

THE CHICANA AND CHICANO CIVIL RIGHTS MOVEMENT

EL MOVIMIENTO:

EMPOWERMENT, LIBERATION, REVOLUTION,
IDENTITY, AND STRUGGLE



A NON-TRADITIONAL HISTORY OF THE UNITED STATES 11TH GRADE

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BACKGROUND

THE CHICANA AND CHICANO CIVIL RIGHTS MOVEMENT, SOMETIMES CALLED THE CHICANO MOVEMENT OR *EL MOVIMIENTO*, SPANISH FOR THE MOVEMENT, WAS ESSENTIALLY A POLITICAL, EDUCATIONAL, AND SOCIAL JUSTICE JOURNEY WITH THE PURPOSE OF ACHIEVING SOCIAL LIBERATION AND EMPOWERMENT FOR THE ETHNIC COMMUNITY OF MEXICAN-AMERICANS IN THE UNITED STATES. BY THE 1960'S, AT THE HEIGHT OF THE CIVIL



RIGHTS ERA, STRIFE HAD BECOME APPARENT BETWEEN THE DOMINANT OPPRESSOR OF WHITE MAINSTREAM SOCIETY AND THE DISCRIMINATED ETHNIC COMMUNITIES ALL ACROSS THE NATION. INEQUALITIES AND INJUSTICES IN SOCIETAL ISSUES BECAME THE FINAL PUSH FACTOR FOR THESE ETHNIC COMMUNITIES TO BECOME SOCIALLY AND POLITICALLY CONSCIOUS OF THEIR RIGHTS AS CITIZENS OF THE UNITED STATES, AND SO IT LED TO THEM UPRISING AGAINST AN UNEQUAL SOCIETY.

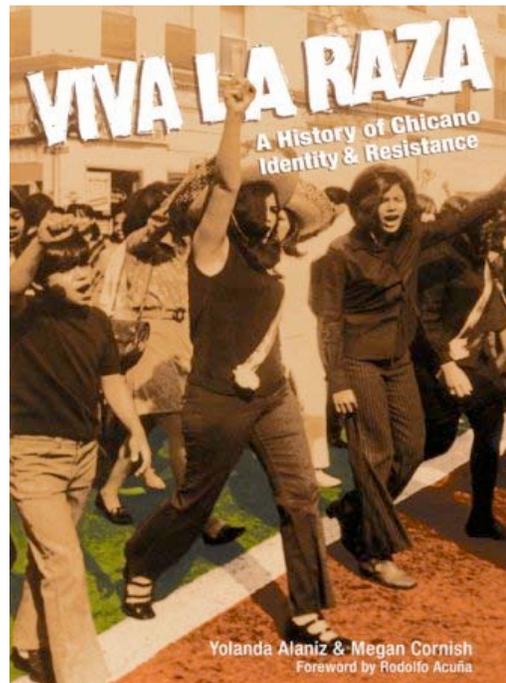
THESE COMMUNITIES INCLUDED MEXICAN-AMERICANS, AFRICAN-AMERICANS, ASIAN-AMERICANS, COMPOSED THE. DEMANDED WORKING



AMERICANS, PUERTO AND MORE; ALL THAT MEXICAN-AMERICANS BETTER EDUCATION, CONDITIONS, POLITICAL

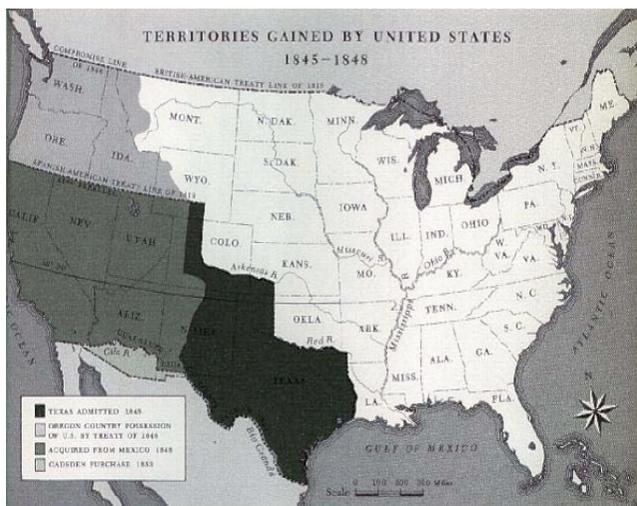
EMPOWERMENT, AND SOCIAL LIBERATION. DURING THIS ERA, REVOLUTION WAS IN THE AIR. THERE WERE CHANGES TO SELF-IDENTITY IN ETHNIC COMMUNITIES; AFRICAN-AMERICANS BEGAN TO EMBRACE THE TERM BLACK AS A WAY TO EMPOWER THEMSELVES. FOR MEXICAN-AMERICANS, A NEW FORM OF IDENTITY WAS BORN, IN THE TERM OF CHICANA AND CHICANO; A TERM THAT UNITED *LA RAZA*, THE RACE. ONCE CONSIDERED AS A DEROGATORY TERM TOWARDS MEXICAN-AMERICANS, NOW BECAME THE NAME TO SHOW CULTURAL, POLITICAL, AND ETHNIC IDENTITY, *CHICANA* AND *CHICANO* HAD BECOME THE NOTORIOUS SYMBOLIC TERM USED TO ASSOCIATE THEMSELVES WITH *LA CAUSA*, THE CAUSE. THE CHICANA/O MOVEMENT WENT FROM POLITICAL CAMPAIGNS TO EDUCATIONAL REFORM.

THERE ARE A FEW SPECULATIONS AS TO THE ORIGINS OF WHAT CHICANAS/OS CALL *EL MOVIMIENTO*. SOME CHICANA/O SCHOLARS ARGUE THAT THE CHICANA/O MOVEMENT WAS A CONTINUATION OF THE MEXICAN-AMERICAN CIVIL RIGHTS MOVEMENT DURING THE 1940'S; HOWEVER, SOME OF THE ISSUES RELATING TO



EDUCATION AND SOCIAL LIBERATION ARE DISSIMILAR IN NATURE, THUS NOT MAKING IT HAVE A DIRECT CORRELATION TO THAT OF THE MEXICAN-AMERICAN

CIVIL RIGHTS MOVEMENT OF THE 1940'S. IN CONTRAST, NUMEROUS HISTORIANS, SOCIOLOGISTS, AND POLITICAL ANALYSTS SUGGEST THAT THE MOVEMENT BEGAN IN 1848, WHEN THE UNITED STATES DEFEATED MEXICO IN THE LAND CONQUEST OF THE U.S.-MEXICO



WAR OF 1846; A WAR WHERE THE UNITED STATES ANNEXED MORE THAN 6 PRESENT DAY SOUTHWEST STATES, A PHENOMENON THAT HAS BEEN KNOWN TO BECOME AS THE MEXICAN CESSION OF 1848 UNDER THE TREATY OF GUADALUPE-HIDALGO. IN ANY CASE, THE ORIGIN OF THE CHICANA/O MOVEMENT IS AT BEST AMBIGUOUS, BUT NEVERTHELESS, IT REPRESENTS AN ETHNIC STRUGGLE THAT HAS BEEN FOUGHT FOR MANY DECADES NOW, AND CONTINUES TODAY...

LESSON 1:

“THE QUEST FOR A HOMELAND”

OBJECTIVES: TO LEARN AND UNDERSTAND THEIR QUEST OF REGAINING THEIR ONCE PLACE OF ORIGIN KNOWN AS AZTLAN, A MYSTICAL LAND THAT WAS ANNEXED BY THE UNITED STATES DURING THE U.S.-MEXICO WAR AND TREATY OF GUADALUPE HIDALGO OF 1848; FOR THE PURPOSE OF ESTABLISHING THEIR OWN CHICANA AND CHICANO SOCIETY.

KEY TERMS:

- AZTLAN
- U.S.-MEXICO WAR 1846-1848
- TREATY OF GUADALUPE HIDALGO 1848
- MEXICAN CESSION
- PLAN ESPIRITUAL DE AZTLAN
- LA RAZA
- RADICALISM
- NATIONALISM

THE QUEST FOR THEIR HOMELAND WAS INTRODUCED BY CHICANO INDEPENDENCE ACTIVISTS DURING THE HEIGHT OF THE MOVEMENT DURING THE 1960'S AND 1970'S. THEY USED THE SYMBOLIC TERM OF AZTLAN TO REFER TO THEIR MYSTICAL LAND OF ORIGIN, LOCATED IN WHAT WAS NORTHERN MEXICO, NOW THE U.S. SOUTHWEST. THE REASON WHY THEY DESPERATELY WANTED TO SOCIALLY AND CULTURALLY RECLAIM THESE LANDS WERE FOR THE SHEER PURPOSE OF ESTABLISHING THEIR OWN CHICANA AND CHICANO SOCIETY; A SOCIETY THAT WOULD BE IN THEIR DIRECT CONTROL, APART FROM THE INFLUENCE OF WHITE MAINSTREAM SOCIETY.



IN 1969, THE FIRST NATIONAL CHICANO LIBERATION YOUTH



CONFERENCE IN MARCH 1969 HELD IN DENVER, COLORADO GAVE BIRTH TO THE CHICANO NATIONALIST MANIFESTO KNOWN AS "EL PLAN ESPIRITUAL DE AZTLAN." PROBABLY THE MOST SIGNIFICANT POLITICAL AND CULTURAL ASPECT OF THE CHICANA AND CHICANO MOVEMENT WAS THEIR MANIFESTO KNOWN AS THE PLAN ESPIRITUAL DE AZTLAN

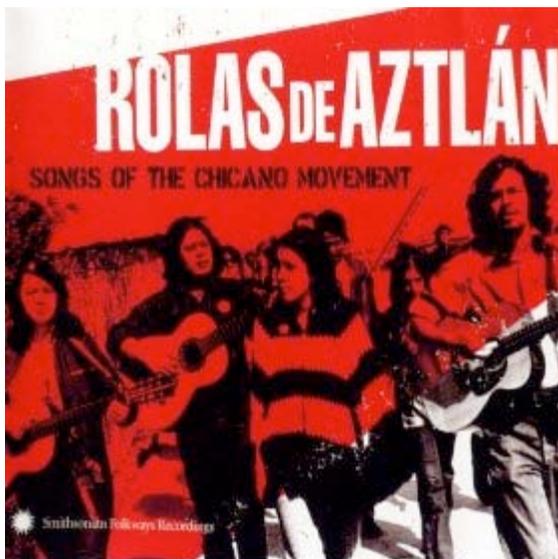
WHICH ADVOCATED FOR CHICANO NATIONALISM AND SELF DETERMINATION FOR MEXICAN-AMERICANS. FUNDAMENTALLY WHAT THIS CHICANO

NATIONALISTIC MANIFESTO, EL PLAN ESPIRITUAL DE AZTLAN, DID WAS IT STRUCTURED THE THEME THAT LA RAZA (CHICANOS) MUST USE THEIR NATIONALISM AS THE KEY OR COMMON DENOMINATOR FOR MASS MOBILIZATION AND ORGANIZATION. ONCE CHICANOS WERE COMMITTED TO THE IDEA AND PHILOSOPHY



OF EL PLAN ESPIRITUAL DE AZTLAN, THEY COULD ONLY CONCLUDE THAT SOCIAL, ECONOMIC, CULTURAL, AND POLITICAL INDEPENDENCE WAS THE ONLY ROAD TO TOTAL LIBERATION FROM OPPRESSION, EXPLOITATION, AND RACISM. THEIR STRUGGLE THEN MUST HAVE BEEN FOR THE CONTROL OF CHICANA AND CHICANO BARRIOS, CAMPOS, PUEBLOS, LANDS, ECONOMY, CULTURE, AND POLITICAL LIFE. EL PLAN ESPIRITUAL DE AZTLAN COMMITTED ALL LEVELS OF CHICANO SOCIETY - THE BARRIO, THE CAMPO, THE RANCHERO, THE WRITER,

THE TEACHER, THE WORKER, THE PROFESSIONAL - TO LA CAUSA (THE CAUSE). AND ESSENTIALLY THE CAUSE WAS FOR MEXICAN-AMERICAN/CHICANO LIBERATION.



HOWEVER, THIS NATIONALISTIC MANIFESTO CONTAINED CERTAIN ORGANIZATIONAL GOALS THAT SOME ARGUED RESEMBLED THE CHARACTERISTICS OF A NATION STATE AS DESCRIBED BY MANY HISTORIANS.

THE MANIFESTO CALLED FOR UNITY, ECONOMIC CONTROL, EDUCATIONAL OPPORTUNITIES, ACCESS TO GATE KEEPING INSTITUTIONS, SELF DEFENSE, CULTURAL AWARENESS AND RECOGNITION, AND OF COURSE POLITICAL

LIBERATION. THESE ARE ALL FUNDAMENTAL DYNAMICS OF A NATION; THE ONLY IMPORTANT CHARACTERISTIC LEFT OUT BY THE PLAN WAS LAND AND TERRITORY. WITHOUT TERRITORY, IT BECAME A BIT MORE COMPLEX TO ESTABLISH THEIR IDEOLOGIES AND HAVE A SAFE HAVEN TO CALL THEIR HOMELAND. IN ANY CASE, PEOPLE MIGHT HAVE WONDERED WHERE DID THE PLAN ESPIRITUAL DE AZTLAN FALL UNDER IN REGARDS TO THE POLITICAL SPECTRUM. THERE IS NO DOUBT THIS MANIFESTO WAS A LEFT RADICAL NATIONALISTIC MOVEMENT. RADICALISM IS A POLITICAL ORIENTATION THAT FAVORS FUNDAMENTAL, DRASTIC, REVOLUTIONARY CHANGES IN SOCIETY, LITERALLY MEANING "CHANGES AT THE ROOTS." FURTHERMORE, ANOTHER PLAN WAS ALSO DEVELOPED AS AN INTELLECTUAL SOCIAL MOVEMENT WITHIN THE CHICANA AND CHICANO MOVEMENT. THIS WAS EL PLAN DE SANTA BARBARA; A MANIFESTO THAT WOULD CHANGE THE EDUCATIONAL WORLD FOR CHICANO STUDENTS FOREVER.

ANALYTICAL QUESTIONS

- 1. WHAT WERE THE MAIN DYNAMICS OF EL PLAN ESPIRITUAL DE AZTLAN?**
- 2. WHAT WERE ITS IMPLICATIONS?**
- 3. IN WHAT SENSE WAS THE QUEST BY CHICANAS/OS TO GET BACK THEIR SYMBOLIC HOMELAND TRUE?**
- 4. HOW RADICAL WAS EL PLAN ESPIRITUAL DE AZTLAN?**
- 5. WHAT WERE THE POLITICAL IDEOLOGIES OF IT?**
- 6. HAS CULTURAL NATIONALISM GROWN AS A RESULT OF EL PLAN ESPIRITUAL DE AZTLAN?**
- 7. DO YOU BELIEVE THAT CHICANAS/OS WILL EVER RECLAIM THEIR "HOMELAND?"**

LESSON 2: "RECLAIMING BACK THE EDUCATION IN THE SCHOOLS"

OBJECTIVES: TO COMPREHEND AND ANALYZE THE INEQUALITY IN EDUCATION, MEXICAN-AMERICAN/CHICANA/O STUDENTS WERE RECEIVING IN SCHOOLS AND UNIVERSITIES ACROSS THE NATION. THIS IS BY FAR, WITHOUT A DOUBT, ARGUABLY THE MOST CRUCIAL ASPECT OF THE CHICANA/O MOVEMENT, FOR IT CHANGED AND REFORMED EDUCATION WHILE RESTRUCTURING THE SCHOOL SYSTEM AND CURRICULUM FOR A MORE IN DEPTH HISTORY OF MEXICAN-AMERICANS/CHICANAS/OS IN THE UNITED STATES; COVERING THEIR SOCIAL, POLITICAL, AND ETHNIC ISSUES IN SOCIETY.

KEY TERMS:

- EL PLAN DE SANTA BARBARA
- 1968 CHICANO BLOWOUTS
- FIRST NATIONAL CHICANO LIBERATION YOUTH CONFERENCE, MARCH 1969
- MECHA (MOVIMIENTO ESTUDIANTIL CHICANO DE AZTLÁN, "CHICANO STUDENT MOVEMENT OF AZTLÁN")
- CHICANO PLAN FOR HIGHER EDUCATION
- 1969 UC BERKELEY THIRD WORLD STRIKE
- UNIVERSITY RESTRUCTURING AND EDUCATIONAL REFORM

THE EDUCATIONAL SYSTEM HAD BEEN VIEWED AS BROKEN, UNEQUAL, AND DISCRIMINATORY FOR QUITE SOME TIME NOW. THERE WAS NO DOUBT THAT EDUCATION REFORM WAS AT THE TOP OF THE CHICANA/O MOVEMENT AGENDA. MEXICAN-AMERICANS/CHICANAS/OS TOOK NOTICE OF THE LACK OF INCORPORATING THEIR HISTORICAL BACKGROUND IN THE COURSES AND CURRICULUM OF U.S. HISTORY. IN ADDITION, MANY OF THESE SCHOOLS



LACKED PROPER FACILITIES TO FACILITATE THE EDUCATION THESE ETHNIC STUDENTS DESERVED. AND SO CAME THE RESPONSE BY STUDENTS.

IN THE TOWN OF EAST LOS ANGELES,

A GREAT NUMBER OF HIGH SCHOOLS BECAME THE TARGET FOR EDUCATIONAL REFORM THROUGH SOCIAL ACTIVISM. AS A FORMER STUDENT MYSELF FROM ONE OF THE ORIGINAL EAST L.A. PUBLIC HIGH SCHOOLS INVOLVED IN THE WALKOUTS, WILSON HIGH SCHOOL, I KNOW FIRSTHAND THE EFFECT IT HAD ON NOT ONLY THE QUALITY OF EDUCATION STUDENTS RECEIVED MANY YEARS LATER FOLLOWING THE

AFTERMATH, BUT ALSO THE IMPACT IT HAD ON THE COMMUNITY AS WELL. APART FROM WILSON, OTHER MAJOR HIGH SCHOOLS INVOLVED IN THESE WALKOUTS CONSISTED OF LINCOLN, ROOSEVELT, GARFIELD, AND BELMONT. THE EAST L.A. WALKOUTS, ALSO



KNOWN AS THE CHICANO BLOWOUTS, WERE A SERIES OF WALKOUTS AND

BOYCOTTS ORCHESTRATED MAINLY BY THE STUDENTS AND ONE CHICANO EDUCATOR, SALVADOR CASTRO, AGAINST THE EDUCATIONAL INEQUALITIES



THEY WERE EXPERIENCING IN THOSE SCHOOLS DURING THAT PERIOD. PRIOR TO THESE EVENTS, BOTH COLLEGE AND HIGH STUDENTS HAD BEEN DEVELOPING A METHOD TO GET THE SCHOOL BOARD'S ATTENTION, AND THEY FELT THAT WALKING OUT WAS THE BEST FORM OF ACTIVISM TO EXPRESS THEIR BELIEFS AND

CONCERNS ABOUT "THE INEQUITABLE CONDITIONS, INADEQUATE RESOURCES, AND UNJUST EDUCATION THEY RECEIVED IN THE CITY'S PUBLIC SCHOOLS" IN THE LOS ANGELES UNIFIED SCHOOL DISTRICT. BASED ON THE ARTICLE "EXAMINING TRANSFORMATIONAL RESISTANCE" BY DANIEL SOLÓRZANO AND DOLORES DELGADO, "IN 1968, PEOPLE WITNESSED A WORLDWIDE RISE IN STUDENT MOVEMENTS IN COUNTRIES SUCH AS FRANCE, ITALY, MEXICO, AND THE UNITED STATES. IN MARCH OF THAT YEAR, MORE THAN 10,000 STUDENTS WALKED OUT..." THIS WAS SO MASSIVE AND KNOWN THAT IT MADE HEADLINE NEWS ACROSS VARIOUS COUNTRIES OF LATIN ORIGIN. IT GAVE PROOF TO THE WORLD THAT A NEW GROUP OF YOUNG STUDENTS WAS CONSCIOUS OF THEIR ETHNIC BACKGROUND, AND THEY KNEW



THEMSELVES THEY WERE ON THE RISE, IN GREAT NUMBERS TOO.

AT THE THE FIRST NATIONAL CHICANO LIBERATION YOUTH CONFERENCE IN THE MARCH 1969 CONVENTION HELD IN DENVER, COLORADO EL PLAN DE SANTA BARBARA WAS WRITTEN, A MANIFESTO THAT WOULD CHANGE THE EDUCATIONAL WORLD FOR CHICANO STUDENTS FOREVER. THIS DOCUMENT/MANIFESTO WAS CREATED IN APRIL 1969 AT THE UNIVERSITY OF CALIFORNIA, SANTA BARBARA FOR THE INSTITUTIONALIZATION AND IMPLEMENTATION OF CHICANA/O STUDIES EDUCATIONAL PROGRAMS ON ALL CAMPUSES. "EL PLAN DE SANTA BARBARA" WAS WRITTEN BY THE CHICANO COORDINATING COUNCIL ON HIGHER EDUCATION, AND HAS BEEN THE BASIS FOR THE CHICANA/O STUDIES EDUCATIONAL DEPARTMENTAL PROGRAM IN CALIFORNIA. IN THE NEXT COUPLE OF YEARS SOCIETY TOOK NOTICE OF THE EFFECTS THAT THE CHICANO BLOWOUTS OF 1968 AND THE CHICANO PLAN FOR HIGHER EDUCATION PROPOSAL IN 1969 HAD ON ACADEMIA. EVIDENTLY THEIR PASSION PAID OFF, FOR IT INDIRECTLY LED INTO THE ESTABLISHMENT OF THE CHICANA/O STUDIES PROGRAM AT THE UNIVERSITY OF CALIFORNIA, LOS ANGELES (UCLA) IN 1973 (DEPARTMENTALIZED IN 2005); SIMILAR TO THE DEVELOPMENT OF THE ETHNIC STUDIES PROGRAM INITIATED AT THE UNIVERSITY OF CALIFORNIA, BERKELEY ESSENTIALLY DUE TO THE 1969 THIRD WORLD STRIKE.

ANALYTICAL QUESTIONS:

1. WHAT IS YOUR PERSPECTIVE ON THE PLAN DE SANTA BARBARA?
2. WHAT CHANGES DID IT IMPLEMENT IN THE EDUCATIONAL SYSTEM IN CALIFORNIA?
3. WHAT DO YOU THINK ABOUT CHICANA/O HIGH SCHOOL STUDENTS BECOMING AWARE OF THE INEQUALITIES IN EDUCATION AND SHOWING ACTIVISM THROUGH A SOCIAL MOVEMENT BY WALKING OUT/BOYCOTTING THE EAST L.A. H.S.'S?
4. HOW HAS UCLA AND UC BERKELEY, THE TOP TWO PUBLIC UNIVERSITIES IN THE COUNTRY, ADVANCED FROM THE PLAN DE SANTA BARBARA, LEADING THEM TO BECOME PIONEER IN SUCH ACADEMIC DISCIPLINES?

LESSON 3: "FIGHTING FOR POLITICAL EMPOWERMENT"

OBJECTIVE: TO ANALYZE THE POLITICAL IMPLICATIONS AND POLITICAL ISSUES BROUGHT FORTH BY THE CHICANA/O MOVEMENT. THE RISE OF CHICANA/O POLITICAL ACTIVISM AND A MEXICAN AMERICAN POLITICAL PARTY.

KEY TERMS:

- MEXICAN AMERICAN POLITICAL ASSOCIATION (MAPA)
- MECHA (MOVIMIENTO ESTUDIANTIL CHICANO DE AZTLÁN, "CHICANO STUDENT MOVEMENT OF AZTLÁN")
- THE MEXICAN AMERICAN LEGAL DEFENSE AND EDUCATIONAL FUND (MALDEF)
- MEXICAN-AMERICAN YOUTH ASSOCIATION (MAYA)
- THE RAZA UNIDA PARTY
- MEXICAN AMERICAN YOUTH ORGANIZATION (MAYO)

WITH HEIGHTENED POLITICAL ISSUES APPARENT DURING THIS REVOLUTIONARY TIME FOR CHICANAS/OS IN THEIR MOVEMENT, THERE HAD TO BEEN ORGANIZATION, PLANNING, AND POLITICAL





MOVEMENT. THIS TRANSPIRED IN YOUTH ORGANIZATIONS AS WELL AS THE CREATION OF THE RAZA UNIDA PARTY. MOST OF THESE POLITICAL ORGANIZATIONS WERE ESTABLISHED TO COMBAT THE POLITICAL SIDE OF THE CHICANA/O MOVEMENT; ISSUES THAT REQUIRED POLITICAL ATTENTION. THESE INCLUDED CONCERNS IN EDUCATION, WARFARE, LACK OF POLITICAL REPRESENTATION IN U.S. POLITICS, AND MORE. THE PLAN DE SANTA BARBARA AND PLAN ESPIRITUAL DE AZTLAN AIDED IN THE FORMING OF VARIOUS YOUTH ORGANIZATIONS THAT PROMOTED POLITICAL AWARENESS.

FURTHERMORE, WHAT THIS PLAN BROUGHT FORTH WERE ORGANIZATIONS BASED ON CULTURE, SOCIOHISTORICAL, POLITICAL CONSCIOUSNESS, MOBILIZATION, AND SOCIAL RECOGNITION SUCH AS UMAS, MAYA, MASC, M.E.CH.A., AND MORE. AS MAX ELBAUM DESCRIBES IN HIS "1968-1973 A NEW GENERATION OF REVOLUTIONARIES," HOW THE SYSTEM BECAME THE TARGET FOR EDUCATIONAL BOYCOTTING, POLITICAL ATTACK, AND SOCIAL CHANGE. HEIGHTENED POLITICAL AWARENESS PROVOKED THE QUESTION "WHAT NEEDS TO BE DONE?"

ANALYTICAL QUESTIONS:

1. WHAT WERE THE POLITICAL ORGANIZATIONS THAT SPROUTED OUT OF THE CHICANA/O MOVEMENT?



2. HOW WERE THE YOUTH ORGANIZATIONS ESSENTIAL TO THE POLITICAL MOVEMENT?

3. WHAT IS THE CURRENT POSITION OF CHICANAS/OS IN U.S. POLITICS?

4. ARE ANY OF THESE POLITICAL ORGANIZATIONS STILL ACTIVE TODAY?

LESSON 4: "THE STRUGGLE IN THE WORKING FIELDS"

OBJECTIVE: TO COMPREHEND AND UNDERSTAND THE HISTORY BEHIND THE STRUGGLE IN THE AGRICULTURAL AND LABOR PART OF THE CHICANA/O MOVEMENT, THE WORKING FIELDS, AS THEY FOUGHT FOR BETTER WAGES AND BETTER WORKING CONDITIONS.

KEY TERMS:

-UNITED FARM WORKERS

-CESAR CHAVEZ

IT WAS IN THIS LABOR SECTOR OF THE CHICANA/O MOVEMENT WHERE A TRUE CHICANO NATIONAL LEADER EMERGED BY THE NAME OF CESAR CHAVEZ. HE WAS A MEXICAN-AMERICAN FARM WORKER, LABOR LEADER, AND CIVIL RIGHTS ACTIVIST WHO, WITH DOLORES HUERTA, CO-FOUNDED THE





NATIONAL FARM WORKERS ASSOCIATION, WHICH LATER BECAME THE UNITED FARM WORKERS. HE BEGAN HIS MAJOR WORK IN THE EARLY 1960'S AS HE BECAME ACTIVE IN WORKER'S RIGHTS AND LABOR RIGHTS; PRIMARILY THOSE WORKING IN THE FIELDS. HE INSPIRED COUNTLESS LABOR ORGANIZATIONS ALL ACROSS THE UNITED STATES, WHERE HE RECEIVED NATIONAL RECOGNITION BY PEERS, BOYCOTTED NUMEROUS FRUITS AND VEGETABLES FOR THE PURPOSE OF RECEIVING PROPER WAGES AND CONDITIONS FOR MEXICAN-AMERICAN LABOR AND FIELD WORKERS. HIS LEGACY IS ONE THAT STILL IS SEEN TODAY, THROUGH HIS SUCCESSORS. HE LIVED LONG ENOUGH TO SEE SOME CHANGES IN SOCIETY, AND MOST OF IT WAS DUE TO HIS EFFORTS.

ANALYTICAL QUESTIONS

- 1. IN WHAT WAYS DID THE UNITED FARM WORKERS HELP THESE LABORERS?**
- 2. WHAT ARE THE CURRENT ISSUES SURROUNDING FARM WORKERS TODAY?**
- 3. DOES IMMIGRATION PLAY A CRUCIAL ROLE?**
- 4. WHAT IS CESAR CHAVEZ'S LEGACY IN TODAY'S MEXICAN-AMERICAN COMMUNITY?**

LESSON 5: "THE MOVEMENT CONTINUES!"

OBJECTIVE: TO UNDERSTAND THAT THE CHICANA/O MOVEMENT CONTINUES ON IN TODAY'S CONTEMPORARY SOCIETY. WITH NEW ISSUES IN EDUCATION, IMMIGRATION, AND POLITICAL CHANGES, THE STRUGGLE CONTINUES...

KEY TERMS:

- PROPOSITION 187 AND HR 4437

-HR 4437

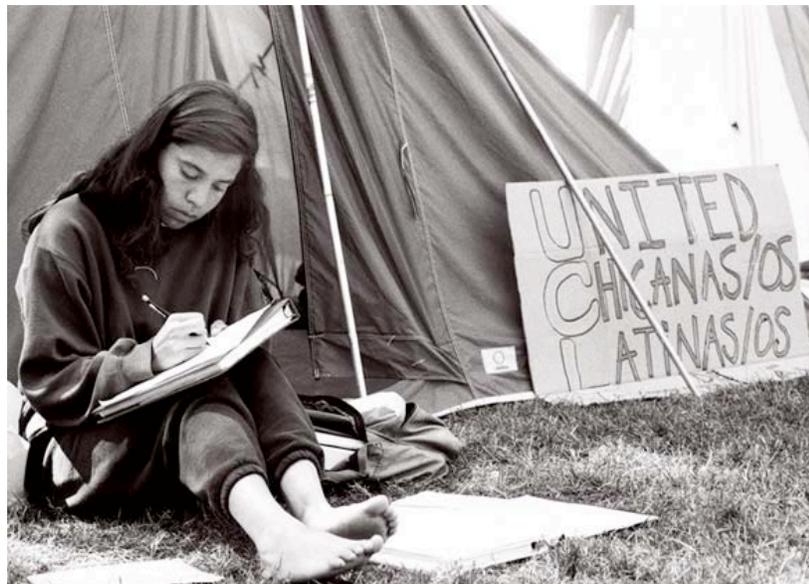
-2006 IMMIGRATION REFORM STUDENT WALKOUTS

-1993 UCLA CHICANO HUNGER STRIKES

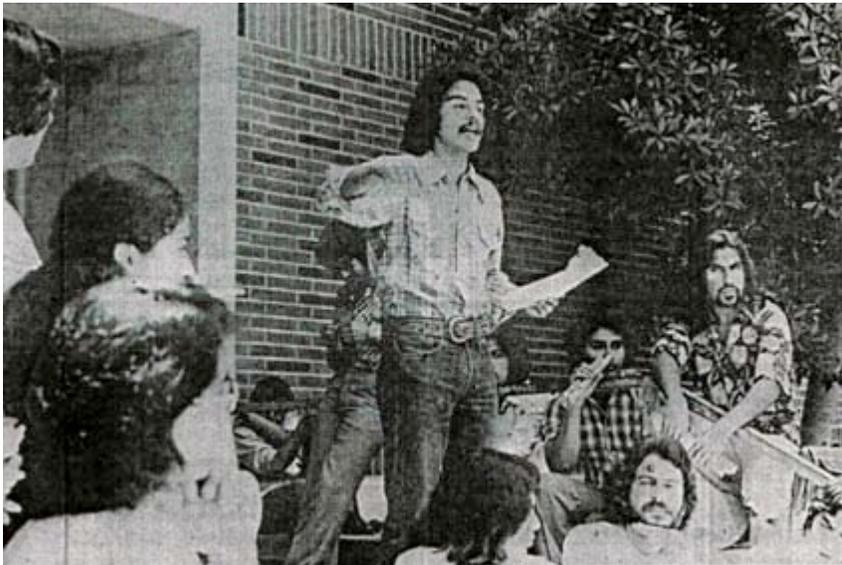
- "SENSENBRENNER BILL"

ACCORDING TO THE ARCHIVES FROM MECHA, IN 1987-1988 THE FACULTY SENATE COMMITTEE RECOMMENDED THE DISESTABLISHMENT OF THE CHICANA/O STUDIES PROGRAM AND SUSPENSION OF THE MAJOR. THE NEXT FEW YEARS IT WORSENEDED, WHEN THE PROGRAM WAS STRUGGLING WITH ONLY A YEARLY BUDGET OF \$1500 AND UCLA SUSPENDED NEW ADMISSIONS TO ALL INCOMING CHICANA/O STUDIES MAJORS. THESE ACTS WERE SEEN AS UNJUST TO MANY

STUDENTS AND THEREFORE SPARKED THE PROTESTS FROM MANY STUDENT ORGANIZATIONS AND OUTSIDE ADVOCATES. MECHA WAS ONE OF THE ORIGINAL GROUPS TO HOLD FIRST DEMONSTRATIONS IN SUPPORT OF A



CHICANA/O STUDIES DEPARTMENT DEMANDING THAT CHANCELLOR

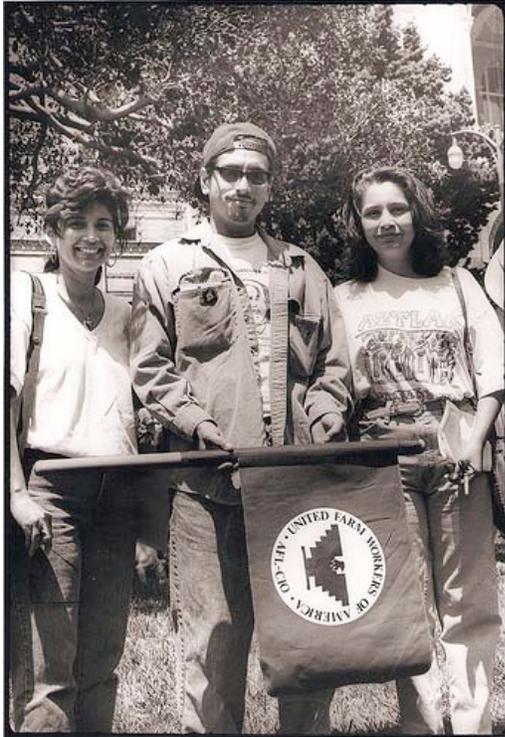


**CHARLES YOUNG
MEET WITH
COMMUNITY LEADERS
AND ESTABLISH THE
PROGRAM AT UCLA.
WHEN CHANCELLOR
YOUNG REFUSED TO
ESTABLISHED THE
PROGRAM, A NEW
FORM OF STUDENT
ACTIVISM SURFACED
TO THE EYES OF**

SOCIETY.

IN THE BOOK “DE COLORES MEANS ALL OF US” THE AUTHOR ELIZABETH MARTINEZ STATES HOW “IT SOON BECAME CLEAR THAT IF A NEW MOVEMENT WERE TO EMERGE, IT WOULD NEED AN AGENDA THAT WOULD ALSO BE NEW...AN AGENDA HAD TO MOVE BEYOND NARROW CULTURAL NATIONALISM AND RECOGNIZE THE NEED FOR SERIOUS, NONSECTARIAN COALITIONS WITH OTHER PROGRESSIVE STUDENTS OF COLOR...” (220). THIS WAS NO LONGER A HIGH SCHOOL MATTER BUT RATHER A WORLD CLASS UNIVERSITY BATTLING FOR THE DEPARTMENTALIZATION OF A CONCENTRATED STUDY. HOWEVER, CHANCELLOR YOUNG KEPT GIVING THEM THE GO AROUND, AND FINALLY ON THE EVE OF CESAR CHAVEZ’S WAKE, HE ANNOUNCED HIS REFUSAL TO ESTABLISH A CHICANA/O STUDIES DEPARTMENT. HIS DECISION MOTIVATED STUDENTS TO TAKE A STAND AGAINST HIS CONTROVERSIAL BELIEFS.

ON MAY 11, 1993 AN OFF-CAMPUS GROUP KNOWN AS THE CONSCIOUS STUDENTS OF COLOR ORGANIZED A SIT-IN AT THE FACULTY CENTER, WHICH LED UCLA OFFICIAL TO SUMMON UCPD AND LAPD OFFICERS IN RIOT GEAR TO TAKE CONTROL OF THE SITUATION. MARTINEZ PROCLAIMS “THEY ARRESTED 99 STUDENTS, GRABBING THEIR HEADS, NECKS AND EARS, DRAGGING THEM...CHARGED WITH FELONY (VANDALISM), NOT JUST THE USUAL



TRESPASSING, 83 WENT TO JAIL” (221). THE VERY NEXT DAY, ABOUT 1000 STUDENTS ATTENDED MECHA’S RALLY IN PROTEST FOR THE RELEASE OF THE ARRESTED STUDENTS. MANY COALITIONS WITH DIVERSE ETHNIC AND STUDENT GROUPS JOINED IN THE STRUGGLE; THEY KNEW THAT WHAT AFFECTED ONE MINORITY WOULD INDIRECTLY AFFECT THE OTHER ONE. PLUS, THE AFRICAN AMERICAN AND ASIAN AMERICAN COMMUNITIES HAD TO INVEST IN THIS PROTEST, FOR THEY TOO HAD WANTED THEIR OWN ETHNIC STUDIES PROGRAM AT UCLA, SO THEY FIGURED TO JOIN THE LATINOS IN THEIR QUEST. MORE TYPES OF

PROTESTS FOLLOWED, COMING IN THE FORMS OF MARCHES AND THE FAMOUS HUNGER STRIKE THAT MADE NATIONAL NEWS. IN EARLY JUNE, HUNDREDS OF STRIKE SUPPORTERS BEGAN TO MARCH SEVERAL MILES ACROSS WESTWOOD AND LOS ANGELES, EVENTUALLY LEADING BACK TO THE CAMPUS AT UCLA. BUT THE MAIN FORM OF ACTIVISM THAT SHOWED HOW SERIOUS THEY WERE ABOUT THIS ISSUE WAS THE HUNGER STRIKE THAT SOME STUDENTS AND A



PROFESSOR OF THE UCLA MEDICAL SCHOOL WENT ON. THIS HUNGER STRIKE LASTED FOR WEEKS, CONSUMING NOTHING BUT WATER, PUTTING THEIR BELIEFS IN FRONT OF THEIR HEALTH. BUT THEIR ACTIONS AND SACRIFICES PAID OFF. AS NATALIE BRANACH, WRITER FOR THE UCLA DAILY BRUIN WROTE IN 2003 IN HER ARTICLE “THE HUNGER STRIKE ENDED WHEN THE UCLA ADMINISTRATION COMPROMISED AND CREATED THE CESAR CHAVEZ CENTER FOR INTERDISCIPLINARY INSTRUCTION IN CHICANA/O STUDIES” AND

SO THE DEPARTMENTALIZATION OF CHICANA/O STUDIES WAS FINALLY INITIATED. FINALLY, IN THE YEAR 2005, AFTER MANY DECADES OF STRUGGLE, THEIR GREAT EFFORT WAS RECOGNIZED BY EVIDENT OF BOTH THE DEPARTMENT AND THE INTERDISCIPLINARY STUDIES AT UCLA WERE COMBINED TO BECOME THE OFFICIAL CESAR E. CHAVEZ DEPARTMENT OF CHICANA AND CHICANO STUDIES.

IN CONTRAST, SEVERAL POLITICAL AND SOCIAL ISSUES HAVE ALSO EMERGED IN THE PAST FEW YEARS THAT HAVE YET ONCE AGAIN INSPIRED AND MOTIVATED YOUNG CHICANA/O STUDENTS TO PROTEST ON BEHALF OF THEIR



SOCIETAL BELIEFS AND VALUES. WHEN LEGISLATION CAME OUT WITH SUCH IMMIGRATION POLICIES AND LAWS IN 2006, IT LED TO LOS ANGELES COUNTY HIGH SCHOOL STUDENTS TO ONCE AGAIN WALKOUT IN

PROTEST. HOWEVER, THIS MOVEMENT WAS DIFFERENT, IT BECAME NATIONAL, FOR IT MOTIVATED HUNDREDS OF THOUSANDS OF STUDENTS TO WALKOUT ALL ACROSS THE UNITED STATES, AS THEY SHOWED THEIR PASSION AND STRUGGLE FOR NOT ONLY POLITICAL IMPARTIALITY, BUT RATHER SOCIAL EQUALITIES.

THESE FEDERAL POLICIES, PROPOSITION 187 AND HR 4437 SPARKED SOME OF THE LARGEST YOUTH MOVEMENTS IN ALL OF SOUTHERN CALIFORNIA AND THE UNITED STATES FOR IT WAS A MULTIETHNIC MOVEMENT. ACCORDING TO *LOS ANGELES TIMES* ARTICLE “MASSIVE STUDENT WALKOUT SPREADS ACROSS SOUTHLAND” BY ANNA GORMAN AND CYNTHIA CHO, “THE PROTESTS

ARE BELIEVED TO ECLIPSE IN SIZE THE DEMONSTRATIONS THAT OCCURRED DURING THE ANTI-PROPOSITION 187 CAMPAIGN IN 1994 AND EVEN A FAMOUS STUDENT WALKOUT FOR CHICANO RIGHTS IN 1968.” IN ADDITION, THEY ASSERT IN THEIR ARTICLE THAT THESE PROTESTS CONSISTED OF MIDDLE SCHOOL STUDENTS AS WELL, IN MORE THAN 50 LOS ANGELES UNIFIED CAMPUSES, CAUSING GREAT ATTENTION, FOR THESE NEW CHICANA/O ACTIVISTS WERE AS YOUNG AS 13 YEARS OLD. THE ARTICLE ALSO STATES HOW L.A. MAYOR VILLARAIGOSA ARGUES THAT THIS LEGISLATION POPULARLY KNOWN AS THE “SENSENBRENNER BILL” WOULD “CRIMINALIZE 12 MILLION PEOPLE.” THE TRUE POWER OF POLITICAL ACTIVISM WAS EVIDENT AND UNDENIABLE WHEN IMMIGRATION LEGISLATION HR 4437 WAS DENIED.

THESE AMAZING STUDENTS PAVED THE WAY FOR FUTURE GENERATIONS TO SUCCEED IN SCHOOL AND BE MOTIVATED TO HELP OUT THEIR COMMUNITY. EVEN THOUGH THE TIME PERIODS AND LEVEL OF HIGHER EDUCATION WERE DIFFERENT, THE STRUGGLE SHOWED A COMMON PURPOSE AND GOAL. IT SHOWED THAT CHICANA/O STUDENTS HAVE POWERFUL POLITICAL VOICES AND CAPABILITIES TO RESPOND TO INEQUALITIES IN THE HIGHER EDUCATIONAL SYSTEM, AND ACTUALLY ALTER CERTAIN ASPECTS IN THE WORLD OF ACADEMIA THAT STUDENTS EXPERIENCE AND TAKE ADVANTAGE EVERYDAY AT THESE SCHOOLS TODAY. BECAUSE THERE IS STILL A LOT OF WORK TO BE DONE FOR THE BETTERMENT OF THE CHICANA/O COMMUNITY, NEW FORMS OF ACTIVISM WILL EMERGE ONE DAY AND CHANGE THE QUALITY OF EDUCATION ONCE MORE.

ANALYTICAL QUESTIONS

1. DOES THE 1993 UCLA CHICANO HUNGER STRIKES SHOW YOU THAT EDUCATIONAL REFORM AND UNIVERSITY RESTRUCTURING CAN COME WITH RADICAL ACTIVISM?

2. WHAT IS THE CURRENT SITUATION WITH PROPOSITION 187 AND HR 4437?

3. HAVE THE 2006 IMMIGRATION REFORM STUDENT WALKOUTS IMPACTED OUR SOCIETY?

4. WHAT SOCIAL, POLITICAL, ETHNIC, AND CULTURAL ISSUES ARE STILL PRESENT THAT MIGHT TRIGGER THE CONTINUATION OF THE CHICANA/O MOVEMENT?

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ACKNOWLEDGEMENTS:

I WOULD LIKE TO THANK PROFESSOR OTTO SANTA ANA, AT THE UCLA DEPARTMENT OF CHICANA AND CHICANO STUDIES AS WELL AS SANDRA RUIZ, PH.D. STUDENT AT THE UCLA DEPARTMENT OF SPANISH AND PORTUGUESE FOR ALL THEIR SUPPORT AND HELP.