A New Mexican-American Militancy

By HOMER ROGART

A New Mexican-American Militancy is an article that discusses the struggle of Mexican-Americans, particularly in Los Angeles, who face systemic racism and discrimination. The article highlights the historical context of Mexican-American struggle, such as the 1906-1907 Los Angeles Race Riots, and the ongoing challenges faced by Mexican-American communities. It also mentions the formation of the Mexican-American Workers Union and its role in organizing farm workers for better conditions.

Mexican-American at work in California's imperial Valley

Mexican-Americans are as diverse as any other people. Cesar Chavez, the gentle, introspective, self-taught director of the United Farm Workers, has established his union in a manner unlike either the fiery violence or the easy wealth-fraught CIO-Gemtex.

Mr. Chavez has been called the spiritual leader of the Chihuahua, a large city in the Mexican American community. He is a man of few words, a man of quiet strength, a man of quiet determination.

His beliefs in nonviolence seem unbreakable. He told a reporter: "You are thinking of the people, not of the people. And in the end, we lose."

The strength of the militancy is impossible to gauge. Tijuana estimates that 25,000 workers in his Alliance for Cesar Chavez have quit farms for a demonstration in Denver. Barrio militancy in Los Angeles say they have "gone under cover." With this, they refuse to discuss strength.

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The support for Chavez's organizing effort is growing. In the last four years, several, including the Mexican-American Educational and Cultural Organization (which represents N.A.A.C.P., Legal Defense and Educational Fund), have become active in the struggle.

Mr. Chavez's efforts have been public. His oratorical skill is demonstrated in his speeches and in his interviews with the press. His message is clear: "We will not be silenced."

Tijuana, who has been alternatelyoving and cutting southerner roots in the back seat while his lawyer, Bill Hughes, takes the wheel, suddenly comes to life. At a high point where the road curves under skyscraper roofs, the leader shouts, "Here's your port of entry for the City of Azteca."}

Straight ahead, glowing in the sun, is the Atacama Reservoir of the Chihuahua River and on either side, stopping gently, the great stretches of grazing land. The track turns onto one of the cattle trails that crisscross the wilderness where Chicanos will work for a living.

"So now, this is holy ground," cries Tijuana with some of his old pastoral fervor, "Here we will build a city dedicated to justice. This is our homeland."

And just like the Jews we are living to die for our ideal, yes sir."
the borders of "green carders" who pour across the frontier each day in search of work. Three green carders, so-called from the color of identification cards, are aliens who are allowed to emigrate to jobs in this country. They are a constant source of cheap labor, undermining wage scales and eroding the labor frontier region and frustrating union attempts to organize the industry.

They are the new entrepreneurs that are settling in the frontier regions from Brownsville, Texas, to San Juan, Puerto Rico.

Chicanos are demanding a tightening of the immigration laws. They would close the corners by requiring the green carders to reside in the United States. If their numbers were curtailed, they argued, wages would be able to rise.

The government of the Mexican-Americans, most of whom live in California, Texas, New Mexico, Arizona and Colorado, is almost always in flux with unstable coalitions in the Middle West (founded in the last century by construction gangs for the Santa Fe Rail way) sound familiar: job discrimination, minimal housing, social isolation, lack of political power (result of gerrymandering the urban barrio) and street violence. It is constantly admonished that if he wants to be an American, he must not only speak America, but think as Americans do as well.

Their school dropout rate is one of the highest in child who encroaches in Grade 7-12 in Texas is the highest for any minority group.

In San Antonio, which has the second largest Mexican-American colony (about 500,000), Los Angeles is first with about one million, a meeting conducted last December by the United States Civil Rights Company. Chicanos concluded that, Richard Aveña dis- cussed native forms of dis- crimination. School officials admitted, according to Mr. Aveña, that justice high rate of students enrolling to Mexican-American schools.

School strikes and boycotts in Southeast can become as American as any country. There is a lesson that the only way to make a mistake is to become one of the children.

In Denver a few weeks ago, a school board suspended a teacher accused of "twist" racism. The defendant teacher called his students "Chinese stooges," de- nied having said: "If you eat Mexican food you'll just look like a Mexican." He denied having called his students "Chinese." He denied having called his students "Chinese." He denied having called his students "Chinese." He denied having called his students "Chinese." He denied having called his students "Chinese.

School board demanded that by the end of the school year, the defendant teacher attend the wackiest forums in the country. The defense team was allowed to work until the end of the year, a 40 year-old Mexican-American was shot by a crowd.

One of the most striking examples of the growing Latin American influence in the United States is the "Chicano" movement.

The Chicano movement is a prime target of Chicano wrath. "Chicano" is what they call themselves, and it means that they use it in the United States, and not in Mexico, as a term of pride. The Chicano speaks a language that he is proud of, and "Chicano" is used to express the" identity of a person who is not Mexican and not American.

The program of the Chicano movement is to define a whole person who is not Mexican and not American.

The precise consequences of the movement are not yet clear, but it has been seen as a threat to the dominant culture, and as a rejection of the values of the dominant culture.

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On a recent warm April day, a visitor to Cortez's headquarters, a former Baptist church in the declining Capitol Hill dist- rict of Denver, was led up the narrow, unkempt stone steps. At the top was a statue of Dwight D. Eisenhower, a white man with a mustache and a cigar, smoking. The statue was facing the fence, with a "Chico, sit him here and put it over there," with his face turned to the north.

Accompanied by Guard

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Chicanos Confronted

By Gringo and Anglos

From the New York Times

AUSTIN, Tex., April 19--Three words that have come into common use in the confrontation in the Southwest are "Chicano," "gringo," and "Anglo.

Chicanos are never used in America, and in the Southwest it is considered a dimunitive for Mexican or Mexican American.

Gringo is similar to a Spanish word, and it means a man who is not a citizen. It is used to denote a man who is not a citizen. It is used to denote a man who is not a citizen.

"Anglo" is used to denote a whitish person who is not Mexican or a member of any minority group.

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