Symbols of Resistance Curriculum

Symbols of Resistance looks at the history of the Chican@ Movement as it emerges in the 1970s, with a focus on events in Colorado and Northern New Mexico. The documentary explores the struggle for land, the student movement, and community struggles against police repression. As an organizing tool, this documentary has deepened people's understanding of the roots of struggle and highlighted how this history can inform and strengthen current organizing efforts and movement building. Our curriculum is intended to accompany and extend the impact of the film. The curriculum will highlight the relevance of the history documented in the film to present-day struggles for justice – for immigrant rights, and against the ongoing repression of ICE raids, detention, and mass deportations.

Inventory

Archival Materials:

- Newly digitized and annotated materials contained in the Freedom Archives.
- Recently restored historical videos from the Chican@ Movement.
- List of Additional Archival Resources – from other repositories and archives.

Curriculum:

- For use in high school and college classes as well as community settings. Contains six activities utilizing archival materials and focused on expanding upon important themes that were raised in the documentary. Addresses different learning styles and mediums of instruction.
- Glossary with important terminology and background context.

Untold Stories:

- Short video [produced by Freedom Archives] on Lupe Briseño and the Kitayama Labor Strike
- Additional reading on Lupe Briseño

Symbols of Resistance Curriculum Table of Contents

Glossary

Aztlán:

Aztlán refers to the original homeland of the Aztecs. The Aztecs described Aztlán, meaning "land of the herons" or "land of whiteness" in their language of Nahuatl, as an earthly paradise located northwest of their city of Tenochtitlán. Legend has it that the Aztecs abandoned Aztlán after their gods told them to build a city wherever they beheld an eagle with a snake in its beak perched atop a cactus. They marched southward and witnessed such a spectacle in the Valley of Mexico, where they founded Tenochtitlán in about 1325. No one has ever been able to pinpoint the exact location of the real Aztlán.

Beginning in the 1960s, the idea of Aztlán resurfaced amid a call for a Chican@ Movement. Activists and movement workers understood centering the story of Aztlán as an approach that promoted Chican@s having a more legitimate claim to the American Southwest than did Anglo-Americans. They declared Aztlán as all the Southwestern United States stolen from Mexico during the US expansionist war against Mexico and as a result of the Treaty of Guadalupe Hidalgo which ended the War. This included what is now known as California, Texas, New Mexico, most of Arizona, and large parts of Colorado, Nevada and Utah. The concept gained widespread popularity after activists issued El Plan Espiritual de Aztlán (The Spiritual Plan of Aztlán) at the first Chicano Youth Liberation Conference, in 1969. Written by the poet Alurista, the document reaffirmed the indigenous heritage of Chican@s, declared their spiritual independence from American culture, and proclaimed the Southwest as the Chican@ homeland. Since then, there have been many expressions and understandings of the political and cultural significance of Aztlán –despite internal disagreements, its salience as a symbol of Chican@ unity and self-determination remains.

http://clubs.arizona.edu/~mecha/pages/PDFs/ElPlanDeAtzlan.pdf

Colonialism:

Colonialism is the system, policy or practice of occupation and control of one people by another enabling domination and subjugation through political, economic, social, environmental, psychological, and cultural exploitation.

Internationalism:

The ideology and practice of mutual support, solidarity and alliance between nations, organizations or people based on the equality of all working people and common goals.

Land Grants:

From the end of the 17th century to the mid-19th century, Spain (and later México) made land grants to individuals, towns, and groups to promote colonial settlement in the lands that now constitute the US Southwest. These land grants fulfilled several purposes: to encourage further colonial settlement, reward patrons of the Spanish government, and to separate Native American tribes from already settled regions of New Spain. Under Spanish and Mexican laws, common land was set aside as part of the original grant for the use of the entire community. The community land grant operated alongside private grants to individuals, with communities of farmers and ranchers collectively owning lands such as forests or pastures. At the expense of indigenous peoples, the resources on the common lands were available to every member of the settler community, allowing them to survive and thrive on these small individual parcels of land. Settlers on community grants who had been in possession for at least four years owned their private tracts outright and could sell them to purchasers who would then become part of the community, increasing the numbers of settlers to defend the land grants and access to the common lands.

The 1848 Treaty of Guadalupe-Hidalgo, which formally ended the Mexican American War between the United States and the Republic of Mexico, includes provisions and rights of the former Mexican citizens of the territory annexed by the US. The treaty marked the end of the US invasion of Mexico and, under the threat that the United States would occupy all of Mexico, that the country transferred the northern half of its territory to the United States. The main mechanism that the US used to dispossess communities from their newly acquired land was the Court of Private Land Claims.

The US Court of Private Land Claims was established to confirm land titles, but in practice realized the goal of disenfranchising the former Mexican citizens of most of their lands, particularly the common lands that accompanied land grants, leaving only small family plots. The procedure in the Court of Private Land Claims heavily favored the US government and new settlers, resulting in numerous unjust decisions. The claimant had the burden of proving the existence of the grant and the performance of all relevant conditions of the grant. Previously, the claimant was aided by certain presumptions that eased that burden of proof, such as the presumption of the existence of a community grant from the existence of a settlement. Under the Court of Private Land Claims, all these presumptions were eliminated.

The primary set of excuses used by US authorities to reject land grants by Mexican communities included claims of:

1. forgery of the documents,
2. insufficient proof that a grant had been made,
3. failure to notify owners of adjoining land,
4. failure to meet a basic condition of the grant,
5. revocation of the grant by Spanish or Mexican officials, and
6. failure to settle the land for four years after the grant was made.

The practical effects of unfair and erroneous land grant decisions were not always felt immediately. Many times Hispano settlers were still able to graze their animals and gather firewood and timber without hindrance on their former common lands. Then gradually the US government started imposing limitations on the number of animals that could be grazed and requiring grazing permits and wood-gathering permits. On privatized common lands, new owners began imposing similar restrictions or tried to prohibit grazing, wood-gathering, and other uses altogether. As the villagers felt the effects of these changes economically, momentum began to build for protest and direct action. A few clandestine groups emerged in New Mexico such as the Gorras Blancas (White Caps) in the Las Vegas area and the Mano Negra (Black Hand) in the Tierra Amarilla region and were active from the late 1800s into the early 1900s, engaging mostly in protest actions against property, such as fence cutting. Later, groups like La Alianza*, led by Reies Lopez Tijerina, also openly challenged US legitimacy over former land grants.

The land grant issue has not been settled in the Southwest – it has been alive from 1848 to the present. Descendants of the former Mexican citizens whose properties were guaranteed by the treaty have continued to seek the reversal of disenfranchisement. Today, local coalitions, lawyers, scholars, activists, and community members continue to engage in economic development projects and work together to educate, inform, and advocate for policy changes favorable to land grant communities.

*You can learn more about La Alianza in our film.

Latinx:

Latinx is the gender-neutral alternative to Latino, Latina and even Latin@. Used by scholars, activists and an increasing number of journalists, Latinx is quickly gaining popularity among the general public. It aims to move beyond gender binaries and is inclusive of the intersecting identities of Latin American descendants. In addition to men and women from all racial backgrounds, Latinx also makes room for people who are trans, queer, agender, non-binary, gender non-conforming or gender fluid.

***Throughout the film and accompanying curriculum, we have chosen to use Chican@. Our intention is to both use a gender neutral term and accurately represent the language and terminology of the historical period we're documenting.**

National Liberation:

The term "national liberation" is most commonly used for the struggles the colonies of Western powers waged for liberation during the era of decolonization, roughly 1960-1975. These struggles took all forms and culminated in over sixty countries removing their colonial rulers and declaring independence. National Liberation completely shifted the landscape of empire and European and American control of the global economy.

Self-Determination:

Self-determination implies the right of a particular group of people to determine for themselves how and by whom they wish to be governed.

CHICANO, HISPANO, MEXICAN-AMERICAN, RAZA

Many definitions are being given to a now popular label that identifies the person from a Spanish-speaking background. Before we have another major confrontation between the "Chicano" vs. Mexican-American factions, let's take another look at the origin of words. Recently, a group of Chicano educators, some of whom are heads of Chicano Studies Departments, met in Chicago and defined the term for all interested. While their interpretation is basically correct sociologically, they omitted the linguistics origin. When the Aztecs gained control of the land of the Mexicans, they pronounced the word Meshica. Later, the Spaniards, not having a sh sound in their language, applied their closest equivalent sound, the ch, because of the similar palatal feature. Thus, the Conquistadores, whose practice of noting an indefinite sound with an (x) created Mexico and Mexicano. From "Mexicano" came Meshicano, Shicano, and eventually Chicano. Mejico and Mejicano are a further indication of the linguistics problem faced by the Conquistadores Andaluces. The Spanish (j) being a popular dialected substitute for the (s) or the Nahua (sh).

We see, then, that the term "Chicano" has a healthy history of development. It has identified a tribal group, a new amalgamated nationality, immigrants to the "North," the lowly uneducated person, the social revolutionary of the Mexican Revolution, and the American of Mexican ancestry. Lately, "Chicano" has gained a new dimension; the word now has a collective, ideological connotation. It is being used by the traditionally Hispanos, or Colonos, from Colorado and New Mexico, as well as the younger generation who identify with the social revolution now sweeping the Southwestern U. S. and the whole nation.

The "older" generation who reject the term, are often the traditionalists who fought so hard to make the word "Mexican and Mexican-American" the acceptable identifying label. It is a known fact the Chicano was an ingroup term with many negative connotations. The "older"generation who rejects that, seeks reasons or excuses for not identifying with the recently awakened social revoluntionaries, the generation that is now carrying on the struggle for social justice, may no longer wish to be reclassified under another label. Nevertheless, we must recognize that this new use for Chicano does have a ring of daring and unity. If this is the "new" tool for rallying to the cause and thus gain group integrity and social equality, let's not haggle another 40 years, let's use the word well, honestly with integrity and pride -- and, let's get on about this business of regaining the status of first-class Americans that destiny has decreed for us.

Source of Information:
ARIZONA MEXICAN AMERICAN EDUCATORS -- February 5, 1970
Arizona State Employment Service - July 1970
Minority Manpower Digest
ay - 7-21-70

reprint from

Symbols of Resistance Curriculum 2019

Activities Intended for High School or College Seminar

Curriculum Includes:

- 6 Activities
    - Active listening
    - Active reading
    - Active participation
    - Persuasive writing
- Digitized audio clip
- Digitized archival documents

The Freedom Archives:

Located in San Francisco's Mission District, materials in the Freedom Archives chronicle the progressive history of the Bay Area, the United States, and international movements from the late 1960s to the mid- 90s. We contain over 10,000 hours of audio and videotapes as well as thousands of historical documents that enrich our media holdings. We maintain an internship program, a digital search site and a presence on social media.

Activity #1: Immediate Reactions to the Film

Overview: This activity will create space for important conversation and discussion after watching the film.

Learning Styles: Discussion and Critical Thinking

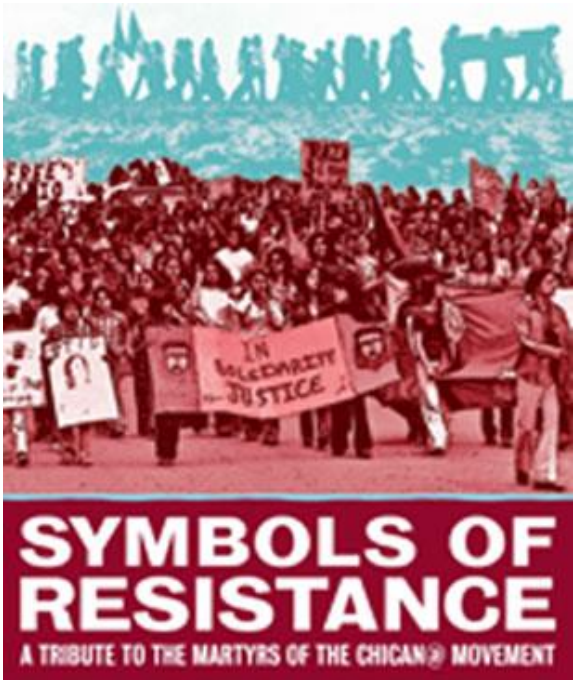
Purpose: This activity will encourage students to critically engage and discuss themes and ideas they encountered while watching “Symbols of Resistance.”

Materials: N/A

Time: 30 Minutes

Instructions: Discuss the following questions:

1. What part of the film most surprised you?
2. Was there information you already knew? If so, what?
3. What information was completely new?
4. What do you think were the main ideas/themes in the film?



Activity #2: Celebrating Our Martyrs

Martyr – Someone who suffers persecution or is killed for their beliefs and/or actions - normally related to political or religious causes. Martyrdom extends beyond death – and is associated with the memory and legitimacy of the struggle as much as it's associated with a particular person.

Overview: This activity will help further define and understand martyrdom and identify movement martyrs and their role in struggles for liberation and justice.

Purpose: This activity will encourage students to learn more about those who gave their lives for justice.

Learning Styles: Research and Critical Thinking

Materials: Research Materials (books and/or the internet)

Instructions: Choose someone (from a list or find someone on your own) who lost their life while participating in a movement for justice or liberation. Write a short biographical sketch and present a martyr you have selected. You can focus on the following:

- How did they get involved in their movement?
- What impact did they have on their movement?
- How were they killed?
- What is their legacy/how are they remembered today?

List of possible martyrs:

1. Fred Hampton/ Mark Clark –Black Panther Party (Chicago, IL)
2. Lil' Bobby Hutton – Black Panther Party (Oakland, CA)
3. Alprentice "Bunchy" Carter/ John Huggins – Black Panther Party (Los Angeles, CA)
4. Rito Canales and Antonio Cordova – Brown Berets (Albuquerque, NM)
5. Ruben Salazar – Chicano journalist (Los Angeles, CA)
6. Anna Mae Aquash – American Indian Movement (Pine Ridge Reservation, SD)
7. Filberto Ojeda Rios – Puerto Rican independence movement (Puerto Rico)
8. George Jackson – Political Prisoner San Quentin (San Quentin, CA)
9. Marilyn Buck – Political Prisoner (California)
10. Viola Liuzzo – Civil Rights Movement (Selma, AL)
11. Malcolm X – Civil Rights Movement (New York, NY)
12. Martin Luther King Jr. – Civil Right Movement (Memphis, TN)
13. Kent State 4 / Jackson State 2 – Anti-War (Kent State, OH / Jackson, MS)
14. Inez Milholland – Women's Rights (Los Angeles, CA)

Activity #3: Understanding Political Cartoons

Overview: Cartoons have been an important medium for political discourse, struggle and debate for centuries. Attached are three examples of political cartoons related to the Chican@ movement.

Purpose: This activity will allow space for students to further analyze political cartoons in the film and encourage students to think of creative and artistic ways to articulate their own political ideas.

Learning Styles: Critical Thinking and Visual/Creative

Materials: Sample political cartoons; art materials

Getting Prepared: Use the questions, related to the sample cartoons, to help define and frame your issue and create your cartoon.

Questions [Linking Symbols of Resistance and the Political Cartoons]:

1. What ideas was the artist trying to get across?
2. What issues or struggles does the cartoon make you think of?
3. What clues did the author provide that makes you think that?
4. Do you think the artist successful or unsuccessful with their cartoon?

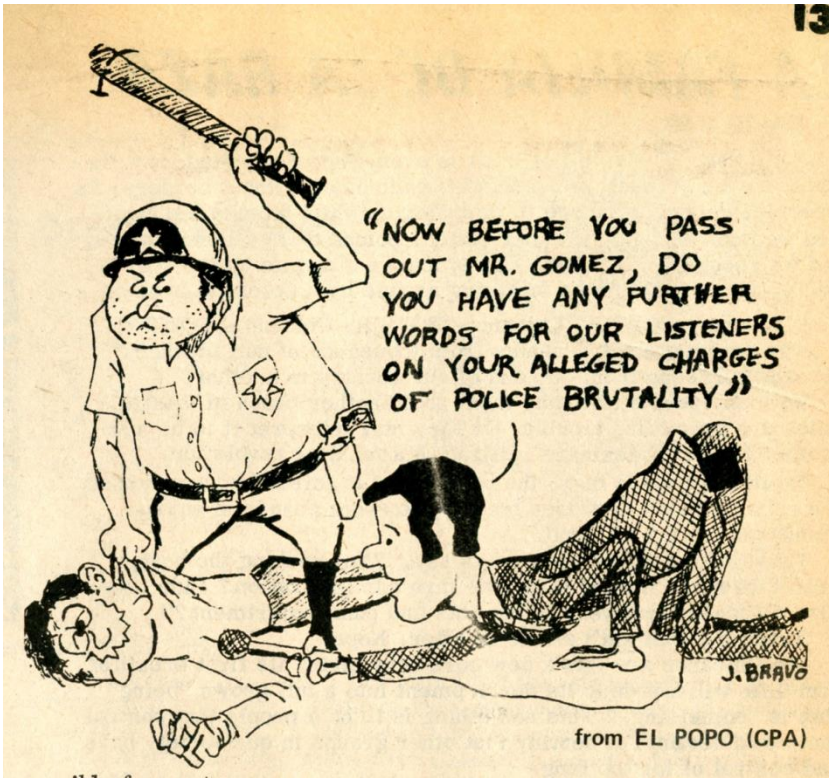
Sample Cartoon #1-> Anti-war (Emory Douglas)

Sample Cartoon #2 -> Police Brutality (From Symbols of Resistance Film)

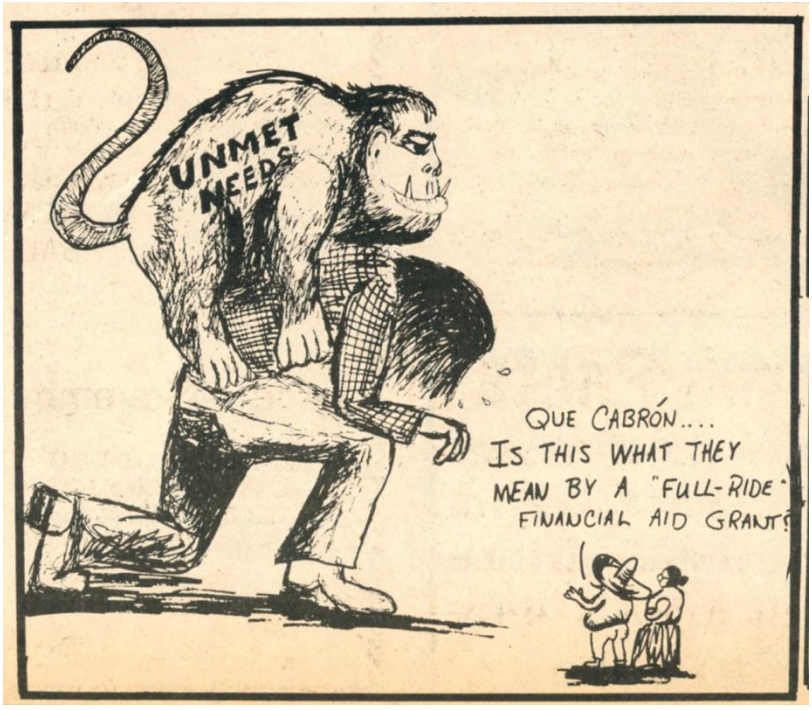
Sample Cartoon #3-> Financial Aid (From Symbols of Resistance Film)

Instructions: Using the sample cartoons as examples, define a political issue and create your own cartoon that explains your point of view.


"PEACE WITH HONOR"



from EL POPO (CPA)



Activity #4: Student Activism and You

Overview: Today, our society still struggles with many of the same social, political and economic challenges faced in the 1960s and 1970s. How does the history in the film relate to today's issues and movements?

Purpose: Student and youth activism remains an important factor in maintaining healthy movements and catalyzing positive change. This discussion will raise important questions and identify examples of historical youth organizing, grounding them in the issues of today.

Learning Styles: Discussion; Research; Critical Thinking

Materials: Butcher paper to record ideas.

Instructions: Use the questions below to structure the conversation. Then create your own project.

- What tools/methods did the activists in Symbols of Resistance employ?
    - https://www.advocatesforyouth.org/storage/advfy/documents/Activist_Toolkit/activisttoolkit.pdf
- How did the government/educational institutions attempt to suppress the movement?
    - https://search.freedomarchives.org/search.php?view_collection=150
- What other major student movements were occurring around this time?
    - https://www.huffingtonpost.com/peter-dreier/150-moments-that-changed-_b_7513366.html
    - http://depts.washington.edu/moves/
    - https://www.thoughtco.com/social-movements-history-4109227
- What student movements are happening today? How does student activism look similarly or differently? How do you as a student fit into this?
    - http://www.whenwefightwewin.com/resources/

Instructions: Write a poem/ song/ draw a picture/ create some type of media about how issues and history raised in the film relate to today's issues and movements. Here are some potential topics:

- Criminalization of immigration
- Police violence
- Institutional discrimination – education, justice, employment, etc.
- Importance of "alternative" histories/education
- Student activism

Activity #5: My Origin Story

Overview: The connection of land and origin plays an important role in the film. How do we see our own origin stories in relation to resistance, place, and struggle?

Purpose: This activity creates space for lifting up our own stories of origin/resistance.

Materials: N/A

Learning Styles: Creativity

Instructions: Write a poem/ song/ draw a picture/ create some type of media about your origin story and its linkages to resistance.

Activity #6: Immigration, Then and Now

Maria Elena Gaitan* presents 10 proposals about reform to immigration policies, laws, and programs to La Raza Unida at the Chicana Conference, Los Angeles, 1972.

Instructions

Listen to the audio clip. Answer the following questions, and share your answers with a partner or group.

https://freedomarchives.org/audio_samples/Mp3_files/SOR.Curriculum.MariaElenaGaitanFinal.mp3

Study Questions:

1. Maria Elena Gaitan is asking the Chicana conference and La Raza Unida to adopt 10 resolutions for reform on immigration policies, laws, and programs. In the final demand she calls for the end of endorsement of the criminalization of immigrants by other Chicano organizations. What does this mean and why is she asking for political unity on this issue?

2. Maria asks for the border patrol to be abolished and proposes alternative organizations to be installed that are informed by "the historical understanding that the border was imposed." What kind of organizations would you create to help people living, working and migrating over the US border?

3. Maria talks about how immigrants are criminalized not only by the police and immigration enforcement but also by social institutions like work, schools, hospitals, and even financial debt. Give some examples from your experience of the way these institutions have been used to criminalize immigrant communities today.

*** Maria Elena Gaitan appears as Maria Elena Martinez in a number of sources.**

The Dixon Arnett Bill: Dixon Arnett, a Republican California Assembly member representing Redwood City, introduced AB 528 in 1971. The law made it illegal for any employer to knowingly hire anyone without documentation of legal residency in the United States. This infraction would be punishable with fines ranging from $100 – $1000. This legislation was heavily supported not only by AFL-CIO (The US and California's largest labor organization) but also, initially, by Cesar Chavez, the UFWOC, and California Rural Legal Assistance (CRLA), a non-profit organization that advocated for migrant agricultural laborers and rural poor. It was signed into law and labor code by the end of 1971 with the amendment that these fines would only be implemented if "such employment would have such an adverse effect on lawful resident workers" and reduced fine to $200-$500. The Dixon Arnett Bill became the first legislation on hiring illegal residents in the United States. While initially a divisive issue in the Chicano community, eventually a broad coalition of Chicano community and legal advocacy groups, clergy, as well as labor and agricultural organizations used legal, legislative and direct action to protest and organize against the new law.

Immigration Enforcement: The Border Patrol predates the establishment of the US's current immigration enforcement agency, U.S. Immigration and Customs Enforcement (ICE) by over 100 years. The US has been maintaining armed mounted guards at the US Mexico border since 1904, part of the project of nationalist paranoia focused on perceived threats and vulnerabilities along the Southern border. For the first hundred years of its existence, the Border Patrol was a part of the U.S. Immigration and Naturalization Service (INS), the US agency charged with enforcing immigration laws. Two of the most notable programs managed by the INS were the **Bracero program** (1940s) which incentivized Mexican laborers to come to the US with the promise of decent living conditions (sanitation, adequate shelter and food) and a minimum wage of 30 cents an hour and a decade later as the political and economic conditions shifted, the infamous **Operation Wetback**, which resulted in the deportations of over 1,074,277 people.

Other Resources

Video: A brief history of the Centro de Accion Social Autonomo (Center for Autonomous Social Action)

Video: KTLA coverage of Demonstration protesting Dixon-Arnett Law and its impact on undocumented workers

PDF: Press Release from CASA re: Dixon Arnett Law

Symbols of Resistance – Chican@ Movement Archival Resources

Farmworker Movement Documentation Project - Primary source accounts by the UFW volunteers who built the movement:

https://libraries.ucsd.edu/farmworkermovement/

Colorado Chicano Movement History Portal - The Colorado Chicano Movement Portal is a gateway to historical collections and primary sources documenting the Chicano civil rights movement in Colorado. Current contributors to the portal include History Colorado, Colorado State University-Pueblo, and the Denver Public Library:

http://chicano.cvlsites.org/

Chicana Por Mi Raza - Chicana por mi Raza Digital Memory Collective is a group of historians, educators, researchers, archivists and technologists dedicated to preserving imperiled Chicanx and Latinx histories of the long Civil Rights Era. Our online digital repository currently contains approximately 4900 available digital records and over 439 interview clips taken from interviews with over 52 women:

http://chicanapormiraza.org/

The Latina History Project – The goal of the Latina History Project is to enhance the understanding of Latina/o and Chicana/o history through the collection of oral histories from past and present members of Southwestern community as well as several activists, including key figures in the Chicana/o Movement in Texas:

http://latinahistoryproject.omeka.net/

Chicano/a Movement in Washington State History Project - This multi-media project details and documents a generation of activism by Chicano students and community activists from the mid-1960s to the 1980s containing a timeline, video oral histories, documents, newspaper coverage, photos and more.

http://depts.washington.edu/civilr/mecha_intro.htm

Washington State University: The Multicultural West - Chicano/Latina and Borderlands Sites - Excellent set of sources on Chicano/Latina and borderlands history, from pre-Colombian era to the present.

http://public.wsu.edu/~amerstu/mw/chicano.html

Midwest Chicano/Latino Activism Collection – The Midwest Chicano/Latino Activism Collection (MICHILAC) is significant to researchers and students who require primary sources of Midwestern Chicana/o and Latina/o politics and life missing from American history, and Chicano and Latino texts that focus on Southwestern United States activities and events.

https://d.lib.msu.edu/michilac

Calisphere – The collections on Calisphere have been digitized and contributed by all ten campuses of the University of California and other important libraries, archives, and museums throughout the state.

https://calisphere.org/

Relevant Collections include: Herman Baca Collection, Galeria de La Raza and California Light and Sound Collection from UC Santa Barbara

UCLA Chicano Studies Research Center - CSRC Archival Projects - Since 2001, the CSRC Library has launched major preservation projects related to music, cinema, the visual arts, and the social sciences. Our goal is to preserve the rich and diverse history of the Chicana/o and Latina/o communities for future research, classroom instruction, and the public at large. We work closely with community groups to ensure that our projects not only safeguard the historical record (by archiving important documents) but also contribute to the more immediate needs of the community itself.

http://www.chicano.ucla.edu/library/csrc-archival-projects

The Chicana/Chicano Experience in Arizona – An online bilingual exhibit of archival photographs, text and poetry documenting the history and culture of Mexican-Americans in Arizona.

https://www.asu.edu/lib/archives/website/index.htm

Comunicación Aztlán History

The comprehensive documentation in this curriculum of the 1972 La Raza Unida Convention (and many other important moments in the Chican@ movement) is thanks in large part to the vibrant radio collective Comunicación Aztlán.

The collective was established out of seven media activists and their coverage of the national 1972 La Raza Unida Convention. The seven were: Raul Torrres (coordinator), Emiliano Echeverria (engineer and technician), Andres and Isabel Alegria (reporters), Nina Serrano, Rodrigo Reyes, and Esteban Ramirez did correspondence, recording, and photography respectively. Later, with the addition of Lillian del Sol, Chata Gutierrez, Daniel del Solar, Bernice Ramirez, Jose Maria Lopez and others from time to time, the collective became a major part of KPFA's programming grid and many members went on to have notable careers in media.

The collective saw their work as firmly anchored the Latin@ movements rising at that time and following the 1972 La Raza Convention they expanding their focus and deepened their radical media work as one of Northern California's first bilingual community radio collectives. Many of their activities and programs centered at KPFA-FM in Berkeley and included "Reflecciones de la Raza" and "Como Mis Antepasados," both of which represents a large body of work documenting the resurgence of the Chican@ and Latin@ movements from the early 1970s on.

"Reflecciones de la Raza" was broadcast from November 1971–November 1974. Most programs were two hours long. The program included call-ins, music, interviews, poetry, events, and coverage of current issues, and as such constitutes a dynamic weekly review of stirrings of culture and consciousness in the Bay Area Latino communities.

"Como Mis Antepasados," a documentary series of historical and political analysis, from Latin American and Latino perspectives, with oral history, poetry, dramatic readings, actualities, and music. It was broadcast from June 1973–September 1974 and was pre-produced and edited.

Several other program series and appearances from Communicacion members include Unidos, Third World Now, Third World Special, Third World News, and the KPFA News. It should be noted that active program participants and producers on these series included some who have gone on to distinguished careers in media, such as Sherri Hu, Isabel and Andres Alegría, as well as other poets, writers, activists, and scholars.

In sum, Comuncicaion Aztlán was involved in covering many of the pivotal moments in the history of resistance in the 1970s as well as many other political and cultural events and issues locally, nationally, and internationally. Their collection held at the Freedom Archives is comprised of oral history, news, interviews, poetry, dramatic readings, and music. Topics of coverage include:

— The United Farmworkers, including demonstrations, benefits, poetry, speeches, Cesar Chavez, Dolores Huerta, other interviews

— Prison movement: poetry, interviews, and analysis

—International issues: Cuba, Chile, Central America, Mexico, especially the 1973 coup in Chile, September 11, 1973 and aftermath.

— Wounded Knee, reports from the Native American struggle

— Community issues: education, housing, and health, police brutality, labor, welfare, community development

— Culture: including poetry, dramatic readings, interviews, events

Compiled by Lincoln Bergman

Archival Media

Title: *La Raza Unida Convention 1972*

Description: The Comunicación Aztlán collective was active during the early 1970s and produced many memorable recordings of Chicano/Latino culture, politics and poetry. Most of the activities of Comunicación Aztlán collective were centered at KPFA-FM in Berkeley. In 1972, members of the collective traveled to Texas to record La Raza Unida Convention, a historic gathering of several hundred delegates from more than 40 states attended the week-long convention from September 1-5, 1972.

Source: 6 Tapes of 6: 1/2 inch videotape: reel-to-reel.

Title: *Comunicación Aztlán Unknown Tapes*

Description: The Comunicación Aztlán collective was active during the early 1970s and produced many memorable recordings of Chicano/Latino culture, politics and poetry. Most of the activities of Comunicación Aztlán collective were centered at KPFA-FM in Berkeley.

Source: 3 Tapes of 3: 1/2 inch videotape: reel-to-reel.

Title: *Comunicación Aztlán/Los Topos/El Grito del Norte Panel (Conclusion)*

Description: Panel with Los Topos, members of Comunicación Aztlán, and one of the founders of El Grito del Norte.

Source: 2 Tapes of 2: 1/2 inch videotape: reel-to-reel.

All videos digitized by the California Audiovisual Preservation Project (CAVPP)

Lupe Briseño and the Kitayama Carnation Strike

In February we released a short video we put together focused on Lupe Briseño and her leadership around efforts to unionize Chicana carnation workers in the late 1960s in Brighton, Colorado. Lupe was the catalyst for an eight-month strike with the backing of the National Floral Workers Organization (NFWO). They demanded better wages, benefits and working conditions. Although less known than the farm-worker struggles of the same period, this important piece of Chican@ history illustrates the importance of Chicana leadership in workplace struggles for dignity and justice.

https://vimeo.com/315250649

Learn more about Lupe Briseño:

Falcon, Priscilla. "Only strong women stayed: women workers and the National Floral Workers strike, 1968-1969." *Frontiers: A Journal of Women's Studies*, vol. 24, no. 2-3, 2003, p. 140+. *Academic OneFile*, http://link.galegroup.com/apps/doc/A113648032/AONE?u=sfpl_main&sid=AONE&xid=35e66e76.

Digitized Documents Overview

To accompany this curriculum we have digitized a number of documents from our archives that relate to organizations, topics or events mentioned in Symbols of Resistance. You can find more information below.

La Historia de UMAS (United Mexican American Students): A document containing a history of UMAS at CU Boulder; A history of Aztlán and the Program of the Plan Espiritual de Aztlán.

The Movimiento de Liberacion Nacional (MLN-M) was a political organization in 1977 as a coalition of anti-imperialist Puerto Rican and Chicano-Mexicano activists in the United States. They united around:

1) Support for the Puerto Rican people's right to use any means necessary, including armed struggle, to establish independence and socialism in Puerto Rico.

2) Support for the socialist reunification of Mexico (i.e., the creation of a socialist Mexico that includes the land that was formerly the northern half of Mexico until its seizure by the United States through the Mexican-American War.)

3) Non-collaboration with U.S. federal grand juries or any repressive agency investigating the armed clandestine movements or mass organizations

4) Support for grand jury resisters, political prisoners, and prisoners of war.

5) Non-participation in the electoral processes in Puerto Rico and the U.S.

The MLN developed a Puerto Rican Commission and a Mexican Commission, which in 1983 separated into two distinct organizations, MLN-Puertorriqueno (MLN-PR) and MLN-Mexicano (MLN-M).

Additional Documents: Includes flyers from organizations directly allied with the MLN-M, including El Comite Contra La Represion, El Comite de Defensa Popular, San Patricio Corps Solidarity Organization and New Movement in Solidarity with the Mexican Revolution. Also contains perspectives on migration, immigration and the US-Mexico border.

Acknowledgments

The Freedom Archives would like to thank the following people in the creation of this curriculum.

- Andres Alegria
- Lincoln Bergman
- Lupe Briseño
- E. Conner
- Priscilla Falcon
- Carli Lowe
- Claude Marks
- Brenda Montaño
- Nathaniel Moore
- Vera Tykulsker
- UC Berkeley Ethnic Studies Library