

Chapter Five: Books Focused on Ethnic Studies

Central American Studies

Hamilton, Nora, and Norma Stoltz Chinchilla. 2001. *Seeking Community in a Global City: Guatemalans and Salvadorans in Los Angeles*. Philadelphia: Temple University Press.

Driven by the pressures of poverty and civil strife at home, large numbers of Central Americans came to the Los Angeles area during the 1980s. Neither purely economic migrants, though they were in search of stable work, nor official refugees, although they carried the scars of war and persecution, Guatemalans and Salvadorans were even denied the aid given to refugees such as Cubans and Vietnamese. In addition, these immigrants sought refuge in a city undergoing massive economic and demographic shifts of its own. The result was – and is – a complex interaction that will help to re-conceptualize the migration experience. Based on twenty years of work with the Los Angeles Central American community and filled with facts, figures, and personal narratives, *Seeking Community in a Global City* presents this saga from many perspectives. The authors examine the forces in Central America that sent thousands of people streaming across international borders. They discuss economic, political, and demographic changes in the Los Angeles region and the difficulties the new immigrants faced in negotiating a new, urban environment. They look at family roles, networking, work strategies, and inter-ethnic relations. But they also consider policy issues and alliances, changing expectations, shifting priorities, and the reciprocal effect of the migrants and the city on each other.

Kohpahl, Gabriele. 1998. *Voices of Guatemalan Women in Los Angeles: Understanding Their Immigration*. New York: Routledge.

This ethnography gives voice to the experiences of Guatemalan women immigrants in the inner-city areas of Los Angeles. As recent, mostly undocumented, immigrants and refugees, these women are rarely presented to the public ear. Kohpahl traces the social and familial power relationships that play a role in these women's decisions to emigrate as well as their experiences of political persecution in Guatemala. The testimonies of these women reveal that most Guatemalan women come to the United States as single heads of households, contesting the common notion that Latin American women frequently immigrate as dependents of men. Kohpahl also explores the experiences of these women in the United States and reveals the diversity of the Guatemalan community.

Baker-Cristales, Beth. 2004. *Salvadoran Migration to Southern California: Redefining El Hermano Lejano*. Gainesville, FL: University Press of Florida.

Beth Baker-Cristales describes the ways in which migrants create multiple – and sometimes contradictory – relations to the states in which they live, demonstrating how the state becomes a

central actor in the processes of globalization and transnationalism. Looking at the national state as both a form of governance and a powerful idea, she argues that the national state shapes the ways migrants conceive of themselves and the way they construct social identities. The web of transnational interactions is complex, she emphasizes, and the exchange of information, persons, capital, goods, and political power expands state boundaries and affects populations in two countries. Transnationalism stretches the notion of citizenship. Nearly two million Salvadorans live in the United States today, most arriving in the last two decades and half of them living in the Los Angeles metropolitan area. The money they send “home” has come to replace traditional exports as the largest single source of foreign currency in El Salvador, and Salvadorans in the homeland look to the United States as a path to upward class mobility and increased wealth. Baker-Cristales offers a grounded history of Salvadoran migration and examines the institutions and practices that facilitate migration to the United States and help migrants to bridge the geographic distance between the two countries. She analyzes rich ethnographic data on national identity – collected during a decade of fieldwork with Salvadoran migrants in Los Angeles – relating it to conceptions of belonging and exclusion and to the role of the national state in globalization.

Cuban American Studies

García, María Christina. 1996. *Havana U.S.A.: Cuban Exiles and Cuban Americans in South Florida 1959-1994*. Berkeley: University of California Press.

In the years since Fidel Castro came to power, the migration of close to one million Cubans to the United States continues to remain one of the most fascinating, unusual, and controversial movements in American history. María Cristina García – a Cuban refugee raised in Miami – has experienced firsthand many of the developments she describes, and has written the most comprehensive and revealing account of the post revolutionary Cuban migration to date. García deftly navigates the dichotomies and similarities between cultures and among generations. Her exploration of the complicated realm of Cuban American identity sets a new standard in social and cultural history.

Susan D. Greenbaum. 2002. *More Than Black: Afro-Cubans in Tampa*. Gainesville, FL: University Press of Florida.

This ethnography follows Cuban exiles from Jose Martí’s revolution to the Jim Crow South in Tampa, Florida, as they shape an Afro-Cuban-American identity over a span of five generations. Unlike most studies of the Cuban exodus to the United States, which focus on the white, middle-class, conservative exiles from Castro’s Cuba, *More Than Black* is peopled with Afro-Cubans of more modest means and more liberal ideology. Fifteen years of collaboration between the author and members of Tampa’s century-old Martí-Maceo Society, a mutual-aid and Cuban independence group, yield a work that combines the intimacy of ethnography with the reach of oral and archival history. Its weave of rich historical and ethnographic materials re-creates and examines the developing community of black immigrants in Ybor City and West Tampa, the

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old cigar-making neighborhoods of the city. It is a story of unfolding consequences that begins when the black and white solidarity of emigrating Cubans comes up against Jim Crow racism and progresses through a painful renegotiation of allegiances and identities. Building on Martí's declaration that being Cuban was "more than white, more than black," this study views, from the vantage of a community unique in time and place, the joint effects of ethnicity and gender in shaping racial identities. Photographs of individuals, families, and events, both historical and contemporary, complement the highly readable text.

Masud-Piloto, Felix. 1995. *From Welcomed Exiles to Illegal Immigrants: Cuban Migration to the U.S., 1959-1995*. Lanham, MD: Rowman & Littlefield Publishers, Inc.

Cuban migration to the United States has altered the face of American politics and demographics. The only scholarly study available of this Cuban migration, this book analyzes its political dynamics and unique character. In this revised and expanded edition of *With Open Arms* (1988), Masud-Piloto extends the discussion with an examination of the Bush and Clinton administrations' responses to recent events in Cuba.

Torres, Maria de los Angeles. 2001. *In the Land of Mirrors: Cuban Exile Politics in the United States*. Ann Arbor: University of Michigan Press.

In the Land of Mirrors is a journey through the politics of Cuban exiles since the 1959 Cuban Revolution. It explores the development of Cuban exile politics and identity within a context of U.S. and Cuban realities, as well as within the broader inquiry of the changing nature of nation-states and its impact on the politics and identity of diaspora communities. Topics covered include: the origins of the post-revolution exile enclave of the 1960s; the evolution of the Cuban community over the 1960s; the pluralization of exile politics in the 1970s, particularly regarding the relationship with the island; the emergence of Cuban-American political action committees in the 1980s; post-Cold War developments; and the transition of Miami by the coming of age of a second generation of Cuban-Americans and the arrival of a new wave of exiles.

Dominican American Studies

Aparicio, Ana. 2006. *Dominican-Americans And the Politics of Empowerment*. Gainesville, FL: University of Florida Press.

Aparicio examines the ways first- and second-generation Dominican-Americans in the dynamic northern Manhattan neighborhood of Washington Heights have shaped a new Dominican presence in local New York City politics. Through community organizing, they have formed coalitions with people of different national and ethnic backgrounds and other people of color, tackled local concerns, and created new routes for empowerment. The character of Dominican-American politics has changed since the first large wave of Dominican immigrants arrived in New York in the 1960s. Aparicio shows how second-generation activists, raised and educated in public institutions in the city, have expanded their network to include fellow Dominicans – both in the

United States and abroad – as well as other ethnic and racial minorities, such as Puerto Ricans and African-Americans, who share common goals. Offering the perspectives of local organizers and members of Dominican-American organizations, Aparicio documents their thoughts on such issues as education, police brutality, civic participation, and politics. She also explores the ways in which they experience, reflect upon, and organize around issues of race and racialization processes, and how their experiences influence their political agendas and actions.

Grasmuck, Sherri, and Patricia Pessar. 1991. *Between Two Islands: Dominican International Migration*. Berkeley, CA: University of California Press.

Popular notions about migration to the United States from Latin America and the Caribbean are too often distorted by memories of earlier European migrations and by a tendency to generalize from the more familiar cases of Mexico and Puerto Rico. *Between Two Islands* is an interdisciplinary study of Dominican migration, challenging many widespread, yet erroneous, views concerning the socio-economic background of new immigrants and the causes and consequences of their move to the United States. Eschewing mono-causal treatments of migration, the authors insist that migration is a multifaceted process involving economic, political, and socio-cultural factors. To this end, they introduce an innovative analytical framework which includes such determinants as the international division of labor; state policy in the sending and receiving societies; class relations; transnational migrant households; social networks; and gender and generational hierarchies. By adopting this multidimensional approach, Grasmuck and Pessar are able to account for many intriguing paradoxes of Dominican migration and development of the Dominican population in the U.S. For example, why is it that the peak in migration coincided with a boom in Dominican economic growth? Why did most of the immigrants settle in New York City at the precise moment the metropolitan economy was experiencing stagnation and severe unemployment? And why do most immigrants claim to have achieved social mobility and middle-class standing despite employment in menial blue-collar jobs? Until quite recently, studies of international migration have emphasized the male migrant, while neglecting the role of women and their experiences. Grasmuck and Pessar's attempt to remedy this uneven perspective results in a better overall understanding of Dominican migration. For instance, they find that with regard to wages and working conditions, it is a greater liability to be female than to be without legal status. They also show that gender influences attitudes toward settlement, return, and workplace struggle. Finally, the authors explore some of the paradoxes created by Dominican migration. The material success achieved by individual migrant households contrasts starkly with increased socio-economic inequality in the Dominican Republic and polarized class relations in the United States. This is an exciting and important work that will appeal to scholars and policy-makers interested in immigration, ethnic studies, and the continual reshaping of urban America.

Ricourt, Milagros. 2002. *Dominicans in New York City: Power From the Margins*. New York: Routledge.

This study explores the diverse struggles of incorporation pursued by immigrants from the Dominican Republic to New York City. This work chronicles the lives of Dominicans in New York City and their difficulties to incorporate themselves into American politics.

Torres-Saillant, Silvio, and Ramona Hernández, eds. 1998. *The Dominican Americans*. Westport, CT: Greenwood Press.

This profile of Dominican Americans closes a critical gap in information about the accomplishments of one of the largest immigrant groups in the United States. Beginning with a look at the historical background and the roots of native Dominicans, this book then carries the reader through the age-old romance of U.S. and Dominican relations. With great detail and clarity, the authors explain why the Dominicans left their land and came to the United States. The book includes discussions of education, health issues, drugs and violence, the visual and performing arts, popular music, faith, food, gender, and race. Most important, this book assesses how Dominicans have adapted to America, and highlights their losses and gains. The work concludes with an evaluation of Dominicans' achievements since their arrival as a group three decades ago and shows how they envision their continued participation in American life. Biographical profiles of many notable Dominican Americans such as artists, sports greats, musicians, lawyers, novelists, actors, and activists, highlight the text.

Mexican American Studies

Anaya Valencia, Reynaldo, Sonia R. García, Henry Flores, and José Roberto Juárez, Jr. 2004. *Mexican Americans and the Law ¡El pueblo unido jamás será vencido!* Tucson: University of Arizona Press.

The experience of Mexican Americans in the United States has been marked by oppression at the hands of the legal system – but it has also benefited from successful appeals to the same system. *Mexican Americans and the Law* illustrates how Mexican Americans have played crucial roles in mounting legal challenges regarding issues that directly affect their political, educational, and socioeconomic status. Each chapter highlights historical contexts, relevant laws, and policy concerns for a specific issue and features abridged versions of significant state and federal cases involving Mexican Americans. Beginning with *People v. Zammora* (1940), the trial that was a precursor to the Zoot Suit Riots in Los Angeles during World War II, the authors lead students through some of the most important and precedent-setting cases in American law. Educational equality: from segregation concerns in *Méndez v. Westminster* (1946) to unequal funding in *San Antonio Independent School District vs. Rodriguez* (1973). Gender issues: reproductive rights in *Madrigal v. Quilligan* (1981), workplace discrimination in *EEOC v. Hacienda Hotel* (1989), sexual violence in *Aguirre-Cervantes v. INS* (2001). Language rights: *Yñiguez v. Arizonans for Official English* (1995), *García v. Gloor* (1980), *Serna v. Portales Municipal Schools* (1974). Immigration: search and seizure questions in *U.S. v. Brignoni-Ponce* (1975) and *U.S. v. Martínez-Fuerte* (1976); public benefits issues in *Plyler v. Doe* (1982) and *League of United Latin American Citizens v. Wilson* (1997). Voting rights: redistricting in *White v. Regester* (1973) and *Bush v. Vera* (1996). Affirmative action: *Hopwood v. State of Texas* (1996) and *Coalition for Economic Equity v. Wilson* (1997). Criminal justice issues: equal protection in *Hernández v. Texas* (1954); jury service in *Hernández v. New York* (1991); self incrimination in *Miranda v. Arizona* (1966); access to legal counsel in *Escobedo v. Illinois* (1964). With coverage as timely as the 2003 Supreme Court decision on affirmative action, *Mexican Americans and the Law* offers invaluable insight into legal

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issues that have impacted Mexican Americans, other Latinos, other racial minorities, and all Americans. Discussion questions, suggested readings, and Internet sources help students better comprehend the intricacies of law.

Garcia, Alma. 2002. *The Mexican Americans*. Westport, CT: Greenwood Press.

Mexican Americans are the fastest growing immigrant population in the U.S. and will continue to be significant contributors to the diverse social fabric of the country. This book examines the Mexican American cultural traditions, families, demographics, political participation, and societal impact. Despite their economic, social, and political struggles in this country, Mexican Americans have always believed in the American Dream. Yet they have retained many of their own cultural traditions while adapting to life in the North. These persistent ties are thoughtfully examined in chapters on the contemporary relations between Mexico and the United States, including the recurrent border problems. Providing historical background and tracing the journey made by generations of Mexican immigrants, this book emphasizes the post-1965 period of immigration reforms. Material from oral histories, autobiographies, and historical studies allow the reader to see how Mexican immigrants struggle in their everyday lives to achieve the American Dream, both today and tomorrow.

González, Arturo. 2002. *Mexican Americans and the U.S. Economy Quest for Buenos Días*. Tucson: University of Arizona Press.

As workers and consumers, Mexican Americans are a viable – and valuable – part of the broad U.S. economy. Despite that many are hindered by low education (and consequently low wages) and limited opportunities, they have continuously struggled for, and continue to seek, better days and the opportunity to realize their share of the American dream. This book examines the problems that Mexican Americans have experienced in attaining economic parity with non-Hispanic whites. It examines four major topics of particular concern to the economic status of the Mexican American community: immigration, reviewing the Bracero Program, the Immigration Reform and Control Act of 1986, legislation from the 1990s, and the problems faced by immigrants today. The book focuses upon education, stressing the importance of economic incentives to invest in education. Wealth and poverty, evaluating opportunities and roadblocks as Mexican Americans aspire to middle-class standards of living. The labor market section covers such topics as employment, income, and discrimination. Arturo González has drawn on recent census data to present for the first time in one volume a detailed economic analysis of three generations of Mexican Americans. These statistics reveal a people who are steadily improving economically and provide evidence that stereotypes of Mexican Americans are outdated or erroneous. *Mexican Americans and the U.S. Economy* shows that economics is an important aspect of the Mexican American experience. The book helps broaden students' understanding of the community's ongoing struggle, putting the quest for *buenos días* in clearer perspective.

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Gutiérrez, Elena. R. 2008. *Fertile Matters: The Politics of Mexican-Origin Women's Reproduction*. Austin: University of Texas Press.

While the stereotype of the persistently pregnant Mexican-origin woman is longstanding, in the past fifteen years her reproduction has been targeted as a major social problem for the United States. Due to fear-fueled news reports and public perceptions about the changing composition of the nation's racial and ethnic makeup – the so-called Latinization of America – the reproduction of Mexican immigrant women has become a central theme in contemporary U. S. politics since the early 1990s. In this exploration, Elena R. Gutiérrez considers these public stereotypes of Mexican American and Mexican immigrant women as “hyper-fertile baby machines” who “breed like rabbits.” She draws on social constructionist perspectives to examine the historical and sociopolitical evolution of these racial ideologies, and the related beliefs that Mexican-origin families are unduly large and that Mexican American and Mexican immigrant women do not use birth control. Using the coercive sterilization of Mexican-origin women in Los Angeles as a case study, Gutiérrez opens a dialogue on the racial politics of reproduction, and how they have developed for women of Mexican origin in the United States. She illustrates how the ways we talk and think about reproduction are part of a system of racial domination that shapes social policy and affects individual women's lives.

Leininger Pycior, Julie. 1997. *LBJ and Mexican Americans: The Paradox of Power*. Austin: University of Texas Press.

As he worked to build his Great Society, Lyndon Johnson often harkened back to his teaching days in the segregated “Mexican” school at Cotulla, Texas. Recalling the poverty and prejudice that blighted his students' lives, Johnson declared, “It never occurred to me in my fondest dreams that I might have the chance to help the sons and daughters of those students and to help people like them all over this country. But now I do have that chance – and I'll let you in on a secret – I mean to use it.” This book explores the complex and sometimes contradictory relations between LBJ and Mexican Americans. Julie Pycior shows that Johnson's genuine desire to help Mexican Americans – and reap the political dividends – did not prevent him from allying himself with individuals and groups intent on thwarting Mexican Americans' organizing efforts. Not surprisingly, these actions elicited a wide range of response, from grateful loyalty to, in some cases, outright opposition. Mexican Americans' complicated relationship with LBJ influenced both their political development and his career with consequences that reverberated in society at large.

Magaña, Lisa. 2005. *Mexican Americans and the Politics of Diversity ¡Queremos poder!* Tucson: University of Arizona Press.

With Mexican Americans now the nation's fastest growing minority, major political parties are targeting these voters like never before. During the 2004 presidential campaign, both the Republicans and Democrats ran commercials on Spanish-language television networks, and in states across the nation the Mexican-American vote can now mean the difference between winning or losing an election. This book examines the various ways politics plays out in the Mexican-origin community, from grassroots action and voter turnout to elected representation, public policy creation, and the influence of lobbying organizations. Lisa Magaña illustrates the essential roles that Mexican Americans play in the political process and shows how, in just the last decade, there

has been significant political mobilization around issues such as environmental racism, immigration, and affirmative action. *Mexican Americans and the Politics of Diversity* is directed to readers who are examining this aspect of political action for the first time. It introduces the demographic characteristics of Mexican Americans, reviewing demographic research regarding this population's participation in both traditional and nontraditional politics, and reviews the major historical events that led to the community's political participation and activism today. The text then examines Mexican American participation in electoral political outlets, including attitudes toward policy issues and political parties; considers the reasons for increasing political participation by Mexican American women; and explores the issues and public policies that are most important to Mexican Americans, such as education, community issues, housing, health care, and employment. Finally, it presents general recommendations and predictions regarding Mexican American political participation based on the demographic, cultural, and historical determinants of this population, looking at how political issues will affect this growing and dynamic population. Undoubtedly, Mexican Americans are a diverse political group whose interests cannot be easily pigeonholed, and, after reading this book, students will understand that their political participation and the community's public policy needs are often unique. *Mexican Americans and the Politics of Diversity* depicts an important political force that will continue to grow in the coming decades.

Navarro, Armando. 2005. *Mexicano Political Experience in Occupied Aztlán: Struggles and Change*. Lanham, MD: Altamira Press.

This exciting new volume from Armando Navarro offers the most current and comprehensive political history of the Mexicano experience in the United States. He examines in-depth topics such as American political culture, electoral politics, demography, and organizational development. Viewing Mexicanos today as an occupied and colonized people, he calls for the formation of a new movement to reinvigorate the struggle for resistance and change among Mexicanos. Navarro envisions a new political and cultural landscape as the dominant Latino population "Re-Mexicanizes" the U.S. into a more multicultural and multiethnic society. This book will be a valuable resource for political and social activists and teaching tool for political theory, Latino politics, ethnic and minority politics, race relations in the United States, and social movements.

Ochoa, Gilda L. 2004. *Becoming Neighbors in a Mexican American Community: Power, Conflict, and Solidarity*. Austin: University of Texas Press.

On the surface, Mexican Americans and Mexican immigrants to the United States seem to share a common cultural identity but often make uneasy neighbors. Discrimination and assimilationist policies have influenced generations of Mexican Americans so that some now fear that the status they have gained by assimilating into American society will be jeopardized by Spanish-speaking newcomers. Other Mexican Americans, however, adopt a position of group solidarity and work to better the social conditions and educational opportunities of Mexican immigrants. Focusing on the Mexican-origin, working-class city of La Puente in Los Angeles County, California, this book examines Mexican Americans' everyday attitudes toward and interactions with Mexican immigrants – a topic that has so far received little serious study. Using in-depth interviews, participant observations, school board meeting minutes, and other historical documents, Gilda Ochoa investigates how Mexican Americans are negotiating their relationships with immigrants

at an interpersonal level in the places where they shop, worship, learn, and raise their families. This research into daily lives highlights the centrality of women in the process of negotiating and building communities and sheds new light on identity formation and group mobilization in the U.S. and on educational issues, especially bilingual education. It also complements previous studies on the impact of immigration on the wages and employment opportunities of Mexican Americans.

Skerry, Peter. 1993. *Mexican Americans: the Ambivalent Minority*. New York: The Free Press.

What will be the impact of the burgeoning numbers of Mexican immigrants on American society? The answer, argues Peter Skerry, lies not so much with the social and economic progress of Mexican Americans as with the political institutions within which they define their interests – institutions radically changed from what greeted America's last great influx of newcomers. Comparing the divergent cases of San Antonio and Los Angeles, Skerry concludes that the critical question is not whether Mexican Americans will join the American mainstream, but how – as a traditional immigrant ethnic group or as an aggrieved minority.

Chicana Studies

Blea, Irene I. 1991. *La Chicana and the Intersection of Race, Class, and Gender*. Westport, CT: Praeger Publishers.

In this study, Irene I. Blea describes the social situation of La Chicana, a minority female whose life is influenced by racism and sexism. Blea analyzes contemporary scholarship on race, class, and gender, scrutinizing the use of language and labels to examine how La Chicana is affected by these factors. The wide-ranging study explores the history of Chicanas and the meaning of the term “Chicana,” and considers her socialization process, the consequences of deviating from gender roles, and the evolution of Hispanic women onto the national scene in politics, health, economics, education, religion, and criminal justice. To date, little attention has been paid to the political, social, and cultural achievements of La Chicana. The shared lives of Mexican-American women and men at home and inside and outside of the barrio are also investigated. This unique volume highlights the variables that effectively discriminate against women of color.

Córdova, Teresa, Norma Elia Cantú, Gilberto Cárdenas, Juan García, and Christine M. Sierra, eds. 1993. *Chicana Voices: Intersections of Class, Race, and Gender*. Albuquerque: University of New Mexico Press.

This landmark collection of essays from the 1984 National Association for Chicana Studies conference entitled “*Voces de la Mujer*” offers a cross-section of the interdisciplinary scholarship on Chicanas in U.S. society. Chicanas’ roles in politics, history, bilingualism, the work force, literature, and higher education are examined in depth in the twenty essays. Introducing the third printing of this influential book in a new foreword by Teresa Córdova, which updates readers on the gains and struggles of Chicanas in the association since these essays were originally pub-

lished. Córdova puts the conference that gave root to these essays in historical perspective as an important turning point for Chicana academics on the road to establishing their rightful place on university campuses. Emerging from *Chicana Voices* is a multifaceted picture of Chicanas – the impact they have had on U.S. history, culture, higher education, and their own communities.

De la Torre, Adela. 2002. *Moving from the Margins: A Chicana Voice on Public Policy*. Tucson: University of Arizona Press.

Immigration reform. Bilingual education. Affirmative action. Such issues trigger knee-jerk reactions from many people, and in California those reactions are likely to fall along strict ethnic lines. A white majority has long called the shots in voter initiatives, but with Mexican Americans becoming the majority population in southern California, their views on these matters can no longer be ignored. In *Moving from the Margins*, an outspoken member of the Mexican American community explores issues that have molded politics over the past decade in a state where division seems more common than unity. Addressing immigration, education, health care, and economic and political concerns, Adela de la Torre provides a distinctly Chicana perspective that often differs from that of mainstream readers and voters. Drawn from the author's syndicated column in the Los Angeles Times along with writings from other publications, *Moving from the Margins* includes incisive and often provocative commentaries that provide insights into the roots of ethnic tensions in the Golden State. The book also includes readers' reactions to the articles, creating a dialogue of ideas while confronting fears of what many Americans view as an alien culture. Whether addressing entitlements granted to non-citizens, the future of public schools, or access to health care, de la Torre challenges readers to move beyond their own frame of reference and consider new points of view. The issues she faces have shaped today's California – and they also lie at the heart of urban public policy in America for the twenty-first century.

De la Torre, Adela, and Beatriz M. Pesquera, eds. 1993. *Building with Our Hands: New Directions in Chicana Studies*. Berkeley: University of California Press.

This is the first interdisciplinary collection of articles addressing the unique history of Chicana women. From a diverse range of perspectives, a new generation of Chicana scholars here chronicles the previously undocumented rich tapestry of Chicanas' lives over the last three centuries. Focusing on how women have grappled with political subordination and sexual exploitation, the contributors confront the complex intersection of class, race, ethnicity, and gender that defines the Chicana experience in America. The book analyzes the ways that oppressive power relations and resistance to domination have shaped Chicana history, exploring subjects as diverse as sexual violence against Amerindian women during the Spanish conquest of California to contemporary Chicanas' efforts to construct feminist cultural discourses. The volume ends with a provocative dialogue among the contributors about the challenges, frustrations, and obstacles that face Chicana scholars, and the voices heard here testify to the vibrant state of Chicano scholarship. Trenchant and wide-ranging, this collection is essential reading for understanding the dynamics of feminism and multiculturalism.

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Gutiérrez, José Angel, Michelle Meléndez, and Sonia A. Noyola. 2006. *Chicanas in Charge: Texas Women in the Electoral Arena*. Lanham: Altamira Press.

No state has a greater density of Chicano community leaders and politicians than does Texas. This study examines the lives and politics of a distinguished group of Chicana women who have risen to positions of power. The authors profile women who serve in various public capacities – federal judges, candidates for Lieutenant Governor, a statewide chair of a political party, and members of school boards and city and county governments. The diverse careers of these women offer rare glimpses of the kinds of struggles they face, both as women and as members of the Chicano community. *Chicanos in Charge* will be of great value to those interested in gender studies, political science, local government, public policy, oral history, biography, and Chicano studies.

Ruiz, Vicki L, ed. 2000. *Las Obreras: Chicana Politics of Work and Family*. Los Angeles: UCLA Chicano Studies Research Center.

The fifteen essays collected here make up the revised edition of the best-selling volume 20 of *Aztlán: A Journal of Chicano Studies*, a volume that has continued to be in strong demand in classrooms after almost a decade. With a revised introduction and four new essays, this book is at once a proven resource and a 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 leading Chicana scholars in this volume both engage a complex dynamics of power, public space, and social change and help redefine Chicana and Chicano studies as we enter the twenty-first century.

Saldívar-Hull, Sonia. 2000. *Feminism on the Border: Chicana Gender Politics and Literature*. Berkeley: University of California Press.

In this bold contribution to contemporary feminist theory, Sonia Saldívar-Hull argues for a feminism that transcends national borders and ethnic identities. Grounding her work in an analysis of the novels and short stories of three Chicana writers – Gloria Anzaldúa, Sandra Cisneros, and Helena María Viramontes – Saldívar-Hull examines a range of Chicana feminist writing from several disciplines, which she collects under the term “feminism on the border.” By comparing and defining literary and national borders, she presents the voices of these and other Chicana writers in order to show their connection to feminist literature and to women of color in the United States. This book provides one of the most comprehensive accounts of Chicana feminist writing available. Saldívar-Hull draws on contemporary literary and post-colonial theory, as well as her own autobiography, or *testimonio*, to help her define “feminism on the border.” Successfully uniting theory with lived social experience, she delineates many of the internal processes that must be acknowledged in order to access larger transnational and geopolitical literary movements. This book thus joins a body of scholarship within feminist theory, working at the intersection of identity politics and political praxis. Saldívar-Hull’s close readings of Chicana literary texts are informed by a comparative and cross-cultural perspective that enables her to forge links to a geopolitical feminist literary movement that unites ethnic identity to global solidarity.

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Acuña, Rodolfo. 1998. *Sometimes There Is No Other Side: Chicanos and the Myth of Equality*. Notre Dame: University of Notre Dame Press.

A culture war is raging in America, its battleground our colleges and universities. Rodolfo F. Acuña is a combatant in that war, and in his new book he offers a report from the front. *Sometimes There Is No Other Side* tells how the political mood on campuses is being controlled and scientific inquiry perverted, and how academe and the courts are using concepts like truth and objectivity to subjugate minorities.

Acuña explores the link between the judicial system, higher education, and the American paradigm, and he examines the New Right's hold over these institutions. He argues that the academy and the courts base their moral authority on the myth that these institutions objectively interpret fact; but despite the fact that Euro-American scholars have usurped the power to define truth, what they claim as truth is really no more than what they agree on. Acuña defines the American paradigm as the core of beliefs shared by the dominant Euro-American class and manipulated by it to control others. As a result, even Chicana/o scholars are under pressure to accept the rhetoric that minorities are not victims in American society, and ethnic studies are denied their rightful place in higher education.

Beginning with the infamous 1978 Bakke decision, Acuña discusses the emergence of the myth that the United States is a color-blind society. He supports his case with evidence from California's anti-affirmative action Proposition 209, the academic review process, and his own successful lawsuit against the University of California, *Acuña v. The Regents of the University of California, et al.* Acuña shows how present attitudes toward ethnic studies reflect resistance to change within academe, and raises the question whether people of color should continue to support an educational system that excludes the knowledge needed to address societal problems. In assessing the future of Chicana/o Studies and its interaction with the American paradigm, he makes a strong case not merely for change, but for truth.

Acuña, Rodolfo. 1996. *Anything But Mexican: Chicanos in Contemporary Los Angeles*. New York: Verso.

Anything But Mexican describes in depth the realities facing Chicanos in today's Los Angeles: their history, changing demographics, politics and politicians, economic issues and labor culture, institutions like the Church, gangs and gang violence, police abuse, community struggles, and above all the recent right-wing attacks on immigrants. Using vivid accounts from his years as an activist and frequent *L.A. Times* commentator, Acuña makes clear why he says that it's good to be "anything but Mexican" in L.A. – despite the fact that the City of Angels has more Mexicans than any other place in the world except Mexico's own giant capital. Acuña is that rare author who combines intellectual integrity and deeply felt anger; who speaks with both scholarship and a grassroots voice. His three-year battle with the University of California over what many consider an act of political and racial repression against him and his work offers yet another example of why Acuña has become a national hero to many in the Chicano community.

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De Anda, Roberto M., ed. 2004. *Chicanas and Chicanos in Contemporary Society*. 2nd ed. Lanham, MD: Rowman & Littlefield Publishers, Inc.

This book deals with a broad range of social issues facing Mexican-origin people in the United States. The studies presented in this volume are brought together by two main themes: (1) social inequalities-cultural, educational, and economic-endured by the Chicano/Mexicano community in the United States and (2) the community's efforts to eradicate the source of those inequalities. The second edition of *Chicanas and Chicanos in Contemporary Society* takes into consideration the most recent demographic changes affecting the Chicano/Mexicano people. With one-third of persons of Mexican descent under the age of fifteen, many of the challenges center on the current well-being of children and their future prospects. Unlike any other book in the market, several chapters closely examine issues related to children and youth, with particular attention given to children's ethnic identity, schooling practices, and educational policies.

Diaz, David R. 2007. *Barrio Urbanism: Chicanos, Planning and American Cities*. New York: Routledge.

This, the first book on Latinos in America from an urban planning/policy perspective, covers the last century, and includes a substantial historical overview the subject. The author traces the movement of Latinos (primarily Chicanos) into American cities from Mexico, and then describes the problems facing them in those cities. He then shows how the planning profession and developers consistently failed to meet their needs due to both poverty and racism. Attention is also paid to the most pressing concerns in Latino barrios during recent times, including environmental degradation and justice, land use policy, and others. The book closes with a consideration of the issues that will face Latinos as they become the nation's largest minority in the 21st century.

Garcia, Ignacio M. 2007. *Chicanismo: The Forging of a Militant Ethos Among Mexican Americans*. Tucson: University of Arizona Press.

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 transformation 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 first intellectual history of the Chicano Movement and the militant ethos that emerged from it, Ignacio Garcia traces the development of the philosophical strains 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 the Chicano organizations that promoted it as they faced resistance or external attacks. Although the idea of Chicanismo would eventually unravel, its ideological

strains 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, Chicanoism provides a unique, multidimensional view of the Chicano Movement.

Haney López, Ian F. 2004. *Racism on Trial: The Chicano Fight for Justice*. Cambridge: Harvard University Press.

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 treatment 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 story of the Chicano movement in Los Angeles by following two criminal trials, including one arising from the student walkouts. He demonstrates how racial prejudice led to police brutality and judicial discrimination that in turn spurred Chicano militancy. 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. 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.

Hoover Renteria, Tamis. 1998. *Chicano Professionals: Culture, Conflict, and Identity*. New York: Routledge.

As beneficiaries of aggressive affirmative action policies, Chicano doctors and lawyers educated in universities during the 1960s and early 1970s now dominate Mexican American professional politics and culture in Los Angeles. Chicano professionals have not shed their ethnicity or lost interest in working class Mexican Americans. Rather, they have maintained a sense of ethnic uniqueness and political entitlement through a Chicano professional culture. Rooted in the Chicano Movement, this culture is sustained through networks based on "family;" professional organization rituals with distinctive Chicano elements; arguments over ethnic labeling; and a variety of ethnic activities in daily life. Chicano professional culture is nurtured by a responsibility for the blue collar Mexican American population; an awareness of continuing discrimination against all Mexican Americans; and the ethnic culture of working class Mexican Americans who have retained their traditions even as they have moved into the Anglo-dominated American upper class. This book is a significant contribution to the sparse literature depicting the experiences of the Latinos who attended prestigious professional schools in unprecedented numbers during the height of affirmative action policies. The book also poses a significant challenge to the commonly-held assumption that class mobility inevitably leads to assimilation. Index. Bibliography.

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Maciel, David R., and Isidro D. Ortiz. 1996. *Chicanas/Chicanos at the Crossroads: Social, Economic, and Political Change*. Tucson: University of Arizona Press.

Dubbed the “decade of the Hispanic,” the 1980s was instead a period of retrenchment for Chicanas/os as they continued to confront many of the problems and issues of earlier years in the face of a more conservative political environment. Following a substantial increase in activism in the early 1990s, Chicana/o scholars are now prepared to take stock of the Chicano Movement’s accomplishments and shortcomings – and the challenges it yet faces – on the eve of a new millennium. *Chicanas/Chicanos at the Crossroads* is a state-of-the-art assessment of the most significant developments in the conditions, fortunes, and experiences of Chicanas/os since the late seventies, with an emphasis on the years after 1980, which have thus far received little scholarly attention. Ten essays by leading Chicana and Chicano scholars on economic, social, educational, and political trends in Chicana/o life examine such issues as the rapid population growth of Chicanas/os and other Latinos; the ascendancy of Reaganomics and the turn to the right of American politics; the rise of anti-immigrant sentiment; the launching of new initiatives by the Mexican government toward the Chicano community; and the emergence of a new generation of political activists. The authors have been drawn from a broad array of disciplines, ranging from economics to women’s studies, in order to offer a multidisciplinary perspective on Chicana/o developments in the contemporary era. The inclusion of authors from different regions of the United States and from divergent backgrounds enhances the broad perspective of the volume. The editors offer this anthology with the intent of providing timely and useful insights and stimulating reflection and scholarship on a diverse and complex population. A testament to three decades of intense social struggle, *Chicanas/Chicanos at the Crossroads* is ample evidence that the legacy of the Movimiento is alive and well.

Montejano, David, ed. 1999. *Chicano Politics and Society in the Late Twentieth Century*. Austin: University of Texas Press.

The various protest movements that together constituted the Chicano Movement of the 1960s and 1970s urged a “politics of inclusion” to bring Mexican Americans into the mainstream of United States political and social life. This volume of ten specially commissioned essays assesses the post-movement years, asking “what went wrong? what went right? and where are we now?” Collectively, the essays offer a wide-ranging portrayal of the complex situation of Mexican Americans as the twenty-first century begins. The essays are grouped into community, institutional, and general studies, with an introduction by editor Montejano. Geographically, they point to the importance of “Hispanic” politics in the Southwest, as well as in Chicago wards and in the U.S. Congress, with ramifications in Mexico and Central America. Thematically, they discuss “non-traditional” politics stemming from gender identity, environmental issues, theatre production, labor organizing, university policymaking, along with the more traditional politics revolving around state and city government, the Congressional Hispanic Caucus, and various advocacy organizations.

Muñoz, Jr., Carlos. 2007. *Youth, Identity, Power: The Chicano Movements, Revised Edition*. New York: Verso.

Youth, Identity, Power is a unique exploration of the origins and development of Chicano radicalism in America. Carlos Muñoz, Jr., himself a leader of the Chicano movement of the 1960s, places the movement in the wider context of the political development of Mexicans in the US. Fully revised and updated throughout, *Youth, Identity, Power* fills a significant gap in the history of political protest in the United States and makes a major contribution to the history of cultural development of the Latino population as a whole.

Pulido, Laura. 1996. *Environmentalism and Economic Justice: Two Chicano Struggles in the Southwest*. Tucson: University of Arizona Press.

Ecological causes are championed not only by lobbyists or hikers. While mainstream environmentalism is usually characterized by well-financed, highly structured organizations operating on a national scale, campaigns for environmental justice are often fought by poor or minority communities. *Environmentalism and Economic Justice* is one of the first books devoted to Chicano environmental issues and is a study of U.S. environmentalism in transition as seen through the contributions of people of color. It elucidates the various forces driving and shaping two important examples of environmental organizing: the 1965-71 pesticide campaign of the United Farm Workers and a grazing conflict between a Hispano cooperative and mainstream environmentalists in northern New Mexico. The UFW example is one of workers highly marginalized by racism, whose struggle – as much for identity as for a union contract – resulted in boycotts of produce at the national level. The case of the grazing cooperative Ganados del Valle, which sought access to land set aside for elk hunting, represents a subaltern group fighting the elitism of natural resource policy in an effort to pursue a pastoral lifestyle. In both instances Pulido details the ways in which racism and economic subordination create subaltern communities, and shows how these groups use available resources to mobilize and improve their social, economic, and environmental conditions. *Environmentalism and Economic Justice* reveals that the environmental struggles of Chicano communities do not fit the mold of mainstream environmentalism, as they combine economic, identity, and quality-of-life issues. Examination of the forces that create and shape these grassroots movements clearly demonstrates that environmentalism needs to be sensitive to local issues, economically empowering, and respectful of ethnic and cultural diversity.

Noriega, Chon A., Eric R. Avila, Karen Mary Davalos, Chela Sandoval, and Rafael Pérez-Torres, eds. 2001. *The Chicano Studies Reader: An Anthology of Aztlán Scholarship, 1970–2000*. Los Angeles: UCLA Chicano Studies Research Center.

This anthology brings together twenty ground-breaking essays from *Aztlán: A Journal of Chicano Studies*, the journal of record in the field. Spanning thirty years, these essays shaped the development of Chicano studies and testify to its broad disciplinary and thematic range. The anthology documents four major strands in Chicano scholarship and is divided into sections accordingly: Decolonizing the Territory, Performing Politics, Configuring Identities, and Remapping the World. Each section is introduced by one of the co-editors, five Chicano and Chicana academics who teach introductory courses and graduate seminars in Chicano studies.

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Oropeza, Lorena. 2005. *Chicano Protest and Patriotism During the Viet Nam War Era*. Berkeley: University of California Press.

This incisive and elegantly written examination of Chicano antiwar mobilization demonstrates how the pivotal experience of activism during the Viet Nam War era played itself out among Mexican Americans. *ÁRaza Sí! ÁGuerra No!* presents an engaging portrait of Chicano protest and patriotism. On a deeper level, the book considers larger themes of American nationalism and citizenship and the role of minorities in the military service, themes that remain pertinent today. Lorena Oropeza's exploration of the evolution, political trajectory, and eventual implosion of the Chicano campaign against the war in Viet Nam encompasses a fascinating meditation on Mexican Americans' political and cultural orientations, loyalties, and sense of status and place in American society.

Peña, Devon. 1998. *Chicano Culture, Ecology, and Politics: Subversive Kin*. Tucson: University of Arizona Press.

Until recently, mainstream American environmentalism has been a predominantly white, middle-class movement, essentially ignoring the class, race, and gender dimensions of environmental politics. In this provocative collection of original essays, the environmental dimensions of the Chicana/o experience are explicitly expressed and debated. Employing a variety of genres ranging from poetry to autobiography to theoretical and empirical essays, the voices in this collection speak to the most significant issues of environmentalism and social justice, recognizing throughout the need for a pluralism of Chicana/o philosophies. The contributors provide an excellent basis for understanding how multiple Chicana/o views on the environment play out in the context of dominant social, political and economic views. *Chicano Culture, Ecology, Politics* examines a number of Chicana/o ecological perspectives. How can the ethics of reciprocity present in Chicana/o agro-pastoral life be protected and applied on a broader scale? How can the dominant society, whose economic structure is invested in "placeless mobility," take note of the harm caused to land-based cultures, take responsibility for it, and take heed before it is too late? Will the larger society be "ecologically housebroken" before it destroys its home? Grounded in actual political struggles waged by Chicana/o communities over issues of environmental destruction, cultural genocide, and socioeconomic domination, this volume provides an important series of snapshots of Chicana/o history. *Chicano Culture, Ecology, Politics* illuminates the bridges that exist – and must be understood – between race, ethnicity, class, gender, politics, and ecology.

Pizarro, Marcos. 2005. *Chicanas and Chicanos in School: Racial Profiling, Identity Battles, and Empowerment*. Austin: University of Texas Press.

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 yet consistently holds them to low standards because of 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.

Puerto Rican Studies

Aliotta, Jerome J., and Sandra Stotsky. 1995. *The Puerto Rican Americans: The Immigrant Experience*. New York: Chelsea House Publishers.

Discusses the history, culture, and religion of the Puerto Ricans, their place in American society, and the problems they face as an ethnic group in North America.

Flores, Juan. 2002. *From Bomba to Hip-Hop: Puerto Rican Culture and Latino Identity*. New York: Columbia University Press.

Neither immigrants nor ethnics, neither foreign nor “hyphenated Americans” in the usual sense of that term, Puerto Ricans in New York have created a distinct identity both on the island of Puerto Rico and in the cultural landscape of the United States. Juan Flores considers the uniqueness of Puerto Rican culture and identity in relation to that of other Latino groups in the United States – as well as to other minority groups, especially African Americans. Architecture and urban space, literary traditions, musical styles, and cultural movements provide some of the sites and moments of a cultural world defined by the interplay of continuity and transformation, heritage and innovation, roots and fusion. Exploring this wide range of cultural expression – both in the Diaspora and in Puerto Rico – Flores highlights the rich complexities and fertile contradictions of Latino identity.

Flores, Juan. 2005. *Puerto Rican Arrival in New York: Narratives of the Migration, 1920–1950*. Princeton: Markus Wiener Publishers.

This is a collection of engaging and readable first-hand reminiscences about the mid-20th-century migration from Puerto Rico to the U.S. The documentary importance of these testimonies is evident, particularly in their capturing of the actual voyage from Puerto Rico and arrival in New York. Unlike more recent writings about the migration, where attention is riveted on the later process of settlement and intergenerational adjustment, the older narratives dwell on the psychological and existential trauma of arrival and first impressions. In this collection, the element of class difference within the migrating population stands out sharply. While in subsequent literature such issues become more intricate and representation of the social classes more oblique,

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these early texts show that it was a divided arrival. For despite the structural uniformity and overwhelmingly working-class composition of the immigration, Puerto Ricans came to New York with divergent interests and understandings depending on their class.

Haslip-Viera, Gabriel, and Sherrie Baver. 1996. *Latinos in New York: Communities in Transition*. South Bend, IA: University of Notre Dame Press.

Since the 1980's a number of important books have been published that focus on issues affecting Hispanics throughout the United States; none until now, however, have focused solely on the New York experience. The 12 essays collected in *Latinos in New York* comprise the first book length analysis of the past and present condition of Latinos in metropolitan New York. Focusing on Puerto Ricans, these essays also contain the most up-to-date thinking on the newer Latino migrant groups in New York such as the Dominicans, Cubans, Mexicans, Colombians, Ecuadorians, and Peruvians. Not only do the contributors emphasize the specificity of the New York Latino experience, they also suggest the generalization of many of their findings and policy recommendations to the national level. *Latinos in New York* will be used as a text for courses in ethnic studies, sociology, political science, anthropology, and indeed any class that deals with minorities in urban America. While the book emphasizes what is unique about the Latino experience in New York, the authors also intend that the essays will be of relevance to general readers interested in Latino issues, policy analysts, and students of the Latino experience throughout the United States.

Haslip-Viera, Gabriel, Felix V. Matos Rodriguez, and Angelo Falcon. 2004. *Boricuas in Gotham: Puerto Ricans in the Making of Modern New York City*. Princeton: Markus Wiener Publishers.

This new and very important collection of essays reinterprets and updates the history of New York's Puerto Rican community and its leaders from the beginnings of the great migration in the 1940s to the present time. The collection also honors the memory of the late Dr. Antonia Pantoja, who was perhaps the community's most important and influential activist and institution builder during this period. The book is organized in chronological order and includes chapters by noted historians, sociologists, and political scientists. These chapters focus on issues of culture, demography, language, economic status, politics, and community organization. Eminently useful in college-level courses that deal with Latinos and other ethnic groups. The book ends with essays that assess the legacy, current status, and future prospects of the Puerto Rican community in New York.

Melendez, Miguel, and Jose Torres. 2005. *We Took The Streets: Fighting For Latino Rights With The Young Lords*. New Brunswick: Rutgers University Press.

In 1968 Miguel "Mickey" Melendez was a college student, developing pride in his Cuban and Puerto Rican cultural identity and becoming increasingly aware of the effects of social inequality on Latino Americans. Joining with other like-minded student activists, Melendez helped form the central committee of the New York branch of the Young Lords, one of the most provocative and misunderstood radical groups to emerge during the 1960s. Incorporating techniques of direct

action and community empowerment, the Young Lords became a prominent force in the urban northeast. From their storefront offices in East Harlem, they defiantly took back the streets of El Barrio. In addition to running clothing drives, day-care centers, and food and health programs, they became known for their media-savvy tactics and bold actions, like the takeovers of the First People's Church and Lincoln Hospital. In this memoir, Melendez describes with the unsparing eye of an insider the idealism, anger, and vitality of the Lords as they rose to become the most respected and powerful voice of Puerto Rican empowerment in the country. He also traces the internal ideological disputes that led the group, but not the mission, to fracture in 1972. Written with passion and compelling detail, *We Took the Streets* tells the story of how one group took on the establishment – and won.

Muniz, Vicky. 1998. *Resisting Gentrification and Displacement: Voices of Puerto Rican Women of the Barrio*. New York: Routledge.

This study provides insights into the importance of socio-cultural factors in contemporary urban development. By injecting gender, culture, and race into our understanding of community choice and resistance to economic pressure, the author enhances our understanding of the contemporary social geography in cities with large ethnic/racial populations. The focus of this study is on Puerto Rican women who resist gentrification and displacement in a New York City neighborhood. The study highlights the cultural importance *puertorrique-as* attach to their neighborhood and the threat to their cultural identities in the wake of displacement. The author documents the struggle of barrio residents against gentrification in the context of the neighborhood and the local housing court. She captures the women's voices as they challenge husbands, landlords, and government agencies, interact with other class/ethnic groups, and construct strategies for resisting displacement as well as new identities for themselves. This detailed study of the political mobilization of working class Latinas will be of interest to feminists, urban studies scholars, and housing policy makers.

Ramos-Zayas, Ana Y. 2003. *National Performances: The Politics of Class, Race, and Space in Puerto Rican Chicago*. Chicago: University of Chicago Press.

In this book, Ana Y. Ramos-Zayas explores how Puerto Ricans in Chicago construct and perform nationalism. Contrary to characterizations of nationalism as a primarily unifying force, Ramos-Zayas finds that it actually provides the vocabulary to highlight distinctions along class, gender, racial, and generational lines among Puerto Ricans, as well as between Puerto Ricans and other Latino, black, and white populations. Drawing on extensive ethnographic research, Ramos-Zayas shows how the performance of Puerto Rican nationalism in Chicago serves as a critique of social inequality, colonialism, and imperialism, allowing barrio residents and others to challenge the notion that upward social mobility is equally available to all Americans – or all Puerto Ricans. Paradoxically, however, these activists' efforts also promote upward social mobility, overturning previous notions that resentment and marginalization are the main results of nationalist strategies. Ramos-Zayas's groundbreaking work allows her here to offer one of the most original and complex analyses of contemporary nationalism and Latino identity in the United States.

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Sánchez, José Ramón. 2007. *Boricua Power: A Political History of Puerto Ricans in the United States*. New York: NYU Press.

Where does power come from? Why does it sometimes disappear? How do groups, like the Puerto Rican community, become impoverished, lose social influence, and become marginal to the rest of society? How do they turn things around, increase their wealth, and become better able to successfully influence and defend themselves? *Boricua Power* explains the creation and loss of power as a product of human efforts to enter, keep or end relationships with others in an attempt to satisfy passions and interests, using a theoretical and historical case study of one community – Puerto Ricans in the United States. Using archival, historical and empirical data, *Boricua Power* demonstrates that power rose and fell for this community with fluctuations in the passions and interests that defined the relationship between Puerto Ricans and the larger U.S. society.

Torres, Andrés, and José E. Velazquez, eds. 1998. *The Puerto Rican Movement: Voices from the Diaspora*. Philadelphia: Temple University Press.

Little attention has been paid to the Latino movements of the 1960's and 1970's in the literature of social movements. This volume is the first significant look at the organizations of the Puerto Rican movement, which emerged in the late 1960's and 1970's as a response to U.S. colonialism on the island and to the poverty and discrimination faced by most Puerto Ricans on the mainland. To combat these two problems, and drawing on a tradition of patriotism and social responsibility, a number of organizations grew up, including the Young Lords Party (YLP), which later evolved into the Puerto Rican Revolutionary Workers Organization; the Pro-Independence Movement (MPI), which evolved into the U.S. branch of the Puerto Rican Socialist Party; El Comité; the Puerto Rican Student Union (PRSU); the Movement for National Liberation (MLN); and the Armed Forces of National Liberation (FALN). The Puerto Rican Movement looks at all these groups as specific organizations of real people in such places as Boston, Chicago, Hartford, New York, and Philadelphia. The contributors, almost all of whom were involved with the organizations they describe, provide detailed descriptions and historical analyses of the Puerto Rican Left. Interviews with such key figures as Elizam Escobar, Piri Thomas, and Luis Fuentes, as well as accounts by people active in the gay/lesbian, African-American, and White Left movements add a vivid picture of why and how people became radicalized and how their ideals intersected with their group's own dynamics. These critical assessments highlight each organization's accomplishments and failures and illuminate how different sets of people, in different circumstances, respond to social problems—in this case, the “national question” and the issues of social justice and movement politics.

Torres, Andrés. 1995. *Between Melting Pot and Mosaic: African Americans and Puerto Ricans in the New York Political Economy*. Philadelphia: Temple University Press.

Probing the nature and causes of continuing poverty and inequality among New York City's two largest minorities – African Americans and Puerto Ricans – Andrés Torres explores their struggles for economic and political survival through phases of exclusion, insurgency, and backlash. From post-World War II New York through the global New York of the 1990s, Torres analyzes the groups' respective evolutions within U.S. history; their incorporation into the nation's and the

city's economies; and their strategies for political action, socioeconomic mobility, and community infrastructure. His innovative examination illuminates the deeper sources for inequality in all urban cities in the United States.

Whalen, Teresa, Carmen Vazquez Hernandez, and Victor Vazquez Hernandez. 2005. *The Puerto Rican Diaspora: Historical Perspectives*. Philadelphia, PA: Temple University Press.

Puerto Ricans have a long history of migrating to and building communities in various parts of the United States in search of a better life. From their arrival in Hawai'i in 1900 to the post-World War II era – during which communities flourished throughout the Midwest and New England – the Puerto Rican Diaspora has been growing steadily. In fact, the 2000 census shows that almost as many Puerto Ricans live in the United States as in Puerto Rico itself. The contributors to this volume provide an overview of the Puerto Rican experience in America, delving into particular aspects of colonization and citizenship, migration and community building. Each chapter bridges the historical past with contemporary issues. Throughout the text, personal narratives and photographs bring these histories to life, while grappling with underlying causes and critical issues such as racism and employment that shape Puerto Rican life in America.