of tear is wiped out. The scientist and reformer, Abhijit Naskar, who has been at the forefront of humankind's struggle against discrimination and prejudice, gives us a work of social uplift. He calls upon the beings of accountability: ¡Gente mente adelante, no retrocedas oh valiente! Forward O People, Forward O Mind, no matter the pangs, never look behind!

Gente como Uno Romina Yalonetzky,2021-12-14 In San Isidro, Lima, the only Jewish school in Peru stands on a street widely known as "Los Manzanos" ("The Apple Trees") but whose name changes to "Maimonides" (the Jewish sage) depending on which sign you look at. As she takes us on a stroll through this six-block street and its different names, Dr. Romina Yalonetzky introduces readers to a physical microcosm of the intersection between Peruvian and Jewish identity, elucidated through the varied voices and experiences of Peruvian Jews. This book sheds a novel light on both Jewish and Peruvian identities.

People and Stories / Gente Y Cuentos Sarah Hirschman,2009-12-15 Sarah Hirschman's book is ... really a manifesto for an approach to education that does all these more human, more important things. -Danielle Allen, Professor, Institute for Advanced Study, Princeton, New Jersey I'd love to see People and Stories programs for the parents of children in every at-risk school district in the country. -Robert Hass, US Poet Laureate, 1995-1997 People and Stories / Gente y Cuentos describes how men and women on welfare or in rehabilitation centers, prisoners, rural workers, disadvantaged youth, or just ordinary community members are offered the chance to experience literature in a way they have not been able to in the past. Founded by Sarah Hirschman, People and Stories / Gente y Cuentos encompasses groups of common, often under-served adults in the United States, France, and Colombia who enjoy reading and discussing works of literature. Upon attending a seminar with the philosopher, Paulo Freire, and working with groups in New York's Lower East Side and Dorchester, Massachusetts, she created Gente y Cuentos in Spanish. Some years later, the English-language People and Stories program was added. Currently, Gens et Recits in French is being developed in Paris and in the southwest of France. This book describes the various influences that led to the development of this method. The clarity of the explanations and the attention to detail should help those who want to organize similar discussion groups in their own communities.

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Como Hablar Con La Gente Loca Donna Kay Kakonge,2017-04-20 Alabanza de c?mo hablar con loco Un raro y honesto relato de la man?a, la depresi?n y la psicosis ... el libro para leer si quieres entender el sufrimiento de las personas con enfermedades mentales y el valor crudo que una mujer puede reunir. Donna lucha financieramente, socialmente, sexualmente y espiritualmente para encontrar la paz de los minions del infierno que habitan su mente. - Katherine Tapley-Milton, autora de Mind Full of Scorpions.

HABLANDO SE ENTIENDE LA GENTE YURI ZAMBRANO,
Gente en invierno/People in Winter Martha E. H. Rustad,2012 Simple text and photographs present people in winter--in both English and Spanish--Provided by publisher.

Carta del capitan don Manuel Coello, sargento mayor de la gente de guerra, que lleuò el ... señor Conde de Lemos Virrey del Perú, para la pacificacion de la prouincias de Puno, escrita a vn correspondiente suyo de la ciudad de Cadiz Manuel COELLO,1670

Quaestionum Amphictyonicarum specimen. De Gente Aetolica Amphictyonicae particeps. Dissertatio, etc Carolus Gulielmus BUECHER,1870
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Gente Maria Jose de la Fuente,Martin,Neus J. Sans,2011-03 Gente is the only truly task-based program that transports you, the learner, into an immersive environment. Learners interact with authentic language from the Hispanic world through a series of carefully-sequenced communicative activities culminating in a real-life task. Tasks are collaborative projects that integrate speaking, listening, reading and writing to complete them with the skills that are needed to communicate effectively in the real world! With Gente, you learn by doing, communicate with a purpose and emerge as an independent learner with the confidence to speak Spanish in a spontaneous, natural way.

Concordance of the Divina Commedia (of Dante) by Edward Allen Fay Edward Allen Fay,1888

La Gente Unida Newsletter ,1993-04

La Gente Lorena V. Márquez,2020-10-27 La Gente traces the rise of the Chicana/o Movement in Sacramento and the role of everyday people in galvanizing a collective to seek lasting and transformative change during the 1960s and 1970s. In their efforts to be self-determined, la gente contested multiple forms of oppression at school, at work sites, and in their communities. Though diverse in their cultural and generational backgrounds, la gente were constantly negotiating acts of resistance, especially when their lives, the lives of their children, their livelihoods, or their households were at risk. Historian Lorena V. Márquez documents early community interventions to challenge the prevailing notions of desegregation by barrio residents, providing a look at one of the first cases of outright resistance to desegregation efforts by ethnic Mexicans. She also shares the story of workers in the Sacramento area who initiated and won the first legal victory against canneries for discriminating against brown and black workers and women, and demonstrates how the community crossed ethnic barriers when it established the first accredited Chicana/o and Native American community college in the nation. Márquez shows that the Chicana/o Movement was not solely limited to a handful of organizations or charismatic leaders. Rather, it encouraged those that were the most marginalized—the working poor, immigrants and/or the undocumented, and the undereducated—to fight for their rights on the premise that they too were contributing and deserving members of society.

Gente de Mar Rafael Bernal,1950

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