

RETURN TO AZTLAN



INDIANS, SPANIARDS, AND THE
INVENTION OF NUEVO MÉXICO

DANNA A. LEVIN ROJO

Return To Aztlan

Alan Eladio Gómez



Return To Aztlan:

Aztlán Rudolfo Anaya, Francisco A. Lomelí, Enrique R. Lamadrid, 2017-04 This expanded new edition of the classic 1989 collection of essays about Aztlán weighs its value

Return to Aztlan Douglas S. Massey, Rafael Alarcon, Jorge Durand, Humberto González, 1990-02-07 Return to Aztlan analyzes the social process of international migration through an intensive study of four carefully chosen Mexican communities The book combines historical anthropological and survey data to construct a vivid and comprehensive picture of the social dynamics of contemporary Mexican migration to the United States

Return to Aztlan Guillermo Lux, Maurilio E. Vigil, 1979

Return to Aztlan Danna A. Levin Rojo, 2014-03-10 Long before the Spanish colonizers established it in 1598 the Kingdom of Nuevo México had existed as an imaginary world and not the one based on European medieval legend so often said to have driven the Spaniards' ambitions in the New World What the conquistadors sought in the 1500s it seems was what the native Mesoamerican Indians who took part in north going conquest expeditions also sought a return to the Aztecs' mythic land of origin Aztlan Employing long overlooked historical and anthropological evidence Danna A. Levin Rojo reveals how ideas these natives held about their own past helped determine where Spanish explorers would go and what they would conquer in the northwest frontier of New Spain present day New Mexico and Arizona Return to Aztlan thus remaps an extraordinary century during which for the first time Western minds were seduced by Native American historical memories Levin Rojo recounts a transformation of an abstract geographic space the imaginary world of Aztlan into a concrete sociopolitical place Drawing on a wide variety of early maps colonial chronicles soldier reports letters and native codices she charts the gradual redefinition of native and Spanish cultural identity and shows that the Spanish saw in Nahua or Aztec civilization an equivalence to their own A deviation in European colonial naming practices provides the first clue that a transformation of Aztlan from imaginary to concrete world was taking place Nuevo México is the only place name from the early colonial period in which Europeans combined the adjective new with an American Indian name With this toponym Spaniards referenced both Mexico Tenochtitlan the indigenous metropolis whose destruction made possible the birth of New Spain itself and Aztlan the ancient Mexicans' place of origin Levin Rojo collects additional clues as she systematically documents why and how Spaniards would take up native origin stories and make a return to Aztlan their own goal and in doing so overturns the traditional understanding of Nuevo México as a concept and as a territory A book in the Latin American and Caribbean Arts and Culture initiative supported by the Andrew W. Mellon Foundation

The Return to Aztlan, 2008

Return to Aztlan Alan Riese, Beverley W. Rodgers, 1979

Creating Aztlán Dylan Miner, 2014-10-30 Creating Aztlán interrogates the important role of Aztlán in Chicano and Indigenous art and culture Using the idea that lowriding is an Indigenous way of being author Dylan A. T. Miner Metis discusses the multiple roles that Aztlán has played at various moments in time engaging pre colonial indigenities alongside colonial modern and contemporary Xicano responses to colonization

The Returned Claudia Masferrer, Erin R. Hamilton, Nicole

Denier,2024-03-21 In the first two decades of the 21st century more than two million Mexican migrants returned to Mexico from the United States Between 2010 and 2020 the number of people who returned to Mexico was so large that for the first time in at least fifty years more people entered Mexico from the United States than entered the United States from Mexico Many of these migrants were destined for urban areas and we know little about how they fare after they return to cities In The Returned sociologists Claudia Masferrer Erin R Hamilton and Nicole Denier examine the experiences of returned migrants in Mexico City one of the largest metropolitan areas in the world Masferrer Hamilton and Denier draw on interviews with former U S migrants living in Mexico City to better understand the experience of return migration to urban areas Each of the migrants they spoke with lived in the United States for long periods with noncitizen status during the last four decades During this time U S immigration policy became increasingly focused on restriction and enforcement which made it difficult for migrants to safely move back and forth across the border for work or to visit family without documentation The authors find that upon their return migrants in Mexico City felt disoriented and lost and had difficulty adapting to a massive urban environment where there is little support for returnees They struggled to translate their work experience from their time in the U S to find quality jobs Additionally many found their family lives upended as they reunited with or formed families in the U S Some found themselves separated from family members still in the U S with no ability to legally visit them Others brought their families back to Mexico some of whom were U S citizens and had never been to Mexico before They too struggled to adapt and integrate to life in Mexico City The authors use the experiences of return migrants to discuss policies and practices that would improve their lives and ease their reintegration To help with the disorientation they experience returnees proposed ongoing psychological support with mental health professionals who have knowledge and training in the social and legal issues that return migrants face Return migrants also advocated for policies to enhance skill matching job creation and entrepreneurship as many felt the occupational skills they developed in the U S were undervalued in Mexico To address family separation returnees argued for legal and policy reform to accommodate family reunification The Returned is an illuminating account of the difficulties faced by return migrants and their families in Mexico City

Unauthorized Migration ,1990 The Forgotten Diaspora Travis Jeffres,2023-06 2023 Robert M Utley Award Winner Western History Association 2023 David J Weber Book Prize Finalist Western History Association 2024 Choice Outstanding Academic Title In The Forgotten Diaspora Travis Jeffres explores how Native Mexicans involved in the conquest of the Greater Southwest pursued hidden agendas deploying a covert agency that enabled them to reconstruct Indigenous communities and retain key components of their identities even as they were technically allied with and subordinate to Spaniards Resisting modifying and even flatly ignoring Spanish directives Indigenous Mexicans in diaspora co created the U S Mexico borderlands and laid enduring claims to the region Jeffres contends that tens of thousands perhaps hundreds of thousands of central Mexican Natives were indispensable to Spanish colonial expansion in the Greater Southwest in the

sixteenth and seventeenth centuries These vital allies populated frontier settlements assisted in converting local Indians to Christianity and provided essential labor in the mining industry that drove frontier expansion and catapulted Spain to global hegemony However Nahuatl records reveal that Indigenous migrants were no mere auxiliaries to European colonial causes they also subverted imperial aims and pursued their own agendas wresting lands privileges and even rights to self rule from the Spanish Crown Via Nahuatl language hidden transcripts of Native allies motivations and agendas The Forgotten Diaspora reimagines this critical yet neglected component of the hemispheric colonial era scattering of the Americas Indigenous peoples

The Return to Aztlan Eliseo Moreno, 2009

From the Heart of Our People Orlando O. Espín, Miguel H. Díaz, 1999-01-01

Literature and the Development of Feminist Theory Robin Truth Goodman, 2015-12 This book offers an insightful look at the development of feminist theory through a literary lens Stressing the significance of feminism's origins in the European Enlightenment it traces the literary careers of feminism's major thinkers in order to elucidate the connection of feminist theoretical production to literary work

The Revolutionary Imaginations of Greater Mexico Alan Eladio Gómez, 2016-09-06 Bringing to life the stories of political teatristas feminists gunrunners labor organizers poets journalists ex prisoners and other revolutionaries The Revolutionary Imaginations of Greater Mexico examines the inspiration Chicanas/os found in social movements in Mexico and Latin America from 1971 to 1979 Drawing on fifteen years of interviews and archival research including examinations of declassified government documents from Mexico this study uncovers encounters between activists and artists across borders while sharing a socialist oriented anticapitalist vision In discussions ranging from the Nuevo Teatro Popular movement across Latin America to the Revolutionary Proletariat Party of America in Mexico and the Peronista Youth organizers in Argentina Alan Eladio Gómez brings to light the transnational nature of leftist organizing by people of Mexican descent in the United States tracing an array of festivals assemblies labor strikes clandestine organizations and public protests linked to an international movement of solidarity against imperialism Taking its title from the greater Mexico designation used by Américo Paredes to describe the present and historical movement of Mexicans Mexican Americans and Chicanas/os back and forth across the US Mexico border this book analyzes the radical creativity and global justice that animated Greater Mexico leftists during a pivotal decade While not all the participants were of one mind politically or personally they nonetheless shared an international solidarity that was enacted in local arenas giving voice to a political and cultural imaginary that circulated throughout a broad geographic terrain while forging multifaceted identities The epilogue considers the politics of going beyond solidarity

Ethnic Labels, Latino Lives Suzanne Oboler, 1995 Hispanic or Latino Mexican American or Chicano Social labels often take on a life of their own beyond the control of those who coin them or to whom they are applied In Ethnic Labels Latino Lives Suzanne Oboler explores the history and current use of the label Hispanic as she illustrates the complex meanings that ethnicity has acquired in shaping our lives and identities Exploding the myth of cultural and national homogeneity among people of Latin American descent

Oboler interviews members of diverse groups who have traditionally been labeled Hispanic and records the many different meanings and social values they attribute to this label. For example, a person of Mexican descent has a different historical relationship with the United States and a different cultural background than an individual of Puerto Rican or Brazilian descent. The different meanings and social values those interviewed attribute to the label Hispanic also correspond to their gender and social class position, including racial prejudices and values stemming from their countries of origin. Though we have witnessed in recent years the fading of the idealized image of U.S. society as a melting pot, we have also realized that the possibility of recasting it in multicultural terms is problematic. Oboler discusses the historical process of labeling groups of individuals, illustrating how labels affect the meaning of citizenship and the struggle for full social participation in the United States. *Ethnic Labels: Latino Lives* aims to understand the role ethnic labels play in our society and brings us closer toward actualizing a society that values cultural diversity. *Identity in Latin American and Latina Literature* Kathryn

Quinn-Sánchez, 2014-12-18. This study demonstrates the ways that Latina authors contest how power and space exploit women while simultaneously subverting the Nation-State through reimagining a counter space where new definitions of the self lie beyond Power's reach. Moreover, this book delves into how both Power and Space collude to uphold the out-of-date sexist, racist, and classist societal norms that Eurocentrism and history continue to cleave to as the defining qualities of the nation and its citizens. With the proliferation of Latin literature within the United States, an ideological readjustment is taking place whereby several late twentieth and early twenty-first century authors contest the State's role in defining its citizens by exposing the unjust role that Space and Power play. With this in mind, the author examines several literary versions of identity to explore how certain authors reject and subvert the social mores against which present-day citizens are measured, especially within government or State institutions but also within families and neighborhoods. The literary works that are analyzed cover a period of twenty-five years ending in 2010. Several of these texts rewrite the national allegory from the point of view of the marginalized, while others demonstrate how an individual successfully renegotiates her identity, gender, social class, or ethnicity from being a disadvantage to being an identity marker to celebrate. The authors defy the place that women are still relegated to by representing several characters who consciously decide that it is time to battle the forces that would keep them powerless in the public arena. Above all, these texts are anti-Power; the protagonists refuse to accept the societal forces which constantly barrage them, defining them as worthless. These authors and their characters challenge everything that historically has kept women relegated to a space of weakness. **Even the Women Are Leaving** Larisa L.

Veloz, 2023-05-09. The first decades of the twentieth century were crucial for the development of Mexican circular family migration, a process shaped by family and community networks as much as it was fashioned by labor markets and economic conditions. *Even the Women Are Leaving* explores bidirectional migration across the U.S.-Mexico border from 1890 to 1965 and centers the experiences of Mexican women and families. Highlighting migrant voices and testimonies, Larisa L. Veloz

depicts the long history of family and female migration across the border and elucidates the personal experiences of early twentieth century border crossings family separations and reunifications This book offers a fresh analysis of the ways that female migrants navigated evolving immigration restrictions and constructed binational lives through the eras of the Mexican Revolution the Great Depression and the Bracero Program *Determinants Of Emigration From Mexico, Central America, And The Caribbean* Sergio Diaz-briquets, 2019-03-07 The Immigration Reform and Control Act of 1986 IRCA was a manifestation of widespread public concern over the volume of undocumented immigration into the United States The principal innovation of this legislation the provision to impose penalties on employers who knowingly hire undocumented immigrants was a response to this concern This effort at restriction was tempered in IRCA by other provisions permitting the legalization of two types of undocumented immigrants those who had resided in the United States since January 1 1982 and what were called special agricultural workers SAWs persons who had worked in perishable crop agriculture for at least 90 days during specified periods from 1983 to 1986 Approximately 3.1 million persons sought legalization what is popularly referred to as amnesty under these two provisions The breakdown was roughly 1.8 million under the regular program and 1.3 million as SAWs Mexicans made up 75 percent of the combined legalization requests **The Routledge Handbook of Women and Ancient Greek Philosophy** Sara Brill, Catherine McKeen, 2024-03-29 The Routledge Handbook of Women and Ancient Greek Philosophy is an essential reference source for cutting edge scholarship on women gender and philosophy in Greek antiquity The volume features original research that crosses disciplines offering readers an accessible guide to new methods new sources and new questions in the study of ancient Greek philosophy and its multiple afterlives Comprising 40 chapters from a diverse international group of experts the Handbook considers questions about women and gender in sources from Greek antiquity spanning the period from 7th c BCE to 2nd c BCE and in receptions of Greek antiquity from the Roman Imperial period through the European Renaissance to the current day Chapters are organized into five major sections I Early Greek antiquity including Sappho Presocratic philosophy Sophists and Greek tragedy 700s 400s BCE II Classical Greek antiquity including Aeschines Plato and Xenophon 400s 300s BCE III Late Classical Greek to Hellenistic antiquity including Cyrenaics Cynics the Hippocratic corpus and Aristotle 300s 200s BCE IV Late Greek antiquity to Roman Imperial period including Pythagorean women Stoics Pyrrhonian Skeptics and late Platonists 200s BCE to 700s CE V Later receptions including Shakespeare the European Renaissance Anna Julia Cooper W E B DuBois Jane Harrison Sarah Kofman and Toni Morrison The Routledge Handbook of Women and Ancient Greek Philosophy is a vital resource for students and scholars in philosophy Classics and gender studies who want to gain a deeper understanding of philosophy's rich past and explore sources and questions beyond the traditional canon The volume is a valuable resource as well for students and scholars from history humanities literature political science religious studies rhetorical studies theatre and LGBTQ and sexuality studies Time and Sacrifice in the Aztec Cosmos Kay Almere Read, 1998-07-22 This introduction to the imaginative world of the

Mexica or Aztec explores sacrifice in the richly textured life of 16th century Mexico Kay Almere Read describes a universe in which every object was timed by a given lifespan and in which sacrifice was the mechanism by which time functioned This book makes a convincing case for what sacrifice meant religiously and for how it came to be that human sacrifice of staggering proportions could be accepted matter of factly by the Mexica people

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