Youth Identity Power The Chicano Movement

Youth, Identity, Power—Carlos Muñoz 2007 Youth, Identity, Power is a unique exploration of the origins and development of Chicano radicalism in America.

Youth, Identity, Power—Carlos Muñoz 1989 Youth, Identity, Power is a study of the origins and development of Chicano radicalism in America. Written by a leader of the Chicano Student Movement of the 1960s who also played a role in the creation of the wider Chicano Power Movement, this is the first full-length work to appear on the subject. It fills an important gap in the history of political protest in the United States. The author places the Chicano movement in the wider context of the political development of Mexicans and their descendants in the US, tracing the emergence of Chicano student activists in the 1960s and their initial challenge to the dominant racial and class ideologies of the time. Muñoz then documents the rise and fall of the Chicano Power Movement, situating the student protests of the sixties within the changing political climate of the time, and assessing the movement's contribution to the cultural development of the Chicano population as a whole. He concludes with an account of Chicano politics in the 1980s. Youth, Identity, Power was named an Outstanding Book on Human Rights in the United States by the Gustavus Myers Center in 1990.

The Sixties Chicano Movement—Carlos Muñoz 1999 This critical study of the origins and development of Chicano radicalism in America seeks to fill a gap in the history of political protest in the US. It includes a chapter on the role of women in the movement and one on the lessons to be learned.

Mexican American Youth Organization—Armando Navarro 1995 Among the protest movements of the 1960s, the Mexican American Youth Organization (MAO) emerged as one of the principal Chicano organizations seeking social change. By the time MAO evolved into the Raza Unida Party (RUP) in 1972, its influence had spread far beyond its Crystal City, Texas, origins. Its members precipitated some thirty-nine school walkouts, demonstrated against the Vietnam War, and confronted church and governmental bodies on numerous occasions. Armando Navarro here offers the first comprehensive assessment of MAO's history, politics, leadership, ideology, strategies, tactics, and activist program. Interviews with many MAO and RUP organizers and members, as well as first-hand knowledge drawn from his own participation in meetings, presentations, and rallies, enrich the text. This wealth of material yields the first reliable history of this extremely vocal and visible catalyst of the Chicano Movement. The book will add significantly to our understanding of Sixties protest movements and the social and political conditions that gave them birth.

Fluid Borders—Lisa Bedolla 2005-10-07 Annotation This project examines the political dynamics of Latino immigrants in California.

Chicano and Chicana Art—Jennifer A. González 2019-01-15 This anthology provides an overview of the history and theory of Chicano/a art from the 1960s to the present, emphasizing the debates and vocabularies that have played key roles in its conceptualization. In Chicano and Chicana Art—which includes many of Chicano/a art's landmark and foundational texts and manifests—artists, cultural critics, and curators trace the development of Chicano/a art from its early role in the Chicano civil rights movement to its mainstream acceptance in American art institutions. Throughout this teaching-centered volume they address a number of themes, including the politics of border life, public art practices such as posters and murals, and feminist and queer artists' figurations of Chicano/a bodies. They also chart the multiple cultural and artistic influences—from American graffiti and Mexican pre-Columbian spirituality to pop art and modernism—that have informed Chicano/a art's practice. Contributors. Carlos Almaraz, David Avalos, Judith F. Baca, Raye Bennis, Jo-Anne Beralowetz, Elizabeth Blair, Chaz Borejóquez, Philip Brookman, Mel Casas, C. Ondine Chavoya, Karen Mary Davalos, Rupert García, Alicia Gaspar de Alba, Shifra Goldman, Jennifer A. González, Rita González, Robh Hernández, Juan Felipe Herrera, Louis Hock, Nancy L. Keiker, Philip Kennicott, Jshh Kun, Asta Kusins Iže, Gilberto “Magu” Lupiñ, Amelia Malagamba-Anastegui, Amalia Mena-Baum, Dylan Mier, Malaquias Montoya, Juditíte Hernández de Neurigk, Chon Noriega, Joseph Palu, Laura Elisa Pérez, Peter Plagens, Catherine Ramirez, Matthew Reilly, James Rojas, Terezita Romo, Ralph Rugoff, Leslie Salikovitz-Montoya, Marcos Sanchez-Tranqualino, Cylena Simonds, Elizabeth Sisco, John Tagg, Roberto Tejada, Ruben Trejo, Gabriela Valdivia, Tomás Ybarra-Frausto, Victor Zamudio-Taylor

Latinos in the New Millennium—Luis R. Fraaga 2011-12-12 Latinos in the New Millennium is a comprehensive profile of Latinos in the United States: looking at their social characteristics, group relations, policy positions and political orientations. The authors draw on information from the 2006 Latino National Survey (LNS), the largest and most detailed source of data on Hispanics in America. This book provides essential knowledge about Latinos, contextualizing research data by structuring discussion around many dimensions of Latino political life in the US. The encyclopedic range and depth of the LNS allows the authors to appraise Latinos' group characteristics, attitudes, behaviors and their views on numerous topics. This study displays the complexity of Latinos, from recent immigrants to those whose grandparents were born in the United States.

Chicanismo—Ignacio M. García 1997-09 During the 1960s and '70s, Mexican Americans began to agitate for social and political change. From their diverse activities and agendas there emerged a new political consciousness. Emphasizing race and class within the context of an oppressive society, this militant ethos would become the unifying theme for groups involved in a myriad of causes. Chicanismo, as it came to be known, marked a transition in the way Mexican Americans thought about themselves, enabling them for the first time to see themselves as a community with a past and a present. In Chicanismo: the identity and political consciousness of the Chicano Movement, Ignacio García traces the development of the philosophical strand that guided the movement. First, Mexican Americans came to believe that the liberal agenda that had promised education and equality had failed them, leading them toward separatism. Second, they saw a need to reinterpret the past as it related to their own history, leading them to discover their legacy of struggle. Third, Mexican American activists, intellectuals, and artists affirmed a renewed pride in their ethnicity and class status. Finally, this new philosophy-Chicanismo-was politicized through the struggles of Chicano organizations that promoted it as they faced resistance or external attacks. Although the idea of Chicanismo would eventually unravel, its ideological strata remain important even today. Combining research and personal knowledge of people, events, organizations, and political/cultural rhetoric, along with a synthesis of scholarship from a variety of fields, Chicanismo provides a unique, multidimensional view of the Chicano Movement.

Rewriting the Chicano Movement—Mario T. García 2021-03-09 Rewriting the Chicano Movement is an insightful new history of the Chicano Movement that expands the meaning and understanding of this seminal historical period in Chicano history. The essays introduce new individuals and struggles previously omitted from Chicano Movement history.

“¡Mi Raza Primero!” (My People First!)—Ernesto Chávez 2002-03-08 In this first book to examine the Chicano movement's development in one locale—in this case Los Angeles, home of the largest population of people of Mexican descent outside of Mexico City. Ernesto Chávez focuses on four organizations that constituted the heart of the movement: The Brown Berets, the Chicano Moratorium Committee, the Raza Unida Party, and the Centro de Acción Social Autónomo, commonly known as CASA. Chávez examines and chronicles the ideas and tactics of the insurgency's leaders and their followers who, while differing in their goals and tactics, nonetheless came together as Chicanos and reformers. Deftly combining personal recollection and interviews of movement participants with an array of archival, newspaper, and secondary sources, Chávez provides an absorbing account of the events that constituted the Los Angeles-based Chicano movement. At the same time he offers insights into the fate and the relationship of the movement elsewhere. He presents a critical analysis of the concept of Chicano nationalism, an idea shared by all leaders of the insurgency, and places it within a larger global and comparative framework. Examining such variables as gender, class, age, and power relationships, this book offers a sophisticated consideration of how ethnic nationalism and identity functioned in the United States during the 1960s and 1970s.

Chicana Lives and Criminal Justice—Jannita Díaz-Cotto 2014-10-14 This first comprehensive study of Chicana/o encountering the U.S. criminal justice system is set within the context of the international war on drugs as witnessed at street level in Chicano/a barrios. Chicana Lives and Criminal Justice uses oral history to chronicle the lives of twenty-four Chicana pintas (prisoners/former prisoners) repeatedly arrested and incarcerated for non-violent, low-level economic and drug-related crimes. It also provides the first documentation of the thirty-four-year history of Sybil
Brand Institute, Los Angeles' former women's jail. In a time and place where drug war policies target people of color and their communities, drug-addicted Chicanas are caught up in an endless cycle of police abuse, arrest, and incarceration. They feel the impact of mandatory sentencing laws, failing social services and endemic poverty, violence, racism, and gender discrimination. The women in this book frankly discuss not only their jail experiences, but also their family histories, with gangs, addiction to drugs, encounters with the juvenile and adult criminal justice systems, and their successful and unsuccessful attempts to recover from addiction and reestablish fractured families. The Chicanas' stories underscore the amazing resilience and determination that have allowed many of the women to break the cycle of abuse. Díaz-Cotto also makes policy recommendations for those who come in contact with Chicanas/Latinas caught in the criminal justice system.

Anything But Mexican Rodolfo F. Acuna 2020-04-14 Originally published in the tumult of 1996, in an era of new nativism and panic about the Latinization of America, Anything But Mexican Rodolfo Acua's a place as "the W.E.B. Du Bois of Chicano Studies." A stirring, insightful chronicle of Los Angeles' working class chicanos, this new edition brings their story and struggles up to present day.

The Sixties Experience-Edward P. Morgan 1992-07 The 1960s have yet to be adequately explained. After a decade of "Sixties-bashing" and mass media romanticizing, after a host of "second wave" books reexamining portions of the 1960s, there is a need to integrate the experience of those years into a larger framework of understanding. The Sixties Experience is a coherent and uniquely comprehensive assessment of the meaning of that time for the contemporary world. "Sixties movements," observes Edward P. Morgan, "were grounded in a democratic vision that as compelling today as it was then: a belief that all people should be included as full members of society, that individuals become empowered through meaningful social participation, and that politics ought to be grounded on respect and compassion for the individual person." He argues that the most fundamental lesson taught by movement experience was that, outside of significant liberal achievements (such as civil rights legislation), this democratic vision could not, and could not be, realized within the American system. This realization thus led to a radical reassessment of basic American institutions. The Sixties Experience traces the evolution of this democratic vision and explores it through the concrete experiences of the civil rights and black power movements, the new student Left and the campus revolt, Vietnam and the antiwar movement, and the counterculture. Using first-person memoirs, narrative history, and evocative images generated by movement experiences He also traces the connection of the women's and ecology movements to the Sixties experience, outlining their contribution, and that of a "reinvigorated Left" to the enduring legacies of the 1960s. In its vivid narratives and comprehensive, accessible explanations, The Sixties Experience addresses two main audiences: the generation that came of age during the 1960s and continues to reformulate the meaning of its experience, and young people curious about the tumult, the commitment, and the importance of the Sixties. More broadly, in its critical perspective, the book responds to those who scapegoat and dismiss that decade; in its critical assessment of the movements themselves, Morgan counters those who romanticize the 1960s. Author note: Edward P. Morgan is Professor of Government at Lehigh University.

Las Obreras-Vicki Ruiz 2000 Cultural Writing. Latino/Latina Studies. The fifteen essays collected here offer an insightful new guide toward an interdisciplinary understanding of the memory, voice, and lived experiences of Chicanas in the family and the workplace. By listening carefully to these voices, the contributors engage a complex dynamic of power, public space, and social change.

¡Chicana Power!-Mayle Blackwell 2016-06-27 The first book-length study of women's involvement in the Chicano Movement of the late 1960s and 1970s, ¡Chicana Power! tells the powerful story of the emergence of Chicana feminism within student and community-based organizations throughout southern California and the Southwest. As Chicanas engaged in widespread protest in their struggle for social justice, civil rights, and self-determination, women in el movimiento became increasingly militant about the gap between the rhetoric of equality and the organizational culture that suppressed women's leadership and subjected women to chauvinism, discrimination, and sexual harassment. Based on rich oral histories and extensive archival research, Mayle Blackwell analyzes the struggles over gender and sexuality within the Chicano Movement and illustrates how Chicana activists navigated new and old relationships of domination and subjugation. Her narrative of cultural identity and the Chicanas' role in the Chicano Movement provides a critical genealogy of pioneeing Chicana activism and theorizes Chicana role in antiwar activism during the Vietnam war as part of a first generation of feminist organizations, who together with other Chicana activists forged an autonomous space for women's political participation and challenged the genderized confines of Chicano nationality in the movement and in the formation of the gendered field of Chicana studies. She uncovers the multifaceted vision of liberation that continues to reverberate today as contemporary activists, artists, and intellectuals, both grassroots and academic, struggle for, revise, and rework the political legacy of Chicana feminism.

The Texano Diaspora-Marc Simon Rodriguez 2011-04-18 Each spring during the 1960s and 1970s, a quarter million farm workers left Texas to travel across the nation, from the Midwest to California, to harvest America's agricultural products. During this migration of labor, land, and ideas, Texano settlements in nearly all the places they traveled to for work, influencing concepts of Mexican American Texas, California, Wisconsin, Michigan, and elsewhere. By providing a view of the Chicano movement beyond the Southwest, Rodriguez examines how Chicanos political and social movements developed at both ends of the migratory labor network that flowed between Crystal City, Texas, and Wisconsin during this period. Rodriguez argues that translocal Mexican American engagement gained ground as young people, activists, and politicians united across the migrant stream. Crystal City, well known as a flash point of 1960s-era Mexican Americanism, was a classic migrant sending community, with over 80 percent of the population migrating each year in pursuit of farm work. Wisconsin, which had a long tradition of progressive labor politics, provided a testing ground for activism and ideas for young movement leaders. By providing a view of the Chicano movement beyond the Southwest, Rodriguez reveals an emergent ethnic identity, discovers an overlooked youth movement, and interrogates the meanings of American citizenship.

Chicana Movidas-Bonne Espinoza 2018-06-01 With contributions from a wide array of scholars and activists, including leading Chicana feminists from the period, this groundbreaking anthology is the first collection of scholarly essays and testimonios that focuses on Chicana organizing, activism, and leadership in the movement years. The essays in Chicana Movidas: New Narratives of Activism and Feminism in the Movement Era demonstrate how Chicanas enacted a new kind of politics at the intersection of race, class, gender, and sexuality, and developed innovative concepts, tactics, and methodologies that in turn generated new theories, art forms, organizational spaces, and strategies of alliance. These are the technologies of resistance documented in Chicana Movidas, a volume that brings together critical biographies of Chicana activists and their bodies of work; essays that focus on understudied organizations, mobilizations, regions, and subjects; examinations of emergent Chicanas archives and the politics of collection; and scholarly approaches that challenge the temporal, political, heteronormative, and spatial limits of established Chicano movement narratives. The essays in Chicana Movidas contribute new knowledge that crosses the boundaries of Chicana studies, feminist theory, and queer theory. Chicana Movidas: New Narratives of Activism and Feminism in the Movement Era offers a transgenerational perspective on the intellectual and political legacies of early Chicana feminism.

The Chicano Generation-Mario T. Garcia 2015-05-15 "This is the story of the historic Chicano Movement in Los Angeles during the late 1960s and early 1970s. The Chicano Movement was the largest civil rights and empowerment movement in the history of Mexican Americans in the United States. The movement was led by a new generation of political activists calling themselves Chicanos, a countercultural barrio term. This book is the story of three key activists, Raul Ruiz, Gloria Arellanes, and Rosalio Muñoz, who through oral history related their experiences as movement activists to historian Mario T. Garcia. As first-person autobiographical narratives, these stories put a human face to this profound social movement and provide a life-story perspective as to why these individuals became activists."--Provided by publisher.

Carlos Muñoz Papers-Carlos Muñoz The collection contains materials relating to Chicano/Latino and Ethnic Studies, particularly with a focus on Chicano political and social movements. The collection is arranged in five series. Professional activities include biographical information, general correspondence, conference materials, speaking engagements, and advising and consulting. Writings contain papers, chapters, and articles written or co-authored by Muñoz, including several articles written for the Political Science Quarterly symposium on Protest Is Not Enough (1986). There are many draft and edited versions of Muñoz's book, Youth, Identity, Power: The Chicano Movement, published in 1989, or 1982. Also contains extensive background research materials for a future publication on Ernesto Galarza which are RESTRICTED until September 30, 2020. The Teaching series includes some materials relating to Muñoz's teaching with Chicano Studies, with the majority relating to his faculty position at the University of California, Berkeley. These include Chicano Studies Department history information; administrative records; committees; program requirements, curriculum and instructional materials. There are general UCB subject including affirmative action, faculty diversity, and protests. There are also files of other higher education institutions with Ethnic Studies classes and programs, particularly San Francisco State University Third World Strike information. The organization series include those for which Muñoz was an officer, or member, or participant. They include American Political Science Association (APSA), Faculty for Human Rights in El Salvador and Central America (FACHRES), La Raza Unida Movement, Mexican American Legal Defense and Education Fund (MALDEF), Mexican American Movement (MAM), Movimiento Estudiantil de Aztlán (MeCHA), and Western Political Science Association (WPSSA). The subject reference files relate to Muñoz's research for his writings, teaching, and professional activity. They include materials on activists, Chicano Movement, communities, education, farm workers, Latin America, politics and politicians.

Raza si, guerra no-Lorena Ortega 2005-04-25 "A fascinating and beautifully argued interpretation of the how the American war in Southeast Asia affected Chicano communities. The author provides the most complete and well-documented study to date of this important chapter in U.S. history and its impact on an ethnic group with a distinct culture and long-standing historical grievances. Ortega also places the story of Chicanos and their role in antiwar activities during the Vietnam War period, have been waiting for."--George Mariscal, author of Aztlán and Viet Nam: Chicano and Chicana Experiences of the War "¡Raza Si! ¡Guerra No! is a superb first book. Maintaining a balance between national context and the activism in the every day, Lorena Oropeza seeks to understand and contextualize anticwar activism among a generation of Mexican American youth. Boisterous with an array of archival sources and oral interviews, she carefully delineates the nature of political organizing among Mexican Americans across the Southwest. To her credit, Oropeza avoids a narrative of solidarity as she interrogates the internal messiness and contradictions of movement politics and the result is a finely nuanced interpretation of Chicano youth rebellion, one rooted firmly in 'the politics of confrontation.' I highly recommend it!"--Vicki L. Ruiz, University of
California, Irvine “With this important study, Lorena Oropeza grapples with some of the central questions in the history of ethnic Mexicans in the United States. Although the central thrust of the work is an exploration of the evolution, political trajectory, and eventual implosion of the Chicano mobilization against war in Viet Nam, the study is ultimately a meditation on much larger questions involving Mexican American’s political and cultural orientations, loyalties, and sense of status and place in American society. In these untold stories, Oropeza’s analysis of the relationship between war, citizenship, and masculinity sheds light on the complex and shifting meanings of these important issues in contemporary American and Mexican life.”—David G. Gutiérrez, author of Walls and Mirrors: Mexican Americans, Mexican Immigrants, and the Politics of Ethnicity

Race and Class in the Southwest—Mario Barrera 1979 Om mexikanerne, de sïalditch chicanos, det sydvestlige USA

Eyewitness—Jesús Salvador Treviño 2001 Noted filmmaker Jesús Salvador Treviño participated in and documented the most important events in the Mexican American civil rights movement of the late 1960s and early 1970s: the farm workers’ strikes and boycotts, the Los Angeles school walk-outs, the Chicano Youth Conference in Denver, the New Mexico land grant movement, the Chicano moratorium against the Vietnam War, the founding of La Raza Unida Party, and the first incursion of Latinos into the media. Coming of age during the turmoil of the sixties, Treviño was on the spot to record the struggles of students and workers into the largest and social and political movement in the history of Latino communities in the United States. As important as his documentation of historical events is his self-reflection and chronicling of how these events helped to shape his own personality and mission as one of the most renowned Latino filmmakers. Treviño’s beautifully written memoir is fascinating for its detail, insight, and herebefore undisclosed reports from behind the scenes by a participant and observer who is able to strike the balance between self-interest and reportage.

Race on Trial—Ian F. Haney López 2009-07 In 1968, ten thousand students marched in protest over the terrible conditions prevalent in the high schools of East Los Angeles, the largest Mexican community in the United States. Chanting Chicano Power, the young insurgents not only demanded change but heralded a new racial politics. Frustrated with the previous generation’s efforts to win equal rights by portraying themselves as racially white, the Chicano protesters demanded justice as proud members of a brown race. The legacy of this fundamental shift continues to this day. Ian Haney López tells the compelling story of the Chicano movement in Los Angeles by following two triads of conflicts, one arising from the student walkouts. He demonstrates how racial prejudice led to police brutality and judicial discrimination that in turn spurred Chicano militarism. He also shows that legal violence helped to convince Chicano activists that they were nonwhite, thereby encouraging their use of racial ideas to redefine their aspirations, culture, and selves. In a groundbreaking advance that further connects legal racism and racial politics, Haney López describes how race functions as common sense, a set of ideas that we take for granted in our daily lives. This racial common sense, Haney López argues, largely explains why racism and racial affiliation persist today. By tracing the flow of Mexican American on the divide between white and nonwhite, describing the role of legal violence in producing racial identities, and detailing the commonsense nature of race, Haney López offers a much needed, potentially liberating way to rethink race in the United States.

Chicanas and Chicanos in School—Marcos Pizarro 2009-06-03 By any measure of test scores and graduation rates, public schools are failing to educate a large percentage of Chicana/o youth. But despite years of analysis of this failure, no consensus has been reached as to how to realistically address it. Taking a new approach to these issues, Marcos Pizarro goes directly to Chicana/o students in both urban and rural school districts to ask what their school experiences are really like, how teachers and administrators support or thwart their educational aspirations, and how schools could better serve their Chicana/o students. In this accessible, from-the-trenches account of the Chicana/o school experience, Marcos Pizarro makes the case that racial identity formation is the crucial variable in Chicana/o students’ success or failure in school. He draws on the insights of students in East Los Angeles and rural Washington State, as well as years of research and activism in public education, to demonstrate that Chicana/o students face the daunting challenge of forming a positive sense of racial identity within an educational system that unintentionally sends conflicting messages about their race. From his analysis of this systemic problem, he develops a model for understanding the process of racialization and for empowering Chicana/o students to succeed in school that can be used by teachers, school administrators, parents, community members, and students themselves.

The Power of the Zoot—Luis Alvarez 2008-06-02 Flamboyant zoot suit culture, with its ties to fashion, jazz and swing music, jitterbug and Lindy Hop dancing, unique patterns of speech, and even risqué experimentation with gender and sexuality, captivated the country's youth in the 1940s. The Power of the Zoot is the first book to give national recognition to this famous phenomenon. Providing a new history of youth culture based on rare, in-depth interviews with former zoot-suiters, Luis Alvarez explores race, region, and the politics of culture in urban America during World War II. He argues that Mexican American and African American youths, along with many nisei and white youths, used popular culture to oppose accepted modes of youthful behavior, the dominance of white middle-class norms, and expectations from within their own communities.

Soldados RAZOS en War—Steven Rosales 2017-04-18 What were the catalysts that motivated Mexican American youth to enlist or readily accept their draft notices in World War II, Korea, or Vietnam? In Soldados RAZOS en War, historian and veteran Steven Rosales chronicles the experiences of Chicano servicemen who fought for the United States, explains why these men served, how they served, and the impact of their service on their identity and political consciousness. As a social space imbued with its own martial and masculine ethos, the U.S. military offers an ideal way to study the aspirations and behaviors that carried over into the lives of these young men. A tradition of martial citizenship forms the core of the book. Using rich oral histories and archival research, Rosales investigates the military’s transformative potential with a particular focus on socioeconomic mobility, masculinity, and postwar political activism across three generations. The national collective effort characteristic of World War II and Korea differed sharply from the highly divisive nature of American involvement in Vietnam. Thus, for Mexican American military service produced a wide range of ideological reactions, with the ideals of each often in opposition to the others. Yet a critical thread connecting these diverse outcomes was a redefined sense of self and a willingness to engage in individual and collective action to secure first-class citizenship.

The House on Mango Street—Sandra Cisneros 2013-04-10 The bestselling coming-of-age classic, acclaimed by critics, beloved by readers of all ages, taught in schools and universities alike, and translated around the world—from the winner of the 2019 PEN/Nabokov Award for Achievement in International Literature. The House on Mango Street is the remarkable story of Esperanza Cordero, a young Latina girl growing up in Chicago, inventing for herself who and what she will become. Told in a series of vignettes—sometimes heartbreaking, sometimes deeply joyous—Sandra Cisneros’ masterpiece is a basic story of childhood and self-discovery. Few other books in our time have touched so many readers.

Radicals in the Barrio—Justin Akers Chacón 2018-06-26 Radicals in the Barrio uncovers a long and rich history of political radicalism within the Mexican and Chicano working class in the United States. Chacón clearly and sympathetically documents the ways that migratory workers carried with them radical political ideologies, new organizational models, and shared class experience, as they crossed the border into southwestern barrios during the first three decades of the twentieth-century. Justin Akers Chacón previous work includes No One is Illegal: Fighting Racism and State Violence on the U.S.-Mexico Border (with Mike Davis).

Mean Streets—Andrew J. Diamond 2009-06-10 “In a city that social scientists feel we know well, Mean Streets provides new and exciting insights into the spatial dimensions of urban life. Not afraid to talk about both attraction and repulsion, Diamond provocatively uncovers the critical role of youth—ages 15 to 25—in leading their wider communities in the negotiation of race.”—George Sanchez, author of Becoming Mexican American: Ethnicity, Culture, and Identity in Chicano Los Angeles 1900-1945 “In Mean Streets, Andrew Diamond brilliantly bridges social, political, and cultural history. His deeply researched account of Chicago’s black, white, and Latino youth subcultures offers a fresh perspective on the entangled histories of identity, power, and place. This is a first-rate book.”—Thomas J. Sugrue, author of Sweet Land of Liberty. The Forgotten Struggle for Civil Rights in the North. “This excellent social history of Chicago’s gangs not only demonstrates their centrality to the community and turf consciousness of the city’s neighborhoods; it also explains the widespread ethnic and racial conflict that has characterized the city for most of the twentieth century. Diamond accomplishes this with a remarkable amount of empirical research on the gritty streets, playgrounds and parks, dance halls, ‘can houses’ (brothels), and industrial wastelands in, between, and around these neighborhoods.”—James R. Barrett, author of Work and Community in ‘The Jungle’: Chicago’s Packing House Workers, 1894-1922.

Becoming Mexican American—George J. Sánchez 1995-03-23 Twentieth century Los Angeles has been the focus of one of the most profound and complex interactions between distinct cultures in U.S. history. In this pioneering study, Sanchez explores how Mexican immigrants “Americanized” themselves in order to fit in, thereby losing part of their own culture.
The Struggle for the Health and Legal Protection of Farm Workers

Maurice Jourdane 2004 One of Maurice "Mo" Jourdane's greatest contributions to the advancement of farm workers in the fields of California was his relentless--and ultimately successful--effort to end agricultural employers' required use of the short-handled hoe by laborers in the state's lucrative lettuce, celery, sugar beet, and strawberry industries. The short hoe, known by Hispanic farm workers as el cortito (the short one), was the cause of severe and permanent crippling of hundreds of thousands of field laborers. It required workers to spend as many as ten to twelve hours each day, often in more than 90 degree heat, stooped over in a back-breaking posture, thinning and weeding plants for agribusiness employers who profited immensely from the workers' low cost labor. The text and eight pages of photos from the period chronicle Jourdane's decade-long struggle to research and advocate for the health and legal protection of farm workers, from Cesar Chavez and Dolores Huerta to Governors Jerry Brown and Ronald Reagan. This document is critical for an understanding of continuing injustices that plague contemporary Latino (and other immigrant/minority) labor struggles in the garment, service, and heavy production industries of the nation. Jourdane's historical summation of the farm workers' struggle for justice emphasizes that despite real gains that California farm laborers achieved in the 1960s and 1970s, today much more work remains to ensure safe and decent working conditions.

Americans Who Tell the Truth
Robert Shetterly 2009-07-10 Features quotes, biographies, and portraits of powerful and influential Americans, including Rachel Carson, Rosa Parks, and Mark Twain, who used the power of truth combined with freedom of speech to challenge the system and inspire change. Reprint.

Bless Me, Ultima
Rudolfo Anaya 2012-06-01 From "one of the nation's foremost Chicano literary artists" comes a coming-of-age classic and the bestselling Chicano novel of all time that follows a young boy as he questions his faith and beliefs -- now one of PBS's "100 Great American Reads" (Denver Post). Antonio Marez is six years old when Ultima comes to stay with his family in New Mexico. She is a curandera, one who cures with herbs and magic. Under her wise wing, Tony will probe the family ties that bind and rend him, and he will discover himself in the magical secrets of the pagan past--a mythic legacy as palpable as the Catholicism of Latin America. And at each life turn there is Ultima, who delivered Tony into the world... and will nurture the birth of his soul.

I Am Joaquin
Rodolpho Gonzales 1972

Chicano Power
Tony Castro 2013-10 IT WAS MIDSUMMER 1972, two weeks after he had turned down a place on his party's presidential ticket, and Senator Edward M. Kennedy, in that flat Boston twang so reminiscent of the voices of the other Kennedys, was recalling the past for a people whose own history on the continent predated that of his New England constituents. But it was the recent past that Kennedy recalled, a past marred by the deaths of two brothers who had symbolized a hope and a promise for the people whose cause Kennedy himself was now taking up. He was encouraging his hearers to make an active commitment to their own betterment, to confront the country's political parties, even his own, and make them respond. "Robert Kennedy shared that view," Kennedy said. "He walked the streets of the barrio in East Los Angeles, he broke the fast with Cesar Chavez in Delano, and he committed himself to alter the conditions of poverty and discrimination in this country. For he believed, as I do, that this nation can never be completely free nor completely whole until we know that no child cries from hunger in the Rio Grande Valley, until we know that no mother in East Los Angeles fears illness because she cannot afford a doctor, until we know that no man suffers because the law refuses to recognize his humanity. It is not for the Chicano alone that we must seek these goals. It is not for the disadvantaged alone that we seek these goals. It is for America's future."

The Crusade for Justice
Ernesto B. Vigil 1999 Recounts the history of a Chicano rights group in 1960s Denver

Documents of the Chicano Movement
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