

# DOWNLOAD PDF THE NEW LATIN NATION : IMMIGRATION AND THE HISPANIC POPULATION OF THE UNITED STATES ALEJANDRO PORTES

## Chapter 1 : A companion to Latina/o studies in SearchWorks catalog

*As of , the Hispanic population of the United States reached million (excluding the Commonwealth of Puerto Rico), representing percent of the total.*

The terms "Hispanic" and "Latino" refer to an ethnicity ; people of this group may be of any race. Hispanic people may share some commonalities in their language, culture, history, and heritage. According to the Smithsonian Institution , the term "Latino" includes peoples with Portuguese roots, such as Brazilians , as well as those of Spanish-language origin. Others are wholly or predominantly of European ancestry or of Amerindian ancestry. Many Hispanics and Latinos from the Caribbean, as well as other regions of Latin America where African slavery was widespread, may be of sub-Saharan African descent as well. Census Bureau equates the two terms and defines them as referring to anyone from Spain and the Spanish-speaking countries of the Americas. This is now the common formal and colloquial definition of the term within the United States, outside of New Mexico. One definition of Latino is "a Latin male in the United States". Under this definition, immigrants from Spain and immigrants from Latin America are both Latino. This definition is consistent with the 21st-century usage by the U. A later definition of Latino is as a condensed form of the term "Latino-Americano", the Spanish word for Latin-American, or someone who comes from Latin America. A Brazilian American is also a Latino by this definition, which includes those of Portuguese-speaking origin from Latin America. However, an immigrant from Spain would be classified as European or White by American standards but not Latino by this definition. Preference of use between the terms among Hispanics and Latinos in the United States often depends on where users of the respective terms reside. For example, a group of mixed or unknown gender would be referred to as Latinos. In the 21st century, the neologisms Latinx and Latin [48] were coined as a gender-neutral alternative to this traditional usage. Built in by the Spanish, it is the oldest masonry fort in the United States. This section needs expansion with: You can help by adding to it. January See also: Hispanic Heritage Sites U. Spanish explorers were pioneers in the territory of the present-day United States. They turned back to the interior, reaching their destination of Mexico City. In , Hernando de Soto undertook an extensive exploration of the present United States. Other Spanish explorers of the US territory include, among others: In , the Spanish created the first permanent European settlement in the continental United States, at St.

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## Chapter 2 : Heritage Lecture – Latin American and Latino Studies

*La nueva nación latina: inmigración y la población hispana de los Estados Unidos (The New Latin Nation: Immigration and the Hispanic Population of the United States).*

Latinos in the United States are a diverse group and, collectively, the second largest ethnic minority population in the country. Latino groups include, principally, Mexican Americans, who are the largest and in historic terms the oldest group; Puerto Ricans, Cuban Americans, Dominicans from the Dominican Republic and in recent years Central Americans, mainly from El Salvador, Nicaragua, and Guatemala. Most Latino Americans came to the United States as a result of one of the many wars of the last years. Puerto Ricans and many Mexican Americans are descendants of residents whose homelands were annexed by the United States; many more Mexican, Cuban, and Central American refugees fled from civil wars and revolutionary upheavals. Others, however, came with or without government visas to seek economic opportunities. Bureau of the Census has used the term "Hispanic" to designate all such persons, and use of the label has become widespread. An Hispanic is anyone in the United States who has a Spanish surname and comes from a Spanish-speaking background. Most people, however, prefer other labels that reflect where they came from, where they live, when they came, and how they have adapted to the dominant culture of the United States. In short, there are many Hispanics, and even within the broader subgroupings, there are very wide spectrums of historical experience and tradition. An understanding of the way these spectrums have come into being requires an appreciation of the importance of time, place, and history. Thus, "Latino" a generic term created by the people themselves identity is a varied and complex process that has created a fascinating mosaic. Place has been crucial to the formation of the many Latino identities. For one thing, geography determines proximity to cultural roots in Latin America. Just as important, the U. Mexican Americans live principally in the Southwestern states of California, Texas, Arizona, Colorado, and New Mexico, all of which were, before, part of northern Mexico. Puerto Ricans outside of the island territory have settled mostly in New York City and large midwestern cities. Beyond these concentrations, members of each group also live in most major American cities. Estimates of the population based on figures indicate that there were 21 million Latinos constituting just under 10 percent of the U. The estimated populations of the largest Latino groups were 13 million Mexican Americans, 3 million Puerto Ricans, 1 million Cuban Americans, and 4 million other Latin American immigrants and their descendants. In recent decades, the influx of immigrants has sharply increased the total Latino population, so that 12 percent of Mexicans, for example, are first-generation immigrants. The immigration and settlement experiences of Latinos have varied from one group to another and also over time within groups. At the beginning of this century, Mexican immigrants were largely a rural, migrant worker population who joined a settled population that predated the Mexican-American War by years. Since the s, however, Mexican Americans have become about 90 percent urban, concentrated in California and Texas. Among Puerto Ricans and Cubans, in contrast, initial migration was primarily to the urban areas, with the major Puerto Rican immigration beginning between the two world wars and Cubans mostly arriving after the Cuban Revolution. Central Americans, primarily settling in California and Houston, have arrived after the social upheavals of the s and s in their countries. Spanish is the national language of each of the nations from which Latinos emigrated and in which their cultures developed. The Spanish spoken by American Latinos, however, has been transformed by the cultural changes, mixtures and attitudes, and other local and historical accidents and syncretisms that marked conditions in the New World. Mexican, Puerto Rican, Cuban, and other national language habits and customs differ; features of American Indian and African languages, for just one example, have variously influenced each of them. Language usage is an important component of Latino ethnic identity. Certain Latino populations, especially recent immigrants and those of high social status, derive much pride from their ability to speak fluent Spanish. Where Spanish usage is expected, some enjoy the opportunity to demonstrate their bilingual flair. For both social and political as well as aesthetic and practical reasons,

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proficiency in Spanish has become a key component in an emerging ethnic "management" style, particularly in the border areas or where Latinos are heavily concentrated such as in Los Angeles Mexicans and Central Americans, New York Puerto Ricans and Dominicans, and Miami Cubans. Speaking Spanish has also resulted at times in negative personal and group experiences, for it has been used by outsiders to stigmatize many people because they are different. History and Cultural Relations Mexicans can trace their roots to settlements in what is now the southwestern United States as early as ; this area was once the northern reaches of Mexico proper and was colonized before the settlement of New England by people from Europe. The region was prospering when Anglo-Americans began arriving in the early nineteenth century, setting in motion events that led to the Mexican-American War of . In the aftermath of the war, relations between Anglo-Americans and Mexicans were often characterized by culture conflict and intercultural hostility. With increased immigration in the wake of the Mexican Revolution, the Mexican population burgeoned in all previously established settlements, a process that has continued to this day. Puerto Rico became a territory of the United States and now has limited sovereignty within its commonwealth status. A migrant stream, increasing considerably after World War II, connected Puerto Ricans with the city of New York and brought the eastern seaboard its first large Latino population. Like Mexicans, Puerto Ricans have had a problematic relationship with Anglo-Americans, in their case further aggravated by the issue of national independence versus Commonwealth status, which has strained both intergroup and intragroup relations. Cubans immigrated to the United States in large numbers after the socialist revolution of . The first waves were primarily from the upper-middle and upper classes and most immigrants were people of European racial backgrounds; the second wave began in and involved mostly poorer, darker-hued "Marielitos," including many expelled from Cuban prisons. American foreign policy and actions have been affected by events in Cuba, especially the rise of anticommunism. Large-scale immigration from the Dominican Republic occurred in the early s. Central Americans, mostly from Guatemala, Nicaragua, and El Salvador, made their entrance in the late s and early s. Coupled with the changes brought by Cuban events, the radical upheavals in Central America have tended to generate even more anticommunist fears. Political and economic refugees from these nations have accounted for a substantial proportion of recent Immigration to the United States. American military conquests in the nineteenth century made Mexican residents of the southwest and Puerto Ricans on their island subjugated peoples. For subsequent migrants from Mexico and Puerto Rico, this intensified the scorn and discrimination that has been the traditional lot of poor Immigrant populations in the United States. Cuban immigrants were initially comparatively well-off economically, especially because of federal government subsidies for refugee resettlement, which ameliorated economic problems for them. In all instances, however, the dynamic processes of immigration and adaptation have affected all groups in the direction of assimilation and acculturation. Civil rights measures and changing public attitudes over the last twenty-five years have substantially reduced these interethnic problems, but tensions remain, especially with regard to language and immigration issues. In the twentieth century, immigration enlarged some of these locales, but more often new settlements were established near work sites such as ranches, mines, railroad tracks, cash crop fields, and light industries. The railroad network helped create a migrant stream to the Midwest to Chicago and other industrial cities. The word *barrio* neighborhood came to be associated with these settlements in both rural and urban regions. Since the end of World War II, the Latino population has become increasingly urban, a trend that continues today, though pockets of traditional culture still exist, especially in areas such as New Mexico and south Texas. Puerto Ricans have established their own *barrios* in the eastern and midwestern cities. World War II was a watershed period as it created a demand for more workers and soldiers, and Puerto Rican communities expanded as a result. A unique arrangement facilitating travel between the mainland and island has tended to strengthen Puerto Rican culture and community. Arriving much later than the other Latino groups, Cubans and Central Americans have settled mainly in cities. Cubans, in fact, have achieved major economic and political influence in Miami, Florida. Economy Subsistence and Commercial Activities. Small pockets of Mexican Americans who trace their heritage to the early centuries have maintained their

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self-sufficient ranches and farmlands, but the majority earn wages as mine, farm, railroad, construction, and light industry laborers. Puerto Ricans have filled the garment district and light industry jobs of the cities. Cubans arrived with some money but, more important, with skills and training and have had much success in various business enterprises and professions. In recent decades there has been a slight increase in employment in white-collar Service and professional occupations, but Latinos generally lag behind the Anglo population in employment in these sectors. A large agricultural migrant-worker population exists in states such as California, Texas, and Florida. Mexican Americans were a major force in the unionization effort by farm workers in California. Chilies are also widely used in Latino cuisines. Corn products are of particular importance in Mexican and Mexican American culture although bread and wheat flour tortillas have replaced corn tortillas on many Mexican American tables. Cubans and Puerto Ricans, as islanders, Generally favor various seafood dishes characterized by Latino methods of preparation and spices. The original settlements in New Mexico produced excellent wood carving, weaving, jewelry, and other artistic traditions. Today, this Latino bent is found among auto paint-and-body, upholstery, and seamstress crafts-people. Barrios have shopping centers and stores that cater to the tastes of the local population, and some of these Districts have become ethnic centers for social, cultural, and Political activities. Latinos also use many of the malls that dot urban and suburban regions. Small family-operated stores are common among Latino entrepreneurs, and some have grown into multimillion-dollar enterprises. The Cuban American community has become a major economic force in the Miami area. A shift from low-skilled to skilled blue-collar jobs has emerged as an important trend, as has the increase of two-wage-earner households with many women now having the dual roles of breadwinner and breadmaker. Although the middle class has grown, with many professionals and educated people, especially among Cuban Americans, there are still relatively few Latinos of middle- or upper-class status. Because of traditional beliefs and the Spanish colonial influence, there has been particular strain involving changing gender relations and traditionally defined status in Latino communities. Many women have moved out of traditional female roles, and some men have found it very difficult to adjust to this change. Similarly, status distinctions based on the traditional "patron-peon" arrangements are slowly disappearing in an open, class-structured society. Since the late nineteenth century, most of the extensive land holdings owned by Mexican Americans has been lost to Anglo-Americans. The few pockets that remain are in rural areas such as New Mexico. As recently as , attempts to raise public attention to the corrupt way in which these lands were acquired have failed. Nevertheless, Chicano an ethnic name for Mexicans in the United States activists still offer reminders of the abrogation of the Treaty of Guadalupe Hidalgo of , which ended the Mexican-American War with assurances that land rights would be Respected. Puerto Ricans have largely retained ownership of both large and small farms in Puerto Rico , but are predominantly renters in their urban U. Cuban Americans, in contrast, are rapidly purchasing large blocs of real estate in Miami. Kinship Kin Groups and Descent. Family life is important to Latinos, especially extended kin networks, even though Anglo-American influences have altered traditional patterns. Family interests are valued over individual well-being. A syncretic mixture of indigenous and Catholic religious beliefs and practices undergirds this sense of familism. Descent is bilateral with a strong emphasis on patriarchy in how the family sets standards for status, respect, and authority. Generally, a sex and age hierarchy prevails, and often elder kin, especially grandparents, are vested with complete authority in family affairs; they sometimes take over primary care of grandchildren when parents falter. There are some intragroup Latino differences in family structure that stem from time, place, and history. For example, female-headed households are more common among Puerto Ricans; Mexican Americans have larger families on average, and Cuban Americans tend to have the smallest families. Mexican Americans in rural enclaves in south Texas and New Mexico generally embrace traditional family practices and beliefs, such as are found in Mexico proper. Marriage and Family Marriage. Each person is allowed to seek his or her own mate, but traditionally the elder family members keep close watch to make sure that the choice is an appropriate one.

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## Chapter 3 : A Companion to Latina/o Studies : Juan Flores :

*"The New Latin Nation: Immigration and the Hispanic Population of the United States", Latin American Studies Heritage Lecture, University of Louisville (October) (December).*

United States Amerindians, Pilgrim fathers, immigrants, slaves, Asian-Americans, Hispanics—all denote historical population groups in the United States and in the Americas, but each group is placed in a different frame of reference. All of them arrived as migrants with norms, values, and belief systems of their ancestors and premigration society as a whole. Before immigrating they also had experienced culture-specific material ways of life. They arrived at particular historic conjunctions and developed lifeways specific to the region or city in which they settled. Distinct linguistic groups and several complex cultures emerged, such as Hohokam farming and Pueblo culture in the southwestern mesas and a mound-building culture in the Ohio Valley. After the native populations of the Americas were gradually decimated by a combination of Eurasian germs and Old World arms. By the 1700s Amerindians had been forced to vacate all lands east of the Mississippi, and the U. S. Supreme Court had designated them as domestic dependent nations without sovereignty. By the 1800s white Americans had begun to speak of a "vanishing race," imagining Amerindians as the generic horse-mounted Plains "Indian. Native Americans were confined to reservations, denied self-government, and deprived of their cultural practices. European-Americans developed the idea that "Indians" were dependent on government handouts. Over the next century, however, migration to the cities by native people and resistance by the American Indian Movement led to a slow reversal of government policies by the 1900s. Armed struggle, legal action, and self-organization by and on behalf of Native Americans forced U. S. Old World Migrants Europeans from Scandinavia reached North America around 1000, and transpacific contacts probably also occurred early. Lasting European contact seems to have begun with the establishment of Basque, English, and Portuguese fisheries off the Newfoundland shores. In the mid-sixteenth century invasion forces as well as settlers from New Spain had reached present-day New Mexico. The territories of the north, known for their fur economies, were targeted by numerous large European mercantile companies and dynasties. The gentlemen adventurers in Virginia and the religious colonizers in New England would eventually provide a profitable return on the investments of such companies that financed their voyages. Since demand for male and female laborers exceeded the available migrants, several European states established a system of indentured servitude by which poor men and women sold their labor for a number of years in return for passage to North American or Caribbean colonies. Such redemptioners were free after serving for a period of between three and seven years. This system of bound white labor ended in the 1700s, although "free" departure under severe economic constraints lasted. Racial and Religious Hierarchy To increase the labor supply in the southern colonies of North America and in the Caribbean colonies, men and women from Africa were transported to the Americas and sold as slaves. To the 1800s more Africans than Europeans arrived in the Americas. The forced migration of African people occurred in stages, thus preventing them from reestablishing their lives in terms of ethnocultural groups. African Americans were relegated to a status as domestic dependents. Twentieth-century scholarship reconceptualized the process of the re peopling of the Americas, examining not just the history of free migration but that of involuntary economically induced migration, forced migration, and destruction of the Amerindians. Migration to the United States during the nineteenth century, from the end of the Napoleonic Wars in 1815 to the beginning of World War I in 1914, has traditionally been divided into two stages that involved two different regions of origin and thus two different "racial" groups: The distinction dates from the late nineteenth century, when the darker-complected "new immigrants" were considered racially inferior. The Eurocentric perspective covers the vast majority of newcomers, but importation of enslaved Africans, outlawed in 1808, continued illegally. The racial hierarchy of white America was extended to Mexican-Americans following territorial gains of the Treaty of Guadeloupe Hidalgo. The process of hierarchization included religion along with race, placing non-Christian Africans, "heathen" Chinese, and Roman Catholic "papists" in categories

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below that of white Anglo Protestants. Only one-third of the migrants to the United States in the s were agriculturalists. Eastern European farming families first arrived in the s, while the northern European industrial laborers came after the s. On average the male-female ratio stood at 60 to The new states in the West sought to increase their economic potential and revenues, and the fast-growing industries in the East actively recruited newcomers from Europe. Railroad construction companies did the same in Asia. The designation immigrant, once reserved for newcomers from Europe and contrasted to sojourners from Asia, reveals a dichotomy, with emigrants as the complementary term used in Europe. Agrarian settler families, who sold their possessions before departing for America, could hardly return to their native lands, but labor migrants often came as temporary workers. Return migrants, estimated at 7 million from the s to the s, were not counted by the U. Bureau of Statistics before The emigrant-immigrant dichotomy also hides internal migrants: Twentieth Century Similarly problematic is the cultural classification of European migrants into "ethnic groups," a differentiation denied "Asians," "Indians," or "Negroes. Thus the nation-to-ethnic-enclave paradigm constituted an ahistoric simplification. At the end of the century biological-racist classifications scientific racism were increasingly applied to European newcomers from eastern Europe "dark" , from Italy "olive" , or of Jewish faith and excluded nonwhite populations from other continents altogether. Conceptual exclusion was paralleled by legal exclusion. Congress enacted restrictions on the open-door policy of admission to the United States starting in the s. Further restrictions were legislated in and To access other labor reserves, men from Mexico were admitted under specific provisions covering temporary labor. With the closing of the front door facing the Atlantic, a back door on the Rio Grande was opened. The Pacific door was left ajar for merchants and students, in the interest of trade and cultural expansion. When scientific racism subsided, the paradigm of uprootedness emerged as a new hierarchization. While immigrants were recognized as "making the American people" Handlin , immigrants in general and the Irish in particular were considered as suspended between cultures and thus in need of help with assimilation. Many European immigrants of the late s and s had in fact been uprooted but by war and forced labor camps-earning status as displaced persons-rather than by migration. The Immigration and Nationality Hart-Celler Act intended to end discrimination of migrants based on skin color or cultural origin. A merit-based point system favored skilled, professional, and highly educated men and women in order to boost U. The underlying assumption that Europeans could meet the new immigration criteria was wrong, and the composition of migration to the United States changed totally. In contrast, transpacific migration from developed societies in Asia with high educational performance increased and surpassed transatlantic migration by the s. Wage differentials-sometimes offset by cost-of-living levels-attracted men and women from low-wage societies in Asia. A humanitarian aspect of the point system and the citizenship legislation permitted highly qualified migrants to bring relatives regardless of their levels of qualification and English-language skills. Intracontinental northbound migration from Mexico and the Caribbean as well as from other Latin American states surpassed transpacific migration in the s. Mexican laborers and laboring families continued to be recruited seasonally or without legal work documents. Puerto Rican internal and other Caribbean external migrants arrived in large numbers; Cuban exiles were hosted, while Haitian refugees were rejected. While Asian-Americans, Mexican-Americans, and Hispanics in general created civil rights movements, advocates of "whiteness" initiated another racial debate about "the browning" of the United States and generated new calls for conformity. Undocumented migrants, upon whom certain economic sectors relied, were offered legitimization, that is, were given legal status. From the mids on scholarship on the subject of migration departed from the ethnic-group and migrant-dislocation paradigms. Scholars observed the ability of migrants to function and negotiate in two cultures, to create relations between cultural groups, to fuse multiple elements into multicultural lives and hybrid forms of expression. However, race and culture continued to be reflected in scholarship. The experiences of African-Americans were studied separately under the heading of slavery, while research on Asian or Hispanic migrants utilized the model of European experience. Nation-or multicultural-state superstructures lost centrality of position in the analysis but remain important in

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establishing legal and institutional frames for admission or rejection and inclusion or exclusion. Emphasis on exchange between cultural groups and on negotiating identities is reflected in concepts of diasporic belongings and societal embeddedness as well as in transnational or transcultural capabilities to chart life projects and develop ways of everyday life under conditions of high mobility Portes; Rumbaut; Foner. Images of the American Indian, from Columbus to the Present. Africans in the Americas: A History of the Black Diaspora. Delgado, Richard, and Jean Stefancic, eds. New York University Press, Yale University Press, From the Other Side: Women, Gender, and Immigrant Life in the U. Indiana University Press, Modernity and Double Consciousness. Harvard University Press, Grosset and Dunlap, Stanford University Press, Labor Migration in the Atlantic Economies: Northeastern University Press, To Make Our World Anew: A History of African Americans. Oxford University Press, The Story of Immigrant Second Generation. University of California Press, From Out of the Shadows: Mexican Women in Twentieth-Century America. Children of Immigrants in America. Strangers from a Different Shore: A History of Asian Americans. Harvard Encyclopedia of American Ethnic Groups. Belknap Press of Harvard University , Zhou, Min, and James V. Dirk Hoerder Pick a style below, and copy the text for your bibliography.

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## Chapter 4 : Migration: United States | calendrierdelascience.com

*"The New Latin Nation: Immigration and the Hispanic Population of the United States," presented by Dr. Alejandro Portes, Howard Harrison and Gabrielle Snyder Beck Professor of Sociology and Director of the Center for Migration and Development at Princeton University.*

Related Books About the Book The new immigration to the United States is unprecedented in its diversity of color, class, and cultural origins. Over the past few decades, the racial and ethnic composition and stratification of the American population—as well as the social meanings of race, ethnicity, and American identity—have fundamentally changed. The emerging ethnic groups of the United States in the 21st century are being formed in this process, with potentially profound societal impacts. Whether this new ethnic mosaic reinvigorates the nation or spells a quantum leap in its social problems depends on the social and economic incorporation of this still young population. The contributors to this volume probe systematically and in depth the adaptation patterns and trajectories of concrete ethnic groups. They provide a close look at this rising second generation by focusing on youth of diverse national origins—Mexican, Cuban, Nicaraguan, Filipino, Vietnamese, Haitian, Jamaican and other West Indian—coming of age in immigrant families on both coasts of the United States. Their analyses draw on the Children of Immigrants Longitudinal Study, the largest research project of its kind to date. The book concludes with an essay summarizing the main findings, discussing their implications, and identifying specific lessons for theory and policy. He is coauthor, with Alejandro Portes, of *Immigrant America: Multidisciplinary Perspectives* and *Origins and Destinies: Immigration, Race, and Ethnicity in America*. He is the coauthor of *City on the Edge*: Portes is the recipient of the W. Reviews "Ethnicities is a timely and important book. Rumbaut and Portes have brought together a group of stimulating essays by leading scholars in immigration studies that deal with issues at the heart of debates about the new second generation. From Mexicans to Vietnamese and Haitians, the essays show how the children of immigrants in diverse groups are faring and, in different ways, "becoming American. Ethnicities will spark many lively discussions among my students, many of whom belong to this brave new second generation. It reveals contradictory trends among, for example, Haitians, Filipinos, Cubans, Vietnamese, and Mexicans, such as high praise for American society along with increased reports of discrimination. This book contributes significantly to major empirical and theoretical debates. By combining survey data with interviews and historical background, Ethnicities and its companion, Legacies provides a wealth of information about the long-term effects of contemporary immigration--examining what happens to the second and subsequent generations. It is both an exciting and a disturbing book. Roberts, author of *The Making of Citizens: Cities of Peasants Revisited*.



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## Chapter 5 : Ethnicities by Rubén G. Rumbaut, Alejandro Portes - Paperback - University of California Press

*This week's text "The New Latin Nation" by Alejandro Portes on the diverse Hispanic population in the United States, the formation of a Hispanic identity, and upward or downward assimilation provided us with an introduction to the topic of Latin Americans in the U.S.*

Includes bibliographical references and index. Contents Notes on Contributors. Marks of the Chicana Corpus: An Intervention in the Universality Debate: Helena Maria Viramontes Cornell University. The New Latin Nation: Immigration and the Hispanic Population of the United States: Alejandro Portes Princeton University. Aparicio Formerly University of Illinois at Chicago. Deborah Pacini Hernandez Tufts University. Cuando Dios y Usted Quiere: David Carrasco Harvard University. Jose Limon, the Devil and the Dance: Limon University of Texas at Austin. The Everyday Civil War: Nicholas De Genova Columbia University. Oral Tradition and Performance Art: Yolanda Broyles-Gonzalez University of Arizona. Language and Other Lethal Weapons: Nelly Rosario Columbia University. Of Heretics and Interlopers: Arturo Madrid Trinity University. Ruiz University of California, Irvine. Raul Villa Occidental College. Research, Community, and the Archive: Noriega University of California, Los Angeles. The Star in My Compass: Noguera New York University. Sonia Nieto University of Massachusetts, Amherst. Patricia Fernandez-Kelly Princeton University. Lopez Formerly New York University. Telecommunications Challenges and Opportunities: Conceptualizing the Latina Experience in Care Work: Mary Romero Arizona State University. Carlos Ulises Decena Rutgers University. Tomas Ybarra-Frausto Independent scholar. Neil Foley University of Texas. Martha Menchaca University of Texas at Austin. Looking at that Middle Ground: Racial Mixing as Panacea?: Silvio Torres-Saillant Syracuse University. The W rite to Remember: Indigena as Scribe an excerpt: Cherrie Moraga Stanford University. Yvonne Yarbro-Bejarano Stanford University. Social Aesthetics and the Transnational Imaginary: Ramon Saldivar Stanford University. Frances Negron-Muntaner Columbia University. The Transmission of Brownness: Roman de la Campa University of Pennsylvania. Suzanne Oboler University of Illinois at Chicago. Refugees or Economic Immigrants? Maria Cristina Garcia Cornell University. From the Borderlands to the Transnational? Critiquing Empire in the Twenty-First Century: Nielsen Book Data Subjects.

## Chapter 6 : In the News: Speaking English in the United States – Population Reference Bureau

*2 The New Latin Nation: Immigration and the Hispanic Population of the United States 15 Alejandro Portes 3 "Dime con quiñ hablas, y te dirñ quiñ eres": Linguistic (In)security and Latina/o Unity*

## Chapter 7 : Latinos | calendrierdelascience.com

*2The New Latin Nation: Immigration and the Hispanic Population of the United States 15 Alejandro Portes , A Companion to Latina/o Studies.*

## Chapter 8 : Table of contents for A companion to Latina/o studies

*Sociologist Alejandro Portes wrote in a study of Cubans in Miami: "Few immigrant groups have commenced their economic adaptation to American life from a position of such relative \_\_\_\_\_." advantage One of the programs offered to Cubans was the Cuban Adjustment Act.*

## Chapter 9 : Hispanic and Latino Americans - Wikipedia

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