

Fronteras/Borders

What is a geopolitical border? ¿Qué es una frontera geópolítica?

A border, an edge, a frontier, a perimeter, a boundary, designates the margins of a given piece of land. Geopolitical borders are created by people and nations claiming ownership of that land then marking out their territory on the grounds of political sovereignty. The claim to ownership of lands along the Southwestern border between the United States and Mexico has a contested history. From the time of the indigenous or native people to the conquest by the Spanish, to the declaration of Mexican Independence, and the Mexican-American War, the border has evolved under shifting claims of territorial ownership. In recent times, the United States has built guard stations, check points, and a fence along many parts of the Mexican and American border. The fence and Immigration officials protect this border from illegal or undocumented crossings from the Mexican side, which might include people from other countries like Guatemala, El Salvador, and Nicaragua. Who created the border? Why have borders? What events (social or political) occurred to instigate a boundary on the geography of two countries?

Did You Know?/¿Sabías?

Before the arrival of the Spanish and long before the creation of the U.S.-Mexican border, many different groups of Native Americans, lived, hunted, and traded freely on the lands now divided by the present border.

We know this from recent history and from ancient artifacts found on both sides of the borders. Ancient people from the Southwest to the Central Mexican Valley held many common beliefs. Archaeologists have found artifacts and materials that originated in central Mexico in the upper Southwest and artifacts and materials that originated in the upper Southwest in central Mexico. Arizona, California, Nevada, New Mexico, Utah, and the Mexican States of Sinaloa and Sonora contain artifacts and remains of living facilities closely

related to those of the Aztec in the Valley of Mexico.

The Spanish took these lands as their own and began colonizing them. Once Mexico won their independence from Spain, they claimed the former northern Spanish territories.

The Treaty of Guadalupe was signed on February 2, 1848 by Mexican and American representatives to "peacefully" hand over Mexican territories to the United States. For the Chicano, it is the most important treaty in U.S. history.

This land included Texas, California, Arizona, New Mexico, and parts of Nevada, Colorado, Utah, Oklahoma, and Kansas. Full American citizenship and protection were offered to the Mexican people captured behind the new boundary lines established by the treaty. Their culture, language, religions were protected by the treaty. Their property and civil rights were to be guaranteed under the agreements of the treaty.

Imagine/Imagina

The United States and Mexico void the border between both countries. What would the borderlands and the interiors of both countries be like if this were to happen?

Try This/Prueba Esto

Where is Aztlán?/¿Dónde queda Atzlán?

Students will research and collect information about the different maps and histories of the border between Mexico and the United States.

Students will analyze and evaluate how the geophysical borders have changed from the time of the Aztecs to the Treaty of Guadalupe Hidalgo.

Materials: maps of the United States and Mexico or of North America, a copy of the text of the Treaty of Guadalupe Hidalgo, access to computers with Internet connections.

What is Aztlán? According to Armando Rendón, writer of **Chicano Manifesto**, Aztlán is not only an ancient region of deserts, mountains, rivers, and forests, it is also a unifying force of our nonmaterial heritage, a state of mind of our Mestizo being. Beginning with the migration of the Nahuas from the North, from Aztlán, or what is now the southwestern part of the United States into the Valley of Mexico in about the eleventh century A.D., the history of the Mexicano and Chicanos has evolved from indigenous roots and ancient paths to the tri-cultural people who currently move on contemporary routes. Where then is Aztlán, this ancient region where our ancestors began?

Let's look back at the information about Arizona, California, Nevada, New Mexico, Utah, and the Mexican States of Sinaloa and Sonora containing artifacts and remains of living facilities closely related to those of the Aztec in the Valley of Mexico. Let's assume that the mentioned states represent the area where Aztlán may have existed. What was the geography of the mentioned states like almost 2000 years ago? How have the geopolitical borders of the land between Arizona, California, New Mexico, Texas and Mexico changed?

Look at the borderland of the states of Mexico and of the United States in the various maps from the time of the Aztecs/Spanish conquest to the time of the Treaty of Guadalupe Hidalgo. Record your observations of the geographical and geopolitical (borders) changes that occurred. Use the tables like the two below to record.

STATE	DATE (i.e. 1500 A.D.)	GEOGRAPHY (description)

STATE (S)	DATE (1500 A.D.)	GEOPOLITICAL BORDER latitude/longitude

Research the Internet for other information about Aztlán. Afterwards, students can analyze whether or not they believe that Aztlán really existed by using the information they collected and reflect on why they believe this place called Aztlán is so important to some Chicanos.

Research the Internet for information about the Mexican-U.S. border. Students can then analyze and evaluate the changes in the geopolitical borders that have occurred from the 1500's to the 1900's.

Images of The Border/Imagenes de La Frontera

- ❖ Students will create a collage that represents their understanding of the border/la frontera.
- ❖ Students will express themselves by experimenting with line, color, pattern, and symbols.

Have you ever had to cross the border between Laredo, Texas and Nuevo Laredo, Mexico or San Diego, California and Tijuana, Mexico? What was it like crossing from one country into the other?

How would you interpret your understanding of the border/la frontera?

Materials: pencils, 12" x 24" construction paper, magazines, newspapers, scissors, colored pencils, and found objects.

Compose a collage about your understanding of the border. Remember to use symbols that you believe express your opinion of the border/la frontera.

Have students talk about their artworks. You might want to talk about the term "wetback" and what it means to them.

FOR MORE INFORMATION

CHICANO MANIFESTO by Armando B. Rendón, Ollin & Associates, Inc., 1971

THE TREATY OF GUADALUPE HIDALGO

www.neta.com/~1stbooks/TGH.html

LA FRONTERA/THE BORDER Art about the Mexico/United States Border Experience

By Centro Cultural de La Raza, San Diego and the Museum of Contemporary Art, San Diego, California, 1993.

ACROSS THE WIRE: Life & Hard Times On the Mexican Border

By Luis Alberto Urrea, Anchor Book-Doubleday, 1993

"Whither the Boundary?"

TROUBLESOME BORDER

By Oscar J. Martinez, University of Arizona Press, 1988

THE SPANISH FRONTIER IN NORTH

AMERICA By David J. Weber, Yale University Press, 1992

ON THE BORDER-Portraits of America's Southwestern Frontier

By Tom Miller, Harper & Row, Publishers, 1981

ATZLÁN-Essays On The Chicano Homeland

Edited by Rudolfo Anaya & Francisco Lomeli, El Norte Publications, 1989

Explorers, Traders, & Slaves: Forging the Old Spanish Trails, 1678-1850

By Joseph Sanchez, University of Utah Press, 1997

Diego Gutierrez Map of America 1562

www.lcib@loc.gov.

THE TREATY OF GUADALUPE

[By the Louisiana Purchase, Texas had become a part of the United States; but in 1819 it had been ceded to Spain in the negotiations for Florida. Two years later Mexico, including Texas, had become independent, and the United States made two unsuccessful attempts to purchase Texas from Mexico. The settlement of Texas by immigrants from the United States finally led to the secession of Texas and its annexation by the United States, with the result that the Mexican War broke out in May, 1846. It was closed by this treaty, by which the United States gained not only Texas but New Mexico and Upper California.]

TREATY OF PEACE, FRIENDSHIP, LIMITS, AND SETTLEMENT BETWEEN THE UNITED STATES OF AMERICA AND THE UNITED MEXICAN STATES CONCLUDED AT GUADALUPE HIDALGO, FEBRUARY 2, 1848; RATIFICATION ADVISED BY SENATE, WITH AMENDMENTS, MARCH 10, 1848; RATIFIED BY PRESIDENT, MARCH 16, 1848; RATIFICATIONS EXCHANGED AT QUERETARO, MAY 30, 1848; PROCLAIMED, JULY 4, 1848.

IN THE NAME OF ALMIGHTY GOD

The United States of America and the United Mexican States animated by a sincere desire to put an end to the calamities of the war which unhappily exists between the two Republics and to establish Upon a solid basis relations of peace and friendship, which shall confer reciprocal benefits upon the citizens of both, and assure the concord, harmony, and mutual confidence wherein the two people should live, as good neighbors have for that purpose appointed their respective plenipotentiaries, that is to say: The President of the United States has appointed Nicholas P Trist, a citizen of the United States, and the President of the Mexican Republic has appointed Don Luis Gonzaga Cuevas, Don Bernardo Couto, and Don Miguel Atristain, citizens of the said Republic; Who, after a reciprocal communication of their respective full powers, have, under the protection of Almighty God, the author of peace, arranged, agreed upon, and signed the following:

Treaty of Peace, Friendship, Limits, and Settlement between the United States of America and the Mexican Republic.

ARTICLE I

There shall be firm and universal peace between the United States of America and the Mexican Republic, and between their respective countries, territories, cities, towns, and people, without exception of places or persons.

ARTICLE II

Immediately upon the signature of this treaty, a convention shall be entered into between a commissioner or commissioners appointed by the General-in-chief of the forces of the United States, and such as may be appointed by the Mexican Government, to the end that a provisional suspension of hostilities shall take place, and that, in the places occupied by the said forces, constitutional order may be reestablished, as regards the political, administrative, and judicial branches, so far as this shall be permitted by the circumstances of military occupation.

ARTICLE III

Immediately upon the ratification of the present treaty by the Government of the United States, orders shall be transmitted to the commanders of their land and naval forces, requiring the latter (provided this treaty shall then have been ratified by the Government of the Mexican Republic, and the ratifications exchanged) immediately to desist from blockading any Mexican ports and requiring the former (under the same condition) to commence, at the earliest moment practicable, withdrawing all troops of the United State then in the interior of the Mexican Republic, to points that shall be selected by common agreement, at a distance from the seaports not exceeding thirty leagues; and such evacuation of the interior of the Republic shall be completed with the least possible delay; the Mexican Government hereby binding itself to afford every facility in its power for rendering the same convenient to the troops, on their march and in their new

positions, and for promoting a good understanding between them and the inhabitants. In like manner orders shall be despatched to the persons in charge of the custom houses at all ports occupied by the forces of the United States, requiring them (under the same condition) immediately to deliver possession of the same to the persons authorized by the Mexican Government to receive it, together with all bonds and evidences of debt for duties on importations and on exportations, not yet fallen due. Moreover, a faithful and exact account shall be made out, showing the entire amount of all duties on imports and on exports, collected at such custom-houses, or elsewhere in Mexico, by authority of the United States, from and after the day of ratification of this treaty by the Government of the Mexican Republic; and also an account of the cost of collection; and such entire amount, deducting only the cost of collection, shall be delivered to the Mexican Government, at the city of Mexico, within three months after the exchange of ratifications.

The evacuation of the capital of the Mexican Republic by the troops of the United States, in virtue of the above stipulation, shall be completed in one month after the orders there stipulated for shall have been received by the commander of said troops, or sooner if possible.

ARTICLE IV

Immediately after the exchange of ratifications of the present treaty all castles, forts, territories, places, and possessions, which have been taken or occupied by the forces of the United States during the present war, within the limits of the Mexican Republic, as about to be established by the following article, shall be definitely restored to the said Republic, together with all the artillery, arms, apparatus of war, munitions, and other public property, which were in the said castles and forts when captured, and which shall remain there at the time when this treaty shall be duly ratified by the Government of the Mexican Republic. To this end, immediately upon the signature of this treaty, orders shall be despatched to the American officers commanding such castles and forts, securing against the removal or destruction of any such artillery, arms, apparatus of war, munitions, or other public property. The city of Mexico, within the inner line of intrenchments surrounding the said city, is comprehended in the above stipulation, as regards the restoration of artillery, apparatus of war, & c.

The final evacuation of the territory of the Mexican Republic, by the forces of the United States, shall be completed in three months -from the said exchange of ratifications, or sooner if possible; the Mexican Government hereby engaging, as in the foregoing article to use all means in its power for facilitating such evacuation, and rendering it convenient to the troops, and for promoting a good understanding between them and the inhabitants. If, however, the ratification of this treaty by both parties should not take place in time to allow the embarcation of the troops of the United States to be completed before the commencement of the sickly season, at the Mexican ports on the Gulf of Mexico, in such case a friendly arrangement shall be entered into between the General-in-Chief of the said troops and the Mexican Government, whereby healthy and otherwise suitable places, at a distance from the ports not exceeding thirty leagues, shall be designated for the residence of such troops as may not yet have embarked, until the return of the healthy season. And the space of time here referred to as, comprehending the sickly season shall be understood to extend from the first day of May to the first day of November.

All prisoners of war taken on either side, on land or on sea, shall be restored as soon as practicable after the exchange of ratifications of this treaty. It is also agreed that if any Mexicans should now be held as captives by any savage tribe within the limits of the United States, as about to be established by the following article, the Government of the said United States will exact the release of such captives and cause them to be restored to their country.

ARTICLE V

The boundary line between the two Republics shall commence in the Gulf of Mexico, three leagues from land, opposite the mouth of the Rio Grande, otherwise called Rio Bravo del Norte, or Opposite the mouth of its deepest branch, if it should have more than one branch emptying directly into the sea; from thence up the middle of that river,

following the deepest channel, where it has more than one, to the point where it strikes the southern boundary of New Mexico; thence, westwardly, along the whole southern boundary of New Mexico (which runs north of the town called Paso) to its western termination; thence, northward, along the western line of New Mexico, until it intersects the first branch of the river Gila; (or if it should not intersect any branch of that river, then to the point on the said line nearest to such branch, and thence in a direct line to the same); thence down the middle of the said branch and of the said river, until it empties into the Rio Colorado; thence across the Rio Colorado, following the division line between Upper and Lower California, to the Pacific Ocean.

The southern and western limits of New Mexico, mentioned in the article, are those laid down in the map entitled "Map of the United Mexican States, as organized and defined by various acts of the Congress of said republic, and constructed according to the best authorities. Revised edition. Published at New York, in 1847, by J. Disturnell," of which map a copy is added to this treaty, bearing the signatures and seals of the undersigned Plenipotentiaries,. And, in order to preclude all difficulty in tracing upon the ground the limit separating Upper from Lower California, it is agreed that the said limit shall consist of a straight line drawn from the middle of the Rio Gila, where it unites with the Colorado, to a point on the coast of the Pacific Ocean, distant one marine league due south of the southernmost point of the port of San Diego, according to the plan of said port made in the year 1782 by Don Juan Pantoja, second sailing-master of the Spanish fleet, and published at Madrid in the year 1802, in the atlas to the voyage of the schooners Sutil and Mexicana; of which plan a copy is hereunto added, signed and sealed by the respective Plenipotentiaries.

In order to designate the boundary line with due precision, upon authoritative maps, and to establish upon the ground land-marks which shall show the limits of both republics, as described in the present article, the two Governments shall each appoint a commissioner and a surveyor, who, before the expiration of one year from the date of the exchange of ratifications of this treaty, shall meet at the port of San Diego, and proceed to run and mark the said boundary in its whole course to the mouth of the Rio Bravo del Norte. They shall keep journals and make out plans of their operations; and the result agreed upon by them shall be deemed a part of this treaty, and shall have the same force as if it were inserted therein. The two Governments will amicably agree regarding what may be necessary to these persons, and also as to their respective escorts, should such be necessary.

The boundary line established by this article shall be religiously respected by each of the two republics, and no change shall ever be made therein, except by the express and free consent of both nations, lawfully given by the General Government of each, in conformity with its own constitution.

ARTICLE VI

The vessels and citizens of the United States shall, in all time, have a free and uninterrupted passage by the Gulf of California, and by the river Colorado below its confluence with the Gila, to and from their possessions situated north of the boundary line defined in the preceding article; it being understood that this passage is to be by navigating the Gulf of California and the river Colorado, and not by land, without the express consent of the Mexican Government.

If, by the examinations which may be made, it should be ascertained to be practicable and advantageous to construct a road, canal, or railway, which should in whole or in part run upon the river Gila, or upon its right or its left bank, within the space of one marine league from either margin of the river, the Governments of both republics will form an agreement regarding its construction, in order that it may serve equally for the use and advantage of both countries.

ARTICLE VII

The river Gila, and the part of the Rio Bravo del Norte lying below the southern boundary of New Mexico, being, agreeably to the fifth article, divided in the middle between the two republics, the navigation of the Gila and of the Bravo below said boundary shall be free and common to the vessels and citizens of both countries; and

neither shall, without the consent of the other, construct any work that may impede or interrupt, in whole or in part, the exercise of this right; not even for the purpose of favoring new methods of navigation. Nor shall any tax or contribution, under any denomination or title, be levied upon vessels or persons navigating the same or upon merchandise or effects transported thereon, except in the case of landing upon one of their shores. If, for the purpose of making the said rivers navigable, or for maintaining them in such state, it should be necessary or advantageous to establish any tax or contribution, this shall not be done without the consent of both Governments.

The stipulations contained in the present article shall not impair the territorial rights of either republic within its established limits.

ARTICLE VIII

Mexicans now established in territories previously belonging to Mexico, and which remain for the future within the limits of the United States, as defined by the present treaty, shall be free to continue where they now reside, or to remove at any time to the Mexican Republic, retaining the property which they possess in the said territories, or disposing thereof, and removing the proceeds wherever they please, without their being subjected, on this account, to any contribution, tax, or charge whatever.

Those who shall prefer to remain in the said territories may either retain the title and rights of Mexican citizens, or acquire those of citizens of the United States. But they shall be under the obligation to make their election within one year from the date of the exchange of ratifications of this treaty; and those who shall remain in the said territories after the expiration of that year, without having declared their intention to retain the character of Mexicans, shall be considered to have elected to become citizens of the United States.

In the said territories, property of every kind, now belonging to Mexicans not established there, shall be inviolably respected. The present owners, the heirs of these, and all Mexicans who may hereafter acquire said property by contract, shall enjoy with respect to it guarantees equally ample as if the same belonged to citizens of the United States.

ARTICLE IX

The Mexicans who, in the territories aforesaid, shall not preserve the character of citizens of the Mexican Republic, conformably with what is stipulated in the preceding article, shall be incorporated into the Union of the United States. and be admitted at the proper time (to be judged of by the Congress of the United States) to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution; and in the mean time, shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without; restriction.

ARTICLE X

[Stricken out by the United States Amendments]

Article XI

Considering that a great part of the territories, which, by the present treaty, are to be comprehended for the future within the limits of the United States, is now occupied by savage tribes, who will hereafter be under the exclusive control of the Government of the United States, and whose incursions within the territory of Mexico would be prejudicial in the extreme, it is solemnly agreed that all such incursions shall be forcibly restrained by the Government of the United States whensoever this may be necessary; and that when they cannot be prevented, they shall be punished by the said Government, and satisfaction for the same shall be exacted in the same way, and with equal diligence and energy, as if the same incursions were meditated or committed within its own territory, against its own citizens.

It shall not be lawful, under any pretext whatever, for any inhabitant of the United States to purchase or acquire any Mexican, or any foreigner residing in Mexico, who may have been captured by Indians inhabiting the territory of either of the two republics; nor to purchase or acquire horses, mules, cattle, or property of any kind, stolen within Mexican territory by such Indians.

And in the event of any person or persons, captured within Mexican territory by Indians, being carried into the territory of the united States, the Government of the latter engages

and binds itself, in the most solemn manner, so soon as it shall know of such captives being within its territory, and shall be able so to do, through the faithful exercise of its influence and power, to rescue them and return them to their country. or deliver them to the agent or representative of the Mexican Government. The Mexican authorities will, as far as practicable, give to the Government of the United States notice of such captures; and its agents shall pay the expenses incurred in the maintenance and transmission of the rescued captives; who, in the mean time, shall be treated with the utmost hospitality by the American authorities at the place where they may be. But if the Government of the United States, before receiving such notice from Mexico, should obtain intelligence, through any other channel, of the existence of Mexican captives within its territory, it will proceed forthwith to effect their release and delivery to the Mexican agent, as above stipulated.

For the purpose of giving to these stipulations the fullest possible efficacy, thereby affording the security and redress demanded by their true spirit and intent, the Government of the United States will now and hereafter pass, without unnecessary delay, and always vigilantly enforce, such laws as the nature of the subject may require. And, finally, the sacredness of this obligation shall never be lost sight of by the said Government, when providing for the removal of the Indians from any portion of the said territories, or for its being settled by citizens of the United States; but, on the contrary, special care shall then be taken not to place its Indian occupants under the necessity of seeking new homes, by committing those invasions which the United States have solemnly obliged themselves to restrain.

ARTICLE XII

In consideration of the extension acquired by the boundaries of the United States, as defined in the fifth article of the present treaty, the Government of the United States engages to pay to that of the Mexican Republic the sum of fifteen millions of dollars. Immediately after the treaty shall have been duly ratified by the Government of the Mexican Republic, the sum of three millions of dollars shall be paid to the said Government by that of the United States, at the city of Mexico, in the gold or silver coin of Mexico. The remaining twelve millions of dollars shall be paid at the same place, and in the same coin, in annual installments of three millions of dollars each, together with interest on the same at the rate of six per centum per annum. This interest shall begin to run upon the whole sum of twelve millions from the day of the ratification of the present treaty by--the Mexican Government, and the first of the installments shall be paid--at the expiration of one year from the same day. Together with each annual installment, as it falls due, the whole interest accruing on such installment from the beginning shall also be paid.

ARTICLE XIII

The United States engage, moreover, to assume and pay to the claimants all the amounts now due them, and those hereafter to become due, by reason of the claims already liquidated and decided against the Mexican Republic, under the conventions between the two republics severally concluded on the eleventh day of April, eighteen hundred and thirty-nine, and on the thirtieth day of January, eighteen hundred and forty-three; so that the Mexican Republic shall be absolutely exempt, for the future, from all expense whatever on account of the said claims.

ARTICLE XIV

The United States do furthermore discharge the Mexican Republic from all claims of citizens of the United States, not heretofore decided against the Mexican Government, which may have arisen previously to the date of the signature of this treaty; which discharge shall be final and perpetual, whether the said claims be rejected or be allowed by the board of commissioners provided for in the following article, and whatever shall be the total amount of those allowed.

ARTICLE XV

The United States, exonerating Mexico from all demands on account of the claims of their citizens mentioned in the preceding article, and considering them entirely and forever canceled, whatever their amount may be, undertake to make satisfaction for the

same, to an amount not exceeding three and one-quarter millions of dollars. To ascertain the validity and amount of those claims, a board of commissioners shall be established by the Government of the United States, whose awards shall be final and conclusive; provided that, in deciding upon the validity of each claim, the board shall be guided and governed by the principles and rules of decision prescribed by the first and fifth articles of the unratified convention, concluded at the city of Mexico on the twentieth day of November, one thousand eight hundred and forty-three; and in no case shall an award be made in favour of any claim not embraced by these principles and rules.

If, in the opinion of the said board of commissioners or of the claimants, any books, records, or documents, in the possession or power of the Government of the Mexican Republic, shall be deemed necessary to the just decision of any claim, the commissioners, or the claimants through them, shall, within such period as Congress may designate, make an application in writing for the same, addressed to the Mexican Minister of Foreign Affairs, to be transmitted by the Secretary of State of the United States; and the Mexican Government engages, at the earliest possible moment after the receipt of such demand, to cause any of the books, records, or documents so specified, which shall be in their possession or power (or authenticated copies or extracts of the same), to be transmitted to the said Secretary of State, who shall immediately deliver them over to the said board of commissioners; provided that no such application shall be made by or at the instance of any claimant, until the facts which it is expected to prove by such books, records, or documents, shall have been stated under oath or affirmation.

ARTICLE XVI

Each of the contracting parties reserves to itself the entire right to fortify whatever point within its territory it may judge proper so to fortify for its security.

ARTICLE XVII

The treaty of amity, commerce, and navigation, concluded at the city of Mexico, on the fifth day of April, A. D. 1831, between the United States of America and the United Mexican States, except the additional article, and except so far as the stipulations of the said treaty may be incompatible with any stipulation contained in the present treaty, is hereby revived for the period of eight years from the day of the exchange of ratifications of this treaty, with the same force and virtue as if incorporated therein; it being understood that each of the contracting parties reserves to itself the right, at any time after the said period of eight years shall have expired, to terminate the same by giving one year's notice of such intention to the other party.

ARTICLE XVIII

All supplies whatever for troops of the United States in Mexico, arriving at ports in the occupation of such troops previous to the final evacuation thereof, although subsequently to the restoration of the custom-houses at such ports, shall be entirely exempt from duties and charges of any kind; the Government of the United States hereby engaging and pledging its faith to establish and vigilantly to enforce, all possible guards for securing the revenue of Mexico, by preventing the importation, under cover of this stipulation, of any articles other than such, both in kind and in quantity, as shall really be wanted for the use and consumption of the forces of the United States during the time they may remain in Mexico. To this end it shall be the duty of all officers and agents of the United States to denounce to the Mexican authorities at the respective ports any attempts at a fraudulent abuse of this stipulation, which they may know of, or may have reason to suspect, and to give to such authorities all the aid in their power with regard thereto; and every such attempt, when duly proved and established by sentence of a competent tribunal, they shall be punished by the confiscation of the property so attempted to be fraudulently introduced.

ARTICLE XIX

With respect to all merchandise, effects, and property whatsoever, imported into ports of Mexico, whilst in the occupation of the forces of the United States, whether by citizens of either republic, or by citizens or subjects of any neutral nation, the following rules shall be observed:

(1) All such merchandise, effects, and property, if imported previously to the restoration of the custom-houses to the Mexican authorities, as stipulated for in the third article of this treaty, shall be exempt from confiscation, although the importation of the same be prohibited by the Mexican tariff.

(2) The same perfect exemption shall be enjoyed by all such merchandise, effects, and property, imported subsequently to the restoration of the custom-houses, and previously to the sixty days fixed in the following article for the coming into force of the Mexican tariff at such ports respectively; the said merchandise, effects, and property being, however, at the time of their importation, subject to the payment of duties, as provided for in the said following article.

(3) All merchandise, effects, and property described in the two rules foregoing shall, during their continuance at the place of importation, and upon their leaving such place for the interior, be exempt from all duty, tax, or imposts of every kind, under whatsoever title or denomination. Nor shall they be there subject to any charge whatsoever upon the sale thereof. (4) All merchandise, effects, and property, described in the first and second rules, which shall have been removed to any place in the interior, whilst such place was in the occupation of the forces of the United States, shall, during their continuance therein, be exempt from all tax upon the sale or consumption thereof, and from every kind of impost or contribution, under whatsoever title or denomination.

(5) But if any merchandise, effects, or property, described in the first and second rules, shall be removed to any place not occupied at the time by the forces of the United States, they shall, upon their introduction into such place, or upon their sale or consumption there, be subject to the same duties which, under the Mexican laws, they would be required to pay in such cases if they had been imported in time of peace, through the maritime custom-houses, and had there paid the duties conformably with the Mexican tariff.

(6) The owners of all merchandise, effects, or property, described in the first and second rules, and existing in any port of Mexico, shall have the right to reship the same, exempt from all tax, impost, or contribution whatever.

With respect to the metals, or other property, exported from any Mexican port whilst in the occupation of the forces of the United States, and previously to the restoration of the custom-house at such port, no person shall be required by the Mexican authorities, whether general or state, to pay any tax, duty, or contribution upon any such exportation, or in any manner to account for the same to the said authorities.

ARTICLE XX

Through consideration for the interests of commerce generally, it is agreed, that if less than sixty days should elapse between the date of the signature of this treaty and the restoration of the custom houses, conformably with the stipulation in the third article, in such case all merchandise, effects and property whatsoever, arriving at the Mexican ports after the restoration of the said custom-houses, and previously to the expiration of sixty days after the day of signature of this treaty, shall be admitted to entry; and no other duties shall be levied thereon than the duties established by the tariff found in force at such custom-houses at the time of the restoration of the same. And to all such merchandise, effects, and property, the rules established by the preceding article shall apply.

ARTICLE XXI

If unhappily any disagreement should hereafter arise between the Governments of the two republics, whether with respect to the interpretation of any stipulation in this treaty, or with respect to any other particular concerning the political or commercial relations of the two nations, the said Governments, in the name of those nations, do promise to each other that they will endeavour, in the most sincere and earnest manner, to settle the differences so arising, and to preserve the state of peace and friendship in which the two countries are now placing themselves, using, for this end, mutual representations and pacific negotiations. And if, by these means, they should not be enabled to come to an agreement, a resort shall not, on this account, be had to reprisals, aggression, or hostility of any kind, by the one republic against the other, until the Government of that which

deems itself aggrieved shall have maturely considered, in the spirit of peace and good neighbourship, whether it would not be better that such difference should be settled by the arbitration of commissioners appointed on each side, or by that of a friendly nation. And should such course be proposed by either party, it shall be acceded to by the other, unless deemed by it altogether incompatible with the nature of the difference, or the circumstances of the case.

ARTICLE XXII

If (which is not to be expected, and which God forbid) war should unhappily break out between the two republics, they do now, with a view to such calamity, solemnly pledge themselves to each other and to the world to observe the following rules; absolutely where the nature of the subject permits, and as closely as possible in all cases where such absolute observance shall be impossible:

(1) The merchants of either republic then residing in the other shall be allowed to remain twelve months (for those dwelling in the interior), and six months (for those dwelling at the seaports) to collect their debts and settle their affairs; during which periods they shall enjoy the same protection, and be on the same footing, in all respects, as the citizens or subjects of the most friendly nations; and, at the expiration thereof, or at any time before, they shall have full liberty to depart, carrying off all their effects without molestation or hindrance, conforming therein to the same laws which the citizens or subjects of the most friendly nations are required to conform to. Upon the entrance of the armies of either nation into the territories of the other, women and children, ecclesiastics, scholars of every faculty, cultivators of the earth, merchants, artisans, manufacturers, and fishermen, unarmed and inhabiting unfortified towns, villages, or places, and in general all persons whose occupations are for the common subsistence and benefit of mankind, shall be allowed to continue their respective employments, unmolested in their persons. Nor shall their houses or goods be burnt or otherwise destroyed, nor their cattle taken, nor their fields wasted, by the armed force into whose power, by the events of war, they may happen to fall; but if the necessity arise to take anything from them for the use of such armed force, the same shall be paid for at an equitable price. All churches, hospitals, schools, colleges, libraries, and other establishments for charitable and beneficent purposes, shall be respected, and all persons connected with the same protected in the discharge of their duties, and the pursuit of their vocations.

(2) . -In order that the fate of prisoners of war may be alleviated all such practices as those of sending them into distant, inclement or unwholesome districts, or crowding them into close and noxious places, shall be studiously avoided. They shall not be confined in dungeons, prison ships, or prisons; nor be put in irons, or bound or otherwise restrained in the use of their limbs. The officers shall enjoy liberty on their paroles, within convenient districts, and have comfortable quarters; and the common soldiers shall be disposed in cantonments, open and extensive enough for air and exercise and lodged in barracks as roomy and good as are provided by the party in whose power they are for its own troops. But if any officer shall break his parole by leaving the district so assigned him, or any other prisoner shall escape from the limits of his cantonment after they shall have been designated to him, such individual, officer, or other prisoner, shall forfeit so much of the benefit of this article as provides for his liberty on parole or in cantonment. And if any officer so breaking his parole or any common soldier so escaping from the limits assigned him, shall afterwards be found in arms previously to his being regularly exchanged, the person so offending shall be dealt with according to the established laws of war. The officers shall be daily furnished, by the party in whose power they are, with as many rations, and of the same articles, as are allowed either in kind or by commutation, to officers of equal rank in its own army; and all others shall be daily furnished with such ration as is allowed to a common soldier in its own service; the value of all which supplies shall, at the close of the war, or at periods to be agreed upon between the respective commanders, be paid by the other party, on a mutual adjustment of accounts for the subsistence of prisoners; and such accounts shall not be mingled with or set off against any others, nor the balance due on them withheld, as a compensation or reprisal for any cause whatever, real or pretended Each party shall be allowed to keep a

commissary of prisoners, appointed by itself, with every cantonment of prisoners, in possession of the other; which commissary shall see the prisoners as often as he pleases; shall be allowed to receive, exempt from all duties a taxes, and to distribute, whatever comforts may be sent to them by their friends; and shall be free to transmit his reports in open letters to the party by whom he is employed.

And it is declared that neither the pretense that war dissolves all treaties, nor any other whatever, shall be considered as annulling or suspending the solemn covenant contained in this article. On the contrary, the state of war is precisely that for which it is provided; and, during which, its stipulations are to be as sacredly observed as the most acknowledged obligations under the law of nature or nations.

ARTICLE XXIII

This treaty shall be ratified by the President of the United States of America, by and with the advice and consent of the Senate thereof; and by the President of the Mexican Republic, with the previous approbation of its general Congress; and the ratifications shall be exchanged in the City of Washington, or at the seat of Government of Mexico, in four months from the date of the signature hereof, or sooner if practicable.

In faith whereof we, the respective Plenipotentiaries, have signed this treaty of peace, friendship, limits, and settlement, and have hereunto affixed our seals respectively. Done in quintuplicate, at the city of Guadalupe Hidalgo, on the second day of February, in the year of our Lord one thousand eight hundred and forty-eight.

N. P. TRIST

LUIS P. CUEVAS

BERNARDO COUTO

MIGL. ATRISTAIN

Article IX was modified and Article X were stricken by the US Congress. Here are the original articles.

In addition, there is an explanation or agreement of why the articles were stricken which is known as the protocol of Querétaro

ARTICLE IX

The Mexicans who, in the territories aforesaid, shall not preserve the character of citizens of the Mexican Republic, conformably with what is stipulated in the preceding Article, shall be incorporated into the Union of the United States, and admitted as soon as possible, according to the principles of the Federal Constitution, to the enjoyment of all the rights of citizens of the United States. In the mean time, they shall be maintained and protected in the enjoyment of their liberty, their property, and the civil rights now vested in them according to the Mexican laws. With respect to political rights, their condition shall be on an equality with that of the inhabitants of the other territories of the United States; and at least equally good as that of the inhabitants of Louisiana and the Floridas, when these provinces, by transfer from the French Republic and the Crown of Spain, became territories of the United States.

The same most ample guaranty shall be enjoyed by all ecclesiastics and religious corporations or communities, as well in the discharge of the offices of their ministry, as in the enjoyment of their property of every kind, whether individual or corporate. This guaranty shall embrace all temples, houses and edifices dedicated to the Roman Catholic worship; as well as all property destined to its [sic] support, or to that of schools, hospitals and other foundations for charitable or beneficent purposes. No property of this nature shall be considered as having become the property of the American Government, or as subject to be, by it, disposed of or diverted to other uses.

Finally, the relations and communication between the Catholics living in the territories aforesaid, and their respective ecclesiastical authorities, shall be open, free and exempt from all hindrance whatever, even although such authorities should reside within the limits of the Mexican Republic, as defined by this treaty; and this freedom shall continue, so long as a new demarcation of ecclesiastical districts shall not have been made, conformably with the laws of the Roman Catholic Church.

ARTICLE X

All grants of land made by the Mexican government or by the competent authorities, in territories previously appertaining to Mexico, and remaining for the future within the limits of the United States, shall be respected as valid, to the same extent that the same grants would be valid, to the said territories had remained within the limits of Mexico. But the grantees of lands in Texas, put in possession thereof, who, by reason of the circumstances of the country since the beginning of the troubles between Texas and the Mexican Government, may have been prevented from fulfilling all the conditions of their grants, shall be under the obligation to fulfill the said conditions within the periods limited in the same respectively; such periods to be now counted from the date of the exchange of ratifications of this Treaty: in default of which the said grants shall not be obligatory upon the State of Texas, in virtue of the stipulations contained in this Article. The foregoing stipulation in regard to grantees of land in Texas, is extended to all grantees of land in the territories aforesaid, elsewhere than in Texas, put in possession under such grants; and, in default of the fulfillment of the conditions of any such grant, within the new period, which, as is above stipulated, begins with the day of the exchange of ratifications of this treaty, the same shall be null and void.

THE PROTOCOL OF QUERÉTARO

In the city of Queretaro on the twenty sixth of the month of May eighteen hundred and forty-eight at a conference between Their Excellencies Nathan Clifford and Ambrose H. Sevier Commissioners of the United States of America, with full powers from their Government to make to the Mexican Republic suitable explanations in regard to the amendments which the Senate and Government of the said United States have made in the treaty of peace, friendship, limits and definitive settlement between the two Republics, signed in Guadalupe Hidalgo, on the second day of February of the present year, and His Excellency Don Luis de la Rosa, Minister of Foreign Affairs of the Republic of Mexico, it was agreed, after adequate conversation respecting the changes alluded to, to record in the present protocol the following explanations which Their aforesaid Excellencies the Commissioners gave in the name of their Government and in fulfillment of the Commission conferred upon them near the Mexican Republic.

First.

The American Government by suppressing the IXth article of the Treaty of Guadalupe and substituting the III article of the Treaty of Louisiana did not intend to diminish in any way what was agreed upon by the aforesaid article IXth in favor of the inhabitants of the territories ceded by Mexico. Its understanding that all of that agreement is contained in the IIIrd article of the Treaty of Louisiana. In consequence, all the privileges and guarantees, civil, political and religious, which would have been possessed by the inhabitants of the ceded territories, if the IXth article of the Treaty had been retained, will be enjoyed by them without any difference under the article which has been substituted.

Second.

The American Government, by suppressing the Xth article of the Treaty of Guadalupe did not in any way intend to annul the grants of lands made by Mexico in the ceded territories. These grants, notwithstanding the suppression of the article of the Treaty, preserve the legal value which they may possess; and the grantees may cause their legitimate titles to be acknowledged before the American tribunals.

Conformably to the law of the United States, legitimate titles to every description of property personal and real, existing in the ceded territories, are those which were legitimate titles under the Mexican law in California and New Mexico up to the 13th of May 1846, and in Texas up to the 2d March 1836.

Third.

The Government of the United States by suppressing the concluding paragraph of article XIIth of the Treaty, did not intend to deprive the Mexican Republic of the free and unrestrained faculty of ceding, conveying or transferring at any time (as it may judge best) the sum of the twelve [sic] millions of dollars which the same Government of the United States is to deliver in the places designated by the amended article.

And these explanations having been accepted by the Minister of Foreign Affairs of the Mexican Republic, he declared in name of his Government that with the understanding conveyed by them, the same Government would proceed to ratify the Treaty of Guadalupe as modified by the Senate and Government of the United States. In testimony of which their Excellencies the aforesaid Commissioners and the Minister have signed and sealed in quintuplicate the present protocol.

[Seal] A. H. Sevier
[Seal] Nathan Clifford
[Seal] Luis de la Rosa

***Please see accompanying maps**

EL TRABAJO/WORK

How has work changed from the time of our ancestors to now?/¿Cómo a cambiado el trabajo desde el tiempo de nuestros antepasados hasta hoy?

When Hernán Cortés arrived in Tenochtitlán (Mexico) in 1519 he found a thriving, complex Aztec civilization that was made up of farmers, musicians, doctors, priests, healers, merchants, traders, soldiers, weavers, carpenters, engineers, astronomers, educators, writers, artists, philosophers, politicians, diplomats, and laborers. The Aztecs, Maya and other native peoples of the Americas had many specialists who did specific tasks to help sustain themselves and their communities. Many of these occupations are still done today. But what has changed about them? Is the work done in the same way or for the same reasons? Many new occupations have also been added. Can you think of jobs that exist today that did not exist 100 years ago?

Today, Chicanos and Chicanas still participate in many of the occupations mentioned above. Of course, the way they learned how to do the work is different, but there are still farmers, doctors, and teachers.

The Chicano community has contributed much to U.S. society. Hard work, perseverance, and the belief in family have been some ingredients for many Chicanos' success. Yet, that success came with a price. Many Mexicans and Chicanos have been exploited as cheap labor. Agro-business, manufacturing and other industries have reaped vast wealth from the availability of cheap labor and the exercise of unfair labor practices. Foundry workers, mechanics, seamstresses, electricians, carpenters, migrant workers, railroad workers, service laborers, and many other occupations have been the backbone of the American economy.

Leaders like Marcel Lucero Trujillo, Virginia Musquiz, Emma Tenayuca, Reis López Tijerina, Cesar Chavez, Corky Gonzáles, José Ángel Gutiérrez, Congressman Dennis Chávez, Congressman Eward Roybal, Congressman Henry B. Gonzalez are a few of the Mexican American /Chicano leaders that defended the

rights of workers and the Chicano community. What did they contribute? How did their contributions better their communities?

Did You Know?/¿Sabías?

According to the 2000 U.S. Census:

- ❖ Hispanics were more likely than non-Hispanic Whites to work in service occupations.
- ❖ Hispanics were almost twice as likely to be employed as operators and laborers than non-Hispanic Whites.
- ❖ Hispanic workers earn less than non-Hispanic White workers.
- ❖ Hispanics are more likely than non-Hispanic Whites to live in poverty.

Hispanics own 1.3 million businesses in the U.S. generating \$200 billion in annual gross income.*

The Hispanic market represents \$356 billion in purchasing power, of which Mexican Americans are the largest segment.*

Nearly 80% of Latino men participate in the labor force, the highest participation rate of any group.*

*From *Latino Facts* NCLR & Latino Link
www.interactive.com/latinofacts

Imagine/Imagina

What kind of work would you like to do? What occupation would you like to pursue? What steps would you take to get the job of your dreams? How could your work help your community?

Try this/Prueba Esto

Contributions of Chicano Workers

- ❖ Students will investigate the contributions of Chicano workers in the U.S.
- ❖ Students will analyze the changes that have occurred in the work place.

Materials: copies of the timeline chart, pencils, various resources on Chicanos or Latinos, access to the Internet.

Most people in our country work at some occupation or another. How does a person benefit from doing work? How does their work contribute to their family, neighborhood, city or region, and country?

What kind of work have Mexican-American/Chicano workers done in the U.S. since 1848? How has their labor contributed to their local communities and to the country as a whole? Use different resources to investigate the contributions of Chicano/Mexican American workers in different times. Students can use some of the names of Chicano/Mexican American leaders mentioned earlier. Remember that people of Mexican descent in the U.S. have performed many kinds of work. There have been migrant laborers, farmer, ranchers, factory workers, railroad workers, miners, artisans, actors, musicians, ballet dancers, nurses, doctors, scientists, astronauts, military officers, police officers, activists and so on. Create a timeline chart to record your data. In your search, include what kind of jobs have been done; what industries have benefited from Mexican and Chicano labor; which regions have benefited from Mexican and Chicano labor; what kind of wages have been paid.

Analyze whether the occupations have changed in how they are done, salaries, workplace, workers' rights, and education.

Share your findings. What do you observe about each persons contributions and changes in the workplace?

¡Si se puede!

- ❖ Students will investigate the importance of migrant workers and labor leaders.
- ❖ Students will create a cooperative mural representing the contributions of the migrant worker and/or labor leaders.

Materials: Resources about migrant workers and labor leaders, access to the Internet, copies of the Labor Leaders Chart, 36" wide x 6 feet long butcher paper, pencils, colored pencils or pastels, an overhead projector, transparencies, a marker for transparencies.

Why is the history of migrant workers so important to the Chicano Movement? How did labor leaders unite workers and communities? The hard work, determination, and sacrifice of labor leaders and activists Cesar Chavez, Dolores Huerta, Emma Tenayuca, Baldemar Velásquez, Eduardo Quevedo, and Bert Corona have changed the working conditions for many Chicano and non-Chicano people. Issues like fair wages, non-discrimination (race or gender), safe working and housing environments, and child labor are not considered in many other developing countries. Labor leaders of migrant and factory workers pushed employers to face up to their responsibilities to the workers on the serious labor issues like the ones mentioned. Organizations like the United Farm Workers Organizing Committee (UFWOC), Farm Labor Organizing Committee (FLOC), League of United Latin American Citizens (LULAC), Mexican American Legal Defense and Educational Fund (MALDEF), Mexican American Political Association (MAPA), and the American G.I. Forum fought against discrimination and abuse in the workplace. Their efforts helped to dismantle many legal and illegal mechanisms of racism, discrimination, and social injustice for people of Mexican descent in this country. Their work helped raise the consciousness of workers, politicians, corporations, and the general public to problems facing Chicanos and other minorities and immigrants in the workplace.

So, why is the history of migrant workers so important to the Chicano Movement?

"The Chicano Movement emerged from the unrest caused by the Vietnam War and the African American Civil Rights movement in the 1960's, led by Martin Luther King, Jr. By forming one of the first unions to fight for the rights of Mexican Americans (migrant workers), César Chávez did much to propel the

Chicano Movement, and in many ways he has remained the symbolic leader of *la raza*. But several other early Mexican American civil rights advocates and groups also contributed to the formation of the Chicano Movement."

Everything You Need To Know About Latino History by Himilce Novas 1998

Research a labor leader, labor organization, or the history of the migrant worker. Collect information on the problems they faced and how they were solved. How did the solution or lack of solutions affect future migrant workers?

Labor Leader	Problem	Solution	Future Effect
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While researching for information, find images of migrant workers and labor leaders. In a group of 4 to 6 students design a mural that uses some of the images found. Think about what your group wants to share with the viewer about migrant workers and labor leaders. If the images are big enough to trace onto a transparency, you can copy the image onto the paper by using an overhead projector for your mural. But first try drawing free hand. The group can add other symbols that represent your group's feelings about migrant workers. Remember to overlap the images and use a variety of sizes for the images to achieve balance and unity. After the mural is completed, each group could write about what their mural is about and why they choose the images in the composition.

Did You Know?/¿Sabías?

Robert F. Kennedy once described Cesar Chavez as "one of the heroic figures of our time."

In the 1920's until now, Mexicans and Mexican Americans were and are the single most important source of agricultural labor in California.

More than a million Mexican immigrant workers traveled north to the United States in the years 1900-1930, settling mainly in the Southwest.

In the 40's, the Bracero Program brought thousands of Mexican nationals to the United States as temporary workers to labor on farms and in industrial jobs.

For More Information

MEXICAN WORKERS & AMERICAN DREAMS: Immigration, Repatriation, and California Farm Labor, 1900-1939
By Camille Guerin-Gonzales, Rutgers University Press, 1994

THE CHICANO WORKER
By Vernon M. Briggs, Jr., Walter Fogel, & Fred H. Schmidt, University of Texas Press, 1977

AMERICANOS: Latino Life in the United States, Edited by Edward James Olmos, Lea Ybarra, and Manuel Monterrey, Little, Brown and Co., 1999

THE FARM LABOR MOVEMENT IN THE MIDWEST: Social Change and Adaptation among Migrant Farmworkers By W.K. Barger and Ernesto M. Reza, The University of Texas Press, 1994

THE WORLD OF THE MEXICAN WORKER IN TEXAS by Emilio Zamora, Texas A & M University Press, 1993

EVERYTHING YOU NEED TO KNOW ABOUT LATINO HISTORY by Himilce Novas, Plume Books, 1998

AND THE EARTH DID NOT SWALLOW HIM By Tomás Rivera, 1971

ELEGY ON THE DEATH OF CÉSAR CHÁVEZ by Rudolfo Anaya, Cinco Puntos Press, 2000

500 ANOS DEL PUEBLO CHICANO/500 YEARS OF CHICANO HISTORY IN PICTURES editor Elizabeth Martínez, Southwest Organizing Project, 1991/1994

CHICANO! THE HISTORY OF THE MEXICAN
AMERICAN CIVIL RIGHTS MOVEMENT by F.
Arturo Rosales, Arte Público Press, 1997

National Center for Farmworker Health
www.ncfh.org/

HUD Farmworker and Colonia Communities
www.hud.gov/groups/farmworkers.cfm

United Farm Workers
www.unitedfarmworkers.com
www.ufw.org

El Hogar/Home

La Familia/The Family

How can recalling memories of family events help you understand your role in your family and community?

¿Cómo puedes entender tu papel en tu familia y comunidad a través tus memorias de eventos familiares?

Our family is the foundation for how we learn about and experience the world. Your family is like the first school that you attend. It is through your family that you first learn how to live with others and how to understand the world (values & beliefs). Our families can vary. You may consider your immediate family as your family or you may consider your extended family as your family. It is also through our families that we begin collecting our first memories that influence how and what we communicate with others.

Chicana artist Carmen Lomas Garza acknowledges that her family has always been an integral part of who she is. Her paintings reflect memories of family and community events that express the day-to-day living of her relatives and neighbors. They portray many customs and beliefs. It is through her *recuerdos/memories* of family events that we can see connections with our own family traditions and practices. Carmen shares a personal gift with us, her family history. She, like her ancestors, passes on accounts of a lived history by documenting those events important to her. The Aztecs and other Native American groups did this kind of documentation through oral storytelling and through written and illustrated codices. Their history and accomplishments thus could be passed from generation to generation. Thus, people would know their history and the record of their community, giving individuals an understanding of their role in their family and community. Remember that knowing one's own history, is knowing oneself.

Did You Know?/¿Sabías?

According the 2000 U.S. Census, Hispanics live in family households that are larger than those of non-Hispanic Whites.

The majority of Hispanic households are married-couples (55.5%).

19.7% are female -headed family households.

Imagine/Imagina

Close your eyes and imagine your favorite family event. It might be a holiday, a birthday, a wedding, a reunion, a vacation or some similar event. What do you hear? What do you smell? How does it feel to be around your family? What foods did you taste at this special event? What and who do you see?

Try This/Prueba Esto

FAMILY PICTURES

Students will compare their role in her/his family at a younger age and now in adolescence by recalling memories of family events.

Students will express themselves by using line, shape, color, and unity through narrative painting.

Materials: pencils, 12" x 24" drawing paper, pastels, Carmen Lomas Garza's book **Family Pictures**.

What kind of special family events occur in your family? (A birthday, a Quinceañera, a holiday, a communion, the death of a grandparent, the birth of a little brother or sister). Why are these memories important to a person?

Share a picture from the book **Family Pictures**. What do you see happening in the picture? What family event did Carmen remember? Read the story. Carmen is a painter, so she paints her picture then writes her story. Think about a family event that you would like to share with others in a picture. After you have thought about it, sketch it lightly onto the drawing paper. Remember to draw big because you will be using pastels for the coloring and to also add details. With the

pastels you can blend by gently rubbing the edges of two colors or you can highlight with a lighter color around a darker color.

After the students complete their family picture, invite them to share their stories with their classmates. The teacher can record their storytelling or have them write the stories so that they can be retold again.

For More Information

Family Pictures

By Carmen Lomas Garza, Children's Book Press, 1990

"The Family-La familia"

from **AMERICANOS-Latino Life in the United States**, Little, Brown, & Co., 1999

www.hispanic.com

www.soyunica.com

A Full Tummy, A Happy Heart/ Panza llena, corazón contento

Students will experience stories/poems about food by Chicano writers (Trinidad Sanchez, Gary Soto, Pat Mora, and Sandra Cisneros).

Students will create their own poems or stories about food.

How can food define a culture? What is it about food that can help shape a people's identity?

Every cultural group has their own food or native food. The diverse diet of Chicanos is a mix of pre-Columbian, Spanish, French, African and North American cuisine. It's foundation, though, is based on pre-Columbian foods like helote/corn, tortillas, chiles, tomate/tomatoe, aguacate/avocados, frijoles/beans, chocolate, vanilla and other foods native to the Americas. In "**Chicano Foods: A Cultural Perspective of the Rio Grande Valley**", the author states, "cultural values are prescribed through food usage. Family ties, religion, and traditions are all reinforced through culinary practices. The commemoration of specific events with special foods, relate the importance of celebrations. It is because of these observations that food

practices can be instrumental in the study of culture."

Food is a rich part of a people's culture. Thus, is part of one's identity, part of one's flavor.

Read a variety of stories and poems by Chicano writers to understand how they use food to understand their culture and their identity. How do the writers use the images of food? Are the writers only talking about food or using food as a symbol for something else?

"Ode To A Tortilla"

From **Neighborhood Odes**

By **Gary Soto**

They are flutes
When rolled, butter
Dripping down my elbow
As I stand on the
Front lawn, just eating,
Just watching a sparrow
Hop on the lawn,
His breakfast of worms
Beneath the green, green lawn,
Worms and a rip of
Tortilla I throw
At his thorny feet.
I eat my tortilla,
Breathe in, breathe out,
And return inside,
Wiping my oily hands
On my knee-scrubbed jeans.
The tortillas are still warm
In a dish towel,
Warm as gloves just
Taken off, finger by finger.
Mamá is rolling
Them out. The radio
On the window sings,
El cielo es azul . . .
I look in the black pan:
The face of the tortilla
With a bubble of air
Rising. Mamá
Tells me to turn
It over, and when
I do, carefully,
It's blistered brown.
I count to ten,
Uno, dos, tres . . .
And then snap it out
Of the pan. The tortilla

Dances in my hands
As I carry it
To the drainboard,
Where I smear it
With butter,
The yellow ribbon of butter
That will drip
Slowly down my arm
When I eat on the front lawn.
The sparrow will drop
Like fruit
From the tree
To stare at me
With his glassy eyes.
I will rip a piece
For him. He will jump
On his food
And gargle it down,
Chirp once and fly
Back in the wintry tree.

**A Rice Sandwich
From House On Mango Street
By Sandra Cisneros**

The special kids, the ones who wear keys around their necks, get to eat in the canteen. The canteen! Even the name sounds important. And these kids at lunchtime go there because their mothers aren't home or home is too far away to get to.

My home isn't far but it's not close either, and somehow I got it in my head one day to ask my mother to make me a sandwich and write a note to the principal so I could eat in the canteen too. Oh no, she says pointing the butter knife at me as if I'm starting trouble, no sir. Next thing you know everybody will be wanting a bag lunch----I'll be up all night cutting bread into little triangles, this one with mayonnaise, this one with mustard, no pickles on mine, but mustard on one side please. You kids just like to invent more work for me.

But Nenny says she doesn't want to eat at school---ever---because she likes to go home with her best friend Gloria who lives across the schoolyard. Gloria's mama has a big color TV and all they do is watch cartoons. Kiki and Carlos, on the other hand are patrol boys. They don't eat at school either. They like to stand out in the cold especially if it's

raining. They think suffering is good for you ever since they saw the movie *300 Spartans*.

I'm no Spartan and hold up an anemic wrist to prove it. I can't even blow up a balloon without getting dizzy. And besides, I know how to make my own lunch. If I ate at school there's be less dishes to wash. You would see me less and less and like me better. Everyday at noon my chair would be empty. Where is my favorite daughter you would cry, and when I came home finally at three p.m. you would appreciate me.

Okay, okay, my mother says after three days of this. And the following morning I get to go to school with my mother's letter and a rice sandwich because we don't have lunchmeat.

Mondays or Fridays, it doesn't matter, mornings always go by slow and this day especially. But lunchtime came finally and I go to get in line with the stay-at-school kids. Everything is fine until the nun who knows all the canteen kids by heart looks at me and says: You, who sent you here? And since I am shy, I don't say anything, just hold out my hand with the letter. This is no good, she says, till Sister Superior gives the okay. Go upstairs and see her. And so I went.

I had to wait for two kids in front of me to get hollered at, one because he did something in class, the other because he didn't. My turn came and I stood in front of the big desk with holy pictures under the glass while the Sister Superior read my letter. It went like this:

Dear Sister Superior,

Please let Esperanza eat in the lunchroom because she lives too far away and she gets tired. As you can see she is very skinny. I hope to God she does not faint.

Thanking you,

Mrs. E. Cordero

You don't live far, she says. You live across the boulevard. That's only four blocks. Not even. Three maybe. Three long blocks away from here. I bet I can see your house from my window. Which one? Come here. Which one is your house?

And then she made me stand up on a box of books and point. That one? She said, pointing to a row of ugly three-flats, the ones even the raggedy men are ashamed to go into. Yes, I nodded even though I knew that wasn't

my house and started to cry. I always cry when nuns yell at me, even if they're not yelling.

Then she was sorry and said I could stay ----just for today, not tomorrow or the day after---you go home. And I said yes and could I please have a Kleenex---I had to blow my nose.

In the canteen, which was nothing special, lots of boys and girls watched while I cried and ate my sandwich, the bread already greasy and the rice cold.

"Who Am I?"

From Why Am I So Brown?

By Trinidad Sanchez, Jr.

Am I -
the collection of pinto beans,
the pile of warm tortillas,
the chili relleno, the tostada chip
dipped in your salsa picante,
the flautas you eat with your dedos,
the chocolate con canela,
the nopales, the salchiches
you so richly savor?

Am I -
the oregano, the cilantro, la cebolla
of your salsa bien picoso,
the jalapeno pepper,
the pimiento in your gazpacho?
let's be honest - it's true . . .
I did say: me gustan las gorditas!
I also said: I loved your chilaquiles!

Am I -
the super nacho of your life
or will I only be the rice and beans
forever?
Yo se bien, you don't like to joke around
at times you think of me as a taco de carbon!
Where's the beef? You would do well to teach
your Mexican sandwich Español pa'que no
pierde su identidad
And become Hispanic, better yet . . .
Let him be CHICANO!

Sí, sí, I want to be
the pan de huevo you bite into,
the calabasa of your empanada,
the papa of your papa con huevos,
the sugar in your atole!

Ay, Mamacita!

The two of us are made for each other like
arroz con leche

the tamale wrapped in the oja
the extra queso on your enchilada . . .

And all you can say is:

What's for dessert?

—

"The Mexican Sangwitch"

From Why Am I So Brown?

By Trinidad Sanchez, Jr.

Is it a tortilla with peanut butter and jelly,
or jalapenos piled on Wonder Bread?
Is it a coney made with tortillas,
or a Kaiser roll smothered
With salchiches y salsa mayonesa?
Is it chorizo con huevo on whole wheat,
or refried beans on white bread?
Is it the patron saint of botanas,
or a Mexican who can only speak English?
Is it the same as an American taco?
Is it a Mexican playing tic-tac-toe?
Is it carne asada on rye,
or guacamole on toast?
Do you really want to know why?
Is it me inside of you,
or you wrapped around me?
Is it a güera dancing with two Mexicans,
or two gringos putting the make on my sister?
Is it a super sandwich, with official
ingredients labeled: HECHO EN MEXICO!
Is it a plain sandwich
made by authentic Mexican hands?
Is it true Juan de la Raza invented it?
Is it a moot question?
Are you a lawyer or a poet?
Does the judge really care?

Did You Know?/¿Sabías?

The Nahuatl word for tortilla is *tla-xcalli*,
avacado/aguacate is *ahuacatl*, and
tomatoe/tomate is *tomatl*.

The Mayan and the Aztecs introduced
chocolate/cacao to the Spanish who took it to
Europe.

Beans have been eaten since pre-Columbian times. Phaseolus beans were indigenous to the Americas.

For More Information

"Mexican Food: As American As Tortillas and Apple Pie" By Enrique J. Gonzales, Hispanic Link
IMDiversity.com

Neighborhood Odes by Gary Soto, Harcourt Brace Jovanovich, Publishers, 1992

Why Am I So Brown? by Trinidad Sanchez, Jr., Abrazo Press, 1991

Sonnets & Salsa
By Carmen Tafolla, Wings Press, 1999

Laughing Tomatoes and Other Spring Poems/Jitomates Resueños y otros poemas de primavera
By Francisco X. Alarcón, Children's Book Press, 1997

The Cambridge World History of Food
Eds. Kenneth F. Kiple and Kriemhild Conne Ornelas

www.panam.edu/dept/lrgvarchive/foods.html

www.orst.edu/food-resource/kelsey/smith.html

Estilo/Style

How is Chicano music distinct? ¿Cómo es la música chicana diferente que otros estilos musicales?

Chicano artistic expression grew out of Mexican American experiences, drawing from distinctly Mexican and U.S. culture and traditions. The culmination of these artistic aesthetics in the 1960's and 1970's grew out of a need to forge a cultural identity and nurture cultural expressions that affirmed Mexican American experiences. This included good and bad experiences; celebration and suffering, pride and discrimination, family and alienation to name some. Thus art, music, literature, dance and theater by Chicanos became a form of cultural and political empowerment like that of the Black Power movement for African-Americans.

Chicanos had extensive and diverse musical traditions to draw from. Our music is a dynamic fusion of native people's music; Mexican regional music; instruments and music brought over from Spain and other European countries; Afro-Caribbean music; and U.S. jazz, r&b, country-western, rock. And, it continues to change as the world we live in changes.

Identifiable strands leading to music of the Chicano Movement began with conjuntos like Paulino Bernal y Su Conjunto and orchestras like Oscar Guerra's, Beto Garcia y Sus GG's y Beto Villa y Su Orquesta. Modern-style orquestas began in the 1920's as a response to the big band sounds of Glenn Miller, Harry James, and the Afro-Hispanic sounds of musicians like Xavier Cugat and to the economic changes occurring in Mexican American communities. Mexican American communities desired a mix of popular American music and popular Latino and Mexican music. "In other words, an exclusively American repertoire was inadequate to the cultural needs of the Mexican American Generation; bi-musicality was the only solution to the generation's search for a form of expression that would coincide with its existence at the

margin between two cultural worlds."

The Mexican American Orquesta by Manuel H. Pena, University of Texas Press, 1999

Groups like Little Joe and the Latinaires and Sunny and the Sunliners continued the mixing of música jaitona, ranchera, and American pop music. These groups and others developed "la onda Chicana" on the fringes of the Civil Rights Movement by blending musica mexicana, popular American music, Afro Hispanic rhythms, and indigenous music of the Americas. La musica chicana, like many American musical styles, is distinct because of its mixing of different musical styles. La music chicana resulted out of the political and economic status of Chicanos and helped empower the cultural identity of Chicanas and Chicanos and their communities.

Did You Know?/¿Sabías?

Música jaitona or "hightone" music is elegant big band/orchestra dance music.

A corrido or ballad is a song that tells a story and is rooted in Spanish folk traditions. Often the corrido is about heroic acts, great feats, great love, heartache, or other memorable occasions. This style of music has been very popular in Mexico and in Mexican American communities.

Conjunto literally means group but it is also the name of a style of music that includes a bajo sexto (a bass guitar of six strings) and accordion. It is considered the folk music of Mexican and Mexican American people. The Guadalupe Cultural Arts Center in San Antonio began the first Conjunto Festival in the United States.

Bi-musicality is a mixing of two different musical sensibilities. For example big band sounds with latino rhythms or a polka ranchera with jazz.

Armando Marroquín of Alice, Texas and his Ideal record label were instrumental in developing and nurturing the marketing of regional orquesta and the survival of conjunto music and other styles of Mexican American music.

Currently groups like Ozomatli, Chicano Groove, Quetzal and many others are continuing *la onda chicana* in their music by playing music that pulls from rock to rap, funk to punk, cumbia to corrido, and samba to salsa. These groups also use Spanish and English in their lyrics.

Imagine/Imagina

You are a musician writing a song that tells a story, a corrido. What would the song be about? What instruments would you have for the music? What style of music would it be?

Visit <http://www.corridos.org/> for more info and resources on corridos.

Try This/Prueba Esto

Students will investigate the styles of music they listen to in different environments (i.e. at home, at school, with their friends).

Students will bring music to share and analyze the variety of music existing in their community by listening and then reflecting on the different musical elements that make up the music.

Students will create a painting that is inspired by a piece of music.

Materials: different examples of Chicano music (look at For Further Information), a CD/cassette player, if possible—an accordion, a bajo sexto, congas, a saxophone, a guitar (acoustic &/or electric), brushes, tempera paints, poster size paper, writing paper, and pencils. NOTE: have paints, paper, paper towels, brushes and water set up on tables before beginning the activity.

What kind of music do you like to listen to? What do you like about the music you listen to? Let's listen to some of the music you brought to share. Listen to what kinds of instruments are played and to what the lyrics say. What types of rhythms do you hear (fast, slow, jazzy, bluesy, latino rhythms)? On a

piece of paper write down about what you hear and how the music makes you feel.

Think about the different types of music you hear voluntarily (the music you choose to listen to) or involuntarily (the music your mom plays in the kitchen or that your grand parents listen to). Does the music influence you in any way? For example, does it remind you of someone or some place, does the music frustrate you or make you feel good? Let's listen to a piece of music. Close your eyes and listen. Pay attention to the images that come into your mind's eye. Let's listen to the music again, but this time you will paint to the music. Think about some of the images that first came to your mind or colors that might represent the music.

After students complete their painting to the music, invite a couple of the students to share what they composed.

Music is part of culture. Culture is part of a peoples' identity. Thus, music can reflect how people see themselves in the world. It is through the creative process of music that others can learn about a culture different from their own. Yet, also understand the parallels between cultures and styles of creating.

For More Information

BARRIO RHYTHM—Mexican American Music in Los Angeles by Steven Loza, University of Illinois Press, 1993

Música Tejana by Manuel Peña, Texas A & M University Press, 1999

The Mexican American Orquesta—Music, Culture, and the Dialectic of Conflict by Manuel Peña, University of Texas Press, 1999

PURO CONJUNTO—An Album in Words & Pictures Edited by Juan Tejeda & Avelardo Valdez, CMAS Books, University of Texas, 2001

Mexican Ballads, Chicano Poems—History and Influence in Mexican-American Social Poetry by Jose E. Limon, The University of California Press, 1992

Música De la Raza: Mexican & Chicano Music in Minnesota by Maya López-Santamaría, 1995
Minnesota Historical Society

www.sanchoshow.com

www.metroactive.com/chicanogroove

www.cornidos.org

Suggested Listening:

Texas:

South of the Border
Mando and The Chili Peppers

Can't You See
Rick and the Keys

Wicked, Wicked Woman
Ray Liberto

Oh Please Love Me
The Lyrics

My Angel of Love
The Royal Jesters

Wasted Days and Wasted Nights
Freddy Fender

Blow Out
Vince Cantu and His Reckin' Dominoes

Wrong Side of the Tracks
J. Jay and the Dell-tones

Coffee Grind
Charlie and the Jives

Talk To Me
Sunny and the Sunglows

This Is My Country
Little Joe and the Latinaires

Hey Baby Que Paso
Texas Tornados

Still Singing the Blues
Randy Garibay and Cats Don't Sleep

California:

Marijuana Boogie
Lalo Guerrero

Pachuko Hop
Chuck Higgins

Tequila
The Champs

The Way You Look Tonight
The Jaguars

Symbol of Heaven
Little Julian Herrera

La Bamba
Conjunto Jarocho Villa del Mar

La Bamba
Ritchie Valens

La Bamba
The Plugz

La Bamba
Los Lobos

Whittier Boulevard
The Midnighters

Farmer John
The Premiers

La La La La La
The Blendells

Land of 1,000 Dances
Cannibal and the Headhunters

Viva Tirado
El Chicano

Oye Como Va
Santana

Suavecito
Malo

You're Still A Young Man
Tower of Power

Low Rider

War

Together

Tierra

Will The Wolf Survive?

Los Lobos

Hey, Señorita

The Penguins

Buzz, Buzz, Buzz

The Hollywood Flames

(Baby) Hully Gully

The Olympics

Corrido Rock

Handsome Jim Balcom and The Masked
Phantom Band

El Estilo/Style

What is rasquachismo? ¿Qué es rasquachismo?

Rasquachismo can be thought of as a Chicano aesthetic principle and approach to making objects with limited available resources. It has been shaped by indigenous and Mexican artistic traditions and Chicano experiences in the United States. Artist and scholar Amelia Mesa-Bains, Ph.D. writes, "In rasquachismo, the irreverent and spontaneous are employed to make the most from the least. In rasquachismo, one has a stance that is both defiant and inventive. Aesthetic expression comes from discards, fragments, even recycled everyday materials such as tires, broken plates, plastic containers, which are recombined with elaborate and bold display in yard shrines (capillas, domestic décor (altars), and even embellishment of the car. In its broadest sense, it is a combination of resistant and resilient attitudes devised to allow the Chicano to survive and persevere with a sense of dignity. The capacity to hold life together with bits of string, old coffee cans, and broken mirrors in a dazzling gesture of aesthetic bravado is at the heart of rasquachismo."

Others have identified it as an expression of "Mexican ingenuity", "the pleasure of survival (*Alicia Gaspar de Alba*)", a view from below or "underdog perspective (*Tomas Ybarra-Frausto*) and a "working class style." You can think of rasquachismo as a rich and colorful use of imagination. Like taking every day items, found and scavenged objects, recycled things, remnants, and mixing in vibrant colors and designs to creating something new, clever, and beautiful.

Is rasquachismo uniquely Chicano? Or can you think of other traditions that are similar? Does your family have stories of making new or necessary things out of spare parts, discarded objects, and everyday things?

Did You Know?/¿Sabías?

Rasquachismo can be seen in the fine arts or folk arts as well as in daily Chicano expressions, experiences, actions, and sayings. For example: In Selena's boutique in San Antonio - "glitzy ranchera" clothes; a planter made from an old tire; an altar made from a bath tub; a hubcap yard border; or Spanglish-mixing Spanish and English words while conversing with someone or in writing.

Rasquache sensibilities can be different from one region to another. California's rasquache can be more urban, Tejano rasquache can be more country or ranchero, New Mexican Hispano rasquache can be rustic and "Southwestern", Chicago can be called a midwestern rasquache. These regional variations are unique and shared, particular and common, related but subtly different.

Rasquachismo is "puro arte Chicano" or pure Chicano art.

Imagine/Imagina

You have collected coffee cans, colored telephone wire, shreds of cloth, and old broomsticks. You will use these items to decorate your front porch. Think about how you will combine them, about patterns, color, and where to place them. What would your porch art/rasquache composition look like?

Try This/Prueba Esto

Looking For Rasquachismo Buscando Rasquachismo

Students will investigate rasquachismo by collecting examples in their communities.

Students will analyze the different styles of rasquachismo in their neighborhood/barrio.

Materials: disposable cameras, digital cameras, or Polaroid cameras (1 for each group of 4 students), and/or sketchbooks, pencils, crayons, clipboards, paper or access to a computer.

Have you seen rasquache art in your neighborhood? What did it look like? Where did your neighbors place their recycled art piece? What were they trying to express? Take a short walking field trip around the neighborhood by your school (a 3 block x 3 block walk). Before heading out for your search of rasquache art, review with the students what they are looking for (i.e. homemade yard art that someone created, homemade altars or nichos, older cars that have been modified like low riders and euros, a little store that has a mural, an unusual sign on a small business).

Put the students in groups of four with one student in charge of the camera. The other students can take a clipboard with drawing paper, pencil, and crayons (optional). Split up the groups so that each group has a different area to explore. **Note:** *If it is a large group of students (20-30) it is advisable taking adult chaperones to monitor each group. Some schools require getting principal approval two weeks ahead.* Instruct each group that they are to draw what they find and to also write down details of what, how, where, and why they like it. The person with the camera will take a couple of pictures of the rasquache art. After your search, return to the school and have each group discuss what they found or did not find. Have each student share their drawings or Polaroid pictures. Have the students create a bulletin board illustrating rasquachismo using found objects from home or school and displaying their drawings, photographs and thoughts about this Chicano concept and art form.

A Niche Altar/Un Nicho Altar

Students will create a rasquache art piece by composing a niche altar/un nicho altar with found objects from home.

Students will use art elements (pattern, color, form, balance, unity) in their compositions. Materials: one shoe box for every student, an object from home that is important to them that will fit in the shoe box, other objects like soda pop bottles, the plastic rings that hold a six pack of soda, small old or new bottles, any found objects, glue or a hot glue gun, tempera

paints, brushes, aluminum foil or gold foil, glitter, old working Christmas lights, colored telephone wire, tinsel, string, fishing line, pencils, drawing paper, scissors. *Have the materials sorted out on a table so that students can choose what they want to use.*

A niche or nicho is a recess in a wall where a statue of a saint or Virgin is usually placed. Instead of placing a religious statue, students will need to bring an object from home that is important to them or the teacher can collect kitsch objects from home for the students to choose from.

What is an altar? An altar can be a table where a ritual is performed or someone special is honored. Where would you find an altar? Altars can be found in people's homes, in a church, or in someone's yard in *un nicho* or a niche. Why do people create altars? People create altars as a way to honor someone special like a saint or a person who has passed away. We will make a niche altar/*un nicho* altar to honor someone or something important to you. Instead of a table, a box will be used. Shoeboxes work quite well. Instruct the students what they will have

The freedom to choose what materials they want to use to design their *nicho altar* after they have drawn out their design on drawing paper. Guide them to think about who or what it is for. If the niche altar is for someone who is it? Why that person? The student will have to find an object that somehow represents that person. Students can also choose an object to represent something that is important to them. After they have drawn out their plan, the students can begin choosing what materials they want to use. Remind them that if they are going to paint their box they might want to paint it first before gluing on objects.

Their imagination and creativity can be expressed freely.

After the niche altars are completed have each student talk about what his or her niche altar represents, who is it about, and why they used the objects they chose.

For More Information

La Frontera/The Border: Art About the Mexico/United States Border Experience

Centro Cultural de La Raza, Museum of Contemporary Art, San Diego, 1993

"Domesticana": the sensibility of Chicana rasquache. □By Mesa-Bains, Amalia. Los Angeles, CA: Aztlán, Vol. 24, no. 2 (Fall, 1999), 1999

Rasquachismo: A Chicano Sensibility.
By Tomas Ybarra- Frausto in **CARA Chicano Art: Resistance and Affirmation, 1965-1985, Wight Gallery, UCLA 1991**

Chicano Art Inside/Outside The Master's House: Cultural Politics and The CARA Exhibition. By Alicia Gaspar de Alba, The University of Texas Press, 1998

Shrines of Faith by Elda Silva
San Antonio Express News, S.A. Life,
Wednesday, December 12, 2001

Altars and Icons-Sacred Spaces in Everyday Life. by Jean McMann, Chronicle Books, 1998

¿QUIÉN SOY? / WHO AM I?

What does it mean to be Chicano/a?

Chicano writer Armando Rendón answered this question in his 1971 *Chicano Manifesto*. He wrote:

"The Chicano is unique in America. He is a descendant of the Fifth Sun, bound to the land of Aztlán by his blood, sweat, and flesh, and heir to gifts of language and culture from Spanish conquistadores. But in him, too is another dimension. Some observers have said of the Mexican American that he is an in-between, neither Mexican nor American. The truth is that the Mexican American is a fusion of three cultures: a mezcla of Mexican, Indian, Spanish, and the North American- yes, even the Anglo-dominated society is his to absorb into himself.

The word, Chicano, is offered not merely as a term of differentiation (some would say separation or racism), but also as a term of identification with that distinct melding of bloods and cultures. The term Chicano is anything but racist, because it declares the assimilation of bloods and heritage that makes the Chicano a truly multi-cultured person."

Indígena (Native American), Mexican American, Latino, Hispanic, American, for the Chicano he is a mix of all those labels. It is up to each individual to decide which one or combinations they wish to use for identifying themselves to others. It is also important to know that how you identify yourself might change over time and change from situation to situation.

Did You Know? ¿Sabías?

Definitions:

Fifth Sun/El Quinto Sol - This is the name given by the Aztecs to the current calendar cycle.

Aztlán - This is the name of the Aztecs' mythical homeland.

Spanish conquistadors - These were the Spaniards who first explored the Americas and "conquered" its land for Spain.

Mezcla - A mixture.

People of Aztlán are descendants of the Fifth Sun, el Quinto Sol.

Chicano activist Corky González wrote the 1964 epic poem "*Yo soy Joaquín*". This poem continues to inspire young Mexican Americans and other Latino youths to reclaim their history and embrace their own identity.

Malintzin more popularly known as La Malinche and Doña Marina helped Hernán Cortes's conquest of Mexico. Some historians consider La Malinche to be the mother of the Mexican people or the symbol of la mezcla de la raza - the mixture of indigenous and Spanish blood and culture.

From Texas to California, the rich heritage and cultures that are Mexican in origin have nurtured the Chicano culture.

Spanglish is a mix of English and Spanish words that many Chicanos/Mexican Americans use to communicate. It is considered to be improper Spanish by some. Yet, it reflects the creativity, color, y *sabor* of Chicano experiences fed by Mexican and North American culture.

Imagine/Imagina

Think about your own mixed ethnic or cultural background or multiculturalism. Where are your ancestors from? What traditions do your family or friends celebrate that are not considered "all -American", but from another culture? Like Polish, Vietnamese, Salvadoran, or Nigerian.

Try This/Prueba Esto

El aguila/The Eagle

- I. Students will begin to nurture self - appreciation by understanding what it means to be from more than one culture.

- II. Students will express themselves by drawing an eagle from either an Aztec reference, a Mexican reference, an American reference or a combination to represent who they are.

Materials: copies of three different images of Eagles (Aztec, Mexican, American), crayons, 9" x 12" white drawing paper, scissors.

How can understanding one's history help a person understand others? Remember that a Chicana or Chicano is of Mexican descent that may claim indigenous, European, African, or Asian ancestry. She/he is a person who is from America but whose parents, grandparents, or great grandparents are from Mexico. She/he is a person who knows her/his American history, her/his Mexican history, and her/his indigenous history. She/he is a person who is very aware of the power of knowing her/his many histories. Knowledge is power and knowing your history not only helps you know yourself better but can also help you appreciate others who are from different cultures. Knowledge can help you see the world as a shared place of shared symbols and beliefs.

Share with the students three pictures of the eagle. There are some images that are shared by the Aztecs, Mexicans, and North Americans. One shared image is the eagle. Describe what is different about each eagle (*the shape, the color, the design, and the gesture*). What is the same about the eagles (*what it represents, symbol of strength and of the spirit?*)? The Aztecs believed that the eagle/*cuauhtli* was strong and could see very well because it could soar high above the clouds to see all that was below. The Aztecs named a certain class of warriors, Eagle Warriors, because of their strength and clear sight. Their ancestors founded the land Tenochitlan from a premonition they had that their land would be where they found an eagle holding a serpent perched on top of a prickly pear cactus. This myth and symbol endured and is on the center of the Mexican flag. The Mexicans kept this symbol as a tie to their ancestors, the Aztecs and the Mexicas. However, Mexican's ancestors are also the

Spanish who conquered Tenochitlan from the Aztec Emperor, Moctezuma. How do Americans use the symbol of the eagle (*on coins, on money, on military pictures, on the Great Seal of America*)? For Americans the eagle also represents strength. This eagle has an olive branch in its talon and not a snake. What do you think the olive branch stands for or symbolizes (*food, taking care of the environment, peace*). The olive branch stands for or symbolizes the power of peace. You will also see the eagle holding arrows that stand for the power of war.

For many Mexican Americans, they or their parents, grandparents, or great grandparents were born in Mexico and moved or immigrated here to the United States where they have become American citizens. Their history and culture is still connected to Mexico. Choose an eagle that best represents who you are. For some it might be the Aztec eagle, because it might represent your ancestors, for others it might be the Mexican eagle because it might represent home, yet for some it might be the American eagle because you are a citizen of the United States proud of your country's strength in peace and war. But there might be some of you that feel connected to all three because you are Aztec, Mexican, and American.

When you feel a part of two cultures or are from two cultures like Mexican Americans/Chicanos then you are bicultural. If you can speak, read, write, and understand two languages then you are bilingual. A person who is bicultural and bilingual can often make more connections between other cultures because of this bicultural experience and understanding. She or he is strong and clear sighted like the eagle.

This is how you will do your drawing:

- I. Use different colors to completely color your drawing paper. Color very hard so that the colors are very bright and vivid.
- II. Now, color on top of all the brilliant color with black. Cover it up completely with black pressing the black crayon very hard.
- III. Lastly, Choose an eagle or eagles that you feel represents who you are.

Take a pair of scissors and draw the eagle/eagles with the point of the scissors or any other metal point. Draw carefully through the black so as not to tear your paper but to see the beautiful colors underneath. Try drawing a variety to lines and patterns.

- IV. ¡Horale! You have a drawing of an eagle/*cuauhtli* that represents who you are.

Students can share with each other why they chose the eagle in their drawing. A writing exercise can be included with the art project around the question Who Am I?/¿Quién soy?

Autoestima/Pride

- I. Students will explore what self-esteem means by learning about their culture and themselves.
 II. Pencils, writing paper, copies of ***Why Am I So Brown?*** by Trinidad Sanchez

Materials: pencils, copies of acrostic poem worksheet, copies of the poem ***Why Am I So Brown?*** by Trinidad Sanchez
 Have you ever wanted to be someone else or have a different body or a different family? *(Give the students time to share their feelings. Share your own feelings or memories about this question too.)* Why do we feel this way? *(Sometimes we are not happy with how we look or how our families behave, maybe we don't always see the good things about our families or ourselves.)* What can help us change our negative or bad feelings about ourselves? *(Knowing the things that make us unique or the things that we are really great at doing, knowing our history.)* There is a poem written by the Chicano poet Trinidad Sanchez called ***Why Am I So Brown?*** It is about a little girl whom Trini knew. She asked him this question one day because she didn't want to have brown skin. She was ashamed of her skin color and of being Mexican American. So Trini wrote this poem for her.

Why Am I So Brown?

For Raquel Guerrero

A question Chicánitas sometimes ask
 While others wonder: Why is the sky blue?
 Or the grass so green?

God made you brown, *mi'ja*,
 Color bronze - color of your *raza*, *your people*
 Connecting you to your *raíces*, *your roots*
 Your story/*historia*
 As you begin moving towards your future.

God made you brown, *mi'ja*,
 Color bronze, beautiful/strong,
 Reminding you of the goodness
 De tu *mama*, de tus *abuelas*, *your grandmothers*
 Y tus *antepasados*, *your ancestors*.

God, made you brown, *mi'ja*
 To wear as a crown, for you are royalty -
 La *raza nueva* - the people of the sun.
 It is the color of Chicana women -
 Leaders/*madres* of Chicano warriors
 Luchando por la paz y la dignidad
 De la justicia de la nación Aztlán!
 God wants you to understand . . . brown
 Is not a color . . . it is:
 A state of being, a very human texture
 Alive and full of song, celebrating -
 Dancing to the new world
 Which is for everyone . . .

Finally, *mi'ja*
 God made you brown
 Because it is one of HER favorite colors!

What do you think Trini was telling the little girl? *(To love herself, to be proud of who she is Mexican and American.)* Why is this good advice? *(Because a person should never be embarrassed of who they are. Feeling pride or self-esteem let's people know that you are in control of your destiny.)*

Write an acrostic poem about what you are proud about. It could be about a talent that you have, your family, that you are bilingual, that you're a great speller or a great dancer or that you are Mexican-American or Chicana (o). Whatever gives you pride. The letters PRIDE/ORGULLO or

SELF-ESTEEM/AUTOESTIMA will be written on the left side vertically so that each letter begins a sentence of the poem. The poem can be written in English or Spanish or bilingually. Read your poems to each other when everyone finishes writing.

Example:

PRIDE/AUTOESTIMA

Painting the women who are my heroes
Rejoicing in their glorious contributions to
our community
Inviting *mis comadres* to reflect on the
gifts of our *raza*
Dancing to the music of an *accordion*
Effortless pride of the women who sang
the songs *de nuestra autoestima*.

By Terry A. Ybáñez

My Name/Mi nombre

- I. Students will explore how names create a person's identity.
- II. Students will express themselves by writing a story about their name.

Materials: 9" x 12" colored construction paper, 4" x 6" white construction paper, 4" x 6" white copy paper, markers, crayons, glue, scissors, pencils, copies of the story *My Name* from *House On Mango Street* by Sandra Cisneros

Do you like the name given to you by your parents? If you like your name what do you like about it? If you don't like the name your parents gave you, what would you change your name to and why?

Why are names important? (*Names identify a person; tell others about what kind of person he or she is.*) The writer, Sandra Cisneros, wrote the story, *My Name*, as part of a book called *House On Mango Street*. Sandra writes the stories about a little girl named Esperanza and shows us the world that Esperanza lives in. Read the story, *My Name*. Remember to practice reading the story before reading to the students and to read it theatrically. After reading, ask the students how they feel about names in Spanish? Why? How did Esperanza feel about her name? Why did she want to change her name?

Have each student think of a creative way to write out their names (their real names or the name they wished they had.) Each student will write his/her name in a creative way on the 4 1/2" x 6" white construction paper using the markers and crayons and then cut it out. Instruct the students to make a pop-up book by following what you do.

- I. Fold a 9" x 12" colored construction paper in half so that it's 4" x 6" of paper.
- II. Take a pair of scissors and cut a 1" tab on the fold in the center of the paper.
- III. Fold the tab making the crease very clear and push the tab into the folded construction paper.
- IV. Open the folded construction paper and glue cut out name onto the tab.

Each student can write about why they like their name or why they don't like their name on the 4" x 6" white copy paper. What is special about your name? How does your name reflect who you are? Does your name remind you of a certain texture, smell, or taste? After everyone has written about their names, have each student glue their story into the pop-up book. Have them title the front of the book *My Name/Mi Nombre* by _____ and the date.

While the students are working, talk to them about nicknames, *apodos*. Ask them if they have friends and relatives that have unusual nicknames or *apodos*. How or why did they get those names?

Have everyone share their stories about their names.

Me/Yo

- I. Students will begin developing an understanding of what makes each person unique.
- II. Students will develop cultural awareness by promoting self-knowledge.
- III. Students will express themselves by creating a self-portrait with oil pastels.

Materials: pencils oil pastels, toothpicks, drawing paper 8" x 12 ", small mirrors (if possible), posters of self-portraits by Chicana artists (Yolanda Lopez, Santa Barraza, and Carmen Lomas Garza.)

Why would anyone want to draw a picture of themselves? (*To better understand themselves, to share with people what they know, to investigate or celebrate something in one's life.*) Show an art poster of a self-portrait. What do you see happening in this picture? What do you see that makes you say that? What else do you see? What can this self-portrait tell us about the artist?

Draw a self-portrait of yourself. Look into the mirror and draw what you see. Or you can draw how you think you look.

- I. Sketch your face onto the drawing paper with a pencil. Remember to add details that make you unique.
- II. Next use the oil pastels to color your self-portrait. Use the colors so they symbolize you (your favorite color or a color that symbolize how you feel).
- III. Use a toothpick to scratch lines, texture, or a pattern on or around the image. Be creative and try to use unusual color combinations.
- IV. Draw things/objects around your portrait that symbolize what you like doing or who you care for.

Close with the poem:

Here Are Two Faces Looking At Me

By
Trinidad Sanchez

In the distance, in the echoes of my mind

The *canto de dos gallos* rose to my consciousness

Signaling the morning/singing songs of praise

To the gods of life/the gods of living.

Here are two faces looking at me

Dos caras - no podia escapar

La son y risa que brindaban.

Facing life is not too easy -

I can only live one day at a time...
Here are two faces looking at me

Full of historia/the future

Like two stars from the cosmic galaxy.

Children, too young for words,

The music of their smiles

Is what they use to describe

The *compromiso*, the compassion

Deep in their hearts for the family we all love/we all share.

Crazy - the sensation of twins

De la misma semilla

Two faces sin mascararas - Suddenly

I see the children of the campesino

The children of El Salvador and Guatemala

I see the children of Nicaragua

I see the children of Detroit

I see the children of Aztlán

While the sounds of cultures clashing

Surround me.

Double are the smiles - intense

Driving me to places deep inside my heart

And the murmurs turn to drumbeats

Calling on the clear vision/the new dreams

For re-mapping our homeland!

For More Information

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