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Infinitely multiplied by the blare of radios, TVs and record players in San Juan, Macho Camacho's guaracha weaves its way across the city and through the lives of one family on a single day: Senator Vicente Reinoso, a crooked politician stuck in a gargantuan traffic jam; his neurotic, aristocratic wife; their son Benny, a fascist who is quite

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literally in love with his Ferrari, and the Senator's mistress, who inhabits a poorer world with her idiot child, her cousins (Hughie, Louie, and Dewey) and her friend Dona Chon. Macho Camacho's Beat blends the music of puns, fantastic wordplay, advertising slogans, and pop-culture references with the rhythm of the guaracha

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to satirize the invasive "Americanization" of the island and the way in which a momentary fad impacts the culture at large.

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adopts a biographical approach to understanding the culture surrounding the Mexico City youth rebellion of the 1960s. Her chronicle of the life of painter Pepe Zúñiga counters a literature that portrays post-1940 Mexican history as a series of uprisings against state repression, injustice, and social neglect that culminated in the

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student protests of 1968. Rendering Zúñiga's coming of age on the margins of formal politics, Vaughan depicts midcentury Mexico City as a culture of growing prosperity, state largesse, and a vibrant, transnationally-informed public life that produced a multifaceted youth movement brimming with creativity and criticism of

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convention. In an analysis encompassing the mass media, schools, politics, family, sexuality, neighborhoods, and friendships, she subtly invokes theories of discourse, phenomenology, and affect to examine the formation of Zúñiga's persona in the decades leading up to 1968. By discussing the influences that shaped his worldview, she

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historicizes the process of subject formation and shows how doing so offers new perspectives on the events of 1968.

This is the 1984 report of one of the most famous crime investigative commissions in the U.S. It documents the economic and sociological impact that organized crime has

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had on the State of Pennsylvania. Contents: intermission tavern investigation; La Cosa Nostra; the PCC: its structure and accomplishments, and much more.

Tracing the configuration of the slapstick, destitute Peladita/Peladito and the Pachuca/Pachuco (depicted in flashy zoot

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suits) from 1928 to 2004, *Wild Tongues* is an ambitious, extensive examination of social order in Mexican and Chicana/o cultural productions in literature, theater, film, music, and performance art. From the use of the Peladita and the Peladito as stock characters who criticized various aspects of the Mexican government in the 1920s and

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1930s to contemporary performance art by Mar í a Elena Gait á n and Dan Guerrero, which yields a feminist and queer-studies interpretation, Rita Urquijo-Ruiz emphasizes the transnational capitalism at play in these comic voices. Her study encompasses both sides of the border, including the use of the Pachuca and the

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Pachuco as anti-establishment, marginal figures in the United States. The result is a historically grounded, interdisciplinary approach that reimagines the limitations of nation-centered thinking and reading. Beginning with Daniel Venegas ' s 1928 novel, *Las aventuras de don Chipote o Cuando los pericos mamen*, Rita Urquijo-



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Ruiz ' s Wild Tongues demonstrates early uses of the Peladito to call attention to the brutal physical demands placed on the undocumented Mexican laborer. It explores Teatro de Carpa (tent theater) in-depth as well, bringing to light the experience of Mexican Peladita Amelia Wilhelmy, whose “ La Willy ” was famous for portraying a

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cross-dressing male soldier who criticizes the failed Revolution. In numerous other explorations such as these, the political, economic, and social power of creativity continually takes center stage.

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