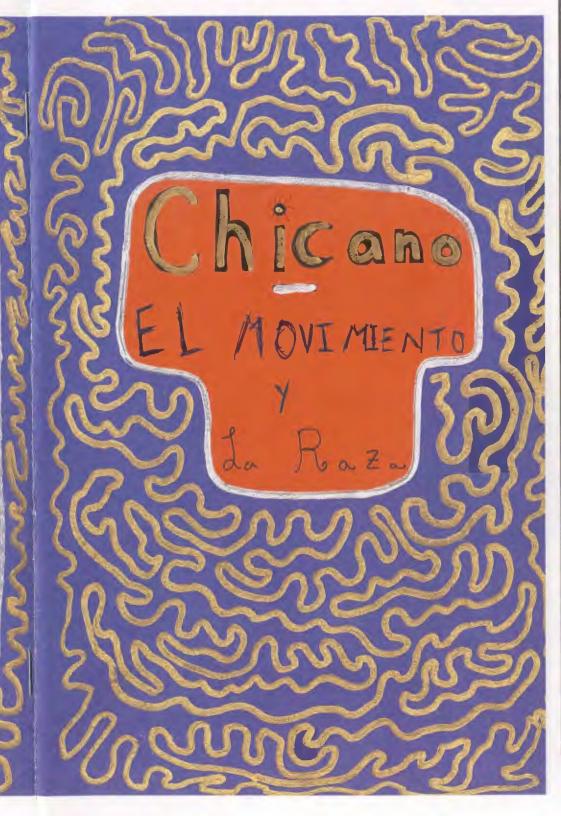
## The Author Identity

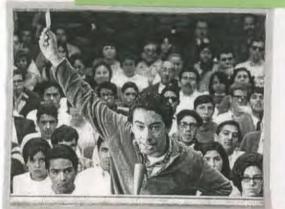
I was raised chicano, a third generation mexican Who's panents were not much older than I am now. They knew the striggle of being a chicano and taugust me what it trusty means to be Stock in between. More is more I have had to distance myself from my mexican horitage. and act in a way that allows me to blend into the white racial frame. The frame expects me to met, oness, and speak a Certain way it I don't want to be labeled a cortain ways, or to exist another way because I do not want to be Stopped by the police, profiled by Shop owners or have Slors yelled at me. I love my Chicano heratage is I am inspined by those Who have come before me. I am also a proud American 3. I want to make this Country a great place for all the chicanolalx People who come after men I will never chose. My heritage is a mixture of tub & I am extremely prov).

Bore Green Green

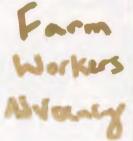


#### Proposito During the 1760s 1.701 a brige group at chromis y chicanas from Atlan or the Southwestern United States gathered to light the systems of oppression in place on he land that had been staten per the transfer of quad lipe hidalgo. They left that to beginning ellers, a colonalism of colonality and often the wrong proper all of files I the channel bell to desire for though to stay the way The people of Cal-former, Colorede and other Scattendest States decided to began " () Mer - only or the verovement with the god of ending to verious of pressions of he Chicano people, The movement tout many Shaper Sichas houge stones. was frents & protests In memory of nese people, I will tell your cultured it means to be - the run Fod-

# The 3 Pillars of El Movimiento



Reform







Anti-War Efforts

## Farmworkers Rights

Farmworkers all up and down the west coast during the time of El Movimiento were, and still are, predominantly Chicano or undocumented whereas growers were mostly white. The working conditions provided by the growers were less than humane and took advantage of the undocumented status of most of the workers or their families. These workers decided that they had enough, and started farm workers movements all up and down the coast. The largest being the UFW lead by Cesar Chavez and the most local being PCUN which launched in response to an increase in immigration raids in Oregon. These organizations dedicated themselves to having humane working conditions and fair wages for farmworkers and met with world leaders, organized hunger strikes, and started boycotts of particular crops.

## **Education Reform**

In the late 60s when the events in Los Angeles occurred, High school dropout rates for Chicanos were at around 60 percent. Most Chicanos who did graduate high school read poorly, and few went on to college. The Chicanos felt that the school's policies were discriminatory towards the Chicanos and reinforced coloniality. Cesar Chavez and the events of the above mentioned UFW inspired a group of Chicano students and teachers at high schools in East Los Angeles, with the help of Chicano Militants, to demand a reform of the discriminatory system. From March first through eighth approximately 15,000 students from Wilson, Garfield, Lincoln, Roosevelt, Belmont, Venice, and Jefferson high schools walked out of class demanding a change.

### Vietnam War Protests

Many Chicano Activists turned their efforts to fight the "unjust war" in Vietnam, where Chicano men were fighting and being killed for people they felt did not care about them otherwise. In Berkley, Los Angeles, and many other cities across the country, Chicanos and Chicano militants gathered to protest. This was an essential pillar of the movement and was intensely fueled by coloniality.

## Coloniality on Chicanos Effects of Colonialism



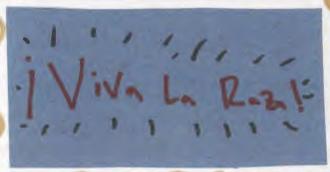


The cultures of Mexico and other Latin-American countries is highly reminiscent of the Spanish colonies, the Spaniards wiped away almost all remnants of the Aztec Culture after the Fall of Tenochtitlan, the capital of the Aztec empire, and for this Mexicans and Chicanos have roots only as deep as the last few hundred years. The mother tongue of these people, as well as most of their history, culture, and identity, were altered forever by the conquistadors. The lingering effects of the Spanish colonies are called 'coloniality,' which not only adversely affects the identity of the people, but also how society treats them.

## ¿Qué es Chicano?

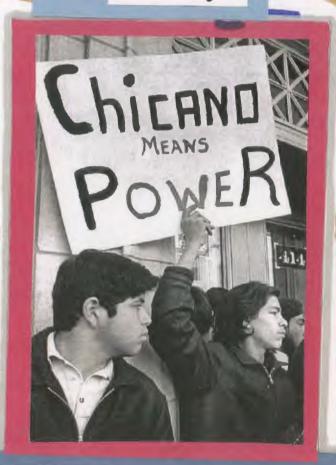
Chicanos struggle with their Identity because they are trapped between two worlds, neither of which accept them. The word Chicano was one that was adopted by many second-generation Mexicans using rhetoric of difference to create a space for those who were neither white nor Mexican. Existing between can be toxic to an individual, and it is important to create spaces for everyone to feel as if they belong.





## Ideograph or

Identity?



The word Chicano is not only an Identity for those who were born In the United States of Mexican descent but also a highly politicized ideograph used by Chicano militants, the UFW and most Chicanos seeking to use the word to rally support for a political cause.

## Jesse and Linda Avila

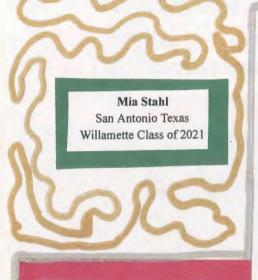
Man of



My Grandparents Jesse and Linda Avila were both born in Fresno California and were heavily involved in El Movimiento in the central valley. My grandfather was very anti-Vietnam war and partook in many anti-war protests. He was Blacklisted from Fresno State because of his participation in these protests and ended up at UC Berkeley. Fresno State was Heavily influenced by growers, and his work against the war and with the farm workers movement was what lost him his spot at his hometown school. My grandmother was more involved with education and farmworkers rights than the war, she worked in the church and helped with bilingual education and participated in strikes and boycotts in the farmworkers movement. I'm proud that my Grandparents were firm believers in our people, mainly because in the central valley it was challenging to be pro farm worker in a town where the growers control everything from the schools to the news.

# Chicanos of Tomorrow

MI interviewed Chicanos on campus to bring an outside parspective to some of the issues Valuable insignits on what Chicano, is how they deal With identity. Their
fresh perspective could show
you that some of the
Problems raised in this zine affect our everyday lives.





Do you Identify as Chicano/a/x?

- "Yes, I would say that I am Chicanx."

What does the term "Chicanx mean to you."

"Chicanx, to me, is a term for a person of Latin descent that also includes those who are non-binary."

Have you ever heard of the Chicano Movement before today, and if so what did you hear?

 "I have heard a little, mostly about Cesar Chavez, his marches, and grape boycotts."

How much Chicano history did you learn in school?

"In Texas, most of the Chicano history we learn is about the Spanish battles the Tejanos fought."

How much history did you learn that challenged the white racial frame

 "Maybe ten to fifteen percent including what I have learned here at Willamette."

Which of the three pillars of El Movimiento is most important to you?

 "Education as I feel that Chicanos are discriminated against and schooling is less accessible to our people."

What is your favorite piece of LVD

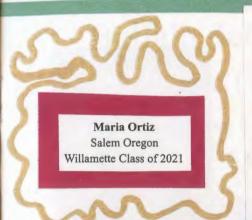
"A mural of the virgin or machine guns as her halo on the West Side of San Antonio. The juxtaposition of religion and violence which is super prevalent on the west side of San Antonio makes it stick in my mind."

What are your thoughts on colonialism and coloniality

 "Colonialism has made my life and my families life entirely more difficult."

How do you exist in a colonized world as a colonized person?

 "Disconnected me from my indigenous roots, but also given me a chance to be proud and reclaim them when my grandmother and mother had to be ashamed."





Do you Identify as Chicano/a/x?

"Yes."

What does the term "Chicanx mean to you."

"To be quite honest, I don't use the term as much because I don't know all that much about the Chicano movement, which took place closer to the border like in southern California. It is a movement about being proud of your Identity, being Mexican and being in the united states. Taking into account that you're both."

Have you ever heard of the Chicano Movement before today, and if so what did you hear?

- "Yes, but honestly I don't know that much about the movement."

How much Chicano history did you learn in school?

- "None."

How much history did you learn that challenged the white racial frame

 "In High School, not that much, but in college, I have learned a little bit more."

Which of the three pillars of El Movimiento is most important to you?

"Education, because first of all, I want to become an educator. I feel that education is where we make a change, it is important to not only educate yourself but through that educating others."

What is your favorite piece of LVD or Chicano art

"I love Chicano Batman, who is doing more and more work that challenges the white racial frame. They mix old Latinx music with more alternative music to educate people for the cause. The PCUN building in Woodburn also has some amazing paintings of people who are part of the movement, local people, and migrant workers and a lot of those people are painted to look like Aztecs."

What are your thoughts on colonialism and coloniality

"It is something that has affected many people worldwide. My biggest problem with colonialism and coloniality is the erasure of culture and language which is what makes something like the Chicano movement so important because it reminds people that the colonized people are still here."

How do you exist in a colonized world as a colonized person?

"I do it by releasing what ways I've been assimilated and rejecting it, I try and realize what has happened and keep that in mind. It is important to remember because it is what has lead to what we are today, especially in terms of racism and looking at people as other."

Uriel Mejia Salem Oregon Willamette Class of 2020



Do you Identify as Chicano/a/x?

- "Yes, because it was what I grew up referring to yourself as."

What does the term "Chicanx mean to you."

"To me, it means someone who is of Hispanic, Mexican descent, who may have faced some challenges because they are a minority."

Have you ever heard of the Chicano Movement before today, and if so what did you hear?

 "Yes, I have heard that it was mostly a movement to bring attention to issues faced by Chicano communities."

How much Chicano history did you learn in school?

"None really, maybe a small page, but for the most part nothing."

How much history did you learn that challenged the white racial frame

"There was talk of it but never direct references to any specific history."

Which of the three pillars of El Movimiento is most important to you?

"Education because it is something that opens up a lot of opportunities for everyone in general. I am also a firm believer that everyone should have the opportunity to go to school no matter what."

What is your favorite piece of LVD or Chicano artists

 "One of my favorites is Salina because she was an Icon and brought the music and the culture into the mainstream."

What are your thoughts on colonialism and coloniality

"I think it's an issue that persists to this day, and it is definitely a problem, however, I think the solution is less to bring back the culture but to take the power away from the colonizers."

How do you exist in a colonized world as a colonized person?

"I don't see myself as colonized in the sense that I grew up being exposed to my own culture, while also being a part of the American culture. This was never an issue growing up, and so I see myself as part of the American but still distinctly Mexican."

## Buffalo Zeta Brown

### Chicano Lawyer

Here is an excerpt from one of Buffalo Brown's most famous courthouse speeches on the history of the chicano people



"It is 1509 AD...We are in Cubs...A captain from Castille wants gold...He wants fand and he wants slaves. He also wants to go on a mission for his god and his king...He fills three boats with soldiers, fire powder and horses, which sail west until they land on the cosst of what we now know as Mexico."

"The king, the supreme ruler in the land of the Hummingbird Wizard, hears of the arrival of white men in long boats. It is a prophecy come true. For over two hundred years, the prophets of Quetzalcoati have predicted this event. The king, Montezuma, has taken upon himself all power in his empire. He is both political ruler and chief priest. In a word, he has assumed the status of a god. Not even his family can look him in the eye. He has become the principal deity of the people of Tenochtidan in the valley of Mexico. The people are called, collectively, the aztecas."

"The captain from Castlle, Hernando Cortez, burns the boats and talls his men there is no turning back. They have come to this strange land to conquer or die for the glory of God. They attack village after village, taking captives and booty. They make allilances with the natives, promising them protection from Montazuma's bloody rituals, from the human sacrifices to Hultzilopochtil, the god of war."

"Anxious to rid themselves of the burden of Montezuma, these Indians, as they are called by the Catholic Cortez, join up with the Spaniards. They march toward the capital, thirty-thousand strong...Through diplomacy, political chicanery and modern techniques of warfare, the white men on horses and their army of slaves enter triumphantly into the most advanced city in the world, the world's most beautiful city. In 1500 AD, Mexico City far surpasses anything that the Spaniards have seen on the European continent. There is an afficient government. It is a city with streets and canals and a sewage system, a city of gold and birds and leopards and barber shops. A land of flowers and parrots, mountains and blue beaches. They have priests and philosophers, soldlers and arists."

"...And then (Cortez) raneacks the capital and sends the gold and giltter to his king in Spain. And they rapa
the women. If you want to join the new nation, all you have to do is give up your slave name and your slave longue. If you
want to become a Spaniard, be baptized and take a Christian name. An attack upon the Church is an assault upon the
State. And vice verse. Church and State are one."

"Three hundred years later, in 1850 AD, more white men in covered wagons come to the land of the northern deserts, the land we now call the Southwest. It is the ancient land of Aztlan, the original homeland of the azteces. New invaders. New conquerors. They, too come with fire power and the fieg of a new nation... As Cortaz had done before, through modern warfars, through politics and diplomacy, the new white barbarians invade the land and subdue it. They inform the people that they now have a new government and a new religion — Christianity. They sign a treaty called Guadelupe Hidaigo. The United States pays a couple of million to an idiot in Mexico City for all Aztlan and for all the slaves living thereon. The treaty says that, if the people choose, they can remain as citizens of America or they can go south to Mexico.

"But we are not Mexicans," the people cry out. "We are Chicanos from Aztlan. We have never left our land. Our fathers never engaged in bloody sacrificas. We are farmers and hunters and wa live with the buffato."

"But they are wrong. They are now citizens of America, whether they like it or not. And wa'll call them Mexican-Americans. But if they want to be Americans, they'll heve to give up their slave name."

# Chicano Artists in the Modern Chicano Movement

Art 3 Latin Vernacular Discourse are essential to El Movimiento Moderno. Films Like Walkout, Music Like the below pictured Artist "Chicano Batmanii 3 Street art.

Known Chilano Artist Murul in East LA



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Powderful example of LVD

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Chicana Baitman

Chicano India music Your Identity

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How does Colloniality impact your life ?