Latinos in Illinois Bibliography


NIU FML F548.9.M5 A38

Memoir written in dialogue form discussing coming of age in 1980s and 1990s Southside Chicago. The Latin Kings gang, relationships with Polish neighbors, Catholic parochial school, and an affair with an Elementary school teacher when the author was just thirteen are among the topics discussed.


NIU FML E184.M5 I455


I-Share

A lifelong Chicago resident, Redfield was intrigued by Mexican immigrant communities of Chicago that took root during the late teens and early 1920s; these became one of his earliest subjects of study, during his first year as a Ph.D. student in the Department of Anthropology and Sociology. In the early 1920s, the U.S. passed post-World War I immigration legislation that sought to restrict the flow of European immigrants, creating a dearth of labor supply in the American Midwest. This led to massive efforts within the railroad and other industries to attract Mexican workers and their families to Chicago and neighboring cities like Detroit and Gary, Indiana. To the industry’s good fortune, economic hardship and political instability in the wake of the Mexican Revolution of 1910 made this a viable option for many Mexican workers. By 1929, Illinois had the third largest concentration of Mexican immigrants in the United States, after Texas and California.

This first exposure to the field would later lead Redfield to pursue comprehensive studies of immigrant communities from Tepotzlan, Chan Kom, and the Yucatan. His work connected analyses of immigrant communities in the United States with detailed studies of immigrants’ hometowns, asking what were their lives were like in Mexico and what caused them to immigrate to the U.S. The Diario de campo references Redfield’s earliest professional collaborations with Paul S. Taylor and Manuel Gamio, all of whom were part of a dramatic increase in scholarly research on Mexico, as the nation had come into a period of “rediscovery and revalorization of its indigenous roots.” Redfield’s notes illuminate the development Mexican studies within the field of anthropology and are highly reflective of the period during which he
was trained, when the discipline was completing its transformation from a museum-oriented field to one that sought systematically to study the "patterns and mechanisms of social behavior." Durand and Arias write that the journal itself is purely a working document—in their raw, incomplete state, Redfield’s notes give the reader an unfiltered perspective on the his research.


NIIU FML F548.9.M5 A77 2008

Arredondo argues that Mexican migrants navigating the ever-shifting ethnic terrain of interwar Chicago combined the recently developed revolutionary tradition of their homeland with evolving narratives of race in immigrant America to forge a distinct Mexican-American identity. Not only did this identity differ from that of non-migrant Mexicans, but also from that of other immigrant groups in Chicago. The Mexican experience was unique because these newcomers faced the difficulties common to immigrants, as well as the racial antagonisms and discrimination suffered by African Americans. In response to this doubly difficult situation, Arredondo explains, the Mexican migrant community forged a distinctly Chicagaoan Mexicanidad (Mexicanness). Similarly, other Chicagoans adjusted to this new population in ways ranging from benevolent to malicious. A key theme throughout the text is that the people of Chicago, Mexican and non-Mexican, immigrant and native-born, created the racial/ethnic dynamics that shaped life in the city they shared.


NIIU FML F548.9.M5 A77 1999b

Dissertation from which the above was developed. Contains more information on some topics, less on others and is less polished stylistically.


NIIU FML BR563.H57 B33

In this essay, David Badillo describes the circumstances and historical forces that led to the distinct Mexican national/ethnic parishes in Chicago. At the beginning of the 20th Century, Italian, Czech, Polish, German and other national parishes emerged in Chicago, and these were not generally willing to incorporate new groups into their parishes. Chicago was the seat of their Catholic Church Extension Society, which sought to evangelize further West. However, uncharacteristically, the Society provided resources to missionize among Mexican immigrants, many of whom were refugees from the Cristero rebellion, a religious-inspired uprising against the increasingly secular Mexican Revolutionary government. This form of outreach shaped the
Mexican Catholic experience in Chicago as it grew, changed, and migrated to new areas of Chicago and its suburbs over the course of the century.


NIU FML E184.M5 C447

This essay focuses on the minutiæ of electoral politics in Chicago in the late 1970s and 1980s that made possible the election of Harold Washington as mayor and Latinos as members of the city council. Córdova emphasizes changing demographics in the city—between 1960 and 1980, the Latino population increased from 3.1 to 14.1 percent of the total city population—and the changing role of Latino organizations from grass-roots groups shut out of the Machine to groups focused on upsetting or overturning the Machine through elections. She argues that Latino votes were instrumental in bringing Washington to power and served as an important part of his Machine-challenging coalition, which ultimately collapsed when Washington died suddenly of a heart attack shortly after winning reelection and a majority (with his tie-breaking vote) in the City Council. The Machine quickly stepped in and punished Washington’s allies, which served to dampen reformist and Latino politics in the city for years to come under the long tenure of Richard M. Daley.


NIU FML F548.9.M5 D36

In this collection of photographs and selections from his diary from 1980s and 1990s predominantly Mexican Chicago neighborhoods of Pilsen and Little Village, Paul D’Amato offers us exclusive views of life on the street, cultural events like quinceañeras and weddings, and labor in a meat-packing plant and the UPS packing center. The book might serve as a useful prompt when interviewing subjects who lived in the area at the times depicted. The journal entries offer insights into some of the pictures and life more generally in the neighborhoods at the time.


NIU FML & CLLAS Library F548.9.M5 D425

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Nicholas de Genova, in this work of urban ethnography and cultural anthropology, demonstrates that though Chicago is a city of neighborhoods spatially divided along predominantly ethnic lines, Mexican-American (his subjects often prefer the term Chicano) workers provide much of the cheap labor that sustains the businesses of the city’s enclaves. De Genova argues that managers throughout the city exploit the real and perceived “illegality” of members of the Mexican community for their benefit. He conducted much of his field work among students in ESL classes he taught while studied at the University of Chicago. The workers see themselves in an intermediate racial position between the city’s white elite and its black underclass, and despite their criticism of each, often adopt positions that valorize the one and denigrate the other, mirroring the dominant power structure.


NIU FML F548.9.M5 D44

This collaborative work of two anthropologists who worked with students in two distinct communities in Chicago seeks to address the relationship between Mexicans and Puerto Ricans in the city. De Genova, whose work was primarily with Mexican factory workers on the South Side, and Ramos-Zayas, who volunteered with Puerto Rican students in Humboldt Park, argue that despite the tendency of members of the second-generation of both communities to identify as “Latino,” the experiences of first generation Mexicans and Puerto Ricans differ markedly, and these divergent experiences shape the way the communities see one another in terms of race and citizenship. Mexican informants contend that Puerto Ricans are less deserving than they are of benefits because their citizenship and attitudes toward work, welfare, family structure, and language liken them to negative stereotypes of African Americans, while Mexican migrants use racial language to blacken Puerto Ricans. Many Puerto Rican informants took an almost nativist stance against Mexican immigrants, citing their belief that Mexican willingness to work for low wages harms Puerto Ricans' opportunities for more dignified employment.


NIU FML JS714.A1 H37

Torres studies the political movement in the Latino community in Chicago during the 1980s and how the 1983 election of Mayor Harold Washington had an impact on the black/Latino alliance, the Latino Commission of Affairs, and city reform. She discusses how the Latino coalition struggled to have some of its own members be appointed to aldermanic and chair position where they could be called to meetings, for instance, the creation of the Affirmative Action Council; yet, no Latinos were hired to be part of the staff. Employment of Latinos continued to be a challenge, despite having convinced the Mayor’s office to eliminate “making any reference to immigration status on any city application—including employment forms.” Although the Mayor

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had garnered about 70 percent of the Latino community’s vote in the second mayoral election, progress in employing more Latinos, improving poor neighborhoods, and addressing discrimination among Latino youth, had yet to be made. Soon after Mayor Washington’s death, it was evident that the black/Latino alliance had died with him after countless attempts to place both black and Latinos in more promising office positions.


NIU FML HV6439.U5 D53

Díaz discusses the history of gang rivalries in Chicago, specifically between the Latin Kings and the Latin Counts and the consequences of violence and wars on innocent lives. He provides details surrounding the August 2003 murder of seven year old Ana Mateo in relation to a random attempted shooting by three Latin Count Members who posed as the rival gang in the Eighteenth Place neighborhood. This essay also recounts investigations and the trial of Latin Kings’ “Lord Gino” Colon.


NIU FML F548.9.M5 D873


I-Share


NIU FML F548.9.M5 F47

Fernandez’s Brown in the Windy City examines the complexities of race, the parallels between the historical experiences of Puerto Ricans and Mexicans, and the role that social service organizations played in the settlement of these two groups in post-war Chicago. The author also demonstrates how gender and youth activism shaped these experiences.

Fernández argues that because Latinos fall outside of our binary understandings of race, they are often neglected in urban historical accounts because their experiences differ so markedly from those of African Americans and European immigrants. Fernández describes how the dynamics of immigration, settlement, and urban revitalization in Chicago contributed to the
racialization of Mexicans and Puerto Ricans as “other” and placed them in a distinct racial position that remains flexible, fluid, and contextually dependent.

Fernández describes how Mexican Americans utilized the services of settlement houses and critiques the institutions for failing to elevate Mexican Americans to leadership roles. Mexican and Puerto Rican commitment to community led them to develop social services, such as free health clinics and youth clubs. In Pilsen, a settlement house known as Howell House was transformed into Casa Aztlán, reflecting a growing emphasis on culturally specific services and Latino leadership within the organizations.

In discussing the parallels between Mexicans and Puerto Rican settlement, Fernández documents their shared history in transnational labor migration during and after World War II through state-sponsored programs, their settlement patterns in the Chicago’s near West Side, and their eventual displacement from this area due to urban revitalization policies, race-based housing policies, and federal highway construction. The author describes the response of the second generation to these policies and their continued experiences of racial discrimination. The second generation realized that “claiming whiteness” did not shield them from discrimination and instead focused on social activism and embraced their supposed racial difference. While Puerto Ricans and Mexicans maintained a sense of pride affiliated with their national origins, many of the organizations such as Mujeres Latinas en Acción and the Young Lords were intentionally inclusive and reflected that in their organizing strategies.

Fernandez illustrates the complexity of gender and the roles that women played in meeting the needs of the community, defying the stereotype of the “submissive” Latina. Women were at the forefront of many struggles and challenged both patriarchal city politics and the machismo that pervaded community activism.


NIU FML E184.S75 B49

Just as the title suggests, this chapter focuses on the formation of the Near West Side/18th Street, otherwise known as Pilsen. The West side of Chicago has changed drastically since World War II with the movement of racial groups that have inhabited the area, including Poles, Slavs, and Czechs. With the failure to establish a Latino neighborhood on Halsted and Harrison Streets and the construction of the University of Illinois Circle Campus in 1963, Mexicans and Latino immigrants alike were forced to migrate to other impoverished districts near the West side. Having moved onto 18th Street, they began to change the scenery of the area with the establishment of a Latino community youth center and the opening of the Benito Juarez High School. Nonetheless, the city government threatens to once again displace the Mexican American barrio (neighborhood) thanks to the arrival of high end shopping, condominiums and lofts to name a few, to lure more middle class young professionals. Moreover, the fate of such barrios is affected by the role the City of Chicago plays in the redevelopment of run-down buildings, remarketing districts for more affluent groups, and the failure to provide funding and social services to the Mexican American community.

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NIU FML & CLLAS Library F358.2.M5 G37

García's *Mexicans in the Midwest* focuses on the economic, social, and cultural lives of Mexican workers who took industrial jobs in the Midwest, often after first working on the railroads and in sugar beet fields. Weaving together first-hand material compiled in the 1920s and 1930s by Paul Taylor, George Edson, Manuel Gamio, and others with additional primary and secondary research, García provides an overview of immigrant housing and labor conditions, the role of women in male-dominated enclaves, the impact of Mexican consuls, and the voluntary and forced repatriation movements that sent Mexicans back to their homeland once the Great Depression undermined the need for their labor in the United States. García argues that mutual aid societies attempted to preserve national identity and cultural heritage among Mexican immigrants and to protect them from discrimination. While applauding the efforts of the mutualistas in the face of local hostility, García also documents their shortcomings due to growing class differences, personality conflicts, and internal dissension.


NIU FML N6537.G626 A2

This work can best be described as a *testimonio*—Zimmerman edited transcripts of the interviews he conducted with his old friend González over several years into the narrative presented here, excising his questions and comments and leaving only González’s words, save for in the book’s preface and introduction. González was given the opportunity to review the final text and contributed some emendations in written form. González, one of the best-known Mexican visual artists in the Midwest in the 1970s and 1980s, was a founding member of two major Chicago Latino/Mexican/Chicano arts organizations, El Movimiento Arístico Chicano (MARCH) and Mi Raza Arts Consortium (MIRA). He represented the Midwest on the NEH Hispanic Task Force of the Arts, was artistic editor for *Revista Chicano-Riqueña*, and was a political activist that helped to ally the Latino community with Harold Washington as he ran to become the first African-American mayor of Chicago. The book is mostly about his public life attempting to establish a space for Latino visual artists in Chicago, and is rueful about his failures and his conflicts with Chicago’s Mexican Fine Arts Center Museum (now the National Museum of Mexican Art). González says little about his private life, including his marriage and divorce to the cultural historian of Mexican education Mary Kay Vaughn and his struggles with mental illness, which ultimately led to his departure from public life. Additional information about González and more examples of his work were compiled by Zimmerman and can be found at [http://book.globalacasa.com/](http://book.globalacasa.com/)

NIU FML F548.9.M5 H47


NIU FML F548.9.M5 H67


NIU FML F548.9.M5 I66

Innis-Jiménez’s Steel Barrio takes Mexican migration to South Chicago in the years bracketed by the Mexican Revolution and the start of WWII as his case study. Innis-Jiménez argues that unlike Mexican immigrants to the Near West side and the Back of the Yards area who found and relied on settlement houses to provide education, recreation, and social services, immigrants to the South Side had to found their own institutions, like mutual aid societies, newspapers, and sports teams. They also relied on Spanish-language businesses and churches to create and maintain their distinct Mexican identity. Many of these immigrants were refugees from the political and economic consequences of the Mexican Revolution, and found work in steel mills, at times by replacing striking workers. Most of these workers intended to return to Mexico, and many did, especially in the years between 1930 and 1934. These years saw mass forced deportations of Mexicans and Mexican Americans in response to nativist and racist resentment in the depths of the Great Depression. However, Mexicans in South Chicago were largely spared the violence experienced by immigrants in the Southwest and even Indiana, owing, according to Innis-Jiménez, to strong, active advocacy groups and ties to other ethnic groups in Chicago.


NIU FML F548.9.M5 J57

This short book, part of the Images of America series, offers a brief overview of the Mexican community in Chicago. Its main virtue, as in most books in this series, is its impressive collection of historical and near-contemporary photographs. Although the narrative would have been greatly aided by providing greater context for and discussion of the photographs and historical documents, their mere collection in this volume is a useful service. Many of the photographs seem to have been collected from prominent Mexican families in Chicago, and the text often reflects a dedicatory stance towards the “pillars of the community.”


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The study in this chapter encompasses the correlation between poor minority communities and the increase in homicide rates. Johnson and Chanhatasilpa hypothesized that economic and structural disadvantages have a negative impact on communities no matter what the racial composition is. According to their study, they suggest “that poor white communities are no more immune to high levels of homicide than black communities.” (Pg. 91). By examining homicide data from the Chicago Homicide Dataset and the Chicago Community Fact Book, they were able to recount rates from the 1970s into the 1990s and factors that contribute to the shifts, such as unemployment.


In an attempt to make it a point that Chicago Public School policies are and have been designed to ruthlessly discipline students of low income backgrounds, the author argues that mandates made for CPS are not only to maintain some structure, they are enforced to control African American and Latino youth and their communities. Furthermore, school regulations reflect a history of unqualified teachers, discrimination, and “perceptions of school violence.” She suggests as a remedy to the dilemma that students and teachers be held accountable for the standard of teaching and be given more responsibility. This has improved, going so far as saying that “teachers are at least ‘forced to teach something’ rather than just being another security guard for the school. In all, Lipman reviews ongoing issues with the Chicago Public School system and the need for desperate reforms.

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NIU FML F358.2.S75 L37


NIU FML F548.9.M5 M39


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This study draws conclusions from a survey of 1,653 immigrants in the Chicagoland area, nearly half of which were undocumented. Including Puerto Rican immigrants, 81% were from Latin America. Comparisons between the sample group and the wider community are also made. Key findings include the fact that undocumented Latin American men and women experienced wage penalties of 22% and 36% due to legal status after controlling for other factors. Undocumented workers were more likely to work in dangerous conditions, lack health insurance, receive benefits from government safety net programs, and learn English.


NIU FML F548.M5 P32

In Padilla’s study of Latino identification from the 1970s in Chicago, he proposes the notion that the plight of Latinos is generated from both internal and external forces; Mexican Americans and Puerto Ricans’ shared experiences, as well as other Spanish-speaking ethnics, has lead to the formation of a singular Latino entity to counter forces such as white hostility, unemployment, police brutality, and housing discrimination, to name some. Padilla also analyzes the conditions by which a pan-Latino ethnic identity was formed, in particular the union of Mexican Americans and Puerto Ricans thanks to Affirmative action “which influenced the emergence and growth of Latino solidarity and mobilization” and the role Chicago political activist, Hector Franco, played in the organization of Latinos. In sum, he finds that although Spanish-speaking groups are cultural different throughout the countries of origin, what unifies them is the social, political, and
discriminatory familiarities that is representative of Mexican Americans and Puerto Ricans as one *Latino* entity.


NIU FML F548.9.S75 M37

Pallares examines the uprise of Latino immigrant activism in Chicago and the components that lead up to the organized marches throughout the country in 2006. Through the text, he explores the idea of being an immigrant, especially after the September 11th attacks, the status of individuals that make up the marches (citizens, permanent residents, etc.), race, and the fight against anti-immigrant legislation in congress. He defines the cause as not just a "local quest for citizenship rights, but a panethnic, transnational movement."


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In this Ph.D. dissertation, Palmer begins with a general history of Aurora, Illinois, and a brief overview of the push and pull factors that brought Romanian and Mexican immigrants to the small but growing city in the late nineteenth and early twentieth centuries, respectively. Because of its location on the Fox River, Aurora was able to establish itself as a market town for the region. With the coming of the Aurora Branch of the Galena and Chicago Union Railroad, Aurora expanded this role and nascent industry began providing basic consumer goods. The renamed Chicago, Burlington, and Quincy Railroad established one of its earliest and largest construction and repair shops in the city and quickly became its largest employer. This shop would employ the largest number of Romanians (28.8%). The C. B. & Q. Also maintained a scrapyard just out of the city, which in the 1920s and 1930s employed the largest numbers of Mexican immigrants, many of whom lived in boxcars converted into living quarters on site. This community was, according to Palmer, the only exclusively Mexican neighborhood in Aurora. Mexican immigrants, unlike Romanians, otherwise lived quite dispersed throughout the city, including in the railroad’s other boxcar community located on the shop grounds in Aurora proper. Relying primarily on oral histories, Palmer finds that the Eola scrapyard boxcar community, which was shut down in the 1930s due to the Great Depression, was attractive to Mexican workers because rents were cheap and the railroad provided coal, kerosene, and lumber. They also allowed residents to customize the cars, which were not on tracks as in other boxcar communities in the region, but on the ground. This, besides being a major improvement in the cold winters, allowed community members to build decks and other additions to the cars. The cars did, however, lack running water. Mexicans and Romanians tended to work in the lowest-paying jobs under native-born American foremen until the labor movement, in which both communities participated, secured better hiring practices. Palmer argues that the dispersed nature
of Mexican residence throughout Aurora, combined with the shuttering of the boxcar community in the 1930s, meant that the Mexican community did not build lasting institutions in Aurora before renewed immigration in the 1980s. The Eola boxcar community had built a church and maintained a mutual aid society during its existence, but these institutions did not survive the destruction of the scrapyard.


Contains much the same information as the above, but benefits from additional oral history interviews conducted after the completion of the dissertation.


This article focuses on Chicago Puertorriqueña and Mejicana identity in relation to how each group views one another and obstacles they each combat. Peréz explores the gentrification of these minorities, the effect that employment and political context have on West Town (Northwest side of the city), more specifically on Mexican and Puertorriquen women. While investigating the views between these ethnicities, she has found that Puertorriqueñas see Mejicanas as unaware of their rights and due to their weakness for forgiving easily, they are deemed *la mexicana sufrida* (the suffering woman); however, Mexican women do not perceive themselves in that way, saying that Puertorriquen women are unforgiving or *rencorosas*. In an attempt to try to separate themselves from the other group, conclusively they all share the same struggles including poverty, low performance in schools, and minimum wage jobs, to name a few.


NIU FML F548.9.M5 C55


NIU FML HQ76.8.U5 R36

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This book explores the lives of eighty Mexican and Latin American bisexual, transgender, and homosexual men in Chicago and San Francisco with the telling of their childhood experiences, the impact AIDS/HIV has had on them and what drew them to become Latino activists and volunteers. He targets men from different walks of life, including country of origin, HIV status, and their native language. As Ramirez-Valles recounts the interviews of these men, he is able to connect with them on a level he believes is not possible with homosexual American activists, referring to the Latino activists as compañeros. Throughout the book, the each chapter emphasizes a particular part of the men’s stories, beginning with the description of social status, the prejudice they face from childhood to the present, how race impacts their gender identity, up to how these men became involved with the AIDS movement and how it has influenced their lives. In doing so, Ramirez-Valles reveals the violence and stigma non-conforming gender individuals face in the course of establishing who they are as a person in Mexico and Latin America.


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Ramos-Zaya studies the case of Puerto Rican Nationalism in Chicago, Illinois and how the misconceptions and stereotyping of this racial group have lead to the questioning of the status of U.S. citizenship. Many Puerto Rican youth are also mislead in their schooling careers due to increased advertising from programs such as the military or ROTC that “say” they will be able to secure a future by enlisting. Additionally, existent surveillance from the 1980s and 1990s due to controversy concerning the FALN (Fuerzas Armadas para la Liberacion Nacional) in the Puerto Rican community, increased after September 11th, 2001 and the imprisonment of Puerto Rican terrorist, Jose Padilla.


NIU FML F548.9.M5 R664


NIU Law Library HV4045.5.I3 R67


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Though this book wants desperately for a good editor, there is some valuable information concerning efforts among academics, politicians, business organizations, and non-governmental organizations to make employment in Illinois more accurately reflect its demographics. The analysis is strongest when dealing with the successes and failures of efforts to implement Affirmative Action programs for the benefit of Latino workers in Illinois. The author draws on his own experiences as an academic and organizer as well as secondary sociological works and legal decisions.


This chapter studies the history of Puerto Ricans from the island to the city of Chicago, Illinois starting in the late 1940s. It looks at how class and gender influenced the settlement of families and goes into further detail about the lives of working-married women. They struggled as providing for a family became more difficult, thus resulting in what sociologist refer to as the “second shift”, working while keeping up with household duties. As decades pass, more middle-class educated Puerto Ricans move to the suburbs, creating a rift between those individuals and the barrio community in the city, specifically on Division Street. However, with the increase in representation of Puerto Ricans in the community and at local, state, and federal levels, their contributions are being recognized in the United States.


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Troche-Rodriguez argues that latinos are limited in the types of homes they are eligible to purchase due to the existence of a segregated housing market, lack of knowledge about taxes and interest that go into mortgaging a home, and deceit by banking and real-estate firms as a result of discrimination. In addition, latino families are subjected to confined living situations that is caused by the enforcement of municipal building codes that may not be followed by other races, for instance the restriction of the number of people that are able to reside in one bedroom of the home. This not only shows how building ordinances are enforced according to the race of the family, but also how latinos can face homelessness when housing codes are broken.


NIU FML HD8081.M6 V37


NIU FML F548.9.M5 W42


This essay explores the factors that contribute to the formation of migrant communities, specifically from Huejquililla, Jalisco, Mexico. Zamudio discusses the background of migrant communities, the lazos sociales (social ties) that lead individuals to their prospective destinations, and the importance of family and communication associated with the migration experience. In the case of the Huejquillenses, lack of basic commodities and financial support for their families leads to needed migration without severing ties in the home country. Migrants depend on social networking, especially within their community, to earn a living. Due to these relationships and where they stem from, destinations vary.


NIU FML Special Collections PS303.S783

Latino poetry in Illinois was not well recognized until around the 1960s and 1970s when anti-Vietnam War and civil rights movements arose. Even then, aspiring Latino poets from different parts of the nation were not aware of the presence of other writers and the growth of Latino literature. Zimmerman captures the history of Latino poetry and the components that have contributed to the growing promotion of poets and writers. He explains that this literature has developed over time in three phases, including an attempt to imitate romantic literature usually being nostalgic over the home country and using rhythmic and expressive techniques, literature of immigration using song and poetry to explore the problems of identity and racism, and lastly

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the literature of settlement by reminiscing about immigrant experiences, tradition, and looking at other racial minorities.


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