

Immigration Activism and Mobilization: Puerto Ricans Organizing for Latino/a/x Immigrant Rights During Chicago’s Chicano Movement

AYURG | Arts, Humanities, and Performance (AHP)

*This cover page is meant to focus your reading of the sample proposal, summarizing important aspects of proposal writing that the author did well, or could have improved. **Review the following sections before reading the sample.** The proposal is also annotated throughout to highlight key elements of the proposal’s structure and content.*



Proposal Strengths	Areas for Improvement
Methodology is narrowly focused on the aspect of this student’s project that they are asking for money for, which is important in AYURGs	The gap in knowledge is identified, but the author could have justified explicitly why a literature review and archival research would fill that gap.
Literature review includes appendix outlining suggested literatures	Literature review could benefit from illustrative examples similar to how the archival methodology is explained.
Archival methodology is explained with illustrative examples for what the student intends to find at the archives they will visit. There is a clear and extensive archival appendix. Trips to both archives are separately justified.	
Clear budget included in appendix	



Other Key Features to Take Note Of
This student initially applied to an earlier AYURG deadline; this proposal is the product of a successful resubmission that addressed the committee’s feedback.
AYURGs, while often used to fund larger projects like senior theses or independent studies, should only focus on the aspects of the project for which you are requesting money.
If you have gotten funding from OUR before (URAP, SURG, etc) or if you have had other research experience (NUbioscientist, Posner, etc) you should mention this experience in your preparation section while highlighting the particular skills you gained from those experiences that will help you conduct the research you are proposing
Because this is funding for research-related travel, an itinerary and clear plan to collect data is essential to convince the committee of your budget needs.

Chicago's Chicano Movement, beginning in 1965 and extending into the 1980s, was a critical civil rights operation in which Latinos/as/xs (hereafter Latinxs) actively resisted second class grievances and thus, collaborated and mobilized for education reform, political rights, and social equality. Latinx political activism during the Chicano Movement sought self-determination and a re-positioning of Chicanos and Latinxs to the forefront of U.S. history. Chicanos resisted the ways Latinxs were historically and routinely pushed to the peripheries of American society. By creating a Chicano identity, they also resisted and rejected pressures to assimilate to U.S. culture and "Americanize." This political moment along with growing Latinx immigration concerns of the 1970s, led to some Chicano activists to organize for immigrant rights. This period of immigration activism added a new, unexplored dimension to the Chicano Movement, and thus, my research will examine the ways Latinxs, particularly Puerto Ricans in Chicago, have supported Latino/a/x immigration rights. Further, my focus pertains directly to Puerto Ricans' engagement in the Chicano Movement in relation to their unique politico-juridical status. In other words, given that Puerto Rico is formally part of U.S. territory and Puerto Ricans are considered U.S. citizens, **my research will document how, and more importantly why, Puerto Ricans advocated for immigration issues directly affecting Mexicans during the Chicano Movement, when immigration wasn't necessarily an issue to their particular ethnic group.**

With that said, there has yet to be research on this particular component of Puerto Ricans advocating and uniting with Mexicans for immigrant rights during Chicago's Chicano Movement. In fact, Fernandez's "Of Immigrants and Migrants: Mexican and Puerto Rican Labor Migration in Comparative Perspective," attempts to examine the collaboration between Mexicans and Puerto Ricans, but still reviews the two ethnic groups separately, dividing her book so that some chapters focus just on Mexicans, while other just on Puerto Ricans. Thus, Fernandez negates a side-by-side analysis of the two groups, therefore illuminating a particular gap within the knowledge of this time period. In addition, Pallares and Flores-Gonzalez reference Puerto Ricans organizing for Mexican and immigrant rights in "¡Marcha!: Latino Chicago and the Immigrant Rights Movement" however, their focus is particular to the contemporary and not the 20th century. Further, Ruiz's "Nuestra America: Latino History as United States History," argues that as historians and researchers, it is critical to understand the ways in which U.S. history has dissolved the narratives and histories of peoples of color, otherwise referred to as the structural erasure of U.S. history. Thus, in relation to my research topic, it is critical to recognize how America history has fundamentally negated Latinos/as/xs as agents, or what Ruiz refers to as "meaningful actors," who have not only contributed to the making of the U.S., but also, must be repositioned to the forefront of the U.S. history narrative.

Identifies gap in knowledge

Shows why gap should be filled

To that end, my research is fundamentally centered on understanding how and why the interplay between Puerto Ricans and Mexicans existed as it related to immigrant rights during the Chicano Movement and will venture deeply into the 1970s in order to situate Latinos/as/xs as active contributors and participants of U.S. history. In addition, one of the overarching and more challenging concepts I will explore through this research regards Padilla's "Latino Ethnic Consciousness: The Case of Mexican Americans and Puerto Ricans in Chicago," and specifically the question of whether the collaboration between Puerto Ricans and Mexicans serves as a form of Latinismo? As Padilla defines, Latinismo "represents a collective-generated ethnic group identity and behavior, that is, a type of identification and behavior which is produced out of the intergroup relations or social interaction of at least two Spanish-speaking groups." In other words, Padilla references how separate ethnic groups would collaborate and activate a joint Latino identity for political mobilization and goals; once these purposes were achieved, the groups would retreat and the union between groups as Latinos would dissolve. With this in mind, Rua and Garcia in "Processing Latinidad: Mapping Latino Urban Landscapes through Chicago Ethnic Festivals," build on Padilla's idea of Latinismo by introducing a new concept, Latinidad, which is employed primarily to argue that this political identity didn't just dissolve when

certain objectives were achieved. Rather, Rua and Garcia present Latinidad as an articulation of the dynamic processes of social and political moments within the structures of everyday life. In other words, Latinidad, while used as a collective identity by ethnic groups to “strengthen broader political commitments,” also existed within the cultural realm through festivals and parades. That is, different ethnic groups were continuously supporting each other in areas unrelated to direct political motivations.

Given the aim of my research, I will engage in a wide range of scholarly literature (see Appendix I) in order to further identify how the interactions between Puerto Ricans and Mexicans have already been discussed and to assess the gaps within these established historiographies. I will conduct extensive archival research at both Stanford University and Notre Dame (Appendix II/III, A & B), as these sites hold particular documents detailing the role Puerto Ricans played in the Chicano Movement, and neither is available online locally. Specifically, Stanford’s special collections includes documents from the Centro de Accion Social Autonomo (CASA), a prominent political and activist organization that not only sought to provide Mexican migrants with social and legal services during the Chicano Movement, but also organized the “Know Your Rights” campaign, which helped undocumented migrants understand their rights if they were ever targeted by U.S. Immigration and Customs Enforcement (ICE). Furthermore, Stanford also contains valuable information on the Puerto Rican Socialist Party, which operated during the Chicano/a/x Movement and sought the island’s liberation from U.S. sovereignty. This is useful in informing the ways in which Puerto Ricans felt controlled and denounced by the U.S. government and is particularly helpful in providing an understanding for why Puerto Ricans aligned themselves with Mexicans when advocating for immigrant rights during the Chicano Movement. In other words, these documents provide insight on the inequities Puerto Ricans faced in the U.S. and is useful in comparing to the hardships Mexicans faced, also by the same oppressor. My trip to Notre Dame concerns a particular roll of microfilm, which Northwestern does not hold. I spoke with Northwestern librarian John

Hernandez, who informed me that institutions are generally unwilling to lend entire reels of microfilm and thus, Notre Dame is the closest location with this specific archive. Lastly, I will commute to various archival sites and special collections in Chicago, many of which I am familiar with from my summer URAP, in order to scan, copy, and gather political propaganda and pamphlets from Chicano and Puerto Rican media and Spanish--language press (see Appendix II, C).

Through my archival research and collection, I will analyze and situate the documents as evidence in my final research paper, which will provide a thoughtful conclusion to my inquiries. Specifically, I will implement quotes, images, and excerpts into my final written report in order to bring a particular level of engagement between readers and the primary documents. Further, I will look critically at how these archives align with or refute some of the themes scholars have written on, particularly in relation to this time period (1970s), as well as how immigration was being understood at the individual and group--organization level. To the latter point, I will critically examine whether or not there were discussions about uniting with other Latinos/as/xs in the documents and if so, what was the rhetoric being employed?

This past summer as a URAP--funded research assistant to Professor Garcia, I learned how to efficiently navigate large collections of archival data centered in the 1970s, revise citations and bibliographies, sift through INS--related data and demographics, as well as manage copies of the collected archives in Box, a Cloud content platform. To that end, much of the material I engaged with included interdisciplinary scholarly work and research already conducted on the subject; from sociology to ethnic studies to English and Spanish--language journalism. To the latter, my skills in Medill and my proficiency in Spanish were particularly helpful. Ideally, I hope to continue my research beyond this academic--year grant through a summer URG, in which I would collect oral histories of individuals who directly experienced the Chicano Movement, as well as interview scholars who have an extensive understanding of this time period and would be able to reflect on my findings.

Should justify why lit. review is a method that will address the gap in knowledge

Gives overview of archival methods with illustrative examples for what will be found in the archives student will visit

Specifies what the analysis will look like/what student is reading for in lit review and archives

Justifies each archive trip

Mentions past grants

Appendix I: List of Scholarly Literature

- Vicki L. Ruiz. "Nuestra America. Latino History as United States History." *The Journal of American History* 93, no. 9 (2006)
- Aurora Levins Morales. "The Historian as Curandera." East Lansing, MI: Julian Samora Research Institute, Michigan State University (1998)
- Myrna Garcia. "Positionality." *Encyclopedia of Diversity and Social Justice*.
- Merida M. Rua. "Communities of Reciprocal Knowledge: Home Work, Fieldwork: Research and Accountability." *A Grounded Identity: Making New Lives in Chicago's Puerto Rican Neighborhoods*. Oxford; New York: Oxford University Press, 2012
- Lilia Fernandez. "Of Immigrants and Migrants: Mexican and Puerto Rican Labor Migration in Comparative Perspective, 1942-1964." 29, no. 3 (2010)
- Lilia Fernandez. "Brown in the Windy City: Mexican and Puerto Ricans in postwar Chicago." Chicago: The University of Chicago Press, 2014.
- Mike Amezcua. "Beautiful Urbanism: Gender, Landscape, and Contestation in Latino Chicago's Age of Urban Revival." *Journal of American History* 104, no. 1 (2017)
- Mario T. Garcia "The Chicano Movement: Perspectives from the Twenty-First Century." London: Routledge, 2014
- Jimmy Patino. "Raza si, migra no: Chicano movement struggles for immigrant rights in San Diego." Chapel Hill: University of North Carolina Press, 2017
- Leonard G. Ramirez. "Chicanas of 18th Street: narratives of a movement from Latino Chicago." Urbana: University of Illinois Press, 2011
- Leo R. Chavez. "Covering immigration: popular images and the politics of the nation." Berkeley: University of California Press, 2001.
- Felix M. Padilla. "Latino ethnic consciousness: the case of Mexican Americans and Puerto Ricans in Chicago." Notre Dame, IN: University of Notre Dame Pr., 1985
- Lorena Garcia and Merida Rua. "Processing Latinidad: Mapping Latino Urban Landscapes through Chicago Ethnic Festivals." *Latino Studies* 5, no. 3 (2007)
- Merida Rua. "Colao subjectivities: PortoMex and MexiRican perspectives on language and identity." *Centro: Journal of the Center for Puerto Rican Studies* 13, no. 2 (2001)
- Amalia Pallares and Nilda Flores-Gonzalez. *¡Marcha!: Latino Chicago and the Immigrant Rights Movement*. Latinos in Chicago and the Midwest. Urbana, Ill.: University of Illinois Press, 2010

Appendix II: Archival Research Plan

A) Stanford Special Collections – Centro de Accion Social Autonomo Papers, 1963-1978

- **Series I:** CASA Administrative Records (1968-1978)
 - **Subseries H: Local CASA Organizations**
 - **Box 20, Folder 6** detailing Chicago Local Committee from 1974-1977
- **Series III:** Subject and Organizational Files (1963-1979)
 - **Subseries I: Protest and Political Movements (United States)**
 - **Box 40, Folder 4** detailing Socialist Parties from 1970-1977
 - **Subseries J: Protest and Political Movements (International)**
 - **Box 41, Folders 14-16, Box 42, Folders 1-4** detailing Puerto Rican Socialist Movement from 1971-1973
 - **Subseries K: Socialist-Political Theory**
 - **Box 43, Folder 5** detailing articles
- **Series IV:** Photographs (1973-1977)
 - **Subseries A: Subject**
 - **Box 44, Folder 1** detailing Chicago CASA local prints
 - **Box 45, Folder 12** detailing Immigration prints
 - **Box 45, Folder 14** detailing Immigration and Naturalization Service (INS) prints
 - **Box 48, Folder 14** detailing Antonio Rodriguez prints

Contacts:

Rigoberto Marquéz, Director of Community Engaged Learning in Identity

Tomás Jiménez, Director of the Undergraduate Program in Comparative Studies in Race and Ethnicity

B) Notre Dame Special Collections

- El Informador (Chicago Spanish-language newspaper, microfilm)
 - **Reel 1 of section 11**

C) Local Chicago Special Collections

- **University of Chicago:**
 - Pastora San Juan Cafferty Papers
 - **Box 5, Folder 16** “Needs and Aspirations of Puerto Rican People,” Ligia Vazquez de Rodriguez, 1971
 - Virgin J. Vogel Collection
 - **Box 26, Folder 17** detailing Puerto Rican Solidarity Center, circa 1970s
 - **Box 47, Folder 13** detailing Race and Ethnicity, Puerto Ricans, 1972-1977
 - American Civil Liberties Union Illinois Division Records
 - **Box 556, Folder 9** detailing Police Brutality, Puerto Rican Community, 1969
- **Chicago Area Project Collection at Chicago History Museum:**
 - Hull House Report, April 28, 1958
 - **Box 111, Folder 1** detailing tension between Puerto Rican and Mexican youth
 - West Side Community Committee
 - **Box 110, Folder 11**
- **Welfare Council of Metropolitan Chicago Collection at Chicago History Museum:**
 - Committee on Minority Groups, “Meeting on Inter-Racial Situation,” June 25, 1943
 - **Box 145, Folder 4**

Appendix III: Budget and Itinerary

A) Travel to Stanford between January 26th to January 28th:

- Friday, Jan. 26 - Depart from O'hare at 4:45 p.m. arrive at San Francisco airport at 7:40 p.m.
- Sunday, January 28 - Depart from San Francisco airport at 9:30 a.m. arrive at O'hare at 3:49 p.m.
- This round-trip flight is with Virgin America Airlines and would cost in total **\$380**
- I would stay 2 nights at either LaQuinta or Fairfield Inn & Suites (most affordable hotels in the area, both within 2 miles of the airport, and both include breakfast) 2-night Housing would cost **\$350**
- I would Uber from the airport to the hotel (**\$20**)
- I would Uber from the hotel to Stanford's campus (although Uber's rates change, a safe estimate for an Uber to campus would be **\$40**)
- Food:
 - Dinner on Friday, Jan. 26 when I arrive (**\$25**)
 - Lunch and Dinner on Saturday, Jan. 27 (**\$40**)
- **STANFORD TRIP TOTAL: \$855**

B) Travel to Notre Dame over Spring break, Saturday, March 24:

- I would leave from Chicago downtown at 8:43 a.m. and arrive at Notre Dame by 12:10 p.m. (**ticket cost \$15**)
- I would then leave from Notre Dame on the same day at 10:16 p.m. and arrive back in Chicago at 11:41 p.m. (**ticket cost \$15**)
- Cost for lunch and dinner on March 24 (**about \$40**)
- Uber ride from train to Notre Dame, and then from Notre Dame to the train (safe estimate **\$30**)
- **NOTRE DAME TRIP TOTAL: \$100**

C) Local Evanston-Chicago travel expenses:

- **CTA Ventra card (\$45)**

GRAND TOTAL: \$1,000