

Rican men regarded feminist demands as incompatible with the Latino heritage of *machismo* (an exaggerated sense of manliness, including the right to dominate women). Young female activists, however, viewed the sexual double standard and the inequality of women as incompatible with freedom for all members of *la raza* (the race, or people).



## Red Power

The 1960s also witnessed an upsurge of Indian militancy. The Truman and Eisenhower administrations had sought to dismantle the reservation system and integrate Indians into the American mainstream—a policy known as “termination,” since it meant ending recognition of the remaining elements of Indian sovereignty. Many Indian leaders protested vigorously against this policy, and it was abandoned by President Kennedy. Johnson’s War on Poverty channeled increased federal funds to reservations. But like other minority groups, Indian activists compared their own status to that of underdeveloped countries overseas. They demanded not simply economic aid but self-determination, like the emerging nations of the Third World. Using language typical of the late 1960s, Clyde Warrior, president of the National Indian Youth Council, declared, “We are not free in the most basic sense of the word. We are not allowed to make those basic human choices about our personal life and the destiny of our communities.”

Founded in 1968, the **American Indian movement** staged protests demanding greater tribal self-government and the restoration of economic resources guaranteed in treaties. In 1969, a group calling itself “Indians of All Tribes” occupied (or from their point of view, re-occupied) Alcatraz Island in San Francisco Bay, claiming that it had been illegally seized from its original inhabitants. The protest, which lasted into 1971, launched the Red Power movement. In the years that followed, many Indian tribes would win greater control over education and economic development on the reservations. Indian activists would bring land claims suits, demanding and receiving monetary settlements for past dispossession. As a result of a rising sense of self-respect, the number of Americans identifying themselves as Indians doubled between 1970 and 1990.

A scene in Denver in the mid-1960s. Rodolfo Corky Gonzáles, center, a former professional boxer who headed the city’s War on Poverty program, greets demonstrators whose sign juxtaposes Latino inequality with Mexican-American service in the army in Vietnam.