

# DICTIONARY OF LATINO CIVIL RIGHTS HISTORY



**F. ARTURO ROSALES**



# **DICTIONARY OF LATINO CIVIL RIGHTS HISTORY**

**F. Arturo Rosales**



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*Recovering the past, creating the future*

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## **Dedication**

*To my sisters, Margie and Gina, who struggled valiantly  
to make the last few years of our parents  
Cuca (1915–2003) and George (1908–2005)  
as comfortable and happy as possible.*

## Table of Contents

Acknowledgments .....	vii
Introduction by Henry A.J. Ramos .....	ix
How to Use the <i>Dictionary of Latino Civil Rights History</i> .....	xi
Photo permissions .....	xii
<i>Dictionary of Latino Civil Rights History</i> .....	1
Chronology .....	453
Bibliography .....	471
Index .....	487

## Acknowledgments

After many years of researching and writing about Latino civil rights, it occurred to me that I had collected enough resources to provide another type of venue for the millions of readers interested in this topic: a dictionary. Indeed, the same rationale prompted me to produce my historical documents book, *Testimonio: A Documentary History of the Mexican-American Struggle for Civil Rights*. In both cases, I collaborated closely with my old friend and mentor, Nicolás Kanellos of Arte Público Press in Houston.

As it turned out, my own considerable trove of resources did not contain nearly enough materials to produce a comprehensive civil rights dictionary, especially after Kanellos suggested that the piece transcend the civil rights struggles of Chicanos to include the civil rights struggles of all of the Latino groups in the United States. Fortunately, I had conducted research on other Latinos for an extensive chapter written for the original *Hispanic Almanac* in the early 1990s; so the task did not seem impossible. But that piece focused on Mexican Americans, Puerto Ricans, and Cuban Americans. Since its publication, the actual size and the variety of other Latino groups has grown dramatically and enough time has elapsed since their initial settling in the United States for their sojourns and experiences truly to be considered historical. Today, for example, Dominicans outnumber Puerto Ricans, and Salvadorans also number in the millions. Needless to say, I spent a few years researching more data. Still the emphasis of this work is on Mexican Americans, Puerto Ricans, and Cubans, whose history in U.S. territory is the most extensive. Nonetheless, I have included as much as I could find on their fellow Latinos.

The criteria employed to determine what qualifies a person, event, organization, etc., to merit an entry is flexible: anyone or anything manifesting a form of defense, resistance, assistance for social mobility, cultural reinforcement, and survival is legitimately eligible.

As in my other publications with Arte Público Press, my experience with the staff and with Nicolás Kanellos has been most gratifying. This work has had a long gestation period, and I am appreciative for the patience, support, and the numerous editorial suggestions made by Kanellos. I owe much gratitude to my graduate students, Jeannie Carlisle, Marcos Popovich, and Eric

Meringer, who provided invaluable assistance in the early years of compilations. I am grateful to Joxán Barrón and my daughter, Sara Rosales, for their tremendous help with the index.

I also wish to thank the persons who responded to my e-mail queries about themselves, other people, organizations, or events for which I needed more information. I relied on both conventional articles and books as well as on Internet sources, all of which receive credit in the documentation. Some sources on the Internet have no author credit, except for the URL address of the web page—I am thankful to those writers who did not sign their Internet entries.

The final work does not pretend to be definitive, for Latino civil rights have never been documented in such detail before, and this civil rights history is still very much ongoing and evolving. Arte Público Press fully intends to update this dictionary periodically.

F. Arturo Rosales  
Arizona State University



## Introduction

During recent years, Arte Público Press has supported the development of a dedicated series of books on Latino civil rights history. The series principally features first time works on the public record by Latino authors. It is intended to overcome the still-surprising dearth of books that treat Latino contributions to U.S. democracy and civic culture from the perspective of Hispanic Americans themselves. To date, the series has produced more than twenty new volumes of autobiographical and biographical works, non-fiction collections of essays and academic articles, and commentaries by some of the leading Latino and Latina civil rights advocates and scholars of the 20<sup>th</sup> and 21<sup>st</sup> centuries.

A still somewhat underrepresented aspect of the series has been the publication of reference books offering information and contextual analyses of major figures, organizations, and developments germane to the modern Latino civil rights field. F. Arturo Rosales' *Dictionary of Latino Civil Rights History* offers a robust response to the pressing need for more published works of this sort. The dictionary promises to be an important new tool for researchers and scholars, journalists, civil rights advocates, and other interested observers of the national Latino community's rich social justice history in the United States.

Many readers of this volume—including even more informed readers—will be surprised by the breadth of Rosales' work, covering here more than 500 pages of text and nearly 1,000 entries. Though primarily focused on the Mexican American experience, which Rosales knows so well being one of the nation's most prestigious Mexican American historians, it also extends to the legacies of other key U.S. Latino groups and in doing so provides one of the most comprehensive overviews of the Latino civil rights experience in America ever produced in a reference format.

Even despite Rosales' achievement, I note in my own review of the *Dictionary's* contents that a few important names and events I expected to find there are not included. The arguable absence of certain worthy individuals and historical developments, however, is in the eye of the beholder and



makes for interesting intellectual discussion and debate. It also speaks to the prospective need and opportunity to produce additional work in this rich and still-not-fully-mined field of inquiry, building on Rosales' excellent first effort.

The work Rosales has assembled in the *Dictionary* is undeniably thoughtful and painstaking. It reveals a broad command of the major aspects of Hispanic evolution in America that have been informative simultaneously of the U.S. Latino community's public identity and of the broader American community's social evolution.

Arte Público Press is proud to include F. Arturo Rosales' landmark *Dictionary of Latino Civil Rights History* as the latest entry in its continuing civil rights book series. Through the production and broad dissemination of works like this one, we hope to expand public appreciation of Latino America's many contributions to our national narrative and U.S. democratic principals.

Henry A. J. Ramos  
Executive Editor  
Hispanic Civil Rights Series  
Arte Público Press

## **How to Use the *Dictionary of Latino Civil Rights History***

The entries to this dictionary are arranged alphabetically. Within entries, there are cross references, indicated by an asterisk(\*), to names of events, individuals, and concepts that have their own separate entries. For example, “César Chávez”\* appears numerous times throughout the dictionary and has an asterisk at each mention to indicate that this person also has an entire entry devoted to him.

The titles of the vast majority of the entries are also included in the index at the end of this volume, even if a particular title appears only once in the dictionary. The index does not include the word civil rights because it is an integral notion within most entries; a listing of the pages corresponding to this process would prove unwieldy to the reader. Instead, I have put the word civil rights under other entries such as cities or ethnic groups. Thus the category “Cuban Americans,” which will obviously have many sub-categories, will include one called “civil rights.” The index can also be used to find individuals, events, and organizations that do not have separate entries in this volume but which appear one or more times throughout the dictionary.

I have used numerous identifiers throughout the volume, such as “Latino,” “Hispanic,” “Boricua,” “Chicano,” “Cuban American,” “Dominican,” “Central American,” “Mexican American,” “Puerto Rican,” “Hispano,” as pertains to people and organizations who self-identify themselves in this manner. “Latino” and “Hispanic” are used to denote the aggregate when a specific group name is not relevant or specified a source of information. “Chicanos” and “Mexican Americans” are the same group, as are “Boricua” and “Puerto Ricans,” “Latinos” and “Hispanics.” In all, I have strived to remain faithful to the sources and the subjects of information.

At the end of each entry, those particular sources are referenced, as they are also in the Bibliography. It is hoped that this will assist the reader in obtaining further information on the particular subject.

All photos are from the Arte Público Press archives, except for the following:

Arizona Historical Society	Alianza Hispano-Americana
California Historical Society	Pío de Jesús Pico
<i>The Catholic Herald</i>	Mariel boatlift receiving refugees
Herman Gallegos	Community Services Organization convention with Saul Alinsky, César Chávez, Edward Roybal, Fred Ross, and Herman Gallegos
Houston Public Library	First LULAC Convention in Corpus Christi, LULAC Convention in Houston, LULAC Women's Auxiliary, Felix Tijerina, Repatriation photo from Houston Chronicle (Houston Metropolitan Research Center)
Hunter College, CUNY	Pura Belpré, Luisa Capetillo, Jesús Colón, Puerto Rican Day Parade, La Liga Puertorriqueña e Hispana (El Centro de Estudios Puertorriqueños)
Laredo Public Library	Benavides Brothers in Confederate Army
Library of Congress	Herman Badillo, Fulgencio Batista, Dennis Chávez, Henry B. González, Octaviano Larrazolo, Edward Pastor, Ileana Ross-Lehtinen, Edward R. Roybal, Esteban E. Torres, Nydia M. Velásquez, Youth stripped of zoot suit by servicemen
National Steinbeck Center	California Rural Legal Assistance, César Chávez, Héctor de la Rosa and Enrique Cantú Flores
The San Jacinto Museum of History	Lorenzo de Zavala
The Southwest Museum Los Angeles	Antonio Coronel
Texas State Library	Texas Rangers showing of dead bodies of "bandits" killed
University of Texas	Border Patrol (Harry Ransom Center)
University of Texas	Vicente Ximenes (Lyndon Baines Johnson Library)
Wayne State University	Picketing for the United Farm Workers National boycott (Archives of Labor and Urban Affairs)

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**DICTIONARY  
OF LATINO  
CIVIL RIGHTS  
HISTORY**

**ACADEMIA DE LA NUEVA RAZA, *see* ATENCIO, TOMÁS**

### **ACCIÓN PUERTORRIQUEÑA**

Students at Princeton University organized Acción Puertorriqueña in the 1970s in order to build a united Puerto Rican community with a strong cultural identity. The organization has also provided a lively social environment while promoting an interest in scholarly interests that are not addressed by the existing Princeton curriculum. Acción Puertorriqueña encourages those who identify with the heritage of Puerto Ricans, regardless of ethnic origin, to participate in the activities of the group. In addition, the organization takes positions on issues that impinge on the civil rights of Latinos in this country and encourages its members to engage in activism that will impede the erosion of these rights. Moreover, the organization played a key role in the creation of Latino Studies at Princeton. [SOURCE: <http://www.princeton.edu/~accion/about.htm>]

### **ACOSTA BAÑUELOS, RAMONA (1925-)**

Ramona Acosta Bañuelos became the first Hispanic treasurer of the United States. Born in Miami, Arizona, Bañuelos was forcefully deported with her parents during the Depression. In 1944, she resettled in Los Angeles and soon thereafter founded a tortilla factory. By 1969, she was named Outstanding Businesswoman of the Year in Los Angeles. She was sworn in as treasurer on December 17, 1971. [SOURCE: Meier and Feliciano, *Dictionary of Mexican American History*, 33.]

### **ACTION GENERAL RESOLUTION ON CENTRAL AMERICAN REFUGEES**

In 1984 the Unitarian Universalist Association adopted an Action General Resolution on Central American Refugees which provided for the following aspects:

WHEREAS, civil war in El Salvador has resulted in more than 45,000 political deaths; and

WHEREAS, there is no significant change in officially sanctioned violence, and death squads continue to operate with impunity; and

WHEREAS, almost all asylum requests have been denied by the U.S. Immigration and Naturalization Service (INS);

BE IT RESOLVED: That the 1984 General Assembly of the Unitarian Universalist Association supports specific rectifying legislation, H.R. 4447, sponsored by Rep. Joe Moakley of Massachusetts and others, and S. 2131, sponsored by Sen. Dennis DeConcini of Arizona, which provides for the temporary suspension of deportation of certain aliens who are nationals of El Salvador and for Presidential and Congressional review of conditions in El Salvador; and

BE IT FURTHER RESOLVED: That this Assembly urges that refugees in the U.S. from Guatemala be also protected under the same legislation; and

BE IT FURTHER RESOLVED: That this Assembly urges Unitarian Universalists to support actively those Unitarian Universalist societies and other religious communities which offer sanctuary to El Salvadoran and other Central American refugees.

In 1961, the Unitarian Universalist Association formed as a result of the consolidation of two religious denominations: the Universalists, organized in 1793, and the Unitarians, organized in 1825. The organization now represents the interests of more than one thousand Unitarian Universalist congregations across the hemisphere. [SOURCE: <http://www.uua.org/actions/international/84refugees.html>; <http://www.vua.org/aboutus.html>]

### **ACUÑA, RODOLFO (1932-)**

Rodolfo Acuña is considered to be one of the most influential scholars in the field of Chicano\* Studies, an interdisciplinary field examining the life and culture of Mexicans on both sides of the border. Born in 1932 in the Boyle Heights, he grew up and attended public schools in Los Angeles, where that community is located. While studying for his doctoral degree in Latin American Studies at the University of Southern California, in 1966 he taught the first Chicano History class ever offered in the United States, at the community college level. After completing his Ph.D. in 1968, Acuña established one of the first Chicano Studies departments in the country, in 1969. In 1972, as member of the faculty at San Fernando Valley State College (now California State University, Northridge), he published the most-read survey of Chicano history, *Occupied America: A History of Chicanos*.\* Acuña acknowledges that he used a unique paradigm to write this book because he felt that mainstream historians had neglected the history of Mexicans in the United States. The book traces the conquest of northern Mexico by the United States and the ensuing conflicts over land, language, and civil rights of Chicanos from the 1800s to the present.

In his career as an historian, Acuña also became an advocate for the rights of ethnic Mexicans living in the United States and served as a pioneer in helping shape the course of the Mexican-American civil rights movement during the 1960s. To a large degree, participants in this movement were influenced by Acuña's writing and teaching in rejecting the strategy of earlier organizations struggling to gain civil rights objectives through litigation, electoral power, and diplomatic appeals. Acuña and other Chicano intellectuals offered a new paradigm to combat racism and discrimination through militancy and confrontation in order to dramatize social injustices toward ethnic Mexicans and to intimidate establishment officials into effecting change.

Acuña published an additional fourteen books and continues to inspire academic researchers and students alike. *U.S. Latino Issues*, published in 2003, addresses such issues as migration, intermarriage, and the use of the term "Latino" itself, as well as examining civil rights issues that affect other Latinos. [SOURCE: Acuña, *Occupied America*; Rosales, *Chicano!*, 254.]

### **ADAMS-ONÍS TREATY**

In the final years of the Spanish regime in North America, John Quincy Adams and Luis de Onís, the Spanish ambassador to the United States, negotiated an agreement that determined the boundaries of the Spanish Empire in North America. The final proviso became known as the Adams-Onís Treaty of 1819. Among the many provisions in the treaty, the one that specified the western boundary of the Louisiana Territory rankled Americans the most. Detractors, especially those living close to Texas, felt that Spain had kept too much territory on the Louisiana-Texas border. The Arkansas River served as an international boundary between Spain and the United States after the Adams-Onís Treaty was signed; many Americans had hoped lands south of the River would be available for settlement but were disappointed with the resultant boundary, which was considered an obstacle to what would become the doctrine of Manifest Destiny.\* [SOURCE: Campa, *Hispanic Culture in the Southwest*, 131, 179.]

### **AFRICAN AMERICANS AND HISPANICS IN MIAMI**

Between 1959 and 1989, an adversarial relationship developed between the African-American citizens and the Cuban refugees pouring into Miami in flight from Communist Cuba. During this period, the civil rights movement was struggling to provide political and economic opportunities for blacks at the same time that the government was providing public assistance to the Cuban refugees. In comparison to blacks in other southern cities, however, Miami blacks had to compete for jobs and housing with a more-educated Cuban community, which quickly experienced mobility in both the public and private economic sectors. Blacks often remained confined to menial jobs while still living in poverty-stricken ghettos. As a consequence, the perception that Cubans and



other Hispanics were obstacles to improving the condition of the black community, caused deep resentment and triggered several riots [SOURCE: Mohl, "On the Edge: Blacks and Hispanics in Metropolitan Miami since 1959."]

### **LA AGRUPACIÓN PROTECTORA MEXICANA**

San Antonio Mexicans started La Agrupación Protectora Mexicana in 1911 to provide "legal protection for its members whenever they faced Anglo-perpetuated violence or illegal dispossession of their property." Such concerns dated from the nineteenth century and primarily affected native Tejanos and northern Mexicans who arrived early enough to become land owners, tenants and sharecroppers. By 1911, members of La Agrupación were predominantly immigrants, probably Mexican northeasterners. That La Agrupación was centered in San Antonio was an indication of its appeal to urban Mexicans, as well. In Houston, a chapter was started by Mexican school teacher J.J. Mercado.\* The chapter worked with the Mexican consul to remedy Mexican grievances about employers, such as compensation for accidents at work. Members of La Agrupación in 1911 attended Texas' first major Mexican civil rights meeting, El Primer Congreso Mexicanista.\* [SOURCE: De León, *Mexican Americans in Texas*, 38.]

### **AGUIRRE, EDUARDO (1945-)**

On June 17, 2005, Eduardo Aguirre, Jr. of Houston, Texas, was sworn in as ambassador to Spain. Aguirre had been the director of U.S. Citizenship and Immigration Services for the Homeland Security Department since 2003. Born in 1945 in Cuba, Aguirre's parents sent him in 1960 to Louisiana through a program called Operation Peter Pan,\* a project which transported many children from Cuba so that the Communist indoctrination of Fidel Castro's\* regime would not affect them. In Louisiana, he was sheltered by a Catholic charity and after graduating from high school in New Orleans, Aguirre attended Louisiana State University in Baton Rouge, where he received a degree in finance in 1967. In 1970, Aguirre obtained a master's degree from the National Commercial Lending Graduate School at the University of Oklahoma. Before heading the Citizenship and Immigration Services, Aguirre was vice chairman and chief operating officer of the Export-Import Bank, a presidential appointment he accepted in 2001 after working for 24 years at Bank of America as an executive officer. Governor George W. Bush appointed Aguirre to the Board of Regents of the University of Houston System for a six-year term, where he became chairman from 1996 to 1998. [SOURCE: [http://uscis.gov/graphics/aguirre\\_bio.htm](http://uscis.gov/graphics/aguirre_bio.htm)]

### **AIR TRAGEDY, 2001**

American Airlines Flight 587 crashed November 12, 2001, after taking off from New York's JFK airport. About 70 percent of the 251 passengers were

Dominicans, and their deaths highlighted the transnational lives that many Dominicans have lead through much of the twentieth and twenty-first centuries. On November 27, 2001, New York Mayor-elect Michael Bloomberg traveled to the Dominican Republic and met some twenty grieving relatives of victims who died aboard the ill-fated flight. He pledged help and espoused solidarity with the homeland of immigrants, who were rapidly achieving political clout in the city. Bloomberg also convened a private meeting with President Hipólito Mejía, in which he agreed to co-operate in aiding the victims' families. The two also touched on another of Mejía's major concerns: the issues and problems facing Dominican immigrants in New York City. [SOURCE: [http://www.skicanadam-ag.com/TravelNewsNYCrash/011127\\_tribute-ap.html](http://www.skicanadam-ag.com/TravelNewsNYCrash/011127_tribute-ap.html)]

### **ALBIZU CAMPOS, PEDRO (1891–1965)**

To Puerto Ricans who support independence of the island from U.S. rule, Pedro Albizu Campos, who was born in Tenerías Village, Ponce, on September 12, is considered a hero and martyr. By his own admission, his relationship with the United States became estranged after he experienced first-hand racial discrimination in an African-American unit during World War I. Albizu Campos joined the Nationalist Party of Puerto Rico in 1924 after receiving two degrees from Harvard (B.S. 1916, L.L.B. 1923) and was elected president of that organization in 1930. He was imprisoned on the mainland from 1937 to 1943 after being convicted of seeking to overthrow the U.S. government. He returned to Puerto Rico in 1947 and helped orchestrate an unsuccessful campaign in the 1948 elections. He was arrested again in 1950 and sentenced to a 53-year prison term for masterminding an attack on the governor's mansion in Puerto Rico. Albizu Campos was also a suspect in an assassination attempt on President Harry S.



Pedro Albizu Campos

Truman on October 31, 1950. In 1953, Governor Luis Muñoz Marín\* offered a conditional pardon to Albizu Campos, only to withdraw it after Puerto Rican nationalists attacked the U.S. House of Representatives the next year. Albizu Campos spent most of his remaining years imprisoned and in poor health. A year before his death in Hato Rey, Puerto Rico, on April 21, 1965, he received another pardon. [SOURCE: <http://welcome.topuertorico.org/culture/famous-prA-C.shtml#albizupedro>]

## ALBUQUERQUE WALKOUT

Some leaders from traditional Mexican-American organizations, such as the League of United Latin American Citizens (LULAC),\* the Mexican American Political Association (MAPA),\* La Alianza Hispano-Americana,\* and the Political Association of Spanish-Speaking Organizations (PASSO),\* showed militancy when they walked out of the 1966 Equal Employment Opportunity Commission (EEOC)\* in Albuquerque. Triggering the action was the perception that President Lyndon B. Johnson,\* who promised in his 1965 “Great Society” inaugural address a “War on Poverty,” did not follow through when it came to Mexican Americans. The initial promise by Johnson buoyed the hopes of Mexican-American leaders that programs to combat poverty and patronage jobs would be forthcoming. This optimism was dashed, however, when Johnson’s Great Society set its sights more directly on America’s black population. Most Mexican-American conservatives saw their dignity disparaged and their leadership positions endangered by these organizations’ militant tactics. But for younger, less-compromised Chicanos,\* and for some from the Mexican-American generation, this paved the way to using confrontation in obtaining or safeguarding civil rights.

In response to the protests, President Johnson named Vicente Ximenes\* to the EEOC, who in turn established the Inter-Agency Cabinet Committee on Mexican American Affairs.\* In October of 1967, Ximenes scheduled hearings at El Paso that coincided with the much-heralded ceremony in which the United States returned to Mexico the disputed Chamizal territory. [SOURCE: Rosales, *Chicano!*, 108, 166.]

## ALEGRÍA, RICARDO E. (1921-)

Through Professor Ricardo Alegría’s efforts, the influential Institute of Puerto Rican Culture was established in 1955. He served as director of the institute from its founding to 1972. In 1993, he was awarded the Picasso Medal from the United Nations Educational, Scientific, and Cultural Organization, becoming the first Latin American to receive such an honor. That same year, he accepted the Charles Frankel Award of the Humanities from President Bill Clinton. [SOURCE: <http://welcome.topuertorico.org/culture/famousprA-C.shtml#alegriaricardo>]

## ALEMANY, JOSÉ SADOE (1814-1888)

A bishop, and later archbishop, Alemany came to the United States from Spain in 1840. After the Mexican-American War, he was named as bishop of the diocese of Monterey and in 1853 became the archbishop of the San Francisco diocese, which had jurisdiction over all of California. Alemany was successful in regaining title to many of the missionary properties that had been secularized or lost for the Catholic Church during the changes in

dominion from Mexico to the United States. He resigned in 1884 and returned to Spain. [SOURCE: Meier and Rivera, *A Dictionary of Mexican American History*, 10.]

## **ALIANZA**

Latino students founded Wellesley College's Alianza in the early 1980s to increase cultural and social awareness of Latin Americans and Iberians on the Wellesley campus and to advance the common concerns of these people. It provided, then and now, a familiar atmosphere in which students of these backgrounds can share their similar/different experiences and establish friendships through various activities such as salsa/merengue classes, lectures, discussions, etc. [SOURCE: <http://www.wellesley.edu/Activities/homepage/alianza/html/index.html>]

## **ALIANZA FEDERAL DE LAS MERCEDES**

In the 1950s, as New Mexico's population grew, land competition fostered tension between Hispano farmers and outsider landowners. To stem their economic erosion, Hispano villagers formed the Corporation of Abiquiu. In the 1960s, an evangelist Texan, Reies López Tijerina,\* took over the new organization just as the U.S. Forest Service\* had issued stricter codes regulating grazing, wood cutting, and water use on federal lands. The restrictions, combined with López Tijerina's announcement that the land claims of Hispanos could be legitimized by Treaty of Guadalupe Hidalgo\* provisions, increased the popularity of the fledgling organization. In 1963, the Corporation of Abiquiu's headquarters moved from Tierra Amarilla to Albuquerque and changed its name to Alianza Federal de las Mercedes.

To persuade officials to investigate their land claims, Alianza members marched from Albuquerque to the steps of the state capital in Santa Fe in July 1966, only to have their claims rejected. Frustrated, in October of 1966 the *aliancistas* occupied Echo Amphitheater, a National Forest campground, and evicted the forest rangers. Officials arrested López Tijerina and some of his followers, but released them shortly thereafter.

Members of the group were again arrested in May 1966, when they tried to plan another occupation of San Joaquín del Río de Chama\* land. López Tijerina and other *aliancistas* on June 5 attempted to free their comrades from the jail in Río Arriba and wounded two officers in the process. Within hours, the governor mobilized the National Guard and embarked on one of the most massive manhunts in New Mexico history.

Eventually, local officials arrested all of the Alianza raiders and charged them with second-degree kidnapping, assault to commit murder, and an unlawful assault on a jail. In his trial, López Tijerina defended himself and obtained a not guilty verdict. At a federal trial, however, López Tijerina and

four others present at the Echo Amphitheater confrontation were found guilty on two counts of assault against forest rangers. A federal judge sentenced him to two years in prison. After the courthouse raid, however, extreme violence characterized all activities surrounding the land-grant movement, both by and against the *aliancistas*, a situation that began to erode López Tijerina's hold on leadership.

On June 6, 1969, *aliancistas* converged on Coyote and set up a tent city on private land to camp out while they held their annual conference. At the conference, López Tijerina clashed physically with Forest Service employees and was charged with a number of felonies. He was sentenced to prison, but was released on July 26, 1971. In 1975, he went to prison again. The Alianza movement died on the vine as much of its activities turned to dealing with the personal legal problems besetting López Tijerina. [SOURCE: Nabokov, *Tijerina and the Courthouse Raid*.]

### LA ALIANZA HISPANA

La Alianza Hispana (The Hispanic Alliance) was founded in 1970 in Roxbury, Massachusetts. It is a community-based, nonprofit organization dedicated to promoting Latino self-determination, it advocates equal access to basic services, and combats the effects of poverty, discrimination, and the stress of migration. [SOURCE: <http://www2.wgbh.org/MBCWEIS/LTC/LAH/Welcome.html>]



Alianza Hispano-Americana Parade

## **ALIANZA HISPANO-AMERICANA**

The Alianza Hispano-Americana (Hispanic American Alliance) was founded in Tucson, Arizona, in 1894 as a mutual aid society. Its principal founders, Carlos Velasco and Manuel Samaniego, were middle-class immigrants from Sonora, Mexico. It spread throughout the Southwest and by the 1920s, the organization had ten thousand members. Although its main purpose continued to be to provide social and health benefits to its members, it also accumulated a respectable record in protecting civil rights for Mexicans. La Alianza, as it became known, joined other associations in efforts to save Mexicans condemned to the gallows. During the Great Depression, the internal problems beset the organization and its leadership, a factor that diminished its effectiveness.

Following World War II, the organization refocused on civil rights issues and education problems. In Arizona, Alianza member and lawyer, Ralph Estrada, with the help of local community leaders, argued the 1952 *Sheely v. González*\* case, which abolished segregation in Tolleson, a town near Phoenix. The Alianza continued to exert pressure on segregated schools in Arizona and, in 1954, the Peoria school district caved in and voluntarily ended the segregation of Mexicans—this was the last hold-out in the state. The initiative foiled the desires of school officials, who stubbornly clung to the idea that Mexican Americans required separation because of their different culture. During this same period, the educator Ralph Guzmán organized a civil rights department within the Alianza, and the organization also began scholarship programs for Mexican Americans. By the end of the 1950s, internal leadership problems again plagued the organization and led to its demise. [SOURCE: Meier and Rivera, *A Dictionary of Mexican American History*, 12.]

## **ALLEE ET AL V. MEDRANO ET AL**

A class action suit brought against the Texas Rangers\* and Captain A.Y. Allee, following the 1966-1967 farmworkers strike in the lower Rio Grande Valley, *Medrano v. Allee* charged that the rangers had interfered in a variety of ways with the workers' right to organize and strike, depriving them of constitutional rights guaranteed by the First and Fourteenth Amendments. In 1972, in *Allee et al v. Medrano et al*, a federal district judge ruled in favor of the farmworkers, who were represented by the lead plaintiff, Francisco Medrano, a union organizer. The court ruled that the rangers could not block such efforts by workers, and any arrests must be made due to probable cause. Although appealed, the U.S. Supreme Court in 1974 upheld the decision and ruled that the Rangers had maliciously manipulated the law to the extreme. [SOURCE: <http://caselaw.lp.findlaw.com/scripts/getcase.pl?court=us&vol=416&invol=802>]

**ALL NATIONS FOUNDATION**

As immigration from Mexico increased into Los Angeles between 1910 and 1930, Protestant reformers made proselytizing among the immigrants and eradicating their poverty and squalor their primary goals. Half a million dollars were earmarked for this purpose by the early 1920s. In 1915, the Methodist-Episcopal Church led the way in this commitment with the founding of the All Nations Foundation in the downtown area of Los Angeles. The foundation had an employment agency, a craft shop, a music department, a clinic, health clubs, choral clubs, sewing clubs for girls, sports clubs for boys, and an orphanage. Underlying all of these services was Protestant Christian training. By 1935, the Hollenbeck Center was created by All Nations in Boyle Heights. In stark contrast, the Catholic Church provided few social services until after World War II. Even then, the level of Mexican charity work never approximated that done by the Protestants. [SOURCE: Monroy, *Rebirth: Mexican Los Angeles*, 59.]

**THE ALMA CURRICULUM AND TEACHER TRAINING PROJECT**

In July 1996, the Goals 2000 Partnerships for Educating Colorado Students awarded a grant to the Denver Public Schools to create the Alma Curriculum and Teacher Training Project. This program has facilitated the development of instructional units on the history, contributions, and issues pertinent to Latinos and Hispanics in the southwest United States in the Denver public schools. The project has also involved outside expert consultants, volunteers, and community organizations in the development of content in history, literature, science, art, and music, as well as in teacher training. In addition, the project has also formed partnerships with various colleges and universities, a decision that was mutually beneficial for all of the participating institutions. [SOURCE: [http://almaproject.dpsk12.org/stories/storyReader\\$89](http://almaproject.dpsk12.org/stories/storyReader$89)]

**ALURISTA (1947-)**

The San Diego-poet Alberto Baltazar Urista, more popularly known as Alurista, became the quintessential promoter of Chicanismo and a return to indigenous roots during the 1960s. This most widely read of the Chicano\* poets was born in Mexico City in 1947 and moved to the United States as a teenager. He earned a B.A. in Psychology from San Diego State University (SDSU) and then later an M.A. in Spanish literature from the University of California, San Diego. Besides becoming one of the Chicano Movement's\* most renowned poets, he co-founded the Movimiento Estudiantil Chicano de Aztlán (MECHA)\* and the Chicano Studies Department at SDSU, in 1969. His poetry from 1960 to 1970 idealized the pre-Columbian past and essentialized such mundane aspects of culture as the corn tortilla. His most well-known role was the drafting of El Plan Espiritual de Aztlán (The Spiritual





Alurista

Plan of Aztlán)\* at the National Chicano Youth Liberation Conference\* sponsored by the Denver-based Crusade for Justice\* in the Spring of 1969. In addition, he is credited with applying the concept of Aztlán, the mythical original home of the Aztecs to the Southwest, where the majority of Mexican Americans lived and which had belonged to Mexico before the Mexican-American War. As happened to Luis Valdez,\* Alurista was also faulted by Chicano Marxists and other critics for dwelling too much on cultural fantasies. [SOURCE: <http://chicano.nlcc.com/bios.html>; Rosales, *Chicano!*, 56, 182, 262.]

### ALVAREZ, JULIA (1950–)

Julia Alvarez, one of the most popular Latina writers in the United States, received wide acclaim with *How the García Girls Lost Their Accents* and it is considered one of the most significant fictional treatments of the Latina experience. Born in 1950 in New York City, she returned with her family to the Dominican Republic, where she grew up in an extended family of aunts, uncles, and cousins—an experience that has served as an inspiration for her fiction. In 1960, the family was forced to flee the island at a time when the dictator Rafael Leonides Trujillo was losing his grip on power and had embarked on a campaign of repression and violence. The family came to Queens, New York, where Alvarez continued her education and eventually earned degrees in literature and writing. [SOURCE: <http://www.geocities.com/Athens/Forum/6517/everything/latinas.html>]

### ALVAREZ, ROBERTO R. (1919-2003) *see also* SEGREGATION, *ALVAREZ V. LEMON GROVE*

In 1931, at age twelve, Roberto R. Alvarez was selected as the plaintiff in what would become a landmark Superior Court case to desegregate the Lemon Grove School District, a community near San Diego, California. The Lemon Grove School Board had decided to build a separate school for Mexicans, explaining that Spanish-speaking children needed special instruction. The parents of the Mexican children, most from tight-knit families with origins in Baja California, upon discovering the plan, organized themselves into Los Vecinos de Lemon Grove (The Lemon Grove Neighbors) and won the court battle to keep their children in a school designated for whites only. The court ruled in favor of Alvarez, who represented the hopes of the Mexican community, on the grounds that separate facilities for Mexican-American

students were not necessary to achieve Americanization and English-language development in the Spanish-speaking children. Alvarez was selected as plaintiff because of his exemplary academic record at the Lemon Grove School District. He was born in La Mesa, California, in 1919 after his parents Roberto and Ramona Castellanos had migrated from Baja California. Roberto Jr. went on to finish high school and served in the Navy during World War II. He became a successful businessmen specializing in importing and marketing agricultural produce. He died of heart disease in 2003. [SOURCE: Rosales, *Testimonio*, 128-129; <http://www.laprensa-sandiego.org/archieve/february28-03/alvarez.htm>]

**ALVAREZ V. LEMON GROVE see also ALVAREZ, ROBERT R., SEGREGATION**

Mexican immigrant leaders in the early twentieth century mounted numerous challenges to the segregation of their children. The most encompassing court victory in this era occurred in Lemon Grove, California, a community near San Diego, during 1930 after the Lemon Grove School Board had decided to build a separate school for Mexicans, explaining that Spanish-speaking children needed special instruction. The parents of the Mexican children, most from tight-knit families with origins in Baja California, upon discovering the plan organized into Los Vecinos de Lemon Grove (The Lemon Grove Neighbors), prevailed in the law suit to keep their children in a school designated for whites only. The court ruled in favor of the Mexican community on the grounds that separate facilities for Mexican-American students were not necessary to achieve Americanization and English-language development in the Spanish-speaking children. [SOURCE: Rosales, *Testimonio*, 128-129; Alvarez, *La Familia: Migration and Adaptation in Baja and Alta California*, 153-155.]

**AMERICAN BAPTIST NATIONAL HISPANIC CAUCUS**

In May 1970, under the leadership of Reverend Vahac Mardirosian,\* a southern California activist minister in the Baptist church, 16 Hispanic ministers decided to confront the church leadership during the annual Baptist convention held in Cincinnati, Ohio. The group demanded equality for Hispanics within Baptist denominational entities. Although Baptist missionary work in the United States dated back to the first decade of the twentieth century, the Hispanic Caucus, as the dissident Hispanic ministry came to be known, felt that church resources were not distributed equally and that not enough attention was paid to the social needs of Hispanic members. This was the first time the denomination had been challenged by the Hispanic ministry, "not by a group that extended its hands as beggars, but as equals." This action resulted in a dramatic reallocation of Baptist denominational resources and in the caucus establishing vigilance to maintain these gains.

The American Baptist National Hispanic Caucus today comes together during the American Baptist Biennials to discuss pertinent issues and elect caucus officers. [SOURCE: <http://www.abc-usa.org/hispanic/indexeng.htm>]

### **AMERICAN COMMITTEE FOR THE PROTECTION OF THE FOREIGN BORN, UNITED NATIONS PETITION**

In 1959, the American Committee for the Protection of the Foreign Born presented a petition to the United Nations on behalf of Mexican Americans as an “oppressed national minority.” According to members of the committee, including activists Ralph Acevedo and Eliseo Carrillo, the petition was necessary because the United States government in ignoring the mistreatment of Mexicans was violating the United Nation’s Universal Declaration of Human Rights. The group charged that Mexican-American communities suffered from a state of permanent insecurity because of discrimination, segregation, raids, and repeated deportation drives. [SOURCE: Gutiérrez, *Walls and Mirrors*, 173.]

### **AMERICAN COORDINATING COUNCIL OF POLITICAL EDUCATION**

The 1960 Viva Kennedy clubs\* conducted by Mexican Americans as part of the effort to elect John F. Kennedy as president energized many Hispanic leaders to achieve political power at the national level. The Political Association of Spanish-Speaking Organizations (PASSO),\* which was primarily based in Texas, served as a vanguard in this effort. In the early 1960s, PASSO laid the groundwork to expand into Arizona and continue political organizing in that state by establishing the American Coordinating Council of Political Education (ACCPE) in Phoenix, Arizona. The Arizona organizers, however, sought a course independent of PASSO, citing the unique needs of Arizona’s Mexican Americans, which required home-grown strategies. ACCPE soon established organizations throughout the state and served to bolster the political power of Mexican Americans in Arizona’s smaller communities. At its height, the organization boasted 2,500 members and succeeded in supporting the election of Mexican Americans to city councils and school boards in rural communities. ACCPE, however, could not translate success at the local level into state and federal elections and eventually folded. [SOURCE: Meier and Rivera, *A Dictionary of Mexican American History*, 15.]

### **AMERICAN COUNCIL OF SPANISH-SPEAKING PEOPLE**

Dr. George I. Sánchez,\* the quintessential intellectual leader of the World War II generation of Mexican-American leaders and a stalwart in the League of United Latin American Citizens (LULAC),\* founded the American Council of Spanish-Speaking People in 1950 to serve as a forum for protecting the civil rights of Mexican Americans. Convinced that discrimination

in employment, education, and housing, as well as lack of political representation, served as major obstacles to the advancement of Mexican Americans, Sánchez encouraged the organization to struggle for the elimination of these evils. The organization also joined other civil rights groups, such as LULAC and the American G.I. Forum,\* in their fight to desegregate schools during this era of intense segregation of Mexican-American children. [SOURCE: Meier and Rivera, *A Dictionary of Mexican American History*, 16.]

### **THE AMERICAN FEDERATION OF LABOR CONFERENCE**

During the early twentieth century, as the union movement in the United States was attempting to gain a foothold throughout the Western Hemisphere, the American Federation of Labor (AF of L) made efforts to reach out to the Mexican labor movement in order to resolve issues common to workers on both sides of the border. In November 1918, Samuel Gompers, president of the AF of L called a meeting in Laredo, Texas, to bring together Mexican labor union leaders like Luis Morones, head of Confederación Regional de Obreros Mexicanos (Regional Confederation of Mexican Workers-CROM) and American government officials such as Secretary of Labor William B. Wilson. Mexican workers in the United States became a major point of discussion. CROM delegates charged that the immigrants encountered myriad problems stemming from discrimination, workplace exploitation, and recurring bouts of unemployment during economic downturns. They asked the AF of L to use its influence to reduce this mistreatment. [SOURCE: Rosales, *Testimonio*, 239-240.]

### **AMERICAN G.I. FORUM**

A dynamic organization that zealously sought the protection of civil rights for veterans was the American G.I. Forum. Mexican-American World War II veterans organized the organization in response to the refusal of a funeral director in Three Rivers, Texas, to bury Felix Longoria,\* a soldier killed in the Pacific theater. Key figures in the group were Dr. Héctor P. García,\* a former Army medical officer who saw action in Europe, and civil rights lawyer Gus García. Longoria's remains were finally buried at Arlington Cemetery with full honors after Congressman Lyndon B. Johnson\* intervened. The organization, nonetheless, became permanent, opened up its membership to veterans and went on to become a leading advocate for civil rights. Unlike LULAC,\* whose avowed policy was not to involve itself directly in electoral politics, the forum openly advocated getting out the vote and endorsing candidates. In recent years, the number of once vibrant grassroots chapters of the forum have declined, reflecting the aging and demise of the World War II generation leaders. Dr. García himself died on July 26, 1996. Since the 1970s, the mantle of leadership from the World War II era Forumeers, most of whom did not attend college, passed to younger, college-educated members. The forum, as a result, has become more of a national



Dr. García with Corky Gonzales and American G.I. Forumeers

advocacy organization with full-time lobbyists in Washington, D.C. [SOURCE: Ramos, *The American G.I. Forum*; García, *Hector P. García*.]

### **AMERICAN IMMIGRATION LAWYERS ASSOCIATION**

Founded in 1946 and based in Washington, D.C., the American Immigration Lawyers Association (AILA) is a nonpartisan, nonprofit organization that provides its continuing legal education, information, and professional services to its members. It is made up of more than 8,000 attorneys and law professors who practice and teach immigration law. AILA's members have helped thousands of U.S. clients obtain U.S. permanent residence for spouses, children, and other close relatives. AILA has worked with the private sector to obtain work status for highly skilled foreign workers when employers have proven the unavailability of U.S. workers. In addition, AILA represents foreign students, entertainers, athletes, and asylum seekers, often on a pro bono basis. AILA is an Affiliated Organization of the American Bar Association and is represented in the ABA House of Delegates. [SOURCE: <http://www.aila.org/contentdefault.aspx?docid=1021>]

### **AMERICAN LATIN LEAGUE**

In 1919, relations between Mexico and the United States became extremely tense as a consequence of border violence stemming from the revolution in Mexico. That year Reginald del Valle, a descendent of an old Cal-

ifornio family, and J.J. Uriburu started the American Latin League in Los Angeles to help Mexican workers obtain better treatment, housing, and wages. During 1919, the United States was threatening to invade Mexico, thus the Mexican government opposed the organization's founding after the Los Angeles Mexican consul heard rumors that the league's purpose was Americanization, an allegation both Uriburu and del Valle vehemently denied. [SOURCE: Rosales, *Pobre Raza!*, 36.]

### **EL AMIGO DEL HOGAR**

The weekly newspaper *El Amigo del Hogar* (Friend of the Home, 1925) was founded by the Círculo de Obreros Católicos San José in East Chicago, Indiana. The organization attracted a number of Mexican immigrant refugees who supported the Cristero Rebellion in Mexico (anti-government uprising by Catholics) and often railed against the repression of that movement. But its pages were not limited to issues of religious persecution and exile, extending to general news, literature, and culture. It also defended the local community by such actions as leading a battle to desegregate local movie houses. [SOURCE: Kanellos, *Hispanic Periodicals in the United States*, 26–27.]

### **AMIGOS EN AZUL**

Founded in 1982 in Austin, Texas, as a Hispanic police officers' association, Amigos en Azul's main goals are to promote a positive image of law enforcement in the Hispanic community. Specifically, the members participate in such youth programs as mentoring at Mendez Jr. High and "Bowling for Badges." In addition, the group broadens the lines of communication by participating in programs and projects of other Hispanic community organizations. Since its inception, Amigos has sponsored an annual picnic and a Christmas dance for members and their families, activities that emphasize positive family values. By conducting extensive community outreach, Amigos encourages Hispanic youths to consider law enforcement careers and provides them with role models. Perhaps the most important aspect of Amigos is the advocating of policies and programs that result in equitable representation and treatment of Hispanics in the Austin Police Department. [SOURCE: <http://www.ci.austin.tx.us/empassoc/eaamigos.htm#>]

### **ANAYA, RUDOLFO ALFONSO (1937-)**

Born on October 30, 1937, Rudolfo Alfonso Anaya grew up as the fifth of seven children in the rural village of Pastura, New Mexico. The experiences of growing up in a small village became the inspiration for his future writing. At 15, Anaya moved to Albuquerque and graduated from high school in 1956. A few years later, he began studying accounting at a private business school, but found this career unfulfilling. He later obtained a B.A. in English from the University of New Mexico at Albuquerque. While teach-

ing in a small New Mexico town, he discovered that his passion was writing; he continued to practice his writing every day. His wife Patricia Lawless, whom he married in 1966, supported his ambition to write and served as his editor.

Although Anaya continued to teach during the 1960s, he found time to write until he developed his own unique literary voice. His first novel, the monumental *Bless Me, Última* (1972), dealt with the role of a faith healer in rural culture. Other novels such as *Heart of Aztlán* in 1976 and *Tortuga* in 1979 have all been well-received throughout the world. Anaya has continued to write; he taught at the University of New Mexico until he retired in 1993. [SOURCE: [http://www.galegroup.com/free\\_resources/chh/bio/anaya\\_r.htm#b\\_Essay](http://www.galegroup.com/free_resources/chh/bio/anaya_r.htm#b_Essay)]

### ANDRADE DECISION

On December 12, 1936, Timoteo Andrade stood before Judge John Knight of the First Federal Circuit Court in Buffalo awaiting a citizenship swearing-in ceremony. Andrade was shocked when Knight rejected his application because of his American-Indian heritage. Until the 1950s, naturalization laws denied citizenship to many non-Whites, but the exclusion did not apply to Mexicans, primarily because of the 1897 *Rodríguez v Texas* decision, allowing Mexicans to naturalize as stipulated by the 1848 Treaty of Guadalupe Hidalgo.\* Judge Knight, using a legal interpretation provided by the California-based Joint Immigration Committee, ruled the Rodríguez decision to be unconstitutional. He based much of his judgment on a more recent case denying citizenship to a Canadian Native American. Alonso McLatchey, chairman of the Committee and a member of the family publishing the nativist *Sacramento Bee*, persuaded John Murf, the naturalization officer in charge of Andrade's proceedings, to collude with Judge Knight and reject Andrade's application.

The Mexican government, alarmed over the possibility that such a decision would prevent future immigration, considered appealing the case. After a legal analysis, Mexican officials concluded that the Knight decision was constitutionally defensible. They opted for behind-the-scenes diplomacy. Meanwhile, Sumner Welles, the State Department Latin American affairs specialist, concerned with the potential damage to President Franklin D. Roosevelt's Good Neighbor Policy, assured the Mexican ambassador in Washington that immigration officials would permit Mexicans to enter the United States in spite of the decision. The consul general in New York City then paid \$4,000 to a prominent attorney and close friend of the judge to influence Knight to expunge the decision. In this manner, a history-changing event did not take place. Andrade, a native of Jalisco, was sworn in as a citizen, according to his widow, "with a lot of pride and with no ill-feelings against the United States." [SOURCE: Lukens Espinosa, "Mexico, Mexican Americans and the FDR Administration's Racial Classification Policy."]



## ANGLO CLAIMS TO CALIFORNIA

California's occupation by Anglo Americans proceeded gradually, impelled by the prospect of financial profit and a desire for expansion. Trappers, the first to move overland, were soon followed by farmers in search of more fertile land. Traders and merchants followed them, arriving in California coastal cities and bringing manufactured goods, which they traded with Californios for hides and tallow. The Californios welcomed the Yankees, who made their lives more comfortable and enjoyable. Unfortunately for the Californios, squatters and gold seekers, who had no desire to interact with Hispanic Californians, soon superceded earlier Anglo settlers. This entry of a large number of Anglo Americans into California served as an historical precursor to the inevitability of the United States occupation of the West Coast.

Throughout this period, England was an obstacle to United States plans for the occupation of California. England had long wanted to occupy California and it had already claimed the Oregon Territory. A controversy over this latter area almost brought the two nations to war in 1843, a conflict which was not settled until 1846 through a compromise which ceded the part of the territory south of the 49<sup>th</sup> parallel to the United States. Now the path was cleared for United States desires for California. [SOURCE: Campa, *Hispanic Culture in the Southwest*, 98.]

## ANNUAL ERNESTO GALARZA COMMEMORATIVE LECTURE

The Stanford Center for Chicano Research (SCCR) inaugurated the Annual Ernesto Galarza Commemorative Lecture in 1986. The program invites prominent Chicana/o scholars or community leaders to inform the university and larger community about issues of major concern to Chicanas/os and to advance the center's research agenda. The SCCR publishes lecture proceedings and disseminates them at a national level. The inspiration for these lectures is Dr. Ernesto Galarza,\* a Stanford alumnus, an intellectual, visionary, and scholar who strived to improve the lot of farmworkers in the 1940s and 1950s, and later addressed the problems affecting Chicanas/os in health, educational, and socioeconomic development. "The Galarza Prize for Excellence in Research" is awarded at this event to an undergraduate and graduate student after a competition that encourages students to work with Stanford faculty on a one-to-one basis. [SOURCE: [http://ccsre.stanford.edu/UE\\_maj\\_ChicanoGalar.htm](http://ccsre.stanford.edu/UE_maj_ChicanoGalar.htm)]

## ANTONIO MACEO BRIGADE

During his administration, President Jimmy Carter publicly declared that his policy toward Cuba would not be hostile, as it had been with previous presidents. Basically, he encouraged rapprochement with the Cuban government. Fidel Castro,\* in turn, made overtures of reconciliation with the thou-

sands of Cubans who had fled to the United States since his takeover in 1959. Taking this cue, in 1977 a group of 55 young, idealistic Cuban exiles, calling themselves the Antonio Maceo Brigade, traveled to Cuba to participate in service work and to achieve a degree of rapprochement with the Cuban government. There they met with President Castro and some of his top officials. Back in Florida, many of the exiles branded these young envoys as traitors, and in 1979 militants assassinated one of the *brigadistas*, Carlos Muñiz Varela of Puerto Rico. A clear message was sent out to the rest of the Cuban community that any alleged Castro sympathizers would have to face the wrath of the militants. [SOURCES: Masud-Piloto, *From Welcomed Exiles to Illegal Immigrants*, 73; García, *Havana USA*, 203-204.]

### **APOLINAR PARTIDA, CLEMENTE (?-1922)**

As a boy in San Antonio, Clemente Apolinar Partida was committed to a Texas insane asylum after having his skull cracked by a blow to the head. During the summer of 1921, 14-year-old Theodore Bernhart and a group of boys teased and threw rocks at demented Clemente as he drank from a small spring. The infuriated Clemente retaliated by catching Bernhart and crushing his head with a rock and gouging out his eyes. The San Antonio Mexican community wanted to have Apolinar declared mentally incompetent, but an all-white jury found him guilty of first-degree murder. Clemente Apolinar Partida became the last person to hang legally in Texas, at Huntsville in February 1922. [SOURCE: Rosales, *Pobre Raza!*, 144.]

### **ARCE, JULIO G. "ULICA" (1870-1926)**

Julio G. Arce was a newspaper publisher from Guadalajara who took up exile in San Francisco, vowing never to return to Mexico because of his disillusionment with the Mexican Revolution. Born the son of an eminent physician in Guadalajara in 1870, Arce dedicated himself to journalism by founding a newspaper when he was only fourteen. As a practicing pharmacist in Mazatlán, Sinaloa, in 1911, Arce and his family were forced to abandon the city because he opposed the Maderista rebellion. After he resettled in Guadalajara, Carranza army officials imprisoned the rebellious journalist because of his continued opposition to the revolution. After his release, he and his family took the next boat into exile.

In San Francisco, Arce first worked as a laborer, became editor of *La Crónica* (The Chronicle), and then founded his own news-



Julio G. Arce

paper, *Mefistófeles*. He soon bought *La Crónica*, which he re-named *Hispano América*; the newspaper continued publishing until 1934, eight years after Arce's death. A prolific writer, Arce satirized American culture and how it affected Mexican immigrants. However, he was most important in his criticism of the American justice system, particularly how it worked against Mexicans and Mexican Americans. Arce claimed Mexicans were framed often and treated unfairly, such as not being provided interpreters. He criticized the community for not getting involved in the justice process until after a defendant had been sentenced to death, when it was virtually too late to help. Arce invited family and friends to approach the Mexican consul and the press to improve the chances of a fair defense. [SOURCE: Kanellos, *Hispanic Periodicals in the United States*, 86-52.]

### **AREÍTO**

In 1973, a group of young and radical Cuban emigrés, mostly from the New York area, traveled to Cuba at the behest of the Cuban government and returned marveling at what they considered revolutionary accomplishments. In early 1974, they began issuing a magazine entitled *Areíto* in order to celebrate the revolution and dispute U.S. propaganda against the Cuban state. They also criticized emigrés for their "bourgeois lifestyles" and the leaders of the Cuban exile community for encouraging political intolerance, racial bigotry, and sexism.

In 1978, *Areíto* members, many who had left Cuba as children and teenagers, claimed in an anthology, *Contra viento y marea* (Against Wind and Tide), published by Havana's Casa de las Américas, that they had left only because they were following their parents' wishes. In 1978, the anthology received the Casa de las Américas Prize from the Cuban government.

*Areíto* encountered a great deal of hostility, not only from established exile leaders, but from other Cuban students and intellectuals in the United States. The editorial staff of *Areíto* was constantly harassed by conservative emigrés. *Areíto* survived well into the 1980s, in spite of the opposition it received from fellow Cuban Americans. In keeping with their political beliefs, the editors supported the revolutionary movements of all the Americas, especially the struggles in Chile, Nicaragua, and El Salvador. [SOURCE: García, *Havana USA*, 202-203.]

### **ARGENTINE, KANSAS**

During 1924, Mexican parents, mainly from Guanajuato, and the Mexican consul protested when white parents petitioned to segregate Mexican students in the Argentine, Kansas, high school. After much protesting, Mexican children were allowed to attend the white high school in Argentine, but segregation was enforced in the elementary schools. This compromise did

not sit well with either white or Mexican parents, but at least it did not bar the Mexican children from attending high school, which was the case in many places in Texas. [SOURCE: Laird, "Argentine, Kansas: The Evolution of a Mexican American Community, 1905-1940," 123.]

## ARTE PÚBLICO PRESS

From its beginnings in the Hispanic civil rights movement to its current status as the oldest and most accomplished publisher of contemporary and recovered literature by U.S. Hispanic authors, Arte Público Press and its imprint, Piñata Books, have become a showcase for Hispanic literary creativity, arts, and culture. In the early 1970s Hispanic writers were not being published by the mainstream presses even though their production was increasing.

To address this need, Nicolás Kanellos,\* a literature professor at Indiana University Northwest founded the *Revista Chicana-Riqueña* in Gary, Indiana, in 1972. This quarterly magazine eventually evolved into *The Americas Review*, which received praise and prestigious awards nationwide. After 25 years of launching the careers of numerous Latino authors, the publication of *The Americas Review* ceased in 1999.

The legacy left by this literary magazine, however, provided the foundation for Arte Público Press, which Kanellos inaugurated in 1979. The press provided an even more important national forum for Hispanic literature. When Kanellos was offered a position at the University of Houston in 1980, he was invited to bring the press with him.

As part of the ongoing efforts to bring Hispanic literature to mainstream audiences, Arte Público Press launched the Recovering the U.S. Hispanic Literary Heritage Project\* in 1992. The 15-year Recovery project represents the first nationally coordinated attempt to recover, index, and publish lost Hispanic writings that date from the American colonial period through 1960.

The notion of an imprint dedicated to the publication of literature for children and young adults was planted by an urgent public demand for books that accurately portray U.S. Hispanic culture. In 1994, a grant from the Mellon Foundation allowed Arte Público Press to transform the dream into a reality. With its bilingual books for children and its entertaining novels for young adults, Piñata Books has made giant strides toward filling the void in the literary market created by an increased awareness of diverse cultures. [SOURCE: <http://artepublicopress.com>]

## LA ASAMBLEA GENERAL

As Mexico and the United States verged on war in 1919 because of border raids, Mexican officials and immigrants reacted furiously to a congressional speech by the U.S. Senator from Arizona, Henry Ashurst, who pro-

posed annexing Baja California. E. Medina, an officer in the Mutualista Colonia Hidalgo in Bisbee, Arizona, organized La Asamblea General, to object. The group sent Ashurst a resolution calling his proposition imperialistic and circulated copies to Spanish-language newspapers throughout the United States. From Pueblo, Colorado, three immigrants—Fermín Cortés, Francisco M. Tapia, and Pablo Cárdenas—wrote to *El Imparcial de Texas*\* newspaper in support of the Bisbee group. This action demonstrated the ability of Mexican immigrants to create networks that transcended their local communities. [SOURCE: Rosales, *Pobre Raza!*, 23.]

### **LA ASAMBLEA MEXICANA**

As Houston's Mexican population increased five-fold from 1910 to the mid-twenties, tension between the legal system and the immigrant community increased. Businessmen led by Fernando Salas and Frank Gibler, a former U.S. consul married to a Mexican, formed the Asamblea Mexicana in 1924 to help immigrants who had been jailed unjustly. The organization forced the suspension of a police sergeant in 1928 for jailing, without medical attention, a young Mexican injured in an auto accident. That same year La Asamblea, through Frank Gibler, an Anglo who probably had more influence than fellow members, helped release at least five Mexicans from jail. Like most other organizations established by Mexican immigrants in this era, its effectiveness was diminished by its inability to survive. [SOURCE: De León, *Ethnicity in the Sunbelt*, 36, 39.]

### **ASOCIACIÓN BORICUA DE DALLAS, INC.**

Founded in 1981, the association became incorporated as a nonprofit organization in the State of Texas in 1985. Since its inception, for Puerto Ricans in the Dallas area, it has served to promote, foster, and celebrate Puerto Rican culture and heritage by sponsoring cultural, educational, and artistic activities, and by honoring Puerto Ricans who stand out in the community for their positive contributions. More importantly, the organization encourages other civic participation, such as involvement in local electoral politics, to assure that the interests of the Dallas Puerto Rican community are protected. [SOURCE: <http://www.elboricua.com/Directory.html>]

### **LA ASOCIACIÓN DE JORNALEROS**

In Texas, Mexicans formed La Asociación de Jornaleros (The Journey-men's Association) in 1933, which represented everything from hat-makers to farmworkers. The union was too diverse to be effective and it died after Texas Rangers\* arrested the leaders of an onion harvester strike in Laredo in 1934. Reasons for the difficulty in organizing in Texas were identified by one historian as: "a tradition of paternalistic labor relations, a comparatively

repressive political atmosphere, and the huge distances ethnic Mexicans traveled in the migratory labor stream combined to militate against the level of labor unionism that evolved in California.” [SOURCE: Foley, *Mexicans, Blacks and Poor Whites in Texas Cotton Culture*, 199; Gutiérrez, *Walls and Mirrors*, 107.]

### **ASOCIACIÓN TEPEYAC**

The Asociación Tepeyac (Tepeyac Association, named after the mount on which the Virgin of Guadalupe appeared in Mexico City), is the largest organization offering protection to Mexican immigrants in New York City. The organization started in 1997 when parish priests in the South Bronx asked Cardinal O’Connor of the Archdiocese of New York for assistance in ministering to the spiritual and social needs of an increasing Mexican immigrant population in their borough. Cardinal O’Connor acceded to the appeal, and the group formed El Equipo Timón (The Rudder Team), partnered with the Jesuits Order of Mexico, and began to visit locales where Mexicans gathered in the city, inviting them to attend activities organized by the Equipo Timón in South Bronx churches. This led to identifying natural leaders who would continue to organize Mexicans to protect their rights as immigrants and to deal with everyday social issues, such as workplace abuse and police harassment. Now the association not only provides legal immigration counseling and day job coordination but it leads efforts to influence the Mexican government to render assistance in resolving their problems. [SOURCE: <http://www.tepeyac.org/ns50.alentus.com/histo.asp>]

### **ASPIRA, Inc.**

Since its formation in 1958, ASPIRA has developed from a small non-profit agency in New York City, specializing in counseling Puerto Rican youth, to a national association with offices in 5 states, Puerto Rico, and the District of Columbia. ASPIRA has greatly influenced education reform in New York City. Central to its founding was the role played by educator and social worker Antonia Pantoja\* and other members of the Puerto Rican Forum, Inc., the oldest and largest Puerto Rican social service agency in the country.

A lawsuit initiated against the New York City Board of Education in 1974 by ASPIRA led to a landmark Consent Decree\* which assured that Spanish-speaking and other non-English-speaking students in the city would have access to bilingual education until they achieved an English-language proficiency which facilitated equal access to education.

Working closely with the Board of Education and the Latino Roundtable on Educational Reform, ASPIRA has been an effective advocate for the educa-



Antonia Pantoja (far right) at ASPIRA meeting

tional needs of Latino children without compromising the educational success of all children. According to one statistic, 90 percent of high school seniors who undergo ASPIRA orientation graduate and go on to college. In addition, the ASPIRA program has been essential to helping bridge the cultural and linguistic gap between Puerto Rican/Latino parents and the New York City educational facilities. It is now a national organization based in Washington, D.C., and while it still primarily serves the Puerto Rican community, other Latinos now receive the benefits of the ASPIRA programmatic agenda, such as sponsorship of cultural events, school programs, scholarship, and student loan programs. [SOURCE: Tardiff and Mabunda, *Dictionary of Hispanic Biography*, 652-3.]

### **ASPIRA CONSENT DECREE FOR BILINGUAL EDUCATION**

In 1972, ASPIRA, Inc., a national grassroots educational service program brought the first suit against a school district to force it to follow federal guidelines for instituting bilingual education. The suit claimed that tens of thousands of Latino students in the New York City school system were receiving inadequate instruction in their native language. As a consequence, in 1974, Puerto Ricans gained the "ASPIRA Consent Degree," a court-mediated compromise, that mandated the Board of Education to provide Puerto Rican and other Spanish-speaking youngsters transitional bilingual education services. The

legal counsel to ASPIRA of New York, Puerto Rican Legal Defense and Education Fund (PRLDEF),\* has overseen the implementation of the ASPIRA Consent Decree on behalf of Puerto Rican parents for the remainder of the twentieth century and up to the present period. Bilingual education as a pedagogical prescription has been mired in controversy in recent years. Critics have charged that the approach hinders the learning of English. However, in 2003, the PRLDEF released a study that, although it acknowledged that many mistakes were made in the implementing of bilingual education, also found that critics blaming the bilingual teaching for poor educational progress in the classroom did not consider non-classroom factors. The PRLDEF report called for a new approach which does not abandon the philosophy completely, but which streamlines the process of teaching children who do not speak English in the schools. [SOURCE: <http://www.prldf.org/About/aboutus.htm>]

### **ASSOCIATED FARMERS OF CALIFORNIA**

In California, following the cantaloupe strike of 1928 there were a series of labor disputes in which Mexicans were the main actors. In 1930, two major outbreaks took place in the Imperial Valley among lettuce packers and trimmers led by an all-Mexican union, the Asociación Mutual del Valle Imperial (The Imperial Valley Mutualist Association). Between 1931 and 1941, Mexican agricultural workers struck at least 32 times in California, all the way from Santa Clara in the north to the Imperial Valley in the south.

Farmers found their own method to combat these efforts. For example, after a major strike of primarily Mexican workers in the San Joaquin cotton strike of 1933, they founded the Associated Farmers of California, to stem the onslaught of Mexican-led strikes. Railroad companies and other agricultural industries backed the association, leading critics to believe that the group served as a front for interlocking agriculture business interests. When the Lafollette Congressional Committee formed in the 1930s to investigate labor abuses by employers, it cited the group for violating the civil rights of workers. [SOURCE: Rosales, *Testimonio*, 243-245; Meier and Rivera, *A Dictionary of Mexican American History*, 25.]

### **ASSOCIATION FOR PUERTO RICAN-HISPANIC CULTURE**

The Association for Puerto Rican-Hispanic Culture was established in New York City during 1965 as a cultural not-for-profit organization. The association's main goal was to bring to New York an awareness of the contributions made by the Hispanic civilization by emphasizing the values, the events, and the great figures constituting Hispanic tradition. In addition, the association has served as a contemporary showcase in greater New York Area for Hispanic contributions in the arts. [SOURCE: [http://www.hispaniconline.com/res&res/hisporgs/culture\\_1.html](http://www.hispaniconline.com/res&res/hisporgs/culture_1.html)]