# Five Decades of Chicane Muralism Digital Exhibition Lesson Plan

"From East LA to East Harlem: Mujeres in Murals" By Itzél Delgado-Gonzalez

## **Pre-Visit Lesson Activity**

Theme: Public Art (Murals)

Grades K-12

## Goals:

Enhance awareness of art in their environment -Students will see murals located in their neighborhood or in East Harlem (a suggested tour is below).

**Think critically -** Students will discuss why they believe the mural is in their neighborhood and what themes and/or historical messages the mural represents.

**Learning as we go -** Students will learn about three historical figures, events, and/or themes raised in the murals visited.

## **Guiding Questions:**

What figures, colors, and/or themes do you see, and why do you think these are present in the mural?

Do you feel a connection to any of the murals in your neighborhoods?

Why is it important to have this mural in the neighborhood?

What event or experience would you like to see represented in a new mural, and where in the neighborhood would it be placed?

## **Class Activity:**

This lesson plan involves going on a tour of murals in East Harlem. Prior to the day of the trip, split the class into three groups. Group A will learn about Julia de Burgos, Group B will learn about Frida Kahlo, and Group C will learn about Nicholasa

Mohr. For younger classrooms, please see the suggested readings below.

While at the murals suggested, hold mini discussions. Each group will present what they know and learn about the person in the mural. Educators can refer to the guiding questions to elaborate on each mural and encourage student participation. The tour should last about an hour (with discussion time included).

## Suggested Readings:

## Grades K-3

- A Mural for Mamita by Alesia Alexander Greene (2002)
- Hey, Wall: A Story of Art and Community by Susan Verde (2018)
- The Song of El Coqui and Other Tales of Puerto Rico by Nicholasa Mohr (1995)

## Grades 4-7

- *Murals: Walls that Sing* by George Ancona (2003)
- Julia de Burgos by Georgina Lázaro (2013)
- Frida Kahlo: The Revolutionary Painter (Show Me History) by James Buckley Jr. (2021)
- All for the Better: A Story of El Barrio by Nicholasa Mohr (1993)

## Grades 8-12

- Nilda by Nicholasa Mohr (2011)
- Paint the Revolution: Mexican Modernism, 1910-1950 by Matthew Affron (2016)
- Through the Eyes of Rebel Women: The Young Lords 1969-1976 by Iris Morales (2016)
- ¡Chicana Power!: Contested Histories of Feminism in the Chicano Movement by Maylei Blackwell (2011)

## A Mini-Tour: Women & East Harlem Murals

## From North to South



## El Regalo Mágico

Location: 111<sup>th</sup> Street and Lexington Avenue

Pictured Here: Nicholasa Mohr

Read more here:

http://mac-arte.blogspot.com/2016/02/el-regalo-ma

gico-new-mural-in-nyc-with.html



## Remembering Julia de Burgos

Location: 106th and Lexington Avenue

Pictured here: Julia De Burgos

Learn more here: [Film] The Life and Poetry of Julia de Burgos by Garcia Torres (26 mins)

https://archive.org/details/thelifeandpoetryofjuliadeb urgos

## Soldaderas

Location: Inside the Modesto Flores Community Garden between 104<sup>th</sup> and 105<sup>th</sup> on Lexington Avenue

Pictured Here: Frida Kahlo & Julia de Burgos

Read more here:

https://www.yasminhernandezart.com/soldaderas



## **Post-Visit Lesson Activity**

Theme: Mujeres in the United States

Grades K-12

## Goals

**Highlight the connections between murals in East Los Angeles and East Harlem -** *Homenaje a las Mujeres de Aztlán* (1976) by Judithe Hernández may be miles away, but how does the content of this mural connect to those apparent in East Harlem murals?

Appreciating and acknowledging the contributions of women in the Chicano and Young Lords Movements - Students will learn about these two movements and the women who made change possible.

**Art, Literature, and History beyond the classroom setting -** Students will reflect on their communities as sites of knowledge.

## **Guiding Questions**

What connections do you see between the women in the East Harlem murals and those in *Homenaje a las Mujeres de Aztlán*?

How are East Harlem and East Los Angeles connected through struggle?

What role are murals playing in remembering the history of Latinas and Chicanas in these neighborhoods?

## **Class Activity**

Students will watch the following short videos found on YouTube:

- 1) "1968 Puerto Rican Female Advocate Speaks Out"
- 2) "How the Young Lords revived community activism at The People's Church"
- 3) "Chicanas in the Chicano Movement by Marycarmen M."
- 4) "How the Chicano Moratorium changed L.A."

Host a discussion centered on the connections and differences between these two historical neighborhoods on the West and East coasts. Consider posing the guiding questions and/or following up on the pre-visit lesson activity guiding question #4. Offer students art materials to give them the opportunity to think about and create a mural idea of their own.

## Additional Resources:

To learn about Aztlán, please see Image 1 below or here:

https://icaa.mfah.org/s/en/item/803398#?c=&m=&s=&cv=-1&xywh=-1673%2C0%2C5895%2C3299.

To learn about the Young Lords Party and their goals, please see Image 2 below or here:

https://icaa.mfah.org/s/en/item/841843#?c=&m=&s=&cv=&xywh=-1073%2C28%2C3845%2C2152

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# El Plan Espiritual De Aztlan

In the spirit of a new people that is conscious not only of its proud historical heritage, but also of the brutal "Gringo" invasion of our territories. We, the Chicano inhabitants and civilizers of the northern land of Aztlan. from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, Declare that the call of our blood is our power, our responsibility, and our inevitable destiny.

We are free and sovereign to determine those tasks which are justly called for by our house, our land, the sweat of our brows and by our hearts. Aztlan belongs to those that plant the seeds, water the fields, and gather the crops, and not to the foreign Europeans. We do not recognize capricious frontiers on the Bronze Continent.

Brotherhood unites us, and love for our brothers makes us a people whose time has come and who struggles against the foreigner "Gabacho" who exploits our riches and destroys our culture. With our heart in our hands and our hands in the soil, We Declare the Independence of our Mestizo Nation. We are a Bronze People with a Bronze Culture. Before the world, before all of North America, before all our brothers in the Bronze Continent. We are a Nation, We are a Union of free pueblos. We are Aztlan.

March, 1969 (Adopted at Chicano Youth Conference, Denver, Colo.)

Aztlan, in the Nahuatl tongue of ancient Mexico, means "the lands to the north." Thus Aztlan refers to what is now known as the southwestern states of this country.

Planan espiritual de Aztlan sets the theme that the Chican-(LLa Raza de Bronze) must use their nationalism athere key or common denominator for mass mobilizant a and organization. Once we are committed to tridedea and philosophy of El Plan de Azlan, we can on excended that social, economic, cultural and politic-indedependence is the only road to total liberation from oppopression, exploitation and racism. Our struggle the musust be the control of our Barrios, campos, puebloslandsds, our economy, our culture, and our political life? Plalan commits all levels of Chicano society; the barrio, ticampno, the ranchero, the writer, the teacher, the workethe p professional, to



## I PUNTO PRIMERO: Nationalism

Nationalism as the key to organization transcends all religious, political, class, and economic factions or boundaries. Nationalism is the common denominator that all members of La Raza can agree upon.



## II PUNTO SEGUNDO: Organization Goals

- 1. Unity in thought of our people concerning the barrios, the pueblo, the campo, the land, the poor, the middle class, the professional is committed to liberation
- Economy: economic control of our lives and our communities can only come about by driving the exploiter out of our communities, our pueblos, and our lands and by controlling and developing our own talents, sweat and resources. Cultural background and values which ignore materialism and embrace humanism will lend to the act of co-operative buying and distribution of resources and production to sustain an economic base for healthy growth and development. Lands rightfully ours will be fought for and defended. Land and realty ownership will be acquired by the community for the people's welfare. Economic ties of responsibility must be secured by nationalism and the Chicano defense units
- Education must be relevant to our people, i.e., history, culture, bilingual education, contributions, Commu ity control of our schools, our teachers

- service necessary for a full life and their welfare on the basis of restitution, not handouts or beggar's crumbs basis of festitution for past economic slavery, political exploitation, ethnic and cultural psychological destruction and denial of civil and human rights. Institutions in our community which do not serve the people have no place in the community. The institutions belong to the people.
- 5. Self defense of the community must rely on the combined strength of the people. The front line defense will come from the barrios, the campos, the pueblos, and the ranchitos. Their involvement as protectors of their people will be given respect and dignity. They in turn offer lives for their people. Those who place themselves on the front for their people do so out of love and carnalismo. Those institutions which are fattened by our brothers to provide employment and political pork barrels for the gringo will do so only by acts of liberation and la Causa. For the very young there wavill no longer be acts of juvenile delinquency, but
- Cultiltural values of our people strengthen our identity ando n moral backbone of the movement. Our culture unit and educates the family of La Raza towards liberain w.with one heart and one mind. We must insure liberain wouth one heart and one mind. We must insure that ourwrite/ers, poets, musicians, and artists produce literature and art that is appearing to our people and relates to our revolutionaria; editure. Our cultural values of life, family, and home will serve as a powerful weapon to defeat the gringo dollar value system and encourage the process of love and brotherhood.

  7. Political liberation can only come through an
- Political liberation can only come through an independent action on our part, since the two party system is the same animal with two heads that feeds from the same trough. Where we are a majority we will control; where we are a minority we will represent a pressure group. Nationally, we will represent one party La Familia de La Raza.



- III PUNTO TERCERO: Action

  1. Awareness and distribution of el Plan Espiritual de
  Aztlan. Presented at every meeting, demonstration,
  confrontation, courthouse, insitution, administration, confrontation, courthouse, insitution, administration, church school, tree, building, car, and every place of human existance.
- September 16th on the birthdate of Mexican Independence, a national walkout by all Chicanos of all colleges and schools to be sustained until the complete revision of the educational system; its policy makers, administration, its curriculum, and its perthe needs of our community.

- 3. Self defense against the occupying forces of the oppressors at every school, every available man, woman, and child.
- 4. Community nationalization and organization of all Chicanos re: El Plan Espiritual de Aztlan.
- 5. Economic program to drive the exploiter out of our communities and a welding of our peoples combined resources to control their own production through
- co-operative effort.

  6. Creation of an independent local, regional and national political party.

## LIBERATION

A nation autonomously free, culturally, socially, economically and politically will make its own decisions on the usage of our lands, the taxation of our goods, the utilization of our bodies for war, the determination of justice (reward and punishment), and the profit of our sweat

PLAN DE AZTLAN IS THE PLAN OF LIBERATION!



# YOUNG LORDS PARTY CORAZON AND PLATFORM

THE YOUNG LORDS PARTY IS A REVOLUTIONARY POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL OPPRESSED PEOPLE

 WE WANT SELF-DETERMINATION FOR PUERTO RICANS, LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES.

For 500 years, first spain and then the united states have colonized our country. Billions of dollars in profits leave our country for the united states every year. In every way we are slaves of the gringo, We want liberation and the Power in the hands of the People, not Puerto Rican exploiters. QUE VIVA PUERTO RICO LIBRE!

### 2. WE WANT SELF-DETERMINATION FOR ALL LATINOS.

Our Latin Brothers and Sisters, inside and outside the united states, are oppressed by amerikkkan business. The Chicano people built the Southwest, and we support their right to control their lives and their land. The people of Santo Domingo continue to fight against gringo domination and its puppet generals. The armed liberation struggles in Latin America are part of the wer of Latinos against imperialism. OUE VIVA LA RAZA!

## 3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE.

Just as Latins first slaved under spain and the yanquis, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon. Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression. NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!

## 4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE

The Latin, Black, Indian and Asian people inside the u.s. are colonies fighting for liberation. We know that weshington, well street, and city hall will try to make our nationelism into racism; but Puerto Ricans are of all colors and we resist racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the u.s. that are stapped on by the rulers and the government. We each organize our people, but our fights are the same against oppression and we will defect it together. POWER TO ALL OPPRESSED PEOPLE!

# 5. WE WANT EQUALITY FOR WOMEN. DOWN WITH WACHISMO AND MALE CHAUVANISM.

Under capitalism, women have been oppressed by both society and our men. The doctrine of machismo has been used by men to take out their frustrations on wives, sisters, mothers, and children. Men must fight along with sisters in the struggle for economic and social equality and must recognize that sisters make up over half of the revolutionary army: sisters and brothers are equals fighting for our people. FORWARD SISTERS IN THE STRUGGLE!

# 6. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND.

We want control of our communities by our people and programs to guarantee that all institutions serve the needs of our people. People's control of poffice, health services, churches, schools, housing, transportation and welfare are needed. We want an end to attacks on our land by urban renewal, highway destruction, and university corporations. LAND BELONGS TO ALL THE PEOPLE!

7. WE WANT A TRUE EDUCATION OF OUR AFRO-INDIO CULTURE AND SPANISH LANGUAGE.

We must learn our long history of fighting against cultural, as well as economic genocide by the spagiards and now the yanquis. Revolutionary culture, culture of our people, is the only true teaching. JIBARO SI, YANQUI NO!

## WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS.

Puerto Rican rulers, or puppets of the oppressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful for business, or the street workers who keep gangs divided and blowing each other away. We want a society where the people socialistically control their labor, VENCEREMOS!

## 9. WE OPPOSE THE AMERIKKKAN MILITARY

We demand immediate withdrawel of all u.s. military forces and bases from Puerto Rico, VietNam, and all oppressed communities inside and outside the u.s.. No Puerto Rican should serve in the u.s. army against his Brothers and Sisters, for the only true army of oppressed people is the eople's Liberation Army to fight all rulers. U.S. OUT OF VIETNAM, FREE PUERTO RICO NOW!

## IO.WE WANT FREEDOM FOR ALL POLITICAL PRISONERS AND PRISONERS OF WAR.

No Puerto Rican should be in jail or prison, first because we are a nation, and američkka has no claims on us; second, because we have not been tried by our own people (peers). We also want all freedom fighters out of jail, since they are prisoners of the war for liberation.

FREE ALL POLITICAL PRISONERS AND PRISONERS OF WAR!

## H.WE ARE INTERNATIONALISTS.

Our people are brainwashed by television, radio, newspapers, schools and books to oppose people in other countries fighting for their freedom. No longer will we believe these lies, because we have learned who the reel enemy is and who our real friends are. We will defend our sisters and brothers around the world who fight for justice and are against the rulers of this country. QUE. VIVA CHE GUEVARA!

# 12.WE BELIEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION

We are oppose to violence - the violence of hungry children, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessmen, politicians, and police. When a government oppresses the people, we have the right to abolish it and create a new one. ARM OURSELVES TO DEFEND OURSELVES!

## 3.WE WANT A SOCIALIST SOCIETY.

We want liberation, clothing, free food, education, health care, transportation, full employment and peace. We want a society where the needs of the people come first, and where we give solidarity, and aid to the people of the world, not oppression and racism. HASTA LA VICTORIA SIEMPRE!