



Irene Gomez-Bethke Papers.

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Irene Bethke

LOS MINNESOTANOS:

A TALE OF LA RAZA
(Working Title)

Executive Producer:

Nicha Coates

Writers:

Alfredo Gonzalez

Sam Hernandez

Richard Shaw

6th Revision

COMMENTS

VISUAL

AUDIO

Opens on a snowy hillside, empty.

Camera moves in slightly.

(If it is snowing lightly, so much the better.)

Camera hesitates and pans slightly.

A child (henceforth; Nino Actor, NA)

The child is 6-7 years old and there should be a slight air of mystery about him. He stands alone and silent on the ridge and off to the background.

He wears an old hat and an oversized long old coat (that resembles a cloak in thus being draped loosely). He carries a basket and staff and water gourd.

(He must have large and penetrating eyes)

The NA figure should be enhanced by special effects to hint at mythic figure, soft focus, underexposure, flash of snow before camera etc. (This must be slight and subtle and less than a star effect or a halo.)

Wind sound.

Very light and festive Mexican music, slightly plaintive.

The music is momentarily dominated by wind sound, and is seemingly very distant. This is counterpointed by children's laughter. Then, by their voices in Spanish only at first, very low and building to recognizable as they approach.

Camera halts at figure.

Children sliding and running into frame.

Lots of them. Throwing snow, kicking it up.

Sliding on sleds, plastic sheets, cartons.

Costumes for winter survival in Minnesota

are not clearly ethnic. A few light and

incongruous touches should be added, Norwegian

ski sweaters, a Viking jacket, fur cap, even a

ski mask to two. As the children fill the screen

the camera leaves the NA. The children fill

the frame with excitement and energy.

Their motion slows and camera concentrates on

faces as TITLE comes up, superimposed, first in

Spanish, then quickly in English; for both

language versions.

(Childrens voices at play. Gradually some English expressions get mixed in. Because of the need for both a Spanish and English sound track wherever possible Spanish will be used and made comprehensible to English speakers by actions, gestures, answers.)

CHILDREN: Vamonos! Dale! Tirale! Estiralo! Pigale!

Andale! Yeah, let's go!

"Pushalo!" (action indicates meaning)

Childrens voices continue, but very low.

Cold wind sounds, very cold.

The children have slid out of frame,
tracks in the snow.

Children walking through recognizable
West Side neighborhood.

NA remains on the ridge of the hill,
watching the departing children. Middle
shot, his hat shadows his eyes.
He takes a step to follow.

(The grandmother, Hence GM, is very
old, speaks little English. She is
much at peace, feels loved, and is
very wise.)

(ALONSO is in his late thirties, early
forties. He will function as VA Narrator,
storyteller, agitator, oral historian,
commentator. Through the children he
addresses the film audience. Hence AL)
Children enter a house.

CHILDREN: (Again both English and Spanish, this

should be layered and be musical in quality.)

Ay que frio! Brrrrrr! (w/exaggerated gesture)

Estamos in Minnesota! Mucho Frio!

Vamonos a casa.

A mi casa! To my house.

(general invitations to homes, indecision is
the effect) Let's go see my grandmother, it
is close. Si. (general agreement. They have
clearly done this before.)

Is Alonso at home? Ay, Alonso!!! (pleased
laughter) Oh, his stories! (Smile, the attitude
is both that they enjoy his stories and are
amused at his compulsion to tell them.)

Oh, just wait.

Children enter. Alonso at the doorway.
Living room, very Midwestern. The retablo
of the Santo Nino is on the wall, as are
some old photographs of relatives, and the
tree of life. Fireplace and fire.
Grandmother is seated. The children show
special respect in their greetings.
She responds warmly.

Children's response might approach a conflict
level as they disagree. Ultimately the base
of the argument is who is the most acclimatized)
GM's line is delivered very softly, but it
catches the children's attention and they go
silent. (one beat)

There is a hint of tension, a generation
clash over names. Very slight, little more

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AL: Entre hijos, entren. (gesture to translate)
CHILDREN: (Their manner is familiar.) Hi, Alonso.
Hola! Que ta!.

CH: Buenos Dias, Abuelita.

GM: Pasen, pasen, mis viajeros, my little travelers.

CHILD: We're not travellers, grandma!

GM: Yes. (She smiles very wisely, for she knows better.)

Bueno.

Did you finally get too cold? Se en friaron?

CH: Yeah. No. She did. He did. Her nose turned red.

He turned blue. (bilingual references too)

GM: (Smiling knowingly and amused) Ay, Chiquitos de
Minnesota. (a bit louder) Muy Minnesotanos.

CHILD: Minnesotanos! We are Chicanos.

2nd CHILD: Yeh, Yo soy Chicano.

than a brief pause. ALONSO steps into the gap.

NA walking down the hill across the sled tracks. (possible cutaway, quick and back)

The children listen and understand his soothing tone.

ALONSO is amused and begins a story.

GM indicates to AL that something has been forgotten, there has been a breach of manners. She raises a finger and nods toward the retablo.

AL nods toward the retablo, according to custom that is not quite remembered perfectly.

Gesture to Santo Nino de Bulto. The children do not quite know what to do but manage some feeble salutations, nods, glances. AL indicates the Santo Nino Retablo.

Cutaway to NA walking further down the hill.

AL: We have had many names: Chicanos, People of the Sun, Astlans, Meshichas, Mexicans, Hispanos, Latinos, Mexican-Americans, Minnesotans.

1st CH: (smart alec) Yah Sure, yo soy Svenska.

AL: Even here, in the far north....

AL: Wait, greet the Santo Nino. Soon he will get his new sandals and he will be ready to travel again; but today he is visiting here. (This is stated as if believed, but the children, and most of the film's audience do not know the story.)

AL: My Grandparents brought this with them from Mexico. They told me that the Nino, the child, would stop in his travels, wherever any people needed help. See, he has water and bread. (A smile in the voice.)

AL: This Nino (ref: retablo) has travelled along

NA (Same shot) passing trees.

Child 2 is especially appreciative.

Dissolves from tree of life decoration,
to real trees, to candlestick turning,
to cactus trees, to Aztec restoration

(AL's style is getting florid)

AL: (con't.) with us. He's a part of our family. OUR family,
LA RAZA, (AL is groping for the right idea) a feeling
of being connected, belonging, no matter how little or how
far away. LA RAZA. It's like a tree. (AL has his idea
now and goes ahead with confidence) A tree has many
branches. A tree has many roots, far away from the
branches, "Long ago and far away..." Our branch of LA RAZA,
the Minnesota branch. (Enthusiasm) I must tell you,
La Raza in Minnesota (His own title, he repeats it
enjoying the half rhyme and does a bit of Scandanavian
accent on the penultimate accent.)

La Raza in Minn·e·sóh·tah.

AL: ...And we are thriving, even here in the far north, in
Minnesota; because we are a tough, very much alive,
branch of a very old, very tough, tree. That tree
is the family tree of LA RAZA, the people. The culture,
whatever is special about us, La Raza. It's as we call
ourselves. Here, we are only one of many branches of this
family tree; but our roots are far away, in Old Mexico,
and in Spain, in Aztalan, Mayapan, Rome, Anahuac, Morroco,
Tula, Egypt. (Voice fades out on this list).

Cut to children looking puzzled.

Fields and woods.

Map pan from Bering Straits down.

Locations as shot, empty.
Cliff dwellings.

Countrysides as shot

(Possibly a very, very quick cut to
a children's book illustration. Wyeth
looking a bit faded, perhaps supered.)

man, branches evolving and blending roots reaching
across continents, across oceans. Our branch, in
Minnesota, continuing Mestizaje, mixing, in Minnesota.

AL: Here and always; there must be the strength to endure. We,
the Chicanos, have found our strength implanted by our herit
to our Mother, Earth. One of the places from which we have
come is Aztlan, the Southern parts of New Mexico, Arizona,
California. The people of the Sun lived there. They were
firmly settled in great communal villages, like the very
first high-rise apartments. (Pause, to let the visual
footage take over) They had to move on. (A slight tone of
question, AL and the rest of us do not really know why.)
In the 12th Century, the Aztlan People, the People of the
Sun, moved South, into the Toltec and Mayan Empires. What w
call "Old Mexico". They didn't. Well, these people of Aztlan
moved south; they had an advantage, they knew the use of the
bow and arrow. At the same time, Robert, Earl of Locksley,
in England, took his bow and fled to Sherwood Forest to become
Robin Hood. (AL would like to go into that story, but it is
irrelevant, sigh.) These people of Aztlan knew they must
move on. They wandered from place to place until they found
refuge on a small barren island surrounded by water. Here

Aztec drum w/eagle.

Mexican Flag and Seal

(AL's rhapsody is losing his audience,
possibly only the sound of restless
children, or cut to children squirming.)

Minnesota Woods

Possibly a super image.

Minnesota fields

Museum Corn

the prophecy of their god, Huitzilopochtli, was fulfilled, for on this island they saw an eagle devouring a serpent, just as the priests had foretold. Accordingly, in 1325, they founded on that spot a modest town, destined to become the great Tenochtitlan, (voice drops) and Mexico City. There the new nation of the Aztecs was started, a new Empire, one worth our utmost pride.

AL: At the same time, in Minnesota, the Vikings may have encountered the early Cheyenne.

VO: "We are 8 Swedes and 22 Norwegians on an exploring journey from Vinland through the west...We found 11 of our men red with blood and dead. Ave Maria, (Echo voice: Nuestra Senora) Save us from this evil."

AL: The modest village of Tenochtitlan was to grow for 200 years. (pause) When villages start, farms are there. The nomadic period is over. There is evidence that settled cultures have existed in Mexico since 3,500 before Christ. That early the inhabitants of Mexico were planting and harvesting beans, squash, chilli pepper and, especially, corn.

CHILD: Like here!

AL: Not quite. We do benefit from the skills of these first

Metate as shot

Metate alongside electrical appliances.

Cotton

Pyramids

Quick cut to standard Tut
Olmec sculptures

Architecture, long views.

Rainbow

Pyramids

Architectural Details

tiny and scattered. It would take many ears to make one tortilla.

They had the first metate, and you can find one in some Minnesota kitchens. A 5,000 year old kitchen appliance! A few centuries later the first pottery appeared. A few centuries more and they were growing cotton and weaving their own clothes. Civilizations grew. The Olmecs were building pyramids while King Tut ruled in Egypt. The Olmecs a short, stocky race with rounded and chubby cheeked faces, (pause) La Raza. (pause) dragged 18 ton basalt boulders 60 to 80 miles through mangrove swamps. Then, without metal tools, the sculptors went to work. Kings, Chieftans, Gods, Warriors, Friends, Ball Players; we don't know. The Olmecs passed on their skills to other tribes and then declined and disappeared, themselves. Two new great ^{centers} were rising, Teotihuacan and Monte Alaban. In Greece, Homer was singing of the burning of Troy. Decline and Rise. Teotihuacan was on the rise. By the time of Christ it covered eight square miles and had some fifty thousand inhabitants. The Pyramid of the Sun and the Pyramid of the Moon had been completed. Teotihuacan grew and in 400 years it was the center of an Empire. The Roman Empire had risen, spread, and was beginning to fall. Teotihuacan flourished for two hundred

High color reproductions

Ruins with color worn off by time.

(AL is lost in reverie as this memory
fades out.)

Bare trees out the window, wind, snap
him out of it. He speaks firmly.

NA passing pines, coming out of
a pine grove.

NA walking through West Side.

DOCUMENTARY SEQUENCES

(Synch Sound and other voices to be used
as much as possible.)

Church and BVM passage

Pinata

years more. It was the largest city in the world,
a city full of color. Teotihuacan fell, to fire, to
unknown enemies. Other civilizations rose and flourished.
The Toltecs, the Aztecs. The ruins of Teotihuacan were a
powerful influence. The name means the City of the Gods.
"In the midst of night...the Gods assembled/Holding council/
Yonder in Teotihuacan." (Codex Matritensis)

Minnesota is our Northern State too. The Star of the North.
(laughs gently) It is our home. We are not migrants, here
for the harvest and disappearing silently. We are winter
residents, too. Here, on the West side of St. Paul, 12,000
of us live as permanent residents. There are seven to
eight thousand more scattered about the Twin Cities and
Suburbs; more live in the smaller towns of Minnesota.
Still, this is the center, The Barrio. It is here that we
can keep in touch. Where those who have moved away can come
for holidays.

AL: Where customs can be maintained and passed on.

AL: Where our children can preserve their language.

Bi-lingual class

Church Bazaar
Quincenera

Ball Game
Mural being painted
GAP potter

Dance class (Note, some of these persons
should be merely introduced here
to be returned to later)

Family gatherings

Maria Calderon: (tape 67 p. 1) The children are not taught in Spanish or if their own language isn't developed through the bilingual program, then the child might lose it, or go on up to a higher level, again, confused.

AL: Where there are enough children and parents to make an impact on the schools.

F M VOICE #1: (Tape 55, p. 5) With this Latin program that they've got that Bilingual its, we didn't have it, we couldn't speak our language in the school as our kids can do it freely now....they're starting to know their history, and they cook and everything, and they're starting to know what their ancestors were as before when we went to school, that wasn't allowed, it is allowed now.

Ambient sound
Music

AL: The Quincenera, a coming out party, (sort of a Mexican Bar Mitzvah).

Ambient sound

AL: Where we can practice our crafts and learn our arts.

BLISS GARCIA: (Tape 68, p. 2) I teach serious people that are going to do something with flamenco and I am very interested in teaching it here within our community. It's part of our heritage and it should be here.

AL: Where families can feel close together again.

Picnic footage

The giving of the new sandals to
the Santo Nino de Bulto
Sr. Citz singing Villa Corridos

Signing of Bi-lingual Bill

FM VOICE: (Tape 55, p. 4) We live on up by a Cherokee School

there, we moved up there and our family originally started out from two families, now it's about 27 families and, ah, there's great grandchildren and we just spread out all over the West Side.

AL: Where our Senior Citizens can be cared for and not be lonely.
Where they can honor their traditions.

AL: Where they can remember our history, and their part in it.

EMPLOYEE: (Tape 66, p.4) Amongst the families. See, now in family to us means your cousins and your uncles - it means the whole family. It means all the relations, not just your immediate family, but the whole family. Well most of your neighbors are your relatives, especially down there, and especially grandparents. They've been forgotten and they really shouldn't be. They should be taken care of.

AL: Where we can vote and make our voices as Minnesotans heard clear

MALE 3: (Tape 12, p. 2) I think as Senator was saying before is correct, this is the first step, we've just begun. This is the first time that the MN. Legislature has in fact recognized the Chicano element in the State.

MALE 4: (Tape 12, p. 2) One of the keys to legislation is that

Ocean beach and waves.

(ALONSO concerned, falters)

Market place diorama

The ocean beach and waves again.

AL: It is a place where our children can advance, as we have, to share prosperity, abundance, to make it a richer home, richer for everyone by what we have brought with us. Our hope.... our El Dorado....

Trumpet fanfare and arrogant Spanish march music.

AL: Well, our dreams. The Aztecs were a great empire. They mixed what they brought with the cultures of the Empires before them. The Chicimecs, Meshica, Aztecs settled on the island of Lake Texcoco. That indicated their poverty; their faith, their courage, and their tenacity. In one hundred years they were an independent empire. Moctezuma I extended the empire by his military skills, by his eagerness to establish trade, by organizing a new state, a builder and patron of the arts. He brought in eminent architects from Chalco to construct his city as well as famous goldsmiths from the Mixteca to fashion splendid jewelry that was to amaze Europe (pause). After 1492. (pause).

In 1502 Moctezuma II became Emperor. He could feel real pride in his family, his people, (LaRaza) in 15 generations the once miserable and rejected tribe, a minority, had become head of Anahuac, "the circle of the world between the seas".

Music; Cortez. Hernan Cortez, Conquistador. The younger son of a poor hidalgo family, intelligent, impetuous, shrewd.

Mexico City footage and splendor

Reconstruction mural

City and artifacts

Architecture

Calendar

Al: He had heard of the wealth of the Aztecs, of gold, and he came with 500 men, and 16 horses; it is an elaborate story, of men who seemed to be gods, of deceit, treachery, rebellion, pestilence, greed, and courage.

The Spaniards, mostly rude soldiers, had gone from surprise to surprise. Then the road dipped

And they saw the Valley of Mexico. Captain Bernal Diaz del Castilo. (as if introducing him)

BERNAL DIAZ: We were amazed and said it was like the enchantments they tell of in the legend of Amadis. And some of our soldiers even asked whether the things we saw were not a dream. And then when we entered...Izatzapalpa, the appearance of the palaces in which they lodged us. How spacious and well built they were, great rooms and courts, wonderful to behold. We went to the orchard and garden, which was a wonderful thing to see and walk in...Great canoes were able to pass into the garden from the lake...And all was cemented and very splendid with many kinds of monuments with pictures on them, which gave much to think about.

...And a wheel like the sun, as big as a cartwheel with many sorts of pictures on it. And fine gold, a wonderful thing to behold.. golden ducks, beautifully worked and very natural looking, and

Gold dissolve as in melting

Countryside

Mines

Farm/ranch

Beet fields

monkeys...all in beautiful hollow work of fine gold.

AL: The gold went to Spain, to finance wars in Europe, and to the English Pirates.

DIAZ: I say again I stood looking at this land and I thought never in the world would there be discovered other lands such as these...

AL: Pissaro did, in Peru. And Cortez would go looking for another city as golden as Tenochtitlan.

DIAZ: Of all these wonders that I then beheld, today all is overthrown and lost, nothing left standing.

AL: Cortez, the Conqueror of Mexico, died in Old Spain, virtually forgotten. The Conquistadors all wanted to get rich and to return to Spain. Many did. They could not readjust to the ceremonious life of the old country. They missed the excitement of campaigns and the endless horizons of Mexico. They came back to die, surrounded by their half-Indian children. The first Mexicans, the blending of two races, the Mestizos, La Raza.

The gold, don't forget, belonged to the Crown of Spain.

The soldiers were rewarded with royal grants of land, encomiendas, and the Indians on them. The soldiers were now lords of farms and mines that they did not know how to run.

Mixing. It was not the only time. Not the only time that

Shots that identify the place and time

Car being loaded in Texas

Arriving in Minn. Farm shots

Office interview

Workers in fields

skills were needed.

A MALE: (Tape 50, p. 3) Oh, I felt we were dependent on the migrant for the first years anyway because I didn't know anything about beets and they got a family that was experienced with beets and they knew more about it than I did, I don't question what they are doing out there at all, I just let them have a free hand and they do a real good job.

AL: In addition to the 59,000 permanent resident, there are probably another seventeen thousand workers that pass through here on the way to the harvests.

AL: But, still, today, some of us have lived here for three generations, and we stay. It is true, many Chicanos are migrant workers. They work in Texas and in Minnesota. For many these are regular jobs, they return every year to the same farm in Minnesota.

Others are hired in Texas by employment agents through

companies like Crystal Sugar.

Sync dialogue.

Other Americans came to this land, "Land of Opportunity"

looking for work. And it is in that way that many of us, or our parents, or grandparents first came to Minnesota.

We do not forget that fact, not even now as Minnesota

residents. We do not forget.

Fields in the early spring

Full crops

Cooking, man looking in window

work shots

School and clinic

The childrens departure program

Packing up the class equipment

The cowboy at work

The parade and the rodeo events.

The Missions

old map

((This does not have to be a solid block of prose))

This pattern of employment has been followed for several generations; these Americans bring special skills in agriculture, in the growing of asparagus, the sugar beet. With their work Minnesota is now the third largest producer of sugar beets.

We travel as families and often we work together, la familia.

In Owatonna there is a summer school and a clinic

(Interview)

There are families that follow this lifestyle. And provide a constant renewal with Mexican-American roots and traditions by returning to Texas, mostly, that of cowboys, Vackereros, so-called buckaroos. Much of the skills of the cowboy and even the name are of Spanish and Mexican origin. "Rodeo" for example, not quite like it is in cowboy movies?

But then, (pause) BUT:

The first cowboys were monks.

The mission of San Jose de Espada was established in 1718 and in three years there were head of cattle. The missions grew across the Southwest of the now United States, of course then it was really the Northwest of Mexico. It was really the Northwest of New Spain, Nuevo Espanna. (thoughtful)

Rivera painting

One or more art form(s) of
the Tree of Life

Panorama of some or all of these states

Faces of Minnesota Chicanos with these
surnames

The Spanish explorers rode the first horse in the new world. The man and the horse looked like one terrifying creature to the Aztecs. But, five years before Cortez took over Mexico, Ponce de Leon had discovered Florida and Balboa the Pacific Ocean. Eight years after Cortez became Viceroy, Cabeza de Vaca and Estevanico had traveled from Florida to California. They reported to Cortez, in 1536, that they had heard that there were Seven Cities of Gold in today's Southwest - running from the Zuni of New Mexico northeast toward today's Minnesota, perhaps as near as Kansas. So, Coronado entered New Mexico in 1540 to start finding the golden cities. He inadvertently brought the first Mestizaje to today's Southwest.

The Raza Family and its Tree of Life entered today's U.S. Southwest in 1540.

For the next 100 years, great Spanish captains made their fame exploring today's Texas, New Mexico, Arizona, California, Nevada, Oklahoma, Colorado, Kansas, Missouri -- ever closer to Minnesota.

Coronados, Rivera, Vasquez, Arellano, Guevara, Cardenas, Lopez, - famous names to this day both in the Southwest and as Minnesota Chicanos: faces showing the expansion of Raza from

Still of "El Dorado"

Scenes of grand caballeros riding
their fine horses; señoritas on side-saddle

Stills of de Vaca and Estevanico

Scenes of low income Chicanos farming, mining,
working on crafts, serving in homes, restaurants,
etc.

Various mission scenes; scenes of the
contributions (in natural state wherever
possible)

For the Spaniard, this expansion was a search for another Mexico, another Peru, another El Dorado. A sunrise. In Central America there was, by legend, Indians that would bathe their Chieftan in a lake each sundown, sprinkle him with gold dust, dip him again and have him rise as "A golden image, El Dorado" New Hope. There is always a new hope in La Raza, always.

The romanticizing of history has often supported the myth that the early settlers were Spanish Dons and flashing-eyed señoritas.

Granted, the leaders of the large expeditions were of the elite classes. Albar Nunez Cabeza de Vaca, in 1528, was the first to explore Southwestern territory. He was of aristocracy, but was accompanied by a Moorish mulato named Estevanico. Truer history records, however, that the majority of the settlers were mestizos, Indios and mulatos.

It was these people that offered services as farmers, miners, and craftsmen.

The missions became the centers of religion, education, horticulture and animal husbandry, manual and aesthetic arts.

Coronado brought in the first horses and cattle, donkeys, mules, oxen and goats and sheep to today's Southwest. The mission

system improved the breed lines of these and other animals. The North American cowboy is a result of the Mexican vaquero in methods, equipment, language, manner of dress and sports. The mission system also brought pigs, cats, dogs, chickens to the Southwest for the first time. It brought irrigation and dry-farming methods and the various needed farming tools such as files, plows, spades.

Citrus fruits, dates, figs, pomegranates, persimmons, were brought in for the first time, and the missions taught systematic planting and caring. The grape and wine industry was brought in. The bee-hive and olive industry. The pack-train system that brought goods to the missions and elsewhere. The miners would come to the missions and discuss their problems on gold, silver, copper, quartz, and placer mining techniques. Many of the mining tools and techniques for prospecting and mining in the U.S. are of Spanish and Mexican origin.

When the explorers seeking gold returned to Mexico City, Cabeza de Vaca and Estevanico told them that the many Indian tribes of the Southwest had told them that there were, supposedly, seven cities stretching southwest to northeast that were all made of gold - the legendary Seven Cities of Cibola.

Pueblo adobe scenes

Map of seven cities of gold

Still of Fray Marcos

Pueblos

Coronado

The Grand Canyon, the Colorado River,
Raza people, horses, cows, goats, sheep, etc.

Cortes, trying to be objective, sent Fray Marcos de Niza and Estevanico back to the Southwest in 1539. Estevanico died in this attempt, the Zuni Indians recall it:

ZUNI: A long time ago, when smoke hung over the roof tops and the ladder-rounds were still unbroken then the black Mexicans came. Then and thus was killed by our ancients, right where the stone stands down by the arroyo, one of the Black Mexicans, a large man with chilli lips...then the rest ran away, chased by our grandfathers, and went back toward their country in Everlasting Summerland.

Fray Marcos returned to Mexico and said the legend was true. A new legend would now inspire the Spanish-speaking to the Southwest.

Francisco Vasquez de Coronado entered with a small group in 1540. He failed to find the Golden Cities of Cibola.

EXPLORER: It was a little cramped village looking as if it had been all crumpled up together...when we saw it, such were the curses that some hurled at Friar Marcos that I pray God may protect him from them.

But Coronado did discover the Grand Canyon and the Colorado River. In his zest to find all Seven Cities, he inadvertently brought

new people and new things and new animals to today's United States; most of all this to forever become part of this new Tree of Life.

The Seven Cities of Gold, the tale of El Dorado, the Spanish explorers were not alone in seeking fabulous gold, (ST does his best to do a brogue) "An sure, ye pick up gold nuggets in the streets of New York" and even in Minnesota (sings) ((Line from Oleana)). "Skada at America" (Swedish line) while on the ground and in the fields English money grows. A pity that America, that wonderful America, should be so far away." In California, "There's gold in them thar hills." Sometimes, there was. There was always work, and an opportunity to work. Almost 60 years more were to pass, the roots of the Family Tree were to be seeded. Juan de Onate was the one to do that. Onate differed from all previous Spanish explorers in that he wished to found sites and establish settlements for his Hispanos and mestizos. Though of pure Spanish European stock, he had a special empathy for the new men of mixed blood to find new land of their own. His own wife, Dona Isabela de Tolosa, was a mestiza. She was granddaughter to Cortez and great granddaughter to Moctezuma himself! Oh, many lay claim to being descended from Cortez.

Still of Juan Onate

Still of Dona Isabela de Tolosa

Landscape

Still photo of old San "Gabriel" or
"Francisco" de los Espanoles - and/or
today's Chamita, New Mexico
Jamestown illustration

Scenes of Santa Fe; old & new town(s)

Different indigenous faces, including
Southwestern tribes, i.e., Pueblo, Apache,
Navajo, etc. Some crafts, architecture,
and lifestyles.

Dry farming and irrigation etc.
((expand the agricultural development here))

Single stills of characters cut quickly between
area shots, or supered over the fields.

In 1598, Don Juan de Onate founded the first official Spanish settlement in today's Southwest -- San Gabriel de los Espanoles, also known as San Francisco de los Espanoles. This settlement preceded Jamestown by 9 years. Today it is called Chamita, New Mexico.

Jamestown, the first official English settlement. There were Spanish people living in Jamestown when the English came. There was

In 1609, same year as Jamestown, the Spanish Indian official leadership left San Gabriel, moved a few miles to a better site and established the capital of Santa Fe--the site to become the oldest state capitol in this Nation. And, it is here, finally, that the Raza People that were to become Chicanos, finally and permanently secured deeply the roots of its new Family Tree of Life.

The El Dorado dream was over for the moment. They had settled down to work and to build, to make arid farm lands fruitful. At the same time, in England, Shakespeare's actors, "such stuff as dreams are made on" were exiting from his play about an ideal Commonwealth, in Virginia, or Bermuda, or some magic place. Fernando de Rayns said "California".

Slides from Guthrie, perhaps, for Shakes, and
Picasso Portrait

Music (Impossible Dream)

Dore and Picasso Drawings

Scenes of San Antonio; mission, river,
other scenes, etc.

Maps to pick up sense
of Camino Real

Statue of Junipero Serra at California
site

Still of Portola; view/panorama of Monterey

View of San Francisco, the Presidio, today's
Golden Gate, etc.

Spirit of 76

And at the same time, Don Miguel Cervantes Y Savedra, had just
sent Don Quijote, the Man of La Mancha, down the dusty roads of
Spain in his pursuit of a dream.

The two centuries that separate the beginning of New Mexico and
California were years of cultural and racial development in
both the Southwest and Mexico.

In 1718 the mission, presidio and pueblo of San Antonio was
established. However, the mission system was to have its greatest
success in California.

In 1769, Father Junipero Serra founded the mission of San Diego.
He was to become the Father of the Mission System. By 1823,
there were 21 missions and 3 military posts called presidios.

In 1770, Gaspar de Portola founded Monterey - Mountain of the King.
Northern California seemed closer every day.

On June 26, 1776, just 2 weeks before the 4th of July Declaration
of Independence in Philadelphia -- San Francisco Mission was
founded.

AL: July 4th, 1776, the first American War of Independence
(fife music).

Map of the thirteen colonies only. (The shape is all wrong for the size of the frame. Why weren't they short and fat? The thirteen colonies and a foreshortened Atlantic ocean to include England? Possibly, just a map of US, No, or little color. Light up the colonies with color. (possibly shaded lighter toward the far south)

Light up the SW and Calif and shade it into Louisiana purchase areas. Show maximum holdings to 1804.

Father Hidalgo and his "Grito de Dolores"

The Rivera painting (color alone will make Spirit of 76 look mild)

Cut to stills? Classic portraits of these revolutionaries?

Increase color in these map areas?

A lace cuffed hand writing with a quill, reference to the Importance of the Committees of Correspondence?

When the Thirteen colonies of England took their stand at Lexington, Concord, Bunker Hill, this much of our country was still a colony of Spain. There would have to be a second American War of Independence.

On September 16, 1810, Father Miguel Hidalgo raised the cry of Independence, "el Grito de Dolores" at Dolores, Mexico and ushered in the struggle for the independence of Mexico.

F.M. HIDALGO: (IN SPANISH) Que Viva Mexico, Que Viva La Libertad!

OTHER VOICES: Long Live Our Lady of Guadalupe. Down with the Gachupines, etc.

AL: History sometimes forgets, in its textbooks. In the first war Hispanic-Americans fought too. Bernardo de Galvez, Governor of Louisiana, with the consent of the Spanish Court in 1777, supported the Americans, corresponded actively with Patrick Henry and Thomas Jefferson. Units from Spain and battalions of Mestizos, Mulatos, and Blacks fought the British in the Mississippi River Valley and along the Gulf of Mexico.

Spirit of 76, again.

The A.M.A.E. poster, Spirit of 76
with the faces changed

Return to AL and children. AL is
recovering from the last scene.

The NA still walking, and doggedly, with
determination.

The children, intent, listening, even
wide-eyed. Unlike AL, he catches
his breath and starts again

Refer to photographs

Artifacts

Rodeo Parade footage, the Rodeo riding
footage. Night Boat Parade

El Paso and border.

footage as shot

Remember, always, Hispanic-Americans, as well as English Colonials
fought in the war called The American Revolution.

It should have looked like this (anger)

Bring up the fife and drums. (strong)

AL: We have all travelled very far and very long. It will be
cold tonight. Many Chicanos, like yourselves, are native
Minnesotans. Many have been "Citizens of the United
States of America" since 1848, thirteen years before our
country was torn apart by its bloody civil war. During
that time the new Mexican-Americans, especially the
farmers, small ranchers, the Vaqueros (that's cowboys)
were deprived of their land. Their language and culture
were threatened. They retained them, as was their right,
but with great struggle.

Since then there has been the border between Mexicans
and Mexican-Americans, a river, El Rio de la Norte, El
Rio Bravo. The Rio Grande, the great river (as if he is

river footage cont.

((I want this to sound truly grandiloquent,
not overly inflated and pompous))

Music can flourish, but with care to not go
comic.

Headwaters

Father Hennepin as shot

But rivers do not always divide people. sometimes they join people together. "The Great River", El Rio Grande was the name Hernando Desoto gave the Mississippi when he discovered it in 1541. He didn't know how great (slightly wry). He claimed for Spain all lands washed and drained by this river:

DESOTO: (echo and grandiloquent) For the Flag of Spain, for King Philip of Castile, Leon and Aragon, Duke of Burgundy, Emperor of New Spain, I Hernando Desoto, his loyal servant, claim all lands drained by this great river.

AL: All lands washed by the Mississippi. That includes Minnesota, as you know, at least as far north as Itasca. Spanish land all the way from Northern Minnesota, 3,710 miles, to the Gulf of Mexico.

For a time, this Spanish claim was honored. When, in 1685 the French Missionary Explorers like Father Hennepin and LaSalle wanted to enter Minnesota, they first requested the permission of the Viceroy of New Spain. That river, like a flowing highway, has linked Minnesota and Mexico; but, since the Mexican-American war, Polks War, that other wide river has divided the countries.

((Polk's War))

Don's D.C. Footage, of the Capitol,
heavy with heat. (Later we might need
something a bit less dramatic, to
indicate the site of the clerical conference.)

Still portrait of young Lincoln

One of our great Presidents objected to this war. Abraham

Lincoln said:

LINCOLN: The war with Mexico was unnecessary and unconstitutional-
tionally commenced by the President...I more than suspect
that he is deeply conscious of being in the wrong; that
he feels the blood of this war, like the blood of Abel,
is crying to heaven against him; that he ordered General
Taylor into the midst of a peaceful Mexican settlement,
and trusted to escape scrutiny by fixing the public
gaze upon the exceeding brightness of military glory -
that attractive rainbow that rises in showers of blood -
that serpents eye that charms to destroy - he plunged
into it, and has swept on and on, till, disappointed
in his calculation of the ease with which Mexico might
be subdued, he now finds himself he knows not where.
How like the half-insane mumbling of a fever dream is
the whole war part of the late message!

AL: A self-educated man. Before he became our President he

A still of U.S. Grant

The Capitol Frieze of Taylor

Dissolve to the Battle of Concord part of the Frieze. (this requires reversing left and right.)
Back to Taylor's part of the Frieze.

Fog on the water

Alamo footage.

Poster Remember etc. (In my father's out-house, if our research is weak)

An heroic painting? A boy's face? w/hat? w/shako?

SW desert and cactus

SW landscape w/cactus

greatest Generals and also a President, later said:

GRANT: We were sent to provoke a fight, but it was essential that Mexico should commence it...I was bitterly opposed to the policy of annexation, and to this day regard the war which resulted as one of the most unjust ever waged by a stronger against a weaker nation.

AL: And Henry David Thoreau, like many other young Americans, later, went to jail rather than support an unjust war.

Ralph Waldo Emerson, the intellectual, asked him

EMERSON: "What are you doing in there" (and Thoreau asked,)

THOREAU: "What are you doing out there?" A good question.

AL: A good question about an unjust war. We Americans have asked it many times in recent years.

That war began with the heroic, to the last man, defense of the Alamo; it ended with the heroic defense of Mexico City by the Cadets of Chapap ultec, to the last man; the last boy.

Then, it was here, there was the Treaty of G.H. (quote, esp. land guarantee)

Orator: There shall be firm and universal peace between the United States of America and the Mexican Republic.

ALL OF THESE SPEECHES SHOULD BE CUT,
EDITED, FOR IMPACT AND ACCORDING
TO VISUALS AVAILABLE.

Still?

The Mexicans (who so choose) shall be admitted to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution; and in the meantime shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction...

((Possibly, though it seems a misquote, the lines on "solemn obligations and sacredness of obligations" enforcing laws and not committing invasions.))

AL: But that did not happen. Juan Nepomuceno Cortina said this:

Vo: The Mexicans who inhabit this wide region, some because they were born therein, others because since the treaty Guadalupe Hidalgo, they have been attracted to its soil by the soft influence of wise laws and the advantages of a free government ...are honorably and exclusively dedicated to the exercise of industry, guided by that instinct which leads the good man to comprehend, as an uncontradictory truth, that only in the reign of peace can he enjoy, without inquietude, the fruit of his labor.

Mexicans! When the state of Texas began to receive the new organization which its sovereignty required as an integrant part of the Union, flocks of vampires, in the guise of men, came

and scattered themselves in the settlements, without any capital, except the corrupt heart and the most perverse intentions. Some brimful of laws, pledged to us their protection against the attacks of the rest; others assembled in shadowy councils and attempted and excited the robbery and burning of the houses of our relatives.

AL: (praising) Another self-educated man. Eloquent. He

could not read or write, either Spanish or English.

He fought back. He was called "the Mexican Robin Hood",

we have had so many defenders of the poor, of rights,

(sadly) we have needed so many, Morelos, Zapata, Villa

etc. It must be remembered that the Chicanos and the

Native Americans are the only groups in U.S. History

annexed by conquest whose rights are specifically safe-

guarded by written provisions. Unfortunately, these rights

have not been honored. We have long sought the return

of our lands, the lands from where our Family Tree roots

grow. We are again passing new legislation in states

which neglected to honor our right to bilingual and

bicultural education. We have also fought back as

Minnesota Citizens, so our children can speak, and read

and write both Spanish and English.

((I think this will need to come back to the AL and GM, and call for some real acting and reaction shots to hit right. If we can't do it then it might be better to scratch the speech.))

Possibly use stills and paintings of others, Morelos,

Zapata, Villa to adjust the "bandit" "revo=

lutionary" image held by the audience .

classroom scenes

Orated treaty voice (w/echo)

Bring back the voice used for J.N.
Cortina, with a slight echo.

NA approaching the State Capitol
Sync footage of the bilingual bill
discussion and signing. Style is
pure documentary.

NA from behind still looking up at the
Capitol Building. He nods slightly
and turns to continue walking.

Still. Perhaps two, one as a young
"rough" and a second as an "eminence".
(there is one as a cigar box cover too)

((W. Whitman, probably to be edited
further. Letter to Santa Fe on 333rd
Anniv. of founding 1833))

This copy should be broken up, another

"to the enjoyment of all the rights of Citizens of the
United States according to the principles of the Constitution".

"by the soft influence of wise laws and the advantages of a free
government."

AL: We believe that. We will do that. (softly with a quiet
resolution)

Another poet, the great grey poet, also self-educated, Walt
Whitman, said this:

WW: We Americans have yet to really learn our own antecedents, and
sort them, to unify them....Impressed by New England writers and
schoolmasters, we tacitly abandon ourselves to the notion that
our United States have been fashioned from the British Islands

AL will expand on contributions. This can be a two voice poem. The challenge of matching complimentary styles pleases me.

(There is more of this letter, and more Whitman that could be fitted in.)

Map

very great mistake.

To the composite American identity of the future, Spanish character will supply some of the most needed parts. No stock shows a grander historic retrospect - grander in religiousness and loyalty, or for patriotism, courage, decorum, gravity, and honor.

AL: 37 Congressional Medals of Honor.

WW: As to...the Southwest, it is certain to me that we do not begin to appreciate the splendor and sterling value of its race element. Who knows but that element, like the course of subterranean river, dipping invisibly for a hundred or two years, is now to emerge in broadest flow and permanent action?

The contributions of the Spanish-Mexican to today's United States, either by circumstance or intent, are monumental, unsurpassed by any other ethnic group of this country.

Because of the circumstance of history, between 1803 and 1852, Mexico lost over half of its territory to the United States. A "contribution" of circumstance, of course, but one which spread the U.S. West from the Mississippi River to California - territory which today makes up nearly 2/3 of its total lands!

Mexico, under Spanish rule until 1810, will always feel that the

lands of today's U.S. Midwest were unjustly claimed by France in the beginning of the 19th century and unjustly purchased from France in 1803 by the U.S. - the Louisiana Purchase. Minnesota was part of that purchase.

In 1845, the territory of Texas was, in the eyes of Mexico, illegally annexed to the United States, precipitating the U.S. Mexican War of 1846. By 1848, it became clear that Mexico had lost the war and that during this period U.S. Army General -Fremont proclaimed California the "Bear Flag Republic" making the claim good with its army and navy forces.

Mexico finally confirmed that it had lost the war when it signed the Treaty of Guadalupe Hidalgo in 1848, ceding or selling all lands North of the Rio Grande to the United States, except one small piece of territory that was finally sold as the Gadsden Purchase in 1853. The reality of "from sea to shining sea" should always remind us of the price Mexico paid to make this possible. To pay tribute to our Chicano people is, in part, to recall the massive girth of the Mississippi, the majesty of the Rocky Mountains, the splendor of the Grand Canyon and the irrigated valleys of California.

Minnesota's population here?

Many stayed after the Treaty of Guadalupe Hidalgo - the forefathers of today's Chicanos. Few Latinos give much faith to census reports. Many feel there may be as many as 20 million people in the U.S. of Latino Heritage, and that of that number 14 million are Mexican Americans! It was the tenacity and skills of these people that prepared the West into a thriving society before the coming of the English speaking.

The Spanish/mestizo/Chicano, by entering today's U.S. Southwest in 1540 - 67 years before the Jamestown of 1607 and 80 years before Plymouth Rock - brought many "firsts" to the western lands that were to become today's U.S. Southwest. The major ones were in the areas of animal husbandry, agriculture, horticulture, mining, architecture and the Spanish/Mexican way of life - the vaquero or cowboy. The ramifications of all of these contributions to the entire U.S. and Minnesota is gargantuan. The contributions are a combination of goods, services and lifestyles of both Europe and American peoples. The mestizo brought with him into the Southwest what he had learned to use from his Central and South American brothers as well as what was being introduced to him from the Spanish ship trading lines of Europe.

The bringing of the first horse, cow, sheep and goat was to,

once and for all, establish the cowboy and pastoral way of life of the Southwest. By-products like herding, branding, rodeos, corralling, leather goods, chaps, saddles, ten-gallon hats, prairie loneliness and guitar-based Western ballads came to be as natural as cactus and tumbleweed. Creeks became "Arrollos," the land of red earth became "Colorado," that of snow "Nevada," the one of mountains "Montana," and the land of the "People with long ear" -- Los Orejones -- became Oregon. The peaceful ocean waters of the West became El mar Pacifico," the site of the angels "Los Angeles," and the Mountain of the King - Monterrey.

And from these animals came beef, all dairy products, mutton, wool, leather, glue and other related sundries. Cotton was also introduced.

The missions brought in the first domesticated turkey, duck and chicken and pigs. Add eggs, drumsticks and bacon to our cuisine!

The mission fathers also brought in and planted the future orchards of citrus fruits and vineries of grapes. Oranges from Spain, "tangerinas" from Tangiers, banana from Central America, olive from Spain, the grape from Mallorca - and on and on.

The varied cuisine...

the mission beehive industry. And the tables were decorated with the first roses in today's U.S. Many other thorned flowers were to follow. Added to the corn/maiz of the Maya was wheat, barley, and alfalfa. Rice, first introduced to the Spanish from the Orient, joined the staples of the West.

Many vegetables were brought up to Mexico from Central America of today and then from there to the Southwest. Some of them are cabbage, lettuce, tomatoes, peas, and beans. From this American world came also potatoes, pepper, corn, popcorn, chocolate, cinnamon, squash and watermelon. From this Central World also came rubber, gum and hemp.

And from the great nations of the Inca, Maya, Tlaxcaltec and Aztec came great knowledge in the fields of Sciences and Medicine.

The use of zero, making the Ameridian people the first to be able to multiply, add, subtract, etc. It was this knowledge that offered them the opportunity to be the very first in inventing the most accurate calendar to this day.

They excelled in the world of that time in the knowledge of medicinal herbs and drugs. Over 3,000 such herbs and drugs can now be attributed to them. And, in that number, can be attributed

basic and first use of what now is known as penicillin, quinine and novocaine!

The great barons of Germany came to Milwaukee and established one of the greatest beer industries in the World. The German forerunners today, of those first great families, still benefit from such grand inheritance, and, logically and rightly so. This good fortune did not come to pass to the forerunners of the Mestizo contributors. Today, Chicanos are neither capitalists nor stockholders in such industries as Hughes Mining Company, U.S. Royal, Welch Industry, Gallo Wines, Schinley Liquors, Minute-Maid, Sunkist, Green Giant, Stokely, Van Kamp, Libbys, Armours, Wilson's, Swifts, Hormel, C & H Sugar, Hollandale Truck Farming Association, Hines, Hershey's, Borden's, Land-O-Lakes, Kemps, Baskin-Robbins, Burlington Wool, and sundry related industries. Instead, millions of Chicanos work in these industries as migrant and semi-skilled workers. Truly, a travesty.

Fifty-nine thousand of us, the very largest minority in OUR own state. (slightly underlined irony). And the fastest growing group, too.

Bell tower.

General street scenes of West Side.
(perhaps with the NA)

Lots of footage of St. Paul community,
Sr. Citizens, Bazaar, sports, mural.
Children listening

Gesture and Retablo

Sculptural image

Pan across Bering straits and down the con-
tinent. Papyrus Boat (stock footage) or
still

Ellis Island footage

Hells Kitchen

Lumberjacks

Busy Border scene

This is home, now. But there are always other homes and other times. Take this Nino, for example, he comes from Spain. Some men were in prison, the prison at Atoche, in Madrid; he came to help. He brings what is needed, bread, water, and flowers to those in need. (reflective pause) But he has always been travelling, (sotto voce) when he visited the Aztecs they remembered him this way (even softer voice) The Lord of Flowers. Travelling.

Thousands of years ago we may have walked through this country, and gone on walking for generations. Or, some say we may have come, like other immigrants, across the ocean. Like other immigrants. (This should have a question in it.)

(Sympathetic in tone) They lost their own cultures here, a melting pot, hmmm. They had no way to maintain them. They had an ocean at their backs. They could not go back to their old homes and their homelands. We have only a border to cross. The average Mexican-Minnesotan makes several trips back, to visit relatives. It is a family, La Raza. We, the Anglos and the Chicanos, are now far too united to ever be apart again. We are brothers and sisters of the same Cosmic Raza and Family Tree. Now, let us treat each other like family.

Either stills or wilderness footage

The ranks of costumed "troops" at Ft. Snelling restoration. Then the officer, in uniform and with a clearly Mexican face. (This is our one "historical epic" bit, and since the costumes and set are provided by the State Historical Society I'd like to use it, especially if we can come out of the BW immigrant footage. We could fire a cannon!)

This should be a winter scene, cold, grey and blowing. Cut to an equally cold scene, and dissolve to stills, or freeze and dissolve to stills

Old orchestra shots

Continue the history of The West Side, Flats, Neighborhood House. Bring it close to present, include parade and Father Ward footage, i.e., go from stills to old live footage, and pass on into present documentation. ((or cut it at the forced departure from the Flats. Make it abrupt and harsh; save the new community for later.))

Many of us came to Minnesota as migrants, perhaps 91%. The migrant stream from the S.W. or Mexico is like all the other immigrant streams. I understand the Swedes stopped here because it looked like home. For many of us, too, it was a good farmland.

Perhaps the very first Mexican-American came as a professional soldier in , in the Army of the United States, to provide protection for the many immigrants, from other lands. Capt. Gonzalez served from to , settled, bought a home, and departed for other duty as the Major Gonzalez.

Juan Garcion came to Mpls. with the Mexico City Symphony for Exposition, and he liked it here and stayed to play with the Minn. Orchestra (get the names right) and

AL: He stayed, he established a grocery store; and he helped the first few others who began to arrive and settle. (Sam's history of community)

Old photos, stills,
Neighborhood

NA looking out from the bluffs,
over the flats. (this might be tinted
into the series, as per Don's idea)

Two still of groups from pp. 2, 3 of
Neighborhood house book.

Still in NH book

Outside the city, outstate, in the Red River Valley and the Minnesota River Valley, there was a need for workers in the sugar-beet fields. In 1907 Minnesota Sugar Company set up offices in Texas and the SW to hire and transport Mexican-American laborers, for the season; a few stayed and wintered in St. Paul, some found work in meat packing and on the railroad maintenance crews.

First in the "flats" a wide expanse of land between the Wabasha bluffs and the Mississippi River, covered periodically by high flood waters. The original settlers were, in turn, French, German, Irish, Jewish and us. These original families had found their way to the flats through enduring hardship, perversity, and great persecution. This common thread tempered life there and tempered the usual animosities that spring from ignorance, they needed help and helped each other. They all helped each other. In 1917 the first influx of Mexicans as seasonal workers took place, joining the Mexican Americans and others already settled there. There were battles against bigotry, and hostility, common battles to be shared. And against the odds, the new Americans joined to establish the Baby Clinic for undernourished and underweight children, 1919, to build Neighborhood house in 1923.

In 1929 one hundred and 86 books
for grades three to six were added to the
library, also.

16 Sept. Parade, old photo

early still

Woodie Guthrie depression still

((possible to stress to anglo students
that they are not all so far away from
"the migrant stream"))
"The farmer is the man" or any Mexican
equivalent.

dustbowl to some "live" desolate fields
((except everything we have looks so fertile.))

Any quotes we can get will keep this moving, even
cutting to interview faces at times. The row

To provide education; thirty six Mexicans attended night
school there in 1923. Beginning to meet need for education,
a need that we continue to feel and to meet. In 1929 a
dilapidated, run down old lumberyard was cleaned up by the
community to provide a playground.

By 1931 there were between six and seven hundred Mexican
American residents in the flats and they sought a chapel.
They secured a small store front (adjoining a saloon, by
the way), and the Church of Our Lady of Guadalupe (A bit
of grand pride in saying it, in contrast to the picture)
was founded.

It is good they built their church, for they would have a
great need. The thirties depression hit all of America hard,
the beet sugar companies especially hard, and all the
workers, and finally, as it has been so often true in our
history, the very hardest pain came to the farmers. Small
anglo farm owners lost their farms to the banks. 10% of
the work force were riding the rails looking for any next
meal and any next days work. Beet sugar production declined
from thousands of tons in some counties to less than a
hundred tons. Signs began to appear, "Only white labor Employed."

Dramatization
From still effect to
and back.

I have no idea for visuals here. If we
went live on the families, we might be able
to carry this with boxcars, snow, a grey
sky, and a bit of wind.

Veterans stills

Old medals, slightly tarnished, in a
souvenir box or drawer.

There is archive footage of factories that
our audience may have seen too often

were left stranded. They moved into the cities, to the flats,
to Our Lady of Guadalupe; into crowded homes, while families
huddled through the winter in boxcars along the Burlington
Northern railroad tracks. A deportation campaign was started.
In November 1932 Eightysix Mexicans, 16 families returned to
Mexico. As unemployment became more severe many continued
to endure great hardship. They would refuse to ask for relief
of government agencies. Partly out of the pride that all
workers felt then, in their ability and desire to work, but
also out of fear of deportation. In 1934 the Federal Relief
Authorities deported 328 Mexican-Americans, many of whom were
legally American citizens, drawn here from the Southwest and
deported to Mexico. Even in poverty, their American
citizenship was precious. In 1936 about 72% of the migrants
were U.S. citizens, and the fear of deportation continued
on, until W.W. II. America had to provide not only soldiers
(fighting men?). The Mexican Americans, citizens, and even
some non-citizens, the illegals, enlisted and served well as
Americans.

American factories had to arm half the world. American farms
had to feed nearly all the world. Mexican farmers, braceros,
came across the border to meet the need, to provide food that
could not have been grown without them. In 1945 they saved

starving Europe stills, Marshal plan footage
CU to NA, vague location, a wistful and
slightly puzzled, but pleased look.

Orozco

Posada's Calaveras.

(these shocking images play off
against the "mere" statistics.)

8 mil wrecking of Neighborhood House

a multi-million dollar crop of corn and peas east of St. Paul.
Food that was desperately needed by hungry people. The
World had a great need, and these Mexican farmers worked to
meet that need. The Mexican community in the flats grew.

(Reasons for moving out of the flats)

AL: Moving was not new. It is always painful. They had
come from the Southwest where there rights, by treaty, to
equal citizenship, to their language and culture, and to their
farms, had been threatened or taken away. 95% of the
Mexican-Americans lost their lands in the United States.
They had come from Mexico and the Civil Wars. 96% of
the farmers lost their lands in Mexico under Diaz.
What was something as mild as the Port Authority of St.
Paul and an Industrial Park? They rebuilt and resettled.
But moving is always hard. Another chronicler, like me,
said this:

V0: We were just a handful who had just learned that very
morning that Neighborhood House was on the wrecker's
schedule for that afternoon. There was Red Cooper,
Tom Flaherty, Ben Stoddard, Ben Mintz, Theresa and
her husband Harry. the Gaston Boys (of a different

We stood there shivering in the dampness of a raw February day, watching disconsolately as the wrecking crane smashed deliberately into the corner of Neighborhood House. ((description of shattering of bldg. follows - do it visually)) We clenched our fists in our pockets and looked at each other with a heavy sadness. (This material continues, and can be cut to fit the time needed). (The community participation in Torre de San Miguel should come in here. Use the architects sketches and the neighborhood footage? Problems of relocation?"

In this section the new community, should be developed and much of the footage shot used. AL should merely introduce documentary segments. Sound is ambient or interview comments. Conference in DC w/intro Spanish Speaking Cultural Club, MIA, LaCasa, The Parades, Hispanic Week, Freeway Mtg. Chicano etc.

Chicanos in professions

Students

NA again walking and pausing, doubtful.

Social Work for the Community

Social Work, Education, Legislation

for migrants as carried out by the

Interview

Interview, esp, passages outlining service careers.

Legislative meetings

(Legislative hearings; establish that they are opened by and led by the permanent Chicanos.)

Footage of migrant conditions is to be

used as evidence in the hearing.

(a film within a film)

NA, again, standing in the Capital Rotunda and looking up.

Brown Berets

Chican Conferences

Chicano Studies

AL: We come to the aid of our brothers, wherever there is a need.

Documentary sound as recorded.

(Indicate accomplishments and proposals)

AL: But because we are Americans and Minnesotans we work through the laws and offices of this state. We help where help is needed. (This is a bravo statement.)

The destiny of the Chicano looks bright; partly because we know more about who we are today, partly because of the impetus of the Brown or Chicano power, now known as the Chicano movement, and partly because of what we were and came from in the past.

Most Mexican Americans are also "Chicanos" today. A Chicano is a Mexican American who believes that his people must close ranks and work as a group toward getting a fairer share of the American Pie; of getting more equal opportunity in employment, education and in the inter-social aspects of American life. The Chicano Movement manifests these precepts and those Mexican Americans who work directly for or support

Shots of faces, perhaps at first gold mask,
contemporary faces, Olmecs etc. These
should be freely mixed.

Identified by language, customs, point of origin, self
admission, and observations of compilers.

Visuals: Different physical types, to be photographed
in normal circumstances, in various fields of endeavor,
but with a focus on the variant physical types as
herein delineated for the camera eye:

-Tarascos: Ruben Trejo, Luis Trejo, Rosie Coronado
Irene Gomez, etc.

-Olmeca - Randy Yanez, Jose Vasquez, Ralph
Peralez, Robby Romero

-Huastecos: Robert Acosta; Maria Fuentes, Jose
Trejo, Francisco Trejo, Roberto Avina, etc.

-Oromi: Sr. Montantes, Juan Hernandez, Alfredo
Gonzalez, Juanita Mez and Tia.

-Coahuilteca: Susie Medina, Ron del Rio, young
Estrada and little sister, David Ramirez, Nicho
Puente, etc.

-Nahuas: Alicia Lopez, Henry Gapiz Sr., Frances
Mendez and nephew

AL: Many races, faces, tribes, Meztija continuing.

(Tribes and family names overlayed as Kathleen suggested)

-Comanche: Mariz Castor, Mark Cougar, Marta Devora

-Tlaxcalteca: Lupe Campa, Lucila Campa, Sam
Hernandez

-Tobasco/Maya: Fernando Contrerras

Old Mestizajo: (a) Nicolas Castillo, Margarita

Cardenas, Roman Lozano, Hector Torres, Jose Gaitan

(b) Manuel Guerrero, Diana & Humberto Villarrea

Maria Moran, Kiko Rangel, Adan Chavarria,

Ginger Alvarez, Tino Romero, Tony Perez, Jose

Cortez, Pete Moreno, Manuel & Lupe Cervantes

New Mestizaje: Bethkes, Guerreros, Roy Ramirez,

Chela Guzman, Robby Romero children, Jose Gamezes,

Kuchimamalmies, O'Reilly, Lupe Rodriguez, etc.

Among these faces there should be the persons

who will be speaking in the next section on the future
of the Minnesota-Mexican-American.

Interview shots. Very little synch. mostly people
in places that identify them, at work, etc.

FUTUROLOGY

By "men of Firsts" Saucedo, Jose Trejo, Perez, Vega,
Frios, Coranaodos, Alredo Gonzales, Jose Ganos, these should
also include a mixture of young people with different goals.

EXAMPLES

J. IBARRA (Tape 70/71, p. 1): One of the things we lack most,
and one of the things that could be most beneficial
to us is economic freedom, participation in the
free enterprise system. There's really very few
Mexican-Americans or minority people that are
involved in one of the most precious things that
this country has to offer, more than any other country
in the world, and that's the freedom to fail, to
decide to do something, to consume yourself in it
and have a minimum of obstruction and, even if you
fail, you can get back up and go, again.

J. CORTEZ (Tape 72, p. 1): I think by working together we're
going to accomplish our goal. This year I would say,
that at the University we have over 400 students. I
know that in 1968-1970 we were talking 20 or 29, so
that is an accomplishment. We need more, and with
the help of everybody we can do it.

MAC STUDENT: (Tape 69, p. 2) I chose law because I'd like to be able to help my people, the ones who are unfortunate, and because, ah, its just always been interesting to me most of my life.

The Chicano Destiny

A. Current Affirmative Action Status on

1. employment
2. education
3. social ambliency
 - a. housing
 - b. integration
 - c. social interaction

B. Chicano Community Involvement

1. public/private education
2. federal/state/city
3. private
4. political action forces
 - a. equal political involvement opportunities
 - b. equal education and employment
 1. compensatory and migrant education
 2. bilingual education (legislative and court actions)
 3. current chicano organizations and leadership

C. Our Destiny

AL: Yes, we do have an El Dorado heritage. All Minnesotans do. There is a city of gold, or a land of opportunity, and it is just over the next hill, or at the end of the next rainbow. It is.

Dissolve to AL. He has gone silent.
(The story is over). He looks at the children, then up at the doorway. He sees the NA standing there, surprise. Shot of NA standing in doorway. Al recognizes the Nino. The NA smiles, approves, turns, and exits. (He is not needed anymore). GM also smiles and approves, nodding, wisely. The children take this as a farewell to them, and look up at AL. AL looks at GM. Approval. Outside the NA turns back to look with approval, again, again. AL looks back (POV Camera) at each child's face as the credits go by.
MS. The faces fade out.

AL: Vaya Con Dios.

Credits begin.

Ambient sound fading to no sound at all.

No indication of THE END