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ABSTRACT

An addendum to a sourcebook entitled "A Study Guideline of Mexican American History and Culture" (RC 009 234) completed in the summer of 1970, this guide presents some additional information that will assist the classroom teacher in better understanding and teaching about the Southwest's largest minority--the Mexican American. This additional background is necessary before the right amount of emphasis can be placed on teaching about Mexican American history and culture. The additional materials to help the teacher include: some suggestions and samples of materials to teach various Mexican American holidays, suggestions for field trips in the community of Riverside (California) and near-by areas, a parallel timeline to United States and Mexican American history, an annotated list of some 10 new films on Mexican Americans, new books to supplement the bibliography in the sourcebook, various readings of Ruben Salazar, and suggestions for plays and satires which will be useful in dispelling stereotypes about the Mexican American. (NQ)

THE MEXICAN AMERICAN

ADDENDUM TO SOURCE BOOK

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RIVERSIDE UNIFIED SCHOOL DISTRICT • RIVERSIDE • CALIFORNIA

THE MEXICAN AMERICAN

(Additional Teaching Material)

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Summer, 1971

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A GENERAL OUTLINE TO TEACHING MEXICAN AMERICAN HISTORY

THE MEXICAN AMERICAN -- ADDITIONAL TEACHING MATERIAL

In the summer of 1970, the writing team of Rodillas and Eaton completed a sourcebook entitled A Study Guideline of Mexican American History and Culture. This summer, 1971, this team has attempted to do some additional things that will assist the classroom teacher in better understanding and teaching about the largest minority in the Southwest. We feel that additional background is necessary before the right amount of emphasis can be placed on teaching about Mexican history and culture. The teacher not having this background might ask, "What is the difference between September 16 and Cinco de Mayo?" "Why does Mexico celebrate two independence holidays instead of one like some countries?" There might even be those who would say that Mexican Americans should forget about these two holidays and concentrate only on the Fourth of July. For those who want to know more about Mexican American History and for those who lack sufficient informal background and/or emphathy, it is hoped these additional materials will be helpful.

Once this first question is answered, the next question the teacher might ask is, "How does one go about observing and creating an understanding and an appreciation for these Mexican American holidays?" The writing team has tried to fill this vacuum, where it exists, by some suggestions and samples of materials beginning with a P.A. announcement to start the day and continuing with some suggestions as to what various classes might do to carry out these observations.

An additional category that we think will be helpful are suggestions for field trips in our community and near-by areas. For the teacher who wants to take his class to La Placita and/or Agua Mansa Cemetery, he will find a map to assist in his planning. Or, another class might want to see the San Bernardino Asistencia in near-by Redlands. How do you get there? This question is answered in these materials as well as suggestions made for visiting other locations in the surrounding area.

For the history teacher who has majored while in school in the more traditional Anglo American History or European History, it is sometimes difficult to "catch-up" with the new demands in Black History, Mexican American History, and Oriental American History, etc. This obviously takes a tremendous amount of independent study. We hope the "Timeline on the United States and Mexican American History" will serve as a temporary supplement to teaching an integrated course in American History.

Other additional materials to help the teacher include an annotated list of some ten new films on Mexican Americans. These films are available to all teachers in the district. There are additional new books to supplement the bibliography of the Study Guideline of 1970. The readings of Ruben Salazar should serve to help create some dynamic learning sessions in the secondary schools. The suggestions for plays and satires you will find both humorous and useful in dispelling sterotypes about the Mexican American. It is hoped the teacher will study these materials and select those which he can relate to and feel comfortable with.

THE MEXICAN AMERICAN
(outline)

This outline is generally designed for a semester's course--treated as a survey. The junior and senior high teacher might parallel his persuasion according to both his, and student's need and background. Using the sourcebook History and Culture of the Mexican American will give the teacher some background for teaching this outline. Furthermore, being cognizant of the parallel timeline (attached) will enhance your awareness and direction of American history West of the Mississippi River.

I. Spain in the New World

- A. Introduction: Pre-Columbian Experience - Spain and Mexico
- B. The Explorers, Conquistadores, and Land
- C. The Periphery of Hispano-Mexican and Indian Settlement
- D. Regional Colonization--Hispano-Mexican Uniqueness

II. The Conflict of Acculturation

- A. Border Conflicts
- B. The Mexican-American War of 1846 and Treaty of Guadalupe Hidalgo of 1848
- C. The Defeated Mexican Americans of the Southwest

III. The Heritage of Mexican Americans in an Anglo Southwest

- A. Anglo-Americans: Beneficiaries of Three-Hundred Years of Hispano-Mexican Experience
- B. Mexican Immigration--An Experience in American History

IV. The Sociology of Mexican Americans

- A. A Special Minority
- B. The Myth of Mexican American Complacency and Docility
- C. The Problems of Mexican American Citizenry
- D. The Family--An Extended, Pronounced Institution
- E. Violence in the Streets of Los Angeles--Its Effect on The Barrio and Community
- F. The Mexican American Experience in World War II
- G. Pachuco--Contradictory Image of the Mexican American

V. "Chicanos"--Image and Status of the Mexican American Today

- A. Chicano--Etymology and Identity Conflicts
- B. Chicano and Civil Rights
- C. Chicano and His Strides Towards Social, Political, and Economic Justice
- D. Education and the Chicano
- E. The Chicano and Imagery Status--Including Leaders and Organizations

THE MEXICAN AMERICAN (Outline) -- cont'd

VI. The Mexican American, Chicano if You Will, Contributes to Society

A. Science
B. Arts and Literature
C. Education
D. Business and Industry
E. Athletics
F. Theater and Show Business
G. Politics
H. Labor

A PARALLEL TIMELINE TO UNITED STATES AND MEXICAN AMERICAN HISTORY

UNITED STATES AND MEXICAN AMERICAN HISTORY
A PARALLEL TIMELINE

Mexican American history and culture is a subject that has long been neglected in California's public school curriculum, indeed in education at all levels. Many teachers of social studies, as well as other subject areas, do not have the kind of background, formally and/or informally from their college and university experiences to feel comfortable teaching ethnic studies, be it Mexican American, Black American, Oriental American or other ethnic groups. This is not meant to imply that there has always been a lack of personal planning by teachers in preparing to teach, but that there has been a general lack of awareness on the part of the educational community itself. When many teachers were working to obtain their diplomas and credentials there simply was no opportunity or encouragement to include Mexican American studies, Black Studies, etc. as part of their background.

Yet, the need is obvious and the Riverside Unified School District is committed by both its Superintendent and the Board of Education to include in our courses of study the history and culture of the Mexican American, the second largest minority of whom there are more than 7,000,000 in the United States. In the state of California, where there are more Mexican Americans than in any other state, the ratio of Mexican Americans to Black Americans is two to one. Los Angeles has the largest number of citizens of Mexican descent of any city other than Mexico City itself. In Riverside, during the school year of 1970-71, there were 3,403 Mexican American students or 13% of the total school population of 27,163. By contrast there were, at the same time, 2,284 Black students or 8% of the total number of students.

This timeline is an effort to give teachers a tool that can be used in the classroom with the minimum of preparation. It is not all inclusive and it is not meant to be. There will certainly be events which are inadvertantly left out which some educators will consider of greater significance than some which have been included. But, it is hoped that for those teachers who have little time to do initial additional preparation, this timeline will serve as a beginning in teaching Mexican American history and culture. It is of the utmost importance in teaching U. S. History to present a balanced view. As the teacher does this, he will certainly emphasize the early Spanish-Mexican heritage of the Southwest. By the year 1607 when Jamestown was founded, Juan Oñate had already led an expedition into the northern borderlands of New Spain which is now New Mexico, Texas, and Arizona. He did this nine years before Jamestown. It was only two years after Jamestown that Santa Fe, New Mexico was founded. James Marshall is given credit for the original discovery of gold in California in 1848, but Francisco López discovered gold six years earlier in the San Fernando Valley. United States history did not originate exclusively with Anglo American settlements east of the Appalachian Mountains. It includes the paralleled events occurring north of the Rio Grande.

UNITED STATES AND MEXICAN AMERICAN HISTORY - A PARALLEL TIMELINE, cont'd

The use of the term Mexican American does not mean to omit in this column events which occur in Mexico and to include only those events which occur within the territorial confines of the United States. Because the American of Mexican descent was here under the flags of Spain and Mexico before the Anglo American came, because there has been the steady movement back and forth across the border throughout the history of the two countries, and because of the otherwise close identity of Mexican Americans to events occurring in Mexico, many significant dates in the history of that country are included under the heading of Mexican American History.

UNITED STATES AND MEXICAN AMERICAN HISTORY

(A Parallel Timeline)

UNITED STATES HISTORY

c. 1000 Vikings reach Iceland and Greenland

1098-1291 Crusades to Holy Land; Key events leading to the Age of Discovery

1487 Diaz sails around the southern tip of Africa.

1492 Cristobal Colcabo discovers "America" for Queen Isabella of Spain.

1494 Treaty of Tordesillas: The Pope divides the non-christian world between Portugal and Spain.

1497-1498 Giovanni Caboto(John Cabot) sails along the coast of North America--giving the English its claim to the New World.

1519-1522 Magellan circumnavigates the world.

MEXICAN AMERICAN HISTORY

613 B.C.-176 A.D. Prehistoric Period of Mayas at Chichen Itsa in Yucatán

1191 A.D. Toltecs conquer Mayas at Tula and Teotihuacan.

c. 1200 Aztecs (Méxicas) move South.

1337 Founding of Mexico City under the guidance of the Aztec God, Quetzalcoatl.

1440-1464 Emperor Moctezuma I rules a united Aztec Empire over much of Mexico.

1497-1503 Amerigo Vespucci's voyages to South America.

1513 Balboa discovers the Pacific Ocean.

1502-1520 Moctezuma II, Emperor of the Aztecs

1519 Hernán Cortés begins the conquest of Mexico.

1520 Cuauhtémoc, last of the Aztec Emperors, executed by Cortés.

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY

1524 Verrazano sails along the coast of North America giving the French their claim to the New World.

1534-1535 Cartier discovers the St. Lawrence River for the French.

1565 St. Augustine, Florida is founded, oldest city in the United States.

1577-1579 Sir Francis Drake sails around the world and attacks Spanish shipping and colonies; claims California for Queen Elizabeth.

1587 Settlers at Roanoke Island; first Anglo settlement in the Americas

MEXICAN AMERICAN HISTORY

1520 The beginning of Spanish colonial rule, including: Viceroy and Audiencia as political institution (Supreme Court); Encomienda as economic and social institution and the Roman Catholic Church as the religious institution.

1531 Nuestra Señora de Guadalupe, patron saint of Mexico, appears to young Indian boy, Juan Diego in a vision and leads to the acceptance of new religion by the Indians.

1527-1535 The ship wrecked crew members of Alvaro Nuñez Cabeza de Vaca, Fray Marcos and Estebanico wander through Texas.

1539 The above trio seek the Seven Cities of Cíbola and explore Arizona.

1540-1542 Coronado continues exploring the Northern borderlands of New Spain.

1541 Hernán DeSoto discovers the Mississippi River.

1542 Juan Cabrillo discovers Point Loma, San Diego and explores the coast of Alta California (Calif. and Oregon) in search of the Straits of Anian.

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY	MEXICAN AMERICAN HISTORY
1588 Spanish Armada is defeated. This event marks the beginning of the decline of Spain as a colonial power and the rise of England as a colonial power.	
	1598 Juan Oñate's expedition into the north - explores Texas, New Mexico, Utah, Colorado, Kansas and Nebraska and establishes outposts in same. It also marks the beginning of the sheep industry in the South.
1607 Jamestown is founded, first successful Anglo American settlement in North America.	
1608 Champlain founds Quebec, first successful French American settlement.	
1609 Henry Hudson discovers Hudson River; gives the Dutch a claim in the New World.	1609 Pueblo of Santa Fe, New Mexico; earliest Mexican American settlement in the Southwest.
1619 House of Burgesses in Virginia, first self-governing body in the New World. Also, first group of Black people to come to an English colony.	
1620 Pilgrims land at Massachusetts.	
1630 Puritans establish Massachusetts Bay Colony.	1630 By this year, there are 25 missions and 90 pueblos on the frontier-stretching from Texas to Arizona and numerous ranchos.
1643 Roger Williams founds Rhode Island on principle of separation of state from church.	
1649 Maryland Act of Toleration gave religious freedom to all "Christians".	
	1680 Great Indian uprising along the northern frontier. Only El Paso remained as an outpost. Following this massacre of the Spanish-Mexican frontiersman, a new system of settlement was developed. Pueblos (villages), missions and presidios (forts) were located closer together for protection.

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY	MEXICAN AMERICAN HISTORY
1682 Penn started colony of Pennsylvania in quest for religious freedom for Quakers.	
1687-1712 Father Eusebio Francisco Kino began to recover lost settlements on the northern frontier of New Spain and to establish new ones. He established more than fifty missions in Northern Mexico and Southern Arizona.	
1732 Georgia, last of original thirteen colonies was founded by James Oglethorpe.	
1754-1763 The French and Indian War was fought with the end result that England replaced France in Canada.	
1763 Proclamation of 1763 by Parliament was an effort to keep English settlers east of the Appalachian Mountains.	
1765 Parliament passed the Stamp Act--Stamp Act Congress met in retaliation.	
1769 Father Junipero Serra founded the Mission of San Diego, the first of 21 Franciscan missions in California. His chosen life work which qualifies him as the "Father of California" continued until his death in 1784. Presidios and pueblos of San Diego, Santa Barbara and Monterey were begun during his lifetime.	
1770 Boston Massacre	
1773 Boston Tea Party	
1775 Hostilities between English Red Coats and colonials at Lexington and Concord began the American Revolution.	
1776 July 4 -- Declaration of Independence	
1778 French aid was given to Americans following the Battle of Saratoga.	
1779 Spain declared war on England and gave financial aid to the Americans although this weakened Spain.	
1781 British surrendered at Yorktown Articles of Confederation ratified	
1781 Pueblo of Los Angeles was founded by party of Spaniards, Mestizos (mixture of Indian and Spanish), Indians, and Negroes.	

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY	MEXICAN AMERICAN HISTORY
1783 Treaty of peace recognized American independence.	1783 Spain recovered Florida until 1821.
1787 Constitutional Convention	
1789 Constitution adopted; George Washington elected first president	
1789-1815 French Revolution and the Napoleonic Wars drastically changed Europe's power structure and the colonial system in Spanish America.	
1791 Bill of Rights adopted	
1803 Louisiana Purchase by President Thomas Jefferson brought the United States and Spain in direct contact in the west.	1808 Napoleon placed his brother, Joseph, on the throne of Spain precipitating the revolt of the Spanish American colonies.
1807 Embargo Act -- U.S. isolation with regard to Europe	1810 Father Miguel Hidalgo y Costilla on September 16 called for the overthrow of Spanish rule with his "El Grito de Dolores".
1812-1814 The War of 1812, America's second war for independence, was fought as an outgrowth of the struggle between Napoleon and England.	1810-1815 José María Morelos carried on the struggle after the execution of Father Hidalgo.
1820 Missouri Compromise over slavery	1821 The independence of Mexico is achieved.
	1822-1823 Augustín de Iturbide, criollo, became Emperor of Mexico.
	1820's The Austins bring first "Anglo" settlers into Texas, Mexican province of Cohuila, where as Mexican citizens they agree to no slavery and to become Roman Catholic.

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY	MEXICAN AMERICAN HISTORY
1823 The Monroe Doctrine unilaterally established the U.S. as the protectorate of the western hemisphere.	1823 The Mexican Republic was formed under a constitution that resembled the recently adopted American constitution.
	1823-1828 Guadalupe Victoria, mestizo, became first President of the Republic of Mexico.
1828 Tariff of Abominations and the Doctrine of Nullification are passed.	1833-1855 Era of Santa Anna, three times President, dictator once and exiled three times. During this time, militarism became a common disease in Mexico. Peninsulares (those born in Spain), criollos, mestizos, and Indians were not united in common goals.
1830 Webster-Haynes Debate over the Union emphasized the internal struggle within the U.S.	
1836 The American Mexicans of Texas declared their independence from Mexico and following the battles of the Alamo, Goliad and San Jacinto the Lone Star Republic came into existence. Many Mexicans were in favor of Texan independence; Lorenzo de Zavala was the first Vice President of Texas.	
1845 Texas is annexed by the United States following the Presidential campaign of James K. Polk.	1842 Francisco Lopez discovered gold in San Fernando Valley of California six years before James Marshall's discovery at Sutter's Mills.
1846-1848 The Mexican American War was fought and with the Treaty of Guadalupe Hidalgo, the U.S. acquired one half of Mexico's land. Mexican citizens were given the option of returning to Mexico within one year or becoming American citizens with guarantees.	
1848 James Marshall discovered gold at Coloma on the American River precipitating the gold rush of 1849.	1849-1860's Mexican techniques of mining (placer mining) were used in the gold fields of California as well as other strikes: Arrastra (mill for grinding), dry wash method, and the patio process of silver mining.

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY	MEXICAN AMERICAN HISTORY
1850 California came into the Union as a free state as part of the Compromise of 1850. The rest of the Mexican Cession would be slave or free as the settlers decided (popular sovereignty).	
1854 Kansas-Nebraska Act	
1857 Dred Scott Decision	
1861 Abraham Lincoln became president and eleven Southern states seceded	
1861-1865 American Civil War	
1863 The battle of Gettysburg was the turning point of the Civil War.	
1865 The end of the American Civil War saw greater pressure on the French by the Americans to get them out of Mexico.	
1865-1876 Reconstruction Era in U.S. This was the age of great corruption in national, state and local governments.	
1890 This year saw the official closing of the frontier by the Bureau of the Census. However, New Mexico and Arizona are denied statehood because the Anglo population was not great enough.	
1898 Spanish America War brought to an end Spain's colonial empire in the New World that had begun nearly 400 years earlier, and it also ended American isolation with regard to Europe.	
1899 The United States issued the Open-Door Policy for China.	
	1859 Ley Juárez; President Juarez attempted reforms in Mexico in favor of the Mestizo and the Indian.
	1862-1867 The Empire of Maximiliano in Mexico
	1862-1867 Benito Juárez, Zapotec Indian, united Mexico against the foreigner, Maximiliano, and in 1867 Maximiliano was defeated and executed.
	1876-1910 Dictatorship of Porfirio Diaz. An orderly Mexico was maintained by graft, bribes and the swift "justice" of the Rurales (Rangers). Diaz' regime saw a greatly increased foreign investment accompanied by privileges for the foreign investor.

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY	MEXICAN AMERICAN HISTORY
1901 Panama Canal Zone treaty was signed following Panamanian revolt from Columbia.	
	1910 The Mexican Revolution began spontaneously as Mexicans of all classes rose up against the dictator Diaz.
	1911 Francisco Madero was elected President; reforms were attempted but came slowly. Madero was assassinated by Huerta.
1912 New Mexico and Arizona entered the Union as new states.	
	1911-1920 Mexican Civil War: Pancho Villa, Alvaro Obregon, Venustiano Carranza, Emiliano Zapata each led armies across war-ravaged Mexico. Thousands of Mexican citizens escaped by crossing the border to the United States.
1914-1918 The First World War	
	1914 U.S. Troops landed in Veracruz to protect American property.
	1916 General "Blackjack" Pershing crossed the Rio Grande in pursuit of Pancho Villa who had raided the town of Columbus, New Mexico.
1917 The United States entered the war partly as a result of the unlimited submarine warfare of Germany and partly because of the Zimmerman Telegram from Germany to Mexico attempting to get the latter to join the war against the United States.	
	1917 New liberal Mexican Constitution, the emphasis is to preserve Mexico for Mexicans; Catholic Church was banned from politics, new land reform was made, and labor unions were encouraged.
	1917-1918 Large numbers of Mexicans entered the United States to meet the war time demand for agricultural laborers, railroad maintenance crews and factory workers.
1919 The Treaty of Versailles officially ended the war. The United States refuses to join the League of Nations.	

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY		MEXICAN AMERICAN HISTORY
1920's	The new quota system on immigration restricted the number of people entering the U.S. from Europe and Asia.	
		1920's The new immigration system did not affect immigration from Mexico to the U.S. Large numbers continued to cross the border legally and illegally (mojados or wetbacks).
		1930's The depression years--several thousand of Mexican Americans and Mexican citizens returned to Mexico under programs of repatriation and expulsion. In some cases, families were broken up.
1931-1941	New Deal measures of Franklin D. Roosevelt dominated American politics. Good Neighbor Policy toward Latin America was announced.	
		1936-1940 Presidency of Lázaro Cárdenas sees additional land reform, Mexicanization of industry, and Indianismo.
1939-1945	World War II	
1941-1945	World War II again created considerable shortage of man power in the United States in agriculture and in industry.	
		1941-1945 Mexican laborers again pour across the border. Public Law 78, the Bracero Program, was initiated to bring workers to the north during peak needs in agriculture. Green card holders also added to the source of inexpensive labor.
1941	Japanese attack Pearl Harbor.	
1942-1943	Battle of Guadalcanal sees the United States "begin the long road back" in the Pacific.	
		1942-1943 Pachuco riots in Los Angeles by some Mexican American youth and reprisal by some U.S. military personnel punctuate cultural conflict between Mexican American and Anglo America.
1943	Allied invasion of Italy	
1944	Allied invasion of France	
1945	Germany and then Japan surrender	
		1941-1945 There are ten Mexican American Medal of Honor winners including S/Sgt. Ysmael Villegas of Casa Blanca - Riverside.
1945	The United Nations is formed	

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY	MEXICAN AMERICAN HISTORY
1950-1953 The Korean War was fought.	1950-1953 Mexican Americans again showed their patriotism and valor in the Korean conflict as six more of their numbers win the Congressional Medal of Honor.
1954 Supreme Court decision of Brown vs. the Board of Education gave hope for the end of segregation in all walks of life.	1950-1957 A renewal of repatriation of Mexicans back to Mexico rekindled animosity among Mexican Americans.
1955 This year saw the vigorous beginning of the fight for Civil Rights by Black Americans when Mrs. Parks refused to give her seat on a bus to a white man.	1957-Present With the increased awareness on the part of the Mexican American of his needs in housing, education, and employment, there has been a proliferation of political organizations aimed at achieving these goals. They include: CSO, American G.I.Forum, MAPA, PASSO, ACCPE, the Council of Mexican American Affairs, MECHA, and UMAS.
1956 The Rev. Martin L. King emerged as one of the leading spokesmen on Civil Rights.	
1963 The promising leadership of President John F. Kennedy came to an untimely end with his assassination.	
1964 Major Civil Rights Act was passed. Tonkin Gulf incident served to escalate the VietNam conflict.	
1965 Watts became the first in a series of riots and insurrections in large urban areas in the latter 60's.	1960's-Present The "awakening minority" begins to become involved with the chicano movement, La Raza Unida, and in actively participating in political, educational, economic, and social reforms. Leaders would include Reies Tijerina and Corky Gonzales.
1967 This year saw a significant number of voices raised against American participation in Southeast Asia, influencing President Johnson's decision not to run for a second term.	
1968 Martin L. King and then Robert F. Kennedy are assassinated.	1965-Present Cesar Chavez provides leadership in organizing the farm workers in seeking better working conditions and wages. His UFWOC publicized the plight of the campesino (farm worker).
1969 Neil Armstrong became the first man to walk on the moon.	

UNITED STATES AND MEXICAN AMERICAN HISTORY -- cont'd

UNITED STATES HISTORY	MEXICAN AMERICAN HISTORY
	1965-1970 The late Ruben Salazar became the most articulate spokesman on the plight of the chicano.
	1968-Present Sal Castro, teacher at Lincoln High School in Los Angeles, symbolized the plight of chicano educators as he was involved in the first mass student walkout in American history.

STUDENT READINGS
(SECONDARY)

FROM THE LATE RUBEN SALAZAR

RUBEN SALAZAR---HIS GOALS REMAIN

(Reprinted From The Los Angeles Times, Tuesday, September 1, 1970)

Rubén Salazar was a most uncommon man who fought mightily for the cause of a group of underprivileged common men—those of the economically deprived Mexican-American community.

When Mr. Salazar, whose column appeared weekly in The Times, was killed during last Saturday's East Side rioting, he died on the job at 42. He was covering that tragic event. We fervently wish he were here with us today, to help explain what really happened.

Born in Juárez, Mexico, Mr. Salazar came to The Times 11 years ago as a city staff reporter, and won awards for his intensive coverage of Mexican-American affairs.

In his 1963 series on what is now known as the Chicano community, he wrote of dropouts from inferior schools, of the Mexican-Americans' lack of political power, of their search for identity in an Anglo world.

His final column last Friday declared: "The Mexican-American has the lowest educational level, below either black or Anglo; the highest dropout rate; the highest illiteracy rate."

In that column, he reported that U.S. Senate hearings on such problems failed to evoke any interest—although Mexican-Americans are the nation's second largest ethnic minority.

Sometimes Mr. Salazar, who joined the Spanish language TV station KMEX last April, was an angry man, and properly so, as he observed the inequities around him. Yet he spoke out with a calm vigor that made his words all the more impressive—and influential.

In a eulogy, it is customary to conclude that such a man will be missed. This is utterly true of Mr. Salazar. For as Rep. Ed Roybal (D-Los Angeles), one of the few Mexican-Americans in Congress, mourned on learning of his death:

"Violence has deprived us of the man who best articulated the necessity for the peaceful pursuit of long overdue social reforms for the Spanish-speaking community in the United States. . .

"One thing we do know, however, is that Rubén Salazar's burden passes on to each one of us who remain behind, and we must continue to peacefully pursue his goals of social reform with steadfast determination."

Those are big goals. He was a big man.

WHO IS A CHICANO? AND WHAT IS IT THE CHICANOS WANT?

BY RUBEN SALAZAR

(Reprinted From The Los Angeles Times, Friday, February 6, 1970)

A Chicano is a Mexican-American with a non-Anglo image of himself.

He resents being told Columbus "discovered" American when the Chicano's ancestors, the Mayans and the Aztecs, founded highly sophisticated civilizations centuries before Spain financed the Italian explorer's trip to the "New World."

Chicanos resent also Anglo pronouncements that Chicanos are "culturally deprived" or that the fact that they speak Spanish is a "problem."

Chicanos will tell you that their culture predates that of the Pilgrims and that Spanish was spoken in America before English and so the "problem" is not theirs but the Anglos' who don't speak Spanish.

Having told you that, the Chicano will then contend that Anglos are Spanish-oriented at the expense of Mexicans.

They will complain that when the governor dresses up as a Spanish nobleman for the Santa Barbara Fiesta he's insulting Mexicans because the Spanish conquered and exploited the Mexicans.

It's as if the governor dresses like an English Redcoat for a Fourth of July parade, Chicanos say.

When you think you know what Chicanos are getting at, a Mexican-American will tell you that Chicano is an insulting term and may even quote the Spanish Academy to prove that Chicano derives from chicanery.

A Chicano will scoff at this and say that such Mexican-Americans have been brainwashed by Anglos and that they're Tío Tacos (Uncle Toms). This type of Mexican-Americans, Chicanos will argue, don't like the word Chicano because it's abrasive to their Anglo-oriented minds.

These poor people are brown Anglos, Chicanos will smirk.

What, then, is a Chicano? Chicanos say that if you have to ask you'll never understand, much less become a Chicano.

Actually, the word Chicano is as difficult to define as "soul."

WHO IS A CHICANO? AND WHAT IS IT THE CHICANOS WANT? -- cont'd

For those who like simplistic answers, Chicano can be defined as short for Mexicano. For those who prefer complicated answers, it has been suggested that Chicano may have come from the word Chihuahua—the name of a Mexican state bordering on the United States. Getting trickier, this version then contends that Mexicans who migrated to Texas call themselves Chicanos because having crossed into the United States from Chihuahua they adopted the first three letters of that state, Chi, and then added cano, for the latter part of Texano.

Such explanations, however, tend to miss the whole point as to why Mexican-American activists call themselves Chicanos.

Mexican-Americans, the second largest minority in the country and the largest in the Southwestern states (California, Texas, Arizona, New Mexico and Colorado), have always had difficulty making up their minds what to call themselves.

In New Mexico they call themselves Spanish-Americans. In other parts of the Southwest they call themselves Americans of Mexican descent, people with Spanish surnames or Hispanos.

Why, ask some Mexican-Americans, can't we just call ourselves Americans?

Chicanos are trying to explain why not. Mexican-Americans, though indigenous to the Southwest, are on the lowest rung scholastically, economically, socially and politically. Chicanos feel cheated, They want to effect change, Now.

Mexican-Americans average eight years of schooling compared to the Negroes' 10 years. Farm workers, most of whom are Mexican-American in the Southwest, are excluded from the National Labor Relations Act unlike other workers. Also, Mexican-Americans often have to compete for low-paying jobs with their Mexican brothers from across the border who are willing to work for even less. Mexican-Americans have to live with the stinging fact that the word Mexican is the synonym for inferior in many parts of the Southwest.

That is why Mexican-American activists flaunt the barrio word Chicano—as an act of defiance and a badge of honor. Mexican-Americans, though large in numbers, are so politically impotent that in Los Angeles, where the country's largest single concentration of Spanish-speaking live, they have no one of their own on the City Council. This, in a city politically sophisticted enough to have three Negro councilmen.

Chicanos, then, are merely fighting to become "Americans." Yes, but with a Chicano outlook.

CHICANOS WOULD FIND IDENTITY BEFORE COALITION WITH BLACKS

BY RUBEN SALAZAR

(Reprinted From The Los Angeles Times, Friday, February 20, 1970)

Mexicans and Negroes are learning that they must know each other better if their differences are not to help those who would like to kill the civil rights movement.

This necessary lesson is not easy to come by.

Blacks, scarred by the bitter and sometimes bloody struggle for equality, consider Mexican-Americans or Chicanos as Johnnies-come-lately who should follow black leadership until the Chicanos earn their spurs.

Chicanos, not untouched by bigotry and wary of the more sophisticated black leadership, insist on going their own way because, as they put it, "our problems are different from those of the Negroes."

Despite the loud mouthings of radicals, most blacks and Chicanos want the same thing: a fair chance to enter the mainstream of American society without abandoning their culture and uniqueness.

Much has been made of late of the growing rift between Negroes and Mexican-Americans. Chicanos complain that blacks get most of the government help in the fight against racism, while Negroes scoff that Mexican-Americans have not carried their share of the burden in the civil rights movement.

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Leaders of both communities throw up their arms in despair, saying that the blacks and browns are fighting over peanuts and that political coalitions must be formed to make a real impact on the Establishment.

Blacks and browns have always been cast together by the forces of history and the needs of these two peoples.

Los Angeles, for instance, was founded not by Spanish caballeros, as romantics would have it, but by blacks and browns.

Historian H. H. Bancroft points out that Los Angeles was founded on September 4, 1781, with 12 settlers and their families, 46 persons in all, "whose blood was a strange mixture of Indian (Mexican) and Negro with here and there a trace of Spanish.

C. D. Willard, another historian, adds that "cataloguing this extraordinary collection of adults by nationality or color, we have two Spaniards, one mestizo, two Negroes, eight mullatoes and nine (Mexican) Indians."

CHICANOS WOULD FIND IDENTITY BEFORE COALITION WITH BLACKS -- cont'd

The children of the settlers, continues Willard, were even more mixed, as follows: Spanish-Indian, four; Spanish-Negro, five; Negro-Indian, eight; Spanish-Negro-Indian, three; Indian, two.

Since then, Mexicans and Negroes have more or less followed their own separate destinies, due partly to their cultural and language differences but also because of the racist strain in American society.

Mexican-Americans have a saying about Negroes that goes, "Juntos pero no revueltos"--together but not mixed. Negroes, on the other hand, tend to think of Mexican-Americans--as do many Anglos--as "quaint and foreign."

One hundred and eighty years after the small group of black and brown people settle in what became Los Angeles, however, six Mexican-American children and six Negro children are involved in a Superior Court ruling in which Judge Alfred Gitelson ordered the Los Angeles school district desegregated.

When the Los Angeles school district is finally integrated, history will again have thrown the blacks and the browns together.

To understand why Mexicans and Negroes are having their differences now, one must look at it in the light of the black revolution.

The revolution exploded partly from a condition which had been known all along but which became the basis for a black-white confrontation: the color of one's skin is all too important in America. White is good. Black is bad.

Faced with an identity crisis, many Mexican-Americans--especially the young who were excited by black militancy--decided they had been misled by the Mexican establishment into apathetic confusion.

It came as a shock at first: Mexican-Americans felt caught between the white and the black. Though counted as "white" by the Bureau of Census, Mexican-Americans were never really thought of as such.

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The ambivalence felt vaguely and in silence for so long seemed to crystalize in the wake of the black revolution. A Mexican-American was neither Mexican nor American. He was neither white nor black.

One of the reasons for the growing distrust between Mexicans and Negroes is that the Chicano is still searching for his identity.

As yet, most Mexican-Americans seem not to identify with any one single overriding problem as Americans. Though they know they're somehow different, many still cling to the idea that Mexican-Americans are Caucasian, thus white, thus "one of the boys."

CHICANOS WOULD FIND IDENTITY BEFORE COALITION WITH BLACKS -- cont'd

Many prove it: By looking and living like white Americans, by obtaining and keeping good jobs and by intermarrying with Anglos who never think of it as a "mixed marriage."

Many others, however, feel they have for too long been cheated by tacitly agreeing to be Caucasian in name only. These Mexican-Americans, especially the young Chicanos, feel that the coalition with the Anglos has failed.

And they're not about ready to form a new coalition--this time with the blacks--until they, the Chicanos, find their own identity in their own way.

M A L I G N E D W O R D : M E X I C A N

BY RUBEN SALAZAR

(Reprinted From The Los Angeles Times, Friday, April 17, 1970)

Mexican. That good name has been vilified for so long that even in the Southwest, where Mexicans are as plentiful as Yankees in New England, the word is used cautiously.

Most Mexican-Americans have experienced the wary question from an Anglo: "You're Spanish, aren't you?" or "Are you Latin?" Rarely will the Anglo venture: "You're Mexican aren't you?"

The reason is that the word Mexican has been dragged through the mud of racism since the Anglos arrived in the Southwest. History tells us that when King Fisher, the famous Texas gunman, was asked how many notches he had on his gun, he answered: "Thirty-seven—not counting Mexicans."

"Remember the Alamo!" is still used as an anti-Mexican insult where "Remember Pearl Harbor" has been forgotten.

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Carey McWilliams in his enlightening "North From Mexico" notes that the word "greaser" was well-known in early California and that it was defined as "Mexican; an opprobrious term." He also reports that "greaser" is "California slang for a mixed race of Mexican and Indians."

"Greaser," McWilliams points out, is defined in the Century Dictionary as "a native Mexican. . .originally applied contemptuously by the Americans. of the Southwestern United States to Mexicans."

All this, and more, has contributed to the psychological crippling of the Mexican-American when it comes to the word Mexican. He is unconsciously ashamed of it.

State Sen. José Bernal of Texas told the U.S. Commission on Civil Rights last year that the "schools have not given us any reason to be proud" of being Mexican. People running the schools "have tried to take away our language," the senator continued, and so Mexican-American children very early are embarrassed by the Spanish language and by being Mexican.

One of the reasons for this, Bernal told the commission, is that "it has been inculcated" in the minds of grammar school children that the Mexican "is no good" by means of, for instance, overly and distortedly emphasizing the Battle of the Alamo and ignoring all contributions made by Mexicans in the Southwest.

MALIGNED WORD: MEXICAN -- cont'd

Unfortunately, California Superior Judge Gerald S. Chargin has dragged the word Mexican to a new low. In sentencing a 17-year-old Mexican-American boy for incest in San José last Sept. 2; Judge Chargin looked down from the bench and told this American citizen that "we ought to send you out of the country--send you back to Mexico...You ought to commit suicide. That's what I think of people of this kind. You are lower than animals and haven't the right to live in organized society--just miserable, lousy, rotten people."

Is it any wonder, then, that the Mexican-American community is bitterly disappointed in that the California Commission on Judicial Qualifications recommended that the Supreme Court publicly censure Judge Chargin instead of recommending that he be removed from the bench?

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The commission, in making its recommendation, calls Chargin's remarks "improper and inexcusable" and says they "constituted conduct prejudicial to the administration of justice that brings the judicial office into disrepute."

The commission goes on to say, however, that "there is no evidence of bias or prejudice by (the judge) except for the incident of Sept. 2, 1969. There is evidence," concludes the commission, "that apart from this (the judge) has been a tolerant and compassionate judge with a background of understanding and interest in the problems of the underprivileged and ethnic minorities."

The Mexican-American community seems not to buy that. The general feeling seems to be that if Judge Harrold Carswell was denied a seat in the Supreme Court for, among other reasons, making a racist speech in his youth, Judge Chargin should be removed from the bench for making anti-Mexican remarks, on record, from the bench.

This, the community seems to feel, would help cleanse the much maligned word Mexican.

DON'T MAKE THE BATO LOCO GO THE WAY OF THE ZOOT SUITER

BY RUBEN SALAZAR

(Reprinted From The Los Angeles Times, Friday, June 19, 1970)

A bato loco is a zoot suiter with a social conscience. He may be an ex-con, a marijuana smoker and dangerously defiant. But the difference between the zoot suiter or pachuco of the early 40's and a present bato loco, literally a crazy guy, is that the bato loco is experiencing a social revolution and so is learning and liking political power.

The difference is so important that unless we understand it we can contribute toward reverting the bato loco to an anarchist zoot suiter.

An anarchistic zoot suiter, as we learned just before World War II, can be easily driven to violence. A bato loco, though impossible to convert into an Eagle Scout, can be dealt with on a political basis.

Because of the civil rights revolution, the so-called Establishment has deemed it necessary to accept innovations ranging from Head Start to Chicano Studies.

A countering "silent majority" revolution, however, is trying to reverse this acceptance and the trend today is to junk social innovations because, it is felt, they only "pamper" militants.

*

What we must realize is that it is easier to open a Pandora's box than to close it.

The economy slowdown, the lingering Vietnam War and surging "hard hat" militancy are beginning to strip the bato loco of his newly gained social conscience.

"The gabacho (white man) never really changes." a bato loco said recently. "He gives you an inch and takes away a yard."

It is easy to understand the silent majority's frustration with high taxes, disrespectful militancy and seemingly unending social innovations. But to the bato loco in the barrio this frustration is a luxury which he cannot afford and does not understand.

All the bato loco knows is that things were looking up for a while and that unlike the zoot suiter predecessor he could get involved in such projects as the Neighborhood Adult Participation Project. Now he knows the heat is on and that such projects are bing condemned by political and law-and-order leaders as subversive and money-wasting.

DON'T MAKE THE BATO LOCO' GO THE WAY OF THE ZOOT SUITER -- cont'd

Stripped of his potential political power--and that, after all, is what barrio and ghetto social innovations produce--the bato loco has no way to go but to the dangerous shell of an anarchistic zoot suiter.

Recently, a front-page story appeared, in of all places, the Wall Street Journal, which warns of possible violence in the Southwest's Chicano barrios.

According to the newspaper, José Angel Guitierrez, a Texas Chicano activist who holds a master's degree in political science, said that "It's too late for the gringo to make amends. Violence has got to come."

This may sound scandalously alarming but the mood in the barrios seems to back it up.

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This mood is not being helped by our political and law-and-order leaders who are trying to discredit militants in the barrios as subversive or criminal.

In the traditionally quiet town of Pomona, for instance, a crowd of Mexican-American parents, not known for their civic participation, recently applauded Brown Beret speakers.

The importance of this is that a year ago it would be impossible to find Mexican-American parents hob-nobbing with Brown Berets. Police chiefs, mayors and other leaders must learn that they can no longer discredit a movement by just pointing out that the Brown Berets, or any other militant group, are involved.

In other words, whether we like it or not, Brown Berets are gaining the respect of barrio people at the expense of traditional mores.

But perhaps more importantly, the Mexican-American establishment is finding it more difficult every day to communicate with barrio Chicanos.

Before we scrap all the social innovations which gave the bato loco hope we should probe the probable consequences.

WHY DOES STANDARD JULY FOURTH ORATORY BUG MOST CHICANOS?

BY RUBEN SALAZAR

(Reprinted From The Los Angeles Times, Friday, July 10, 1970)

A small group of Chicanos sat before a TV the Fourth of July to watch Honor America Day for the explicit reason of trying to determine why such events bug them.

How could a show honoring the Flag, God and country offend any American? The Chicanos knew they had tackled a tough one and that any answer to the nagging question could be easily misinterpreted.

But being that they were merely indulging in mental and emotional calisthenics they tackled the job with alacrity.

The trouble with such patriotic bashes as Honor America Day, the Chicanos decided, is that they tend to dehumanize the Flag, monopolize God and abuse the word America.

For too long the American Flag, the Chicanos agreed, has been the symbol of those who insist that property rights are more important than human rights.

Fourth of July oratory, the Chicanos noted, tends to paint God as a super American who has blessed this country with its great wealth and power because right thinking people—like those who attend Honor America Day celebrations and wave the Flag vigorously—run the place.

But the thing that bugged the Chicanos the most was that the United States is called America, as if that name belonged exclusively to Anglo United States.

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All this spelled one thing to the Chicanos: our system insists on Anglicization.

Most Anglos, the Chicanos decided, are unconscious of this and so cannot comprehend why Honor America Day could offend any "good American."

After watching Honor America Day and making their comments the small group of Chicanos unwound and had a good Fourth of July, just like many other Americans.

The thing to remember, however, is that this small group of Chicanos voiced the thinking of a significant part of the Chicano movement. Chicanos are resisting Anglicization.

WHY DOES STANDARD JULY FOURTH ORATORY BUG MOST CHICANOS? -- cont'd

UCLA's Mexican-American Cultural Center has just released the first issue of a "Chicano Journal of the Social Sciences and the Arts." The journal is called Aztlán for the Mexican Indian word which describes the Southwestern part of this continent which includes the five U.S. Southwestern states and Northern Mexico.

Chicanos explain that they are indigenous to Aztlán and do not relate, at least intellectually and emotionally, to the Anglo United States.

The journal, written by Chicano university scholars, starts off with the "Spiritual Plan of Aztlán" which was adopted by the Chicano Youth Liberation Conference held in Denver in March, 1969.

The wording of the "plan" may shed some light for those wishing to understand the Chicano movement:

"In the spirit of a new people that is conscious not only of its proud historical heritage, but also of the brutal 'gringo' invasion of our territories, we, the Chicano inhabitants and civilizers of the northern land of Aztlán, from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, declare that the call of our blood is our power, our responsibility, and our inevitable destiny.

"We are free and sovereign to determine those tasks which are justly called for by our house, our land, the sweat of our brows and by our hearts. Aztlán belongs to those that plant the seeds, water the fields, and gather the crops, and not to the foreign Europeans. We do not recognize capricious frontiers on the bronze continent.

*

"Brotherhood unites us, and love for our brothers makes us a people whose time has come and who struggles against the foreigner 'gabacho' (white) who exploits our riches and destroys our culture. With our heart in our hands and our hands in the soil, we declare the independence of our mestizo nation. We are a bronze people with a bronze culture. Before the world, before all of North America, before all our brothers in the bronze continent, we are likely to render grand juries less vigorous in inquiring into and exposing governmental deficiences—in police departments and school systems, for example—adversely affecting Mexican-Americans."

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"In Los Angeles County, with almost 500,000 eligible Spanish surnamed residents, only four served as grand jurors during the 12 years studied," reports the commission, "while Orange County, California's fifth largest (eligible Spanish surname population estimated at 44,000) had only one Spanish surnamed person on its grand jury lists in the 12-year period."

Among the many other "findings" listed in the commission's report are that "there is evidence of wide-spread patterns of police misconduct against Mexican-Americans in the Southwest," and that "in several instances law enforcement officers interfered with Mexican-American organizational efforts aimed at improving the conditions of Mexican-Americans in the Southwest" and that "local officials in the Southwest abuse their discretion in setting excessive bail to punish Mexican-Americans rather than to guarantee their appearance for trial."

As if to warn that continuing such practices will only win new converts to Sanchez' philosophy that "to Anglos justice means just us," the commission concludes:

"The commission recognizes that individual law enforcement officers and court officers have made positive efforts to improve the administration of justice in their communities. The fact however, that Mexican-Americans see justice being administered unevenly throughout that Southwest tends to weaken their confidence in otherwise fair system. In addition, the absence of impartial tribunals in which claims of mistreatment can be litigated to a conclusion accepted by all sides tends to breed further distrust and cynicism."

PACHUCO FOLK HEROES — THEY WERE FIRST TO BE DIFFERENT

BY RUBEN SALAZAR

(Reprinted From The Los Angeles Times, Friday, July 17, 1970)

Folk heroes arise of a need to articulate feelings unsung by conventionality.

Our real leaders, that is, people who actually run the country, are rarely inspirational enough to satisfy our need for romantic self-identity.

The Bob Dylans, Che Guevaras and Joe DiMaggios represent not a practical way of life but a spirit, an inspiration needed by hero makers.

This may help explain why the pachucos or zoot suiters of the early forties are becoming folk heroes in the eyes of Chicanos from colleges to prisons.

An East Los Angeles College publication, La Vida Nueva (The New Life), in its current issue, carries an article about pachucos which depicts them as heroic victims of the Establishment.

At McNeil Island Federal Penitentiary in Washington, a group of pintos (which is what Chicano prisoners call themselves) recently published a booklet which says that the pachucos "were the true vanguards of the present Chicano social revolution."

The booklet, written by the pintos after a seminar in the prison attended by, among others, a Harvard sociologist, a representative of the U. S. Department of Justice and Mexican-American leaders, says:

"During the early 1940's there were a group of young Chicanos who were artos (fed up) with the System. They wore their hair long, went against the norm by dressing unconventionally and confronted Society with a defiant attitude. They were pachucos. These Chicanos were the first to protest and rebel by direct confrontation with the Establishment..."

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The college publication article and the prison booklet stem from a deep desire by young Chicanos and alienated Mexican-Americans to understand their uniqueness as Americans.

Pachucos are becoming folk heroes because they were rebels. And sensitive people need to understand rebellion because they know it is not created in a vacuum. There's always a reason for rebellion.

A Beverly Hills reader recently wrote me that this column's "emphasis on Chicano militants and leftists does a disservice to the vast majority of Mexican-Americans who are predominately a dignified and hard-working people."

PACHUCO FOLK HEROES — THEY WERE FIRST TO BE DIFFERENT -- cont'd

The reader continues: "By nature they (Mexican-Americans) are not as competitive and ambitious as Japanese, Jews or Europeans, but many will continue to improve their economic status to the degree permitted by their ambition mainly, and secondly by their maintenance of a decent and non-threatening image to Anglos who are basically a fair-minded people unless they feel threatened..."

"Why," asks the reader, "should any Anglo care about what happens" to pachucos or the latter-day version, the batos locos (crazy guys).

The reader then reminds us, and probably correctly so, that "we (Anglos) are very ready to crush the bato loco if he gets too carried away and goes the route of the pachuco...I have had many a run with them and know that the bato loco will be dealt with even more harshly (than with the pachuco) because we are entering a phase of being fed up with unsafe streets and you will find that the best thing you can do for Mexican-Americans is to avoid emphasis on such dregs and outcasts..."

In other words, this column should tell Chicanos to shape up and fly right because, as the reader puts it, "to the degree that they (Mexican-Americans) learn our language and show a desire to advance and acquire skills, to that degree will they prosper and be accepted by the majority."

It is odd that this Anglo reader from Beverly Hills should demand from Chicanos what Anglos are finding increasingly difficult to demand of Anglo youths: unquestionable acceptance of the System.

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He might remember that hippies more or less copied their outlandishness from the pachucos, and with impunity yet. As a boy I came to California once during the early forties and I was asked by concerned older friends to remove my sport jacket because it was about an inch longer than was conventionally thought proper and I might be mistaken for a pachuco.

This came to mind recently as I sat in the Music Center Pavilion, in my conservative business suit, next to an Anglo man with hair to his shoulders, striped bell bottom trousers and a psychedelic shirt.

Then I remembered what Octavio Paz, Mexican poet-essayist-diplomat, said about why the pachuco flaunted his differences.

"The purpose of his grotesque dandyism and anarchic behavior," wrote Paz, "is not so much to point out the injustice and incapacity of a society that has failed to assimilate him as it is to demonstrate his personal will to remain different."

Pachucos are becoming folk heroes because of the yearning in all of us to be individuals first and part of a System second.

ADDITIONAL STUDENT READINGS

ELEMENTARY, MIDDLE SCHOOL,

AND HIGH SCHOOL

ELEMENTARY STUDENT READINGS

The five stories for elementary student reading were taken from May McNeer's, The Mexican Story, and rewritten and adapted for that level by Donna Rodillas.

(ELEMENTARY--UPPER GRADES)

JUANA INES

For many years in Mexico only a few Indian children could go to church schools to learn to read and write. The big haciendas, or ranches, of Mexico were owned by the children of the many Spaniards who had married Indian girls many years before. These owners lived in beautiful homes in towns and cities and spent holidays at their haciendas. Their sons and daughters were taught by tutors--special teachers--or at colleges in Mexico City. These people were rich and enjoyed much leisure time, fine clothes, and diamond jewels. They formed a special group of friends.

The wife of the Spanish Viceroy Doña Lenor Carreto was a popular figure in this group. A viceroy is a person chosen by the king to watch over the matters of a village or state. Attracting much attention was a lady-in-waiting in the court of Doña Lenore. A slender, dark-haired girl, Juana Inés de Asbaje had come to the city at the age of fifteen. She had begun to write verses that were witty and graceful.

The viceroy was delighted with his wife's young friend, for she had a brilliant mind. In discussions of important literature, Juana Inés would often defeat some of the University of Mexico professors, or teachers.

One day Juana Inés left the court and entered a convent--a special home devoted to a religious life. At the convent of Saint Jerome she spent most of her time alone, studying and writing. For twenty-five years Sister Inés wrote verses and important papers. Thus, she became the first famous writer of Mexico.

JUANA INES, Elementary Student Reading -- cont'd

Then, suddenly, the nun gave away all of her many books. From that day, she wrote no more, devoting herself instead to the service of others. When a terrible disease, or plague, came to the convent in 1695, and many of the other nuns were ill, Sister Inés took care of them until she herself died. To her country she left her writings. Today she is called the greatest of Mexican poets.

(Elementary -- Upper Grades & Middle School)

FATHER HIDALGO

Father Hidalgo was the son of an old Spanish family, but he was born in Mexico. He was a priest and a teacher. But one day he gave up his teaching to become the priest in the village of Dolores. This was a very poor village and the people who lived there, even Father Hidalgo, had only enough to eat. As he watched the people of his village struggle for food, he felt he must help. That is why he asked some of his richer friends to send for grapevines and mulberry trees. He showed the Indians how to grow and to take care of these plants. Silkworms were placed in the mulberry trees so the people could grow silk.

This thing made the king in Spain very angry. Only the Spanish in Spain could grow grapes and make wine, or grow mulberry trees and silkworms, not the Indians in Mexico. So, some men came to Dolores and destroyed all of the beautiful plants so well cared for by the Indians. Now the people would have to remain hungry and without enough clothing. Father Hidalgo was very angry at the king. He believed that Mexico must have freedom from Spain.

One of Father Hidalgo's very good friends was a lovely lady named Doña Josefa. Her husband was the governor of Mexico. Father Hidalgo often visited in her home, and one night during one of these visits, plans were made to war against Spain for freedom. The war, or revolution, was to begin on December 8, 1810. But one night in September, Doña Josefa heard that the plans were no longer a secret. Someone had betrayed them. Quickly she sent word to Father Hidalgo. To begin the fight now was the only thing that could be done. His fellow leaders agreed. He thought of the Virgin of Guadalupe, the patron saint of the Indians, who believed that she especially loved the poor. Father Hidalgo decided to ask the blessing

FATHER HIDALGO, (Elementary -- Upper Grades & Middle School) -- cont'd

of the saint in this revolution to free Mexico.

Clang! Clang! Clang! As Father Hidalgo pulled the rope of the great church bell, the people came from their houses and gathered before the church. Father Hidalgo prayed to the saint and then spoke to the people of Dolores. He shouted "Down with the bad government! Long live the Virgin of Guadalupe!"

Father Hidalgo and one of his leaders, Captain Allende, started through the streets. All along the way people joined them. They carried weapons like machetes, broad-blade knives used in the fields, sticks, and slings. They went to other villages and towns. Within two months, Captain Allende and Father Hidalgo had an army of almost a hundred thousand. They captured rich Spanish homes called estates, opened jails, freed slaves and fought battles with government troops. Independence, or freedom, seemed very close.

The church leaders were very scared. Father Hidalgo's priesthood was taken from him and the government--the King of Spain--offered a reward for him. Even though troops were sent to stop the battle against Spain, this ragged army, fighting under the flag of the Virgin of Guadalupe, won battle after battle. The most important battle was to be at Mexico City--where the king's government was located. Captain Allende wanted to capture the city, but Father Hidalgo was trying to decide what to do. He waited too long and many of his followers became tired of waiting and deserted. Some of his artillery was captured, and in the next battle the Hidalgo army came to an end. Captain Allende and two other leaders were shot as traitors to Spain.

FATHER HIDALGO (Elementary -- Upper Grades & Middle School) -- cont'd

Father Hidalgo was put to death, but he has for many years been honored as the father of his country because he tried to free Mexico from Spanish rule. The day of his revolt is celebrated now in Mexico City by a great festival. The bell which Father Hidalgo rang in Dolores was taken to the palace in Mexico City where the president lives. When the festival begins each year, this bell is rung by the President of Mexico as the people gather in the huge public square, or plaza, around the cathedral. Then the President gives the call, known as the grito or El Grito de Dolores. But the cry has been changed. Now, it is "Mexicans, long live our heroes! Long live independence! Long live Mexico!" The people shout, "Viva Mexico! Long live Mexico!"

(ELEMENTARY--UPPER GRADES)

B E N I T O J U A R E Z

Benito Juárez, President of Mexico, was the first Indian ruler since Cuauhtémoc, the nephew of Moctezuma. Moctezuma had been emperor of Mexico when Cortés brought his army from Spain.

Benito had grown up in the southern town of Oaxaca. As a young boy he had lived in the streets most of the time--more often hungry than not. On Saturdays he would wander through the market place, running errands when he could for a few centavos (pennies). Sometimes, he might make as much as a peso (one dollar) by carrying loads of black earthenware pottery or serapes made by the Indians. At night he would often sit quietly listening to the street music. Sometimes, he would go into the church to stand silently in the golden light streaming through the windows.

One day a priest noticed the thoughtful black eyes under the shaggy hair and offered to teach him. The boy learned quickly. He went to school and later studied the law. While still a young man, he became the governor, or head of the government, in the town of Oaxaca.

Benito Juárez was a good governor. Sometimes the people who were in government took money from other people for special favors. This was called a bribe and was dishonest. Benito Juárez never took money which was not his salary because he was a very honest man. The people liked him because of his honesty.

BENITO JUAREZ, Elementary Student Reading -- cont'd

He was a quiet, thoughtful man who always dressed in black, and wore a long black cape and high hat. He said little, but when he spoke, people listened.

It was Benito Juárez who had held out in the resistance to the French rule and finally defeated Maximillian, the Emperor of Mexico, during Mexico's struggle for independence.

After the war with France, Juárez began to do many things for his country. One thing he did was to start schools to educate Indian children.

Juárez had little time to carry out his plans for his country. He died shortly after he was re-elected to the presidency in 1871. He was greatly loved and mourned.

(ELEMENTARY--UPPER GRADES).

CARLOS THE SCIENTIST

As the boy walked slowly into the church garden and waited with a group of other boys for the schoolroom doors to open, he watched two of his classmates tussle on the ground. He held his books tightly under his arm. Carlos loved going to the church school. He loved his books and papers. Carlos put his thoughts so often on paper that his classmates laughed at him.

As Father Jerome opened the big doors, he looked at the group of boys standing quietly before him. "I see Carlos has not forgotten his books today." "But, Father, Carlos wears his head in the clouds," answered one of the boys. "The only clouds around you, José, are clouds of dust. Carlos will be a scholar someday."

Father Jerome was correct. Carlos grew up to be Don Carlos de Sigüenza, a teacher at the University of Mexico, the oldest university in the Americas. He had great ability in mathematics, history, and astronomy--the study of the stars. The Church became angry with him because he claimed that comets were not devine--or miracles--but a natural law.

Because Don Carlos as a boy had been interested in stones, he began to study the ruins of Mexico after he became a teacher. He wanted to learn the Indian tribal knowledge recorded on stone.

Before he died, Don Carlos was known in Europe and was considered the first scientist of Mexico.

(ELEMENTARY--UPPER GRADES)

C O R N

Yolanda stood with her father as he poured his corn into a measuring basket and the foreman wrote the amount in a book. Not many women and girls were in the line with the farmers, and now as her corn was being marked, Yolanda straightened her aching back. She and her father had carried their heavy loads on their shoulders.

Yolanda remembered all of the days of hard work in the cornfields with her mother and father, José and Consuelo. Her little brothers were yet too small to work, and it took much hard labor to pay the rents on their fields. The corn that was left at home was not enough to keep the family in tortillas for the rest of the year.

Suddenly, now, all of the farmers bowed as a horse galloped up. On the horse sat the patrón, or the landowner. The hacendado, as he was called, was dressed in a black suit trimmed with silver buttons; he carried a riding whip and wore a magnificent sombrero. It was to this man that the corn was being paid for rent on their fields.

Today the patrón had many words to say, but Yolanda did not understand many of them. Her father told her that they must bring more corn for their rent next time.

"Father, how can we? We have worked so hard this year for our corn." "I do not know, Yolanda. We will have less corn for ourselves then. If we do not pay, our fields will no longer be ours."

CORN, Elementary Student Reading -- cont'd

Yolanda thought of the Indian corn--of the yellow grains that meant life to her and her family. If the patrón took the land, they would work for the patrón.

She sighed as they neared the windowless adobe hut. Her mother was baking tortillas, thin and white, on the stone over the little charcoal fire. Yolanda had only poverty to look forward to the rest of her life.

MIDDLE AND SENIOR HIGH SCHOOL READINGS

The five stories for Middle and Senior High School reading were taken from May McNeer's, The Mexican Story.

THE PLUMED SERPENT

In the early days, there were two great Indian races in Mexico. These were the Mayas of Yucatan in the south, and the Toltecs in central Mexico. The Mayas were highly skilled in arts and crafts. They built great stone cities and temples. From them the Toltecs learned to build, and they also constructed wonderful carved stone cities and temples in the shape of pyramids. Then into the Valley of Mexico, which is really a high plateau surrounded by mountains, came tribes of Nahua Indians.

One of these tribes from the north was called Aztec. The Aztecs had been told by their sorcerers to settle where they found a certain sign. When they came to a salt lake called Lake Texcoco, they saw an eagle perched on a cactus, eating a snake. This was a sign. So, on an island in the lake, they built their huts. The Aztecs were warlike people, but skillful in organizing. They gradually became master of Mexico. After subduing most of the other tribes, they took over the ways of the Toltecs and began to build in stone. They adopted the gods of the Toltecs too, and of these Quetzalcoatl was the greatest.

This god took his name from the quetzalli, or bird of paradise, and the coatl, meaning serpent. He was said to be a tall man with a white skin and a golden beard. The Aztecs believed that Quetzalcoatl, the Plumed Serpent, created man. According to their legends, he gave man corn to grind and eat and taught him to make mats and bowls, to weave cotton into garments and bright feathers into cloaks. The Aztecs said that Quetzalcoatl invented their calendar, which was carved on a huge stone. The god told his people to worship him on the tops of stone pyramids. He gave them laws to live by, trained priests to teach them and, while Quetzalcoatl lived among them, the people knew neither hunger nor fear.

But the enemy of the Plumed Serpent was his brother, Smoking Mirror, the moon god. He persuaded Quetzalcoatl to swallow a magic drink. Quetzalcoatl knew that he had been harmed and could do no more good on earth. He must now return eastward to the land of the gods.

Quetzalcoatl put on his green feather headdress and his snake mask. He promised that in a year of the morning star, called "one reed" on the Aztec calendar, he would return. Then the god went east until he came to the great salt waters. There, on the shore, he made a boat of serpents' skins and sailed away.

After the god had left Mexico, the corn did not grow so high, dry winds from time to time came to ruin the crops and people were not so well fed nor so happy. But in springtime they dropped grains of yellow corn into the earth. In summer they saw green leaves bending in the winds which came from beyond the snowy volcanoes. In autumn they gathered their corn and feasted and sang of their god, the Plumed Serpent, who would return someday.

FATHER HIDALGO

Father Hidalgo was the son of an old Spanish family but born in Mexico. He was a priest and had been rector of the College of San Nicolás in the town of Valladolid. But he gave up his teaching to become the parish priest in the village of Dolores, where the people had scarcely enough to eat. Like his people, he was very poor. Day after day, he watched the endless, losing struggle for food, until he felt he must help. He persuaded some of his wealthier friends to send for grapevines and mulberry trees, and then he showed the Indians how to cultivate them. He got a few silkworms and placed them in the mulberry trees, thinking that it would be good for these people to grow silk.

Mexico, however, was under Spanish rule. Mexicans were not allowed to raise grapes and make wine, or grow mulberry trees and silkworms. Only the Spanish in Spain could have these privileges, and Mexicans must buy the products from Spain. The government sent men to Dolores to destroy all of the plants so carefully tended by the Indians. Then Father Hidalgo thought of the potter's trade and he went away to learn it. When he returned, he showed his people how to mould clay into jars and vessels of all kinds. Since this took time, the craft was not easy to start. People were still hungry and without enough clothing. Father Hidalgo became more angry at Spain for keeping Mexico a colony. He believed that Mexico must have her freedom from Spain.

At Doña Josefa's home, plans were made for a revolt. It was to start on December 8. 1810. But one night in September, Doña Josefa heard that someone had betrayed the plans to the authorities. Quickly she sent word to Father Hidalgo. He called his fellow leaders, including Captain Allende, and they decided to act. While Father Hidalgo walked back and forth, pondering the problem the thought of the Virgin of Guadalupe, beloved shrine of the Indians, came to him. He remembered the story of the saint.

On a little hill near Mexico City, there had once been a statue to the Aztec Goddess who was the mother of the Plumed Serpent god. One day, in 1531, as a poor Indian named Juan Diego was crossing this hill, he heard music and a lovely voice calling his name. Then he saw a vision of the Virgin, who told him to tell the bishop, who refused to listen to him, asking him instead to bring proof. Juan went back and the Virgin spoke to him again, telling him to go up on the bare hillside and pick some roses for the bishop. Juan climbed among thorns and stones and cactus plants and was amazed to find roses blooming there. He gathered them into his cape and took them to the bishop. When the cape fell open, there beneath the roses was a picture of the Virgin.

The Virgin of Guadalupe was the patron saint of the Indians, who believed that she especially loved the poor. Father Hidalgo decided to ask the blessing of the saint for his attempt to free Mexico from Spanish rule.

FATHER HIDALGO -- cont'd

He strode to the church steps and grasped the bell rope. Clang, clang, clang! People came running from their houses to gather before the church. Father Hidalgo prayed to the saint and then spoke to the people of Dolores, ending with a great shout, "Down with the bad government! Long live the Virgin of Guadalupe!"

Then he started through the streets, followed at first by only sixteen men armed with machetes, the broad-bladed knives that the workers used for cutting sugar cane, and with sticks and slings. All along the way more people joined them. They went to other villages and towns, and everywhere people poured out to go with them. Before long, Father Hidalgo and Captain Allende had an army of wild and vengeful men. Within two months there were almost a hundred thousand in this ragged army. They seized Spanish estates, opened jails, freed slaves and fought battles with government troops. Father Hidalgo began to plan for a congress for his new administration and to think of a ruler for Mexico. Independence seemed very close.

The church authorities were terrified. They declared that Father Hidalgo was no longer a priest, and the government placed a price on his head. Troops were sent in large number to stop the revolt against Spain. But the ragged army, fighting under the banner of the Virgin of Guadalupe, defeated government troops in battle after battle. Then came the question of an invasion of Mexico City. Captain Allende was for it, but Father Hidalgo did not take his advice. He hesitated too long. Many of his followers became impatient and deserted. Government forces captured some of his artillery, and in the next battle the Hidalgo army was defeated. Captain Allende and two other leaders were shot as traitors to Spain.

Father Hidalgo was deprived of his priestly robes and was executed, but he has for many years been honored as the father of his country. He tried to free Mexico from Spanish rule. The day of his revolt is celebrated now in Mexico City by a great festival, when the people assemble in the huge plaza before the cathedral and the presidential palace. The President of Mexico rings the freedom bell, taken to the palace from the church of Father Hidalgo in Dolores. Then he gives the call, known as the grito or "El Grito de Dolores." But it has been changed. The president cries, "Mexicans, long live our heroes! Long live independence! Long live Mexico!" The people take up the cry--and all through the republic, in the public square, echo the shouts of "Viva Mexico! Long live Mexico!"

B E N I T O J U A R E Z

Benito Juárez, President of Mexico, was the first Indian ruler since Cuauhtémoc. Benito grew up in the lovely southern town of Oaxaca, where he lived in the streets most of the time, more often hungry than not. On Saturdays he wandered through the market, picking up a few centavos, whenever he could, by running errands. Sometimes, he might make as much as a peso by carrying loads of black earthenware pottery or hand-loomed serapes made by the Indians. Often he sat in the evening, listening quietly to marimba players under the plaza trees or watching men leap and shout in the ancient feather dance of his people. Sometimes he went into the church to stand silently in the golden light streaming through the amber glass window.

As Benito grew older, a priest noticed the thoughtful black eyes under shaggy hair and offered to teach him. The boy learned quickly. He went to school and later studied law. And then, while still a young man, he became Governor of Oaxaca.

Benito Juárez was a good governor. People talked of him with respect because he was honest, and he saw that those who worked under him were honest. Where so many officials accepted bribes and made fortunes one way or another while in office, Juárez was never known to have taken a centavo beyond his salary. He was a quiet, thoughtful man, who always dressed in black, and wore a long cape and high hat. He said little, but when he spoke, people listened.

Years before, after Santa Anna became dictator, Juárez was imprisoned for opposing him. He soon escaped to New Orleans, however, where he made cigars for a living. He returned to Mexico when Santa Anna was displaced by a council of generals and was named Minister of Justice. His new laws provided for the sale of church property not used for worship and restricted the political power of the Catholic Church. Soon the church sympathizers revolted and civil war broke out. Juárez and his companions were hunted from town to town and many people were killed. It was at this point that his opponents imported Emperor Maximilian and the troops of Napoleon.

For several years, Juárez lived near the northern border of Mexico, going from place to place in his black carriage. In the resistance to the French, it was he who held out and finally defeated Maximilian. Before the Emperor was executed, Benito Juárez said, "It is not I, but the people of Mexico, who demand the death of Maximilian."

After the war with the French, Juárez undertook many reforms. He started schools to educate Indian children and reduced the size of the army. This angered the officers who tried to start revolts. Juárez also met resistance from the church. He was so opposed by powerful landowners that he was unable to give out much land to the people who needed it. Indians still worked on the haciendas, the huge estates of the wealthy, much as they had done a hundred years before. The people of Mexico, however, wanted to be governed by Mexicans, not by a foreign power.

BENITO JUAREZ -- cont'd

Even though Juarez had little time to carry out his plans for his country--he died shortly after he was re-elected to the presidency in 1871--he was greatly loved and mourned.

THE STORY OF PANCHO VILLA

In northern Mexico, at a fiesta, everybody in a crowd on the plaza stared at one man as he strolled about. When he laughed, his roar even shook the little booths where straw dolls hung. The sound sent small boys scuttling out of his way when they caught a glimpse of his low-slung pistols. Everybody knew him. This was Pancho Villa, the bandit. (A name popularly given him.)

Like Zapata, Villa was a great horseman, but, unlike Zapata, he was a big, heavy man. He wore an outfit made for a life in the saddle, with huge supurs and a large felt sombrero. His name had not always been Pancho Villa. When he was a boy, he was called Doroteo Arango. As he grew older, he heard stories of a famous legendary bandit who was said to give to the poor after robbing the rich--one Pancho Villa. Like Robin Hood, young Arango took the image of the bandit. If anyone called him anything else, the new Villa pulled out his pistol and shot him.

Pancho Villa had a remarkable ability to draw other adventurers into his band. He appeared to enjoy his activities--robbing, cattle rustling, fighting and leading an army. He hated rich landowners as much as Zapata did, but at first he was not a real revolutionary like Zapata; yet, Villa was often on the side of the poor. He listened to their troubles and tried to help them by giving them stolen cattle and goods.

Villa rode a great black horse named Lucifer. It was said that Lucifer was so smart that he could find food for his master when needed. It was also said that the horse could pick up his saddle in his teeth and bring it to Villa. And Lucifer would warn the men if an enemy was near. When he joined the army of Francisco Madero, Pancho Villa changed from a cattle thief and bandit to a revolutionary leader. From that time on, for a number of years, he took part in one war after another; first, he fought beside Carranza, and then fought against him and lost.

Villa's army was a ragged mass of peons, who moved on foot after his horsemen, or rode from battle to battle, clinging to the tops of railroad cars, as well as inside coaches. Along the long line of railroad, stretching through the brown northern hills, and through cactus-studded desert moved the trains. The men of Villa's strange army sang their rowdy cockroach song, La Cucaracha, and twanged on guitars. Boxcars were jammed with soldiers and women and children, too, for Villa's men brought along their families.

These women, wrapped in their colored shawls, gathered corn in the fields where they camped and cooked for their men. Children stripped the country bare of fruit and vegetables. Villa's rustlers and his wild brigade of Yaqui Indians killed cattle whereever they wanted meat. The women took care of the sick and wounded, dragging men from battlefields, for there were no doctors and nurses.

Some years later, after Villa had again become a cattle thief and bandido and had made raids across the border of the United States, General "Blackjack" Pershing was sent into Mexico with American troops to catch him.

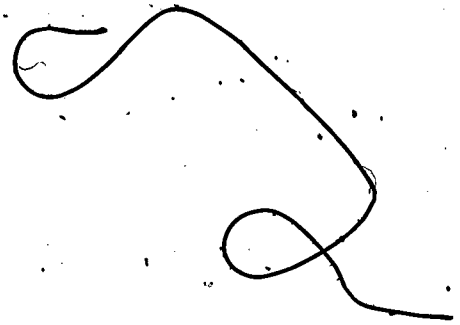
THE STORY OF PANCHO VILLA -- cont'd

Villa, however, only roared with laughter and disappeared into the barren hills. The United States soldiers had to return without him.

At last, a new president, General Obregon, who had led the army of Carranza, decided to end the cattle-stealing raids of the villistas. Since no army, United States or Mexican, could catch the big Pancho Villa, Obregon thought of a new idea to quiet him. He simply asked the former leader to retire from raiding and offered him a good ranch to live on.

Villa called his men and said to them, "From now on, I do not wish to kill any more. Come on, señores, we will go back to the land."

They went with him. However, after a few quiet years, Villa was assassinated. It was not known who shot him or why, but the people admire brave men in Mexico. So, Pancho Villa has become a legend, and they say that the big bandit with the huge cartridge belt and pistols still laughs in a roar that shakes the mountains. They say that he rides his black Lucifer through cactus-covered hills--never to be caught by the federal soldiers, they say. Not Pancho Villa!



EMILIANO ZAPATA

To the Mexican, a bullfight is the greatest of all entertainments. Every town has a small bull ring. Every village will put on a bullfight in an open field, even if the bull is old and gentle and the matador is a young fellow with a red cotton cloth for a cloak. Every little boy plays bullfighter, and great matadors are national heroes.

A time came, however, during the long dictatorship of General Díaz when bullfights were not enough to take the minds of the poor from handship and hunger. They must have more land. How else could they grow corn for tortillas? In 1910 they were desperate enough to follow a leader and to fight. In the south they were ready to follow Emiliano Zapata to the cries of, "Land and Freedom!" "The land belongs to him who works it with his hands."

Zapata told his men that and they believed him. They came from their little fields, from their mud huts and from their mountain wilderness. They came to join in the fight that he led against the hacendados.

Emiliano Zapata himself was not a peon, a farm worker who had no land at all. He was a ranchero, or tenant owner of a small ranch, one that he worked himself. He grew his own corn, and he had a yoke of oxen. His little ranch was in the state of Morelos, near the town of Cuautla, which is located in the sugar cane area. Zapata was a thin man with black hair, a big black moustache and piercing dark eyes. He sometimes dressed in black like any other ranchero, with tight trousers, little jacket, large hat and a scarf of red or purple. But when he worked he dressed in the white cotton clothes of the poor farmer. Some said that Zapata was the finest horseman in all Morelos, and others said in all Mexico, which is a land of expert horsemen.

Zapata was filled with hatred for those who took from a farmer his little piece of land. In the time of General Díaz, there were many ways of taking the farms away from the poor. Even though a farmer's family had ploughed his land since Aztec days, if he did not have a piece of paper--a deed--which he could not read, he could be thrown off. Zapata wanted nothing for himself. He wanted land for the Indians. He was part Indian in blood, and this revolution was by the Indians and for the Indians.

Led by Zapata on his white horse, Lightning, these poor people came down with their machetes or guns on a hacienda, killed the owner and overseers and opened the safe. From the safe they took the deeds and burned them. Then they returned home to plough or plant. Zapata and his guard had a camp in a wild mountain pass called Wolf Canyon. When he wanted to destroy a hacienda, he could rouse thousands of farmers and bring them together in a few hours. When the job was done, they disappeared into villages and mountains. Nobody could tell whether a man dropping seeds into furrowed rows was a zapatista or not.

When Díaz fled and Madero became president, Zapata met him in the town of Cuernavaca in the zócalo, or square. There they agreed to join forces. But Zapata ended the talk by shouting, "If you do not give the people land, I will provide a bullet for you and one for each of the other traitors."

EMILIANO ZAPATA -- cont'd

It was General Huerta, not Zapata, however, who provided the bullet for Madero. When the revolution failed, Zapata disappeared into the mountains. He emerged from time to time to burn a sugar mill or ranch. Zapata killed hacendados on sight and destroyed their property, but to the poor and the dispossessed, Zapata was a hero, whom they adored and protected. They could hide him from the rurales and keep his secrets, yet they could not protect him from treachery.

When Huerta became dictator, a movement was started to avenge the death of Madero and put in a better man than Huerta. Carranza, a northern governor, took the leadership and gathered an army. The other leader in the north was Pancho Villa, a bandit, while Carranza was a wealthy landowner. At first they joined forces, then, later, they fought separately as rivals, and finally, after Huerta had been defeated and had fled, they fought each other. Villa and Zapata became so successful that they joined forces and entered Mexico City. Then Carranza, with Obregón as his general, defeated Villa. To capture Zapata, however, Carranza had to resort to treachery.

One of Carranza's officers pretended that he was going over to Zapata and would bring guns with him. Zapata, who had fought nine years, was in need of guns. When he came to town from the mountains to meet the officer, he was shot down without a chance to defend himself.

The people say that Zapata is not dead When the night is dark and the wind blows cold from the snowy tops of the volcanoes, a sound can be heard. Indians sleeping on thin straw mats in their adobe huts declare that they can hear the hoofbeats and the cry, "Land and Liberty!" And at dusk when men plod in from the fields swinging their machetes, weary from a day of cutting sugar cane, some claim that they have seen Zapata. Others say that he pounds through the village square on his big white horse, Lightning, coming back to lead them again in their constant struggle for corn and land.

HOLIDAYS OF MEXICO

READINGS & OBSERVANCES

SOME SUGGESTIONS FOR CELEBRATING MEXICAN AMERICAN WEEK AND/OR SEPTEMBER 16, AND/OR CINCO DE MAYO

It is an inevitable and healthy feeling to know that there will be the continuance of Mexican American Week each year—observed and celebrated by our city as well as our schools. Because of tradition and the fact that September 16th comes so soon after the commencing of the school year, the celebration of the week coincides more readily and appropriately with Cinco de Mayo. Since September 16th occurs soon after the opening of the new school year, it is difficult for teachers and students to give this day the in-depth recognition it rightfully deserves. This is not the case with Cinco de Mayo. It is hoped each school will do the necessary preparation essential for the observance of this holiday as it has so much meaning to Mexicans and Mexican Americans alike from whom much of our heritage in the Southwest emerged.

In order to help each school prepare its observation of these holidays, readings are available to the teachers for both P. A. announcements and students' classroom reading. The materials are designed for different levels of reading. To coincide with the suggestions below, a Directory of Mexican American Community Resources is available. We strongly urge the talents of students, staff, aides, and community be solicited and utilized in pooling ideas and meaning for setting up programs.

The budgeting of events including the services of one who can teach about Mexican culture such as folk dancing; costs of assemblies; expense of transportation; exchanging assemblies among schools; and the hiring of mariachi combos should be considered as part of the overall school budget and/or student body funds since it is obviously a school-profiting service.

The following are some suggested activities that might meet the needs of your students in commemorating these special days.

1. At the beginning of the school day or some other appropriate time during the individual school schedule, a brief statement or announcement (see sample) introducing the observance may be read over the intercom and/or P. A. system.

2. For classroom listening, a recent tape recording by Mr. Sal Castro, high school teacher from Los Angeles City Schools, expressing chicano feelings and grievances about their plight in a predominantly Anglo society is available through the RUSD'S audio visual library. Please note this is a provocative tape and it is recommended it be used in junior and senior high schools. It is prudent for the teacher to hear the tape before using it in the classroom.

3. During the observance, some social studies (class time) should be devoted to the historical significance and background of Mexico's holidays of independence. Especially in American history classes should the accounts be examined. Classroom

SOME SUGGESTIONS FOR CELEBRATING MEXICAN AMERICAN WEEK AND/OR SEPTEMBER 16, AND/OR CINCO DE MAYO --- cont'd

sets of student readings are available through the Instructional Office, Riverside Unified School District. The teacher should feel free to utilize the readings as a basis for discussion, lecture, inquiry, etc.

4. We recommend that classes other than social studies provide some activities observing these holidays. In English, creative writing, essays, compositions, poetry on the subject of Mexican and Mexican American history can be assigned. For instance, the Mexican account of El Alamo battle could be startling and enlightening. In Art classes, paintings, ceramics, sculpturing and other crafts that manifest Mexican influence are always a legitimate enrichment. In Physical Education, some emphases might be focused upon similarities of American basketball with the sport Maya Indians played in ancient times. In addition, fútbol (soccer), and béisbol, both of which are nationally embraced in Mexico, are also a part of our athletic pursuasion. In Mathematics, the revolutionary contribution of the zero to the science, discovered by the Mayas, should be realized. Maya contributions in Astronomy and in the development of an accurate calendar should also be emphasized. In Speech and Drama classes, plays and satires expressing stereotypes and caricatures of Mexican and/or Mexican American character (see examples) should be a relevant involvement. Furthermore, plays depicting positive light about Mexican Americans through utilization of American heritage that evolved from Mexican culture, can be developed and dramatized. Ranching, rodeos, cowboys, cattle raising, herding, mining, leisure time centered around patio living, the establishing of heritage parks might be some subjects treated. In Homemaking, Mexican foods might be worthwhile student projects in developing menus (dittoing them) and preparing the cuisine. In Government classes, historical research on laws concerning water rights, mineral rights, and community property settlements will show their Mexican origin.

5. An assembly portraying the culture of Mexican Americans is generally a healthy part of any observance of Mexican holidays. Such should include the portrayings of dress, dances, poetry, skits, and/or plays.

6. A display of Mexican and/or Mexican American art including costume and dress, pottery, sculpture, paintings, posters, literature, etc. could be set up in a centrally located room. You might search out spaces that would be eye-catching spots for more displays. Consider the following:

   a. Student Center
   b. Resource Center
   c. Administration Office
   d. Library
   e. Auditorium
   f. Gymnasium
   g. Locker Areas
   h. Display Show Case
   i. Dining Hall or Lunch Room
   j. Faculty Lounge for Teachers
   k. Quad

SOME SUGGESTIONS FOR CELEBRATING MEXICAN AMERICAN WEEK AND/OR SEPTEMBER 16, AND/OR CINCO DE MAYO --- cont'd

7. During lunch period, a centrally located room or classroom could be used to show one of the several new films the Riverside Unified School District now has on Mexican American history. (See the new list.) Students may be invited to eat their lunches and watch the showing of these films. The individual classroom teacher might want to plan in advance his film schedule if he wishes to use one of the new films on the Mexican American in his classes.

8. Over the intercom or P. A. system, Mexican and/or Mexican American folk or contemporary music could be played before school, during lunch time, and/or after school. The latter is usually omitted.

9. Fieldtrips might be planned to coincide with Mexican American Week by visiting Agua Mansa Cemetery and La Placita, San Bernardino Asistencia, San Bernardino County Museum, Riverside City Museum, etc. (See maps in Community Resource Directory.)

10. It is often refreshing to have around the campus for an assembly and/or lunch periods a mariache combo serenading the students and staff. (See Directory for possible booking.) Keep in mind that such groups are limited and early bookings work to your advantage.

11. A directory of Mexican American Community Resources is now available for teachers. Some of the folks listed may be classroom speakers while others are merely available for information. Please follow suggestions as stated in the Directory.

Since every school will observe one, if not all of the following: El Grito de Dolores (September 16th), Cinco de Mayo, and Mexican American History Week, it is wise to plan your program--especially Cinco de Mayo, which falls in the week of Mexican American History Week, early.

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MEXICO'S CRY FOR INDEPENDENCE

SEPTIEMBRE 16

NOTE! Read or summarize the following to students via P.A. system or individual classroom announcement.

May I have your attention?

Today is a very special day for many chicanos and Mexicans. I would like to take two minutes of your time in sharing with you its significance.

Today, September 16, a day when many chicanos and Mexicans unite ever more to commemorate Mexico's first call for independence, "El Grito de Dolores," (Call for independence the people of Dolores) which was inspired and led by a Catholic priest, Father Miguel Hidalgo, whom many regard as the Father of Mexican Revolution, because of his bold sacrifice, conviction, and determination to set free the masses who had been dominated and ruled by Spanish colonialism.

Today, chicanos of _____ (school) invite the student body to share in the spirit of Mexico's call to independence--"El Grito de Dolores." It was on this day in 1810--more than one hundred and sixty years ago that Father Miguel Hidalgo inspired his followers to break the shackles of suppression imposed and secured on them by the Spanish Crown. His revolutionary and sometimes criticized ideals continued for several years before victory was finalized--thus ending Spanish exploitation and domination of Mexicans.

Padre Miguel Hidalgo did not live to see the success of his revolution as he was captured soon after its inception, tried and beheaded.

Today, many chicanos still feel the scars of suppression and exploitation let alone impressions of exclusion from the mainstream of American life.

MEXICO'S CRY FOR INDEPENDENCE, SEPTIEMBRE 16 -- cont'd

It is this American life which is inherently theirs yet confines them. It is this life that fails to define them, yet consumes them.

It may seem coincidental, but perhaps more ironic, that recently a leading and most articulate newsman who had been a spokesman bridging the gap between chicanos and the non-chicanos in his crusade for economic, political, and social justice was felled by a fatal projectile that nearly decapitated him--a fate often met by those who champion their convictions. For this reason, this year's commemoration has added meaning. We honor the efforts and ideals of two leading crusaders--Father Miguel Hidalgo and the late Ruben Salazar. Both shared similar dreams, anticipated similar outcomes, and experienced similar fate. Their sacrifices shall continue to reverberate the bells of freedom and justice.

Today, let us all--chicanos and non-chicanos--relate to the ideals and sacrifices of men like Hidalgo and Salazar and understand their struggles in making the dreams of bold, shameless men a monumental reality.

May September 16, a day often forgotten, be meaningful to all of us--perhaps as real and emotional as our own day of American Independence.

Thank you!

EL GRITO DE DOLORES

(SEPTIEMBRE 16, 1810)

For Student Reading:

The brief account of Mexico's first revolutionary effort towards ostracizing and eliminating European dominance upon her struggling class is taken from Joe Aguilar's account.

Although Mexico did not win its independence from Spain until September 27, 1821 (years after Father Hidalgo was executed), it was he who honored destiny to create a new and free and democratic Mexico.

What about the man Hidalgo? The George Washington of Mexico! He was a poor farmer's son. He made an outstanding record at the Colegio de San Nicolás in Morelia. The breadth and curiosity of his mind won him many admirers. After graduation, he was named rector or president of that university, and became widely known for his scholarship and good works. He was an avid reader of the French philosophers (especially Rousseau) and spoke approvingly of the French Revolution.

Father Hidalgo's intellectual curiosity never sagged. In fact, it grew more when he was sent to the relatively unimportant village of Dolores. He read voluminously and mastered several Indian dialects. He loved his humble parishioners greatly; taught them improved methods of farming; got them to plant mulberry trees for the growing of silkworms; helped them operate a potteryworks, a tannery, and brickyard. He even started an orchestra!

Like other great Mexican churchmen, Father Hidalgo had a deep personal conviction that the Church has a mission of social redemption for the poor. The poor of Dolores loved and respected him. His convictions led inevitably to politics. He instinctively took sides with the underdogs--los de abajo.

His readings of the French Philosophers made him justifiably impatient and forged within him an active participation in the revolt for freedom!

A conspiracy of revolt was going full force in the nearby city of Querétaro. Father Hidalgo took part in its plotting. In early September of 1810 word reached Father Hidalgo that the Spanish authorities knew of the plot and that they had the names of the conspirators, including his own. Thus, he could not delay. September 16 arrived--it was, and still is, the day of Revolution!

That revolution (in a sense) continued for a long, long time. In fact, that revolution still goes on for the Mexican American (the chicano). The irony for the Mexican American is that he is not Mexican (except by descent) and he has had difficulty entering the mainstream of life in the United States because of discrimination and poverty.

EL GRITO DE DOLORES, SEPTIEMBRE 16, 1810 -- cont'd

The Mexican Revolution produced many great people in the arts, sciences and professions--great people in the tradition of the Mayas and Aztecas. Some of these people are worthy of mention and are due appreciation because their efforts and contributions have benefited us in the United States too. Beside, Mexican Americans can take pride in these people and use them as models of what we yet have to accomplish in this land which has been a place of milk and honey for others.

EL GRITO DE DOLORES

(Septiembre 16, 1810)

The biographical sketch of Father Miguel Hidalgo and a brief account of Mexico's first revolutionary effort towards overthrowing and eliminating European dominance upon her struggling class are taken from J. Patrick McHenry's account.

Although Mexico did not win its independence from Spain until September 27, 1821 (years after Miguel Hidalgo was executed), credit is given him for his efforts in leading the thousands of oppressed and subjugated towards creating a new and free nation. Although such goal was not realized during his lifetime, nor during the time of his immediate successors, his revolutionary spirit and conviction influenced the Zapatistas, Villistas, and other contemporaries who embraced the zeal for freedom--even though at times very idealistic.

Late in the eighteenth century it had become fashionable among cultured Creoles (Mexican-born Spaniards) to form literary societies, which would meet for tea and cakes and a lively discussion of the classics. But before long, books banned by the Church, those of Rousseau, Voltaire, and Descartes--all smuggled into the country--were avidly read and discussed, and the societies, although outwardly literary, became secret political societies. In 1810 the most active group in Mexico was operating in Queretaro under the inspired leadership of Captain Allende. After many discussions of liberty, equality, and fraternity, the only point on which all members could agree was: get rid of the Spaniards! By this time, the Spaniards had acquired the deregatory nickname "gachupines," which then meant "spurs," which is how the Mexican felt the goadings of the Spaniards. Allende was in a quandry over the ideals of his society, and he, at length confided his plans to a much-beloved priest from the village of Dolores who occasionally attended his meetings, one Father Miguel Hidalgo y Costillo.

Hidalgo, although a priest, had a voracious appetite for banned books. Born in Penjamo on May 8, 1753, he studied for the priesthood in Valladolid (now Morelia), at the same time acquiring a wide reputation as an authority on Otomi, an Indian language. He was a man of strong passions and opinions, and his penchant for gambling was well known. Once the clergy of Valladolid raised a fund to finance his studies at the University of Mexico, where he was to receive a degree in theology, but somewhere along the way he fell into a card game, lost the fund, and never did get the much-coveted degree. Assigned to an impoverished parish in the tiny town of Dolores, he worked tirelessly at ameliorating conditions for his Indian charges. How, he asked, could he attend their spiritual needs, when their physical needs had been so long neglected? In defiance of Spanish law, he planted mulberry trees and vineyards and the profits he obtained there went to improve the community. He taught the Indians how to tan hides and started a small industry for making pottery and tile. Being himself a self-taught musician and a master of many instruments, he organized an Indian orchestra that "oompahed" and blared at all the fiestas, and there was nothing he enjoyed more than a Mexican fiesta. When Hidalgo was drawn

EL GRITO DE DOLORES

into Allende's society, he was already a man fifty-seven years old; his bald patch was rimmed with long, hoary hair; his complexion was swarthy; he stooped; he habitually wore a flat, broad-brimmed black hat, a long black frock coat, knee breeches with long black stockings, and a pleasant smile, though his brow was wrinkled with two deep lines of worry. The two men decided to start an insurrection on December 8, the day of the fair at San Juan de Los Lagos.

But there were leaks among the conspirators, and the magistrate of Querétaro was soon aware that trouble was brewing. Knowing his wife to be an ardent supporter of Allende, he locked her in an upstairs room and took the key with him on his errand to alert the militia. His wife, Josefa Ortiz, signaled a fellow conspirator, Ignacio Pérez, living in the house next door, who came quickly to her locked door and received through the keyhole news of her husband's intention to arrest Allende. Pérez raced to San Miguel to warn Allende but found he had already gone to Dolores to consult with Hidalgo. That was September 15, 1810.

At two o'clock in the morning of September 16, Pérez, Allende and others burst into Hidalgo's house and urged the old priest to escape before the Spaniards arrived. Hidalgo calmly and quietly dressed, thinking over this untimely turn of events, and, while pulling on his long black stockings, said, "Gentlemen, we are lost. Now there is no alternative but to go and catch gachupines." (Caballeros, somos perdidos, no hay mas recurso que ir a coger gachupines.)

At gun point the tiny band forced the town jailer to release his prisoners; then rich Spaniards were rounded up and shoved into the empty cells. By daylight, country people were filing along the roads on their way to Sunday Mass. Vigorous, insistent ringing of bells aroused the townspeople and they came in droves to discover the reason for the excitement. When the church was filled to overflowing, Hidalgo climbed into the pulpit and delivered what has since been regarded as Mexico's proclamation for independence. "Mexicanos, viva Mejico!" he cried, a cry that millions of Mexicans take up every September 16--Mexico's day of independence. In Mexico City today, the president, at eleven o'clock at night, appears on a balcony of the National Palace and leads patriotic crowds, jamming the plaza in roars of "Viva!" But what seems to be forgotten, in all these annual demonstrations, is the rest of Hidalgo's speech. Nowhere in it is the word "independence" mentioned.

What he said was that Spain had fallen into the hands of the infidel Napoleon and that Ferdinand VII, Spain's rightful king, was being held a prisoner by the French. All gachupines were agents of Napoleon and should, therefore, be run out of Mexico. He ended with: "Long live Ferdinand VII! Long live Mexico!" If that meant independence, it was well dissembled. It did, however, fire the congregation with a self-righteousness, especially that part about running gachupines out of Mexico.

EL GRITO DE DOLORES

With a following of three-hundred men, Hidalgo marched on San Miguel. From the church at Atotonilco he carried off the banner of Our Lady of Guadalupe and the cry then ran, "Long live Our Lady of Guadalupe! Death to the gachupines!" When they reached San Miguel, the Spaniards had barricaded themselves inside the city hall. Allende and Hidalgo shouted for them to surrender at once or suffer the consequences of an angry mob. When Allende swore on his word of honor that no harm would be done to the, their families, or their property, they surrendered peacefully. That night, however, after Allende retired, the mob ran riot through the town sacking and defacing houses of the Spaniards. Allende, awakening by the tumultuous shouting, flew out of his bed, and putting on his clothes, ran to the street, where he leapt on his charger and drove headlong into the rabble, beating them down with the flat of his sword. When a semblance of order had been restored, Hidalgo came forward and severely reprimanded Allende for mistreating the people.

This was the first of many bitter quarrels that the two insurgent leaders were to have. Allende argued that the mob was an utter nuisance and that a small, compact body of well-trained men would far better serve their purpose. But Hidalgo wanted his mob. He loved the masses and would not hear a word against them. This important argument; upon which hinged the form the war would take, was won, in the end, by Hidalgo, who won also the command of the army and was given the title captain general of America.

Hidalgo led his crowd to Celaya. He had now 6,000 followers, nearly all of them barefoot, ragged Indians and mestizos armed with knives, clubs, machetes, and slings. Women, herding flocks of children and carrying baskets of beans and tortillas, cluttered the ranks, and the whole procession looked something like a macabre circus. Celaya fell without a shot being fired and was sacked despite the tearful pleadings of its citizens to spare it. His ragtag mob now swelled to 20,000; Hidalgo rolled on to Guanajuato.

Guanajusto is still one of Mexico's most picturesque towns. In 1810 its mines were pouring out the bulk of Mexico's silver. The town itself was a charming pattern of handsome houses and quaint shops, and through its narrow cobbled streets rumbled many fashionable carriages. The whole effused an air of stable prosperity and decorum. Near the edge of the town still stands an enormous fort-like structure called the alhondiga (communal grain warehouse) completed in 1803. Hearing of Hidalgo's approach, the intendant of the town, Don Juan Antonio Riano turned the alhondiga into a huge vault and a refuge for rich Spanish families. In its grain bins were stored an estimated three-million pesos in cash, bullion, and valuables, and on its ramparts were posted Spanish soldiers.

On September 28, 1810, Hidalgo deployed his army around the city and sent in a messenger asking Riano to surrender. When Riano refused, Hidalgo unleashed his horde, who quickly overran the town except for the area around the alhondiga. Musket fire from its high walls pinned down the mob and beat back every attempt to storm the doors. Early in the battle, Riano was killed and the arguments that raged as to who should succeed him

EL GRITO DE DOLORES -- con'd

diverted the soldiers' attention momentarily from the mob. In that moment, three Indian miners pulled stone slabs on their backs to shield them from the rain of bullets and ran, in a crouch, to the doors, where they started a fire. Flames licked up the heavy wooden beams and soon devoured the doors.

Pushing, shoving, and howling, the mob surged forward and simply overwhelmed the defenders with their numbers. With their primitive weapons they mutilated and massacred soldiers and wealthy Spaniards alike, then, frenzied with greed and hate, they fell upon the money and bullion, fighting each other for its possession.

"The building presented the most horrible spectacle," wrote Lucas Alaman, an eyewitness to the scene. "The food that had been stored there was strewn about everywhere; naked bodies lay half buried in maize, or in money, and everything was spotted with blood." Hidalgo's shouts to stop were lost in the din, and the looting and wrecking went on for two and a half days, ending only with Hidalgo's command to march again. They were off to Valladolid (Morelia).

The citizens of Valladolid were paralyzed with fear, locking themselves in houses or running off to hide in the hills. The town was left practically defenseless. Canon Betancourt of the cathedral, in contempt of this despicable show of cowardice, walked at the head of an unarmed group to meet Hidalgo on the road. There, before the town, he exacted from the rebel leader a promise that the shameful plunderings of San Miguel, Celaya, and Guanajuato would not be repeated at Valladolid, Hidalgo, however, when he entered the town and found the cathedral locked (he had wanted to say a prayer of thanksgiving, he claimed), angrily jailed all Spaniards, replaced the city officials with his own men, and confiscated four-hundred thousand pesos from the church treasury. Heady with success, he felt certain that his army, which was still growing, was now invincible.

With 2,000 regular soldiers and a meandering, disorganized mob of 80,000 Indians and mestizos, he swung through Toluca and started up the mountain pass toward Mexico City. In the National Palace, the near-hysterical Viceroy Venegas, lacking his best officer, General Calleja (who was on the march from San Luis Potosi), commissioned a military novice named Trujillo to intercept Hidalgo in the mountains. Trujillo went off with 7,000 men and two cannons. The two armies met on October 30 in a mountain pass called Monte de las Cruces (Mountain of the Crosses), a place where road bandits, when caught, were crucified. The battle raged all day with neither side giving ground, although by nightfall Trujillo was nearly surrounded and, under cover of darkness withdrew. He returned to Mexico City claiming a great victory, but the viceroy wailed in despair. He had the Virgin de los Remedios brought from her shrine in the hills and placed in the grand cathedral, where he formally commissioned her captain general of all Spanish forces in America and then fell on his knees and prayed for divine intervention. His prayers, it seems were answered.

EL GRITO DE DOLORES -- cont'd

Every now and then the unfolding of history takes an unexpected turn. The chain-like pattern of cause and effect is suddenly upset by some altogether different and unexpected event, with its subsequent startling effect. With victory lying in the palm of his hand, Hidalgo would not grasp it. By turning his army around and marching back to Toluca, he confounded both military strategists and historians, who have looked in vain for the reason for this move. Many have been suggested: that Trujillo, in fact defeated him; that another argument arose between himself and Allende; that his army was falling apart with desertions. But the real reason can probably be found only by carefully studying the character of Hidalgo. He may have felt mercy for the people in Mexico City. Or, he may have felt the lack of principles guiding his movement. In any case, his insurrection, from this point onward, went into a steady decline from which it never recovered. General Calleja, with 7,000 men, caught up with him at Aculco and soundly defeated his dwindling army of 40,000. Hidalgo escaped to Valladolid and Allende managed an orderly retreat to Guanajuato.

Undaunted by this defeat, Hidalgo dispatched several of his more capable officers to various parts of the country to sound his "Cry of Dolores"--to Guadalajara and to rural regions in the south. A priest and former pupil of his, Father Jose Maria Morelos, was sent south to capture Acapulco. Don Jose Antonio Torres was sent to Guadalajara, which received him with such a resounding welcome that he induced Hidalgo to take up residence there. All Guadalajar, including its clergy and officials, hailed him as a great liberator, gave him fiestas, and celebrated high mass in his honor, during which he sat in the canopied chair regularly reserved for viceroys. They bestowed upon him the title Alteza Serenisma (Supreme Highness), while he, in quiet moments, worked at writing precepts for his government. Meanwhile Calleja advanced on Guadalajara.

Despite Allende's heated objections, Hidalgo chose to fight Callejo outside the city. Defenses were prepared on the banks of the Lerma River, near a bridge called Puente de Calderon some miles northeast of the city. He had 100,000 men, and Calleja, when he arrived after a forced march, had but 7,000 although his superior discipline and strategy more than offset this numerical difference. After several hours of hard fighting, a well-aimed Calleja cannon sent a heated iron ball into Hidalgo's munitions dump, starting a holocaust behind the rebel lines. A wind fanned the flames till the whole country side was a burning inforno. Hidalgo was again defeated, and Calleja entered Guadalajara in triumph.

The insurgents regrouped in Zacatecas where Allende, furious with Hidalgo for his bungling at Guadalajara, demoted him to civilian in charge of political affairs and put himself at the head of the army. But, it was too late. The redoubtable Calleja was again on the march. In forty coaches with an armed escort of 1,000 men, the rebel army of Allende struck off for San Antonio de Bejar (now San Antonio, Texas) where, it was rumored, a new uprising had started. While they were winding their way through the mountainous district of north Coahila, an ex-rebel leader named Ignacio Elionda ambushed them and captured their entire train. Under a heavy guard they were marched across a scorching desert to Chihuahua where all except Hidalgo were given a quick court martial and were subsequently shot. Hidalgo, because he was a priest, was handed over to the

EL GRITO DE DOLORES -- cont'd

bishop of Durango, who defrocked him and returned him to the army for execution.

Don Miguel Hidalgo is revered as Mexico's greatest patriot. Against his shortcomings which were, admittedly, many, stands one attribute which he possessed in abundance and which in Mexico is more admired than military genius or intellectual brilliance. He had sympathy for the underdog. He, more than any leader in his movement, sought to alleviate the misery of the Indians and mestizos. His highly emotional nature undoubtedly made him rash and headstrong, but it also made him burn with compassion for all suffering perceptive beings, including animals. A paper he write in prison expresses those same depths of emotion found in passages of the Old Testament. "Who will give water for my brow and fountains of tears for my eyes? Would that I might shed from the pores of my body, the blood that flows through my veins, to mourn night and day for those of my people who have perished, and to bless the external mercies of the Lord! Would that my laments might exceed those of Jeremiah!"

He was shot in Chihuahua on July 30, 1811. Hidalgo's day as a lion had lasted but a brief six months, long enough, however, to shake the whole social structure of Mexico in transition, and much turmoil and trouble were yet to be endured.

The corpses of Hidalgo, Allende, and two other rebel leaders were decapitated and their grisly heads were sent to Guanajuato where they were stuck on poles fixed to the top of the alhondiga. There they remained, as a gruesome reminder of Spanish retribution, until 1821, when Mexico finally won its independence.

The revolutionary spirit of Miguel Hidalgo continued for a long time. In fact, his revolutionalry reverberation still goes on for the Mexican American (chicano). The irony for the chicano is that he is not Mexican (except by descent) and he has had difficulty being defined in the mainstream of life in the United States. Because of discrimination, poverty, the varied experiences of injustices, the chicano's plight in overcoming the barriers that plagued him in his acquiring the skills and pride that attend the powers of political, social, and economic betterment has been frustrating and tragic. His experience today is still trying, but the progress is measurably positive. The outlook is not bleak, but rather promising. The dreams of Hidalgo and men who shared like experiences in Mexico and in the United States appear a reality--a triumph over the vicissitudes of being a free man--be it Mexican or chicano.

P. A. ANNOUNCEMENT
- CINCO DE MAYO -

May I have your attention please. I would like to take a few minutes of your time to share with you the significance of this day, Cinco de Mayo. Today is a great day in the history of the Republic of Mexico and it is an equally proud and significant time for all Mexican Americans, for it marks the 110th anniversity of a heroic event in the town of Puebla, Mexico. In 1862, on the fifth of May, an ill-equipped but patriotic band of Mexican citizens-turned soldiers, stood up against one of the world's finest armies, the French Army, and won a great victory. The Mexican patriots were not expected to win. By all odds they should have lost. But like the underdogs of other times in other countries, the defenders of Puebla had had to make a vital decision at a crucial time. It was simply, should they take the easy way out and allow a foreign army and ruler to come into their country unopposed and set up a foreign government to rule over them without their consent. Or, should they do what they could as inexperienced soldiers. As brave men who desired freedom and justice and democracy, the choice to fight was enevitable.

The outcome of the battle was the big surprise, not the fact that the Mexicans decided to fight, for Mexican citizens had been fighting oppression, foreign and domestic, ever since the first Conquistador arrived in Spain in the 1500's. The defenders of Puebla did win, but as in the case of the Minutemen at Lexington and Concord, this initial victory only meant the beginning of a long and bitter struggle to throw off the rule of a foreign country and emperor. In the end, Mexico was successful in ridding itself of the Emperor Maximillian, just as the Americans ended

P. A. ANNOUNCEMENT -- CINCO DE MAYO, cont'd

the rule of King George III. And like its sister Republic, Mexico, she also went on to create a Constitution and unity under its great President, Benito Juarez, the Father of modern Mexico.

So, it is altogether fitting and appropriate that today, Cinco de Mayo, we all join together in commemorating the brave men of Mexico who championed freedom and reform a century ago. For we have living among us a little more than 7,000,000 of their descendants, proud Mexican Americans and Chicanos who are continuing the struggle of their forefathers to achieve the same goals of democracy. To the 13% of our student body who are the heirs of Benito Juarez and the defenders of Puebla, we join you in honoring this day, one of the finest and best remembered in the western hemisphere.

Thank you for your attention.

THE HISTORICAL SETTING OF CINCO DE MAYO

Mexico, true to the tradition of the Western World, has experienced and is experiencing an on-going movement of democracy to free it from the circumstances of privileged for the new and injustice for many. As part of this experience, there has been the civil struggle between the liberals and the conservatives, between the Mestizos and the Creoles, but also Mexico has had to throw off the yoke of foreign domination and intervention not once but twice.

The first effort to gain its independence is celebrated on the national holiday, September 16. (This event is more similar to the Fourth of July in the United States. It was from colonial status that Mexico rose up against Spain on that date in 1810--beginning with Father Hidalgo's "El Grito de Dolores.") The second date of Mexican independent originated with the need to drive the French invaders from the soil of Mexico in 1862. On the fifth of May in that year a great battle took place in Puebla, just south of Mexico City, and it signifies the desire of the Mexican people to be free from foreign control and from the priviledged classes of their own society.

Following the first struggle to rid itself of Spain's control, Mexico set up a republic in 1823, but Mexico was not a truly functioning democratic society in the years that followed. The period from 1823 until 1862 was dominated by the egocentric Santa Anna. During this time, Mexico's problems were compounded by the Texas revolt and the Mexican American War in which Mexico tragically lost one-half of its land in 1848 to the United States. This period of turmoil saw many military coups with the result that many political dissidents were forced to flee from the country. Santa Anna, himself, was exiled no fewer than three times.

In the 1850's certain members of the upper class Creoles had lost their possessions and had fled the country for Italy and France. There Napoleon III and more particularly the Empress Eugenie, were convinced that the glory of France would be served by helping to "regenerate" Mexico. The tool for saving Mexico from itself would be the French Army and the Austrian Archduke, Maximillian.

Maximillian, brother of the Hapsburg Emperor of Austria, was convinced that he would be the cure for Mexico's ills, that he would be the instrument for regenerating the country. He was duped into believing that the Mexican people also believed this and wanted him as their emperor. It was a great shock to him to find, upon his arrival in Ver Cruz, no great reception but a hostile people ready to defend their country. Indeed, the invasion of the French Army was the catalyst which served to unite most of Mexico under its Zapotec Indian President, Benito Juarez. Maximillian had his supporters, of course, the conservative Creoles and the Church. But he was able to maintain himself in power only through the presence of the French Army.

Benito Juarez was supported by the liberals, primarily the Mestizos and the Indians. It was he who had introduced the period known simply as "The Reform," but the invasion of the French and Maximillian had interrupted the promise of Juarez' new government. Benito Juarez earlier

THE HISTORICAL SETTING OF CINCO DE MAYO -- cont'd

had been the governor of Oaxaca where he was the champion of the Indians, providing education and land reform which had led to his election to the Presidency of the country by the liberals to carry out similar reforms on a national scale.

Thus, the stage was set for the five-year struggle, 1862-67, between Maximillian and Juarez. In a real sense this was a civil war as well as a war to throw the foregin inv ders out of Mexico. It is important to understand the significance of Cinco de Mayo in its historical context, for only then can we appreciate its meaning in Mexican history. After Juarez' Presidency came the dictatorship of Porfirio Diaz, and Mexico stood still with regard to the ideals of Benito Juarez. Once again, an age of privilege for the few and oppression for many, descended upon Mexico. But the Revolution of 1910 saw the overthrow of Diaz and the re-instatement of Juarez' progressive democratic reforms, and they are still being fulfilled in Mexico today.

It is equally important to understand and appreciate Cinco de Mayo as a single great historical event. It is one of the most proud and memorable days in man's struggle against injustices and oppression. The Mexicans at Puebla, like the Americans at Lexington and Concord and the French at the Bastille were up against great odds. They were basically amateurs in military training, had inferior weapons, were pitted against a well-trained and disciplined army, and were the decided underdogs. Indeed, the French at Puebla had so little regard for the Mexican "rabble" that they attacked them in a head-on frontal assult. By the end of the day's fighting, the French were driven back in defeat with the loss of 1,000 men. They had to be reinforced by much larger numbers of soldiers before they could take Mexico City and install Maximillian on the throne, and as we have seen, he was emperor only by the grace of the French Army. It is a tribute to the heroic defenders of Puebla, that at this crucial time in the history of their country, they were willing to lay down their lives for Mexico.

EL CINCO DE MAYO

AN

EXAMPLE TO THE WORLD

BY Arthur D. Martinez

The 5th of May is truly one of the most proud and memorable days in the history of this hemisphere. On this day in 1862 a foreign army was defeated on Mexican soil. The invaders were French troops seeking to pave the way for the "liberation and regeneration" of Mexico. Their orders were to secure the country and await the arrival and imposition of a monarchial rule under Archduke Maximillian, younger brother of the Hapsburg Emperor of Austria.

The French believed they came as liberators of an oppressed people. Napoleon III of France had been wrongly counseled by Mexican dissidents that a French army would be welcomed promptly by the people of Mexico. The invaders landed on the Mexican coast at Vera Cruz; meeting little resistance, they proceeded inland toward the capital at Mexico City.

The self-styled liberators advanced upon Puebla, where, the French Commander had been assured, the priests and their parishioners would welcome them with "clouds of incense," and the population would "fling wreaths of flowers about their necks." They were sadly mistaken. Instead, they were met by an army of ex-guerillas led by an amateur general armed with outdated weapons which the British had captured from the first Napoleon at Waterloo and subsequently sold to the Mexican Government.

The French General, confident of a swift and glorious victory over a "ragtag", undisciplined band, ordered his troops to attack the center of the Mexican fortification--the steep slopes of the Cerro de Guadalupe. He succeeded in adding a new national holiday to the Mexican calendar. On May 5, 1862, the French Army with the loss of more than a thousand men, was driven back to Orizaba and the coast.

But the French were already too deeply committed to withdraw from Mexico. Napoleon's choice was to esculate, rather than to lose face. He deployed over thirty thousand more troops, plus an additional number of cannon, and eventually managed to overwhelm the bankrupt, hard-pressed forces of the government and impose their rule upon the nation. The liberal government of Benito Juarez was slowly driven across the border into this country. Guerrilla warfare against the "liberators" never ceased and, in fact, large sections of the country were never fully pacified by the monarchy.

During this tragic period, the United States was deep in the throes of the Civil War, making support of the Mexican Government impossible, even against such clear transgression of the spirit and letter of the Monroe Doctrine.

The much harrassed French and their cohorts were driven out of Mexico in 1867. One June 19th of that year, Emperor Maximillian, a sad and misinformed victim of an unsuccessful attempt to subjugate a proud and brave people, died before a firing squad on the Hill of Bells.

EL CINCO DE MAYO - AN EXAMPLE TO THE WORLD -- cont'd

The message which was written into history that day at Puebla is of great significance to all the world. The defenders of Puebla and the people of Mexico stand out as one of the great champions of freedom, self-determination and independence.

It is a tribute to these people that they were not led astray by those among them who sought to deliver their country into the hands of a foreign invader. Their perseverance and silence had betrayed a burning ardor in their hearts for freedom and justice. An ardor which was to erupt 43 years later into a demand for fundamental transformation of the Mexican society.

As one scans through the many chapters of Mexican history, he cannot but be instilled with a deep pride and admiration for the great Mexicans who chose to settle in this country. Throughout the Southwest we are continually exposed to the rich Latin culture, architecture, and language. And, may I stress the legacy that these people brought with them from Mexico—a strong will, determination, and courage which made possible the stand and victory at Puebla on Cinco de Mayo in 1862, has given this society the best that a people can offer.

SAMPLINGS OF PLAYS AND SATIRES - STEREOTYPING THE MEXICAN AMERICAN

POTATO CHIPS COMMERCIAL

Props: Bandido outfit and Gentleman's outfit. Hats, pistol or rifle, ammunition, mustache for bandido, big sack labeled potato chips

Characters: Bandido--hungry, fat, sloppy, ugly, mean, ready to burn the gentleman for his sack

Setting: A robbery will take place--bandido will sneak up to gentleman who has dismounted from his horse and is standing.

Bandido: (Creeps up slowly behind goosie gander (gentleman) and pulls his pistol)

"Hombre, Geet em op!" "Ha, ha, ha,.., Geef mee ol yer moniees."

Goosie Gander: (Straight faced, turns slowly around and faces bandido) "I don't have money, but I have something---take it, here.". (holds up sack and offers it to bandido)

Bandido: "Hombre, you no try fonny beezness, eh?" (Grabs sack, laughs)

(With his teeth, he tears off top and spits tear to floor)

(As torn paper is falling to ground, someone rushes over with trash can--catching paper before it falls to ground)

"Caramba, wot ees thees! (sticks hand in sack and pulls out a potato chip, bites into it and smiles).

"MMMMMMMMMM..." profocateef, deeleeshyos, grownoop, moch good eh!" (laughs, and eats more).

Goosie Gander: (Smiles, turns to audience--seriously) "The only question is--is he old enough for it?"

By Nicholas Rodillas
May 5, 1971

FIVE-DAY DEODORANT PADS

Props: Bandido outfit, rifle, sombrero, boots, bandoliers, mustache

Character: A bandido--dirty, fat, smelly, mustached, carrying a rifle and lots of ammunition.

Setting: Sitting down--perhaps under a tree. Relaxing his tired body by pulling off his clothing.

Bandido is showing his weariness and slowness--moves slowly with much fatigue.

Bandido: Resting, pulling off his shoes, (slowly, one by one) bandoliers, sombrero, strokes his hair, and takes off his shirt. As he takes off his shirt he looks at it with much examination and smells it.

"Sniff, Sniff, Sniff, Sniff," (He smells the shirt and and turns to his armpits and sniffs them.)

(Shakes his nostrils, and jerks back his head after smelling himself) "Chihuahua,_____"

(Frantically, he begins to search around--fumbling through things, searches, searches, searches.)

"Ahhhhhh.....! (finds a box, holds it up high and brings it up to look at label which is marked clearly 5-day deodorant pads) "Ahhhhhh....." (Opens box and takes out a pad--holds it up to his nose, sniffs it and starts rubbing it under his armpits. He smiles with much relief.)

Commercial: "IF IT'S GOOD ENOUGH FOR HIM, IT'S GOOD ENOUGH FOR EVERYBODY."

By Nicholas Rodillas
May 5, 1971

DRAMATIZE BY PANTOMINING THE FOLLOWING:

Chicano is only a field worker (slowly cutting weeds with hoe)

Chicano is lazy (siesta)

Chicano is a greaser (heavy pomade on hair - slicked-down hair)

Chicano is slow learner (show him having hard time solving class work)

Chicano is one color (put on mask of sterotype)

Chicano is dirty and smelly (shows that he needs to take a bath)

Chicano is a trouble maker (shows two fighting, are stopped and fights on)

NEW MOTION PICTURE FILMS

(R.U.S.D. FILM LIBRARY)

NEW FILMS - MOTION PICTURES
(Mexican American - Summer 197[illegible]

The following are new motion picture films that are either located in our district's audio visual library or are on order for the new school year 1971-1972. Harvest of Shame and Hunger in America are documentary films that are not exclusively about the Mexican American. However, of the two, the latter focuses more on the chicano.

CATALOGUE NUMBER	TITLE AND DESCRIPTION
301.45	CHICANO FROM THE SOUTHWEST. Color, 15 minutes. A somewhat exaggerated production of a Mexican American family encountering social and economic problems after emigrating from rural Texas to urban California. Although seemingly unrealistic in spots, the film offers insight to problems of acculturation and assimilation. Recommended - Middle School and Senior High School
301.45	FELIPA: NORTH OF THE BORDER. Color, 16 minutes. A warm, refreshing, romantic production of a teen-age girl's feelings for her uncle's plight in his struggle for education and economic betterment. Teens can really relate to Felipa's experience. Recommended - Upper Grades through Senior High School
301.45	HARVEST OF SHAME. Black and White, two parts, fifty-four minutes. A provocative documentary narrated by the late Edward Morrow, about the tragic life of migrant workers in the United States. This film was produced in 1960--forerunner to a followup study, Migrant Worker, filmed in 1970. Harvest of Shame focuses on the social, economic, educational and political experiences of the migrant worker whose peculiar life style claims no particular ethnic group. It shows the plight, frustrations, and endless struggle of those who are caught in the quagmire of exploited human resources. Although a report of 1960, the conditions and problems appear unresolved today. Recommended - Middle and Senior High School

NEW FIIMS - MOTION PICTURES (Mexican American - Summer 1971) -- cont'd

CATALOGUE NUMBER	TITLE AND DESCRIPTION
331.69	HUNGER IN AMERICA. Black and White, two parts, fifty-four minutes. A prompting production of hunger in the United States. It may seem that hunger is overly dramatized in a nation that's the best fed in the world, but the statistics offered in the film seem to verify the real casualties of our time. The chicano has been a victim of such poverty--as dramatically shown in this film. A twenty-minute segment of chicano hunger is startingly revealed in San Antonio, Texas. Recommended - Middle and Senior High School
301.45	HUELGA! Color, two parts, fifty-four minutes. A straightforward film capturing the background of the emergence of Cesar Chavez and the reasons for unionizing hundreds of farm laborers--of whom many are Mexican Americans. Although the presentation is strongly chicano oriented, both sides--farm owners and workers are examined. Recommended - Middle and Senior High School
301.45	I AM JOAQUIN. From the poem of same name, written by Corky Gonzales. Color, twenty-two minutes. An extremely provocative film--strongly airing the grievances of chicanos today. This fast-moving film compresses many years of struggle of both the Mexican and chicano in a span of twenty-two minutes. Those who do not know nor understand the vicissitudes and frustrations of the chicano might feel guilty--let alone offended, especially if they are Anglo. From a historical and literary perspective, the film is a classic. For those who are cognizant of the Chicano Movement, and who also embrace the philosophy of La Raza Unida, this film can certainly reinforce their persuasions. Recommended - Middle and Senior High School NOW ON ORDER

NEW FILMS - MOTION PICTURES (Mexican American - Summer 1971) -- cont'd

CATALOGUE NUMBER	TITLE AND DESCRIPTION
301.45	MEXICAN AMERICAN: HERITAGE AND DESTINY. Color, twenty-nine minutes. A colorful, enlightening film. Ricardo Montalban captures the historical heritage of the Mexican American and compliments the rich part with a bright commentary of the future by pointing out the many positive contributions of a proud, and wonderful people. The film also manifests some realistic concerns and problems of the chicano youth today. Young people as well as adults have shown a favorable liking of this production. Recommended - Middle and Senior High School
301.45	MEXICAN AMERICAN: INVISIBLE MINORITY. Color, two parts, forty minutes. Another provocative film--introducing leading chicanos and their persuasions. Corky Gonzales, Reies Tijerina, and César Chavez are included in the sketches. The film offers some explanation of their leadership and thoughts concerning chicano imagery and posture in a predominantly anglo society. The invisibleness is certainly apparent in the film. Recommended - Middle and Senior High School
	NOW ON ORDER
301.45	MEXICAN AMERICAN FAMILY. Color, seventeen minutes. A warm, realistic family experience is shown in this production. It depicts a Mexican American family's life style in the barrio of Los Angeles. It also traces the daily routines of social and economic experiences of a large and closely-knit family. Familial and cultural ties with Mexico is paralleled with acculturation experiences embraced by the children. A good sociological study. Recommended - Upper Elementary through Senior High School.

NEW FIIMS - MOTION PICTURES (Mexican American - Summer 1971) -- cont'd

CATALOGUE NUMBER	TITLE AND DESCRIPTION
301.45	MEXICO: CHANGING WORLD OF CARLOS FLORES. Color, sixteen minutes. This film traces the problems experienced by Carlos Flores, a Mexican farmer, who attempts to better himself and his family by seeking better employment found in the city. In the move, he experiences the problems that attend the emigration and assimilation process. A good parallel is compared with Chicano from the Southwest. Recommended - Middle and Senior High School

NEW TAPE RECORDING

SECONDARY EDUCATION

NEW TAPE RECORDING - SECONDARY EDUCATION

(Mexican American History)

A recent addition to our tape holdings is Mr. Sal Castro's speech recorded at Claremont College. It concerns the background for the massive 1968 chicano student walkout in Los Angeles. The tape is quite provocative and opinionated. However, his persuasions are meaningful and should be heard. Mr. Castro, former teacher at Lincoln High School, Los Angeles, strongly voices his convictions and concerns for better education for chicano youngsters. He also addresses himself to the incomplete lessons of American history of which many teachers are guilty. He suggests teaching historical information about the tragic disenfranchisement of Mexican Americans; defining the second-largest minority group and including them in the story of our nation. This tape is strongly chicano and should be used prudently.

RECENT PUBLICATIONS

(BOOKS - SECONDARY)

BIBLIOGRAPHY - SECONDARY
(Recently published books related to the Mexican American)

The following are some books recently published about the history and culture of the Mexican American. As stated often, Mexican American readings are few, but steadily increasing in quality and quantity. This list is indicative of steady progress, and we believe that more will soon be available. Unlike books found in elementary schools, secondary readings seem to be more related to the Mexican American, whereas, those available for the lower grades seem to be either bilingual in content or Mexican in orientation.

Please note that except for a few, all books were published either in 1970 or 1971. Furthermore, most of these books are paperbacks and may be borrowed through public and private libraries, and/or purchased at book stores including: Pickwick, RCC, UCR, and other retail agencies.

Because most of these books are newly published, our own RUSD library is not currently up to date in its holdings. However, we anticipate some in the district soon.

These books are resources written primarily for adult reading. However, this does not mean junior and senior high school students could not benefit. Through the readings offered, both students and teachers stand to gain in understanding and appreciating the Mexican American.

NEW BOOKS - SECONDARY

Sal Si Puedes

César Chavez--and the New American Revolution
by Peter Matthiessen
A Delta Book (paperback)
Published by...Dell Publishing Company, Inc.
$2.95 372 pages
1969 copyright

The Spanish-Americans of New Mexico

A Heritage of Pride
by Nancie L. Gonzalez
University of New Mexico Press
Albuquerque, New Mexico
$3.95 213 pages
1969 copyright

Delano

The Story of the California Grape Strike
by John Gregory Dunne
Ambassador Books LTD.
Rexdale, Ontario, Canada
Printed in U.S. -- Fourth Printing 1970
$1.95 167 pages
1967 copyright

The Plum Plum Pickers

by Raymond Barrio
Ventura Press
Box 2268, Sunnyvale, California 94087
Third Printing - 1970
$3.95 201 pages
1969 copyright

Tijerina and the Courthouse Raid

by Peter Nabokov
The Ramparts Press, Inc.
Berkeley, California
$2.95 280 pages
1970 copyright

NEW BOOKS, SECONDARY -- cont'd

Chicano (Fiction)

by Richard Vasquez
Avon Book (paperback)
Avon Publishers
New York, New York
$1.25 350 pages
1970 copyright

The Chicano: From Caricature to Self-Portrait

An anthology edited by Edward Simmen
A Mentor Book (paperback)
New American Library
New York, New York
$1.25 318 pages
1971 copyright

Health In The Mexican American Culture: Community Study

by Margaret Clark
Paperback
University of California Press
Berkeley, California
$2.45 253 pages
1970 copyright

Mexican Americans in School: A History of Educational Neglect

by Thomas P. Carter
Hardback
College Entrance Examination Board
Publications Order Office
Princeton, New Jersey
$4.00 235 pages
1970 copyright

Little Cesar

by Ralph de Toledano
Anthem Book (paperback)
Anthem Publication
Washington, D.C.
$ .95 144 pages
1971 copyright

Mexican American: A Study Guideline of the History and Culture

A Source Book by Nicholas C. Rodillas and Morris Eaton
E.S.E.A. Title I Project (paperback)
Riverside Unified School District Publication
Riverside, California
1970

NEW BOOKS, SECONDARY -- cont'd

Spiders in the House and Workers in the Field

by Ernesto Galarza
University of Notre Dame Press (paperback)
Notre Dame, Indiana
$3.95 306 pages
1970 copyright

A Documentary History of the Mexican Americans

Edited by Wayne Moguin, Charles Van Doreu and Feliciano Rivera
Praeger Publishers (hardback)
New York, New York
$13.50 399 pages
1970 copyright

Mexican Americans in the United States

Edited by John Burma
Shenkman Publishing Company, Inc. (Harper & Row) (paperback)
New York, New York
$5.95 487 pages
1970 copyright

Great River: The Rio Grande in North American History

by Paul Horgan
Vol. I - "Indians and Spain"
Vol. II - "Mexico and the United States"
Minerva Press (paperback)
$2.95 (each volume) 1,020 pages
1968 copyright

Coronado: Knight of Pueblos and Plains

by Eugene Bolton
University of New Mexico Press (paperback)
Albuquerque, New Mexico
$3.45 493 pages
1964 copyright

Mighty Hard Road: Story of Cesar Chavez

by James Terzian and Kathy Cramer
Doubleday and Company, Inc. (paperback)
New York, New York
$1.75 136 pages
1970 copyright

NEW BOOKS, SECONDARY -- cont'd

Poco Del Mundo: Inside the Mexican American Border, From Tijuana to Matamoros

by Ovid Demaris
Pocket Book Edition (paperback)
New York, New York
$1.25 180 pages
1971 copyright

Los Mojados: The Wetback Story

by Julian Samora
University of Notre Dame Press (paperback)
Notre Dame, Indiana
$2.95 205 pages
1971 copyright

Ethnic Conflict in California History

Edited by Charles Wollenberg
Tinnon-Brown, Inc., Book Publishers (paperback)
Los Angeles, California
$2.95 215 pages
1970 copyright

The Mexican Revolution

by James W. Wilkie
University of California Press (paperback)
Berkeley and Los Angeles, California
Second Edition, Revised
$2.95 337 pages
1970 copyright

Rio Grande: The Classic Portrait of the Rio Grande Valley of New Mexico

by Harvey Fergusson
Apollo Edition (paperback)
William Morrow and Company, New York
$1.95 296 pages
1967 copyright

So Shall Ye Reap: Story of Cesar Chavez and the Farm Workers Movement

by Joan London and Henry Anderson
Apollo Edition (paperback)
William Morrow and Company
New York, New York
$2.45 208 pages
1970 copyright

NEW BOOKS, SECONDARY -- cont'd

Guadalupe Hidalgo: Treaty of Peace, 1848, and The Gadsden Treaty with Mexico, 1853

by Bill Tate
Tate Gallery Publication (paperback)
P.O. Box 428, Truchas, New Mexico
$2.50 47 pages
1970 copyright

The Hummingbird and the Hawk: Conquest and Sovereignty in the Valley of Mexico, 1503-1541

by Harper Calophon
Harper and Row Publishers (paperback)
New York, New York
$1.95 319 pages
1970 copyright

HISTORICAL MONUMENTS

MAP LOCATIONS FOR

FIELD TRIPS

SOME HISTORICAL MONUMENTS

The following are some historical monuments and institutions that offer some heritage and culture of early Mexican Americans of Riverside and nearby communities.

Although there are numerous sites to which one or groups can visit that relate to early Mexican American experiences, some of these are merely incidental rather than monumental. Therefore, at this time, the following we feel offer more for the visit.

Using our sourcebook, A Study Guideline of Mexican American History and Culture, the teacher can be informed about the heritage of early rancho and mission days of Riverside and surrounding communities.

#1 Agua Mansa Cemetery (see map)

#2 La Placita de Los Trujillos (see map)

This site was popularly known as Spanish Town by many early Riversiders.

#3 Riverside City Museum (see map)

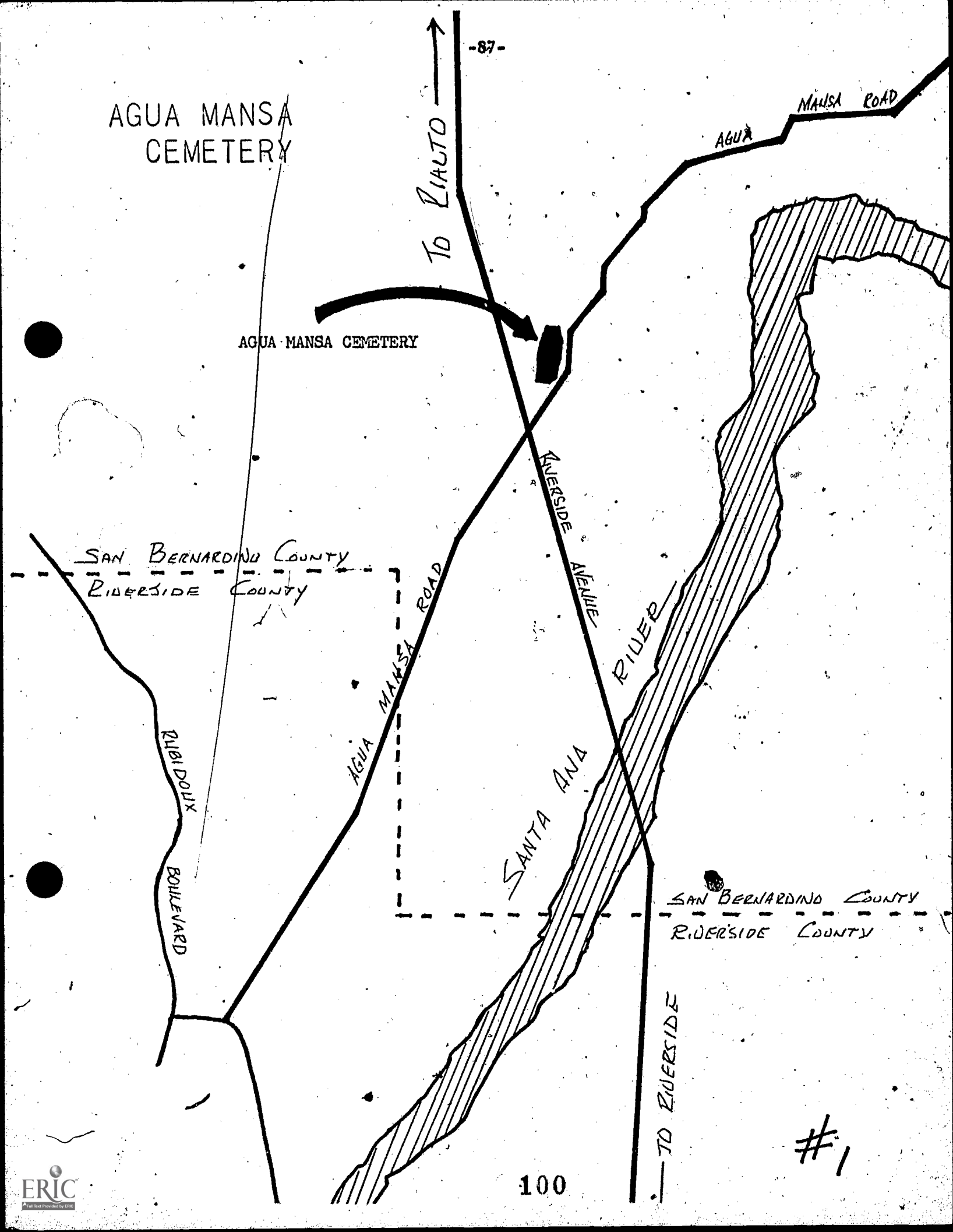
3720 Orange Street
Riverside, California
Telephone 787-7273

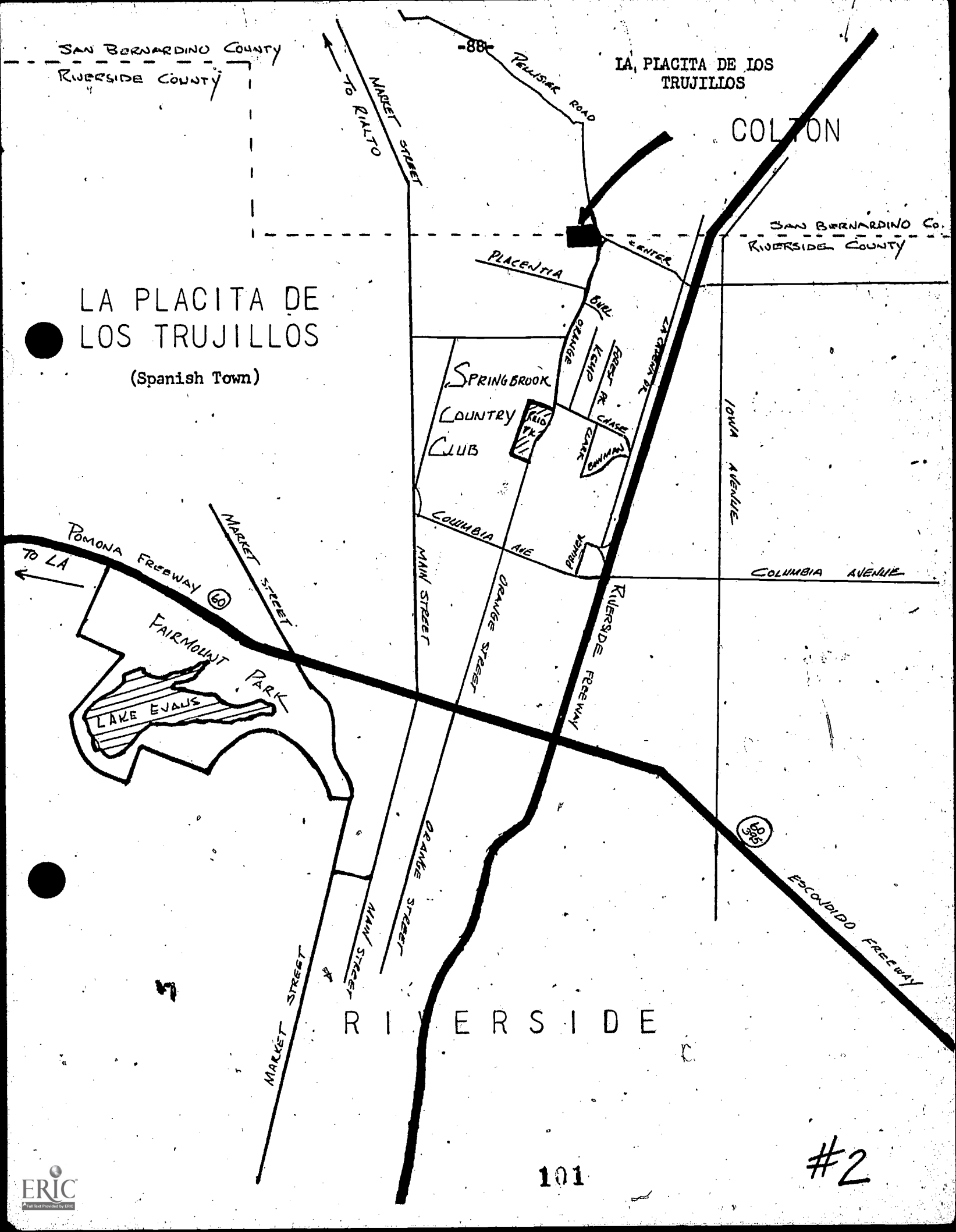
#4 San Bernardino Asistencia (see map)

An active branch of the San Gabriel Mission
26930 Barton Road
San Bernardino, California
Telephone 793-5402

#5 San Bernardino County Museum (see map)

18860 Orange Street
Bloomington, California
Telephone 877-2272

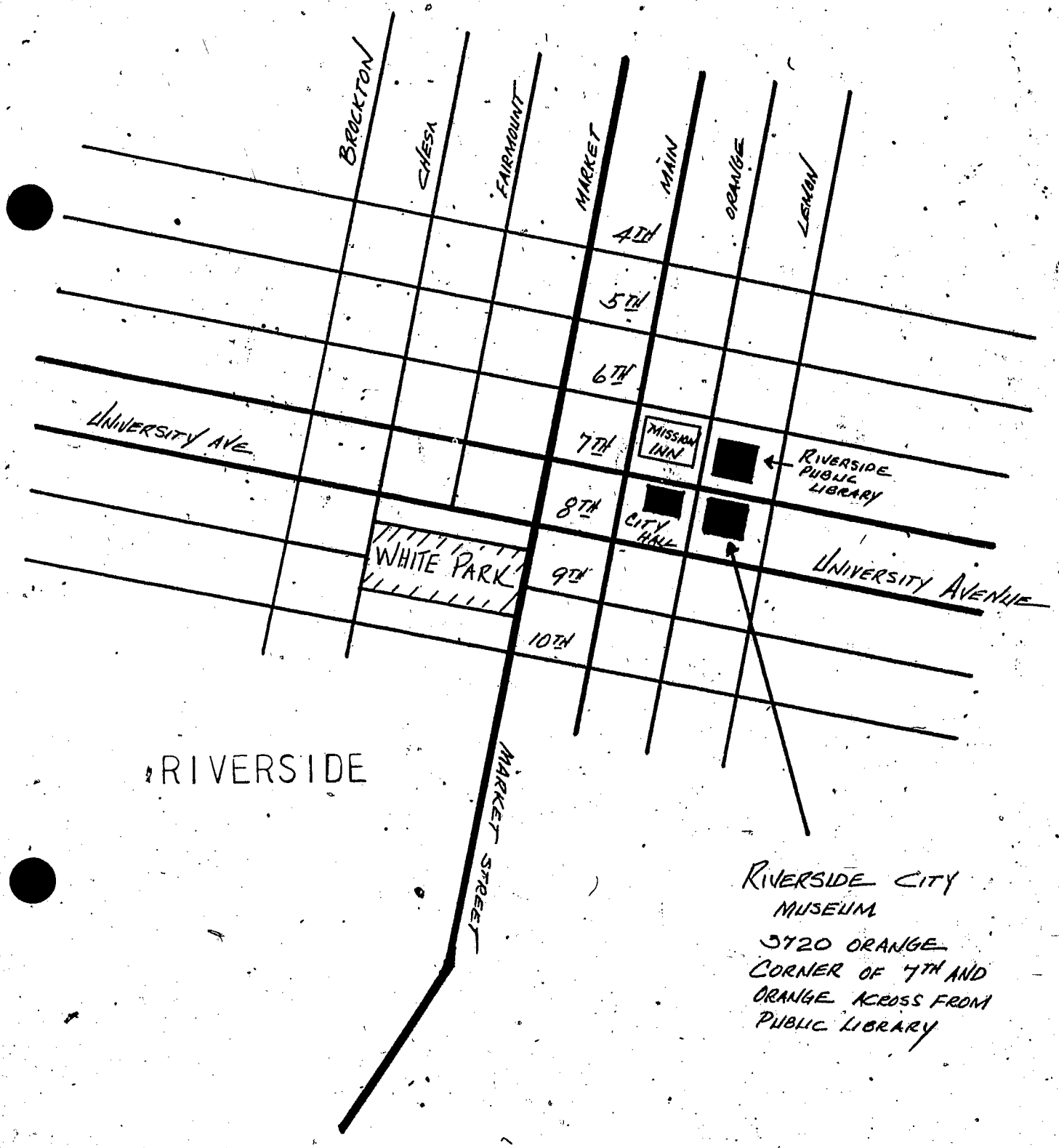

AGUA MANSA CEMETERY
TO RIALTO
AGUA MANSA ROAD
AGUA MANSA CEMETERY
RIVERSIDE AVENUE
SAN BERNARDINO COUNTY
RIVERSIDE COUNTY
AGUA MANSA ROAD
RUBIDOUX BOULEVARD
SANTA ANA RIVER
SAN BERNARDINO COUNTY
RIVERSIDE COUNTY
TO RIVERSIDE
#1


SAN BERNARDINO COUNTY
RIVERSIDE COUNTY
TO RIALTO
MARKET STREET
-88-
PELISSIER ROAD
LA PLACITA DE LOS TRUJILLOS
COLTON
SAN BERNARDINO CO.
RIVERSIDE COUNTY
CENTER
PLACENTIA
BUEL
ORANGE
KING
DEER
CHASE
SPRINGBROOK COUNTRY CLUB
KLIO PK
LA CADENA DR
IOWA AVENUE
COLUMBIA AVE
PRIVATE
COLUMBIA AVENUE
MAIN STREET
ORANGE STREET
RIVERSIDE FREEWAY
ESCONDIDO FREEWAY
60
395
LA PLACITA DE LOS TRUJILLOS
(Spanish Town)
TO LA
POMONA FREEWAY
60
MARKET STREET
FAIRMOUNT PARK
LAKE EVANS
MAIN STREET
ORANGE STREET
MARKET STREET
RIVERSIDE

#2

RIVERSIDE MUNICIPAL MUSEUM

Riverside City



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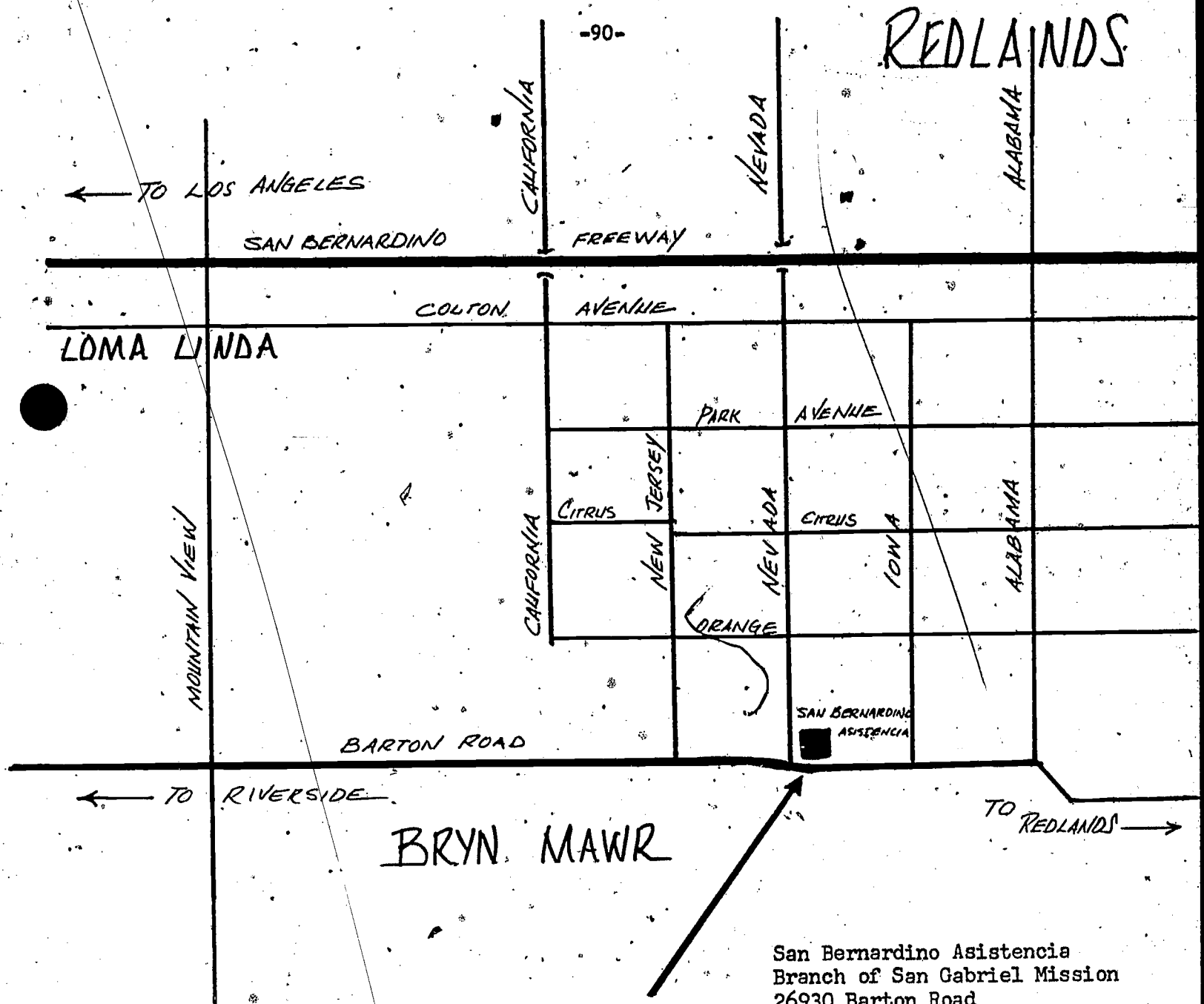
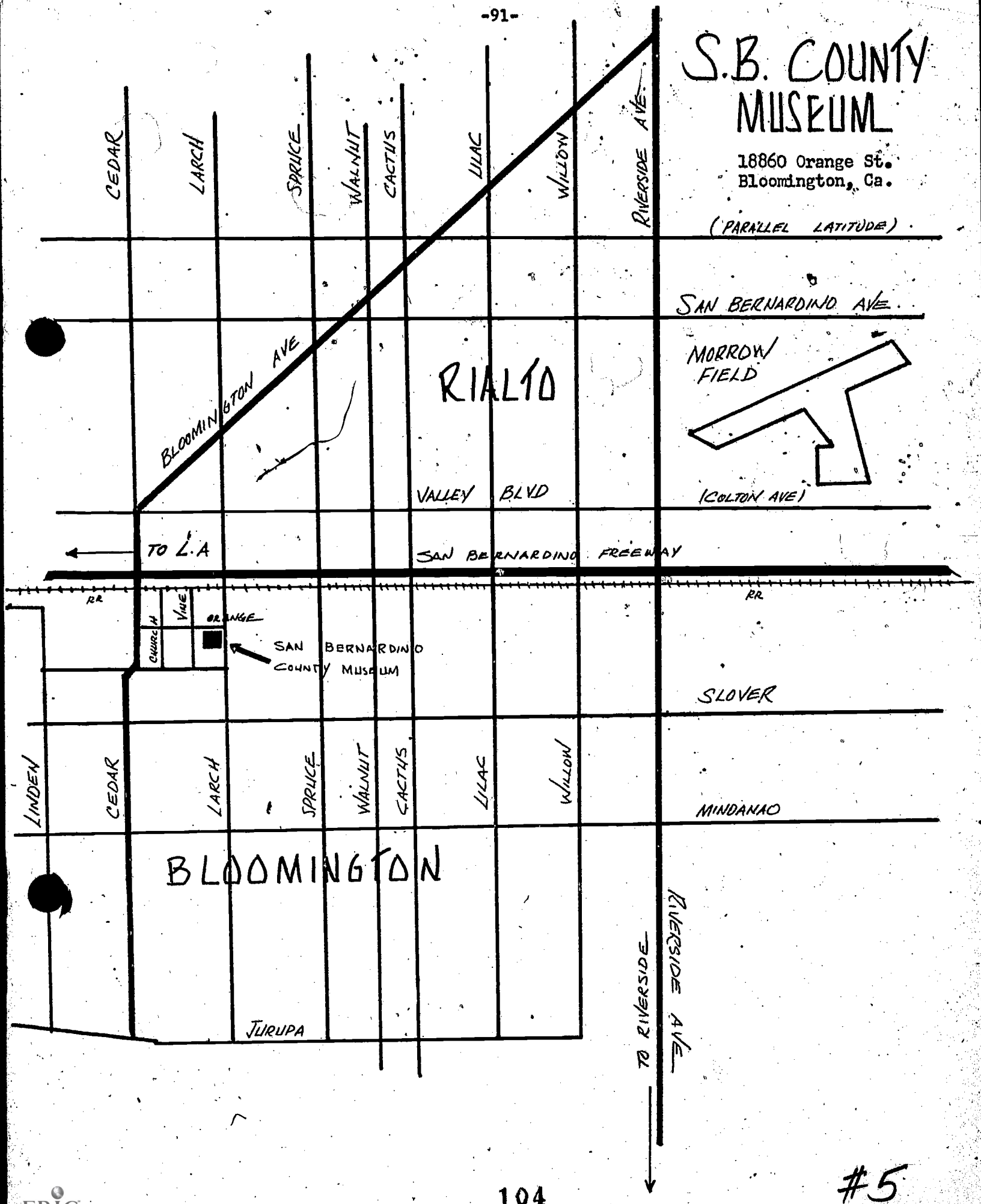


San Bernardino Asistencia
Branch of San Gabriel Mission
26930 Barton Road

SAN BERNARDINO ASISTENCIA

#4


S.B. COUNTY MUSEUM
18860 Orange St.
Bloomington, Ca.
(PARALLEL LATITUDE)
CEDAR
LARCH
SPRUCE
WALNUT
CACTUS
LILAC
WILLOW
RIVERSIDE AVE.
SAN BERNARDINO AVE.
BLOOMINGTON AVE
RIALTO
MORROW FIELD
VALLEY BLVD
(COLTON AVE)
TO L.A
SAN BERNARDINO FREEWAY
RR
RR
CHURCH
VINE
ORANGE
SAN BERNARDINO COUNTY MUSEUM
SLOVER
LINDEN
CEDAR
LARCH
SPRUCE
WALNUT
CACTUS
LILAC
WILLOW
MINDANAO
BLOOMINGTON
JURUPA
TO RIVERSIDE
RIVERSIDE AVE.

#5