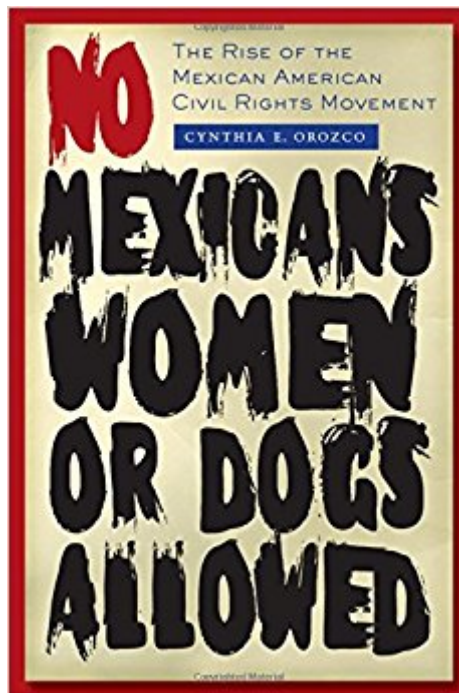




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No Mexicans, Women, Or Dogs Allowed: The Rise Of The Mexican American Civil Rights Movement



Synopsis

Founded by Mexican American men in 1929, the League of United Latin-American Citizens (LULAC) has usually been judged according to Chicano nationalist standards of the late 1960s and 1970s. Drawing on extensive archival research, including the personal papers of Alonso S. Perales and Adela Sloss-Vento, *No Mexicans, Women, or Dogs Allowed* presents the history of LULAC in a new light, restoring its early twentieth-century context. Cynthia Orozco also provides evidence that perceptions of LULAC as a petite bourgeoisie, assimilationist, conservative, anti-Mexican, anti-working class organization belie the realities of the group's early activism. Supplemented by oral history, this sweeping study probes LULAC's predecessors, such as the Order Sons of America, blending historiography and cultural studies. Against a backdrop of the Mexican Revolution, World War I, gender discrimination, and racial segregation, *No Mexicans, Women, or Dogs Allowed* recasts LULAC at the forefront of civil rights movements in America.

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Customer Reviews

"A refreshing and pathbreaking view of the roots of Mexican American social movement organizing in Texas with new insights on the struggles of women to participate and define their roles in this social movement." (Devon Peña, Professor of American Ethnic Studies, University of Washington)

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Very good reading into the history of the Mexican culture.

Excellent!

Dr. Orozco has brought together very important information from many sources and shed light on the beginnings of the League of Latina American Citizens.

Just arrived today, is a nice book. Got it New and for a very good price. The Shipping though, took more time than what I expected it :/ but it was worth the wait.

The Civil Rights Movement of the 1960's was not the only one to take place within the 20th Century. According to Cynthia Orozco, in her text "No Mexicans, Women, Or Dogs Allowed, The Rise of the Mexican American Civil Rights Movement" (2009), she makes an argument for the acknowledgement of just such a movement having taken place. Through the use of the political climate and context of the early 20th Century within pre and post World War I, southern Texas, Orozco is able to demonstrate the need for the development of a unifying force for Mexican Americans living within such a distinct region of the country. According to Orozco, the politics of the time allowed for the development of such important organization as the League of United Latin American Citizens (LULAC), which is the primary focus of her text. Orozco uses an integral approach in order to examine prior theories, which have previously discussed race, class and gender issues within the politics of the turn of the 20th Century. Orozco's analysis of various theories has enabled her to adapt her research methodology, allowing her to further develop her inquiry into the development of LULAC. Orozco provides a historical foundation in order to simultaneously demonstrate the conditions of the time regarding the development of race, class and gender. As a result of her approach, Orozco is able to contextualize her argument further examining the formation of LULAC within such a volatile political climate within southern Texas. Orozco's assessment of LULAC's beginnings is thorough and detailed. Orozco does not neglect to mention the gentrification nor the gender issues, which arose during the organization of LULAC as a political action league.

Orozco successfully makes various arguments which are all on point and further support the importance of acknowledging the period during the 1920's and 1930's within southern Texas, as a time of great change with such significant developments as a Mexican American Civil Rights Movement.

This is a look at the rise of the Mexican-American civil rights movement in south Texas in the period 1910-1930, focusing on the founding of LULAC (League of United Latin American Citizens) in 1929. The emphasis is organizational, concentrating on the four predecessor organizations that merged into LULAC, on the people involved, and on the challenges and controversies in LULAC's founding. The book provides some background on the discrimination against Mexican-Americans in this period, but there is just enough information to show the motivation for such organizations as LULAC and it is not a major focus of the book. Just as with blacks in other parts of the country at this time, Mexican-Americans were subjected to exclusion, persecution, and occasional lynching. Many stores and services posted signs reading "No Mexicans Allowed" (or sometimes "No Dogs or Mexicans Allowed", giving dogs top billing). The book is intended partly as a rebuttal to scholarship rising out of the Chicano movement of the 1960s and 1970s, that tended to emphasize a separate Mexican-American identity and to view LULAC as assimilationist: encouraging the adoption of white American characteristics and abandoning the Mexican heritage. The book shows that the issues were more nuanced than that, and there were several factions pulling in different directions. A particularly-controversial issue was whether Mexican citizens resident in the US could be members of LULAC; even though this group was in the majority at the organizing meeting, its members were excluded from the newly-formed organization. Women were also excluded until 1933, although Orozco was able to interview several women who worked in the background to help build the organization while they were officially excluded.

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