

militancy among Chicanos were varied. Almost any form of resistance to oppression was appealing. Students looked to their more militant elders for inspiration, preeminent among them being Chávez and Tijerina. The Black Power movement was a second major contributor. The Mexican Revolution, personified by Pancho Villa and Emiliano Zapata, was still another source of intellectual inspiration. Many students came under the sway of socialism. They looked to Karl Marx, Mao Zedong, and especially the heroes of the Cuban Revolution, Che Guevara and Fidel Castro.³⁶ The Vietnam antiwar protest had a weighty impact, as well.

By 1970, after its formative stage, perhaps the cardinal influence on the growing youth movement was that of indigenismo. By now, students were heavily committed to the idea of cultural regeneration, which, as in the case of blacks, meant a glorification of the motherland. It was the Indian legacy, however, that they found attractive, rather than that of the Spanish, who were doubly condemned for being white and imperialist.

The Chicano student movement—as contrasted to other aspects of *La Causa* (the Cause)—began in the midsixties; that is, it emerged simultaneously with the other Chicano efforts previously described. The first of the student organizations espousing some form of Chicanismo was the Student Initiative founded at San Jose State College (now CSU San Jose) by Armando Valdez in 1964. Three years later, in 1967, several other militant campus organizations appeared. Texas and California took the lead. In the Lone Star State, besides the aforementioned MAYO in San Antonio, there was the Mexican American Student Organization (MASO) at the University of Texas at Austin. In southern California, the Mexican American Student Association (MASA) appeared at East Los Angeles Community College. It was overshadowed at the outset, however, by the United Mexican American Students (UMAS), which established chapters at UCLA, USC, Loyola University, and a number of state colleges. In northern California, where the student movement was more radical than in the southland, the dominant organization was the Mexican American Student Confederation (MASC), which grew out of the Student Initiative at San Jose. MASC established chapters at Fresno State College, Sacramento State College, and Hayward State College in 1967, and UC Berkeley the following year.

These student groups all attempted to extend their authority beyond their immediate area. The most fortunate in this regard was UMAS, which was able to gain traction beyond California, opening up chapters at the University of Colorado at Boulder in 1968 and penetrating other parts of the Southwest the following year. Soon it also entered the Midwest. Its first chapter there was set up by Gilbert Cárdenas at the University of Notre Dame in South Bend, Indiana.

Beginning at the college level, student militancy quickly spread to younger students. On March 3, 1968, Latino dissatisfaction with the school system became evident at the high school level. On that fateful day, Chicano students in East Los