

recovering history constructing race the indian black and white roots of mexican americans joe r and teresa lozana  
long series in latin american and latino art and culture

# LIMITED ACCESS RECOVERING HISTORY CONSTRUCTING RACE THE INDIAN BLACK AND WHITE ROOTS OF MEXICAN AMERICANS JOE R AND TERESA LOZANA LONG SERIES IN LATIN AMERICAN AND LATINO ART AND CULTURE

## Recovering History, Constructing Race

“An unprecedented tour de force . . . [A] sweeping historical overview and interpretation of the racial formation and racial history of Mexican Americans.” —Antonia I. Castañeda, Associate Professor of History, St. Mary’s University Winner, A Choice Outstanding Academic Book The history of Mexican Americans is a history of the intermingling of races—Indian, White, and Black. This racial history underlies a legacy of racial discrimination against Mexican Americans and their Mexican ancestors that stretches from the Spanish conquest to current battles over ending affirmative action and other assistance programs for ethnic minorities. Asserting the centrality of race in Mexican American history, Martha Menchaca here offers the first interpretive racial history of Mexican Americans, focusing on racial foundations and race relations from preHispanic times to the present. Menchaca uses the concept of racialization to describe the process through which Spanish, Mexican, and U.S. authorities constructed racial status hierarchies that marginalized Mexicans of color and restricted their rights of land ownership. She traces this process from the Spanish colonial period and the introduction of slavery through racial laws affecting Mexican Americans into the late twentieth-century. This re-viewing of familiar history through the lens of race recovers Blacks as important historical actors, links Indians and the mission system in the Southwest to the Mexican American present, and reveals the legal and illegal means by which Mexican Americans lost their land grants. “Martha Menchaca has begun an intellectual insurrection by challenging the pristine aboriginal origins of Mexican Americans as historically inaccurate . . . Menchaca revisits the process of racial formation in the northern part of Greater Mexico from the Spanish conquest to the present.” —Hispanic American Historical Review

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## **The Mexican Outsiders**

People of Mexican descent and Anglo Americans have lived together in the U.S. Southwest for over a hundred years, yet relations between them remain strained, as shown by recent controversies over social services for undocumented aliens in California. In this study, covering the Spanish colonial period to the present day, Martha Menchaca delves deeply into interethnic relations in Santa Paula, California, to document how the residential, social, and school segregation of Mexican-origin people became institutionalized in a representative California town. Menchaca lived in Santa Paula during the 1980s, and interviews with residents add a vivid human dimension to her book. She argues that social segregation in Santa Paula has evolved into a system of social apartness—that is, a cultural system controlled by Anglo Americans that designates the proper times and places where Mexican-origin people can socially interact with Anglos. This first historical ethnographic case study of a Mexican-origin community will be important reading across a spectrum of disciplines, including anthropology, sociology, race and ethnicity, Latino studies, and American culture.

## **The United States of the United Races**

“This provocative, ambitious, and important book rewrites U.S. history, placing foundational leaders, unheralded prophets, insurgent social movements, pivotal judicial decisions, and central cultural values within an unfolding story of ongoing appeals to interracial mixing as a positive good. Deeply researched, deftly argued, and impressively able to move beyond the two categories of black and white, *The United States of the United Races* makes the mixed race movements of the recent past resonate with their many antecedents, showing the complex ways in which an emphasis on mixture has both deployed and destabilized racial categories.” —David Roediger, co-author of *The Production of Difference* Barack Obama’s historic presidency has re-inserted mixed race into the national conversation. While the troubled and pejorative history of racial amalgamation throughout U.S. history is a familiar story, *The United States of the United Races* reconsiders an understudied optimistic tradition, one which has praised mixture as a means to create a new people, bring equality to all, and fulfill an American destiny. In this genealogy, Greg Carter re-envision racial mixture as a vehicle for pride and a way for citizens to examine mixed America as a better America. Tracing the centuries-long conversation that began with Hector St. John de Crevecoeur’s *Letters of an American Farmer* in the 1780s through to the Multiracial Movement of the 1990s and the debates surrounding racial categories on the U.S. Census in the twenty-first century, Greg Carter explores a broad range of documents and moments, unearthing a new narrative that locates hope in racial mixture. Carter traces the reception of the concept as it has evolved over the years, from and decade to decade and century to century, wherein even minor changes in individual attitudes have paved the way for major changes in public response. *The United States of the United Races* sweeps away an ugly element of U.S. history, replacing it with a new understanding of race in America. Greg Carter is Assistant Professor of History at the University of Wisconsin-Milwaukee.

## **Redeeming La Raza**

The economic modernization of the American Southwest and Mexico transformed the lives of ethnic Mexicans, subjecting them to economic exploitation and racism. *Redeeming La Raza* analyzes how political activists, using multiple strategies, challenged white supremacy, seeking to instill in ethnic Mexicans a sense of ethnic pride and unity.

## **White Christian Privilege**

A pervasive Christian privilege dominates the United States today. Christian beliefs, norms, and practices infuse our society, and lie embedded in our institutions, even dictating the structure of our week -- from Sunday closings for the Christian Sabbath to blue laws restricting the sale of alcohol. The US is recognized as the most religiously diverse country in the world, and yet Christianity has always been integral to the country's national identity. These customs, which many of us have come to see as natural features of American life, keep the \"freedom of religion\" declared in the pages of the Constitution from becoming a reality. *White Christian Privilege* traces Christianity's influence on the American experiment from before the founding of the Republic to the social movements of today. Mapping the way through centuries of slavery, westward expansion, immigration, and citizenship laws, the volume also reveals how Christian privilege in the US has always been entangled with notions of white supremacy. Drawing on the voices of Christians and religious minorities, Khyati Y. Joshi explores how Christian privilege and white racial norms affect the lives of all Americans, often in subtle ways that society overlooks. By shining a light on the inequalities these privileges create, Joshi highlights a way forward, urging readers to help remake America as a diverse democracy with a commitment to true religious freedom.

## **Pleasant Bend**

Today's Greater Houston is a vast urban place. In the mid-nineteenth century, however, Houston was a small town – a dot in a vast frontier. Extant written histories of Houston largely confine themselves to the small area within the city limits of the day, leaving nearly forgotten the history of large rural areas that later fell beneath the city's late twentieth century urban sprawl. One such area is that of upper Buffalo Bayou, extending westward from downtown Houston to Katy. European settlement here began at Piney Point in 1824, over a decade before Houston was founded. Ox wagons full of cotton traveled across a seemingly endless tallgrass prairie from the Brazos River east to Harrisburg (and later to Houston) along the San Felipe Trail, built in 1830. Also here, Texan families fled eastward during the Runaway Scrape of 1836, immigrant German settlers trekked westward to new farms along the north bank of the bayou in the 1840s, and newly freed African American families walked east toward Houston from Brazos plantations after Emancipation. Pioneer settlers operated farms, ranches and sawmills. Near present-day Shepherd Drive, Reconstruction-era cowboys assembled herds of longhorns and headed north along a southeastern branch of the Chisholm Trail. Little physical evidence remains today of this former frontier world.

## **Latin American Research Review**

An interdisciplinary journal that publishes original research and surveys of current research on Latin America and the Caribbean.

## **African American Review**

As the official publication of the Division on Black American Literature and Culture of the Modern Language Association of America, *African American Review* promotes an exchange among writers and scholars in the arts, humanities, and social sciences who hold diverse perspectives of African American literature and culture.

## **Empires and Walls**

In *Empires and Walls* Mohammad A. Chaichian provides compelling comparative-historical analysis of ancient and contemporary walls and barriers, both 'offensive' and 'defensive,' that imperial powers have erected in order to subjugate the colonized subjects and control population movements within the empire.

## **The Hispanic American Historical Review**

Includes \"Bibliographical section\".

## **Annual Meeting**

A program of the annual meeting.

## **Internationale Bibliographie der Rezensionen wissenschaftlicher Literatur**

In the second edition of *Inequality in U.S. Social Policy: An Historic Analysis*, Bryan Warde illuminates the pervasive and powerful role that social inequality based on race and ethnicity, gender, immigration status, sexual orientation, class, and disability plays and has historically played in informing social policy. Using critical race theory and other structural oppression theoretical frameworks, this book examines social inequalities as they relate to social welfare, education, housing, employment, health care, and child welfare, immigration, and criminal justice. With fully updated statistics throughout, and an examination of the impact of the COVID-19 pandemic on the United States, this new edition addresses the mammoth political and social changes which have affected inequality in the past few years. *Inequality in U.S. Social Policy* will help social work students better understand the origins of inequalities that their clients face, as well as providing an introduction for other social science students.

## **Inequality in U.S. Social Policy**

An Aztec princess describes the Spanish conquest of Mexico. She is Huitzitzlin, 82, of the court of Montezuma and she tells her tale to a priest so history will know who the Aztecs really were. By the author of *The Memories of Ana Calderon*.

## **Noticias de CMAS.**

Weaving archival records, ancient maps and narratives, and the wisdom of the elders, Roberto Cintli Rodriguez offers compelling evidence that maíz is the historical connector between Indigenous peoples of this continent. Rodriguez brings together the wisdom of scholars and elders to show how maíz/corn connects the peoples of the Americas.

## **Subject Guide to Books in Print**

The U.S. colonization of northern Mexico and the creation of Mexican Americans -- Where Mexicans fit in the new American racial order -- How a fragile claim to whiteness shaped Mexican Americans' relations with Indians and African Americans -- Manifest destiny's legacy: race in America at the turn of the twentieth century

## **Song of the Hummingbird**

In a book that fundamentally challenges our understanding of race in the United States, Neil Foley unravels the complex history of ethnicity in the cotton culture of central Texas. This engrossing narrative, spanning the period from the Civil War through the collapse of tenant farming in the early 1940s, bridges the intellectual chasm between African American and Southern history on one hand and Chicano and Southwestern history on the other. *The White Scourge* describes a unique borderlands region, where the cultures of the South, West, and Mexico overlap, to provide a deeper understanding of the process of identity formation and to challenge the binary opposition between \"black\" and \"white\" that often dominates discussions of American race relations. In Texas, which by 1890 had become the nation's leading cotton-producing state, the presence of Mexican sharecroppers and farm workers complicated the black-white dyad

that shaped rural labor relations in the South. With the transformation of agrarian society into corporate agribusiness, white racial identity began to fracture along class lines, further complicating categories of identity. Foley explores the "fringe of whiteness," an ethno-racial borderlands comprising Mexicans, African Americans, and poor whites, to trace shifting ideologies and power relations. By showing how many different ethnic groups are defined in relation to "whiteness," Foley redefines white racial identity as not simply a pinnacle of status but the complex racial, social, and economic matrix in which power and privilege are shared. Foley skillfully weaves archival material with oral history interviews, providing a richly detailed view of everyday life in the Texas cotton culture. Addressing the ways in which historical categories affect the lives of ordinary people, *The White Scourge* tells the broader story of racial identity in America; at the same time it paints an evocative picture of a unique American region. This truly multiracial narrative touches on many issues central to our understanding of American history: labor and the role of unions, gender roles and their relation to ethnicity, the demise of agrarian whiteness, and the Mexican-American experience.

## **Our Sacred Maíz Is Our Mother**

Struggles over space and resistance to geographic displacement gave birth to much of Chicano history and culture. In this pathfinding book, Raúl Villa explores how California Chicano/a activists, journalists, writers, artists, and musicians have used expressive culture to oppose the community-destroying forces of urban renewal programs and massive freeway development and to create and defend a sense of Chicano place-identity. Villa opens with a historical overview that shows how Chicano communities and culture have grown in response to conflicts over space ever since the United States' annexation of Mexican territory in the 1840s. Then, turning to the work of contemporary members of the Chicano intelligentsia such as Helena Maria Viramontes, Ron Arias, and Lorna Dee Cervantes, Villa demonstrates how their expressive practices re-imagine and re-create the dominant urban space as a community enabling place. In doing so, he illuminates the endless interplay in which cultural texts and practices are shaped by and act upon their social and political contexts.

## **Manifest Destinies, Second Edition**

Throughout this anthropological history, Radding presents multilayered meanings of culture, community, and ecology, and discusses both the colonial policies to which peasant communities were subjected and the responses they developed to adapt and resist them.

## **The Spanish Black Legend**

Deceit, compromise, and betrayal were the painful costs of becoming American for many families. For people of Indian, African, and European descent living in the newly formed United States, the most personal and emotional choices--to honor a friendship or pursue an intimate relationship--were often necessarily guided by the harsh economic realities imposed by the country's racial hierarchy. Few families in American history embody this struggle to survive the pervasive onslaught of racism more than the Graysons. Like many other residents of the eighteenth-century Native American South, where Black-Indian relations bore little social stigma, Katy Grayson and her brother William--both Creek Indians--had children with partners of African descent. As the plantation economy began to spread across their native land soon after the birth of the American republic, however, Katy abandoned her black partner and children to marry a Scottish-Creek man. She herself became a slaveholder, embracing slavery as a public display of her elevated place in America's racial hierarchy. William, by contrast, refused to leave his black wife and their several children and even legally emancipated them. Traveling separate paths, the Graysons survived the invasion of the Creek Nation by U.S. troops in 1813 and again in 1836 and endured the Trail of Tears, only to confront each other on the battlefield during the Civil War. Afterwards, they refused to recognize each other's existence. In 1907, when Creek Indians became U.S. citizens, Oklahoma gave force of law to the family schism by defining some Graysons as white, others as black. Tracking a full five generations of the Grayson family and basing his account in part on unprecedented access to the forty-four volume diary of G. W. Grayson, the one-

time principal chief of the Creek Nation, Claudio Saunt tells not only of America's past, but of its present, shedding light on one of the most contentious issues in Indian politics, the role of "blood" in the construction of identity. Overwhelmed by the racial hierarchy in the United States and compelled to adopt the very ideology that oppressed them, the Graysons denied their kin, enslaved their relatives, married their masters, and went to war against each other. Claudio Saunt gives us not only a remarkable saga in its own right but one that illustrates the centrality of race in the American experience.

## **The White Scourge**

Far from being a footnote in Latin American history, Indians form the structure upon which Latin American history is based. More than ten million Indians were organized into many complex cultures and societies thousands of years before Europeans reached their hemisphere. In *The Indian in Latin American History*, Professor John E. Kicza compiles articles by leading historians and anthropologists to examine the complex interplay of Indian and Western cultures. The ten articles in this work explore Indian-Western relations from initial contact to contemporary struggles for cultural identity.

## **Race Mixture in the History of Latin America**

In *Mexican Americans with Moxie* Frank P. Barajas argues that Chicanas and Chicanos of the 1960s and 1970s expressed politics distinct from the Mexican American generation that came of age in the decades prior. Barajas focuses on the citrus communities of Fillmore and Santa Paula and the more economically diversified and populated rural municipalities of Oxnard, Simi Valley, and Ventura, illustrating Ventura County's relationship to Los Angeles and El Movimiento's ties to suburbanization, freeway construction, and the rise of a high-tech and defense-industry corridor. *Mexican Americans with Moxie* devotes particular attention to cross-cultural dynamics that transcended space and generation. The residents of Ventura County became involved with national issues such as the Vietnam War, school desegregation, labor, and electoral politics. The actions of Black students at the community colleges of Moorpark and Ventura and other area universities inspired Mexican American youth of Ventura County to assess their own activism. *Mexican Americans with Moxie* situates the Chicana-Chicano movement within the nation's struggle to achieve social justice. From this history, readers will gain a new appreciation for how leadership development spans generations and contributes to the identity formation of communities.

## **Barrio-Logos**

Examines the filmic representation of Whiteness as Indigeneity and its role in mediating racial politics in Mexico.

## **Wandering Peoples**

A detailed social history of an ethnic minority's adaptation to life in Central America during the first half of the twentieth century.

## **Black, White, and Indian**

A study of the hierarchical social order imposed on indigenous peoples by their Spanish conquerors.

## **The Indian in Latin American History**

A readable account of a life spent in the borderlands between racial identity.

## **Mexican Americans with Moxie**

How much does ethnicity matter to Mexican Americans today, when many marry outside their culture and some can't even stomach menudo? This book addresses that question through a unique blend of quantitative data and firsthand interviews with third-plus-generation Mexican Americans. Latinos are being woven into the fabric of American life, to be sure, but in a way quite distinct from ethnic groups that have come from other parts of the world. By focusing on individuals' feelings regarding acculturation, work experience, and ethnic identity—and incorporating Mexican-Anglo intermarriage statistics—Thomas Macias compares the successes and hardships of Mexican immigrants with those of previous European arrivals. He describes how continual immigration, the growth of the Latino population, and the Chicano Movement have been important factors in shaping the experience of Mexican Americans, and he argues that Mexican American identity is often not merely an “ethnic option” but a necessary response to stereotyping and interactions with Anglo society. Talking with fifty third-plus generation Mexican Americans from Phoenix and San Jose—representative of the seven million nationally with at least one immigrant grandparent—he shows how people utilize such cultural resources as religion, spoken Spanish, and cross-national encounters to reinforce Mexican ethnicity in their daily lives. He then demonstrates that, although social integration for Mexican Americans shares many elements with that of European Americans, forces related to ethnic concentration, social inequality, and identity politics combine to make ethnicity for Mexican Americans more fixed across generations. Enhancing research already available on first- and second-generation Mexican Americans, Macias's study also complements research done on other third-plus-generation ethnic groups and provides the empirical data needed to understand the commonalities and differences between them. His work plumbs the changing meaning of mestizaje in the Americas over five centuries and has much to teach us about the long-term assimilation and prospects of Mexican-origin people in the United States.

## **The White Indians of Mexican Cinema**

Historical documents help chronicle the struggle of Mexican Americans for equal civil rights in the United States from the early 1800s through the modern era, with individual prefaces for each document and suggestions for further reading.

## **The West Indians of Costa Rica**

New England Indians created the multiracial Brothertown and Stockbridge communities during the eighteenth century with the intent of using Christianity and civilized reforms to cope with white expansion. In *Red Brethren*, David J. Silverman considers the stories of these communities and argues that Indians in early America were racial thinkers in their own right and that indigenous people rallied together as Indians not only in the context of violent resistance but also in campaigns to adjust peacefully to white dominion. All too often, the Indians discovered that their many concessions to white demands earned them no relief. In the era of the American Revolution, the pressure of white settlements forced the Brothertowns and Stockbridges from New England to Oneida country in upstate New York. During the early nineteenth century, whites forced these Indians from Oneida country, too, until they finally wound up in Wisconsin. Tired of moving, in the 1830s and 1840s, the Brothertowns and Stockbridges became some of the first Indians to accept U.S. citizenship, which they called “becoming white,” in the hope that this status would enable them to remain as Indians in Wisconsin. Even then, whites would not leave them alone. *Red Brethren* traces the evolution of Indian ideas about race under this relentless pressure. In the early seventeenth century, indigenous people did not conceive of themselves as Indian. They sharpened their sense of Indian identity as they realized that Christianity would not bridge their many differences with whites, and as they fought to keep blacks out of their communities. The stories of Brothertown and Stockbridge shed light on the dynamism of Indians' own racial history and the place of Indians in the racial history of early America.

## **Cast [sic] and Identity in Colonial Mexico**

The history of the black race in Mexico is both illuminating and mysterious. What makes the story of especially profound is the lack of documentation and discussion on the subject. Scholars have long been acquainted with the history of slavery in Mexico. In fact, long before the first Spanish galleons appeared on the horizon, the practice of slavery was common amongst several indigenous tribes in Mexico. So while it may be said that the Spanish did not invent slavery, they nonetheless relied upon it to expand their empire and to increase their already enormous wealth. As the colonial period in Mexico unfolded, in particular during the 16th and 17th centuries, the indigenous population became decimated by disease. To make up for this labor shortage, African slaves were brought to Mexico to toil in sugar fields and work in underground mines. Worth four times more than their indigenous Indian counterparts, these African slaves were highly prized for their reported physical endurance and stamina in the hot, tropical sun. The author explains the concise truth of the Black Mexicans.

## **Race, Caste, and Status**

Every California schoolchild's first interaction with history begins with the missions and Indians. It is the pastoralist image, of course, and it is a lasting one. Children in elementary school hear how Father Serra and the priests brought civilization to the groveling, lizard- and acorn-eating Indians of such communities as Yang-na, now Los Angeles. So edified by history, many of those children drag their parents to as many missions as they can. Then there is the other side of the missions, one that a mural decorating a savings and loan office in the San Fernando Valley first showed to me as a child. On it a kindly priest holds a large cross over a kneeling Indian. For some reason, though, the padre apparently aims not to bless the Indian but rather to bludgeon him with the emblem of Christianity. This portrait, too, clings to the memory, capturing the critical view of the missionization of California's indigenous inhabitants. I carried the two childhood images with me both when I went to libraries as I researched the missions and when I revisited several missions thirty years after those family trips. In this work I proceed neither to dubunk nor to reconcile these contrary notions of the missions and Indians but to present a new and, I hope, deeper understanding of the complex interaction of the two antithetical cultures.

## **How Did You Get To Be Mexican**

Mestizo in America

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