





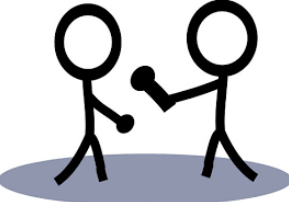


Chicano/a Activists: Primary Source Set

<p>Commemoration of "Louie Lugs" Garcia, a Salt Creek activist, 2008</p>	<p>No Justice, 1979</p>	<p>March, 1977</p>	<p>"In memory of the late UMAS program," University of CO-Boulder, 1974</p>	<p>Dora Esquibel Weapons Case, 1970s</p>
<p>"¡Que viva Louie Lugs! Louis Lugs fought hard for Salt Creek barrio". His real name was Louis Garcia.</p>	<p>Francisco Coca, Aguilar, addresses crowd in front of County Courthouse following parade Saturday. The head of statue in front of the court house was covered by one in the crowd to signify that justice 'does not exist' for Chicano people. Cinco de Mayo, 1979.</p>	<p>Photo of people marching through the street, holding a banner equating Colorado to Nazi Germany, summer 1977.</p>	<p>Symbolic memorial created for the UMAS program, 1974.</p>	<p>Photo of people of all ages gathered in response to the Dora Esquibel case, ca. 1970s.</p>
				
<p>Clipping from <i>The Pueblo Chieftain</i>, February/March 2008. CSU-P, Garcia Family Papers, Box 3, F 24</p>	<p>PCCLD-Ph-P-370-04-002</p>	<p>PCCLD-Ph-P-370-03-002</p>	<p>CSU-P, Jose Esteban Ortega Papers, EJE0-0032</p>	<p>CSU-P, Jose Esteban Ortega Papers, Box 1 Folder 63, EJE0-0003</p>
<p>Resource link</p>	<p>Resource link</p>	<p>Resource link</p>	<p>Resource link</p>	<p>Resource link</p>

Chicano/a Activists

Coors Boycott Rally, 1970s	Juan Espinosa recalls Dia de la Raza	Chicano Studies at CSU Pueblo (video)	Rita Martinez recalls Columbus Day Protest	Deborah Espinosa and Columbus Day Protest
Photo from the Coors boycott rally, "Coors does not practice fair employment," ca. 1970-79.	In a 2014 interview, Juan Espinosa talks about Dia de la Raza as a counter event to Columbus Day celebrations in Pueblo, Colorado.	2016 interview of George Autabee talking about being involved with student activism and pushing for Chicano Studies courses at CSU Pueblo.	Excerpt from 2014 interview of Rita Martinez talking about Columbus Day Protests in Pueblo, Colorado. She talks about counter-events to Columbus day.	An excerpt from a 2014 interview with Deborah Espinosa in which she talked about some of the issues surrounding Columbus Day in Pueblo, some of the resistance and push back against the holiday, and some tensions with Italian Americans in Pueblo. Here she talks about Dia de la Raza and some of the hope around replacing Columbus Day with this.
	<p>MORA: I understand that in other countries, for years, for decades, there have been Dia de la Raza and other sorts of observations of this date, as a date to bring up what you're talking about the European legacy in the Americas. Do you know if that has been attempted here?</p> <p>ESPINOSA: Again, yes, we have tried to do that here, Paul. In fact, we have a Dia de la Raza on Columbus Day after the protest. We've had a cultural event off and on for probably about six or seven years. I remember I did a logo in 2006 or 2007 for Dia de la Raza. We usually get Native American speakers and have a little gathering. I know that some of them have been at the University campus and others have been at the El Pueblo History Museum and I think there's been others at all the other locations. I'm not sure of all the locations. It's basically a day of honoring and celebrating the indigenous cultures. I think it's important to say that I don't think anyone is against the Indian community celebrating their culture. I don't think that's the issue. I think the issue is taking a historical figure that is responsible for the deaths of millions of people, either directly or indirectly, and celebrating that person. Frequently, the comparison has been</p>	 <p style="text-align: center;">View</p>	<p>India. So there was a lot of misunderstanding and there were a lot of people who had believed so much in Christopher Columbus, thinking that, like being Italian, the Italian people that had been their people that they wanted to be and they did not want to be Italian. But it was a real big struggle. It continued to be a struggle, and here we are in 2014 and we've got some people that are a struggle. So in 1992, for Pueblo, we were having about 100 people. In '92 there was probably about 20 people that would get together at the time. They would do a weekly thing every week, and every 20 people in person, it might be once in the month or get together there. So it wasn't really a cultural activity. The bigger function that happened was on this evening. They would have what they called a Christopher Columbus dinner and that really was a political dinner. It was good thing, being in October, before the November election, and that dinner was a very important.</p> <p>MORA: Anecdote...</p> <p>MARTINEZ: ...intended to get the politicians from all over the state. So it was a big operation gathering. So that really was of what it was from celebrating Christopher Columbus. But it was not to come, and so our group and I was a group of about 20-30 people that got together, and they were of community people that got involved in a lot of different kinds of ways of life, whether it would be political, or of political people in such as professional people-off that we wanted to do something. So for the first demonstration, we decided to do it at the end of the day. After that all about that time, we had conversations for several days with people in the area. Like the editor of <i>Chicopee Chronicle</i> on his way. We had another one at Christopher Columbus. We had had some work with the community and then there were three of them to represent the day. So we proceeded to the United States in front of the library and we did another of it. So we had Christopher Columbus and that dinner some of the protesters that had happened at his book and at his work. It was one way of educating people in understanding where we were coming from. We did it again that evening in front of the Stage de Chino Arts Center when the dinner was held.</p> <p>MORA: Why did you go in front of the library?</p>	<p>at would be a just resolution of this conflict or is there one? Or perhaps</p> <p>Well, I get tired of of reporters—and not just print media—walking up and saying, “why are you here today?” And they’ll get that, “well, Columbus Day, and this is unfair.” That’s what gets printed in the newspaper, when I cultural pictures of the other side and their story’s told in column inches and the photo that makes us look like pure and simple troublemakers—stupid, not analytical people, not injured people looking for some reconci-</p> <p>uld you say that type of sensationalism has to change here?</p> <p>I would hope to see that change. Dia de la Raza is all about that. That’s what we’ve had programs at the university and invited the public, the library and have brought in our local historians and professors to be in the world. What was the context of that time, to talk about the moon mission of that time. Where were people’s hearts and minds of that time you have to see, look at the big picture. We had presented that to the corridor has not nor have they attended. So, it’s up to the community to make it they do the protests will continue, but Dia de la Raza is growing in a beginning to listen. So, we’re winning the war. And, I don’t want to do a another person’s words, you know.</p>
CSU-P, Juan Federico “Freddie Freak” Trujillo Chicano Movement, EFFT-S-0527	CSU-P, Columbus Day Protest Oral History Collection	CSU-P, Voices of Protest Oral History Collection	CSU-P, Columbus Day Protest Oral History Collection	CSU-P, Columbus Day Protest Oral History Collection
Resource link	Resource link	Download Video (289MB) Link to full video	Resource link	Link to image

See also: PSS for Political/Legal Activity, Salt Creek Disputes, and Schools - Disputes

Abbreviations: CSU-P Colorado State University-Pueblo Archives & Special Collections
 PCLCD Pueblo City-County Library District, Rawlings Library, Special Collections

