

"class struggle." But this position owes at least as much to the work of Liu Shao-ch'i as it does to that of Mao. In Hsiung's book, poor Liu figures almost entirely as Mao's antagonist and no more.

The major problem, if it is a problem, is that subsequent events may have rendered Hsiung's analysis invalid as a general interpretation; in any case, it will remain a good explication of the formal ideology of the Cultural Revolution. Since the fall of 1970, it seems that another view of the ideology has been developing. In the spring of 1971 attacks began on "idealism and metaphysics" and "a *priorism*," notions peddled by "political swindlers." It is too early to tell what these attacks mean, but the "idealism and metaphysics" do seem to include many of those notions identified by Hsiung as part of the Maoist ideology. The "political swindlers" include Ch'en Po-ta, Mao's private secretary, and, later, Mao's political heir, Lin Piao—the men most responsible for the Cultural Revolution extremes in the cult of Mao. A recent Communist article says, "Superficially, they (the swindlers) wanted to establish the absolute authority of Chairman Mao, but actually they were trying to establish their own absolute authority" (*Peking Review*, No. 10, March 10, 1972, p. 9).

What does this mean? Is Hsiung's work an accurate description of Mao's "ideology," with this ideology now being repudiated? Or was this ideology simply a swindle by Lin Piao, an ideology not really reflecting the Chairman's ideas, but which took in Hsiung and the rest of us in the West? Or was Lin Piao an honest man, with his enemies now pulling off their own swindle? Or . . . ? In any case, it is probably too early for any full synthesis of Chinese Communist ideology. As the current catchphrase has it, "The wheels of history grind on." And where she stops, nobody knows. The proteus is changing shape.

—PETER R. MOODY, JR.

MANIFESTO FOR CHICANOS*

Chicano Manifesto by Armando B. Rendon attempts to provide a better understanding of what a Chicano is and what the philosophy of Chicanismo is as well as what they ideally should be.

Rendon argues a historical link between the Aztecs and present-day Chicanos, in addition to providing brief historical sketches of major events between Anglos and Chicanos (including the Treaty of Guadalupe Hidalgo). He also comments on a variety of contemporary issues including third-party politics and the farmworkers' strike.

Chicano Manifesto has its positive as well as its negative characteristics. The positive characteristics include an interesting and easy to read literary style, a host of interesting facts, a focus on a number of important issues and, perhaps the most salient positive characteristic,

* Armando B. Rendon: *Chicano Manifesto*. (New York: Macmillan Co., 1971. Pp. 325. \$7.95.)

Chicano Manifesto

Terry C. Jones



Chicano Manifesto:

Chicano Manifesto Armando B. Rendón, 1971 The history and aspirations of the second largest minority in America Cover

Chicano Manifesto Armando B Rendon, 2025-04-11 A half century has passed since the publication of *Chicano Manifesto* This 50th Anniversary Edition entails the reprint of the original text by Armando Rend n so that present generations of Mexican Americans can see for themselves how a movement evolved who were the main players and what was accomplished As noted in the 1996 reprint not a whole lot had been achieved 25 years after the height of the Chicano Movement In 2021 one can look around the country and find some Mexican Americans in high places in corporations national organizations and even in Congress But these notable achievements are eclipsed by the fact that Mexican Americans by and large are invisible And what is most discomfoting is that while much of the blame is due to our own lack of cohesion and aggressiveness in social and political arenas much of the reason for our invisibility is the relentless use by governments media and academia of Mexican Americans as Hispanic Latino and more recently the use of the letter x pronounced equis in Spanish all of which homogenize and trivialize the richness of our individual cultures language arts and contributions to the U S into an amorphous mass Mexican Americans represent the largest ethnic group among the diverse cultures and histories of the peoples in the U S who are of indigenous Hispanic origin and yet it is ignored misunderstood mischaracterized and largely denied full acceptance as Americans *Chicano Manifesto* deals with the history culture and identity of the largest minority group in the U S Inside the covers is a spectrum of historical events leaders who evolved from the barrios and fields philosophical and mythological platforms voices of all kinds from throughout the Southwest and Midwest vying for and worthy of attention Anyone who proclaims to be concerned about the future of the U S and wondering about who these people are these Chicanos and Chicanas what Chicanismo is about must read *Chicano Manifesto* to learn where it all started from someone who was there and whose own life was changed as he learned about who he was through his own people

Chicano Manifesto Armando B. Rendon, 1971 **Chicano Manifesto** Armando B. Rendón, 2021 *Chicano Manifesto* appeared 25 years ago as the first book written by a Chicano to give vibrant expression to the spirit of a cultural revolution Today *Manifesto* appears at a time of intense racial fear and hatred toward Chicanos and Latinos in the United States *Manifesto* still serves as a rallying cry for action as long as forces within the country persist in using fear and hatred to divide we will not be able to understand nor accept the value of a diverse society **Hecho en Tejas** Dagoberto Gilb, 2008-04-30 Gilb has created more than a literary anthology this is a mosaic of the cultural and historical stories of Texas Mexican writers musicians and artists **Becoming La Raza** José G. Izaguirre III, 2024-11-19 In 1965 striking farm workers in the San Joaquin Valley sparked the beginning of the Chican movement As the movement quickly gained traction across the southwestern United States public frictions and splits emerged among activists over strategic political decisions Jos G Izaguirre III explores how these disagreements often hinged on the establishment of a racial ized identity for Mexican

Americans leading to the formation of La Raza Unida a political party dedicated to naming and defending Mexican Americans as a racialized community Through close readings of figures vocabularies and visualizations of iconic texts of the Chicano Movement including El Plan de Delano Rodolfo Corky Gonzales s I Am Joaquin and newspapers like El Grito del Norte and La Raza Izaguirre demonstrates that la raza was never singular or unified Instead he reveals a racial identity that was re negotiated re invented and re circulated against a Cold War backdrop that heightened rhetorics of race across the globe and increasingly threatened Mexican American bodies in the Vietnam War In lieu of a unified nationalist movement Izaguirre argues that activists energized and empowered La Raza as a political community by making the Chicano movement multivocal global and often aligned with whiteness For scholars of political movements US history race or rhetoric Becoming La Raza will provide a valuable perspective on one of the most important civil rights movements of the twentieth century *The American Kaleidoscope* Lawrence H. Fuchs,1990 A leading authority s panoramic history compares the experiences of immigrant ethnic groups African Americans and Native Americans to each other and in relation to the national political culture *"Takin' it to the Streets"* Alexander Bloom,Wini Breines,2015 Drawing from mainstream sources little known sixties periodicals pamphlets public speeches and personal voices *Takin it to the Streets* remains the most accessible and authoritative reader of an extraordinary decade The fourth edition revises the comprehensive collection of primary documents from the 1960s focusing on civil rights Black Power the counterculture the women s movement anti war activity gay and lesbian struggles and the conservative current that ran counter to more typical sixties movements Blood Lines Sheila Marie Contreras,2009-07-21 2009 Runner up Modern Language Association Prize in United States Latina and Latino and Chicana and Chicano Literary and Cultural Studies *Blood Lines Myth Indigenism and Chicana o Literature* examines a broad array of texts that have contributed to the formation of an indigenous strand of Chicano cultural politics In particular this book exposes the ethnographic and poetic discourses that shaped the aesthetics and stylistics of Chicano nationalism and Chicana feminism Contreras offers original perspectives on writers ranging from Alurista and Gloria Anzald a to Lorna Dee Cervantes and Alma Luz Villanueva effectively marking the invocation of a Chicano indigeneity whose foundations and formulations can be linked to U S and British modernist writing By highlighting intertextualities such as those between Anzald a and D H Lawrence Contreras critiques the resilience of primitivism in the Mexican borderlands She questions established cultural perspectives on the native which paradoxically challenge and reaffirm racialized representations of Indians in the Americas In doing so *Blood Lines* brings a new understanding to the contradictory and richly textured literary relationship that links the projects of European modernism and Anglo American authors on the one hand and the imaginary of the post revolutionary Mexican state and Chicano a writers on the other hand **The Birth of the Chicano** Jessie Guzman,1980 **The Figure of the Pocho in Contemporary Chicano Fiction** Rafael Francisco Grajeda,1974 monthly labor review ,1922 The Chicano Experience in the United States ,1973 Investigation of the historical and

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