Written and Oral Histories of the Chicano Movement at New Mexico Highlands University, 1968-1970

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WRITTEN AND ORAL HISTORIES OF THE CHICANO MOVEMENT AT NEW MEXICO HIGHLANDS UNIVERSITY, 1968-1970

by

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ABSTRACT

This thesis presents spoken, written, and drawn histories produced before the Chicano Movement at New Mexico Highlands University in November 1970 and the discourses which have followed in the movement’s wake fifty years later. This qualitative study explores the campus climate at NMHU using the student newspaper Highlands Candle. Its contents from 1968 until 1971 are contrasted with the multiple voices of a generation which adopted the term Chicano as a racial identifier into the NMHU vernacular. Social factors including the formation of student-of-color groups and the return of veterans from the Vietnam War appear to change the student body at NMHU as indicated by Highlands Candle in 1968. The demand by student-of-color groups for representation on campus and the Chicano Movement at NMHU is perceived by the newspaper as a sudden and brief event, but the contrast between written texts and oral histories contributed by participants show quite the opposite. I determine that the Chicano Movement was fomented by a variety of actors two years before the Movement.

Four former NMHU students share their student experience as witnesses of the Movement as observers, activists, and participants in events leading up to the Chicano Takeover at New Mexico Highlands University. They witnessed a series of student coalitions form and disintegrate among the student body. This paper synthesizes oral histories recorded in 2018 and
sources from 1966 to 1971 to prove that the *Highlands Candle* had a slow undertaking in reflecting the majority of the student body: students of color, veterans from the Vietnam War, and Spanish-speaking students. The significance of this work is more than outlining the events which led to the appointment of the first Chicano university president in the country, Dr. Francisco Ángel (“New Mexico Highlands’ History”). The comparison of oral histories by members of resistance and social groups in the context of textual artifacts reveals a contrary narrative. Public-facing, accessible written sources and the spoken experiences of participants and observers who bore witness to the Movement at New Mexico Highlands University both act as demonstrators and perpetrators of resistance to hegemonic discourse and xenophobic attitudes in public, published accounts. The mobilization of a movement happened in the shadows on campus as recounted by a generation of college students who adopted the Chicano identity as part of the landscape of New Mexico.
TABLE OF CONTENTS

Cover Page ............................................................................................................................................. ii
Acknowledgments ................................................................................................................................. iii
Abstract ................................................................................................................................................ iv-v
Introduction ............................................................................................................................................. 1
Oral History as Research Approach ..................................................................................................... 6
Methodology .......................................................................................................................................... 15
The Highlands Candle and Student Voices ............................................................................................ 24
Oral Histories of the Chicano Movement at NMHU ............................................................................... 31
Conclusion ............................................................................................................................................. 40

Appendix
   A. Bio-Data Sheet .............................................................................................................................. 44
   B. Interview Questions ...................................................................................................................... 45
   C. Articles ........................................................................................................................................ 46-59

Bibliography .......................................................................................................................................... 60-62
INTRODUCTION

The Baby Boomer generation sustained language loss and experienced a cultural shift from rural tradition to urbanized and industrialized standards and followed the entrance of New Mexico entering the national dialogue as a militarized state. The Nuevomexicana/o Baby Boomer generation is a product of educational reform and evolving language attitudes toward speaking and learning Spanish, as well. New Mexico in the early twentieth century became a site for nuclear technology, changing the technological landscape of the state. Los Alamos, in northern New Mexico, was a site for nuclear development, and Alamogordo, in southern New Mexico, were sites for nuclear testing during World War II. The convergence of technology and rural-based agricultural practices changed the way rural communities in New Mexico react to militarization and modernization, creating insulated communities which have retained certain cultural practices and interact in conjunction with urban cities like Albuquerque (Carleton 2017).

I allude to the New Mexico Baby Boomer Oral History Project (NMBBOHP) throughout this paper as this oral history initiative classifies Nuevomexicana/o and Southern Colorado residents’ birth years between 1943 and 1967 because it accounts for the militarization of the state of New Mexico while referencing the historical contexts that form Nuevomexicana/o identity and political participation (Section “Baby Boom and New Mexico”).

Being the primary researcher for this thesis, I faced significant challenges that oral historians often encounter within their field research. The complication of being a female in her mid-20s wanting to understand how a social movement came to be in northern New Mexico proved somewhat of a challenge as I initially began to gather informants to interview. I am an

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1 The NMBBOHP is an initiative to gather life oral histories of long-term nuevomexicana/o and southern Colorado residents and was conceived of by Dr. Anna Nogar and Dr. Myrriah Gómez at the University of New Mexico.
outsider, from the city of Albuquerque, not a New Mexican-born graduate student, trying to enter a community that is extremely aware of its rich history. However my cultural background, a child of an Anglo father and Mexican American mother, enabled me to easily access the community of Las Vegas, New Mexico. My research conundrum sides with Charles Briggs, a New Mexican anthropologist who documented folklore in New Mexico rural communities. He struggled to diverge from his role as a researcher and his duty as an observer as he expected his questions to be answered immediately. He experienced the challenge of being an outsider and committed to his research when he attempted the approach of asking and receiving what he expected. Briggs, in *Competence in Performance* (1988), states that he could not simply enter the community of Córdova and expect people to talk to him. His “outsider approach and attitude marked [him]” as an individual who does not share the same values as those who practice oral tradition. Briggs also pointed out that as he would “explicitly ask questions about corridos, riddles, and sayings, participants were unable to recall any that immediately came to mind” (72). Using Briggs as my critical source to inform my methodology helped this thesis come to be as an oral history of the Chicano Movement and ultimately its lasting affect on the community in Las Vegas. I had to research Las Vegas not just in its current demographic, but I also had to delve into its past. I consulted US Census records, available on the internet, to understand how my place as a college-aged woman would be received.

The cultural and political landscape of Las Vegas, New Mexico, came alive as I began to appreciate the nuances of language, identity, and interpretation through conducting these oral histories. As of 2017, Las Vegas has a population of 13,201 with 79% of the population identifying as Hispanic or Latino, and nearly 65% of the total population is 55 years of age or older (US Census). Las Vegas is considered a rural community and is located 67 miles north of
Santa Fe, the state capital and closest city. Other smaller communities like Pecos, Tecolote, and Villanueva are located in San Miguel County around Las Vegas. Originally called the New Mexico Normal School, New Mexico Highlands University was founded in 1898 (“New Mexico Highlands University History”). Las Vegas was a sprawling community due to the construction and presence of the Santa Fe Railroad in the 1870s. With 300 students enrolled in 1901, the New Mexico Normal School became a four-year teacher training college. In 1941 the institution was renamed New Mexico Highlands University due to its location against the foothills of the Sangre de Cristo Mountains (New Mexico Highlands’ History). As of 2017 there are currently 2,125 undergraduate students enrolled at NMHU.

The reason why I decided to pursue Las Vegas and NMHU as my research sites is mostly in part of being a graduate research assistant for the Nuevomexicana/o Baby Boomer Oral History Project at the University of New Mexico. Dr. Anna Nogar from the Department of Spanish and Portuguese and Dr. Myrriah Gómez from the University Honors College determined that the Baby Boomer generation in New Mexico identify with different contexts rooted in state and local history. While working with Dr. Nogar and Dr. Gómez I diverged from their project—inspired, more so. I began to understand how the cultural production of knowledge is woven within identity to create these discourses about identity, history, and oral history.

The rich history that falls between 1968 and 1970 is what I explore in this paper. Student demographics appear to change during these formative years in which Chicano identity took a hold over the university as displayed in the Highlands Candle, but in actuality more than half of the 1,200 students enrolled in the mid-1960s identified as Spanish speakers (García 1995). I will refrain from using the term “minority” to reference Latina/o, Chicana/o, and African-American students because they were not in fact the minority population on campus. I instead will refer to
these students as students of color. I aim to target this discrepancy of facts within the *Highlands Candle* in the rest of my paper.

My informants were all willing to speak with me about this project. As historians, activists, and volunteers in their community, they placed value in their experiences based on the historical contexts through which they lived. Anselmo Arellano, one of my participants, recognizes that this project should have started three months ago, a year ago, three years ago because many of the student activists and witnesses of the movement are passing away. This adds to the urgency of an already critical area of study: New Mexico participated in the Chicano Movement, and this is more than an appropriate time to explore this time of political participation and analyze the lasting effects of student activism in the rural, close-knit community of Las Vegas. In the spring semester of 2019, a student in my Introduction to Spanish as a Heritage Language class encouraged me to talk to her grandfather Joseph Baca, author and owner of the Las Vegas radio station KFUN 99.5. I anticipated Joseph Baca to be an informant, but he told me that after he graduated high school in 1965, he left New Mexico and did not return until 1972, ironically nearly the exact time frame that I was inquiring about. In November of 2018, Joseph Baca broadcasted on his radio program that I was looking for students who attended NMHU during the 1960s. He asked for callers to call his station and he would refer the participants to me with my contact information. I I was contacted by community members, family members of former NMHU students, and usually ended such phone calls with a list of names, e-mails, and phone numbers. I could not realistically respond to the overwhelming number of people who contacted me given my timeline. I interpret this excitement as a demonstration of how alive the culture of resistance and the discussion of identity is in northern New Mexico. I also see this enthusiasm for participation as existing interest in seeing how these
events have and have not been documented. I am interested in seeing how Chicano identity continues to be reimagined by subsequent generations of Nuevomexicana/os.

Therefore, my research questions for this thesis are as follows: 1) How did the *Highlands Candle* publish student voices within its content between 1968 and 1970? 2) What will my oral history interviews reveal about student sentiments toward NMHU that the *Highlands Candle* doesn’t? and 3) Consequently, how will the oral histories narrate events preceding the Chicano Movement at NMHU differently than the *Highlands Candle*. I organize this thesis in three parts: 1) Oral History as Research Approach; 2) *Highlands Candle*; and 3) Historicizing the Takeover.

In Oral History as Research Approach, I outline the relevance of Oral History and its theoretical contributions to research in this section. I speak to my methodology and how working in the context of New Mexico enabled me to follow a research methodology that best suited my thesis and timeline. I speak to the strategies of oral history that I followed according to experts in the field of Oral History. In *Highlands Candle*, I show how the student-based publication reflects the NMHU student body as Anglo centric and fails to represent students of color and their perspectives. I begin my analysis of articles and the newspaper’s content in 1968 until November of 1971. I present how the newspaper became a platform of resistance by students of color—consequently showing a shift in campus climate. By presenting a running dialogue from 1969 between two students, surnamed Smith and Valenzuela, I demonstrate the apparent racial tension on campus. Finally, in “Historicizing the Takeover” I analyze how the oral narratives I collected reveal discrepancies between the *Highlands Candle* as a written text as it is corroborated with oral histories as historical contexts. I credit the student coalitions and veterans returning from Vietnam for organizing the Chicano Movement on campus. I also demonstrate how the
Highlands Candle became a space for students of color to express themselves in student-body politics and discuss the apparent racial tension on campus.

This thesis takes a different angle to reference the Chicano Movement at Highlands University by crediting the voices that participated as activists, observers, and nonparticipants. I inform the past by the present and credit the students who organized a demonstration that ultimately met their demands as students of color, Spanish speakers, and individuals who accepted and applied the term Chicano to themselves and their efforts. The appointment of Dr. Frank Ángel and the subsequent hiring of more Chicano, Latino, and Nuevomexicano faculty was a victory for the Chicano students on campus; their demands were met and their educational needs satisfied as ethnic studies courses were made available at Highlands University. The concept that a small-size university in a rural, insulated town that boasts a large population of local New Mexican students shows the discrepancies between archival work and oral histories, as well as how racist attitudes manifest themselves in print culture. Written, historical texts are perceived to be honest, truthful, and free of error. It is “public history,” organized to be meaningful to an audience (Ritchie, 2014, p. 28). However, oral histories bring experiences, practices, regrets, and successes to light. Social history topics become fleshed out when reflected upon years later. I hope that this research works to create more discussion about the Chicana/o presence in New Mexico and how it has been, and continues to be, used to continue the fight for representation of Chicana/os, Latina/os, and most importantly Nuevomexicana/os in academic spaces.

ORAL HISTORY AS RESEARCH APPROACH

Contested as a credible method of research, Oral History in fact intellectualizes and problematizes historical events by including individuals shared and community experiences.
Italian academic Alesandro Portelli contributed to the field of Oral History by pointing out that there is meaning within the subjective aspects of interviewing. Portelli is the first scholar who brought oral history as a field to the frontlines of research and methodology in 1972, calling it a “literary approach to narrative because it’s one of the ways through which you can get at the meaning and subjectivity as well as the facts” (The Death of Luigi Trastulli, 1991, p. 6). Portelli argues that the memories and values participants share are meaningful and reflective of ideologies and misconceptions. People experience trauma and happiness in different ways. Their word choice and expressions reveal more than just events that happened in the past, they reveal their own system of beliefs. In his contribution to The Oral History Reader in the chapter titled “Interviewing an Interviewer” (1991), Portelli states: “It’s the uncertainty, the not knowing where you’re going that’s the best part [of oral history]. People aren’t boring” (149). Portelli places value on what people have to say about themselves, their experiences, and their future—which can be expressed in written texts, but it is the “oral” part of oral history that changes the way this research is conducted.

Portelli’s value in oral history is ultimately placed on the notion that oral history does not use an individuals’ voice to speak for a whole community much like how written, historically-contextualized texts can oversimplify or exaggerate events. Donald Ritchie, historian of the U.S. Senate and oral historian, explains how oral history and official, written documents contrast with one another to produce different narratives in Doing Oral History (2014). Ritchie, in the chapter “Using Oral History in Research and Writing,” speaks to the use of exaggeration and oversimplification in documents. Ritchie says that “oral evidence [should be treated] as cautiously as any other form of evidence. Documents written at the time have an immediacy about them and are not influenced by subsequent events” (110). Ritchie goes on to state that
documents can contain errors that may accidentally or purposefully mislead the reader, consequently reducing their credibility. Not to say that documents purposely mislead and misinform their audiences, but rather both oral and written sources must be treated with the same apprehension to seek truth and fact. However, oral history differs from documents in that it can be double-checked. Ritchie compares the ability to double-check and cross-check facts with written and oral sources, saying that although informants may be selective or self-serving there is the opportunity to speak with them again. By following the pattern of building rapport with basic questioning, then asking more detailed questions, then specific questions, the interviewer can double-check and cross-check experience with historical context.

Of course, there is the risk of being misled while doing oral history and using oral history in research. This makes oral history a subjective matter of research. Portelli states in “What Makes Oral History Different” (2006): “Oral sources tell us not just what people did, but what they wanted to do, what they believed they were doing, and what they now (emphasis mine) think they did” (39). What results from such narratives is not necessarily the action of sifting for the truth, but rather the determination of how shared and individual experiences form community identity. I had done background research on my topic about the Chicano Movement at Highlands University. I consulted books and the Highlands Candle to ensure that I was armed and ready to conduct these oral histories with the date of 1970 fresh in my mind. However, my participants did not talk about the Chicano Movement, or the “Takeover” as stated by three² of my informants stated. Instead they talked about their involvement, their demands of NMHU as individuals and students, and how they perceive the lasting effects of their actions in the community. Portelli’s statement of memory is important to my research because I spoke with

² Those informants being Anselmo Arellano, Mary Lou Griego, and Cristino Griego. Lloyd Rivera referred to the movement on campus as “The Movement.”
organizers of the Chicano Movement and student nonparticipants at New Mexico Highlands University. It was crucial for me to find out why some students did not partake in the Movement while others did; and consequently why they felt it was important to partake in the politics of reforming their institution. Speaking with seven individuals who witnessed the Movement in different capacities revealed common causes for the Movement such as lack of Spanish-surnamed faculty at NMHU and no representation of Spanish-speakers in the Student Senate before the “Takeover.” The oral histories I gathered tell how the Movement was possible based on my informants’ responses and how they believed they were actors, or non-actors, in its mobilization.

The relationships I built with my participants began with a radio announcement on KFUN 99.5, thanks to Joseph Baca. However, it is pertinent to explain the relationship between informant and interviewer before, during, and after the oral history is gathered. Louis ‘Studs’ Terkel (1979-2008), American author and historian, speaks to the interviewer’s ethical responsibility as a researcher. In “Interviewing an Interviewer” (1997), Terkel navigates the social aspect of oral history methodology—you have to talk to someone, ask about their lives, without sounding too pressing, interrogative, and like the interview is for your own personal gain. Terkel states, “I will never write my questions down. I’ll not do it because it’s false and it’s unnatural and it’s not what you do when you’re having a conversation… it’ll make them feel interrogated” (149). Terkel also points out that the interviewee is using their personal time to be with the interviewer, therefore the interviewer must be respectful of time constraints. The interviewee is also “entrusting their hopes, their realities and their dreams” to answer questions (149). Therefore, it is in the interviewer’s best interest to listen because the verbal and nonverbal nuances of experiences may be the most important details of the interviews. I chose to write
guiding questions to ask my participants but it functioned as merely a direction for the conversation. I could not limit myself to asking a few questions because that would show I was not listening and not respecting my informants’ time.

I used what I learned from Ritchie’s *Doing Oral History* and the University of Texas at Austin *Voces* Oral History Institute to better aid the tangible details necessary to complete an oral history interview. In Ritchie’s book, the chapter “Setting Up an Oral History Project” (pp. 34-71) explains how technology, sound quality, and physical setting can affect the outcome of an oral history interview. Ritchie explains that technologically recording equipment that runs on electricity than batteries is the most reliable. For my purposes I obtained a camcorder that is battery powered but also can be charged while simultaneously recording. There is no telling how long oral history interviews may actually take. For achieving the best sound quality, Ritchie recommends lavalier microphones, microphones that clip onto the informants’ clothing. The NMBBOHP used lavalier microphones and approved their use for future oral life history interviews. I did not use a lavalier microphone for my interviews, though for future interviews I would make the investment. The physical setting of the interview is just as important as equipment to achieve good sound quality. The interviewer wants her informant to be comfortable, in a space that will not have too much background noise. Ritchie recommends “an office or a room that is not normally used or scheduled to be used” (48). Microphones and camcorders alike pick up even the slightest sounds and some interviewers may need to take an extra step and request others in attendance of the interview to not interrupt the recording. Wherever the interview is taking place and whichever equipment is being used, it is critical that the equipment is charged and tested beforehand. To quote Ritchie: “Murphy’s Law applied to oral history: if it can break down, it will—precisely when needed” (48). I knew that I would be
traveling from Las Vegas and Taos from Albuquerque to complete my interviews, so it was crucial that I prepared myself with the worst-case scenario in mind.

Finally, I cite Charles Briggs’ work *Competence in Performance* (1988) as his methodology follows in the same vein as oral history but his initial expectation of getting the answers he thought was promptly trampled. Like him and his human informants, I thought that print sources would tell me everything I needed to know about the Chicano Movement at New Mexico Highlands. Although he is an anthropologist and collector of folk narratives, Briggs conducted field work within rural communities in northern New Mexico. He recorded the cultural, spoken nuances that form the community of Córdova, New Mexico. Briggs accounted for his social role as the researcher and the purpose of asking clarifying questions. I knew that I had to consult outside sources about the Chicano Movement at New Mexico Highlands University but clarify my research questions when it came to conducting oral histories. If I had failed to do so, I could have jeopardized my own credibility as an oral historian. Briggs molded himself into a credible being in Córdova by “understanding the participants’ social personas and their norms” (*Competence in Performance* 57). The researcher must orient herself as listener and learner, and the narrator or informant, as teacher. Briggs, and Terkel, explain that by listening the interviewer assumes a receptive and non-authoritarian role in the narrator-historian relationship. To achieve this position it helps if the interviewer familiarizes herself with the nuances of a community—especially in terms of language, customs, and behaviors.

*Baby Boomers and New Mexico*

The purpose of my thesis is to document the voices of the Baby Boomer, Nuevomexicana/o generation who resisted cultural suppression at New Mexico Highlands University in the 1960s. Part of the mission of the NMBBOHP, the oral history project on which
I was a graduate assistant for in the 2018-2019 academic year at the University of New Mexico, is to capture the stories, experiences, and livelihood of individuals who grew up in New Mexican communities as they experienced drastic changes in its economic and cultural landscape. This oral history initiative in aims to empower this generation by the stories they tell. As Ritchie states in *Doing Oral History*: “memory can tell our origins; it shames us; it pains us; it gives relatively insignificant status meaning” (15-16). The importance of collecting generational oral histories spans beyond a researchers’ interest in her work; the interviewee remembers and omits details about their lives which they think are important to share and preserve. Oral histories give interviewees an opportunity to present themselves as a person with a story to tell—and the idea of saving oral histories so future generations may access them is much like how documents are archived.

Historians and researchers identify this generation’s birth years between 1943 and 1960 due to the rapid increase of birthrates at the end of the Great Depression and World War II (US Census). Andrew Wister (2005) in his article “Baby Boomer Health Dynamics” defines the Baby Boomer generation as the most prosperous in terms of quality of life and income than any preceding generations. Wister writes that Baby Boomers were more likely to attend college than any preceding generation and “produced more ethnically diverse offspring than any other generation before” (3). Baby Boomers were also born out of the final years of World War II; 40 percent of Baby Boomer males served in the Vietnam War according to James Wright in the New York Times article “The Baby Boomer War” (2017). Wright defines the Baby Boomer generation by their high attendance of secondary and post-secondary education, long-term residency in their birth state, and their employment in militarized and professional positions, such as teachers, mechanics, and lawyers, to name a few professions.
I explore the Baby Boomer generation in New Mexico because, 1) they were college-aged in the 1960s and 1970s (18-24 years old) and, 2) New Mexico and the southwest region’s landscape changed drastically to accommodate its militarized occupants and satisfy English-only language policies, the latter which served as a contested topic even before New Mexico gained statehood in 1912. Erlinda Gonzales-Berry’s (2005) “What Language Will Our Children Speak?” outlines the Nuevomexicano politician’s struggle to promote English and preserve Spanish in the classroom. The juggling of Spanish as a “utilitarian value… for trade relations with Latin America” just a mere three years after 1912, after it was contested against English, changed the perception of Spanish for residents in New Mexico; Spanish is useful when the US Government deems it (Gonzales-Berry 176). Years of educational proposals for bilingual schooling and acknowledgement of Spanish as a native language to New Mexico failed in the early 1900s and continued to fail in 1940 and 1967 as the issue was brought to national attention; Spanish was deemed unfit to be spoken by American citizens.

New Mexico Baby Boomers experienced the consequences of English-language immersion in public schools although their households were largely Spanish dominant as explained by Israel Sanz-Sánchez and Daniel Villa in their article “The Genesis of Traditional New Mexican Spanish” (2011). Sanz-Sánchez and Villa show that the shift in Spanish as a private, community-based language because of education-based English-only politics in the late 19th century and early 20th century resulted in the unique dialectical evolution of Spanish. Albuquerque became the state center of urbanization while the state’s primary industry transitioned from primarily agricultural to industrial. Residents of rural communities left their birthplaces to seek jobs—changing the demographics of New Mexico as well. New Mexico became a site of militarization with the formation of the Manhattan Project in 1942 and the
testing of nuclear weapons in the Jornada del Muerto desert just southeast of Socorro. The establishment of Sandia National Laboratory in Albuquerque, Los Alamos National Laboratory in Los Alamos, and the White Sands Missile Range near Alamogordo affected New Mexico’s position in the United States and consequently its residents in terms of jobs and community-based practices.

This generation was the most educated demographic in comparison to the preceding generational cohorts. My four informants in this thesis, Anselmo Arellano, Mary Lou and Cristino Griego, and Lloyd Rivera, all said that by attending New Mexico Highlands University northern New Mexicans “found themselves and wouldn’t know where they would be without Highlands,” to quote Cristino’s final reflections in his interview. Anselmo Arellano and Cristino Griego cited Rodolfo Acuña’s *Occupied America* (1981) as a text that represented the Chicano’s place in the United States. Acuña’s text puts the history of the Mexican American people into words beginning with the Pre-Columbian civilizations in 1500 BC and drawing a trajectory between Cristobal Columbus’ arrival to the Caribbean Islands in 1492. Acuña also details the effects on Mexican American identity because of the 1848 Treaty of Guadalupe-Hidalgo, an agreement between the United States and Mexico to annex the present-day states of California, Arizona, New Mexico, Colorado, Nevada, Utah, and Wyoming. Citing Acuña’s text was profound for Anselmo, Cristino, and Mary Lou, and my own reading of *Occupied America* helped me understand how my informants navigated the identity politics in New Mexico. Acuña writes in *Occupied America* how Mexican American students “sacrificed their language [Spanish]… and assumed ‘Hispanic’ was a rational identity” (464). My informants consulted texts by Chicanos for Chicana/os, like Acuña, to reclaim their institution, New Mexico
Highlands University, and make it a Chicano university to reflect the strong northern New Mexican student population.

My three informants deny the “Spanish myth” as a part of their heritage—Lloyd Rivera stated that he was descended from Irish immigrants that married into a Nuevomexicano family, and although he identifies as Spanish American he does not use the term to reflect the Spanish myth. He rather uses Spanish American to identify his language—a thread that I explore further in the section Oral Histories of the NMHU Chicano Movement. The “Spanish myth,” termed by New Mexico sociolinguists Garland Bills and Neddy Vigil (2008), is the belief that New Mexicans are descended from 16th century Spanish colonizers (The Spanish Language of New Mexico and Southern Colorado, ch. 2). Colonizers like Juan de Oñate were in fact born in Mexico, Oñate’s birthplace being Zacatecas, and according to Bills and Vigil only about 5% of the colonizing people in the 16th century were from Spain (14). The denial of the Spanish myth in favor for recognizing that New Mexico was part of Mexico before 1848, as consequence of the signing of the Treaty of Guadalupe-Hidalgo, was a catalyst for the Chicano Movement at New Mexico Highlands University.

METHODOLOGY

My methodology follows an oral history; archival research; oral history approach. With this methodology, I used Portelli’s method of doing more than one oral history interview with the same participant, allowing for an opportunity to ask more detailed questions the second or third interview (and developing rapport and a relationship with the participant as a result). In the time between the follow-up interviews, I was responsible for researching background information about a topic from the previous interview that interested me. I had found what I call a “ledge,” or a topic or event that can be supported by textual materials to create a historical profile. Following
this ledge, I used key words from the first interview and grew my base of knowledge. Then, I scheduled a follow-up interview with the same participant and sought more voices to include in this project.

I consider Lloyd Rivera as my first informant and first interview in the oral history; archival research; oral history process. While I was working a graduate assistant for the NMBBOHP I had the pleasure of watching Lloyd’s interview be conducted by Dr. Myrriah Gómez and Dr. Anna Nogar, the primary researchers of the NMBBOHP. Lloyd mentioned the time when he was a student at Highlands University. He alluded to the Chicano student groups that formed during his time as a student at Highlands from 1967 to 1971. When he mentioned the Chicano Movement at Highlands University, my interest was peaked, then soared when he said that Reies Lopez Tijerina spoke to NMHU students and Lloyd witnessed the speech. Reies Lopez Tijerina was a significant actor in New Mexico history because of his activism fighting for land grants taken away from families in the southwest after the Treaty of Guadalupe Hidalgo. An outspoken individual who described himself as a “cricket in the lion’s ear, chirping” when he visited the NMHU campus in 19693 (The Highlands Candle, “Students Show Mixed Reaction to Tijerina”). Born in 1926 in Texas, Tijerina found himself wanted as a fugitive seventeen times between 1957 and 1960 for “grand theft, calmly striding out the doors of the Pinal County courthouse in Arizona, and gathering a following of armed men” while evading the FBI (Nabokov 1969). I knew before the interview with Lloyd about Reies Lopez Tijerina, but I wanted to explore more about the Chicano Movement at New Mexico Highlands University. The way I had interpreted Lloyd’s interview was that the Movement happened soon after Tijerina

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3 Appendix: Tijerina Redefines Alianza
visited the campus, sprouting the term Chicano from his mouth—like he was the first to utter the term. However, this was not the case as I found in the archival part of my methodology.

I traveled from Albuquerque to Las Vegas about once a week so I may access the NMHU University Special Collections and University Archives. I spent my time in Donnelly Library in the Special Collections room, home to the NMHU Highlands Candle available on microfilm during Donnelly Library’s open hours. The University Special Collections, also in Donnelly Library. I was in close contact with NMHU archivist Irisha Corral because the University Archives has limited hours on weekdays. Irisha accommodated my schedule so I could take advantage of the University Archives in the little time I had each day. Due to my personal schedule I could only make the final hour or two of the Special Collections’ availability or request an extra hour.

In the Special Collections I accessed the Highlands Candle issues from 1968-1972 on microfilm. I wanted to look at the time frame before Reies Lopez Tijerina visited the campus under the notion that he had caused the Chicano Movement. I chose the Highlands Candle because I was working with the idea that is was written by students to reflect the entire student body and opinion. It did not take long for me to discover that both of my hypotheses, that Tijerina ignited the Movement and that the Highlands Candle reported accurate and fair-minded news. For example, the Highlands Candle published the motions passed at Student Senate meetings. Before 1967, the officers of the Student Senate (President, Vice-President) had Anglo surnames. As a researcher, this is credible information as these positions are deemed official. I could not contest that Anglo students held leadership positions at Highlands University in the 1960s and before. However, I came to wonder why only Anglo students held these positions. Reading further into 1969, the student elections took a turn as two Chicano students and an
African American student entered the Student President election. The *Highlands Candle* noticeably struggled with the mobilization of students of color as it began to publish statements\(^4\) dissociating the content with the views of the editors and even the resignation of Anglo columnist Richard K. Riley\(^5\) in 1969. But where did this change come from? I pocketed this thought for my oral history interviews that follow the archival process of my methodology.

The Special Collections at New Mexico Highlands University was a helpful resource for me as well. When consulting in these areas of studies, it is important to reach out to archivists and librarians for the necessary sources to supplement the historical context of a project. Therefore, the Special Collections were a direct resource for me in that it provided the textual, student-based resources for my thesis as opposed to the official university records located in the University Archives. The Special Collections contained the student newspaper as the textual base for my thesis as I contrast its contents with former students who witnessed the Movement in different capacities later in the methodology of this investigation. I had to move from the Special Collections and the *Highlands Candle* and seek out other sources since my thoughts about the newspaper were not entirely corroborated by Lloyd’s first interview at the fault of how long his first oral life history interview took.

The University Archives introduced me to the Chicano Movement and Chicano theory written by Chicanos who attended New Mexico Highlands University. I first read Master’s theses that were written about the Movement. Eloy J. García’s Master’s thesis “The Chicano Student Movement at New Mexico Highlands: An Interpretive History” (1997) is a work that

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\(^4\) Appendix: Student Discourse in the *Highlands Candle*

\(^5\) Richard K. Riley was a columnist for the *Highlands Candle* from 1966 to 1972. Riley was drafted to serve in Vietnam in the middle of his bachelor’s degree at Highlands. Riley’s wrote about new developments at Highlands University, including when the Student Union Building installed the campus’ first colored TV in 1967. Riley returned to Highlands after serving in the war after the Chicano Movement and was discontent with the change he was met with. Eventually he resigned after his column was censored by editors for its racist content and angst against Chicano students and promoting NMHU as an “American university.”
speaks to the forgotten memory of the Movement and how the ethnic studies program at Highlands University was once a full-fledged program offering classes that can be found in other institutions’ Chicano Studies, Native American, and Africana Studies departments. When Garcia enrolled at NMHU in 1994, he noticed that the class offerings for ethnic studies had diminished to the History and Spanish departments, and there was a lack of diversity in faculty overall (1). Garcia’s frustration at the seemingly nonexistent knowledge of the Movement by other NMHU students and faculty motivated him to “gain a basic understanding of Chicano student activism… and study [his] own era at New Mexico Highlands University as a contemporary, ongoing process.” (4). Garcia’s thesis traces the history of four Chicano student groups: Alpha Zeta Iota (AZI), the Spanish American Student Organization (SASO), the Chicano Associated Student Organization (CASO), and the La Raza Unida Party (LRUP). Garcia’s thesis is helpful to me because he cites how these student groups formed and assumed Chicano as an identity, starting with AZI in 1946—23 years before Tijerina visited campus and the Chicano Movement took place. Garcia’s thesis is useful to me because it introduced new actors in the Movement: student veterans and the Chicano-oriented fraternity AZI. I was able to take Garcia’s information about these student groups to my participants in the final interviewing stage of my thesis.

Another New Mexico Highlands student wrote a thesis which I found to be helpful in that it cites similar sources to Garcia’s thesis but speaks about the Anglo’s role in the Chicano Movement at Highlands University. Jeanne DiLucchio’s “Revolution at New Mexico Highlands University, 1970-1975,” written in 1988, intensely focuses the three bodies of students at NMHU at the time: Anglo, Chicano, and Black. DiLucchio references the Chicano Movement and the organization of Chicano and Black students but also speaks about the involvement of faculty in the time of cultural reform at Highlands University. DiLucchio’s thesis glosses over the details.
of the Movement and used sources rooted in education—as ethnic studies courses were being added to the Highlands curriculum—but her work provided me with a counter-argument for the Movement.

Finally, in the University Archives I consulted Chicano author and activist Juan José Peña’s collection. Juan José Peña (1946-2018), activist, author, and educator, was a name that consistently appeared during my time in the University Archives. In his collection I found typewritten papers with poems penned by him, and in the Board of Regents meeting minutes from 1969 I found statements by Juan José Peña advocating for the incorporation of ethnic studies classes at Highlands University. He also gave a personal interview in Eloy Garcia’s thesis speaking about how he worked as a member of CASO to establish a chapter of LRUP in Las Vegas (Garcia 55). As a faculty member in 1972 at NMHU, Juan José Peña encountered moments of oppression as he was “refused the vacant chairmanship of Chicano Studies and 39 members of CASO attempted a second takeover of the administration building” (Garcia 58). Juan Peña had a hand in helping CASO students at Highlands organize themselves for another takeover as well as motivating them to envision their university as a Chicano university. Juan Peña would be another name for me to listen for during my oral history interviews, as if his collection in the University Archives did not already deem him to be important.

The written texts I consulted in both the University Archives and Special Collections at Highlands University are not exhaustive. I had to move on to the final interviewing stage of my thesis since I felt prepared to talk about the Movement but also had questions about the student demographics and campus climate at Highlands in the mid-1960s. The Highlands Candle did not advertise Board of Regents meetings, but I read that Juan José Peña and other members of CASO were advocating for ethnic studies courses to be taught at the university asking for more Chicano
faculty to be hired. Their voices were not mentioned in the *Highlands Candle*, a pattern that I found interesting. The *Highlands Candle* was up to this point denouncing the Chicano students’ efforts of institutional reform at Highlands University. Originally intended to be my basis of information and opinion, the *Highlands Candle* in fact expressed the opposite. Although Reies Lopez Tijerina’s first visit to the campus did not immediately ignite a movement, it sparked discourse between students who read and used the newspaper to call each other out by name.\(^6\) Chicano unrest and dissatisfaction with their institution was becoming apparent and alive, but I still needed to complete my last round of oral history interviews to understand how the unrest manifested itself.

Over the course of a month and a half I conducted 6 interviews to conclude my oral history; archive; oral history portion of my research. I feature four of my informants\(^7\) in this thesis, all of which were students at New Mexico Highlands ranging from the 1960s to the early 1970s. Two of them had graduated one and two years before the Chicano Movement but were members of the first ethnic groups which formed by Chicanos on campus. The other two graduated after the fact and were witnesses to its progress and the eventual appointment of Dr. Francisco Ángel. I used the Snowball method of sampling in which one informant asks other individuals if they would like to participate in an interview. This method served the NMBBOHP

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\(^6\) Appendix: Student Discourse in the *Highlands Candle*

\(^7\) My participants: Lloyd Rivera was born in a two-room adobe house at Llano del Coyote, or Rainesvilla in Mora County. He attended New Mexico Highlands University from 1965 to 1975 where he earned his Baccalaureate and Master of Arts degrees. He taught in Mora and Taos Public Schools from 1971 to 1998 and now voluntarily conducts New Mexico History research while initiating the “Lady in Blue” and “Los Gorras Blancas/White Hoods” art series. Cristino Griego and Mary Lou Griego attended New Mexico Highlands University in 1969 to 1973, and 1965 to 1969, respectively. Cristino is a veteran of the Vietnam War and Mary Lou is a lifelong activist. Both have been active in the Las Vegas community as mentors to middle school and high school students, initiating *La Mecha* in the Las Vegas public school system and empowering, educating, and validating local students about their heritage and language. Dr. Anselmo Arellano attended New Mexico Highlands University in 1963 to 1967. He is a well-known historian and writer of New Mexico history and provided the most helpful materials to drive my project forward, including his own Masters Thesis from NMHU and Eloy J. Garcia’s Masters Thesis.
well and was developed from Ritchie’s *Doing Oral History* (2014). My contact information was passed along to willing former New Mexico Highlands students who heard about my thesis and were interested to share their stories, whether or not they had witnessed or were a part of the Movement.

I used a video camcorder and a tripod to record my interviews. I did not use microphones as with the exception of Cristino and Mary Lou Griego’s interview I was in personal residences or offices. I also created a Bio-Data\(^8\) sheet for each participant to fill out for my personal records so I may cite their affiliation to Highlands University and to the Movement. I included an address line on the Bio-Data sheet so that I may customarily send my participants a Thank-You card for their contribution and a space for contact information so I may keep them updated on my thesis’ progress. I also created an Interview Question\(^9\) sheet with 8 questions total. I did not want to overwhelm my informants with too-detailed questions, so my question sheet served more as a guide during the interviews. I gave the option to my participants if they wished to read the questions before we began the interview so we may be better oriented, as well. Before the start of each interview, I would ask if my informants had any questions—especially since they were most likely contacted on my behalf by a previous informant, as this is how the Snowball method works in oral history research. When they revealed their knowledge of hearing about my research for the first time, I used this opportunity to build rapport. I asked them why their acquaintances thought I should talk to them and use them as a resource for my thesis, which usually segued into a transition to begin the interview.

At the beginning of each interview in the first minutes of recording I give a preamble in which I state my name, the date, the location of the interview, the title of my thesis, and ask my

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\(^8\) Appendix A: Bio-Data Sheet

\(^9\) Appendix B: Interview Question Sheet
participants to state their full names. For two\textsuperscript{10} of the interviews I asked my participants for their consent to record the interview as part of the preamble. Yow (2006) writes that this interviewing technique positions the participant in a way that they know the interview is starting and they acknowledge that they are being recorded (156-157). It is also helpful for the interviewer as an organizational tool when they watch the interview or if the interview is going to eventually be stored in a public place. I would then read the first question from the Interview Sheet, but rarely did I follow up with the second question listed. Instead the interview went in a direction which my informant wanted while I request for more details. I also had a notepad on which I would sketch ideas or patterns I noticed with previous interviews. The notepad was also useful if my participants had more names and contact information they wanted to share during the interview.

Each interview lasted about an hour and a half except one which was nearly three hours long. The interviews I feature in this thesis took place at The Traveler’s Café in Las Vegas, an informant’s personal residence also in Las Vegas, and a private room at Old Martina’s Dance Hall in Ranchos de Taos. These venues were semi-private and arranged based on the comfort and suggestions of my participants. I conducted the interviews and manned the equipment alone except for the interview in Ranchos de Taos in which I brought a friend to work the camera and ensure it remained charged during the interview. Finally, I stored the finished interviews in three locations: on the original SD card from the camcorder, on a flash drive, and on my DropBox account which removes the interviews from a physical source in case the SD card and the flash drive were to be damaged.

\textsuperscript{10} The first two interviews were somewhat like trial runs; I forgot to ask for my informants’ consent to be recorded. I have found that good habits are easy to pick up in oral history interviews, but bad habits are difficult to dispel.
I analyze the *Highlands Candle* from 1968 to 1970, the turn of the publication’s change in tone and purpose and when students of color began contributing to it. *Highlands Candle* dating before 1968 follows the format of a cover page accompanied by a letter from the editor, a column titled “Life’s Great!” which encompasses student life at Highlands University, and announcements about sorority and fraternity events happening on campus, calls for volunteers to help at sporting events and dances, an entire page dedicated to athletics, information for students drafted or returning from Vietnam, and a back page for advertisements. During election season for the Student Senate, *Highlands Candle* would publish statements from the candidates and their photos. The editors and varying fraternity and sorority chapters would also endorse candidates in brief statements.

At what I call the reformative moment in 1968 for *Highlands Candle*, students of color—primarily African American students—began contributing opinions about the campus climate and mistreatment of minorities by faculty and staff. Earlier in the year, the *Highlands Candle* featured an article titled “Students Are Niggers.”[^1] This article came from the Collegiate Press, a

[^1]: Appendix: Students Are Niggers
partner press. Newspapers publish other presses articles if they deem them relevant or reflective of the political or social climate. The *Highlands Candle* did just that by publishing an article with the derogatory term for African Americans in the title. The article talks about how students give up certain rights when enrolling into an institution and are treated as underclass citizens—like “blacks.” As the researcher and reader of the *Highlands Candle*, I noted that this was the first publication in the newspaper that mentioned race. Later in the year, I saw a shift in the dialogue presented in the newspaper as a new student organization, aside from fraternities, sororities, and the NMHU Student Senate, appeared.

The Organization of Concerned Black Students (OCBS) formed a chapter at Highlands University in 1968. The OCBS contributed statements about instances of racism on athletic teams, primarily against baseball and basketball coaches on which African American athletes were leaving their teams and Highlands University altogether, the first statement made to the *Highlands Candle* by NMHU student writers in 1968 in an article titled “Discrimination is Issue,” published in September of 1968. The OCBS is the first student of color group to make a debut in the *Highlands Candle* in 1968, and my question about the Chicano Movement were closer to being answered.

Reies Lopez Tijerina visited the NMHU campus in February of 1969. By invitation of the OCBS, he visited University Hall on campus and spoke to nearly 700 people, according to the “Tijerina redefines Alianza.” written in the *Highlands Candle*. In later issues, blurbs about SASO meetings, announcements about SASO member scholarship winners, and its mission to “help the administration, the faculty, and other students create a better understanding of the

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12 Appendix: OCBS Students at Highlands Call Attention to Discrimination
13 Appendix: Tijerina Redefines Alianza
14 Appendix: SASO Announcements
problems facing Chicano students in universities” (“SASO states plans for ‘70” Highlands Candle). SASO, the Spanish American Student Organization, was formed by returning veterans from the Vietnam War as well as nontraditional students from northern New Mexico but with a written chartered constitution stating that all students were welcome to join regardless of ethnic or religious background (Garcia 14). SASO students also wanted to push for the renaming of buildings on campus to reflect northern New Mexican and Chicano names. I saw the appearance of SASO appearing alongside OCBS in the Highlands Candle as a positive effect of how Chicano and African American students were seeking control over their institution and consequently finding an even footing for the Chicano Movement to happen. I began to understand that students, Chicanos, African Americans, veterans, and northern New Mexican, were brewing a movement all together.

I must note that in 1971 SASO changed its name from the Spanish American Student Association to the Chicano Associated Student Organization (CASO).\textsuperscript{15} This was deemed necessary by student members because the Spanish American label was related to the “Spanish ancestral fantasy” that Chicanos cast aside to recognize their Indo-Hispano roots\textsuperscript{16} (Garcia 24). The name change of the organization did happen after the Chicano Movement at Highlands University, and I thought that the student group would have dissolved or ceased activism after it achieved its goals, but actually I began to notice more exposure of CASO in the Highlands Candle. There was an article announcing CASO members trip to the Chicano Youth Conference sponsored by Corky Gonzales in Denver, Colorado. Also, CASO members that were formerly SASO members began to run for Student Senate with Alberto Miera winning\textsuperscript{17} and taking over

\textsuperscript{15} Appendix: CASO Name Change
\textsuperscript{16} Indo-Hispano and Hispano indicate descent from Native American and indigenous peoples in New Mexico and southern Colorado.
\textsuperscript{17} Appendix: Chicano Takeover of the NMHU Student Senate
OCBS member Bernie Price’s title as Student Senate President. CASO members would also announce their dissatisfaction with the hiring of non-Chicano faculty, as indicated in the article “CASO Blasts Faculty.” The Highlands Candle began to incorporate the voices and missions of students of color, changing the entire layout of the newspaper to reflect the student unrest and dissatisfaction with their institution.

What draws me to use Highlands Candle as a source for my thesis is that students, Anglo, Chicano, and Spanish or Spanish American, begin to use the publication to respond to their classmates. The responses are usually used to clarify a previous statement or to attract attention to the racial division at Highlands University. I wanted to interview Lloyd Rivera first because during my archival research in the NMHU Special Collections, I found two articles that he had contributed to. Lloyd was interviewed for Highlands Candle about Tijerina’s campus visit in an article titled “Students show mixed reaction to Tijerina.” Five African American students, nine Anglo students, six “Spanish” students, and one Hawaiian student are interviewed in the article.

The article begins with a student quote: “I didn’t think he was worth a damn; I don’t like commies!” This student remains unnamed which I find interesting; the student may have wished to remain anonymous or the student reporter did not gather the name to protect the student. Another student, identified as Mary Romero from Trunchas, New Mexico, states: “Tijerina didn’t impress me at all. Frankly, I think he’s a phony.” Paul Richards, a student who consistently contributes to Highlands Candle says: “I think the guy’s an idiot! They should have run him out as soon as he came it!” Bernie Price, who would become the first African American Student Senate president the following year, says: “This is an indication that the myth of apathy about the Highlands student body is just a myth and maybe they are really concerned with

18 Appendix: CASO Blasts Faculty
19 Appendix: Students Show Mixed Reaction to Tijerina
political, cultural, and societal problems.” Bernie Price is talking about the myth that students at New Mexico Highlands do not participate in political and social activities in the university. However, the large attendance for Tijerina’s speech, nearly 700 people, shows what kind of students attended Highlands, where they came from, and what they valued. There was a Chicano activist on campus, and he inspired Chicano students to claim their university’s space.

The mixed reaction is teetered more in the favor that Tijerina was “holding back,” that he was not as passionate as Spanish and Chicano students expected him to be. His speech was seemingly lackluster to most students quoted in this article. Among the few students who praised Tijerina was Lloyd Rivera from Rainesville, New Mexico, saying: “Reies Tijerina, Chicano power—que viva la raza!” Rivera is the only student who speaks Spanish in his response to Highlands Candle. Although his quote is short, it appears to be in support of Tijerina and advocating for Chicanos on campus. His use of Spanish speckled between lines of English is indicative that there is a Spanish-speaking presence at New Mexico Highlands University. With the introduction of Chicano into the Highlands vernacular, Spanish and Spanish American become apparent terms to dissociate from the identifier “Chicano.”

One week after the article “Mixed reactions to Tijerina,” Lloyd Rivera asserts his opinion of Tijerina in a Letter to the Editor in the next issue of the Highlands Candle:

“By my statement, I did not mean to ‘hint’ that I am a follower of Tijerina because I’m not… When a reporter asked me to comment, I meant ‘Long live the Spanish Race,’ and not that I am a Tijerina follower. The other reason why I have written this letter is because several students have asked me why I am a member of the Tijerina movement… P.S.—I am proud to be Spanish-American!” (Rivera, Highlands Candle)
Rivera dissociates himself from the Reies Lopez Tijerina’s efforts in his statement by clarifying that he is Spanish American. Tijerina, representing Chicano pride and activism in politics on the national level, was not calling for followers in his speech but charging Chicano students to enlighten their minds to the racial problems that exist.

In the same section that Rivera responded to, student Harvey Valenzuela calls out Paul Richard’s statement about Tijerina being an idiot, saying:

“What are you afraid of Paul Richards [sic]? We should run you out. It is interesting to note that of all the students interviewed and who are against Tijerina, none’s surname is Chavez, Garcia, Romero, Martinez, or Vargas. Yes, Sheldons, Reiekman’s Richards are against Tijerina. What are the implications?” (Valenzuela, Highlands Candle)

Richard responds to Valenzuela’s statement in the next week’s Candle saying,

“In the first place, my name is Paul Richard, not Richards… It doesn’t take a very literate person to say that ‘the only good Anglo is a dead Anglo’ when 25% of the audience were ‘Anglos.’ [Tijerina] is a lawbreaker… We are smart enough to see through the guy.” (Richard, Highlands Candle)

Valenzuela escalates the exchange a week later: “I quote, ‘be sure your brain is in gear before your mouth is in motion.’ People like [Richard] make Tijerina necessary in America.” The Highlands Candle is now becoming a space of contestation for Spanish, Chicano, and Anglo students to express themselves and their thoughts about one another. Reies Lopez Tijerina may not have ignited the Chicano Movement at New Mexico Highlands University, but he did start an

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20 Appendix: Student Discourse in the Highlands Candle
interesting discourse between students who want to show their ethnic pride through their university and those who want NMHU to remain the same as it was before Tijerina came to campus.

In May of 1971, one year after the Chicano Movement at New Mexico Highlands, the *Highlands Candle* changed its name to *La Vela*, literally translating to “the candle” in Spanish. A statement by student Cliff Mills accompanied the first issue of the name change, reading: “Some students will probably have violent abdominal reactions after hearing about the name change.” Mills may be referring to the Anglo students who are having a difficult time with the facelift that New Mexico Highlands. However, the name change of the newspaper is extremely significant to me—as it most likely was for the Chicano students at New Mexico Highlands University. Mills writes that the name change of the newspaper is an event that was bound to happen, and at the very least it “has already pounded two words of another language into someone’s head. Truly [sic] an educational phenomenon.” Mills now points out that non-Spanish speakers may be the most resistant to the name change. To me this is an indication of how the Anglo and Chicano students began to form a divide between one another and finally the *Highlands Candle*, or now *La Vela*, reflect the majority of the student body: those from northern New Mexico. I must point out that the name change did not persist for longer than three months. I did not see an explanation for why *La Vela* was changed back to the *Highlands Candle*, but it may have been met with some resistance or it was simply a statement to the Anglo students that the Chicano student efforts will persist and continue to persist.

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21 Appendix: *Highlands Candle* to *La Vela*
Oral Histories of the NMHU Chicano Movement

The *Highlands Candle* was a newspaper that functioned much like a newsletter before 1968. Then student groups like OCBS and SASO/CASO began to contribute their own articles, announcements, and apparent unrest with New Mexico Highlands University. I do not see a correlation between Reies Lopez Tijerina’s visit to the campus and the frequency of Chicano and African American student contributions to the *Highlands Candle*. However, I do note that the momentum of Chicano and Spanish American publications became apparent *after* the Chicano Movement at Highlands University, including art and poetry. In 1971, the *Highlands Candle* experiences a brief name change and completely changes its matter. In a matter of two years, the *Highlands Candle* finally begins to reflect the Chicano student body that has been enrolled in the university the whole time.

The final part of my methodology in the oral history; archival research; oral history pattern was completed by speaking with four informants: Lloyd Rivera, Mary Lou Griego, Cristino Griego, and Dr. Anselmo Arellano. Lloyd, Mary Lou, and Cristino attended New Mexico Highlands University in the mid to late sixties and Dr. Arellano was a student in the early 1960s before moving to Fresno, California. Dr. Arellano was not present at the Chicano Movement at NMHU but he was an active participant in the Chicano Movement in southern California in the late 1960s. My oral histories revealed the terms that northern New Mexicans use to identify themselves with. I use the terms Spanish and Spanish American to reflect the identities of Nuevomexicana/o students who did not participate in the Movement but may have been from northern New Mexico and southern Colorado. Three of my informants call themselves as Chicana/o and norteño while one calls themselves Spanish and Spanish American. These identifying terms play a role in the discourse created in *Highlands Candle* in the student
comments section of the newspaper as after 1971 Spanish-surnamed students who contribute to the *Highlands Candle* begin to diverge from the use of Spanish and Spanish American after SASO changed its name to CASO.

When I interviewed Lloyd and showed him the two articles he had contributed to, he said that he did not understand what the reporter was asking of him. He said he was “confused at what the question was” so he had to write to *Highlands Candle* to clarify his quote. But he did not say much else. Lloyd stated that he was Spanish and not Chicano, saying that he did not join in on the Chicano Movement at Highlands University because his Anglo friends could not be included in SASO/CASO meetings. Rivera states,

“I brought my roommate, an Anglo, to a Chicano meeting for SASO and they said that he couldn’t be there. We were speaking Spanish and my roommate didn’t understand. They said, ‘Get the Anglo out of here! He can’t be here!’ I didn’t want to be a part of something like that. I said to them, ‘If he can’t be here neither can I.’” (Rivera, personal interview)

Lloyd struggled identifying with the Chicano Movement at New Mexico Highlands University because it was not inclusive of all students. Even though CASO was formed to include all ethnicities and religions, Lloyd remembers quite the contrary when he brought an Anglo, a non-Spanish speaker and White student, to a meeting.

Cristino Griego, my other informant who graduated a year after Lloyd, said that Spanish and Spanish American students “were ostracized by the Greeks and were ostracized by the [Highlands] administration.” Mary Lou Griego also contributed that Spanish and Spanish American students were opposed to the label of Chicano due to their deep affiliation to the colonial history of the region. The complex factors of student group dynamics and identity labels
that support the Bills and Vigil’s (2008) Spanish myth are also partnered with a key student group: veterans. Student veterans were returning to NMHU from the Vietnam War. Veteranos did not arrive to Highlands University all at once, but their return affected the relationship of students to their university. US historian Michael D. Gambone, in his book *Long Journeys Home: American Veterans of World War II, Korea, and Vietnam* (2017), writes that Vietnam veterans are a group “largely defined by images of public protest and alienation” on the national front of the war (138). However, the veteran groups that returned home had interests in public outreach projects and volunteerism. Gambone writes that Vietnam veterans were the most active in their communities upon their homecoming due to their upbringing in the wake of the Great Depression and World War II as well as the opportunity they had to see another part of the world (144). Veterans brought back a military approach to their communities after being trained to follow the military status quo; any sort of individualism was extinguished in the military. But stepping back onto American soil provided a respite from the structured way of life veterans endured.

Mary Lou Griego and Cristino Griego reflected on the demographic of New Mexico Highlands University as veterans returned from serving in Vietnam. In terms of the NMHU Chicano Movement and Chicanos taking over the Student Senate, Mary Lou stated that “It was really the veterans who changed everything.” Cristino agreed, saying, “After a war GIs come back and create change.” Francisco Gonzales wrote in the *Highlands Candle* in 1970 that New Mexico had one of the highest percentages of representation in Vietnam. Of that percentage, 40 percent identified as Chicano. As of 2014, close to 80 percent of New Mexico’s veterans had served in combat, with 56,206 New Mexicans serving in Vietnam between 1964 and 1975. The

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22 Appendix: Chicano Casualties in Vietnam
largest percent of veterans fall between 65 to 74 years of age, with 40,814 of the state’s veterans, and this is the age group that most likely served in Vietnam (New Mexico Department of Workforce Solutions 2014). These figures show the number of veterans who served in Vietnam are Baby Boomers and are the largest veteran age group in the state. My informants confirmed that in the 1960s to 1970s at Highlands University the dormitories were at capacity, there three cafeterias were open to serve the students, and it was a “college experience” if you were able to work on campus and live near or on campus. Students were returning to New Mexico Highlands as veterans to use their GI Bill to pay for school, allowing for nontraditional students, or non-college aged students, to get an education in northern New Mexico and use their military training to organize a group of Chicano activists, namely the SASO/CASO and AZI organization.

Cristino Griego served in Vietnam then used his GI Bill to pay for college. He says that he remembers when he would eat in the cafeteria and it was apparent who was a veterano and who was not. Cristino said “Veteranos would sit by veteranos. You could tell who was a veteran and who was not.” Cristino also said he noticed right away how Chicanos were treated by administration and Anglo students. Mary Lou concurred, saying that “Greeks ran the campus, and everything changed when the GIs came back.” First, Cristino talked about the job he had at NMHU as the first indicator of the mistreatment of Chicano students as he explained,

“You could see the injustice going on. It was hard times. Our [G.I.] income was ninety-six dollars a month. Every Fraternity president had a work-study job within the administration. They helped out with the Director of Admissions, they helped out with this, that, or the other. I was assigned a work study job with maintenance, that’s where we (emphasis mine) were assigned, was maintenance. So yeah, it was administrative incest, political incest [at Highlands].” (C. Griego, personal interview)
Lloyd described the moment he witnessed the beginnings of the Chicano Movement he was taking out the trash, he also worked a custodial job as a landscaper. The administrative jobs, technical jobs, and faculty assistant jobs were positions given to Anglo students while students of color worked on campus as maintenance workers. These positions are confirmed in Eloy Garcia’s thesis in which he interviewed Chicanos about the jobs they held on campus between 1965 and 1970. Chicano veterans and Spanish students were limited to maintenance jobs while Anglo students were given administrative, high-level jobs as assistants based on their affiliations to fraternities and sororities. It truly seemed, based on my informants’ responses, that NMHU was an institution run by Greeks. The sororities and fraternities’ “way of life,” as Mary Lou Griego pointed out, became “uncomfortable and interrupted” when Chicano veterans returned and the word Chicano itself was incorporated in the northern New Mexico vernacular. The lack of support for Chicano veterans returning from Vietnam and enrolling into New Mexico Highlands University resulted in the formation of SASO and a Chicano fraternity Alpha Zeta Iota, or AZI. A generation of political activists sprang from this group, including Donald “Tiny” Martinez, who served as the Las Vegas District Attorney for 16 years. Martinez was a mentor for CASO when it changed its name from SASO. Tiny Martinez also supplied the resources for Mary Lou and her friends to print flyers or “Chicano propaganda,” she jokingly said during her interview. Mary Lou and her friends tacked flyers about meetings and Chicano gatherings on campus. Mary Lou said,

“We would ride in a truck and drive through campus, making sure no one could see us. Then we would hop out of the truck and tack our flyers onto trees and run back to the truck! We had to do it in the middle of the night!” (M. Griego, personal interview)
It cannot go unnoticed how the *veterano* students influenced the Chicano Movement. Men returning from war only to be met with disrespect from their institution based on the color of their skin or for speaking Spanish was hugely unacceptable, therefore calling for action to be taken and the campus to return to its mission to serve the Nuevomexicano/as from northern New Mexico. New Mexico Highlands was fostering hierarchical structures on its campus, and it was the formation of student coalitions which tipped the scales for the Chicano Movement to take place and make history. As it was apparent in the *Highlands Candle* in 1968, New Mexico Highlands was becoming a radicalized institution. Students from northern New Mexico, veterans and Chicanos alike, wanted to tip the scale back in their favor and needed to call for institutional reform when the opportunity arose for a new university president; he had to be a Chicano.

Cristino Griego and Mary Lou Griego agreed that the student coalitions that formed made the Chicano Movement at Highlands possible. OCBS established a student of color presence on campus while SASO and AZI were on the outskirts of campus happenings—until Tijerina was invited by the OCBS to the Highlands campus. Cristino Griego said: “We could not deny that we were as successful as we were without the student coalitions. There would be misunderstandings, but they were what set it all off.” The student coalitions at Highlands University were modeled much like those that formed in California during the United Farmworkers Movement and other protests that were seeping into the southwest. The wave of unrest and dissent reached Highlands University’s Nuevomexicana/o students, and Highlands made waves itself as Anselmo Arellano, my other informant, stated: “New Mexico has Chicanos!”

While Chicanos were fighting in the Vietnam War, those who could afford to remain or dodged the draft changed the university make-up of students. Northern New Mexican representation lacked, and students from the East Coast became a prominent population that
exemplified the Highlands students. My fourth informant, Anselmo Arellano, received his BA from NMHU before moving to California for an advanced degree. He talked about the student dynamics and activities on campus and his own involvement with student organizations. He would attend meetings for TBK, or the Taco Benders Klub, but their reunions “were casual and a place to speak Spanish.” They also had “the best parties!” Arrellano spoke about TBK as a group of Chicanos and Spanish-speakers from New Mexico who were social with one another. I could not find any written documentation about this Chicano fraternity anywhere in the NMHU Special Collections or the University Archives, but Lloyd Rivera also alluded to the TBK even though he was not a participant in it. Although Arellano was absent from NMHU during the Chicano Takeover, he was not unaware that it was happening. He participated in the Grape Boycott and protests in California. He was in correspondence with classmates at Highlands and cheered on the effort. He told me about what made the Chicano Movement different in New Mexico than from his experience in California:

“A lot of the protests were made up of children of migrant workers who were in school. So first generation Americans. Highlands was different because it was a lot of norteños who had been raised in the area. Their families hadn’t moved a lot or they were born here [in northern New Mexico]. So everyone in California was saying, ‘Look! New Mexico has Chicanos!’ This little university was doing something, too!” (A. Arellano, personal interview)

This observation marks a key difference between the Chicano Movement as a civil rights movement and the Chicano Takeover at Highlands. Arellano remembers his student experience as being surrounded by Anglos but also Nuevomexicanos from Santa Rosa, Tierra Amarilla, Mora, and Taos. The students participating in the Takeover in Las Vegas, NM were defending an
education that was intended to serve them, “the people of the north.” Cristino and Mary Lou Griego voiced their disbelief as they remembered that all of the professors at Highlands were Anglo. Cristino mentioned: “I can wear an aguila on my chest to express myself, and you’re [the professor] are employed for us!” What Arellano does for my thesis is frame the Chicano Movement at Highlands University in a way that the nation itself is waking up from its political slumber in terms of Chicano identity bursting into the forefront of gaining a national identity. New Mexico is also a political participant in this national dialogue of Chicano identity! This observation is overshadowed by the literature on the political protests and efforts of educational reform in the 1960s by Chicano students in California. However, New Mexico also had a crucial role in the formation of Chicanos in the United States.

Arellano also alluded to the social dynamics on the Highlands University campus, saying that campus events were primarily mobilized by Greek student organizations. These social, hierarchical structures of Greeks and Athletes began to break down in the late 60s as students of color groups entered the campus dialogue. The OCBS, or Organization of Concerned Black Students, formed in 1968. The following year the OCBS invited Tijerina to speak to the students at Highlands. Cristino said that the Chicanos on campus did not have a part in bringing Tijerina to campus, but when they heard that the OCBS had a part in the invitation, it encouraged them to “get off their butts and do something.” In the Appendix you may see copies of the articles I found in the Highlands Candle showing the presence of student organizations taking space within the student publication. The urgency for a movement became more apparent to Chicanos on campus. SASO, the Spanish American Student Organization, formed after OCBS and changed its name to CASO, the Chicano Associated Student Organization. I asked the Griegos if Spanish American students joined CASO or AZI in any capacity. Mary Lou
adamantly shook her head. “No, none at all. They were like the African American athletes who weren’t part of OCBS.” Cristino said that these students were often across the street, on the outskirts watching the Chicanos organize. I asked Lloyd if he was a participant in any organizations. He said that he was an artist, his roommate was an Anglo, his best friend, and from Texas. Lloyd also said that art students would spend time with other art students and did not get involved with other student groups. Also, since his negative encounter at a SASO meeting when he brought his Anglo roommate, Lloyd thought the student groups to be non-inclusive.

These social structures began to form, causing tension amongst student groups—those that served to sponsor university activities like homecoming and football games and those that worked behind closed doors to organize institutional reform and settle the student unrest. SASO and OCBS would meet regularly and eventually determined the demands of the university in tandem: more Chicano and Spanish-surnamed faculty, and when the search for a new university president was in action SASO, OCBS, and AZI were ready to lobby for a Chicano president. The demands by SASO can be found in the article “SASO Plans for ’70.” Cristino said that there would often be misunderstandings between SASO and OCBS in terms of language as Chicano students would refer to African American students a “negro,” but those cultural murmurs were put to rest after some time as both groups were working toward the same goal. After all, OCBS had asked Tijerina to visit campus.

23 Appendix: SASO Plans for ’70
CONCLUSION

Join the non-violent sit-in.

Bring us food.

Boycott classes.

Viva la raza.24

The New Mexico Highlands Chicano Takeover took place on May 22, 1970 in the Administration Building on campus. The student unrest was due to the selection of Dr. Charles Graham from Wisconsin for the new University President position (Garcia 40). SASO members and other Chicano students expressed their disinterest with Dr. Graham, as Eloy Garcia writes, “SASO members let Dr. Graham know that he was not the choice of the community and that he was not welcome as university president” (40). At the announcement of Dr. Graham’s hiring, Dr. Joe Otero, the only Chicano on the Board of Regents, resigned (Cristino Griego). SASO occupied the Administration Building for six days as part of a nonviolent protest. During the occupations, Cristino and Mary Lou Griego were not yet married but were working on taking shifts in the Administration Building on campus. Mary Lou would bring food to the students who were taking over and Cristino was in the sleeping bag he had brought with him. Across the street Greeks, athletes, Chicano football players, were yelling “Go home, Mexicans! Go to hell!” Lloyd Rivera was taking out the trash, watching his university split down the middle. While sitting in one class, he heard the din of the movement, shouts of protest. His teacher stopped class, pointed to the door and asked, “What are you all still doing here? This affects all of you!” Lloyd walked through the door and found his Anglo roommate. He was an observer and wanted no part in the

24 Excerpt from Jeanne DiLucchio’s thesis “Revolution at New Mexico Highlands (1988)
movement. Dr. Francisco Ángel was hired in August of 1971 to be the new president of Highlands University and the first Chicano university president in the history of the United States. It was a victory for SASO and Chicano students. Mary Lou Griego reflected on the moment of his hiring, saying, “It was wonderful.” The Chicano students’ demand for a Chicano president was met.

When reading about the Chicano Movement at Highlands firsthand, without completing interviews for this thesis, I thought that the Chicano Takeover was rationalized by Reies López Tijerina’s visit to Highlands University. I had simply dived into the archives at NMHU and saw that there was a gradual incorporation of Chicano and Spanish American student voices in the Highlands Candle after Tijerina visited the campus. Maybe to some Chicano students it was a call to action, a realization that Nuevomexicanos have been marginalized by the US Government since losing their land grants, and now the academic institution was working against its mission to serve and education the people who reside in the area. Without Highlands University, there is no knowing where people in northern New Mexico would have gone to get an education, where veteranos would have used their GI Bill, and where living would have been the most affordable.

Student coalitions, the resurgence of the Nuevomexicano and Chicano presence, and print culture all culminated into an historical movement that a key generation of Nuevomexicana/os took part in.

Using the student newspaper to initially inform my research I knew that I was not being exposed to the voices I was looking for. I thought they were absent, apathetic. Oral histories show this was not the case. Rather, there was a disconnect between the Highlands Candle and its Chicano, Spanish, and African American student sentiments. A crucial part of my research is dedicated to the voices which were not silent but whispering in the dead of night and covertly
printing their own materials in a safer space. It was not just simply Reies López Tijerina who lit the match to the movement, though he had a key role in the exposure of the term Chicano to Anglo students. It was the student organizations including the OCBS, CASO, and the Chicano Fraternity AZI, the students who contributed their voices to *Highlands Candle*, and the student activists who risked their jobs to assemble the student body and prepare for a movement of institutional, cultural, and education reform. Cristino spoke to the movement’s steps toward changing the landscape of Highlands while remaining nonviolent, saying that Chicanos “weren’t perpetuating violence, but rest assured there was readiness.” Chicano and African American students were receiving death threats, as outlined in the articles about discrimination which can be found in the Appendix of this thesis. Racial tensions existed at New Mexico Highlands University, and the *Highlands Candle* was delayed in reporting these tensions, but I found that in 1968 the newspaper became more of a progressive publication. Student sentiments, opinions, and dissent with NMHU as a racist institution with administration and faculty that favored Anglo or affiliations with fraternities and sororities were more apparent.

The incorporation of oral histories within this thesis bring together the experiences and feelings associated with social movements and their legacy. My informants’ backgrounds as educators, veterans, artists, and activists are truly important to how this thesis demonstrates Nuevomexicano/a and Chicana/o identity in the 1960s and 1970s. Their perspectives present a series of complex topics about language and ethnicity which merit more research in the future. Also, I attribute my participants’ voices as reflective of the environment they lived and studied in at Highlands University. For them it was a home, a safe space, and a place of victory for Chicano students. Their words capture the lives of Nuevomexicana/os in northern New Mexico who were receiving an education and have thanked Highlands for the memories and lessons it gave them.
A topic which warrants further discussion, and possibly another thesis, is how much this generation persists 40 years later through their participation, active or not, in the Chicano Movement at New Mexico Highlands University. Currently the president at NMHU is an Anglo from the Midwest. There has been a change in the color of faculty since the Chicano Movement, and one participant who I interviewed but do not feature in this paper has been a professor at the university for almost 13 years and has not gained tenure. But there are still the whisperings of Chicanismo in Las Vegas. Dr. Anselmo Arellano has independently printed two issues of a Chicano newsletter called *La platica del norte* which feature Chicanas and Chicanos who write about Reies López Tijerina, *Las Gorras Blancas* of the 19th century, the Treaty of Guadalupe-Hidalgo of 1848, and the Chicano Movement at Highlands in 1970. Cristino and Mary Lou Griego are activists in the community of Las Vegas and established *Mecha* clubs at Robertson High School. Lloyd resides in Ranchos de Taos and worked as an art teacher for the Taos Public School District. He is active in his community and entrenches himself in libraries about northern New Mexico colonial history. This generation is still very much active in its local history and the cascading events which have given Las Vegas its identity as a small town with a rich history.
APPENDIX

A: Bio-Data Sheet

Julianna Wiggins
M.A. Thesis
Precursor to the Chicano Movement- Interviewee Bio-Sheet

Name: __________________________________________________________

Date of Birth: ___________________________________________________

Place of Birth: ___________________________________________________

Current Residence (Address optional):
_________________________________________________________________
_________________________________________________________________

Years attended New Mexico Highlands University:
_________________________________________________________________
As a Student:
_________________________________________________________________
As an administrator:
_________________________________________________________________
As Faculty:
_________________________________________________________________

Involvement in Movement (observer, student, organizer, etc):

_________________________________________________________________
Appendix B: Interview Questions

Interview Questions
MA Thesis
The Prelude to a Movement: The Chicano Movement at New Mexico Highlands University

1. What was the student demographic at NMHU in the early 60s? Where were these students from?

2. Was the student population segregated, or were social groups apparent?

3. Talking about social groups, what clubs formed (and when) which were specifically for ethnic students? In what year(s)?

4. When did Chicano enter the NMHU student vernacular? Did an event set this off?

5. Where were Chicano students from? Were they local to NM?

6. Were there “Chicano” students who did not wish to participate in the movement? What were their reasons?

7. Was the Student Movement at NMHU modeled after other student movements across the country (i.e. the student walk-outs in 1968 in LA)?

8. Did other institutions hear about the NMHU Chicano Movement? Was there correspondence with these entities?
Appendix C: Articles from the *Highlands Candle* 1968-1970

Tijerina Redefines Alianza (7 February 1969)

“Cricket in lion’s ear”

Tijerina redefines Alianza

"Tijerina standing for land grants is a dirty, low-down, rotten lie. We have chosen to defend our language, culture, and religion. The Alianza doesn’t stand for land grabbing!"

Thus, Rene Lopez Tijerina, fiery Hispanic-American leader of the Alliance of Free City States, explained the redefinition of his organization at University Hall, Tuesday evening. Brought to campus by invitation from U.C.B.S., Tijerina expanded his theme before an estimated 150 spectators and at the same time took some jabs at the establishment and the Albuquerque Journal, "the press."

"Let’s go and tell the press to behave. We didn’t hang anyone in Terra Amability, and we don’t intend to hang anybody."
Dear Editor:

This letter concerns my comment in the "Students' Reactions" article which appeared on last Friday's CANDLE, Volume 43, Number 14, February 14, 1969.

I would like to get something clear. I am neither Pro-Tijerina nor Anti-Tijerina. My comment was "Reies Tijerina, Chicano Power, Que viva la Raza!" By my statement, I did not mean to "hint" that I am a follower of Tijerina because I'm not.

Tuesday night, Tijerina represented (to me) part of the Spanish Race. When a reporter asked me to comment, I meant "Long live the Spanish Race," and not that I am a Tijerina follower.

The other reason I've written this letter is because several students have asked me why I am a member of the Tijerina movement. They (and probably you) misunderstood the meaning of my comment. Once more, let me mention that I am not Pro-Tijerina nor Anti-Tijerina.

P.S. — I am proud to be a Spanish-American!

Respectfully,
Lloyd Rivera

Dear Editor:

Yes, Reies Lopez Tijerina does project mixed emotions among the people when he is able to reach them. One either likes him or hates him. I like him because he's got guts and is no phony.

Who is Paul Richards, junior from Marblehead, Mass., to say, "they should have run him out as soon as he came in." What are you afraid of Paul Richards? We should run you out.

It is interesting to note that of all the students interviewed and who are against Reies Lopez Tijerina, none's surname is Chavez, Garcia, Romero, Martinez, or Vargas. Yes, Sheldon Reiekman's Richards are against Tijerina.

What are the implications?

Que viva Reies Lopez Tijerina because he's got guts. He set the four winds a'blowing in New Mexico.

Sincerely yours,
Harvey Valenzuela
Student Discourse in the Highlands Candle (23 February 1969)

at all. These are just two of many occasions of deliberate evasion through wording. Student finance is also an area dealt with poorly, and I will admit that the causes for discontent might be subtler here but not much, and since this constitution applies to you as well as the rest of the student body, the faults should be obvious.

Stubbornly refusing to withdraw this constitution and present a successful one is literally cutting off your nose in spite of your face. This isn’t a constitution, it is an appeasement, and unfortunately falls being the one as well as the other. Let me end by pointing out that it is a waste of time trying to prove that you’re functioning adequately by continuing to function poorly or not at all. Remember... a word to the wise...

Sincerely,
Barbara J. Goldstein

Dear Editor;

In reference to last week’s letter to the editor by Harvey Valenzuela, I would like to issue a response to his comments.

In the first place my name is Paul Richard, not Richards. I would like to know why Mr. Valenzuela thinks I should be run out. I merely stated my personal opinion of Keles Tijerina. The man really didn’t have much to say and his main purpose was to stir up the Spanish-American people. I still say the guy should have been run out. It doesn’t take a very literate person to say that “the only good ‘Anglo’ is a dead ‘Anglo’” when 25% of the audience were ‘Anglos’.

Who cares about Tijerina. He’s a lawbreaker anyway. Why make a big deal about him. He’s been put away for awhile.

Yes, Sheldon’s, Riekeman’s and Richard are against Tijerina because we are smart enough to see through the guy.

Paul Richard

Dear Editor:

On Tuesday, February 25, a Student Senate meeting was held in which the point was brought out by several observers that the Student Senate was autocratic in its treatment of the student body but meekly submissive to the administration. It was also pointed out that the Student Senate constitution, now in preparation, was written without the slightest consideration of the views of the student body. It was learned from these individuals that the student body is seething with dynamic, electric, politically motivated theories that these educated and brilliant opinions are being totally ignored by the Student Senate. As a measure to correct this gross injustice on our part, I hereby give full notice that I am objecting the members of the student body to submit, sign, and in writing, any suggestions, complaints or opinions they might have concerning the Student Senate or any of its actions. Simply address any mail to the Student Senate, Highlands University. Furthermore, there will be a special, OPEN meeting of the Student Senate on Tuesday, March 4 at 6:00 p.m. at University Hall for the sole purpose of discussing the proposed constitution. I will be looking forward to seeing this vast horde of seething politicos there.

Sincerely,
Michael Billington,
Student Senate Representative

Student Discourse in the Highlands Candle (10 March 1969)

Dear Editor:

Paul Richard did it again. First, is 25% a valid figure, or is it his own personal estimate which may or may not be correct? On what does he base this figure?

Second, did Paul Richard write that Tijerina had said that “the only good ‘Anglo’ is a dead ‘Anglo’” or that I had implied it in my first letter? Either answer is totally incorrect. From Speech I, I quote, “be sure your brain is in gear before your mouth is in motion.”

People like him make Tijerina necessary in America.

Yours Truly,
Harvey Valenzuela
By voluntarily entering the university... he (student) necessarily surrenders very many of his individual rights. How much time shall be occupied; where his habits shall be; his general deportment; that he shall not visit certain places; has hour of study and recreation—in all these matters, and many others, he must yield obedience to those who, for the time being, are his masters...

Although not all courts have been so forthcoming about a student's inferior status, until very recently most of them have accepted the view that educational institutions may dismiss students at will, without employing any of the procedures commonly associated with "due process"—fair hearings, citation of specific charges, revealing the testimony of witnesses, etc.

Students did not lose every case, however. In an article entitled "Private Government on the Campus," which appeared in the June, 1962 issue of the Yale Law Journal, Martin Levine notes that in the past courts sometimes ruled that expelled students be readmitted. Typically these cases involved graduate students—who most clearly stood to suffer from being unable to finish their course of study—and typically the courts argued that students and institutions stood in a contract relationship to one another. The basis of the ruling in such cases would be that the institution had failed to keep its part of the contract.

There is a basic contradiction in the contract interpretation of student-institution relations, as Levine points out. It implies that one party to the contract has general authority for deciding whether or not the other party—the student—is fulfilling his part of the contract. But it was probably more helpful from the student's point of view than the in loco parentis interpretation.

But in any case, until very recently students couldn't expect much help from the courts. Today, though, the legal revolution that is taking place in the field of civil liberties is beginning to have some effect on students' rights cases. This change, however, is not simply a reflection of shifting opinions among judges—as is often the case when the courts begin to develop a new stance in regard to a major social issue.
Discrimination is issue

Two freshman Negro basketball players are accusing the student body of discrimination. Mr. John Donnelly, the coach of the basketball team, has threatened to withdraw the team from the league if discrimination continues. Mr. Donnelly has been informed that the players are being treated unfairly by certain members of the team. The players have complained to the administration, but no action has been taken.

Disagreement needs some help

Annie Ingram

Members of the Organization of Concerned Black Students (OCBS) are concerned about the issue of discrimination. They have made several complaints to the administration, but no action has been taken.

Drama department sets first play for Nov. 21-24

The HU Drama Department's fall production will be "After the Rain," by John Bowen. It's theme is extremely close to the British television series, "The Prisoner.

Mr. Richard Wiles, director, has set Nov. 21-24 as the production dates.

Tryouts will be held Oct. 5-8, 7:30 p.m., in HU Auditorium. Anyone interested in trying out, or working on technical crews are invited to attend the tryouts. This production will be the Drama...
“R.I.P. NMHU Student Senate” (23 May 1969)

There is a variety of ways we could respond to the Student Senate’s appeal to state officials and the news media for an investigation of Highlands on charges of racial discrimination.

We could denounce the appeal as the work of a small clique of racists, who are intent on forcing their will on the administration and the students of this university by means of “news release blackmail.”

We could say that such action by the senate was not unforeseen and quote a radio advertisement, used recently by the Concerned Student Party, which read, “do you want your Student Senate free from the influence of such groups as SDS, SASO, and OCBS?”

We could use the statistics available from the university which prove that the points made in the appeal are groundless.

We could quote President Donnelly when he explained, “We welcome any investigation into any phase of this university; there’s nothing we are ashamed of.”

We could urge the student body to support a recall petition initiated this week, which would remove the senate and institute another general election. In the same vein we could express our approval of an unofficial boycott of the Spring Formal.

We could, but we won’t. Instead we’re content to sit back and watch the senate destroy itself. And when it has completed its assignment, we will help the responsible students of this university rebuild a respectable student government.

As for the black border around this page, it is used to commemorate a funeral—the funeral of the present Highlands Student Senate.

—Uzeta
"SASO states plans for '70"

"We have several long range objectives that we will be striving for this year," said Benjie Medina, Spanish-American Student Organization (SASO) president. "We have just finished recruiting new members," he continued. "But we intend to recruit more members throughout the year."

SASO's primary objective is to promote Chicano leadership in the administration. The members hope to help the administration, the faculty, and other students create a better understanding of the special problems facing Chicano students in universities today.

The organization will be working toward "better friendship and understanding" on the campus by getting its members involved in programs geared for scholastic, political, and economic improvement as well as for better community relations.

One of SASO's main concerns regarding these aspects of improvement is the promotion of academic performance.
“SASO Scholarship Announcement” (14 November 1969)

SASO selects speaker

That Roman Tijerina, president of the land grant “Alianza,” will be asked to speak on campus Nov. 17 was decided at a recent SASO meeting.

According to Harvey Valenzuela, Spanish American Student Organization chairman, Tijerina will speak on the future of the Alianza at 7:30 p.m. at Ifeld Auditorium.

A scholarship grant and the decision to attend a conference for Spanish-Americans at UNM in December also highlighted SASO’s Monday night meeting.

Mary Ann Esquivel, recipient of the scholarship, is a Vaughn High School senior. The scholarship is a joint project with HU field services and the financial aids office. SASO has contributed $210.00.

“SASO Name Change to CASO” (22 January 1971)

SASO group changes name to CASO

“The title Spanish American this organization voted unanimously. Student Organization has been ostently to change the name. Our changed to Chicano Associated organization is expanding in Student Organization,” according membership and attracting stated to Benjamin Medina. CASO president.

Medina stated that the term tend to confer at Eastern New SASO was replaced because the Mexico University Feb. 19-21. name is no longer applicable. They plan to send fifteen to twenty members. The purpose of this meeting will be to improve communications between schools.

“The sixty-eight members of and to discuss future plans.
CASO BLASTS FACULTY

(7 May 1971)

CASO blasts faculty

By JOSE ARQUELLO

The Associated Press was recently notified by David Montoya, CASO president, who expressed his concern and that of Chicanoos have been acclimated towards the white middle class.

"We feel that we have to be prepared to teach at a bilingual level and the material must be of relevance to the New Mexico Chicanos environment. Presently, Highlands does not meet these needs. The composition of the faculty does not represent the Chicanos population," emphasized Montoya.

"The right wing faction of the faculty is being represented by at least five members of the faculty screening committee," commented Montoya.

"It is a known fact that a faction of the HIU faculty met secretly with the chairman of the Republican party of San Miguel County in order to select a Chicano not just for the purpose of avoiding a Chicano surname, but for other more important reasons. Only a Chicano can know and understand the problems of Chicano students in educational systems. There is no Anglo qualified to realize or begin to understand the needs and importance of this situation, he said.

He added that last Spring's protest could re-occur if the election of the president involved any foul play. However, Montoya felt the people of this area are better acquainted with the facts and needs of this university and that the selection, he will be conducted in a much more educational and wiser and satisfactory way.
"Students Show Mixed Reactions" (7 February 1969)

"Students Show Mixed Reactions" Continued

Montgomery Ward
Northern New Mexico's Largest Full Line
Will students accept Spanish translation?

By CLIFF MILLS

Captured in the hands of you, the gentle reader is a copy of La Vela, the official Highlands University newspaper. As editor of this issue, I took it upon myself to violate 700 years of Highlands University tradition by translating the name The Candle to La Vela.

Some students will probably have violent abdominal reactions after hearing about the name change. Those reactions can always be soothed with plenty of milk and rest. Never the less, there should be some objections. "Hey boy," I expect to hear, "you can't translate the name!"

"Why not?" I expect to ask.

"Students wouldn't like it, that's why," I expect to hear. "Sides it violates 700 years of university tradition."

Then I expect to say, "So what?"

In spite of traditionalists, other students have expressed a desire to see the student newspaper change. La Vela staff for the most agree and are working now towards change.

The key to a successful paper is relating important information to the majority of readers. La Vela should be doing that.

Some may contend that the only way to relate to the students is to extend our tradition to its 701st year and consequently not translate the name.

If nothing else, La Vela in the past few seconds has already pounded two (2) words of another language into someone's head. Can you imagine that? Someone could have just learned two whole words of New Mexico's first written language. Truly an educational phenomenon.

La Vela ... The Candle, (trans.)

(Note: Translating the name The Candle to La Vela is not necessarily permanent.)
Editors at the *Highlands Candle* Issue Statement about Reporting (Feb 1971)

What can students expect of Candle?

Just what can students expect of a student newspaper, like the CANDLE, which operates on a very limited budget with only four of its staff members being paid? That's a good question, and students deserve an explanation on why the CANDLE cannot do more to seek out and publish additional news stories about organizations and events.

First, what can students expect? They can expect this staff to do all it can to print everything. But, students and organizations must realize that we cannot print or report on everything that goes on at Highlands.

As an example, members of the Organization of Concerned Black Students (OCBS) feel the CANDLE failed to give the first annual Black Culture Week adequate news coverage. We admit that we could not report on everything that happened; but, the CANDLE did publish days and dates of all scheduled events. Today's paper also carries a story on Dr. Hurst's speech presented Sunday at Snow Meadows Cafe.

As for the events during last week it would have been almost impossible for us to print anything about them in last Friday's paper. The reason is simple. Black Culture Week did not get underway until Tuesday. The CANDLE's deadline is also Tuesday, and additional news stories cannot be accepted after 4 p.m. that day. And even if we had carried stories on the plays, it could have only been review-type features dealing with the themes of the skits.

Also, we tried almost three weeks ago to contact an OCBS spokesman to give us the details for Black Culture Week, but for some reason, this person could not be contacted before deadline. And when we finally did, a week later, we were able to publish a story giving the events set for Black Culture Week.

If students on this campus want to make the CANDLE more complete and comprehensive, we suggest that they vote upon themselves an additional $5 fee with all of it going to the paper. With the additional money, we would be able to possibly publish twice weekly, or at least afford to print 10 or 12 pages weekly. We would also afford to hire (with money for once) a staff. Any businessman will tell you that if you want good work from an employee, then you have to pay him. Currently, only the editor, managing editor, and the sports editor are paid to work on the CANDLE staff. All of the other student staff members work for nothing. And they write the stories for line credit in a news-reporting class.
CHICANO TAKEOVER OF NMHU STUDENT SENATE
(14 May 1971)
Editor,

A study by Dr. Ralph Guzman, a professor at the University of California at Santa Cruz and an expert on the Chicano population, has recently come to my attention. Dr. Guzman reported to a conference on Spanish-speaking people at Stanford University that while the Southwest population is made up of 11% Chicanos, 19% of the U.S. troops killed in Vietnam are Chicanos. He also stated that California has not only the highest number of Chicano casualties in Vietnam but also the greatest number of deaths. New Mexico has the highest per capita rate of Chicano casualties in Vietnam.

Chicanos, what are you doing to keep your brothers from Vietnam? S.A.S.O. is doing something by creating a scholarship fund. We will try to keep them off the casualty and death lists by offering them scholarships so that they may come to college if they wish. You can help us raise funds by your personal donations. They can be sent to, S.A.S.O., Inc., Box 234, Highlands.

Sincerely,
Francisco Gonzales
BIBLIOGRAPHY


Arellano, Anselmo. Personal interview. 8 Feb. 2019.


