## Aylen Mercado

Rhodes Institute for Regional Studies 2017

Advisor: Dr. Noelle Chaddock

## **RAÍCES: Testimonios on Music and Danza en Memphis**

Growing up as a brown latina, I did not see my latinidad represented in the South. In school, I did not read work by latinx authors, and I did not learn about art by latinx artists. In the news, brown folks were generalized, commodified, and villainized. The only true celebration of my latinidad I found was through my parents and my community. While I collected memories and histories from my family, I learned about the linguistic and regional complexities from latinx community members from countries including Mexico, Panama, Columbia, Honduras, Peru, Venezuela, Guatemala, Chile, and Ecuador. We complicated the latinx identity and investigated our raíces through food, music, and dance. In this sense, latinidad—and the "latino" identity which is a social construct created to categorize us in the United States—also brings latinxs together in a shared struggle to understand our complex identities.

RAÍCES: Testimonios on Music and Danza en Memphis considers the Memphis latinx experience specifically through the perspective of members of Danza Azteca Quetzalcoatl. Following testimonial narratives, the film offers a small look into the exploration of the latinx community in Memphis as well as the exploration of the individual self as each member investigates the role of danza within their own lived experience. Danzantes speak to the performance of identity and history through danza, a pre-Columbian cultural practice, and address the sharing of danza across their multi-generational community. They also reflect on processes of decolonization and acts of resistance and protest in predominantly white, Eurocentric spaces and institutions.

Through the use of testimonio, *RAÍCES* serves to complicate the narrative of latinxs in the South with the voices of latinxs themselves. These voices tell their movement and histories in

the South and connect them with their indigenous and national identities to challenge the over-
simplified latinx identity.

## **Bibliography**

- Aguilar, Mario E. (2009). The Rituals of Kindness: The Influence of the Danza Azteca Tradition of Central Mexico on Chicano-Mexocoehuani Identity an Sacred Space. University of California, San Diego.
- Beverly, John. (2004). Testimonio: On the politics of truth. Minneapolis/London:University of Minnesota.
- Castorena, Sohnya Sierra, Jayasinhji Jhala, Raquel Romberg, and Karen E. Bond. 2012.

  REMEMBERING AND PERFORMING HISTORY, TRADITION, AND IDENTITY: A

  MULTI-SENSORY ANALYSIS OF DANZA AZTECA. Temple University Libraries.

  http://cdm16002.contentdm.oclc.org/cdm/ref/collection/p245801coll10/id/195376.
- Ceseña, Maria Teresa. 2004. Negotiating identity, politics, and spirituality: a comparison of two Danza Azteca groups in San Diego, California.
- Chapter 7, Teaching Indigenous Languages edited by Jon Reyhner (pp. 56-76). Flagstaff, AZ:

  Northern Arizona University. Copyright 1997 by Northern Arizona University.
- Flores, Lauro. From the metropolis: A critique of testimonio and the testimonio of the critic.

  Seattle, WA:University of Washington
- Luna, Jennie Marie. "Danza Mexica: Indigenous Identity, Spirituality, Activism, and Performance" Faculty Publications, Mexican American Studies (2011).
- Menchú, Rigoberta. Me llamo Rigoberta Menchú y asi me nacio la concienca. (1992). Mexico.

Smith, Kathryn M. (2010). Female voice and feminist text: Testimonio as a form of resistance in Latin America. Florida Atlantic Comparative Studies Journal Vol 12 2010-2011 (pp. 21-38).

Telling to live: Latina feminist testimonios. (2002). Durham, NC: Duke University Press.

Winders, J. (2005, December). Changing politics of race and region: Latino migration to the US South. Progress in Human Geography 29, 6 (2005) pp. 683-699. Retrieved from http://researchgate.net