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“[Mexican American women] live in a second-generation borderland of identity in which boundaries are fluid, highly nuanced, * + , \$ * -) * . / \$ & 0 & 1 2 & + 3 4 5 6

, & + 3 (3 . \$ / 3 7 , (& / \$ " 8 \$ 0 0 (2 1 * + 3 9 " 9 7 - * 3 (" + / \$ * : " 7 + , \$ + \$ * ; * , & 0 (* 4 \$ + \$ = \$ > - 0 * \$? * 1 ; @ * \$ * 9 9 1 " * ; A & / \$ 3 A / (\$ 3 " 9 (; \$ (+ \$ * \$ variety of unique ways. One of the way she does this is by focusing on a very specific population: second-generation Mexican American women in college. Focusing on a specific ethnic group—Mexicans—instead of B (/ 9 * + (; / \$ " 1 \$ C * 3 (+ * / D " / \$ * , , / \$ ' * - (, (3 . \$ \$ " \$ 3 A & \$ 1 & / & * 1 ; A 4 \$ C * 3 (+ E D B / 9 * + (; \$ (/ \$ * + \$ umbrella term that can ignore significant differences between people from , (8 8 & 1 & + 3 \$ C * 3 (+ \$ > 0 & 1 (; * + \$ * + , \$ F 9 * + (/ A G / 9 & * # (+ 2 \$; " 7 + 3 1 (& / 4 \$ H A & \$ (+ 3 & 1 / & ; 3 (+ 2 \$ (, & + 3 (3 (& / \$ " 8 \$ 3 A & \$) " 0 & + \$ (+ 3 A & \$: " # \$ * 1 & \$ (+ 3 1 (; * 3 & - . \$) " ' & + \$ (+ 3 " \$ * + \$ * + * - . 3 (; \$ 8 * : 1 (; \$ " 8 \$ + * 3 (" + * - (3 . = \$ & 3 A + (; (3 . = \$ (0 0 (2 1 * + 3 \$ 2 & + & 1 * 3 (" + = \$ 2 & + , & 1 = \$ * + , \$; - * / / 4 \$? * 1 ; @ * \$ & 8 8 & ; 3 (' & - . \$ 9 " 1 3 1 * . / \$ 3 A & \$ / 3 1 7 2 2 - & \$ * / / " ; (* 3 & , \$) (3 A \$ " ; ; 7 9 . (+ 2 \$ * \$ 0 7 - 3 (9 - (; 3 . \$ " 8 \$; " 0 9 - & E \$ (, & + 3 (3 (& / = \$ * + , \$ A ") \$ 3 A * 3 \$ - & * , / \$ 3 " \$ * \$ 9 1 " ; & / / \$ " 8 \$; " + / 3 * + 3 \$ 1 & ; 1 & * 3 (" + \$ * + , \$ 1 & (+ ' & + 3 (" + \$ " 8 \$ 3 A & \$ 9 & 1 / " + * - \$ 0 & * + (+ 2 / \$ * 3 3 * ; A & , \$ 3 " \$ 3 A " / & \$ (, & + 3 (3 (& / 4 ? * 1 ; @ * \$ * - / " \$ 7 / & / \$ 3 A & \$ 9 ") & 1 8 7 - \$ 0 & 3 A " , " - 2 . \$ " 8 \$ 9 & 1 / " + * - \$ + * 1 1 * 3 (' & / \$ (+ \$ A & 1 \$ / 3 7 , . \$ " 8 \$ 1 & E (; * + \$ > 0 & 1 (; * + \$) " 0 & + 4 \$ J & 1 / " + * - \$ + * 1 1 * 3 (' & \$ (+ 3 & 1 ' (&) / = \$) A & + \$ 7 3 (- (K & , \$: . \$ 0 (+ " 1 (3 . \$ 9 " 9 7 - * 3 (" + / = \$; * + \$: & \$; * - & , \$; " 7 + 3 & 1 / 3 " 1 (& / \$: & ; * 7 / & \$ 3 A & . \$ 2 (' & \$ 7 + , & 1 1 & 9 1 & / & + 3 & , \$; " 0 0 7 + (3 (& / \$ * \$ ' " (; & \$ 3 " \$, & 8 . \$ 3 A & \$, " 0 (+ * + 3 \$ + * 1 1 * 3 (' & \$ 3 A * 3 \$ 9 & 1 0 & * 3 & / \$ * ; * , & 0 (* 4 \$ L " 7 + 3 & 1 / 3 " 1 (& / \$ * 1 & \$ * - / " \$ * \$ 9 ") & 1 8 7 - \$) * . \$ 3 " \$ 3 & - \$ the unique stories of internal battles and intersecting identities—as is the case in García’s research—which are often difficult to document through " : 1 1 & ; 3 (' & \$ 1 & / & * 1 ; A \$ (+ / 3 1 7 0 & + 3 / 4 \$? * 1 ; @ * \$ & / 3 * : - (/ A & , \$ 1 * 9 9 " 1 3 \$) (3 A & A 1 \$ / 3 7 , . \$

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participants and consequently induced organic, heart-felt responses,
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Identity can be a difficult subject to study, and even define, but García
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identity of the population in question. The main research objective is to
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