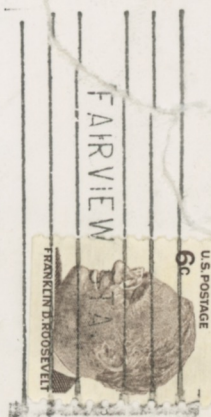


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May 26
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Dear peoples,

First: Enriqueta, what beautiful creature are you going to send for the next issue? I think it should be a second article on Cuba, to maintain the momentum (I hope you liked the way the ~~page~~ spread in this issue looked, you didn't say anything about it in your note but...). The "deadline" is June 1, andale!

I received from my cousin in Mexico some good stuff on heroines of the Mexican revolution, to run with your article on women in a future issue. She did some good research; it will be exciting.

Gracias, Bill, for what you sent. The Great Hippie Debate could fill a whole issue. I have been thinking a lot about this business, and talking to many people--chicanos and hippies. Frankly, I have come to somewhat different conclusions from yours--but that's the point of debate, right? I think you are right in saying that the Anglo power structure is often USING chicanos against the hippies. But I don't think the whole thing can be viewed entirely as a family fight...not when longhairs ^{repeatedly} wash their feet in chicano drinking water, (2 streams in Truchas, also in your area) /not when they break into a Kiva, not when they are as blind and ignorant of chicano oppression as so many are, NOT WHEN THEY ARE BUYING UP LAND that chicanos cannot afford to buy--and therefore resent it.

There are some serious ~~and~~ chicanos who know Southwest history, and who sincerely fear that the longhair move-in will become another Anglo take-over. The fact that the longhairs may NOW be rebelling against their own adult society doesn't guarantee what they will be like as property-owners 20 years from now...especially those who do not become politicized. I feel no certainty that, come the revolution, ~~they~~ ^{many of them} /won't defend their property against agrarian reform just like any Texan. In fact, I can hear them now: "But I've worked this land for 20 years..." They say, often,

"We've come here to learn." Well, in the last century a lot of Anglos came and learned mining in the Sierra Nevada--and once they had learned from the mexicanos, they drove them out. *Etc., etc.*

The key to the problem is whether or not the incoming longhairs will move ~~on~~ from cultural revolution ^{on} to political revolution (as allies of the Indians and Raza). If they do not, I view their economic power as a threat. They are, the vast majority, NOT POOR--they are without money (and not always that) ^{some have plenty}. They fail to see the difference between being without money and being poor. (For example, I am without money--but not poor, because I have the skills with which to earn money if I so chose.) They have all the advantages of KNOW-HOW, and that scares me...I saw what it did when the young whites went South to "help" the blacks. They took over, whether they wanted to or not, by their mere presence. I don't think the chicano is ready to deal with this yet.

Most of the incoming longhairs have no knowledge of the struggle here, the long fight for land, ^{that it is not a mere commodity,} what it means to the people. Today I was visited by someone I could call typical, who wanted to know where to buy land--40 or 50 acres. I gave him some factual advice, and then tried to convey some notion of the context of his planned action-- He denied that chicanos were oppressed and actually said: "Why, they are some of the happiest people I have ever seen!" When I groaned something about the Happy Slave Argument (referring to ^{white} statements about slaves in the South, ~~kk~~ how happy they really were, just listen to them singing), he had no idea what I was talking about and became very argumentative. He interrupted me again & again, wouldn't listen---very typically bad ^{+ defensive} Anglo behavior. And he was not unusual.

Worse, even among the most politicized longhairs I have found--when you go really deep--a failure to comprehend the chicano viewpoint, an insistence on acceptance of an Anglo viewpoint. ^{themselves as exploiters in many subtle ways} For all their professed admiration ^{with}

for the local culture, they still have a superficial understanding of that culture and choose from it the elements with which they can identify--while ignoring ^{or} ~~and~~ not seeking to understanding ^{other} ~~the~~ elements, they have to reject. They fail to see that the values which they reject in a hypocritical Anglo culture (cleanliness, conventional morality, etc.) also exist in the chicano culture--BUT FOR ALMOST OPPOSITE REASONS. Cleanliness is a self-defense mechanism of an oppressed people who seek some kind of self-respect; conventional morality is the same. I personally reject both as values, ^(Enriqueta knows this) but that is only because I have been a lucky chicana who could find self-respect by other means.

So when longhairs flamboyantly manifest their rejection of the hypocritical Anglo values, they deeply disturb a people who are not yet ready to drop those values-- ~~The longhairs want to take away~~ because they don't have substitutes (and the longhairs don't offer any because they are not true, full revolutionaries).

What disturbs me most is that I have yet to find any longhair who shows real understanding, full politicization and revolutionary attitude. From a super-chicano viewpoint, I find a few Anglos who have lived here a long time, or who have lived in the chicano world a long time, much more sensitive and truly humble (insofar as humility is desirable) rather than falsely humble, ^{like many} ~~than the~~ longhairs. Maybe the latter will learn and grow, too. But they need some stiff educating. If they do not become politicized, then I think they are as dangerous as any incoming wave of Anglos buying up land.

~~It~~ This is aside from the question of violated civil rights, hate campaigns, etc. I am as angered by what has been happening in Taos as anybody. BUT STILL the question remains: if the longhairs are a long-range threat to the chicanos, then self-defense by any means necessary is called-for. If you are fighting an invader, you don't worry about his civil rights. Of course, those leading the fight against the longhairs

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are the Anglo and chicano power structures, as you correctly point out. *But*
It could be an irony of history that their actions unintentionally protect
the chicano people. Only time would prove this. For the moment, I would
prefer to ^{hope} ~~think~~ that the repression may politicize some of the longhairs.

I am sure you know what I mean by politicize, but let me just give you
an example (mostly because I think it's interesting). The BERKELEY BARB,
a super-hip (but commercialized) paper recently devoted almost a full page
to a "Sutra to Smokey the Bear." It was a long poem of praise for wonder-
ful Smokey, who protects nature. I wrote a long letter to the BARB
telling them just what Smokey represented to people in the Southwest--they
haven't published it, and may never do so. The point is: ignorance, and
a laying-on of the ~~Anglo~~ Anglo viewpoint without ever thinking there might
be another. That's/arrogance, and that is the quality I have found
in too many longhairs--despite their apparent openness and humility. IT
COULD NOT BE OTHERWISE; ~~because~~ they have been brainwashed and precisely
because they so often think they are unbrainwashed--but really are not--
they are even harder to deal with. Like the white liberal.... ~~give me an~~
~~honest racist any day!~~

The longhairs must begin by admitting that they are, unconsciously if
not consciously, ~~zzzzzzzz~~ ^{They are NOT total} infected with racism. (But instead, so many
insist: "You have to view me as an individual!" That's avoiding the issue.)
Then they have to answer the question: why have you come to New Mexico
instead of cleaning up your own evil society, as you yourself call it? (and
the Che Guevara answer is not enough) Then they have to ~~explain/deny~~ [^] if
they really want to "help" the local people, they are going to do when we
chicanos come to take our land back--from them, too, unless they have fought
with us.

I suppose this letter sounds pretty negative and distrustful. Well,
history did that. I think the burden of proving good intentions is on the
longhairs--and when they become angry by chicano distrust, then I am even
more distrustful. Meanwhile, let's see--and for the time being, EL GRITO

SOCIETY