



VIET NAM AZTLAN

CARTA DE CHAVEZ ORTIZ A SU ESPOSA

Sra. Celia Chavez
Querida Prieta

No te pido perdón por lo que hice porque yo sé que tu lo comprendes que era mi deber hacer algo por salvar a nuestros hijos y los de todos los demás, yo sé que sufrirás mucho pero todo te será recompensado por nuestros Dios. Diles a mis muchachos que no soy criminal; que somos víctimas de una sociedad incomprensible y que yo me jagé mi vida y mi libertad por ellos, tu y por las muchachas como vivir cristianamente, como trabajar y como servir a la sociedad, diles que yo sufrí con varios ir a buenas escuelas, pero para su desgracia no les pudo dar ni la cama donde duermen. Diles que ellos tienen una conciencia, y que esa conciencia les dice cuánto lo que deben hacer para vivir tranquilos, que cooperen con su conciencia y cooperarán con el país donde viven. Todavía sé si lo quisiera hacer, pero estoy satisfecho, como quiero que lo estén ustedes. No te sientas sola, ahora estoy más cerca de ti que nunca porque sé que ahora comprendes que yo, por salvar nuestra hogar y nuestra patria, doy mi vida en cualquier momento, la vida miserable que nunca significó nada para nadie menos a mi madre. Me despierto diciéndote que si un día se hace un convenio para la reina del mundo entero, y yo seré el juez ya donde ahorita, estás elegida la reina del mundo.

Besitos a mis chiquitos con papas.

Tuyo,

RICARDO CHAVEZ ORTIZ

SPECIAL SECTION: THE NEW MEXICO POLICE STATE

EL GRITO DEL NORTE

Vol. V, No. 1-6 August 1972

CHAVEZ ORTIZ CRUCIFIED

FOR HIJACKING TO TELL TRUTH

THE ~~late~~ **Don** Chavez Ortiz, a Mexican who hijacked a jet over New Mexico on April 12 in order to tell the truth about the oppression of La Raza, was declared guilty in California on July 24 and sentenced to life imprisonment. The judge ordered a 90-day study of Chavez Ortiz' mental condition, saying that the results of the study might cause him to make the sentence lighter.

"They have killed Don Quijote de la Mancha," commented D. A. Donaldson Martinez of Las Vegas, N.M. The verdict was not a surprise, given all the furor over hijackings, but Chicanos everywhere can be expected to protest strongly. There were no Chicanos on the jury.

The jury's verdict came after a trial in Los Angeles in which Ricardo's action was defended as not a criminally intended act.



Chavez Ortiz

but an act to which he was driven by social conditions. The verdict ended long weeks of struggle by hundreds of individuals and many Raza organizations which came to Ricardo's defense.

Chavez Ortiz had touched the heart of Raza, and he has been embraced by the La Raza community in California and elsewhere. He hijacked the plane not for money, but to talk of conditions oppressing La Raza. With an unloaded .22 pistol, Chavez Ortiz took over the plane after it left Albuquerque for Los Angeles, and demanded only television and radio time to give expression to the grievances of poor Raza. After the broadcast from the plane at the L.A. airport, he handed the unloaded gun to the pilot and said, "Captain, forgive me, I never wanted to hurt anyone..."

Chavez Ortiz touched the hearts of the people because the oppression he described has been shared by so many poor Raza. He is now 36 years old and the father of 5 children, whom he tried to support by working as a cook in Santa Fe, N.M., as well as Los Angeles. On television, radio and in interviews he has described the racism he encountered as a Mexican, looking for a job, a house, trying to care for his family. Chavez Ortiz expressed the oppression of La Raza in everyday life.

"These wars that have been fought have been a crime. They
(Continued on next page.)

El Grito Del Norte And Other Stories

Lei Shi



El Grito Del Norte And Other Stories:

El Grito Del Norte and Other Stories Norman Moser, 1984 The Contested Homeland David Maciel, Erlinda Gonzales-Berry, 2000 Studies territorial and rural New Mexico in the nineteenth century the struggle for statehood Nuevomexicano politics immigration urban issues in the twentieth century the role of Spanish in education ethnic identity and the Chicano movement **Becoming La Raza** José G. Izaguirre III, 2024-10-15 In 1965 striking farm workers in the San Joaquin Valley sparked the beginning of the Chicano movement As the movement quickly gained traction across the southwestern United States public frictions emerged and splits among activists over strategic political decisions Jos G Izaguirre III explores how these disagreements often hinged on the establishment of a racial ized identity for Mexican Americans leading to the formation of La Raza Unida a political party dedicated to naming and defending Mexican Americans as a racialized community Through close readings of figures vocabularies and visualizations of iconic texts of the Chicano Movement including El Plan de Delano Rodolfo Corky Gonzales s I Am Joaquin and newspapers like El Grito del Norte and La Raza Izaguirre demonstrates that la raza was never singular or unified Instead he reveals a racial identity that was re negotiated re invented and re circulated against a Cold War backdrop that heightened rhetorics of race across the globe and increasingly threatened Mexican American bodies in the Vietnam War In lieu of a unified nationalist movement Izaguirre argues that activists energized and empowered La Raza as a political community by making the Chicano movement multivocal global and often aligned with whiteness For scholars of political movements US history race or rhetoric *Becoming La Raza* will provide a valuable perspective on one of the most important civil rights movements of the twentieth century

Hearings, Reports and Prints of the Senate Committee on the Judiciary United States. Congress. Senate. Committee on the Judiciary, 1969 **Hearings** United States. Congress. House. Committee on the Judiciary, United States. Congress. Senate. Committee on the Judiciary, 1970 Power to the Poor Gordon K. Mantler, 2013-02-25 The Poor People s Campaign of 1968 has long been overshadowed by the assassination of its architect Dr Martin Luther King Jr and the political turmoil of that year In a major reinterpretation of civil rights and Chicano movement history Gordon K Mantler demonstrates how King s unfinished crusade became the era s most high profile attempt at multiracial collaboration and sheds light on the interdependent relationship between racial identity and political coalition among African Americans and Mexican Americans Mantler argues that while the fight against poverty held great potential for black brown cooperation such efforts also exposed the complex dynamics between the nation s two largest minority groups Drawing on oral histories archives periodicals and FBI surveillance files Mantler paints a rich portrait of the campaign and the larger antipoverty work from which it emerged including the labor activism of Cesar Chavez opposition of Black and Chicano Power to state violence in Chicago and Denver and advocacy for Mexican American land grant rights in New Mexico Ultimately Mantler challenges readers to rethink the multiracial history of the long civil rights movement and the difficulty of sustaining political coalitions

Remembering Conquest Omar Valerio-Jiménez, 2024-04-10 This book analyzes the ways collective memories of the US Mexico War have shaped Mexican Americans civil rights struggles over several generations As the first Latinx people incorporated into the nation Mexican Americans were offered US citizenship by the Treaty of Guadalupe Hidalgo which ended the war Because the 1790 Naturalization Act declared whites solely eligible for citizenship the treaty pronounced Mexican Americans to be legally white While their incorporation as citizens appeared as progress towards racial justice and the electorate s diversification their second class citizenship demonstrated a retrenchment in racial progress Over several generations civil rights activists summoned conquest memories to link Mexican Americans poverty electoral disenfranchisement low educational attainment and health disparities to structural and institutional inequalities resulting from racial retrenchments Activists also recalled the treaty s citizenship guarantees to push for property rights protection from vigilante attacks and educational reform Omar Valerio Jim nez addresses the politics of memory by exploring how succeeding generations reinforced or modified earlier memories of conquest according to their contemporary social and political contexts The book also examines collective memories in the US and Mexico to illustrate transnational influences on Mexican Americans and to demonstrate how community and national memories can be used strategically to advance political agendas

Dancing on the Stones John Nichols, 2000 This new collection of essays gives you the opportunity to know him even more intimately

!Chicana Power! Maylei Blackwell, 2016-06-27 The first book length study of women s involvement in the Chicano Movement of the late 1960s and 1970s *Chicana Power* tells the powerful story of the emergence of Chicana feminism within student and community based organizations throughout southern California and the Southwest As Chicanos engaged in widespread protest in their struggle for social justice civil rights and self determination women in el movimiento became increasingly militant about the gap between the rhetoric of equality and the organizational culture that suppressed women s leadership and subjected women to chauvinism discrimination and sexual harassment Based on rich oral histories and extensive archival research Maylei Blackwell analyzes the struggles over gender and sexuality within the Chicano Movement and illustrates how those struggles produced new forms of racial consciousness gender awareness and political identities *Chicana Power* provides a critical genealogy of pioneering Chicana activist and theorist Anna NietoGomez and the Hijas de Cuauht moc one of the first Latina feminist organizations who together with other Chicana activists forged an autonomous space for women s political participation and challenged the gendered confines of Chicano nationalism in the movement and in the formation of the field of Chicana studies She uncovers the multifaceted vision of liberation that continues to reverberate today as contemporary activists artists and intellectuals both grassroots and academic struggle for revise and rework the political legacy of Chicana feminism

No Trespassing! Anders Corr, 1999 A squatter s manifesto is at hand Charles Geisler Cornell University

Chicanismo Ignacio M. Garc'a, 1997-09 During the 1960s and 70s Mexican Americans began to agitate for social and political change From their diverse activities and agendas there emerged a new

political consciousness Emphasizing race and class within the context of an oppressive society this militant ethos would become the unifying theme for groups involved in a myriad of causes Chicanismo as it came to be known marked a transformation in the way Mexican Americans thought about themselves enabling them for the first time to see themselves as a community with a past and a present In Chicanismo the first intellectual history of the Chicano Movement and the militant ethos that emerged from it Ignacio Garcia traces the development of the philosophical strains that guided the movement First Mexican Americans came to believe that the liberal agenda that had promised education and equality had failed them leading them toward separatism Second they saw a need to reinterpret the past as it related to their own history leading them to discovered their legacy of struggle Third Mexican American activists intellectuals and artists affirmed a renewed pride in their ethnicity and class status Finally this new philosophy Chicanismo was politicized through the struggles of the Chicano organizations that promoted it as they faced resistance or external attacks Although the idea of Chicanismo would eventually unravel its ideological strains remain important even today Combining research and personal knowledge of people events organizations and political cultural rhetoric along with a synthesis of scholarship from a variety of fields Chicanismo provides a unique multidimensional view of the Chicano Movement *Realizing the Impossible* Josh MacPhee,Erik Reuland,2007-01-01 Looks at the history of the depiction of anti authoritarian social movements in art *Undivided Rights* Jael Miriam Silliman,2004 Reports at last the largely unknown activist history of women of color organizing for reproductive justice **Not "A Nation of Immigrants"** Roxanne Dunbar-Ortiz,2021-08-24 Debunks the pervasive and self congratulatory myth that our country is proudly founded by and for immigrants and urges readers to embrace a more complex and honest history of the United States Whether in political debates or discussions about immigration around the kitchen table many Americans regardless of party affiliation will say proudly that we are a nation of immigrants In this bold new book historian Roxanne Dunbar Ortiz asserts this ideology is harmful and dishonest because it serves to mask and diminish the US s history of settler colonialism genocide white supremacy slavery and structural inequality all of which we still grapple with today She explains that the idea that we are living in a land of opportunity founded and built by immigrants was a convenient response by the ruling class and its brain trust to the 1960s demands for decolonialization justice reparations and social equality Moreover Dunbar Ortiz charges that this feel good but inaccurate story promotes a benign narrative of progress obscuring that the country was founded in violence as a settler state and imperialist since its inception While some of us are immigrants or descendants of immigrants others are descendants of white settlers who arrived as colonizers to displace those who were here since time immemorial and still others are descendants of those who were kidnapped and forced here against their will This paradigm shifting new book from the highly acclaimed author of *An Indigenous Peoples History of the United States* charges that we need to stop believing and perpetuating this simplistic and a historical idea and embrace the real and often horrific history of the United States *The Galley Sail Review* Stanley

McNail,1986 **The Greenwood Encyclopedia of Latino Literature** Nicolás Kanellos,2008-08-30 From East L A to the barrios of New York City and the Cuban neighborhoods of Miami Latino literature or literature written by Hispanic peoples of the United States is the written word of North America s vibrant Latino communities Emerging from the fusion of Spanish North American and African cultures it has always been part of the American mosaic Written for students and general readers this encyclopedia surveys the vast landscape of Latino literature from the colonial era to the present Aiming to be as broad and inclusive as possible the encyclopedia covers all of native North American Latino literature as well as that created by authors originating in virtually every country of Spanish America and Spain Included are more than 700 alphabetically arranged entries written by roughly 60 expert contributors While most of the entries are on writers such as Julia Alvarez Sandra Cisneros Lorna Dee Cervantes Oscar Hijuelos and Piri Thomas others cover genres ethnic and national literatures movements historical topics and events themes concepts associations and organizations and publishers and magazines Special attention is given to the cultural political social and historical contexts in which Latino literature has developed Entries cite works for further reading and the encyclopedia closes with a selected general bibliography Entries cite works for further reading and the encyclopedia closes with a selected general bibliography The encyclopedia gives special attention to the social cultural historical and political contexts of Latino literature thus making it an ideal tool to help students use literature to learn about history and cultural diversity Women's Antiwar Diplomacy during the Vietnam War Era Jessica M. Frazier,2017-02-02 In 1965 fed up with President Lyndon Johnson s refusal to make serious diplomatic efforts to end the Vietnam War a group of female American peace activists decided to take matters into their own hands by meeting with Vietnamese women to discuss how to end U S intervention While other attempts at women s international cooperation and transnational feminism have led to cultural imperialism or imposition of American ways on others Jessica M Frazier reveals an instance when American women crossed geopolitical boundaries to criticize American Cold War culture not promote it The American women Frazier studies not only solicited Vietnamese women s opinions and advice on how to end the war but also viewed them as paragons of a new womanhood by which American women could rework their ideas of gender revolution and social justice during an era of reinvigorated feminist agitation Unlike the many histories of the Vietnam War that end with an explanation of why the memory of the war still divides U S society by focusing on linkages across national boundaries Frazier illuminates a significant moment in history when women formed effective transnational relationships on genuinely cooperative terms *Migrant Imaginaries* Alicia Schmidt Camacho,2008-07-24 This book explores the transnational movements of Mexican migrants in pursuit of labor and civil rights in the United States from the 1920s onward Working through key historical moments such as the 1930s the Chicano Movement and contemporary globalization and neoliberalism the author examines the relationship between ethnic Mexican expressive culture and the practices sustaining migrant social movements She addresses how struggles for racial and gender equity cross border unity and economic justice have defined

the Mexican presence in the United States since 1910 Toward a More Perfect Rebellion Josslyn Jeanine Luckett, 2025-04-29 Toward a More Perfect Rebellion tells the riveting story of the socially engaged filmmakers of color who studied in the Ethno Communications Program at the University of California Los Angeles between 1969 and 1973 While the program is best known for training the trailblazing group of Black directors known as the L A Rebellion this book also includes the radical Asian American Chicana o and Native American filmmakers who collaborated alongside their Black classmates to create one of the most expansive and groundbreaking bodies of work of any US university cohort Through extensive interviews with the filmmakers and cross racial analysis of their collective filmography Josslyn Jeanine Luckett sheds light on a largely untold history of media activists working outside Hollywood yet firmly rooted in Los Angeles aiming their cameras with urgency and tenderness to capture their communities stories of power struggle and improvisational brilliance **Mexican American Youth Organization** Armando Navarro, 2014-02-04 Among the protest movements of the 1960s the Mexican American Youth Organization MAYO emerged as one of the principal Chicano organizations seeking social change By the time MAYO evolved into the Raza Unida Party RUP in 1972 its influence had spread far beyond its Crystal City Texas origins Its members precipitated some thirty nine school walkouts demonstrated against the Vietnam War and confronted church and governmental bodies on numerous occasions Armando Navarro here offers the first comprehensive assessment of MAYO s history politics leadership ideology strategies and tactics and activist program Interviews with many MAYO and RUP organizers and members as well as first hand knowledge drawn from his own participation in meetings presentations and rallies enrich the text This wealth of material yields the first reliable history of this extremely vocal and visible catalyst of the Chicano Movement The book will add significantly to our understanding of Sixties protest movements and the social and political conditions that gave them birth

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