

La Historia De

UMAS

CU

Chicano

Montezuma's Children

VIVA LA RAZA

Aztlán

UMAS GOALS

We hereby resolve:

- To foster unity among the Mexican American.
- To encourage respect and dignity for the Mexican American.
- To further justice and equality for the Mexican American persons in Colorado and at the University.
- To work toward making available the opportunity of a higher education for the Mexican American students at the University of Colorado.
- To encourage a greater admission of Mexican American students at the University.
- To work toward fulfilling the general needs of the Mexican American people of Colorado and students at the University by whatever means available under the democratic processes in a non-violent manner.
- To work toward a greater understanding between the Mexican American and other Americans.
- To further education on the Mexican American cultural and historical contributions to the United States.
- To foster self-respect and identity among the Mexican American with their culture and heritage.
- To encourage those graduates from institutions of higher learning that are of Mexican American descent.
- To return to their communities and do all that is possible to better the lot of the Mexican American.

MAYA

TIERRA

Y

JUSTICA."

*Hasta a la victoria siempre! (ever
onward to victory)*

—a phrase to remember

UMAS HISTORY

"IT IS BETTER TO DIE
ON MY FEET, THAN TO CONTINUE
LIVING ON MY KNEES"
— ZAPATA

FORMATION OF UMAS

In July, 1968 approximately eight Mexican American students came together to discuss the formation of an organization. The outcome of the initial meetings was a decision to form UMAS at the University of Colorado at Boulder. It was realized at that time that their primary involvement would be in the realm of the world of education as it relates to the Mexican American student.

The United Mexican American Students, of the University of Colorado in Boulder, have since their inception been committed to initiating change within the educational system. It was realized that change was necessary in order to reduce the severity of the educational handicaps that the Mexican American students presently possesses and encounters when he enters an institution of higher learning. Educational handicaps such as inadequate or improper preparation for college seriously hinder Mexican American students in institutions of higher learning.

MINORITY REFERENDUM

A student referendum initiated and supported by UMAS was passed by the general student population at the University of Colorado, in Boulder during March, 1968. It proposed that an increase of five dollars in fees be imposed on students at the Boulder campus of the University of Colorado. This increase would be attached to registration fees and apply toward the establishment of a minority group scholarship fund.

The money made available through the referendum allowed UMAS to actualize its commitment and create new positions which were needed to implement special programs, recruitment, and distribution of financial aid. The money made available through the minority group referendum enables the university to enlarge its money available through matching funds.

MAYA CONFERENCE

The first Mexican American Youth Adelante (MAYA) Conference was sponsored by UMAS in May, 1969. Its primary goal was to motivate Mexican American high school students to further their education. Another goal was to expose and inform high school students to social, psychological, economic, housing, educational, and employment problems of the Mexican American communities. Approximately five hundred students and counselors attended, representing over ninety per cent of the high schools throughout the state of Colorado. The conference enabled UMAS to recruit students for admission into the University of Colorado in Boulder. The proposal of this conference was submitted by UMAS to the Great Western Sugar Foundation during late November, 1968.

UMAS-EOP SUMMER PROGRAM

There are approximately 300 Chicanos and Chicanas admitted to the program which will last for eight (8) weeks — beginning on Sunday, June 21, 1970, and ending Friday, August 14, 1970.

There are more than 300 young Chicanos, many of whom were not supposed to survive in University competition because of poor high school grades, test scores, etc., but who have made it past the first year with the majority being in good academic standing. We urge and welcome you to join us in a united and brotherly venture which can further open the gates to wisdom; education; brotherhood; professional pursuit; personal fulfillment; service to God, family, jente, and country — and the chance to become a viable mate to the Chicano Movement, in your own way, and the promised potential for your experience, along with your Chicano brothers and all other humans of courage, goodwill and decency to find your truly desired destiny in life and help lead mankind away from evil, hate, war and doom.

We honestly feel that what we have going here on our beautiful University of Colorado, Boulder Campus, is the most significant higher educational opportunity for Mexican Americans in the entire country.

What this opportunity amounts to, if you make it satisfactorily through the Summer Program, is that you will be assured admission in the Fall Semester for the regular Academic Year and the years thereafter until you earn your degree so long as you maintain at least a 2.0 (C) grade point average.

The UMAS Summer Program is an intensive eight-week course designed to prepare you to succeed as a student at the University of Colorado. You will earn ten (10) semester hours credit: three hours in Sociology 127, *The Contemporary Mexican American* taught by our own Professor Salvador Ramirez, who will teach you the beauty, honor, compassion, pride, and dignity of what you are and what it means to be a Chicano, and his two distinguished associates — all assisted by nine Chicano UMAS undergraduate Teacher Assistants who will conduct recitations and share their knowledge and University experience with you.

Three hours, Political Science 115: *Political Systems as*

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they relate to the Mexican American; a course wherein we will have four nationally known Chicano experts in a given field who will instruct as visiting lecturers as their specialty relates to the systems in our society and how we as Chicanos relate to them: there will also be nine UMAS undergraduate Teacher Assistants, conducting recitations in Political Systems. Many of our Teacher Assistants, as well as Resident Advisors — Counselors and English Tutors are University of Colorado Sophomores who started with us last summer as UMAS-EOP Freshmen.

English 101: This course will be taught and supervised by our two very talented and attractive English Coordinators along with four other English Instructor graduate students, 12 English tutors, and three Writing Lab Tutors. The primary emphasis will be on teaching you to write well as it relates to all the writing you will have to do at this University, and perhaps exposing you to a reading lab at least two hours a week.

Reading Comprehension: Reading comprehension is a one hour credit course required of our students. It will concentrate on improving your reading comprehension, reading speed, and vocabulary building.

Study Hall: UMAS-EOP Study Hall will meet Monday through Thursday, from 7:00 p.m. to 9:00 p.m. Staff persons such as Teaching Assistants, Writing Lab and English Tutors will be at study hall nightly to tutor and acquaint students with classroom material. Each student is encouraged to attend study hall frequently. You will discover that study hall will enable you to prepare yourself for individual studying and independent research which is vitally important in academic work.

WRITING LAB

The Writing Lab used a referral system instituted between the tutors and the instructors of the special sections of freshmen English classes. Students who were having difficulty in class with writing were referred by their instructors to the Lab. Checks on attendance were maintained by the tutors. When a student was referred to the Lab by his instructor, attendance was mandatory.

Each session in the Lab included one-to-one tutoring for as long a period of time as the tutor deemed necessary. Individual sessions ran an average of an hour. Tutors determined during the first tutoring session with a student whether repeated and regular attendance was needed.

Those students who were not enrolled in English classes but who had difficulty in writing papers for other courses, were also tutored in the Writing Lab. The mechanics of research and term papers were often discussed at these tutoring sessions.

The goals of the Writing Lab were (1) to tutor all students who needed help with writing, (2) to improve the proficiency of those students who were referred to the Lab by instructors, and (3) to provide instruction in the mechanics of term papers to those students not enrolled in English courses.

FINANCIAL AID

The entire costs of the Summer Program will be taken care of with UMAS Program funds. This includes tuition, fees, room and board, books, and a \$10.00 per week stipend allowance for your own personal use.

Married students will also have all costs taken care of and will in addition receive a \$100.00 per week living (room and board, etc.) allowance for a couple with no children; an additional \$15.00 per week each for the first two children; and \$10.00 more for a third child and each child thereafter.

Financial grants for the Academic Year for UMAS-EOP single students will probably average \$1,850.00 per year up to a maximum of \$2,040.00; however, the maximum amount may be reduced accordingly — the final sum determined on the basis of your individual need based on personal and family income.

Should you accept Summer Program enrollment and complete your summer courses in good standing, the Academic Year grant and amount will be made known to you in sufficient time for Fall Semester registration. (Our students will register for Fall during the Summer Program.)

Married students with no children accepted for the Academic Year are awarded an average amount of approximately \$3,000.00 per nine (9) months with graduated increase for numbers of dependents and as determined by the Office of Financial Aid who will be notifying you as to the exact and/or approximate amount of your grant.

UMAS-EOP STUDENT SERVICES

Archdiocese Health Fund: The Archdiocese Health Fund provides money for health needs of UMAS-EOP students. If a student is in the need of dental care, eye care, or any other type of health service, he may come to the UMAS-EOP offices to receive authorization for payment of such services. Tarzan Honor of University Student Services processes authorization forms and arranges appointments with private doctors throughout the

Boulder-Denver area.

If students need any type of health care, which is not available at the Wardenburg Health Center they are encouraged to utilize the services offered by the Archdiocese Health Fund.

Latin American Educational Foundation: The Latin American Educational Foundation is an agency which provides grants and loans to Mexican American students. On occasion when the UMAS-EOP Program is unable to provide money for emergencies for UMAS students, students may apply for a loan with LAEF. Application forms and letter of recommendation are available at the UMAS-EOP offices. Students who need loans from LAEF to meet emergency expenses are to arrange for such loans with Becky Marrujo, extension 8316.

Legal Services: Legal advice and consul are available at no or very minimal charge through the Legal Aid Defender Program. The Legal Aid Defender Program is available through the University of Colorado, Law School. Students are encouraged to seek legal advice if they are arrested or questioned by law enforcement officers. As a citizen you have legal rights, of which you may not be aware. Therefore, whenever you may need legal consul — please contact: Mr. William Cohen, 443-2211 Ext. 8316, Fleming Law Building, No. 3.

Colorado Rural Legal Services: CRLS offers legal services primarily within the rural areas of Colorado. However, their staff has in the past offered legal advice to UMAS-EOP students. In the event that a student is unable to receive legal advice from the Legal Aid Defender Program he may call CRLS staff lawyers to obtain legal consul: Colorado Rural Legal Services, 970 Aurora, 443-2211 Ext. 8375.

Selective Service Classification: Male students must register their draft status at registration time. Such registration will enable you to receive a student deferment. If you have any questions regarding your draft status or others please call the Selective Service Office: Mr. George Lesser, Willard Hall 260, 443-2211 Ext. 7322.

MEXICAN AMERICAN STUDIES

The Mexican American Studies Department is concerned with the development and implementation of courses which will deal with the Mexican American's history, heritage, and present culture. We are also concerned with affecting the Department of Education in the University of Colorado to change its technique of teaching so that the educators will be knowledgeable of and sensitive to Mexican Americans. We feel our influence must not remain only in the realm of the entire university system.

The Mexican American Studies Department will be separated into two areas. The first area, which will give students a foundation to their history and the present situation of La Raza, will give the Mexican American Students pride and honor of their people. The second area will give the students the needed understanding of the American social system, enabling the students after graduation to better the system for Mexican Americans. Within these two broad areas will be the classes centered around Mexican Americans. However, the classes will not be limited only to enrollment by Mexican Americans.

We are at present developing a program which will lead to a Bachelor of Arts degree in Mexican American Studies, and to a Master of Arts degree. We feel the recognition of the Mexican American in education has been neglected for much too long, and we want to change that for the betterment of the Mexican American. We urge the high school students to begin asking their schools to include classes about their history and culture.

At present the University of Colorado offers three classes geared towards teaching Mexican American culture:

Course One; Sociology 127 is a course offered to all undergraduates, it is entitled *The Contemporary Mexican American* and it is taught by a dynamic Sociology professor, Professor Ramirez, who has dedicated all of his life work to helping the Chicano. In this class the problems of the Chicano are exposed and possible solutions to the problems are given.

Course Two; The second course which is offered is Communities 433. This course, which is also taught by Professor Salvador Ramirez includes the methods that one should use in organizing poor low economic Mexican Americans — or, on the other hand organizing any group of people, whether their status be high or low.

Course Three; The third course which is offered is a course on *The Mexican American Culture of the Southwest*. It consists of a series of lectures by distinguished visitors and members of the University of Colorado faculty in the following disciplines: Geography, Anthropology, History, Social Studies, Fine Arts, and Literature. The lectures are followed by small discussion groups conducted by specialists in the field of Mexican American Studies.

UMAS-EOP PROGRAM Regular Academic Year

The philosophy of the UMAS Program is very simple; we know that the educational system is geared only for the white middle class Anglo, and La Raza has been successfully excluded from the educational system, to the extent of 82 per cent failure of our people to graduate from high school. We think it is the failure of the educational system, and not the failure of our people.

The UMAS-EOP Program is set up to include all Chicano high school graduates, plus Chicanos with G.E.D. diplomas. We are not concerned with the academic performance of the student in high school, or his performance on the College Entrance Board exams, for we feel his performance has been in the arena which was set up to exclude him, and not test his true ability.

In our Summer Program we accept all students who have grade averages below 2.5, to give them some preparation and adjustment for the university; they receive ten (10) credit hours in this program towards their university degree. They then go into our Fall semester program, along with the rest of the incoming students.

La Historia De Aztlán

There are ten million Mexican Americans in the United States, concentrated in the Southwest. They are a confused people, living in a colonized land ostensibly ruled by a native elite but actually controlled by ranching, oil, timber and mining interests. For years, Mexican Americans have been nothing more than the prime source of cheap labor for the Anglo colonizers.

Today, they are in revolt. They are no longer Mexican Americans but Indo-Hispanos or Chicanos. They are fighting for independence. They are fighting for Aztlán — the Aztec word for the land north of Mexico — which includes Texas, New Mexico, Arizona, California, and Colorado. The land was ceded by Mexico to the U.S. at the end of the Mexican American war with provisions guaranteeing the Chicanos that their claims would be honored. Over the years, those guarantees have been ignored.

The sordid story of relations between the U.S. and Spain, then Mexico, and now the Chicanos can be traced to the early Spanish-British rivalry for colonies in the New World; through the bloody Mexican American war in which, with American troops occupying Mexico City, Mexico was forced to cede half its territory to the U.S.; to the current struggle of thousands of Chicanos, fighting on a hundred fronts.

Sixty-five thousand Chicanos were deported during the depression, some of them fifth generation Americans, because they moved out of the Southwest into Detroit and Chicago to find work, or because they formed farm-workers unions which threatened the California growers. Five hundred thousand Chicanos enlisted in the army during World War II in order to prove to the doubtful Californians that they were not in the secret pay of the Japanese.

Having begun to make headlines, the Chicano "problem" has stirred government interest, and although unwilling to deal with real problems, as defined by the Chicanos themselves, OEO money has poured in and "top level" commissions have issued reports indicating at least the seriousness of the symptoms. The 1970 report of the U.S. Commission on Civil Rights, for example, found that, "The Mexican American citizens are subject to unduly harsh treatment by law enforcement officers, that they are often arrested on insufficient grounds, receive physical and verbal abuse, and penalties which are disproportionately severe." Another report indicates that Chicanos are under-employed and "there is evidence of a job caste that walls off white-collar jobs from minority workers, and this wall is stouter against Spanish surnameds in areas where their numbers in the population are proportionately greater. . . ."

In California, there are more Chicanos in jail than in college. Perhaps the most famous "criminals" are Los Siete de la Raza, on trial now for allegedly killing a policeman, and originally picked up because they "look suspicious" — they were moving appliances from their car to a house.

In the whole Southwest, 34.8 per cent of Chicano families are considered poor by official standards. The Chicano is seven times more likely to live in substandard housing than whites. The infant mortality rate is twice that of whites.

In Vietnam, Chicanos die more often than even Blacks; Chicanos represent three per cent of the population and 19 per cent of the casualties. In New Mexico, Chicanos form 27 per cent of the population, 69 per cent of the draftees, and 44 per cent of the dead.

But the year is 1970, and Chicanos have had enough. Wearing buttons that say "Basta Ya," surrounded by Posters of Zapata and Pancho Villa saying "Viva la Revolucion," they are organizing with a fury around the concept of Aztlán — the nation and the land. They publish over thirty newspapers in English and Spanish in places that don't even appear on a map, like Indio, California. They are organizing in the fields, in the factories, in the schools and in the barrios. The grape strike in California may be over, but the lettuce strike in Colorado is on.

Cultural nationalism and the concept of La Raza — the race — are crucial aspects of current Chicano organizing efforts. "You know," says Corky Gonzales, leader of the Denver-based Crusade for Justice, "long before Marx talked about communes, our Indian ancestors were living in them. And while Mao says, 'Political power comes out of the barrel of a gun,' it was Zapata who long before said, 'If you want something that is yours, don't bet with your hat in your hand. Demand with a gun in your fist.'"

The Spanish language is an important part of the nationalism. Most Chicano leaders are as fluent in English as Spanish, and their speech is a mixture. But, said one, "There are too many children who speak no Spanish at all, because their parents were ashamed and their teachers tell them it is dirty. We want our children to remember who they are."

Chicanos have moved out of the white peace movement and formed their own Chicano moratorium, based in Los Angeles. Rosalio Munoz, the director, is awaiting prosecution for refusing induction. He said, "We realized, around the time of the November 15 Moratorium, that the main thing the white peace groups were doing was keeping whites out of the service. That means only one thing: more Chicanos are in."

Chicanos have enlisted in the armed forces in large numbers since World War II because they had to prove they were Americans, or because it was the only way to earn enough money to feed their families, or because it would prove they were Macho in a warped, chauvinist system which demanded and then denied them all the other symbolic proofs. "Now we are telling them that our front lines are here. We are really asking them to change their whole perspective — their whole self-image." The August 26 Chicano moratorium in Los Angeles is expected to draw over 50,000 people, and the slogan is "Chale no, we won't go."

In high schools throughout the Southwest, Chicano students are demanding Chicano studies in the curriculum, the right to speak Spanish on school grounds (currently sufficient reason for suspension in some districts), and the firing of the more blatantly racist teachers and administrators. Says a local organizer, "The high school push-out rate in Aztlan is 50 per cent, and that means, among other things, that we are much more draftable. And it's very difficult for a Chicano to take a college prep course; they are always shoving vocational education down our throats."

Chicanos have formed two political parties: La Raza Unida, which is running candidates in Colorado and Texas, and the People's Constitutional Party in New Mexico. The PCP was so successful in 1968 that the state legislature has since passed laws making it almost impossible for third party candidates to appear on the ballot. *El Gallo*, the Denver newspaper, explains: "The two party system is one animal with two heads eating out of the same trough. . . . Chicanos go around saying, 'my president,' He's not my president, he belongs to gringo America, and they can have him."

Finally, the most important and difficult struggle is being waged over land. When the Mexican American war ended in 1848, the two governments drew up the Treaty of Guadalupe Hidalgo. Article X stated, in part: "All grants of land made by the Mexican government or by the competent authorities, in territories previously appertaining to Mexico, and remaining for the future within the limits of the United States, shall be respected as valid. . . ." The U.S. Senate ratified the treaty but excluded Article X. The Mexican government refused to sign, and a protocol was added: "The American government by suppressing the Xth Article did not in any way intend to annul the grants of lands made by Mexico in the ceded territories. These grants, notwithstanding the suppression of the Article of the treaty, preserve the legal value which they may possess. . . ." There were over 1,500 land grants involving 100 million acres from California to Texas and including the cities of Los Angeles, Albuquerque and the LBJ

Ranch. Today the land is divided between private Anglo owners and the U.S. Government, with Chicanos holding precious little. In New Mexico alone, since 1854, the Chicanos have lost over five million acres to Anglos and the state. They lost another 52 million to the Federal government, most of which was turned over to homesteaders who eventually sold out to big ranchers. The rest of the Federal land (nine million acres) was made into national forests.

Most of the land given by the Spanish and Mexican grants was for communal use: individuals could occupy a certain, limited amount for their homes and crops; the rest was for common grazing, timber and water. No single individual could purchase more land than his original allotment. The other grants were made to the descendants of the Spanish-Indian marriages, who divided their grants in order to form a community. Finally, if a village became too large, some of its residents would move out and build a new village on some unused land. Written titles were often not used, and taxes were only paid on the product of the land.

When the Anglos started pouring into Aztlan in the late 1850s, the treaty's guarantees were generally ignored. (Even without the land problem, the treaty would be a center of controversy. It guaranteed the civil rights of the Chicanos, who were forced to become U.S. citizens one year after the treaty went into effect: those rights have never been protected. It promised early statehood for the ceded territories, but New Mexico and Arizona did not become states until 64 years later when the majority of the land was in the hands of Anglos. Nine days before the treaty was signed, gold was discovered in California, a fact which the Mexican delegation did not know and the American delegation did. And the U.S. representative to the treaty talks had his credentials withdrawn before completion of negotiations, yet he signed anyway; there are some Chicanos who claim that the treaty is therefore invalid, and that California, New Mexico, Arizona and large chunks of Colorado, Utah and Nevada still belong to Mexico.)

There were a number of different ways of "legally" stealing the land from the Chicanos. In cases where Chicanos did not have written deeds, an Anglo would publish his own claim in an English newspaper, sometimes in another state; when no counter-claims were published, the land became his. If the Chicano had a written title, he would lose his land by failing to pay the jacked-up land tax which the Anglos instituted, and which was usually reduced for the succeeding Anglo owner. There was also a strange rash of fires in deed offices; strange because only Chicano deeds ever burned. Sometimes a Chicano would be taken to court by an Anglo in order to prove ownership. In this case, he would have to have a lawyer, who

was always an Anglo. If he won the case, he would have to pay his lawyer in land — land he had just gone to court to save. In 1854, Congress passed a law giving it the right to pass upon private land claims in New Mexico by private legislation. In order for a Chicano to win his case before the Congress, he had to spend considerable time and money in Washington. He also had to be able to speak English. He almost always lost. In 1891, a court of private land claims was established for New Mexico and Colorado; its judges were Confederate veterans and supporters of the war. In the thirteen years of the court's existence, two-thirds of all Chicano land claims were rejected on the pretext of imperfect titles.

The government went around stealing land for itself in other ways. The "Ejido," or common lands in Community grants were placed in the name of the sovereign; when the territories of the Southwest were ceded to the U.S., the U.S. became the sovereign and was supposed to protect the ejido lands by placing them in trust for the exclusive use of the townspeople. The people, possessing grants for the small areas in which they built their houses, were to have a perpetual right to graze their livestock cut the wood, and use the water. What has happened is that the government has given much of the ejido land away to Anglos, and made the rest into national forests in which Chicanos claim high fees are charged for grazing and fishing rights. Withdrawal of land from public use was to be applied only in those cases where the grantees failed to maintain a bona fide settlement. In that case, the government would withdraw the small private allotment, as well as the ejido. Instead, the government has left land grant heirs with plots of land so small they cannot possibly provide a living. But because they own land, they cannot receive welfare or food stamps, and are thus forced to sell their land in order just to pay the taxes on it.

In the late 1950s and early Sixties, a group of Chicanos, led by Reies Tijerina, formed the Alianza Federal de Pueblos Libres — the Federal Alliance of Free City States — and sued individuals and the U.S. government now occupying the Chicano land. Eviction notices served by the Alianza were ignored, and state and federal courts refused to hear or dismissed the suits. The Alianza office in Albuquerque is a large building a few blocks from the downtown area. One enters from the side: The front door, as well as all the windows, have long been filled and barricaded with cement blocks. Seventeen attempts have been made to destroy the office and its inhabitants, including one attack of black widow spiders. In the most recent attempt, an Anglo approached the office with sticks of dynamite, tripped, and set off an explosion which completely ripped off his hand. He was held by police for fifteen days, then released with all charges against him dropped.

Wildredo Sedillo is the current Vice President of the Alianza, and to him no struggle is as important as the fight for the land: "All power comes from the land. Running candidates, building clinics, yes, that is important, but without land and the power that comes with it, these things are only tokens." *El Grito del Norte*, a Chicano paper from Espanola, New Mexico, explains: "We must get back all the land that is rightfully ours. If we lose the land, we will lose our heritage. We will lose the land base for our nation of people. We will be a rootless people wandering to cities, at the mercy of the people who control the cities. . . . In that nation of La Raza our culture will be respected and not insulted. Our language will be first — and not last. Our children will grow strong and proud of themselves, not hungry and ashamed."

The Alianza has focused on Rio Arriba County, in northern New Mexico, one of the poorest in the Southwest. Close to one half of its residents are on welfare. Over 50 per cent of the families are unemployed. Close to 70 per cent of the land is held by the federal government, another 2.6 per cent by the state. Run by a machine (if you don't vote Democratic you don't get your welfare check), it is the scene of a continuing war between the big Anglo ranchers and the small Chicano farmers. Fence-cuttings, barn and haystack burnings, water poisonings are common occurrences.

Rio Arriba includes four land grants covering over one million acres. The largest is the Tierra Amarilla grant of 595,000 acres, extending into Colorado, and including the town of Tierra Amarilla, which has become the center of much Chicano activity in New Mexico. A production cooperative has been formed there and is now farming 300 acres. A clinic, providing the only medical services for 85 miles, has been built, burned down by local red-necks, and rebuilt. And Tierra Amarilla is the scene of the famous "courthouse raid," which wasn't a raid at all.

Unable to get a hearing in any court on the issue of the ownership of the land, the Alianza decided to force the issue by liberating Echo Amphitheater and Kit Carson National Forest, part of the San Joaquin del Rio de Chama land grant. Two forest rangers who tried to move the Chicanos off the land were arrested by the liberators for trespassing, found guilty by an impromptu court, and released unharmed. Tijerina and others were later arrested and released on bail. The plan to get the land question into court failed. But the Chicano community was aroused.

A meeting was called for June 3, 1967, in the village of Coyote. District Attorney Alfonso Sanchez, a former lawyer for the Alianza who suddenly became embarrassed by it when he became DA, and the sheriff's office issued frequent warnings to the Chicanos before the meeting that anyone who attended was likely to be prosecuted for "unlawful assembly... for the purpose of planning to take property of another by force." Sheriff's deputies and police stopped cars on the road to Coyote and handed out a notice which, in addition to the legal warning, stated: "Taking property of another by force is the communist way. You are being mislead (sic). Please return home." A number of people were arrested. In retaliation, the Alianza decided to make a citizen's arrest of Sanchez. Twenty armed Chicanos went to the courthouse in Tierra Amarilla, and when a policeman drew his gun he was shot. The judge in the courthouse locked himself in the bathroom and the deputy sheriff, trying to escape, was shot. Sanchez was not found, and never arrested.

The attempted citizen's arrest, also known as the courthouse raid and the courthouse shoot-out, resulted in a mammoth over-reaction by the police. Over 2,000 "lawmen," including the National Guard and led by a tank, invaded Tierra Amarilla; Tijerina and others were arrested, charged with kidnapping, assault with intent to kill, and attacking a courthouse. In the process of finding the "Raiders," civil liberties were systematically ignored, and over 50 Chicanos were rounded up and kept in a park for 24 hours with no food, water or shelter. Very few of these people were even suspected of involvement in the attempted arrest.

Tijerina has spent the major part of the last four years either in court or in jail. Acquitted of the first degree charges stemming from citizen's arrest, he was retried on second degree charges of kidnapping, assault, etc., and found guilty. At one point his bail for the Echo Amphitheater charges was revoked without hearing, and he was whisked away to a Texas prison in secrecy. In another incident, his wife, Patsy, burned two National Forest signs. Tijerina was found guilty of aiding and abetting the burning of both signs and given two three-year prison terms; Patsy was found guilty of actually burning only one and was given a suspended sentence. Tijerina still faces more charges.

Unable to get a hearing in any court in the U.S., the Alianza is organizing an international tribunal to be held this fall, on the order of Bertrand Russell's War Crimes Tribunal. The Tribunal, of course, will accomplish little more than fire publicity to the situation. It is clear, as one Alianza member said, that this battle will not be won in the courts. There is too much at stake for the current occupiers of the land; in addition to being "enchanted," New Mexico is rich in oil, minerals, natural gas, timber and land. It is not necessary to ask the Alianza what their alternatives are.

When government efforts at keeping a people oppressed with psychology fail, they turn to less subtle means: They issue reports which show that somebody really cares and is taking care of everything; they harass the people and imprison the leaders; or they attempt to co-opt the movement. In addition to piles of OEO money, churches have started moving in (and out, when they find they cannot control the organizations they support) and the Ford Foundation has made a \$1.3 million grant to the Southwest Council of La Raza, an organization which the Chicanos say does nothing more than hold conferences. Ford Foundation President, McGeorge Bundy, announcing the grant, spoke of their "pioneering effort to provide constructive direction to the... movement."

But Chicanos are not dumb; they have learned well the lesson of the blacks, and they are not fooled by Ford money. In a pamphlet issued before the latest council conference, they said, "The pioneers have come to New Mexico before. And they, too, directed the movement of the people. They directed the people into poverty and subservience to the institutions which oppress them. For \$1.3 million, Ford is paying the Southwest Council of La Raza to do the same thing: Pacify the people. . . ."

The future of Aztlan is ultimately tied up with other revolutionary movements in the United States. There is no question in any Chicano's mind but that alliances will have to be formed which give more than verbal support. But for the time being, Chicanos face the tougher problem of uniting among themselves. Jose Madril, one of the "courthouse raid" defendants, said, "Every group has its vendidos (sellouts), but nobody in the world can beat a Chicano vendido." He refers not only to the middle class Chicanos, who call themselves Spanish-Americans, but more importantly to the organizations which divert energy into token reformism. Even among the radical groups there is friction, the extent of which is only hinted at. They don't confide in Anglos.

Yet one gets the feeling, after talking to many Chicanos, that they know what they are about.

Despite attempts by the press and the government to isolate the leaders, they stay amazingly close to the people. Despite attempts to buy them off with money and reforms, they refuse to sell. Sen. Joseph Montoya of New Mexico recently asked for more food stamps for Chicanos because they "cannot contribute to society." Responded El Gito: "We can and will contribute, when the society is ours. The people do not want handouts and they don't want powdered milk. Together with our millions of brothers and sisters across the nation, we say there is only one answer: TIERRA Y JUSTICA."

GINNY BERSON
AUTHOR

The Program Of El Plan Espiritual

De Aztlán

-- El Plan espiritual de Aztlán, sets the theme that the Chicanos (La Raza de Bronze) must use their nationalism as the key or common denominator for mass mobilization and organization. Once we are committed to the idea and philosophy of El Plan de Aztlán, we can only conclude that social, economic, cultural and political independence is the only road to total liberation from oppression, exploitation and racism. Our struggle then must be the control of our Barrios, campos, pueblos, lands, our economy, our culture, and our political life. El Plan commits all levels of Chicano society; the barrio, the campo, the rancho, the writer, the teacher, the worker, the professional, to la Causa.

I. PUNTO PRIMERO:

Nationalism

Nationalism as the key to organization transcends all religious, political, class, and economic factions or boundaries. - Nationalism is the common denominator that all members of La Raza can agree upon.

II. PUNTO SEGUNDO:

Organization Goals

1. Unity in thought of our people concerning the barrios, the pueblo, the campo, the land, the poor, the middle class, the professional is committed to liberation of La Raza.
2. Economy: economic control of our lives and our communities can only come about by driving the exploiter out of our communities, our pueblos, and our lands and by controlling and developing our own talents, sweat and resources. Cultural background and values which ignore materialism and embrace humanism will lend to the act of co-operative buying and distribution of resources and production to sustain an economic base for healthy growth and development. Lands rightfully ours will be fought for and defended. Land and realty ownership will be acquired by the community for the people's welfare. Economic ties of responsibility must be secured by nationalism and the Chicano defense units.

3. Education must be relative to our people, i.e., history, culture, bilingual education, contributions, etc. Community control of our schools, our teachers, our administrators, our counselors, and our programs.

4. Institutions shall serve our people by providing the service necessary for a full life and their welfare on the basis of restitution, not handouts or beggar's crumbs. Restitution for past economic slavery, political exploitation, ethnic and cultural psychological destruction and denial of civil and human rights. Institutions in our community which do not serve the people have no place in the community. The institutions belong to the people.

5. Self defense of the community must rely on the combined strength of the people. The front line defense will come from the barrios, the campos, the pueblos, and the ranchitos. Their involvement as protectors of their people will be given respect and dignity. They in turn offer their responsibility and their lives for their people. Those who place themselves on the front for their people do so out of love and carnelismo. Those institutions which are fattened by our brothers to provide employment and political pork barrels for the gringo will do so only by acts of liberation and la Causa. For the very young there will no longer be acts of juvenile delinquency, but revolutionary acts.

6. Cultural values of our people strengthen our identity and the moral backbone of the movement. Our culture unites and educates the family of La Raza towards liberation with one heart and one mind. We must insure that our writers, poets, musicians, and artists produce literature, and art that is appealing to our people and relates to our revolutionary culture. Our cultural values of life, family, and home will serve as a powerful weapon to defeat the gringo dollar value system and encourage the process of love and brotherhood.

7. Political liberation can only come through an independent action on our part, since the two party system is the same animal with two heads that feeds from the same trough. Where we are a majority we will control; where we are a minority we will represent a pressure group; Nationally, we will represent one party La Familia de La raza.