

To conclude, the GLP is a positive and much needed addition to the white dominated TV narrative that populates our households. Though there have a few been other shows of this nature, there hasn't been one exposed to the youth like the GLP with is prime time spot on the Nickelodeon network.



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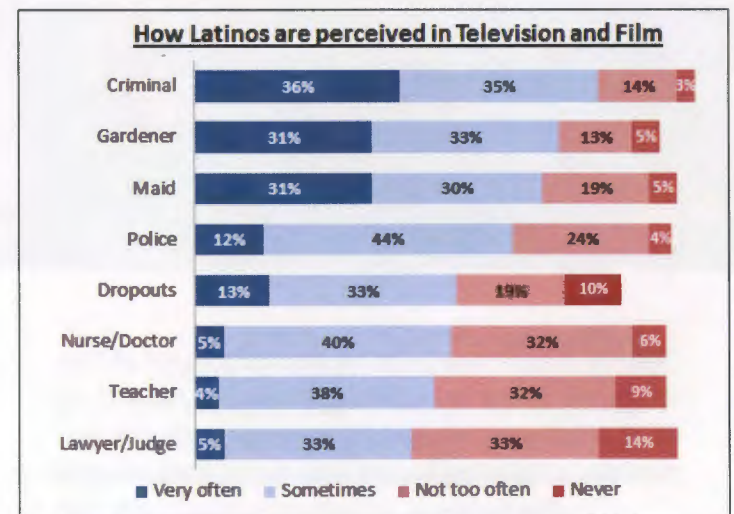
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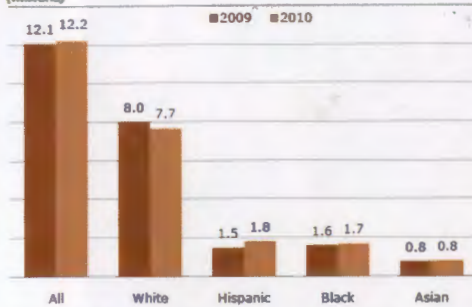
Identifying and Combating Negative Stereotypes and Assumptions Focusing on *The George Lopez Show*.



Source: Latino Decisions national telephone poll for NHMC, n=900, +/- 3.3%

Being Latino through the Eyes of a Professor

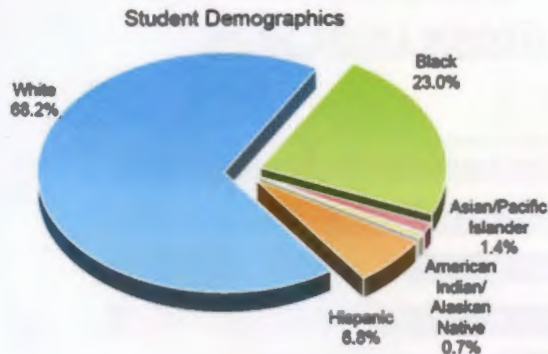
Figure 4
18- to 24-Year-Old College Enrollment, 2009-2010
(millions)



Notes: White includes only non-Hispanic whites. All includes persons of other racial and ethnic groups not separately shown.

Sources: Pew Hispanic Center analysis of the October 2010 Current Population Survey and U.S. Census Bureau, Current Population Survey, 1967 to 2009, <http://www.census.gov/hhes/school/data/cps/historical/index.html>

PEW RESEARCH CENTER



“We find ways to accommodate just as we attend to how others may or may not accommodate us... all this preforming is a lot of work in a world that regularly attempts to deny the reality of my life and experience” (Delgado, 152).

“It is not easy to simply discard a class or racial ethnic identity as I travel through an academic career. ... preforming auto-ethnography has encouraged me to dialogically look back upon myself as other, generating critical agency in the stories of my life” (Delgado, 152).

Within the context of higher education a need to preform the “Latino identity” is a prevalent issue within higher education. To be an expert in all things Latino and to only address Latino issues. You are expected to represent your assigned people.

A New Kind of Audience

The GLP gives **Agency** to Latinx viewers. It shows them what White audiences have been seeing their whole lives. The primetime Latinx sitcom is no longer prevalent today, and most that try to engage with that specific audience do so through insult and mockery of their culture and heritage. Through the subversion of this formula the GLP gives a **Voice, Voz** to those watching that have never seen themselves as important within mainstream entertainment



Finally, concerning the topic of **Cultural Appropriation** the GLP reclaims the stolen culture that is prevalent on prime time television. It comments on the adoption of Latinx culture as something fun and frivolous amongst white viewers and relays the full weight and seriousness that ones identity must be respected with.

The Other that comes from Media

“Self othering facilitates connections and recognizes the need for credibility and authenticity from within communities to speak to and about issues of domination and oppression... the shared gaze spoke volumes to another of our shared burdens as outsiders” (Delgado, 156).



Similar to the performances that Latinx performers in television & cinema. Mainstream performance is often what the white narrative labels you. At the same time existing within their own private sphere authentic performance occurs as in authentic Latino cinema.

The Department of Modern Languages at East Stroudsburg University presents
THE FIFTH ANNUAL LATINO HERITAGE MONTH FILM SERIES
 September 12 - October 17, 2017
 All films will be screened on ESU campus and are free and open to the public.

ESU EAST STROUDSBURG UNIVERSITY

<p>THE COMMISSION (2016) Directed by: Paul Guay USA 119 min / 2016 In Spanish with English subtitles</p> <p>Tues, Sept. 12 - Tues, Sept. 17 Sat, Oct. 14 - Sat, Oct. 14, 8:00pm, Eastman Hall</p>	<p>THE EMPTY CLASSROOM (2016) Directed by: Saul Garza Torres, Jr. et al. Argentina, Brazil, Colombia, Mexico, Peru, Uruguay (2016) 77 min / 2016 Spans and Flies with English subtitles</p> <p>Tues, Sept. 19 - Tues, Sept. 19 Sat, Oct. 14 - Sat, Oct. 14, 8:00pm, Eastman Hall</p>	<p>EL AMIGO (2016) Directed by: Robert Tapia Colombia and Venezuela 97 min / 2016 In Spanish with English subtitles</p> <p>Tues, Sept. 26 - Tues, Sept. 26 Sat, Oct. 14 - Sat, Oct. 14, 8:00pm, Eastman Hall</p>	<p>NOS GRINGOS (2016) Directed by: Miguel Ángel Williams Cuba 88 min / 2016 In Spanish with English subtitles</p> <p>Tues, Oct. 3 - Tues, Oct. 3 Sat, Oct. 14 - Sat, Oct. 14, 8:00pm, Eastman Hall</p>	<p>SCALED WINGS (2015) Directed by: Iñaki López Alzola Spain, France, Mexico, Venezuela 107 min / 2015 In Spanish with English subtitles</p> <p>Tues, Oct. 17 - Tues, Oct. 17 Sat, Oct. 14 - Sat, Oct. 14, 8:00pm, Eastman Hall</p>
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Cooperated by the Office of the President & Vice President for Academic Affairs, and the Office of the Vice President for International Programs

The 2017 East Stroudsburg University Latino Heritage Month Film Series was supported by funding from the Pennsylvania State Office of the Arts, a state agency funded by the Commonwealth of Pennsylvania and the National Endowment for the Arts, a federal agency.

ESU Latino Heritage Month is a celebration of the rich and diverse cultures of Latin America and the Caribbean. It is a time to honor the contributions of Latinx people to our society and to promote understanding and respect for all cultures.

For more information, please contact the Department of Modern Languages at East Stroudsburg University. Phone: 717-326-1234. Email: modernlanguages@esu.edu

Combating Stereotypes through Example

For example The *George Lopez Show* combats the **Family Values** narrative by presenting a complete Latinx family with both parental figures trying as hard as they can to care for their family while taking in Georges mother to care for her. It combats the **Good Citizenship** narrative by presenting George as a blue collar plant manager and his wife as a part time department store worker. They follow the law and teach their kids to do the same, disciplining them when they get into trouble.



Within the show the Lopez family maintains their **Cultural Citizenship** by acknowledging, honoring and maintaining their connection to their Hispanic heritage. Through out the show they comment on Latinx culture, speak Spanish and participate in significant Latinx holidays and traditions.

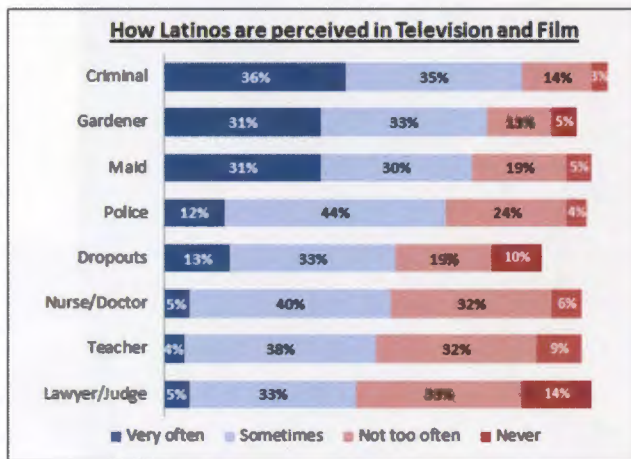
Representation

and

Stereotypes

“Latino Identity was created as the result of a political mandate in the latter, because being ethnically signified as a Latino in the US context may fundamentally hinder ones access to social goods that may lead to the achievement of power, value or worth” (Blitvich, 562).

Television networks have been using stereotypes and negative images to increase their audience sizes. Further spreading the narrative of the “other” and not quite succeeding in gaining their desired audience, being the ones they are mocking.



Source: Latino Decisions national telephone poll for NHMC, n=900, +/- 3.3%

“We argue that the networks targeting US Latina/os have enacted a commercial appropriation of their ethnic identity with the purpose of expanding their reach in transnational settings” (Piñón, 131).

Anti Labels, Anti Racism

Labels have been a large part of the Latinx identity within the context of media. With the vast majority of them being negative and riddled with **racism**, the stereotypes that Latinx bodies are presented as only serve to further the white dominant narrative that is prevalent throughout the mainstream media. Even when a movie is labeled as progressive, often it isn't hard to find issue with the images portrayed or the manner of its construction.



Shows like the *George Lopez Show* present a **Latin@ Vernacular Discourse** in a combative sense to the negative images that have been presented for so long. By reclaiming the insults to their culture and reconstructing them as insulting falsehoods, while replacing them with true positive images.

Positive Identities by Non-positive Means

Though there is some effort to make a positive inclusion of Latinx identities, often times production of culture through non authentic means, being produced by a Latinx identifying person, can result in less than acceptable products and lack total inclusion.



“However this Pan-Latino Identity excludes distinctive ethno-linguistic identities such as Chicanos, Nuyoricans, English speaking Latin/os, and Afro-Latina/os” (Piñón, 135)

Comedy & Honesty & Freedom



“In his recent years George Lopez hasn’t stopped with his critique of the Latino Treatment, in an NPR interview he offers his opinions on deportation, “if you want safer streets, deport the police”. But he also mentions the use of comedy as something to really tackle issues with and its use as a political tool. I love it, Yes. It is the freest form of expression, even though people get upset. It is the Only place that you can truly have free speech. Politically you can’t. And you skirt around the issues. And I think skirting around the issues and being politically correct is what’s dividing the country... But images and misperceptions, shoes should always be funny” (Lopez, *NPR*).

Latinx Pushback



The Latino TV industry corrects these stereo types within their own context, however comedy has been shown as an effective way to branch out and combat these stereo types and change the way the white narrative portrays Latinx identifying peoples within the white dominated narrative.



George Lopez Intervention



"The *George Lopez show* seeks to assess how Latinos are presented on contemporary television. The premise is that the show is successful in part because it reflects the general view of Hispanics prevalent in the wider society" (Market, 150)



Comedy and its Uses

"Comedy can make explicit racial and ethnic references less controversial... Latino television comedians articulate an implicit tension between ethnic otherness and desire for assimilation" (Avila-Saavedra, 272)



"Comedy provides a safer environment for the exploitation of cultural and racial stereotypes than drama or other genres...Comedy naturalizes the racial joke, making it acceptable for White and non-White audiences. For this reason comedy constituted a rather consistent platform for the representation of ethnic and racial minorities since the beginnings of television" (Avil-Saavedra, 275)

Since the beginning of their appearance on television, minorities have been consistently represented in comedy, still they are portraying stereotypes of their own race. But as the ark of history bends towards justice and as television progressed and Latinx comics have, in recent years been able to utilize comedy as a combative force against stereotype.

Progress but More to Go

"To be sure, more Latinos are appearing on television than ever before, and there are more realistically portrayed... These advances may seem impressive until one realizes that an analysis of racial groups on twenty-one prime-time television shows reveals that only 3 percent of the characters were Latino" (Market, 149)



Though there has been progress with Latino representation, there are still an abundance of issues that need to be addressed with general perception. Where the *George Lopez show* comes in is as a reflection and tool for societal contemplation regarding their attitude and views on Latinx bodies.

Reclaiming Identity

"In the realm of Latino collective identity and its relationship to the mass media, reclaiming the insult is a key element of humor in television Latino comedy" (Avila-Saavedra, 280).



In the *George Lopez Show* its creator, George Lopez, employs the same stereotypes and negative images that have been a part of Latinx representation within the media and reclaims them. This takes the power away from the insult and allows both White and non-White audiences laugh at the absurdity of the once serious, now deconstructed narrative. At least in the context of the *George Lopez Show*

Activity:

Add Your Thoughts. What examples of misrepresentation, within famous television series, of Latinx bodies can you think of?