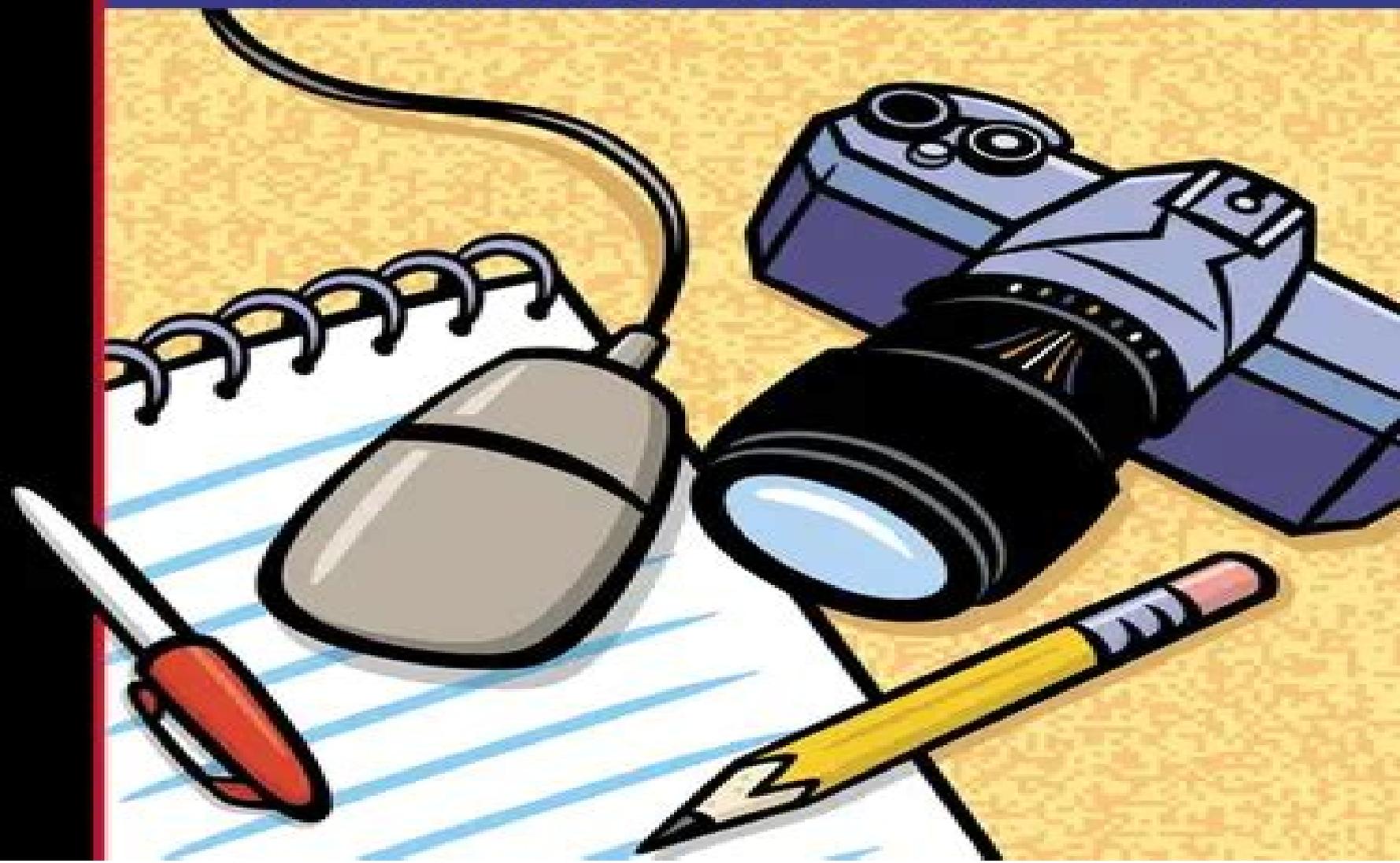


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families or Tejanos on Mexican land In *Colonizing Ourselves* Jose Angel Hernandez explores these movements back to Mexico also known as autocolonization as distinct in the history of settler colonialization Unlike other settler colonial states that relied heavily on overseas settlers especially from Europe and Asia Mexico received less than 1 percent of these nineteenth century immigrants This reality coupled with the growing migration of farmers and laborers northward toward the United States led ultimately to passage of the 1883 Land and Colonization Law This legislation offered incentives to any Mexican in the United States willing to resettle in the republic Tejanos as well as other Mexican expatriates abroad were to be granted twice the amount of land for settlement that other immigrants received The campaign worked ethnic Mexicans from Texas and the Mexican interior as well as Indigenous peoples from Mexico established numerous colonies on the northern frontier Leading one of the most notable back to Mexico movements was Luis Siliceo a Texan who with a subsidized newspaper *El Colono* and the backing of Porfirio Diaz's administration secured a contract to resettle Tejano families across several Mexican states The story of this partnership which Hernandez traces from the 1890s through the turn of the century provides insight into debates about settler colonialization in Mexico Viewed from various global national and regional perspectives it helps to make sense of Mexico's autocolonization policy and its redefinition of Indigenous and settler populations during the nineteenth century [Exp 3 Journalism Sample Package 2000 McGraw-Hill Staff,2001-10-01](#)

City of Inmates Kelly Lytle Hernández,2017-02-15 Los Angeles incarcerates more people than any other city in the United States which imprisons more people than any other nation on Earth This book explains how the City of Angels became the capital city of the world's leading incarcerator Marshaling more than two centuries of evidence historian Kelly Lytle Hernández unmasks how histories of native elimination immigrant exclusion and black disappearance drove the rise of incarceration in Los Angeles In this telling which spans from the Spanish colonial era to the outbreak of the 1965 Watts Rebellion Hernández documents the persistent historical bond between the racial fantasies of conquest namely its settler colonial form and the eliminatory capacities of incarceration But *City of Inmates* is also a chronicle of resilience and rebellion documenting how targeted peoples and communities have always fought back They busted out of jail forced Supreme Court rulings advanced revolution across bars and borders and as in the summer of 1965 set fire to the belly of the city With these acts those who fought the rise of incarceration in Los Angeles altered the course of history in the city the borderlands and beyond This book recounts how the dynamics of conquest met deep reservoirs of rebellion as Los Angeles became the City of Inmates the nation's carceral core It is a story that is far from over [Jenkins of Mexico Andrew Paxman,2017-04-03](#) In the city of Puebla there lived an American who made himself into the richest man in Mexico Driven by a steely desire to prove himself first to his wife's family then to Mexican elites William O Jenkins rose from humble origins in Tennessee to build a business empire in a country energized by industrialization and revolutionary change In *Jenkins of Mexico* Andrew Paxman presents the first biography of this larger than life personality When the decade long Mexican Revolution broke out in 1910

Jenkins preyed on patrician property owners and bought up substantial real estate. He suffered a scare with a firing squad and then a kidnapping by rebels, an episode that almost triggered a US invasion. After the war he owned textile mills, developed Mexico's most productive sugar plantation, and helped finance the rise of a major political family, the Vila Camachos. During the Golden Age of Mexican cinema in the 1940s-50s he lorded over the film industry with his movie theater monopoly and key role in production. By means of Mexico's first major hostile takeover he bought the country's second largest bank. Reputed as an exploiter of workers, a puppet master of politicians, and Mexico's wealthiest industrialist, Jenkins was the gringo that Mexicans loved to loathe. After his wife's death he embraced philanthropy and willed his entire fortune to a foundation named for her, which co-founded two prestigious universities and funded projects to improve the lives of the poor in his adopted country. Using interviews with Jenkins' descendants, family papers, and archives in Puebla, Mexico City, Los Angeles, and Washington, *Jenkins of Mexico* tells a contradictory tale of entrepreneurship and monopoly, fearless individualism and cozy deals with power brokers, embrace of US style capitalism and political anti-Americanism, and Mexico's transformation from semi-feudal society to emerging economic power. [The Other Rebellion](#) Eric Van Young, 2002-04-01

Mexico's movement toward independence from Spain was a key episode in the dissolution of the great Spanish Empire and its accompanying armed conflict, arguably the first great war of decolonization in the nineteenth century. This book argues that in addition to being a war of national liberation, the struggle was also an internal war pitting classes and ethnic groups against each other, an intensely localized struggle by rural people, especially Indians, for the preservation of their communities. While local and national elites focused their energies on wresting power from colonial authorities and building a new nation state, rural people were often much more concerned about keeping village identities and lifeways intact against the forces of state expansion, commercialization, and modernization. Conventional wisdom says that Mexican independence was achieved through a cross-class and cross-ethnic alliance between creole ideologues, military leaders, and a mass following. This book shows that this is not only an incomplete explanation of what went on in Mexico during the decade of armed confrontation that led to Mexico's independence, but also a distortion of Mexican social and cultural history. The author delves deeply into life histories, previously unexamined texts, statistical social profiling, and local historical ethnography to examine the dynamics of popular rebellion. He focuses especially on Mexico's Indian villages but also considers the role of parish priests as insurgent leaders, local conflicts over land, politics, and religious symbols, the influence of messianism and millenarianism in popular insurgent ideology, and the everyday language of political upheaval. **Books In Print 2004-2005** Ed Bowker Staff, Staff Bowker, Ed, 2004

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